



Musnad Imam Ahmad bin Hanbal (486)

{ 164-241 AH - 780-855 CE }









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ENGLISH TRANSLATION OF

Musnad Imam Ahmad bin Hanbal (48)

Abu Abdullah Ahmad bin Muhammad bin Hanbal Ash-Shaibani { 164-241 AH - 780-855 CE }

Volume 1. (Hadith 1 to 1380)

Ahadeeth Edited, Researched and Referenced by DARUSSALAM

Translated by Nasiruddin Al-Khattab

Edited by Huda Al-Khattab





In the Name of Allah, the Most Gracious, the Most Merciful



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Publisher's Note



One of the noblest and the most important aims of Darussalam is to publish books of *hadeeths* (Prophetic narrations). From the very first day of its inception, Darussalam desired to publish translations of books of *hadeeths* along with translations of the meanings of the Our'an in important languages of the world.

By the grace of Allah, Darussalam has completed twenty-five years and during these long years, we have published, by the grace of Allah, as many as fourteen hundred books. We started with Riyadhus-Saliheen, which we translated into English and other languages, followed by Bulughul-Maram. Then we published, in quick succession, English translations of the six canonical books of *hadeeths* (Al-Bukhari, Muslim, Abu Dawood, At-Tirmidhi, Ibn Majah and An-Nasa'i) in 38 volumes - a momentous and pioneering achievement admired by lovers of *hadeeths* worldwide. This was a unique achievement in Islamic history in that this was the first time the six canonical books of *hadeeths* were published along with their English translations.

The four Sunan books (Abu Dawood, At-Tirmidhi, Ibn Majah and An-Nasa'i) were also documented, referenced, graded and accompanied by footnotes (where necessary).

In the meantime, many a friend of mine asked me to publish the English translation of Musnad Imam Ahmad, the largest collection of *Indeetlis*. In fact, I had already pledged to Allah that if I stayed longer in Saudi Arabia, I would surely undertake this work as soon as I got a chance to do it. The Musnad of Imam Ahmad is a reliable and authoritative work containing over twenty seven thousand (27,000) *Indeetlis*. The execution of this project was no easy task. In fact, the project exceeded our resources but we relied on Allah and started the work.

The most important part of this work was to research, document, reference, and authenticate the Arabic text of Musnad Ahmad. To this end, we formed a committee of eminent *ludeeth* scholars in Pakistan, who prepared a methodology to fulfill the task after prolonged consultations. Of special note among these scholars are Shaikh Irshadul-Haq Athari, Hafiz Mas'ood 'Alam, and Hafiz Muhammad Sharif. Under the supervision of these distinguished scholars an eight-member committee drawn from the *ludeeth* section of the Lahore branch of Darussalam Research Centre set about researching, referencing and authenticating the text of Imam Ahmad's Musnad and finally completed this task, by the grace of Allah.

- The following are the distinctive features of this momentous work:
- The words of the Prophet have been highlighted within brackets.
- Each hadceth is accompanied by a commentary determining its degree of authenticity, i.e., detailing whether it is authentic, weak, and so on.
- We have specified and referenced which narrations of the Musnad are also found in Al-Bukhari and Muslim.
- To authenticate the text further, we have compared the texts of hadeeths as found in Al-Mawsoo'atul-Hadeethiyyah researched and published in 45 volumes by Mu'assasatur-Risalah with those of the Maimaniyyah manuscript the oldest manuscript, and one highly esteemed by scholars as well as with other authoritative versions. In the course of our authentication, we identified volume and page numbers of the Maimaniyyah manuscript and specified where and in what way the Maimaniyyah manuscript differs from our version, in footnotes.

- The verses of the Qur'an occurring in the texts of hadeeths have been placed within decorative brackets and referenced.
- Each hudeeth is accompanied by words, raji' (refer) and unzur (see) followed by hadeeth numbers indicating where that particular hadeeth has already occurred and where it will occur again
- Another distinctive mark of the Darussalam version setting it apart from other current versions is that we have identified Ziyadat (the additional hadceth which Imam Ahmad's son, Abdullah, narrated from persons other than his father) and Wijadat (the hadceth which Imam Ahmad collected and wrote from other sources), by means of special signs preceding the hadceth number. Moreover, we have also identified the narrations jointly shared by Imam Ahmad and his teacher or some other narrator.

Those signs are:

- the sign indicating Ziyadat
- · the sign indicating Wijadat
- The sign indicating narrations jointly shared by Imam Ahmad and his teacher or any other narrator.
- Points and pauses (symbols of stops or rumooz waaf) have been given
 according to the specific style of writing (manhaj khatti) followed by
 Darussalam.

The scholars who contributed to the completion of this great project are Shaikh Khalid bin Basheer, Shaikh Qari Khubaib Ahmad, Shaikh Uthman Muneeb, Shaikh Hafiz Muhammad Asif Iqbal, Shaikh Mukhtar Ahmad Ziya', Shaikh Ghulam Murtaza, Shaikh Abdur-Ra'oof, and Shaikh Muhammad Ibrahim. They deserve thanks on behalf of Darussalam and the readers in general and we ask Allah to reward them for their efforts, Ameen. Mention should also be made of Hafiz Abdul-Azeem Asad, the Director of the Lahore branch of Darussalam, and his team of devoted workers. Without their untiring efforts, this project could not have seen the light of day. I am indebted to all the people who contributed one way or the other to the completion of this monumental and blessed project.

The English translation of this book of *Inadeetlis* was, no doubt, a difficult and laborious task which was undertaken by Br. Nasir Khattab, a resident of Canada, who has been affiliated to the Darussalam Research Center for the past eighteen years. Translating *Inadeetlis* of the Prophet is a highly sensitive matter and no easy job, and Br. Nasir Khattab, with his extensive experience in this field, having already translated several books of *Inadeetlis* into English, fulfilled the task to the best of his ability. The editing was done by Sister Huda Khattab, who completed her part of the job with great diligence and devotion.

At present, in the first stage of the project, we are publishing the first three volumes of Musnad Ahmad. In the following three or four years we hope to complete, Allah willing, the entire project, numbering about 18 volumes in all. We have tried our best to translate the *hadecths* in a simple, easy to understand language because our aim is to reach as large a number of people as possible. Our prayer is that they benefit by it and practice what they learn.

We ask Allah to make this collection of *ladeeths*, which is the most comprehensive of its kind, an invaluable asset for the *Ummah*, a means of their salvation in the Hereafter, and count it among our good deeds on the Day of Judgment. *Ameen*.

Abdul-Malik Mujahid Servant of the Qur'an and Sunnah Managing Director, Darussalam, Riyadh, Saudi Arabia May 2012.



1627/7/1

التاريخ :





الحمد لله رب العالمين ، والصلاة والسلام على أشرف الأنبياء والمرسلين ، السنيي المعطفي والرسول المجتمي محمد بن عبد الله ، الذي أحيا الله بدهوته القلوب ، وأنسار بمسا السيل للسالكين، وعلى آله وصحبه الأطهار، صلاةً وسلامًا ما تعاقب الليل والنهار، أما بعد:

فإن الله عز وجل قد امحار من عباده حيرة العلماء الأفذاذ ؛ وخصهم بنقل السينة البوية وحملهم سببًا في حفظها ، مصدقًا لحديث النبي 無: « يحمل هلما العلم من كل خلف عدوله ، ينفون عنه تجويف الغالين ، والتحال المجللين ، وتأويل الجـــاهاين » ، فكان هذا من فضله سيحانه على هذه الأمة أن حفظ لها دينها لله الحمد علي عظيهم الإنعام ، وكان على رأس هؤلاء الأثمة العدول الصحابة الأهبيار ، اللبين تلقوا الوحي من في رسول الله ﷺ ؛ وأخلوا عنه سنته كفاحًا من غير واسطة ولا ترجمان ، ونقلوها إلى من بعدهم من التابعين مع ألحقظ والإتقال ، فنقلها التابعون إلى بن بعدهم أو حق جاء زمسن التصنيف والتدوين ، فدون أثمة الحديث الجوامع والمسانيد والمنن حرصًا على حفيظ حديث رسول الله ﷺ ، ظم يدهوا منقولاً عن النبي ﷺ إلا دونوه مع العناية بمعرفة رجال الحديث ، ليتميز المنقول بالإسناد الصحيح .

وإن من أعظم ملوغات السنة وكتب الحديث : « المسند » للإمام أحمد بن حنيل ، وقد رتبه على مساتيد الصحابة مبتدياً بالعشرة عندار فيه بيان لمكاتتهم وما بذلوه لحفظ حديث رسول الله 🎳 .

وقد أثن على مسند الإمام أحمد العلماء والحدثون ، فقد ألف الجافظ أبو موسي المدين كتابًا في عصائص السند ، قال فيه : وعله الكتاب أصل كبير ، ومرحم وثيسق لأصحاب الحديث ، انتقى من حديث كثير ، ومسموعات والذَّة ، فمعمله إمامًا ومعتملًا ، وعند التنازع ملحاً ومستندًا .







الرقسم · · · التاريخ : التاريخ : للشفوعات : · · · · ·

ثم أخرج بسنده عن عبد الله بن أحمد بن حبل أنه قال : قلت لأبي - رحمه الله تعالى - : لم كرهت وضع الكتب وقد عملت المسند ؟ فقال : عملت هذا الكتساب إمائسا ، إذا اختلف الناس في سنة رسول الله # رُحم إليه .

وقال الحافظ ابن كثير في استصار علوم الحديث : وكذلك بوحد في مسند الإمام أحمد من الأسانيد والمتون شيء كثير مما يولزي كثيرًا من أحاديث مسلم ، بل والبحاري أيضًا ، وليست عندهما ولا عند أحدهما ، بل ولم يخرجه أحد من أصحاب الكتب الأربعة ، وهم أبو داود والترمذي والنسائي وابن ماجة .

وقال الشيخ أحمد هاكر معلقًا على كيلام ابن كثير في الباعث الحثيث : المستند الإمام أحمد بن حنبل هو عندنا أعظم دواوين السنة ، وفيه أحاديث صسحاح كسشيرة لم تخرج في الكتب السنة ، كما قال الحافظ ابن كثير .

ولما كان مسند الإمام أحمد تملمه المكانة العالبة عند علماء الحديث ، فقسد قسام الإخوة في مكتبة دار السلام الدولي بترجمته إلى اللغة الإنجليزية ، وهو مشروع ذو فالسدة كبيرة في ايصال سنة قلني ﷺ للناطقين تملمه اللغة ، وبيان الجهود التي قلم بما أثمة الإسلام لحفظ السنة والمنود عنها .

أسال الله عز وسعل أن بيارك في الجهيوة تأنيران يرفع مثار السبيعة والسدين ، وأن يستعملنا في طاعته وتقواه .

🦟 وصلى الله وسلم على لبينا محمد وعلى آله وصحه .

وزير المعورين الإسلامية والأوقاف والدعوة والإرشاد

سالخ بن عبد العزيز بن محمد آل الشيخ

Foreword

by Shaikh Salih bin Abdul-Aziz bin Muhammad Âl ash-Shaikh



raise be to Allah, the Lord of the Worlds, and blessings and peace be upon the noblest of the Prophets and Messengers, the Chosen Prophet and Messenger, Muhammad bin 'Abdullah, through whose call Allah brought hearts to life and through which He illuminated the path for the seekers, and upon his family and Companions, blessings and peace as long as night and day alternate.

To proceed:

Allah, may He be glorified and exalted, chose from among His slaves the best of the scholars and gave them the special mission of conveying the Prophet's *Sunnah*. He made them a means of preserving it, in confirmation of the *hadeeth* of the Prophet **:

"This knowledge will be carried and conveyed by the most upright, who will protect it against the distortions of those who go to extremes, the efforts of those who seek to fabricate lies and the misinterpretation of the ignorant."

It is by His grace to this *Ummah* (Muslim nation) that He has preserved its religion; to Him be praise for the greatness of His blessings. First and foremost among these upright scholars are the noble Companions (*Sahabah*), who learned the Revelation from the lips of the Messenger of Allah $\frac{1}{2}$ and they learned his *Sunnah* directly from him without any

it in a precise and accurate manner to those who came after them of the Followers (*Tabi'een*). Then the *Fabi'een* transmitted it to those who came after them, until there came the time of writing down and documenting, when the Imams of *hadeeth* compiled the books known as Jami's, Musnads and Sunans, out of keenness to preserve the narrations of the Messenger of Allah £. They did not omit anything that had been transmitted from the Prophet * but they recorded it, paying a great deal of attention to finding out about the narrators of the *hadeeth*, so as to distinguish and highlight those *hadeeths* that had been narrated with *Saheeh isnads* (sound chains of narrators).

One of the greatest compilations of the *sumult* and books of *lindeeth* is the Musnad by Imam Ahmad bin Hanbal, which is organised into compilations of the *lindeeths* narrated by each Companion (*Saluabi*), starting with the 'asharah mubashsharah ("the ten who were promised Paradise"). This highlights their status and the efforts they made to preserve the *hadeeths* of the Messenger of Allah 3s.

The scholars and *nuhaddiths* praised the Musnad of Imam Ahmad. Al-Hafiz Abu Moosa al-Madeeni wrote a book in which he highlighted the great features of the Musnad. In his book he said: "This book is an important source and trustworthy reference for the scholars of *hadeeth*, as he (Imam Ahmad) selected from the large number of *hadeeths* he came across and the plentiful reports he heard, and he put a great deal of effort into making it a prominent, leading and reliable source. When disputing an issue, it is a refuge and a source of help."

Then he (al-Madeeni) narrated a report with his chain of narrators going back to 'Abdullah bin Ahmad bin Hanbal, according to which he said: "I said to my father (ﷺ): 'Why were you reluctant to write any books, but you compiled the Musnad?' He said: 'I compiled this book to be a reference; if people differ concerning the *Sunnah* of the Messenger of Allah \mathbb{R} , they may refer to it."

Al-Hafiz Ibn Katheer said in Ikhtisar 'Uloomil-Hadeeth. "... In the Musnad of Imam Ahmad there are a great many isnads and texts that are

very much at the level of the *hadeeths* of Muslim and even those of al-Bukhari too, but they are not to be found in their books or one of them, and in fact were not narrated by any of the authors of the four books, namely Abu Dawood, at-Tirmidhi, an-Nasa'i and Ibn Majah."

Shaikh Ahmad Shakir said, commenting on the words of Ibn Katheer in al-Ba'ithul-Hatheeth: "The Musnad by Imam Ahmad bin Hanbal is, in our view, the greatest compilation of *Sunnali*; it contains many Saheeh *hadeetins* that are not narrated in any of the six books, as al-Hafiz Ibn Katheer said."

As the Musnad of Imam Ahmad is held in such high esteem by the scholars of *liadeeth*, our brothers at Darussalam Publishers have undertaken to translate it into English. This is a very beneficial project that will contribute to conveying the *Sunnah* of the Prophet ε to speakers of that language and highlight the great efforts made by the Imams of Is am to preserve and protect the *Sunnah*.

lask Allah, may He be glorified and exalted, to bless these efforts and raise the banner of the *Sunnali* and of Islam, and to help us to obey and fear Htm.

May Allah send blessings and peace upon our Prophet Muhammad and his family and Companions.

Minister of Islamic Affairs, Endowments, Call and Guidance Saudi Arabia Salih bin Abdul-Aziz bin Muhammad Âl ash-Shaikh

Brief

Biography

of Imam Ahmad bin Hanbal (26)
Author of al-Musnad (164-241 AH)

Name and lineage

He is the Shaikhul-Islam, one of the prominent scholars, Ahmad bin Muhammad bin Hanbal ash-Shaibani. He was originally from Baghdad His grandfather Hanbal was one of the supporters of the Abbasid cause, and was the governor of Sarkhas during the Umayyad period. His father Muhammad was a soldier. His tribe was Shaiban, which was known for courage and chivalry. Imam Ahmad was descended from a pure Arabic lineage that coincided with the lineage of the Prophet & in Nizar bin Ma'dd bin 'Adnan, from (the clan of) Bakr bin Wa'il. His mother was Safiyyah bint Maimoonah, who was also from the tribe of Shaiban, from the clan of Banu 'Amir.

Imam Ahmad was born and raised in Baghdad. He was born in Rabee'ul-Awwal 164 AH. His father Muhammad died young at the age of thirty, and Imam Ahmad was raised as an orphan, which is the reason why he learned to be self-reliant from childhood.

His study of hadeeth and his shaikhs

When he finished his primary education (the *kuttnb*) and reached the age of fourteen, he began to attend study circles at a higher level of education (in the *deewan*). Then he began to focus on studying *hudeeth* in

179 AH. First of all he studied with Imam Abu Yoosuf al-Qadi. He missed out on studying with Ibnul Mubarak when he came to Baghdad (he did not meet him because Ibnul-Mubarak had already departed on a campaign against the Byzantines). And he remained close to Hushaim bin Basheer until the latter died (183 AH). In this study circle he also heard of the death of Imam Malik. Then he went to Koofah where he became famous as an authority on reports narrated from Hushaim. He memorised all the books of Wakee', and was held in high esteem by Imam Wakee'. He left for Basrah in 186 AH, where he wrote down three hundred thousand hadeeths from Bahz bin Asad (d 197 AH) and 'Affan (d.220 AH). The narrator said: I think he said: and Rawh bin 'Ubadah (d.205 AH). He travelled to the Hijaz in 191 AH and returned to Basrah in 194 AH, where he attended the circle of Sa'eed al-Qattan. Then he went to Wasit, where he learned from Imam Yazeed bin Haroon. He returned to Makkah in 197 AH, where he led a study circle in Masjid al Khaif and issued many fatwas there when Ibn 'Uyainah was still alive.

His narration of *hadeeth* and *fatwas*

By the time he reached his forties, in 204 AH, he was a prominent figure in the fields of *hadceth* and *fatceas*, and people began to travel to learn from him. His last journey was in 209 AH, after which he did not leave Baghdad until the time of the *milinali* (testing) came.

His testing (milimali) concerning the issue of whether the Qur'an was created

Imam Ahmad continued to narrate hadceth and issue faturas until 218 AH, when the caliph al-Ma'moon declared his view that the Qur'an was created and issued orders that the scholars be tested concerning their opinions on this issue. But Imam Ahmad remained steadfast in his view that the Qur'an is the words of Allah and was not created. He was taken to al-Ma'moon in chains, but when he reached ar-Raqqah, news came of the death of al-Ma'moon (218 AH). He was succeeded by the caliph al-Mu'tasim, and Imam Ahmad remained in prison in Baghdad until the death

of al-Mu'tasim in 227 AH. al-Mu'tasim was succeeded by al-Wathiq, who revived the practice of testing scholars with regard to the issue of whether the Qur'an was created. Imam Ahmad isolated himself from people and stayed in his house, not going out to pray or for any other purpose, until al Wathiq died (232 AH). Two years after al-Mutawakkil became caliph, he issued orders that the testing of scholars be stopped, and he began asking the scholars of *lindeeth* to come to Samarra' to hold study circles in which they would teach *hadeeth*. Imam Ahmad came to Samarra' in 235 AH, but al-Mutawakkil ordered him to go back to Baghdad.

Imam Ahmad had stopped teaching *hadceth* since al-Wathiq became caliph (225 AH approx.); he did not narrate any *hadceth* except to his two sons. During this period he was free to narrate this great book, al-Musnad, to his two sons, Salih and 'Abdullah, and his paternal cousin Hanbal bin Ishaq, between the years 225 227 AH. It is known that no one heard the Musnad in its entirety except these three

In 227 AH, al-Mutawakkil summoned Imam Ahmad to Samarra' again, but the Imam realised that he would be detained there (i.e., he would be forced to remain in the city). He was distressed by that, but as he had no choice but to go to him, he refused to buy a house or to teach *lindcetli*; he had made a promise to Allah that he would not narrate any *lindcetli* in complete form until he met Him, and he did not make an exception from this promise even for his two sons. He began to wish for death; he would say, clenching his fist: "If my soul were in my hands, I would have released it," then he would open his fist. This does not mean that he gave up completely on discussing issues of knowledge; rather he spent the rest of his life discussing *figh*, reports and the biographies of narrators, until his death. (Quoted from Tahqeeq al Musnad, Introduction, P38-45).

Among the things he said when he was being tested during the *milmali* was: "If the scholar remains silent on the grounds of dissimulation (*taqiyyali*), and the ignorant do not know, when will the truth be manifested?"

Imam ash-Shafi'i said: Anmad bin Hanbal was a leading scholar in many fields: in *liadceth*, in *fiqh*, in Qur'an, in asceticism, in piety and in knowledge of the *Sunnah*."

'Abdul-Malik al-Maimooni used to say: "My eyes never saw anyone better than Ahmad bin Hanbal, and I have never seen anyone among the scholars of *hadeeth* who shows more respect for the sacred limits of Allah and the *Sunnali* of His Prophet, if (a report) is proven to be saheeh. And I have never seen anyone more keen to follow (the *Sunnali*) than him."

Al-Marwadhi said: "I said to Ahmad: 'How are you this morning?' He said: 'How would anyone be whose Lord is demanding that he carry out the obligatory duties, and his Prophet is demanding that he follow the *Sunnali*, and the two angels are demanding that he mend his ways, and his nafs is demanding that he follow its whims and desires, and Iblees is demanding that he commit immoral actions, and the angel of death is watching and waiting to take his soul, and his dependents are demanding that he spend on their maintenance?"

His methodology in issuing fatwas

As he (2) said: "There is no choice but the *Sunnah* and following it And analogy should only be based on comparing something to an established principle (a precedent from the time of the Prophet \mathcal{A}). But to come to the principle and demolish it and then say this is by analogy - on what basis are you making your analogy?" In other words, he (2) would reject the idea of analogy and object to it if it was not based on a sound proven precedent.

His respect for the scholars of *ladecth* is reflected in the following quotation from him: "Whoever holds the scholars of *ladecth* in high esteem, the Messenger of Allah (*) will hold him in high esteem; whoever looks down on them will have no value in the eyes of the Messenger of Allah (*), because the scholars of *ladecth* are the most knowledgeable about the way of the Messenger of Allah (*)." From the comments of His Excellency Dr. 'Abdullah bin 'Abdul-Muhsin at-Turki in Tahqeeq al-Musnad, p. 17-18.

Ibnul-Qayyim described the main foundation on which Imam Ahmad based his fatwas: The texts (Qur'an and Sunnah), then the fatwas of the Sanaban, then selecting one of the views of the Saliabah if they differed, then following a mursal or da'eef hadeeth (which in his view were valid and were categories of hasan hadeeths). Then if he did not find any text concerning the issue, or any opinion of the Saliabah or one of them, or any mursal or da'eef report, he would resort to the fifth option, which is analogy, and he would use it when necessary.

His shaikhs and those who learned from him

His shaikhs numbered two hundred and eighty-odd, as was stated by adh-Dhahabi. He listed sixty-six people who learned from him, and he referred to others when he said: And a great many others besides them Siyar, 11/181). Then he mentioned his senior students who wrote down from him numerous *fatwas* on various issues in many volumes, of whom there were approximately fifty, including al-Marwadhi, al-Athram, Ibn Hani', al-Kawsaj, Abu Talib, his son Salih bin Ahmad and his brother, their cousin Hanbal, Abu Dawood as-Sijistani and Isma'eel bin 'Umar as-Sijzi al-Hafiz'. Abu Bakr al-Khallal narrated what these scholars had recorded of the opinions and *fatwas* of Ahmad, and wrote about one hundred of Ahmad's companions. (as-Siyar by adh-Dhahabi).

His death

He was ill for nine days, as al-Marwadhi said, and he died in the morning on 12 Rabee'ul-Awwal 241 AH in Baghdad, where he was buried. He was seventy-seven years old. His funeral was attended by many, as 'Abdul-Wahhab al-Warraq said: "We have never heard of a gathering like it, in the Jahiliyyah or in Islam. The best estimate is one million mourners, and we estimate that the number of women around the graves was sixty thousand." It is through gatherings like this that truth is established, as Imam ad-Daraqutni narrated from Sahl bin Ziyad, who said: I heard 'Abdullah bin Ahmad say: "I heard my father say: 'Say to the followers of innovation: the judge between us and you is the day of funerals.'"

Eulogies and testimony of the scholars concerning him

An-Nawawi narrated in Tahdheebul-Asma' wal-Lughat, as did adh-Dhababi in Siyar A'lamun-Nubala', from Qutaibah bin Sa'eed that he said: "When Ath-Thawri died, piety died; when ash-Shafi'i died, proper adherence to the Sunnah died; when Ahmad died, innovation (bid'ah) emerged."

Ibn Ma'een said: ``The people wanted us to be like Ahmad bin Hanbal No, by Allah! We are not as strong as Ahmad and we are not strong enough to follow the way of Ahmad." Ahmad bin Hanbal baina mihnatid-Deen wa mihnatid-Dunya, Ahmad ar-Roomi, p. 15.



بنسب الله النَّمْنِ النِيَسِيرِ

In the Name of Allâh, the Most Beneficent, the Most Mercıful رَبِّ يَسُرُ وَأَعِنْ يَا كَرِيمُ، وَصَلِّى اللهُ عَلَى مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ وَسَلِّمْ

مُسْنَدُ أَبِي بَكُرِ الصَّدِيقَ ﴿ [1/1] Musnad Abu Bakr Siddeeg ﴾ [1/2]

1. It was narrated that Qais said. Abu Bakr & stood up and praised and glorified Allah, then he said: O people, you recite this verse: "O you who believe! Take care of your ownselves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error" [al-Ma'idah 5:105]. We heard the Messenger of Allah say: "If the people see evil and do not change it, soon Allah will send His punishment upon them all."

Comments: [Its isnad is saheeh]

2. It was narrated that 'Ali said: If I heard a hadeeth from the Messenger of Allah ﷺ, Allah benefitted me as He willed thereby. If someone else told me something from him I would ask him to swear, and if he swore I would believe him. Abu

١ حَدَّتنا أَبُو عَبْدِ الرَّحْمَوِ عَبْدُ اللهِ بْنُ أَحْمَدُ بْنِ مُحَمَّدِ بْنِ حَنْبِلِ، قالَ: حَدَّنِي أَبِي أَحْمَدُ بْنِ مُحَمَّدِ بْنِ حَنْبِلِ، قالَ: حَدَّنِي أَبِي مَنْ كِتَابِهِ، قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمْيُو، قَالَ: خَدْرُنَا إِسْمَاعِيلُ _ يَعْيِ ابْنَ أَبِي خَالِدِ مِنْ فَيْسٍ، قَالَ: قَامَ أَبُو بَكُو عَهْ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ، نُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، اللهَ وَأَثْنَى عَلَيْهِ، نُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، عَلَيْكُمْ أَنُو مَنْ مَنْ إَذَا المَّذَيِّكُمْ مَن ضَلَّ إِذَا المَنْكَرَ فَلَمْ الله عِيْقُولُ: الْإِنَّ اللهَ عَلْمُ الله عَلْمَهُمُ الله بِعِقَابِهِ». نُمْ عَلَى أَنْ يَعْمَهُمُ الله بِعِقَابِهِ».
النظر: ١١٥، ٢٩، ٢٩، ٢٥]

تخريج: إسناده صحيح.

٧- حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مِسْعَرٌ وَسُفْيَاكُ، عَنْ عَلِيٌ بُنِ عَنْ عَلِيٌ بُنِ عَنْ عَلَيْ بُنِ مَنْ عَنْ عَلِيٌ بُنِ رَبِيعَهُ الْوَالِييِّ، عَنْ أَسْمَاءَ بُنِ الْحَكَمِ الْفَوْرَارِيِّ، عَنْ عَلِيٌ ﷺ قَالَ: كُنْتُ إِذَا سَمَعْتُ مِنْ رَسُولِ اللهِ ﷺ حَدِيثًا نَفَعَني اللهُ سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ حَدِيثًا نَفَعَني اللهُ سَمِعْتُ عِذِيثًا نَفَعَني اللهُ

Bakr told me - and Abu Bakr told the truth - that he heard the Prophet) say: "There is no man who commits a sin, then does wudoo' and does it well - Mis'ar said: and prays; Sufyan said: then prays - two rak'ahs and asks Allah, may He be glorified and exalted, for forgiveness but He will forgive him"

Comments: [Its isnad is saleeh]

3. It was narrated that al-Bara' bin 'Azib said: Abu Bakr 🐟 bought a saddle from 'Azib for thirteen dirhams, then Abu Bakr said to 'Azib. Tell al-Bara' to carry it to my house. He said: No, not until you tell us what happened when the Messenger of Allah 🖔 went out and you were with him. Abu Bakr said: We started our journey at the beginning of the night and we hastened for one day and one night, until it was midday. I looked into the distance to see whether there was anywhere to seek shade, and I saw a rock, so I went to it and it had a little shade. I smoothed the ground for the Messenger of Allah and spread a garment of camel hair for him, and said: Lie down and rest, O Messenger of Allah. So he lay down, and I went out to see if I could spot anyone looking for us. Then I saw a shepherd and I said: Who do you belong to, O boy? He said: To a man of Quraish. He

بِمَا شَاءَ مِنْهُ، وَإِذَا حَدَّثَنِي عَنْهُ غَيْرِي اسْتَحْلَفْتُهُ، وَإِذَا حَدَّثَنِي صَدَقْتُهُ، وَإِذَّ أَبَا بَكْرِ جِهِ حَدَّثَنِي _ وَصَدَقَ أَبُو بَكْرٍ _: أَنَّهُ سَمِعَ النَّبِيَّ بَيْلِجُ قَالَ: "مَا مِنْ رَجُلٍ يُذْبِبُ ذَنْبًا فَيْتُوصًا فَيُحْسِلُ الْوُصُوءَ _ قالَ مِسْعَرٌ: فَيَتَوَصَا فَيُحْسِلُ الْوُصُوءَ _ قالَ مِسْعَرٌ: وَيُصَلِّي رَكُعْتَيْنِ، وَقَالَ شَفْيَانُ _: ثُمَّ يُصَلِّي رَكُعْتَيْنِ، فَيَسْتُغْفِلُ اللَّهُ عَرَّ وَجَلَّ إِلَّا عُعِرَ لَهُ". [انظر: فَيَسْتَغْفِلُ اللَّهُ عَرَّ وَجَلَّ إِلَّا عُعِرَ لَهُ". [انظر: فَيَسْتَغْفِلُ اللَّهُ عَرَّ وَجَلَّ إِلَّا عُعِرَ لَهُ". [انظر:

تخريج: إسناده صحيح.

٣- حَدَّثْنَا عَمْرُو بْنُ مُحَمَّدِ أَبُو سَعِيدٍ _ يَعْنِي الْعَنْقَزِيَّ _ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبِ قَالَ: اشْتَرَى أَبُو بَكُر مِنْ عَارَبِ سَرْجًا بِثَلَاثَةَ عَشَرَ دِرْهَمًا. قَالَ. فَقَالَ أَبُو بِكُو لِعَارِبٍ: مُر الْبَرَاءَ فَلْيَحْمِلُهُ إِلَى مَنْزِلِي. فَقَالَ: لَا، حَتَّى تُحدُّثَنَا كَيْفَ صَنَعْتَ حِينَ خَرَجَ رَسُولُ اللهِ ﷺ، وَأَنْتَ مَعَهُ؟ قَالَ: فَقَالَ أَبُو بَكُو. خَرَجْنَا فأَدْلَحْنَا، فَأَحْتَثْنَا يَوْمَنَا وَلَلْكَتَنَا، حَتَّى أَظْهَرْنَا، وَقَامَ قَائِمُ الظَّهرَةِ، فَضَرَنْتُ مُصَرَى. هَلُ أَرَى ظُلًّا نَأُوى إلَيْهُ ؟ فَإِذَا أَنَا بِصَخْرَةِ، فَأَهْوَيْتُ إِلَيْهَا، فَإِذَا مَقَبَّةُ ظِلِّهَا، فَمَوَّ يُتُهُ لِرَسُولِ اللهِ ﷺ، وَفَرَشْتُ لَهُ فَرُوَةً، وَقُلْتُ اضْطُحعْ يَا رَسُولَ اللهِ، فَاضْطَحَعَ، ثُمَّ خَرَجْتُ أَنْطُرُ: هَلْ أَرَى أَحَدًا مِنْ الطَّلَب؟ فَإِذَا أَنَا (٣/١) بِرَاعِي غَنَم، فَقُلُّتُ: لِمَنْ ۚ أَنْتَ يَا غُلَامُ؟ فَقَالَ: لِرَجُلِ مِنْ قُرَيْشِ... فَسَمَّاهُ فَعَرَفْتُهُ، فَقُلْتُ: هَلْ فِي

mentioned his name and I recognised it. I said: Is there any milk in your sheep? He said: Yes. I said: Will you milk some for me? He said: Yes. I told him to do that, so he caught a sheep, then I told him to brush the dust from its teat, then to brush the dust off his hands. I had a small vessel with me on the neck of which was a cloth. He milked a little bit of milk for me and I poured it into the vessel until it cooled down. Then I came to the Messenger of Allah 擑. When I reached him, he had already woken up. I said: Drink, O Messenger of Allah. He drank until I was pleased, then I said: Is it time to move on? So we moved on and the people were coming after us but none of them caught up with us except Suragah bin Malik bin Ju'shum, who was riding a horse of his. I said: O Messenger of Allah, someone has caught up with us. He said: "Do not be afraid, for Allah is with us." When he got close to us, and there was no more between us and him then the length of a spear or two or three spears, I said: O Messenger of Allah, this pursuer has caught up with us; and I wept. He said: "Why are you weeping?" I said: I am not weeping for myself; rather I am weeping for you. The Messenger of Allah 🛎 prayed against him [the pursuer] and said: "O Allah, protect us from him by whatever means You will." Then his horse's legs sank into the solid ground up to its

عَنَمِكَ مِنْ لَبَنِ؟ قَالَ: نَعَمْ. قَالَ: قُلْتُ: هِلْ أَنْتَ حَالَتُ لِي؟ قَالَ: نَعَمْ. قَالَ: فَأُمَرْتُهُ فَاعْتَفَلَ شَاةً مِنْهَا، ثُمَّ أَمَرْتُهُ فَنَفَضَ ضَرْعَهَا مِنَ الْغُبَارِ، ثُمَّ أَمَوْتُهُ فَنَفَضَ كَفَّيْهِ مِنَ الْغُبَارِ، وَمَعِي إِذَاوَةٌ عَلَى فَمِهَا خِرْقَةٌ، فَحَلَتَ لِي كُثْبَةً مِنَ اللَّبَنِ، فَصَبَبْتُ عَلَى الْفَدَحِ حَتَّى بَرَدُ أَسْفَلُهُ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَوَافَيْتُهُ وَقَدِ اسْنَيْفَظَ، فَقُلْتُ: اشْرَبْ يَا رَسُولَ اللَّهِ. فَشَرِبَ حَتَّى رَضِيتُ، ثُمَّ قُلْتُ: هَا أَنَى الرَّجِيلُ. قَالَ: فَارْتَحَلْنَا، وَالْقَوْمُ يَطْلُبُونَا، فَلَمْ بُدْرِكْنَا أَحَدٌ مِنْهُمْ إِلَّا سُرَاقَةُ بْنُ مَالِثِ بْن جُعْشُم علَى فَرَس لَهُ، فَقُلْتُ. يَا رَسُولَ اللَّهِ، هَذَا الْطَلِّ قَدْ لَجِقَ. فَقَالَ. «لَا تَحْزَنْ إِنَّ اللَّهُ مَعَنَاهُ خَتَّمِ إِذَ دَنَا مِنَّا فَكَانَ يَيْنَنَا وَيَيْنَهُ قَدْرُ رُمْحِ أَوْ رُمْحَيْنِ أَوْ ثَلَاثَةٍ، قَالَ: قُلْتُ: يَا رَشُولَ اللَّهِ، هٰذَا الطُّلُبُ قَدْ لَجِفَنَا. وَبَكَبْتُ، قَالَ: «لِمَ تَبْكِي؟» قَالَ. قُلْتُ: أَمَا وَائلَّهِ مَا عَلَى نَفْسِي أَبْكِي، وَلَكِنْ أَبْكِي عَلَيْكَ. والَ: فَذَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ فَعَالَ: "اللَّهُمَّ اكْفِنَاهُ بِمَا شَنْتَ". فَسَاخَتْ فَوائِمُ فَرسِهِ إِلَى بَطْيَهَا فِي أَرْض صَلْدٍ، وَوِثْبَ عَنْهَا، وَقَالَ إِنَا مُحَمَّدُ، قَدْ عَلِمْتُ أَنَّ هَدَا عَملُكُ، فَادْعُ اللَّهِ أَنْ يُنَجِّينِي مِمَّا أَنَا فِيهِ، فَوَ لِلَّهِ لَأُعَمِّينَّ عَلَى مَنْ وَرَائِي مِنَ الصَّب، وَهدِهِ كِنَانَتِي فَحُدُّ مِنْهَا سَهُمَّا، فَإِنَّكَ سَمُرُ بِإِسِي وَعَنَمِي فِي مَوْضِع كَذَا وَكَذَا، فَحُدْ مِنْهَا حَاجَتُكَ، قَالَ فَقَالَ رَسُولُ اللَّهِ

belly, and he fell off it. He said: O Muhammad, I know that this is because of you; pray to Allah to save me from my predicament, and by Allah I shall divert away from you any one who is behind me of those who are seeking you. Here is my quiver, take one arrow. You are going to pass by some camels and sheep of mine in such and such a place, take whatever you need from them. The Messenger of Allah & said: "I have no need of it." The Messenger of Allah se prayed for him and he was released, and he went back to his companions. The Messenger of Allah 🙊 and I continued on our way until we came to Madinah, where the people met him. They came out on the road and on the roofs, and a lot of servants and children crowded the road saving: Allaliu Akbar, the Messenger of Allah 🚈 has come, Muhammad has come. The people disputed as to who he would stay with. The Messenger of Allah "Tonight I will stay with Banun-Najjar, the maternal uncles of 'Abdul-Muttalib, to honour them thereby." The next morning, he went where he was instructed. Al-Bara' bin 'Azib said: The first of the Muhajireen to come to us was Mus'ab bin 'Umair, the brother of Banu 'Abdud-Dar, Then Ibn Umm Maktoom, the blind man and brother of Banu Fihr, came to us. Then 'Umar bin al-Khattab & came to us with twenty riders and we said: What happened to the

مِلْيِخِ. «لَا حَاجَةً لِي فِيهَا» قَالَ: وَدَعَا لَهُ رَسُولُ اللَّهِ ﷺ، فَأُطْلِقَ، فَرَجَعَ إِلَى أَصْحَابِهِ. وَمَصَى رَسُولُ اللَّهِ ﷺ، وَأَنَا مَعَهُ حَتَّى قَدِمْنَا الْمَدِينَةُ، فَتَلَقَّاهُ النَّاسُ، فَخَرَجُوا فِي الطَّريق، وْعَلَى الْأَجَاجِيرِ، فَاشْتَدَّ الْخَذَمُ وَالصَّبْيَانُ فِي الطَّريق يَقُولُونَ: اللَّهُ أَكْبَرُ، حَاءَ رَسُولُ اللَّهِ عِيجٌ، جَاءَ مُحَمَّدٌ. قَالَ: وَتَنَازَعَ الْقَوْمُ أَيُّهُمْ يَنْزِلُ عَلَيْهِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: النَّيْلة على بَنِي النَّجَّار، أَخُوالِ عَبْدِ الْمُطَّلِب، الْأَكْرِمَهُمْ بِذَلِكَ " فَلَمَّا أَصْبَحَ غَدَا حَيْثُ أُمِرَ. قَالَ الْبَرَاءُ بْنُ عَارْبِ. أَوَّلُ مَنْ كَنَ قَدِمَ عَلَيْنَا مِنَ الْمُهَاجِرِينَ مُصْعَبُ بْنُ عُمَيْرٍ أَحُو بَنِي عَبْدِ الدَّارِ، لَئُمَّ قَدِمَ عَلَيْنَا ابْنُ أُمِّ مَكْتُوم الْأَعْمَى أَخُو بَنِي فِهْرٍ، ثُمَّ قَدِمَ عَلَيْنَا عُمَرُ ثُنُ الْخَطَّابِ فِي عِشْرِينَ رَاكِبًا، فَقُلْنَا: مَا فَعَلَ رَسُولُ اللَّهِ ﷺ ؟ فَقَالَ: هُوَ عَلَى أَثَرِي، ثُمَّ قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكُر مَعَهُ. قَالَ الْبَرَاءُ: وَلَمْ يَقْدَمُ رَسُولُ اللَّهِ ﷺ حَتَّى قَرَأْتُ سُورًا مِنَ الْمُفَصَّلِ. قَالَ إِسْرَائِيلُ: وَكَانَ الْبَرَاءُ مِنَ الْأَنْصَارِ مِنْ بَهِي خَارِثَةً. [انطر: ٥٠]

تخریج: إساده صحیح. خ: (۳۱۱۵) م (۲۰۰۹). Messenger of Allah ﷺ? He said: He is behind me. Then the Messenger of Allah ﷺ came and Abu Bakr was with him. Al-Bara' said: the Messenger of Allah ﷺ did not come until I had read some soorahs from al-Mufassal [Al-Mufassal is that portion of the Qur'an which goes from Qaf to an-Nas]. Isra'eel said: al-Bara' was one of the Ansar from Banu Harithah.

Comments: [Its isnad is saleeh, al-Bukhari (3615) and Muslim (2009)].

4. It was narrated from Abu Bakr 🚓 that the Prophet 🕸 sent him with Soorat Bara'ah (at-Tawbah) to the people of Makkah, to say that no mushrik should perform Hajj after this year and no one should circumambulate the Ka'bah naked, and no one would enter Paradise except a Muslim; whoever had a covenant with the Messenger of Allah a for a specific time, it would last until the stated time. and Allah is free from (all) obligations to the Mushrikoon and so is His Messenger (cf. 9:3). He went around doing that for three days, then [the Prophet 鑑] said to 'Ali: "Go and catch up with him; send Abu Bakr back to me and you convey it." So he did that. And when Abu Bakr came to the Prophet 趣, he wept and said: O Messenger of Allah, is there something the matter with me? He said. "There is nothing but good, but I was instructed that no one should convey it except me or a man from my family."

Comments: [Its isnad is da'eef]

٤- حَدَّثَنَا وَكِيعٌ قَالَ : قَالَ إِسْرَائِيلُ : قَالَ أَبُو إِسْحَاقَ : عَنْ زَيْدِ بْنِ يُغْيَع، عَنْ أَبِي بَكْمٍ : أَنَّ السَّحَةُ الْبَعْ الْعَلْمِ مَكَّةً : لَا يَحْجُ النَّبِي يَعْفَةً اللَّهِ يَعْفَةً اللَّهُ يَعْفَةً اللَّهُ يَعْفَةً اللَّهُ مَثْرَةً اللَّهُ مَثْرَقً مَنْ كَانَ بَعْدَ الْعَادِ مُسْلِمَةً ، مَنْ كَانَ بَيْنَهُ وَبَيْنَ رَسُولِ اللَّهِ يَعْقَ مُدَّةً ، فَأَجَلُهُ إِلَى مُسْلِمَةً ، مَنْ كَانَ بَيْنَهُ وَبَيْنِ رَسُولِ اللَّهِ يَعْقَ مُدَّةً ، فَأَجَلُهُ إِلَى مُشْتِهِ ، وَلَمْ قَالَ لِعَلِي رَضِي مُشْلِمَةً ، فَأَجَلُهُ إلَى مُنْ كَانَ اللَّهُ تَعَالَى عَنْهُ : «الْحَقَةُ فَرُدَّ عَلَيَّ أَبُا بَكْمٍ ، قَالَ لِعَلِي رَضِي اللَّهُ تَعَالَى عَنْهُ : «الْحَقَةُ فَرُدَّ عَلَيَّ أَبُا بَكْمٍ ، قَالَ : يَا عَلَى النَّيْ يَعْقُ أَبُو بَكُمٍ بَكَى ، قَالَ : يَا عَلَى النَّيْ يَعْقُ أَبُو بَكْمٍ بَكَى ، قَالَ : يَا عَلَى النَّيْ يَعْقُ أَبُو بَكُمٍ بَكَى ، قَالَ : يَا عَلَى النَّيْ يَعْقُ أَبُو بَكُمٍ بَكَى ، قَالَ : يَا عَلَى النَّيْ يَعْقُ أَبُو بَكُمْ بَكَى ، قَالَ : يَا عَلَى النَّي يَعْفُ أَبُو بَكُمْ الْمَوْتُ أَنْ اللَّهِ بَعْنَ فَيْ شَيْءٌ عَلَى أَلْهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى إلَّهُ اللَّهُ عَلَى اللَّهُ عَلَى إلَا خَيْرٌ ، وَلَكِنْ أُمُونُ أَنْ أَوْ رَجُلًا مِئِي اللَّهُ إِلَا أَنْ أَوْ رَجُلًا مِئِي اللَّهُ إِلَا أَنْ أَوْ رَجُلًا مِئْوسٍ .

تخريج: إسناده ضعيف لعلل، وسيأتي في مسند علي مختصراً برقم. (٩٤٥) وهو المحفوظ.

5. It was narrated that Awsat said: Abu Bakr addressed us and said: The Messenger of Allah 🍇 stood last year where I am standing. Abu Bakr wept, then he said. Ask Allah to keep you safe and sound, for no one is given anything better, after certainty of faith, than well-being. And you should be truthful, for that goes with righteousness and they lead to Paradise. And beware of lying, for that goes with immorality and they lead to Hell. Do not envy one another, do not bear grudges against one another, do not sever ties with one another, do not turn away from one another, be brothers as Allah has commanded you."

Comments: [A saheeh isnad]

6. Rifa'ah bin Rafi' said: I heard Abu Bakr as-Siddeeq say on the minbar of the Messenger of Allah se: I heard the Messenger of Allah sesay, and Abu Bakr wept when he remembered the Messenger of Allah se, then he recovered and said. I heard the Messenger of Allah say, in this hot weather last year: "Ask Allah for forgiveness, well-being and certainty of faith in the Hereafter and in this world."

Comments: [Its isnad is hasan]

٥- حَدَّثَنَا مُحَمَّدُ بَنْ جَعْفِرِ قَالَ. حَدَّثَنَا شُعْبَةُ عَنْ يَزِيدَ بَنِ حُمَيْرٍ، عَنْ سُلَيْمٍ بَنِ عَامِرٍ، عَنْ أَبُو يَكْرٍ، فَقَالَ: قَامَ رَسُولُ اللَّهِ يَتَعَةً مَقَامِي هَذَا عَامَ الْأَوَّلِ، وَكَكَى أَبُو بَكْرٍ، فَقَالَ: قَامَ رَسُولُ بَكْرٍ، فَقَالَ أَبُو بَكْرٍ: سَلُوا اللَّهِ الْمُعَافَاةَ _ أَوْ فَالَ . الْعَافِيَةَ _ فَلَمْ يُؤْتَ أَحَدٌ فَطُّ بَعْدَ الْبَقِينِ فَقَالَ ، الْعَافِيَةِ _ فَلِمْ يُؤْتَ أَحَدٌ فَطُّ بَعْدَ الْبَقِينِ بَالْطَدُقِ فَإِنَّهُ مَعَ الْهَزِ، وَهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْمُدَفَاةِ _ عَلَيْكُمْ وَالْمَدِقِ فَإِنَّهُ مَعَ الْهِزِ، وَهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْمُدَفَاةِ _ عَلَيْكُمْ وَالْمُدَفَاةِ _ عَلَيْكُمْ وَالْمَدِقِ فَإِنَّهُ مَعَ الْهُزِ، وَهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْمُدَورِ، وَهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ تَخاصُوا، وَلَا تَقَاطَعُوا، وَلَا تَقَاطَعُوا، وَلَا تَقَامُوا، وَلَا تَقَامُوا، وَلَا تَقَامُكُمُ اللَّهُ.
آذابُرُوا، وَكُونُوا إِخْوَانًا كَمَا أَمْرَكُمُ اللَّهُ.
[انط: ١٧، ٢٤، ٢٤، ٢٤]

تخريج: إسناده صحيح.

٣- خدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ وَأَبُو عَامِ عَامِرِ قَالَا: حَدَّثَنَا رُهَيْرٌ _ يَعْنِي ابْنَ مُحَمَّدِ بْنِ عَنْ عَبْدِ اللَّهِ _ يغْنِي ابْنَ مُحَمَّدِ بْنِ عَنْي عَنْ عَبْدِ اللَّهِ _ يغْنِي ابْنَ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ مِنَاعَةَ بْنِ رَافِعٍ، قَالَ: عَنْي مُعَادِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، قَالَ: الْأَنْصَارِيِّ، عَنْ أَبِيهِ رِفَاعَةَ نَنِ رَافِعٍ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَتَعْقِ رَسُولَ اللَّهِ يَتَعْقِ رَسُولَ اللَّهِ يَتَعْقِ رَسُولَ اللَّهِ يَتَعْقَ رَسُولَ اللَّهِ يَتَعْقَ يَشُولُ فِي مَذَا الْقَيْطِ عَامَ رَسُولَ اللَّهِ يَتَعْقَ وَالْعَافِيَةَ، وَالْيَقِينِ رَسُولَ اللَّهِ يَتَعْقَ وَالْعَافِيَةَ، وَالْيَقِينِ رَسُولَ اللَّهِ يَتَعْقِ وَالْعَافِيَةَ، وَالْيَقِينِ وَالْعَافِيَةَ، وَالْيَقِينِ وَلَا اللَّهِ عَامَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الْمُعْلَقِ وَالْعَافِيَةَ، وَالْيَقِينِ وَالْعَافِيَةَ، وَالْيَقِينِ فَيْ الْآخِرَةِ وَالْأُولَى».

تخريج إساده حس.

7. It was narrated from Abu Bakr as-Siddeeq that the Prophet said: "The siwak is cleansing to the mouth and pleasing to the Lord."

Comments: [Saheeh lighairihi

because of corroborating reports)]

٧- حَدَثَنَا أَبُو كَامِلٍ قَالَ: حَدَّثَنَا حَمَّادٌ _ يَعْني ابْنِ أَبِي عَتِيقٍ، عَنْ أَبِيه، عَنْ أَبِيه، عَنْ أَبِيه، عَنْ أَبِيه، عَنْ أَبِيه، عَنْ أَبِيه عَنْ أَبِيه عَنْ أَبِيهِ السِّوَاكُ مَطْهَرَةٌ لَنْفَم، مَرْضَاةٌ لِلرَّبِّ [انظر: ٢٦]

تخريج: صحيح لعيره، وهذا سند رجاله ثعات، إلاأن فيه انقطاعاً، والد ابن أبي عتبق لم يسمع من أبي بكر.

8. It was narrated from Abu Bakr as-Siddeeq that he said to the Messenger of Allah :: Teach me a du'a' that I may say in my prayer. He said: "Say: O Allah, I have wronged myself greatly and no one forgives sins but You; grant me forgiveness from You and have mercy on me for You are the Oft Forgiving, Most Merciful."

Comments: [Its isnad is saheeh, al-Bukhari (834) and Muslim (2705)]

تخريج. إسناده صحيح، خ: (٨٣٤) م: (٢٧٠٥)

9. It was narrated from 'A'ishah that Fatimah and al-'Abbas came to Abu Bakr 本 seeking their inheritance from the Messenger of Allah 趣. At that time they were asking for his land at Fadak and his share of Khaibar. Abu Bakr said to them: I heard the Messenger of Allah 也 say: "Our (Prophets') property is not to be inherited and whatever we leave behind is charity. Rather the family of Muhammad may take their provision from these

٩- حَدَّثَنَا عَبْدُ الرُّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ اللَّهُ الرُّهْرِيِّ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: مَنْ فَاطِمَةَ وَالْعَبَّاسَ أَتَبَا أَبَا بَكْرِهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ يَئِهَا: مَنْ فَاطِمَةَ وَالْعَبَّاسَ أَتَبَا أَبَا بَكْرِهِ، وَهُمَا يَئْنِينِ بَطْلُبَانِ أَرْضَهُ مِنْ فَلَكَ، وَسَهْمَهُ مِنْ خَيْرَ، فَقَالَ لَهُمْ أَبُو بَكْرِ: إِنِّي سَبِعْتُ رَسُولَ خَيْرَ، فَقَالَ لَهُمْ أَبُو بَكْرِ: إِنِّي سَبِعْتُ رَسُولَ لَكُمْ أَبُو بَكْرِ: إِنِّي سَبِعْتُ رَسُولَ لَكُمْ أَبُو بَكُمِ: إِنِّي سَبِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "لَا نُورَثُ، مَا تَرَكُنَا صَدَقَةً، إِنِّي اللَّهَ عَلَى هَذَا الْمَالِ" وَإِنِّي إِنَّمَا يَأْكُلُ اللَّهُ عَلَيْ مَنْ اللَّهَا إِنَّهُ إِنِّي اللَّهُ عَلَيْهِ عَلَى هَذَا الْمَالِ" وَإِنِّي إِنِّهُا مَا يَرْكُنَا صَدَقَةً،

properties." By Allah, I will not change any of the charity of the Messenger of Allah 囊 from how it was at the time of the Messenger of Allah 囊, and I will do the same with it as the Messenger of Allah 囊 did.

وَاللَّهِ. لَا أَذَعُ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ بَيْتُكُ يَصْنَعُهُ فِيهِ إِلَّا صَنَعْتُهُ. [انظر: ٢٥، ٥٥، ٥٥] تخريج: إسناده صحيح، ح. (٤٠٣٥) م. (١٧٥٩)

Comments: [Its isnad is saheeh, al-Bukhari (4035) and Muslim (1759)]

10. Abu Hurairah said: I heard Abu Bakr as-Siddeeq on this minbar saying: I heard the Messenger of Allah on this day last year - then Abu Bakr wept, then he said: I heard the Messenger of Allah say: "You will not be given anything, after the word of sincerity (i.e., the Shahadah), like well-being, so ask Allah for well-being."

Comments: Saheeh lighairihi (saheeh because of corroborating evidence)]

١٠ حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُفْرِئُ قَالَ: حَدَّثَ حَيْقَة بُنُ شُرَيْحِ قَالَ: سَيغتُ عَبْدَالْمَلِكِ بْنَ الْحَارِث يَقُولُ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: سَيغتُ أَنَا بَكُمِ الصَّدِّيقَ عَلَى عَلَى هَذَا الْمِنْبِ يَقُولُ: سَمِعْتُ أَنَا بَكُمِ الصَّدِّيقَ عَلَى عَلَى هَذَا الْمِنْبِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَشِحَّ فِي هَذَا الْمِنْبِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَشِحَ فِي هَذَا وَبَكُمِ وَبَكَى، ثُمَّ أَسْتَعْبَرَ أَنُو تَكُمِ وَبَكَى، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَشِحَى يَقُولُ: اللَّهِ يَشِحَى يَقُولُ: اللَّهِ يَشِحَى اللَّهِ يَشِحَى اللَّهِ يَشِحَى اللَّهِ يَشِحَى اللَّهِ يَشْحَلُ اللَّهِ يَشْعَلُ اللَّهِ اللَّهِ اللَّهُ الْعَافِيةَ الْمِنْ اللَّهُ الْعَافِيةَ اللَّهُ الْعَافِيةَ .

تخريج عديث صحيح لعبره، عدالملك بن الحارث مترجم في الناريخ الكبير للمحاري: ٥/ ١٠٤ والتعديل ٥/ ٣٤٦ وقد توبع.

11. It was narrated from Anas that Abu Bakr told him: I said to the Prophet * when he was in the cave - on one occasion he said: when we were in the cave -: If one of them looks at his feet, he will see us beneath his feet.

He said: "O Abu Bakr, what do you think of two, of whom Allah is the third?"

Comments: [Its isnad is saheeh, al-Bukhari (3653) and Muslim (2381)]

12. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah 📆 said: "The Dajjal will

11 - حَدَّثَنَا عَنَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَنَا نَهُمِّ عَلَّانُ أَخْبَرَنَا نَابِتُ عَنْ أَنْسٍ: أَنَّ أَبَا بَخْمٍ حَدَّثَهُ قَالَ: قُلْتُ لِلنَّبِيِّ عِلَيْهِ وَهُوَ فِي الْغَارِ وَقَالَ مَرَّةً: وَنَحْنُ فِي الْغَارِ لَوْ أَنَّ أَحَدَهُمْ نَطَرَ إِلَى قَدَمَيْهِ لَأَبْصَرَنَا تَحْتَ قَدَمَيْهِ. قَالَ: فَقَالَ: «يَا أَبَا بَكْمٍ مَا ظَنَّكَ بِاثْنَتِي اللَّهُ ثَالِئُهُمَا».

تخریج: إسناده صحیح، خ: (۳۲۵۳) م: (۲۳۸۱)

١٢ حَدَّثُنَا رَوْحٌ قَالَ: حَدَّثُنَا ابْنُ أَبِي عَرُوبَةً
 عَنْ أَبِي التَّيَّاح، عَنِ الْمُغِيرَةِ بْنِ سُسَيْعٍ، عَنْ

emerge from a land in the east called Khurasan and he will be followed by peoples whose faces are like hammered shields."

Comments: [Its isnad is saheeh]

13. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah 憲 said: "No miser, cheater, traitor or person who mistreats his slaves will enter Paradise. The first to knock at the gates of Paradise will be the slaves, if they fulfil their duties towards Allah and towards their masters properly."

Comments: [Its isnad is da'eef because of the weakness of Sadaqah bin Moosa and Farqad As-Sabakhi] غَمْرِو نَي خُرَيْتِ، غَنْ أَبِي بَكْرِ الصَّدِّيقِ قَالَ: حَدَثَنَ رَسُولُ اللَّهِ ﷺ: «أَنَّ الدَّجَّالَ بَخْرُحُ مَنْ أَرْصٍ بِالْمَشْرِقِ يُقَالُ لَهَا: خُرَاسَانُ، يَبَعْهُ فَقَوَامٌ كَأَنَّ وُجُوهَهُمُ الْمَجَانُ الْمُطْرَقَةُ» [انظر: ٣٣]

تخريج: إساده صحيح.

17 - حَنَّفَنَا أَنُو سَعِيدِ مَوْلَى نَنِي هَاشِمٍ قَالَ حَدَّنَا صَدَقَةُ بُنُ مُوسَى صَاحِبُ الدَّقِيقِ عَنْ فَرَّقَ بُنِ شَرَاحِينَ، عَنْ أَبِي بَكْرِ فَقَدَ. عَنْ مُرَّةً بُنِ شَرَاحِينَ، عَنْ أَبِي بَكْرِ الشَّدِيقِ قَالَ. قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهِ عَنْ: اللَّهِ بَيْخَةً بَخِيلٌ، وَلَا حَبُّ، وَلَا حَايِنٌ، بَدُحُلُ .لْجَنَّةَ بَخِيلٌ، وَلَا حَبُّ، وَلَا حَايِنٌ، وَلَا حَايِنٌ، وَلا صَبِّهُ الْمَمْلُونُونَ، إِذَا أَحْسَنُوا فِيمَا بَيْنَهُمْ وَبَيْنَ اللَّهِ عَرْ وَحَلَّ، وَفِيمَا بَيْنَهُمْ وَبَيْنَ مَوَالِيهِمْ. عَر وَحَلَّ، وَفِيمَا بَيْنَهُمْ وَبَيْنَ مَوَالِيهِمْ. وَبَيْنَ مَوَالِيهِمْ. [الطر: ٣١، ٣٢]

تخريج. إسناده صعنف لضعف صدقة بن موسى وفرقد السحي.

14. It was narrated that Abut-Tufail said: When the Messenger of Allah 舞 died, Fatimah sent word to Abu Bakr saying: Are vou the heir of the Messenger of Allah 🙇 or are his family? He said: No; rather his family (are his heirs). She said. Where is the share of the Messenger of Allah 372? Abu Bakr said: I heard the Messenger of Allah a say: "If Allah grants some wealth to a I'rophet, then takes his soul, He grants it to the one who took charge after him." So I have decided to give the benefit of it to 16 حدَّثَنَا عَبْدُ اللَّهِ بُنُ مُحَمَّدِ بُنِ أَبِي شَيْبَةً قَالَ:
_ وَسَمِعْتُهُ مِنْ عَبْدِ اللَّهِ بُنِ أَبِي شَيْبَةً قَالَ:
خَدَّثَنَا مُحَمَّدُ بُنُ فُصَيْلِ عَن الْوَلِيدِ بْن حُمَيْعٍ،
عَنْ أَبِي الطُّفَيْلِ، قَلَ لَا لَمَّا فُبِضَ رَسُولُ اللَّهِ
بَيْهُ أَرْسَلَتْ فَاطِمَةُ إِلَى أَبِي تَكْمِ: أَنْتَ وَرِثْتَ
رَسُولَ اللَّهِ يَشِيعٍ، أَمْ أَهْلُهُ ﴾ قال: فَفَالَ: لا،
سُولَ للَّه يَشِعِهِ، أَمْ أَهْلُهُ ﴾ قال: فَفَالَ: لا،
عَلْ أَهْلُهُ قَالَتُ: فَأَيْنَ سَهْمُ رَسُولِ اللَّهِ يَشِيعٍ؟
فَانَ. فَمَالَ أَبُو بَكْمِ: إِنِي سَمِعْتُ رَسُولِ اللَّهِ يَشِيعٍ؟
شَعْمَةً . فَمَالَ أَبُو بَكْمِ: إِنِي سَمِعْتُ رَسُولَ اللَّهِ يَشِعِهُ وَعَلَ اللَّهِ عَلَيْهِ بَيْعَالًا إِنَّ اللَّهِ عَلَهُ لِللَّذِي يَقُومُ مِنْ بَعْدِهِ وَمُعْمَ نَبِيًا فَعُمْ مَنْ بَعْدِهِ وَمُعْمَ مِنْ بَعْدِهِ وَمُعْمَ مَنْ بَعْدِهِ وَمُعْمَ مَنْ بَعْدِهِ وَمُعْمَ مَنْ بَعْدِهِ وَمُعْمَ مِنْ بَعْدِهِ وَمُعْمَ مَنْ بَعْدِهِ وَمُعْمَ مَنْ بَعْدِهِ وَمُعْمَ مَنْ بَعْدِهِ وَمَا مُنْ مَنْ مَعْمَةً مَنْ مَنْ مَعْمَ مَنْ مَنْ مَعْمَ مَنْ مَعْمَ مَنْ مَنْ مَعْمَ مَنْ مَنْ مَعْمَةً مَنْ مَنْ مَعْمَ مَنْ مَنْ مَعْمَ مَنْ مَنْ مَعْمَ مَنْ مَنْ مَعْمَ مَنْ مَعْمَ مَنْ مَنْ مَنْ مَعْمَ مَلْهُ لِللّذِي يَقُومُ مِنْ مَعْمَ مَنْ مَعْمَوهُ مَنْ مَعْمَ مَنْ مَعْمَ مَنْ مَعْمَا مَا مُعْمَلَهُ لَلَذِي يَقُومُ مِنْ مَعْمَ مَنْ مَعْمَا مَا لَهُ عَلَهُ لَكُونَ مَنْ مَعْمَا مُنْ مَا مُعْمَالًا مَعْمَ مَسُولًا اللّهِ عَلَيْهِ اللّهُ مَعْمَالًا لَهُ عَمْ مَنْ مَعْمَالًا مُعْمَلًا لَهُ عَلَيْهِ مَا مَعْمَالًا مَا عَلَى مُعْمِلًا مِنْ مَعْمِلًا مُعْمَالًا مُعْمَالًا مَعْمَالًا لَهُ عَلَيْهِ مَا مَعْمَالًا مَا عَلَمْ مَا مُعْمَالًا مَعْمَالًا مِنْ مَعْمِولًا لِلْهُ مِنْ مَعْمَالًا مُعْمَالًا مِعْمَالًا مُعْمَالًا مُعْمَالًا مَعْمَالَعُهُ مُعْمَالًا مَا عَمْ مَعْمَالًا مُعْمَالًا مَعْمَالَةً مَا مُعْمَالًا مِعْمَالًا مِعْمَالًا مُعْمَالًا مُعْمِلًا مُعْمَالًا مِعْمَالًا مُعْمَالًا مُعْمَالًا مُعْمَالًا مُعْمَالًا مُعْمَالًا مُعْمَالًا مُعْمِلًا مُعْمَالًا مُعْمَالًا مُعْمَالًا مُعَلِهُ

the Muslims. She said: That is fine, and you know best what you heard from the Messenger of Allah &: Muhaqalah

Comments: [Its isnad is hasan]

15. It was narrated that Abu Bakr as-Siddeeq said: One day the Messenger of Allah & got up and prayed Fajr, then he sat until the forenoon, then the Messenger of Allah 🕦 smiled. Then he sat where he was until he had prayed Zuhr, 'Asr and Maghrib, and he did not speak until he had prayed 'Isha'. Then he got up and went to his family. The people said to Abu Bakr: Why don't you ask the Messenger of Allah & what is the matter? He did something today that he never did before. So he asked him and he said: "Yes; I was shown what is to come of this world and the Hereafter. The earlier and later generations were gathered in one place and the people got terrified because of that. They went to Adam 😣 when the sweat was about to reach their mouths, and they said: O Adam, you are the father of mankind and Allah, may He be glorified and exalted, chose you. Intercede for us with your Lord. He said: I am in the same position as you. Go to your father after your father, to Nooh, "Allah chose Adam, Nooh (Noah), the family of Ibraheem (Abraham) and the family of 'Imran above the 'Alameen (mankind and jinn) (of their times)" [Al 'Imran 3:33].

فَرَأَيْثُ أَنْ أَرُدَّهُ عَلَى الْمُسْلِمِينَ. قَالَتْ: فَأَنْتَ، وَمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ أَعْلَمُ.

تخريج إساده حسن.

١٥- حَدَّثْنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ الطَّالَقَانِيُّ قَالَ: حَدَّثَنِي النَّضُرُ بْنُ شُمَيْلِ الْمَازِنِيُّ قَالَ: حَدَّثَنِي أَبُو نَعَامَةً، قَالَ: حَدَّثَنِي أَبُو هُنَيِّدَةً الْبَرَاءُ بْنُ نَوْفُل عَنْ وَالْآنَ الْعَدُويِّ، عَنْ حُذَيْهَةً، عَنْ أَبِي بَكْرٍ الصَّدِّيقِ ﴿ قَالَ: أَصْبَعَ رَسُولُ اللَّهِ ﷺ ذَاتُ يَوْم فَصَلَّى الْغَدَاةَ، ثُمَّ جَلَسَ حَتَّى إِذَا كَانَ مِنَ الضُّحَى ضَحِكَ رَسُولُ اللَّهِ ﷺ، ثُمَّ جَلَسَ مَكَانَهُ حَتَّى صَلَّى الْأُولَى وَالْعَصْرَ وَالْمَغْرِبَ، كُلَّ ذَلِكَ لَا يَتَكَلَّمُ، حَتَّى صَلَّى الْعِشَاءَ الْآخِرَةَ. ثُمَّ قَامَ إِلَى أَهْلِهِ. فَقَالَ النَّاسُ لِأَبِي نَكُر َ أَلَا تَسْأَلُ رَسُولَ اللَّهِ عِينَ مَا شَأَنُهُ؟ صَنَعَ الْبَوْمَ شَيْئًا لَمْ يَصْنَعُهُ قَطُّ، قَالَ: فَسَأَلُهُ، فَقَالَ: الْعَمْ، عُرِضَ عَلَيَّ مَا هُوَ كَائِنٌ مِنْ أَمْرِ الدُّنْيَا، وَأَمْرِ الْأَحِرَةِ، فَجُمِعَ الْأَوَّلُونَ وَالْأَخِرُونَ بِصَعِيدٍ وَاحِدٍ، فَفَطْعَ النَّاسُ بِدَلِكَ، حَنِّي انْطَلَقُوا إِلَى آدَمَ عَلَيْهِ السَّلَامُ، وَالْغَرَقُ يَكَادُ يُلْجِمُهُمُ، فَقَالُوا يَا أَدُمُ، أَنْتَ أَنُو الْبُشَرِ، وَأَنْتَ اصْطَفَاكُ اللَّهُ عَزَّ وَجَلَّ. اشْفَعُ لَنَا إِلَى رَبِّكَ، قَالَ فَدْ لَقِيتُ مِثْلَ الَّذِي لَقِيتُمُ، انْطَلِفُوا إلى أَبِكُمْ بَعْدَ أَبِكُمْ، إِلَى نُوحِ ﴿ إِنَّ آلَةَ ٱصْطَفَنَ ءَادُمَ وَتُوكًا وَءَالَ إِسْرَهِمِهُ وَمَالَ عِمْرَنَ عَلَى ٱلْعَلَمِينَ ﴾ (أل

Then they will go to Nooh A and will say: Intercede with your Lord for us, for Allah chose you and answered your supplication, and He did not leave one of the disbelievers on the Earth (cf. 71:26). He will say: I am not the one you want; go to Ibraheem & for Allah, may He be glorified and exalted, took him as a close friend (khaleel). So they will go to Ibraheem but he will say: I am not the one you want; go to Moosa & for Allah, may He be glorified and exalted, spoke directly to him (cf. 4:164). But Moosa see will say: I am not the one you want; go to 'Eesa Ibn Maryam, for he healed those born blind and the lepers, and he brought forth the dead. But 'Eesa will say: I am not the one you want; go to the leader of the sons of Adam, for he is the first one for whom the earth is split on the Day of Resurrection. Go to Muhammad, for he will intercede for you with your Lord, may He be glorified and exalted. Then (the Prophet) will go and Jibreel will come to his Lord and Allah, may He be glorified and exalted, will say: Give him permission and give him the glad tidings of Paradise. Jibreel will take him and he will fall down in prostration for a week. Allah, may He be glorified and exalted, will say: Raise your head, O Muhammad; speak and you will be heard, intercede and your intersession will be accepted. So he will raise

عمران: ٣٣) قَالَ: فَيَنْطَلِقُونَ إِلَى نُوحٍ عَلَيْهِ السَّلَامُ، فَيَقُولُونَ: اشْفَعْ لَنَا إِلَى رَبِّكَ، فَأَنْتَ اضطفَاكَ اللَّهُ وَاسْتَجَابَ لَكَ فِي دُعَاثِكَ، ولَمْ يَدَعُ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا، فَيَقُولُ: لَيْسَ ذَاكُمْ عِنْدِي، انْطَلِقُوا إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ اَتُّخَذَهُ خَلِيلًا، فَيَنْطَلِقُونَ إِلَى إِبْرَاهِيمَ، فَيَقُولُ: لَيْسَ دَاكُمْ عِنْدِي، ولَكِنِ الْطَلِقُوا إِلَى مُوسَى عَلَيْهِ السَّلَامُ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ كَلَّمَهُ تَكْلِيمًا. فَيَقُولُ مُوسَى عَلَيْهِ السَّلَامُ: (١/٥) لَيْسَ ذَاكُمْ عِنْدِي، وَلَكِن انْطَلِقُوا إِلَى عِيسَى ابْن مَوْيَمَ، فَإِنَّهُ يُبْرئُ الْأَكْمَةَ وَالْأَبْرَصَ وَيُحْيِي الْمَوْتَى، فَيَقُولُ عِيسَى: لَيْسَ ذَاكُمْ عِنْدِي، وَلَكِنِ انْطَلِقُوا إِلَى سَيِّدِ وَلَدِ آدَمَ، فَإِنَّهُ أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ يَوْمَ الْقِيَامَةِ، انْطَلِقُوا إِلَى مُحَمَّدِ ﷺ، فَيَشْفَعَ لَكُمْ إِلَى رَبُّكُمْ عَزَّوَجَلَّ. قَالَ : فَيَنْطَلِقُ، فَيَأْتِي جَبْرِيلُ عَنْيِهِ السَّلَامُ رَبَّهُ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ : النَّذَنَّ لَهُ، وَمَشْرُهُ بِالْجَنَّةِ. قَالَ: فَيَنْطَلِقُ بِهِ جِبْرِيلُ فَيَخِرُ سَاجِدًا قَدْرَ جُمُعَةِ، وَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشَفَّعُ، قَالَ: فَيَرْفَعُ رَأْسَهُ، فَإِذَا نَظَرَ إِلَى رَبِّهِ عَزَّ وَجَلَّ، خَرَّ سَاجِدًا قَدْرَ جُمُعَةٍ أُخْرَى، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: ارْفَعْ رَأْسَكَ، وَقُلْ يُسْمَعْ، وَاشْفَعْ تُشْفَعْ، قَالَ: فَيَذْهَبُ لِيَقْعَ سَاجِدًا، فَتَأْخُذُ جِنْرِيلُ عَلَيْهِ السَّلَامُ بِضَبْعَيْهِ فَيَفْتَعُ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ مِنَ الدُّعَاءِ

his head, and when he looks at his Lord, may He be glorified and exalted, he will fall down in prostration for another week. Allah, may He be glorified and exalted, will say: Raise your head, O Muhammad; speak and you will be heard, intercede and your intersession will be accepted. He will start to fall down in prostration again, but Jibreel (peace be upon him) will take hold of his upper arms and Allah, may He be glorified and exalted, will inspire him to offer a supplication such as no human being was ever inspired with. He will say: "O Lord, You created me as the leader of the sons of Adam. and no boast; the first one for whom the earth is split on the Day of Resurrection, and no boast; there will come to my Cistern more people than there can be between San'a' and Ailah (Eilat)." Then it will be said: Call the Siddeeqs so that they might intercede. Then it will be said: Call the Prophets. So one Prophet will come with a group, and another Prophet will come with five or six people, and another Prophet will come with nobody. Then it will be said: Call the martyrs so that they might intercede for whoever they want. When the martyrs do that, Allah, may He be glorified and exalted, will say: I am the Most Merciful of those who show mercy; I admit to My Paradise anyone who does not associate anything with Me.

شَيْنًا لَمْ يَفْتَحُهُ عَلَى بَشَر قَطُّ، فَيَقُولُ: أَيْ رَبِّ، خَلَفْتَنِي سَيِّدَ وَلَدِ آدَمَ، وَلَا فَخْرَ، وَأُوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ يَوْمَ الْقِيَامَةِ، وَلَافَخْرَ، حَتَّى إِنَّهُ لَيَرِدُ عَلَىَّ الْحَوْضَ أَكْثَرُ مِمَّا نَيْنَ صَنْعَاءً وَأَيْلَةً، ثُمَّ يُقَالُ: ادْعُوا الصَّدِّيقِينَ فَبَشْفَعُونَ، ثُمَّ بُقَالُ: ادْعُوا الْأَنْبِيَّاءَ، قَالَ: فَيَجِيءُ النَّبِيُّ وَمَعَهُ الْعِصَابَةُ، وَالنَّبِيُّ وَمَعَهُ الْخَمْسَةُ وَالسُّتَّةُ، وَالنَّبِيُّ وَلَيْسَ مَعَهُ أَحَدٌ، ثُمَّ يُقَالُ: ادْعُوا الشُّهَدَاءَ فَيَشْفَعُونَ لِمَنْ أَرَادُوا، قَالَ: فَإِذَا فَعَلَتِ الشُّهَدَاءُ ذَلِكَ، قَالَ: يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَنَا أَرْحَمُ الرَّاحِمِينَ، أَدْخِلُوا جَنَّتِي مَنْ كَانَ لَا يُشْرِكُ بِي شَيْئًا، قَالَ: فَيَدُخُلُونَ الْجَنَّةَ. قَالَ: ثُمَّ يَقُولُ اللَّهُ عَزَّ وَجَلَّ: انْظُرُوا فِي النَّارِ: هَلْ تَلْقَوْنَ مِنْ أَحَدٍ عَمِلَ خَيْرًا قَطُّ؟ قَالَ: فَيَجِدُونَ فِي النَّارِ رَجُلًا، فَيَقُولُ لَهُ: هَلْ عَمِلْتَ خَيْرًا قَطُّ؟ فَيَقُولُ: لَا، غَيْرَ أَنِّي كُنْتُ أُسَامِحُ النَّاسَ فِي الْبَيْعِ، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَشْمِحُوا لِعَبْدِي كَإِسْمَاحِهِ إِلَى عَبِيدِي. ثُمَّ يُخْرِجُونَ مِنَ النَّارِ رَجُلًا، فَيَقُولُ لَهُ: هَلْ عَمِلْتَ خَيْرًا قَطُّ؟ فَيَقُولُ: لَا، غَيْرَ أَنِّي قَدْ أَمَرْتُ وَلَدِي: إِذَا مِتُ فَأَحْرِقُونِي بِالنَّارِ، ثُمَّ اطْخنُونِي حَتَّى إِذَا كُنْتُ مِثْلَ الْكُحْل، فَاذْهَبُوا بِي إِلَى الْبَحْرِ، فَاذْرُونِي فِي الرِّبحِ، فَوَاللَّهِ لَا يَقْدِرُ عَلَى رَبُّ الْعَالَمِينَ أَبَدًا، فَقَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ: لِمَ فَعَلْتَ ذَلِكَ؟ قَالَ: مِنْ مَخَافَتِكَ، قَالَ: فَيَقُولُ اللَّهُ عَزُّ وَجَلَّ: انْظُرْ

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So they will enter Paradise. Then Allah, may He be glorified and exalted, will say: Look in Hell; can you find anyone who ever did anything good? And they will find a man in Hell, and He will say to him: Did you ever do anything good? He will say: No, except that I was easy-going with people in buying and selling. And Allah, may He be glorified and exalted, will say: Be easy-going with My slave as he was easygoing with My slaves. Then they will bring a man out of Hell and He will say to him: Did you ever do anything good? He will say: No, except that I instructed my sons: When I die, burn me with fire, then grind me until I am like kohl powder. Then take me to the sea and scatter me in the wind, for by Allah the Lord of the Worlds will never be able to punish me. Allah, may He be glorified and exalted, will say: Why did you do that? He will say: For fear of You. And Allah, may He be glorified and exalted, will say: Look at the kingdom of the greatest king and you will have the like thereof and ten times as much. He will say: Are You making fun of me when You are the Sovereign? He (the Prophet (*) said: "That is what I was smiling at, at the time of the forenoon."

Comments: [Its isnad is hasan].

16. Qais said: Abu Bakr stood up and praised and glorified Allah, then he said: O people, you recite

إِلَى مُلْك أَعْظَم مَلِكِ، فَإِنَّ لَكَ مِثْلَهُ وَعَشَرَةَ أَمْثَالِهِ، قَالَ: فَيَتُولُ: لِمَ تَسْخَرُ بِي وَأَنْتَ الْمَلِكُ؟ قَالَ: وَذَاكَ الَّذِي ضَحِكْتُ مِنْهُ مِنَ الضَّحَى*.

تخريج :إسناده حسن.

17- حَدِّثْنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنَا زُهَيْرٌ _ قَالَ: حَدَّثَنَا
 زُهَيْرٌ _ يَعْنِي ابْنَ مُعَاوِيَةً _ قَالَ: حَدَّثَنَا

this verse: "O you who believe! Take care of your ownselves. If you follow the (right) guidance..." [al-Ma'idah 5:105], but you do not interpret it properly. I heard the Messenger of Allah se say: "If the people see evil and do not change it, soon Allah will send His punishment upon them all." He [Qais] said: I heard Abu Bakr say: O people, beware of lying, for lying is contrary to faith.

Comments: [Its isnad is sahech]

17. It was narrated from Awsat bin Isma'eel al-Bajali that he heard Abu Bakr, when the Prophet & had passed away, saying: The Messenger of Allah 独 stood last year in this place where I am standing. Then Abu Bakr wept, then he said: "You must adhere to the truth, for with it comes righteousness and they both lead to Paradise. And you must beware of lying, for with it comes immorality and they both lead to Hell. Ask Allah to keep you safe and sound, for no one is given anything, after certain faith (yageen) that is better than being kept safe and sound." Then he said: "Do not sever ties with one another, do not turn your backs on one another, do not bear

قَالَ: وَسَمِعْتُ أَبَا بَكْرٍ يَقُولُ: يَا أَيُهَا النَّاسُ، إِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ مُجَانِبٌ لِلْإِيمَانِ.

تخريج: إسناده صحيح.

10 - حَدَّثَنَا هَاشِمْ، قَالَ: حَدَّثَنَا شُعْبَةً، قَالَ: الْمَعْتُ مَالَ: الْمَعْتُ مَالَ: الْمَعْتُ مَلْمَ مُنْ عَمْيْرٍ، قَالَ: سَمِعْتُ مَلْمَ مُنْ عَامِرٍ _ يُحَدِّثُ عَنْ أَوْسَطَ الْبَجَلِيّ، عَنْ أَوْسَطَ الْبَجَلِيّ، عَنْ أَوْسَطَ الْبَجَلِيّ، عَنْ أَوْسَطَ الْبَجَلِيّ، يُحَدِّثُ عَنْ أَبِي بَكْمٍ: أَنَّهُ سَمِعَهُ حِينَ تُوفِّي يُحَدِّثُ عَنْ أَبِي بَكْمٍ: أَنَّهُ سَمِعَهُ حِينَ تُوفِّي عَامَ اللَّهِ يَعِيْ مَنْ اللَّهِ يَعِيْ عَالَ اللَّهِ يَعِيْ عَلَى اللَّهِ عَلَيْكُمْ بِالصَّدْقِ فَإِنَّهُ مَعَ الْبِرِّ، وَهُمَا فِي الْمَعْتَى النَّهِ مَعَ الْبُرِّ، وَهُمَا فِي الْمَعْتَى اللَّهِ اللَّهَ الْمُعَافَاةَ، فَإِنَّهُ لَمْ وَهُمَا فِي وَهُمَا فِي النَّهِ وَلَيْكُمْ وَالْكَذِبَ فَإِنَّهُ مَعَ الْهُجُورِ، وَهُمَا فِي الْمَعْرَةِ، وَإِنَّا مِنَ اللَّهَ الْمُعَافَاةَ، فَإِنَّهُ لَمْ وَهُمَا فِي النَّهِ ، وَالْمَافِقِينِ شَيْئًا خَيْرًا مِنَ وَهُمَا فِي النَّهِ اللَّهَ الْمُعَافَاةَ، فَإِنَّهُ لَمْ اللَّهَ الْمُعَافَاةِ، فَإِنَّهُ لَمْ اللَّهَ الْمُعَافَاةِ، فَإِنَّهُ لَمْ اللَّهَ اللَّهَ الْمُعَافَاةَ، فَإِنَّهُ لَمْ اللَّهُ الْمُعَافَاةِ، وَلَا تَعَامَدُوا، وَلَا اللَّهِ الْفَاقَاةَ، وَلَا تَعَامَدُوا، وَلَا تَعَامَدُوا، وَلَا تَعَامَدُوا، وَلَا تَعَامَدُوا، وَلَا تَعَامَدُوا، وَلَا اللَّهَ الْفَاقِيْلُولُهُ الْمُعَالَاءَ اللَّهِ إِنْهُ الْمُعْلَى الْهُ إِلَيْكُولَا عِبَادًا اللَّهِ إِنْهُ الْمُعْلَى الْمُعَلَى اللَّهُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَا اللّهُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى اللّهُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْ

grudges against one another, do not envy one another, and be, O slaves of Allah, brothers."

Comments: [Its isnad is saheelt]

18. It was narrated that Humaid bin 'Abdur-Rahman said: When the Messenger of Allah 24 died, Abu Bakr was in some other area of Madinah. He came and uncovered his face and kissed him. and said: May my father and mother be sacrificed for you; how good you look in life and in death. Muhammad & has died, by the Lord of the Ka'bah... Then Abu Bakr and 'Umar came together to the people. Abu Bakr spoke and did not omit anything that was revealed concerning the Ansar or that the Messenger of Allah & had said concerning them but he mentioned it. And he said: You know that the Messenger of Allah 邀 said: "If the people were to walk in one direction and the Ansar were to walk in another, I would walk in the direction of the Ansar." I know, O Sa'd, that the Messenger of Allah & said, when you were sitting here: "Quraish are to be in charge of this affair (Islam), so the righteous people are but followers of the righteous of (Quraish), and the wrongdoers among the people are but followers of the wrongdoers of (Quraish)." Sa'd said to him: You have spoken the truth: we are advisers and you are leaders.

تخريج: إسناده صحيح.

١٨- حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا أَنُو عَوَانَةَ عَنْ دَاوْدَ بْن عَبْدِ اللَّهِ الْأَوْدِيُّ، عَنْ خُمَيْدِ بْن عَبْدِ الرَّحْمَنِ قَالَ: تُوُفِّيَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْر بِي طَائِفَةٍ مِنَ الْمَدِينَةِ. قَالَ: فَحَاءَ فَكَشَفَ عَنْ وَجُهِهِ فَفَبَّلَهُ، وَقَالَ: فِدَى لُكَ أَمَى وَأُمِّى، مَا أَطْيَبُكَ حَيَّاوَمَيْتًا، مَاتَ مُحَمَّدُ يِنْ وَرَثُ الْكَغْيَةِ... فَذَكُرَ الْحَدِيثَ. فَالَ: فَانْطَلَقَ أَبُو بَكُو وَعُمَرُ يَتَقَاوَدَانِ حَتَّى أَتَوْهُمُ، فَتَكَلَّمَ أَبُو بَكْرٍ، وَلَمْ يَثْرُكُ شَبًّا أُنْزِلَ فِي الْأَنْصَارِ وَلَا دُكَرَهُ رَسُولُ اللَّهِ ﷺ مِنْ شَأْنِهِمْ، إِلَّا وَذَكَرَهُ، وَقَالَ: وَلَقَدْ عَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ عِلْمُ قَالَ: ﴿ لَوْ سَلَكُ النَّاسِ وَادِيًّا ، وَسَلَكَت الْأَنْصَارُ وَادِيًّا، سَلَكْتُ وَادِيَ الْأَنْصَارِهِ. وَلَقَدُ عَلِمْتَ يَا سَعْدُ، أَنَّ رَسُولَ اللَّهِ عِنْ قَالَ، وَأَنْتَ قَاعِدٌ: ﴿ فُرَيْشٌ وُلَاةً هَٰذَا الْأَمْرِ، فَبَرُّ النَّاسِ تَبَعٌ لِبَرِّهِمْ، وَفَاجِرُهُمْ نَبُعٌ لِفَاجِرِهِمْ *. قَالَ: فَقَالَ لَهُ سَعْدٌ: صَدَقْتَ نَحْنُ الْوُزْرَاءُ، وَأَنْتُمُ الْأُمَرَاءُ.

تخريج: صحيح لغيره، لشواهد وهو مرسل، فإن حميد بن عبدالرحمن الحميري تامعي ولم يدرك أبا بكر ولا عمر، ولم يصرح هنا بذكر من حدّثه.

Comments: [Saheeh lighayrihi (saheeh because of corroborating evidence)]

19. It was narrated that Talhah bin 'Abdullah bin 'Abdur-Rahman bin Abi Bakr as-Siddeeg said: I heard my father say that his father heard Abu Bakr saying: I said to the Messenger of Allah 28: O Messenger of Allah, are we striving for something that has already been decided or is it something to be decided as events unfold? He said: "Rather it is for something that has already been decided." I said: So why should we strive, O Messenger of Allah? He said: "Each person will be enabled to do that for which he has been created."

Comments: [Hasan lighairihi (hasan because of corroborating evidence)]

20. It was narrated that az-Zuhri said: A man among the Ansar who was a man of knowledge told me that he heard 'Uthman bin 'Affan (may Allah have mercy on him) narrate that some of the Companions of the Prophet 趣, when the Prophet & died, grieved so much that some of them were almost unaware of what was going on around them. 'Uthman said: I was one of them. Whilst I was sitting in the shade of a small fort, 'Umar passed by me and greeted me, and I did not realise that he had passed me or greeted me. 'Umar went to Abu Bakr and said to him: Do you think it is right that I passed by 'Uthman and greeted him and he did not return my greeting? He and Abu Bakr came, when Abu Bakr had been appointed caliph

19 - حَدَّثَنَا عَلِيُ بْنُ عَيَّاشٍ، قَالَ: حَدَّثَنَا الْعَطَّافُ بْنُ حَالِدٍ، قَالَ: حَدَّثَنِي رَجُلٌ مِنْ أَعْلِ الْمَصْرَةِ، عَنْ طَلْحَةً بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بَكْمِ الصَّدْيقِ قَالَ: سَمِعْتُ أَيْ يَكُمِ الصَّدْيقِ قَالَ: سَمِعْتُ أَيْ يَكُمُ الصَّدِيقِ قَالَ: سَمِعْتُ أَيْ يَتُكُو الصَّدِيقِ قَالَ: سَمِعْتُ اللَّهِ يَتُعْتِ لَكُمْ وَهُو يَتُهُ اللَّهِ بَيْعَةً اللَّهِ اللَّهِ بَيْعَةً اللَّهِ اللَّهِ بَيْعَةً اللَّهِ اللَّهُ اللَّهُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَل

تخريج: حسن لغيره، وهذا إسناد ضعيف لحهالة الراوي عن طلحة بن عبيدالله.

٧٠ حَدَّثَنَا أَبُو الْيَمَانِ، قَالَ: أَخْبَرَنَا شُعَيْبُ عَنِ الزُّهْرِيِّ، قَالَ: أَخْبَرَنِي رَجُلِّ مِنَ النَّهْرِيِّ، قَالَ: أَخْبَرَنِي رَجُلِّ مِنَ النَّهْرِيِّ، قَالَ: أَخْبَرَنِي رَجُلِّ مِنَ الْأَنْصَارِ مِنْ أَهْلِ الْفِغْهِ أَنَّهُ سَمِعَ عُمْمَانَ بَنَ عَفَّانَ بَنَ عَفَّانَ بَنَ أَصْحَابِ النَّبِيِّ بَيْحَةَ جِينَ تُوفْقِي النَّبِيُ بَيْحَة جِينَ تُوفْقِي النَّبِيُ بَيْحَة عَنِى النَّبِي بَيْحَة عَنِى النَّبِي بَيْحَة عَنِي النَّبِي اللَّهَ اللَّهَ عَلَى النَّبِي اللَّهَ عَلَى النَّبِي اللَّهَ عَلَى النَّبِي اللَّهَ اللَّهُ عَلَى النَّبِي اللَّهَ عَمَرَ اللَّهَ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهَ عَلَى اللَّهِ اللَّهَ عَلَى اللَّهَ عَلَى عَمْرَ اللَّهَ اللَّهُ اللَّهُ مَرَّ وَلَا سَلَّمَ، فَالْمَ مَرَ اللَّهُ مَرَّ وَلَا سَلَّمَ، فَالْمَانَ عَلَى عَمْرَ حَتَّى دَخَلَ عَلَى أَبِي بَكْرٍ عَلَى عَمْرَ حَتَّى اللَّهُ اللَّهُ مَرَّ وَلَا سَلَّمَ، فَالْمَ عَلَى الْمِي بَكْرٍ عَلَى الْمِي بَكْرٍ عَلَى اللَّهُ مَلَى عَلَى اللَّهُ الْمُعَلَى السَّلَمَ عَلَى عَلَى عَلَى الْمَالِقَ عَمْرُ حَتَّى دَخَلَ عَلَى السَّلَامَ؟ وَأَقْبَلَ هُو فَاللَّو بَكُو اللَّهُ مَرَّ عَلَى الْمَالَقِ عَلَى الْمَالِقَ عَلَى اللَّهُ مِنْ اللَّهُ اللَّهُ اللَّهُ عَلَى الْمُلَامَ عَلَى الْمَالَقِ عَلَى الْمَالِقَ عَلَى الْمَالِقَ عَلَى الْمَالِقَ عَلَى الْمَالِقَ عَلَى الْمَالَقِ عَلَى الْمَلِكُمَ عَلَى الْمَالِقَ عَلَى الْمَالِقَ عَلَى الْمَلِقِ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى الْمَلْ الْمُو بَكُو اللَّهُ عَلِيْكَ الْمَالَقَ عَلَى الْمَالَقَ عَلَى الْمَالَقِ عَلَى الْمَالِقَ عَلَى اللَّهُ عَلَى الْمَالِقَ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى الْمَالَقِ عَلَى الْمَلْمِ اللَّهُ اللَّهُ الْمَالَقِ عَلَى الْمَالَقِ عَلَى الْمَالَقِ عَلَى الْمَالَقِ عَلَى الْمَالَقِ الْمَالَقِ عَلَى الْمَالِقُ الْمَالِقُ الْمَالَقِ عَلَى الْمَالِقُ اللَّهُ اللَّهُ اللَّهُ عَلَى الْمَالَقِ الْمَالِقُ الْمَالِقُ الْمَالِقُ اللَّهُ اللَّهُ الْمَالَقُ اللَّهُ اللْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُعْلَى اللَّهُ اللَه

and they both greeted me. Then Abu Bakr said: Your brother 'Umar came to me and told me that he passed by you and greeted you but you did not return his greeting; what made you do that? I said: I did not do that. 'Umar said: Yes, by Allah, you did that, but you have too much pride, O Banu Umayyah. I said: By Allah, I did not realise that you had passed me or greeted me. Abu Bakr said: 'Uthman is telling the truth; is something bothering you? I said: Yes. He said: What is it? 'Uthman said: Allah, may He be glorified and exalted, has caused His Prophet to die before we could ask him how we can save ourselves. Abu Bakr said: I asked him about that. ['Uthman] said: I went to him and said: May my father and mother be sacrificed for you, you were more deserving to ask it. Abu Bakr said: I said: O Messenger of Allah, what is salvation? The Messenger of Allah a said: "Whoever accepts this word from me that I asked my uncle to say but he rejected it, it is salvation for him."

عَلَيْهِ الشَّلَامَ، فَمَا الَّذِي حَمَلَكَ عَلَى ذَلِكَ؟
قَالَ: قُلْتُ: مَ فَعَلْتُ، فَقَالَ عُمَرُ: بَلَى وَاللَّهِ لَقَدْ فَعَلْتَ، وَلَكِنَّهَ عُيَيْكُمْ يَا بَنِي وَاللَّهِ مَا شَعَرْتُ أَلَّكَ أَمْيَةً، قَالَ: قُلْتُ: وَاللَّهِ مَا شَعَرْتُ أَلَّكَ مَرَرُتَ بِي وَلَا سَلَمْتَ، قَالَ أَبُو بَكْرٍ: صَدَقَ عُثْمَانُ، وَقَدْ شَغَلَكَ عَنْ دَلِكَ أَمْرُ؟ فَقُلْتُ: مَنْمَانُ، وَقَدْ شَغَلَكَ عَنْ دَلِكَ أَمْرُ؟ فَقُلْتُ: اللَّهُ عَزْ وَجَلَّ نَبِيهُ يَعْلِمُ قَبْلَ أَنْ نَشَأَلَهُ عَنْ نَجَاةٍ أَبْلَ اللَّهُ عَزْ وَجَلَّ نَبِيهُ يَعْلِمُ قَبْلَ أَنْ نَشَأَلَهُ عَنْ ذَبَاهِ فَقُلْتُ لَهُ: بِأَبِي أَنْتَ وَأُمّي، هَذَا الْأَمْرِ؟ فَقَالَ وَشُولُ اللَّهِ أَنْتُ وَأُمّي، قَالَ أَبُو بَكْمٍ: قُلْتُ يَا رَسُولُ اللَّهِ أَنْتَ أَنْ يَا رَسُولُ اللَّهِ اللَّهِ اللَّهُ عَنْ ذَبِيهِ اللَّهِ اللَّهِ اللَّهُ عَنْ وَمُولُ اللَّهِ اللَّهِ اللَّهُ عَنْ وَمُولُ اللَّهِ اللَّهِ اللَّهُ عَنْ وَمُولُ اللَّهِ اللَّهُ عَنْ وَمُولُ اللَّهِ اللَّهُ عَنْ اللَّهُ عَنْ وَلُولُ اللَّهِ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ وَمُولُ اللَّهِ عَلَى اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهِ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ الْعَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَهُ اللَهُ اللَّهُ اللَهُ اللَهُ اللَهُ اللَهُ اللَهُ اللَّه

تخريج: المرفوع منه صحيح بشواهده، رجاله نقات رجال الشيخين غير الرجال الذي روى عنه الزهري.

Comments: [A marfoo' hadeeth which is salueth because of other similar reports]

21. It was narrated that Yazeed bin Abi Sufyan said: Abu Bakr said, when he sent me to Syria: O Yazeed, you have relatives and you may give them precedence in allocating positions of authority; that is the most serious thing I fear for you, because the Messenger of Allah ** said: "Whoever is

٢١ حدَّثَنَا يَزِيدُ بْنُ عَبْدِ رَبِّهِ، قَالَ: حَدَّثَنَا بَنِيدُ بْنُ الْوَلِيدِ، قَالَ: حَدَّثَنِي شَيْخٌ مِنْ قُرْيُشِ
 عَنْ رَجَاءِ بْنِ حَيْوَةَ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةً،
 عَنْ يَزِيدَ بْنِ أَبِي سُفْيَانَ، قَالَ: قَالَ أَبُو بَكُرِ هُو يَئِدُ بَكُرِ الشَّامِ: يَا يَزِيدُ، إِنَّ لَكَ
 عَرْابَةٌ عَسَيْتَ أَنْ تُوْيْرَهُمْ بِالْإِمَارَةِ، وَفَلِكَ أَكْبُرُ

appointed in charge of any affairs of the Muslims and appoints over them anyone by way of favouritism, the curse of Allah be upon him and Allah will not accept any obligatory or nafl prayer from him until he admits him to Hell. And whoever allows anyone to transgress the sacred limits set by Allah has transgressed the sacred limits of Allah unlawfully, and on him will be the curse of Allah and Allah will forsake him."

مَا أَخَافُ عَلَيْكَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
امَنْ وَلِيَ مِنْ أَمْرِ الْمُسْلِمِينَ شَيْئًا فَأَمْرَ عَلَيْهِمْ
أَحَدًا مُحَابَاةً فَعَلَيْهِ لَغَنَّةُ اللَّهِ، لَا يَقْبَلُ اللَّهُ مِنْهُ
صَرْفًا وَلَا عَدْلًا حَتَى يُدْخِلَهُ جَهَنَّمَ، وَمَنْ
أَعْطَى أَحَدًا حِمَى اللَّهِ فَقَدِ انْتَهَكَ بِي حِمْي
اللَّهِ شَيْئًا بِغَيْرِ حَقِّهِ، فَعَلَيْهِ لَغَنَّةُ اللَّهِ، أَوْ
قال: تَبَرَّأَتُ مِنْهُ ذِمَّةُ اللَّهِ عَزَّ وَجَلَّ».
قال: تَبَرَّأَتُ مِنْهُ ذِمَّةُ اللَّهِ عَزَّ وَجَلَّ».

تخريج: إساده ضعف لجهالة الشيخ من قريش،

Comments: [Its isnad is da'eef because an old man of Quraish (in the isnad) is unknown]

22. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah 🕿 said: "I have been granted seventy thousand who will enter Paradise without being brought to account; their faces will be like the moon on the night when it is full and their hearts will be as the heart of one man. I asked my Lord, may He be glorified and exalted, for more and He gave me more, with each one another seventy thousand." Abu Bakr as-Siddeeq said: I thought that that referred to the people living in towns and included some of those living on the edge of the wilderness.

٧٧ حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ، قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ الْأَخْسَ عَنْ رَجُلِ، عَنْ أَبِي نَكْرِ الصَّدْيَقِ، قَالَ: قَالَ رَسُولٌ لِللَّهِ بِيَثِيْرٍ. «أَعْطِيتُ سَعْمِينَ أَلْفَا يَدْخُلُونَ الْجَنَّةَ بَعْيْرٍ حِسَابٍ، وُجُوهُهُمْ كَالْقَمْرِ لَيْلَةَ الْبَدْرِ، فِلْفُو عَلَى قَلْبِ رَجُلٍ وَاجِدٍ، فَاسْتَزَدْتُ رَبِّي عَزَّوَجَلَّ، فَزَادَنِي مَعَ كُلُّ وَاجِدٍ سَبْعِينَ أَلْفَا » قَالَ أَبُو بَيْرٍ عَلَى أَلْفَا » قَالَ أَلْقَلَ » قَالَ الْبُولِينَ أَلْفَا » قَالَ أَلُو بَكْرٍ عَلَى الْجَادِينَ أَلْفَا » قَالَ أَلْقَلَ الْهَالَ الْبُولِينَ أَلْفَا » قَالَ أَلْقَلَ » قَالَ أَلْقَلَ الْهَالَ الْبُولِينَ أَلْفَا » قَالَ أَلْونَ الْبُولُونِ . وَمُصِيبٌ مِنْ خَافَّاتِ الْبُولُوي.

تخريج: إسناده ضعيف لجهالة الرجل الراوي عن أبي نكر، والمسعودي اختلط.

Comments: [Its isnad is da'eef because a narrator is unknown]

23. It was narrated that Ibn 'Umar said: I heard Abu Bakr say: The Messenger of Allah 独 said: "Whoever does an evil deed will be requited for it in this world."

Comments: [A saheeh hadeeth because of its isnads and other similar reports]

٣٢ حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءِ عَنْ زِيَادِ الْجَصَّاصِ، عَنْ مَجَاهِدِ، الْجَصَّاصِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ أَبَا بَكْرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ يَطِيعً: "مَنْ يَعْمَلُ سُوءًا يُجْزَ بِهِ فَي الدُّنْيَاء. [انظر: ٨٦، ٢٩، ٧٠. ٧١]

تخريج:صحيح بطرقه وشواهده،وهذا إسناد ضعيف لضعف زياد الجصاص وعلى بن زيد.

24. 'Uthman bin 'Affan narrated that when the Messenger of Allah died, some of the Companions of the Prophet diegrieved for him so much that they were almost unaware of what was going on around them. 'Uthman said: I was one of them... and he narrated a hadeeth similar to that of Abul-Yaman from Shu'aib

Comments:[Salieelt because of other similar reports]

25. 'Urwah bin az-Zubair narrated that 'A'ishah, the wife of the Prophet 24, told him that Fatimah, the daughter of the Messenger of Allah 🚒, asked Abu Bakr, after the death of the Messenger of Allah &, to give her her share of inheritance from that which the Messenger of Allah 🝇 had left behind, of the fai' that Allah had bestowed upon him. Abu Bakr said to her: The Messenger of Allah 🚈 said: "Our (Prophets') property is not to be inherited and whatever we leave behind is charity." Fatimah (1428) got angry and kept away from Abu Bakr &, and she continued to do so until she died. Fatimah lived for six months after the Messenger of Allah 24, and she used to ask Abu Bakr for her share of that which the Messenger of Allah 🚈 had left behind of Khaibar and Fadak, and his charitable endowments in Madinah, but Abu Bakr refused to give her that. He said: I will not 78 حدِّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، فَالَ: قَلَ ابْنُ شِهَابِ: أَخْبَرَنِي رَجُلٌ مِنَ الْأَنْصَارِ عَبْرُ مُنَّةً مِنْ الْأَنْصَارِ عَبْرُ مُنَّهَمٍ: أَنَّهُ سَمِعَ عُنْمَانَ بْنَ عَفَّان بُحَدِّثُ: أَنَّ رَسُولُ رَحَالًا مِنْ تُوفِي رَسُولُ اللَّهِ بِشَيْ خَزِنُوا عَلَيْهِ، حَتَّى كَادَ بَعْضُهُمْ أَنْ بُوسُوسَ. فَلَكَرَ مَعْنَى بُوسُوسَ. فَلَكَرَ مَعْنَى بُوسُوسَ. فَلَكَرَ مَعْنَى حَدِيثِ أَبِي الْنَمَانِ عَنْ شُعْنِي. [راحع: ٢٠]

تخريج:المرفوع منه صحيح بشواهده،

رحاله ثنات غير الرجل الذي روى عنه الزهري. ٢٥- حدَّثَنَا يَعْقُوبُ، قَالَ: حَدَّثَنَا أَبِي عَنْ ضالِح: قَالَ ابْنُ شِهَابِ: أَخْبَرَنِي عُرُوةً بْنُ الزُّبَيْرُ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتُهُ: أَنَّ فَاطِمَةً سُنَّتَ رَسُونِ اللَّهِ ﷺ سَأَلَتْ أَبَا بَكُر بَعْدَ وَفَوْ رَسُولِ اللَّهِ ﷺ أَنْ يَقْسِمَ لَهَا مِيرَاثَهَا مِمَّا تَرَكَ رَسُولُ اللَّهِ ﷺ مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ. فَفَالَ لَهَا أَبُوبَكُر: إِنَّ رَسُونَ اللَّهِ ﷺ قَالَ: «لا يُورِثُ، مَا تَرَكْنَا صَدَقَةٌ الْغَضَتَ فاطِمَةُ، عَنَيْهَا السَّلَامُ، فَهَجَرَتْ أَبَا بَكْرٍ هِم، فَلَمْ تَزَلْ مُهَاحِرَتُهُ حَتَّى تُؤُفِّيَتُ، قَال: وَعَاشَتْ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ سِنَّةَ أَشْهُرٍ. قَالَ: وَكَانَتْ فَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا تَسْأَلُ أَبَّا بَكُر نَصِيبَهَا مِمَا تَرَكَ رَسُولُ اللَّهِ ﷺ مِنْ خَيْبَرَ وَفَدَكَ. وَصَدَقَتِه بِالْمَدِينَةِ، فَأَبَى أَبُو بَكُر عَلَيْهَا ذَلِكَ، وْقَالَ: لَسْتُ تَارِكًا شَيْئًا كَانَ رَسُولُ اللَّهِ ﷺ يَعْمَلُ بِهِ إِلَّا عَمِلْتُ بِهِ، إِنِّي أَخْشَى إِنْ تَرَكْتُ شَيْئًا مِنْ أَمْرِهِ أَنْ أَزِيغَ. فَأَمًّا صَدَقَتُهُ بِالْمَدِينَةِ stop doing something that the Messenger of Allah so used to do; rather I will continue to do it. I am afraid that if I give up something that he did, I will go astray. As for his charitable endowment in Madinah, 'Umar gave it to 'Ali and 'Abbas, but 'Ali took most of it. As for Khaibar and Fadak, 'Umar kept them and said: They are the charitable endowment of the Messenger of Allah so and were spent on his responsibilities and on emergencies. They were to be cared for by whoever became caliph, and this remains the case until today.

فَدَفَعَهَا عُمَرُ إِلَى عَلِيٍّ وَعَبَّاسٍ، فَغَلَبُهُ عَلَيْهَا عَلِيٍّ وَاللَّهِ عَلَيْهَا عَمْرُعَهُ، عَلَيْهَا عَمْرُعَهُ، وَقَالَ: هُمَا صَدَقَةُ رَسُولِ اللَّهِ يَتَظِيَّ (٧/١) كَانَتَا لِحُقُوقِهِ الَّتِي تَعْرُوهُ، وَنَوَائِدِهِ، وَأَمْرُهُمَا كَانَتَا لِحُقُوقِهِ الَّتِي تَعْرُوهُ، وَنَوَائِدِهِ، وَأَمْرُهُمَا لِللَّهِ مِنْ وَلِيَ الْأَمْرُ، قَالَ: فَهُمَا عَلَى ذَلِكَ الْمُوْمَ. وَاللَّهُ عَلَى ذَلِكَ الْمُوْمَ. وَاللَّهُ وَلَهُمَا عَلَى ذَلِكَ الْمُوْمَ. [راجع: ٩]

تخريع: إسناده صحيح، خ: (٣٠٩٢)، م: (١٧٥٩). charitable endowment of the

Comments:[Its isnad is saheeh, al-Bukhari (3092) and Muslim (1759)]

26. It was narrated from 'A'ishah that she recited this line of poetry when Abu Bakr was dying:

A white man by whose face rain may be sought, a refuge for orphans and protection for widows.

Abu Bakr said: By Allah, that refers to the Messenger of Allah 盤.

Comments: [Its isnad is da'eef because of the weakness of 'Ali bin Zaid bin Jud'an] 77 حَدَّثَنَا حَسَنُ بْنُ مُوسَى وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيٌ بْنِ زَيْدٍ، عَنِ الْقَاسِم بْنِ مُحَمَّدٍ، عَنْ عَائِشَةً: أَنَّهُ تَمَثَّلَتْ بِهَذَا الْبَيْتِ وَأَبُو بَكْرِهِ يَقْضِي: وَأَبُو بَكْرِهِ يَقْضِي: وَأَبُو بَكْرِهِ يَقْضِي: وَأَبُو بَكْرِهِ لَهِ يَقْضِي:

وابيض يشتشفى العمام يوجها رَبِيعُ الْيَتَامَى عِصْمَةٌ لِلْأَرَامِلِ

نَقَالَ أَبُو بَكْرِهُ: ذَاكَ وَاللَّهِ رَسُولُ اللَّهِ ﷺ.

تخريج: إسناده ضعيف لضعف علي بن زيد وهو ابن جدعان.

27. Ibn Juraij said: My father told me that the Companions of the Prophet 選 did not know where to bury the Prophet 返 until Abu Bakr said: I heard the Messenger of Allah 選 say: "A Prophet is not to be buried except where he died." So they removed his bed and dug a grave for him beneath his bed.

٧٧ حَدَّثَنَا عَبُدُ الرَّزَّاقِ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجِ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبِي: أَنَّ أَصْحَابَ النَّبِيِّ لَمُعْدُولَ النَّبِيِّ بَيْلِيْ، حَتَّى قَالَ أَبُو بَكْمٍ عَلَى: سَمِعْتُ رَسُولَ اللَّهِ بَيْلِيْ يَقُولُ: وَلَى بُعْمِرَ اللَّهِ بَيْلِيْ يَقُولُ: وَلَى بُعْمَرُوا لَلَّهِ بَيْلِيْ يَقُولُ: فَأَخْرُوا فَلْ بَعْثَ فِرَاضِهِ. فَأَخْرُوا فِرَاضِهِ.

Comments: [A qawi (strong) hadeeth because of other isnads; this isnad is da'cef because it is munqati' (interrupted)]

28. It was narrated from Abu Bakr as-Siddeeq that he said to the Messenger of Allah : Teach me a du'a' that I may say in my prayer. He said: "Say: O Allah, I have wronged myself greatly and no one forgives sins except You, so grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful."

Comments:[Its isnad is saleeli, al-Bukhari (834) and Muslim (2705)]

29. It was narrated that Qais said: Abu Bakr stood up and praised and glorified Allah, then he said: O people, you recite this verse: "O you who believe! Take care of your ownselves..." [al-Ma'idah 5:105] until he reached the end of the verse. But if the people see an evildoer and do not stop him, soon Allah will send His punishment upon them all. But I heard the Messenger of Allah as say: "If the people..." And on another occasion he said: We heard the Messenger of Allah...

Comments: [Its isnad is salreeh]

30. It was narrated that Abu Bakr as-Siddeeq said: O people, you recite this verse: "O you who believe! Take care of your ownselves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and

تخریج: حدیث قوی بطرقه، وهذا إسناد ضعیف لانقطاعه، وابن جریح: هو عبدالملك اس عبدالعزیز بن جریج، ووالده لم یدرك أبابكر، على لین فیه.

٣٨ - حَدَّثَنَا حَجَّاجٌ فَالَ: حَدَّثَنَا لَئِكٌ قَالَ: حَدَّثَنِي يَزِيدُ بُنُ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ أَبِي بَكْرِ الْعَاصِ، عَنْ أَبِي بَكْرِ الصِّدِينِ: أَنَّهُ قَالَ لِرَسُولِ اللَّهِ يَثِيَّةٍ: عَلَّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَانِي، قَالَ. «قُلِ: اللَّهُمَّ إِنِّي أَدْعُو بِهِ فِي صَلَانِي، قَالَ. «قُلِ: اللَّهُمَّ إِنِّي ظُلْمُ كَثِيرًا، وَلَا يَغْفِرُ اللَّئُوبَ إِلَّا ظَلْمَتُ مَنْ عِنْدِكَ وَارْحَمْنِي، أَنْتَ الْغَفُورُ الرَّحِيمَةِ، [راجع: ٨]

تخریج: إسناده صحیح، خ: (۸۳٤)م: (۲۷۰٥)

79- حَدَّثَنَا حَمَّادُ بَنُ أَسَامَةً قَالَ: أَخْبَرَنَا إِسْمَاعِلُ، عَنْ قَبْسِ قَالَ: قَامَ أَبُو بَكُمِ فَحَمِدَ اللّهَ وَأَنْنَى عَلَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّامِنُ، إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْآيَةَ: حَتَّى أَتَى عَلَى آخِرِ الْآيَةِ. تَقْرَءُونَ هَذِهِ الْآيَةِ. كَتَّى أَتَى عَلَى آخِرِ الْآيَةِ. (المائدة: ١٠٥) أَلَا وَإِنَّ النَّاسَ إِذَا رَأُوا الظَّالِمَ لَمْ يَأْخُذُوا عَلَى يَدَيْهِ، أَوْشَكَ اللَّهُ أَنْ يَعْمَهُمْ بِعِقَاهِ، أَلا وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَعْمَهُمْ بِعِقَاهِ، أَلا وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَعْمَهُمْ بَعِقَاهِ، أَلا وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ وَإِنَّا سَمِعْتُ رَسُولَ اللَّهِ وَاللَّهُ عَلَى مَالَهُ وَاللَّهُ عَلَى اللَّهُ الْمَالَ مَنْ وَاللَّهُ وَاللَّهُ وَلَا اللَّهُ الْمَالِ اللَّهُ وَلَى اللَّهُ الْوَالِمُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْعَلَالُ اللَّهُ اللْعُلُهُ اللَّهُ اللْعَالَ الللللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

تخريج: إسناده صحيح.

٣٠ حَلَّشَا يَزِيدُ بْنُ هَارُونَ ثَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدِ عَنْ قَيْسِ بْنِ أَبِي خَازِم، عَنْ أَبِي بَكْرِ الصَّدِيقِ قَالَ: يَا أَيُهَا النَّاسُ إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْأَيَّةَ: (المائدة:

all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error" [al-Ma'idah 5:105]. I heard the Messenger of Allah se say: "If the people see an evildoer and do not stop him, soon Allah will send His punishment upon them all."

Comments:[Its isnad is saheeh]

31. It was narrated from Farqad as-Sabakhi and 'Affan said: Hammam told us: Farqad told us from Murrah at-Tayyib from Abu Bakr as-Siddeeq that the Prophet said: "No one who mistreats his slaves will enter Paradise."

Comments:[Its isnad is da'eef (weak) because of the weakness of Farqad as-Sabakhi]

32. It was narrated from Farqad as-Sabakhi from Murrah at-Tayyib from Abu Bakr as-Siddeeq that the Prophet se said: "No one will enter Paradise who is treacherous, miserly, reminds people of his favours or mistreats his slaves. The first to enter Paradise will be the slave, if he obeys Allah and obeys his master."

Comments:[Its isnad is da'eef like the previous hadeeth]

33. It was narrated from 'Amr bin Huraith that Abu Bakr as-Siddeeq recovered from a sickness and went out to the people. He apologised for something and said: We did not intend anything but good. Then he said: The Messenger of Allah stold us: "The Dajjal will emerge

(100) وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
 النَّاسَ إِذَا رَأْوُا الظَّالِمَ، فَلَمْ يَأْخُنُوا عَلَى
 يَدَيْهِ أَوْشَكَ أَنْ يَعْمَهُمُ اللَّهُ بِعِقَابِهِ».
 [راجع: ١]

تخريج: إساده صحيح.

٣٦- خَدْثُنَا يَرِيدُ قَالَ: أَخْبَرَنَا هَمَّامٌ عَنْ فَرْقَدِ السَّبَحِيِّ. وَعَقَالُ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: السَّبَحِيِّ. وَعَقَالُ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: الْخَبْرَنَا فَرْقَدٌ عَنْ مُرَّةَ الطَّبْبِ، عَنْ أَبِي بَكْرِ الضَّدْبِي هَلِي عَلَيْ فَالَ: "لَا يَدْحُلُ الْضَدْبِي هَلِي عَلَيْ فَالَ: "لَا يَدْحُلُ الْمَنْكَةِ». [راجع: ١٣]

تغريج: إسناده ضعيف لضعف فرقد السبخي.
٣٧ - حَدَّقَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا صَدَقَةُ بْنُ
مُوسَى عَنْ فَرْقَلِ السَّبَخِيِّ، عَنْ مُرَّةُ الطَّبِ، عَنْ
أَسِي تَكُو الصَّدِيقِ عَنْ النَّبِيِّ ﷺ قَالَ: «لَا
بَدْخُلُ الْجَنَّةَ خَبَّ، وَلَا تَخِلُ، وَلَا مَثَانٌ، وَلَا
سَيِّئُ الْمُلَكَةِ، وَأَوَّلُ سَنْ يَدْخُلُ الْجَنَّةَ الْمَمْلُوكُ
بَذَا أَطَاعَ اللهَ وَأَطَاعَ سَبِّدَهُ".

تخريج: إسناده صعيف كسابقه.

٣٣- حَدِّثْنَا رَوْحٌ قَالَ: خَدُثْنَا سَعِيدُ بْنُ أَبِي عَرُونَةً عَنْ أَبِي النَّبَاحِ، عَنِ الْمُغِيرَةِ نْنِ شُبَيْعِ، عَنْ الْمُغِيرَةِ نْنِ شُبَيْعِ، عَنْ عَمْرِو ثْنِ حُرَيْثِ: أَنَّ أَبًا بَكْرِ الصَّدِّيقَ هُ الْفَاقَ مِنْ مَرْضَةٍ لَهُ، فَخَرَجَ إِلَى النَّاسِ فَاعْتَذَرَ بَشَعْءٍ، وَقَالَ: مَا أَرَدُنَا إِلَّا الْخَيْرَ، ثُمَّ قَالَ: بشَعْءٍ، وَقَالَ: مَا أَرَدُنَا إِلَّا الْخَيْرَ، ثُمَّ قَالَ:

from a land in the East called Khurasan and he will be followed by people with faces like hammered shields."

Comments: [Its isnad is saheelt]

34. It was narrated that Yazeed bin Khumair said: I heard Sulaim bin 'Amir, a man from Homs who met the Companions of the Messenger of Allah 😹, say - on one occasion he said: I heard Awsat al-Bajali narrate from Abu Bakr as-Siddeeq 46, he said: I heard him addressing the people - and on another occasion he said: when he was appointed as caliph - he said: The Messenger of Allah 28: stood last year where I am standing. Abu Bakr wept and said: "I ask Allah for pardon and well-being, for people are never given anything, after certainty of faith, that is better than well being. You should be truthful, for it leads to Paradise, and beware of lying, for it goes with immorality, and they lead to Hell. Do not sever ties with one another, do not hate one another, do not envy one another, do not turn your backs on one another; be brothers, as Allah, may He be glorified and exalted, has enjoined you."

Comments: [Its isnad is saheeh]

35. It was narrated from 'Asim from Zirr from 'Abdullah that Abu Bakr and 'Umar gave him the glad tidings that the Messenger of Allah said: "Whoever would like to recite the Qur'an fresh as it was revealed,

حَدَثَنَا رَسُولُ اللَّهِ ﷺ: ﴿أَنَّ الدَّجَالَ يَخْرُجُ مِنْ أَرْصِ بِالْمَشْرِقِ يُقَالُ لَهَا: خُرَاسَانُ، يَتَبَعُهُ أَقْوَامٌ كَانَّ وُجُوهَهُمُ الْمَجَانُ الْمُطْرَقَةُ». [راجع: ١٢] تخريع: إسناده صحيح.

٣٤- حَدَّقَنَا رَوْحٌ قَالَ: حَدَّنَا شُعْبَةً، عَنْ يَزِيدَ بْنِ خُمَيْرِ قَالَ: سَمِعْتُ سُلَيْمَ بْنَ عَامِرِ رَجْلًا مِنْ أَهْلِ حِمْصَ وَكَانَ فَذَ أَذُرَكَ أَصْحَابَ النَّبِيِّ عِلَيْ وَقَالَ مَرَّةً قَالَ: _ سَمِعْتُ النَّبِيِّ عِلَيْ وَقَالَ مَرَّةً قَالَ: _ سَمِعْتُ اوْسَطَ الْبَجَلِيُّ عَنْ أَبِي بَكْرِ الصَّدُيقِ سَمِعْتُ اوْسَطَ الْبَجَلِيُّ عَنْ أَبِي بَكْرِ الصَّدُيقِ حَبِنَ اسْتُخْلِفَ فَقَالَ. إِنَّ رَسُولَ اللَّهِ يَكُلُحُ وَمَا مَقَامِي هَذَا _ وَقَالَ مَرَّةً وَقَالَ اللَّهِ يَكُلُحُ فَقَالَ. إِنَّ رَسُولَ اللَّهِ يَكُلُحُ فَمَ عَامَ اللَّهُ الْعَلْمُ وَالْعَلْمِي هَذَا _ وَبَكَى أَبُو بَكُو يَقُلُ اللَّهُ الْعَلْقِ وَالْعَافِيةَ، فَإِلَّ يَكُلُحُ اللَّهِ الْعَلْمُ وَالْعَافِيةَ ، فَإِنَّ لَكُمْ اللَّهُ الْعَلْمُ وَ الْعَافِيةَ ، فَإِنَّ مَنَ اللَّهُ عَنْ الْمُجُورِ، وَهُمَا فِي الْجَنِّهِ ، النَّارِ ، وَلَا تَبَاعَضُوا ، وَلا تَبَاعَمُوا ، وَلا تَبَاعَمُوا ، وَلا تَبَاعَمُوا ، وَلا تَبَاعَلُولَ اللهُ عَزْ وَجَلُ ، (راجع: ٥)

تخريج: إسناده صحيح.

٣٥- حَدَثَنَا يَخْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ _ يَمْنِي ابْنَ عَيَّاشٍ _ عَنْ عَاصِمٍ، عَنْ زِرٌ، عَنْ عَبْدِ اللَّهِ: أَنَّ أَبَا بَكْرٍ وَعُمَرَ بَشَرًاهُ أَنَّ رَشُولَ اللَّهِ فِيْلِيٍّ قَالَ: "مَنْ سَرَّهُ أَنْ يَقْرَأَ let him recite it according to the recitation of Ibn Umm 'Abd."

Comments:[Its isnad is hasan]

36. 'Umar bin al-Khattab narrated that the Prophet said... a similar report, in which he said: crisp or fresh.

Comments: [Its isnad is salreeh]

37. It was narrated from Muhammad bin Jubair bin Mut'im that 'Uthman said: I wish that I had asked the Messenger of Allah se what would save us from what the Shaitan whispers into our hearts. Abu Bakr said: I asked him about that and he said: "What can save you from that is to say what I told my uncle to say but he did not say it."

Comments: [Saheeh lighairihi and its isnad is da'eef because it is interrupted]

الْقُرْآنَ غَضًّا كَمَا أُنْزِلَ، فَلْيَقْرَأُهُ عَلَى فِرَاءَةِ ابْنِ أُمِّ عَبْدِ». [انظر:٤٢٥٥]

تخريج: إسناده حسن.

٣٦- حَدَّثُنَا يَخْمَى بْنُ آدَمَ: حَدَّثَنَا أَبُو بَكُمِ وَيَزِيدُ ابْنُ عَبْدِ الْعَزِيزِ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةً، عَنْ مُحَرَّ بْنِ الْخَطَّابِ عَلَى عَنِ النَّبِيِّ ﷺ مِثْلُهُ. قَالَ: غَضًّا أَوْ رَطْبًا. [انظر: ١٧٥]

تخريج: إسناده صحيح.

٣٧- حَدَّثُنَا أَبُو سَعِيدِ مَوْلَى بَنِي هَاشِم: حَدَّثَنَا الْعَزِيزِ بْنُ مُحَمَّدِ وَسَعِيدُ بْنُ سَلَمَةً (١/٨) عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدِ وَسَعِيدُ بْنُ سَلَمَةً (١/٨) أَبِي الْحُويْرِثِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمِ أَنَّ عُمْمَانَ هِلَهُ قَالَ: تَمَنَّيْتُ أَنْ أَكُونَ سَأَلْتُ رَسُولَ عُنْمَانَ هِلَهُ قَالَ: تَمَنَّيْتُ أَنْ أَكُونَ سَأَلْتُ رَسُولَ اللَّهُ عَلَى الشَّيْطَانُ فِي اللَّهُ عَنْ ذَلِكَ، أَنْ تَقُولُوا مَا أَمَرْتُ بِهِ فَقَالَ: "يُنْجِيكُمْ مِنْ ذَلِكَ أَنْ تَقُولُوا مَا أَمَرْتُ بِهِ فَقَالَ: "يَتُولُوا مَا أَمَرْتُ بِهِ عَمْيً أَنْ يَقُولُوا مَا أَمْرَتُ بِهِ عَمْيً أَنْ يَقُولُوا مَا أَمْرَتُ بِهِ

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، محمد بن جبير بن مطعم لم يسمع من عثمان، وأبو الحويرث مختلف فه.

38. It was narrated from al-Hasan that Abu Bakr & addressed the people and said: The Messenger of Allah z said: "O people, the people are not given anything better in this world than certainty of faith and well-being, so ask Allah, may He be glorified and exalted, for them."

Comments: [Saheeh lighairihi and its isnad is da'eef because it is interrupted] ٣٨- حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِنْرَاهِيمَ عَنْ يُونُسَ، عَنِ النَّاسَ فَقَالَ: قَالَ الْخَمَنِ: أَنَّ أَبَا بَكُوهِ خَطَبَ النَّاسَ فَقَالَ: قَالَ رَسُولُ اللَّهِ يَطِيعٌ: ﴿ أَيُّهَا النَّاسُ إِنَّ النَّاسَ، لَمْ يُعْطَوْا فِي الدُّنْيَا خَيْرًا مِنَ الْيَقِينِ وَالْمُعَافَاةِ، فَسَلُوهُمَا اللَّهَ عَزَّ وَجَلَّ. [راجع:٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، الحسن البصري لم يدرك أبا بكر. 47

39. It was narrated that Ibn 'Abbas said: When they wanted to dig a grave for the Messenger of Allah 24, Abu 'Ubaidah bin al-Iarrah used to dig graves in the manner of the people of Makkah and Abu Talhah Zaid bin Sahl used to dig graves for the people of Madinah, and he would make a niche in the side of the grave. Al-'Abbas called two men and said to one of them. Go to Abu 'Ubaidah; and to the other he said, Go to Abu Talhah. O Allah, choose for Your Messenger. The one who had been sent to Abu Talhah found him, so he came and dug a grave with a niche in its side for the Messenger of Allah 24.

Comments: [Saheeh bishawahidihi]

تخريج: حديث صحيح بشواهده، وهذا إسناد ضعيف لضعف حسين بن عبد الله.

40. 'Uqbah bin al-Harith said: I went out with Abu Bakr 本 following 'Asr prayer a few days after the death of the Prophet 强, and 'Ali 地 was walking beside him. He passed by al-Hasan bin 'Ali who was playing with some boys. Abu Bakr 本 carried him on his shoulder, saying: May my father be sacrificed for him, the one who looks like the Prophet 盎 and does not look like 'Ali. He said: And 'Ali smiled.

٣٩ - حَدَّثَنَا يَعْقُوبُ بُنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنِ ابْنِ إِسْحَاقَ قَالَ: وَحَدَّثَنِي حُسَيْنُ بُنُ عَبْدِ الْمِنِ ابْنِ الْمِسْعِلْقُ بَنُ عَبْدِ عَبْسٍ، عَنِ ابْنِ عَبْسٍ، عَنِ ابْنِ عَبْسٍ مَضِ اللهُ عَنْهُمَا قَالَ: لَمَّا أَرَادُوا أَنْ يَخْفِرُوا يُرْسُولِ اللَّهِ يَشْخَ، وَكَانَ أَبُو عُبَيْدَةً بْنُ الْحَرْرُ يَضْرَحُ كَحَفْرِ أَهْلِ مَكَّةً، وَكَانَ أَبُو عُبَيْدَةً بْنُ طَلْحَةً زَيْدُ بْنُ سَهْلِ يَخْفِرُ لِأَهْلِ الْمَدِينَةِ فَكَانَ الْمَدِينَةِ فَكَانَ يَلْحَدُ، فَقَالَ لِأَحْدِيمَا: يَلْحَدُ، فَقَالَ لِأَحْدِيمِمَا: يَلْحَدُ، فَقَالَ لِأَحْدِيمِمَا: الْمَبْاسُ رَجُلَيْنِ، فَقَالَ لِأَحْدِيمِمَا: الْمَدِينَةِ فَكَانَ أَبِي عَبْيَدَةً، وَلِلاَّخِرِ: اذْهَبْ إِلَى الْمَدِينَةِ فَكَانَ أَبِي عَبْدَهُمُ خِرْ لِرَسُولِكَ. فَقَالَ لِأَحْدِيمِمَا: أَبِي طَلْحَةً أَبْ طَلْحَةً فَجَاءً بِهِ، فَلَحَدَ ضَاحِبُ أَبِي طَلْحَةً أَبًا طَلْحَةً فَجَاءً بِهِ، فَلَحَدَ لِرَسُولِ اللَّهِ يَشِيَّةً [انظر: ٣٥٧]

• ٤- حَدَثْنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزَّبَيْرِ: حَدَّثَنَا عُمْرُ بْنُ سَعِيدِ عَنِ ابْنِ أَبِي مُلَيْكَةً: أَخْبَرَنِي عُفْبَةُ بْنُ الْحَارِثِ، قَالَ: خَرَجْتُ مَعَ أَبِي بَكْرٍ هِ مِنْ صَلَاةِ الْعَضْرِ بَعْدَ وَفَاةِ النَّبِيِّ أَبِي بَكْرٍ هِ مِنْ صَلَاةِ الْعَضْرِ بَعْدَ وَفَاةِ النَّبِيِّ بَيْنِ بَلْنَالٍ، وَعَلِيَّ عَلَيْهِ السَّلَامُ يَمْشِي إِلَى جَنْبِهِ، فَمَرَّ بِحَسَنِ بْنِ عَلِيٍّ يَلْعَبُ مَعَ غِلْمَانِ، فَاحْتَمَلَهُ عَلَى رَقَبَتِهِ وَهُو يَقُولُ: وَا بِأَبِي شِبْهُ النَّبِيِّ لَنَسْ شَبِيهًا بِعَلِيْ. قَالَ: وَعَلِيَّ يَضْحَكُ.

تخريج: إسناده صحيح، خ: (٣٥٤٢)

Comments:[Its isnad is saheeh, al-Bukhari (3542)]

41. It was narrated from Jabir from 'Abdur-Rahman bin Abza that Abu Bakr & said: I was sitting with the Prophet sty when Ma'iz bin Malik came and confessed (to

٤١- حَذْثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ
 عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ
 أَبْرَى، غَنْ أَبِي بَكْرٍ قَالَ: كُنْتُ عِنْدَ النَّبِيّ

لضعف جابر الجعفي،

adultery) in his presence once, and he sent him away. Then he came and admitted it in his presence a second time and he sent him away. Then he came and admitted it in his presence a third time and he sent him away. I said to him: If you confess a fourth time, he will stone you. Then he admitted it the fourth time, so he detained him and asked about him, and they said: We do not know anything but good about him. Then he ordered that he be stoned.

عِنْدُهُ مَرَّةً فَرَدُهُ، فَمَّ جَاءً فَاعْتَرَفَ عِلْدَهُ التَّائِيَةَ عِنْدَهُ التَّائِيَةَ فَرَدُهُ، فَمُّ جَاءً فَاعْتَرَفَ عِلْدَهُ التَّائِيَةَ فَرَدُهُ، فَقُلْتُ فَرَدُهُ، فَقُلْتُ لَهُ: إِنَّكَ إِنِ اعْتَرَفْتُ الرَّابِعَةَ رَجَمَكَ، قَالَ: فَاعْتَرَفَ الرَّابِعَةَ رَجَمَكَ، قَالَ: فَاعْتَرَفَ الرَّابِعَةَ، فَحَبَسَهُ، ثُمَّ سَأَلَ عَنْهُ، فَاعْتَرَفَ الرَّابِعَةَ، فَحَبَسَهُ، ثُمَّ سَأَلَ عَنْهُ، فَقَالُوا: مَا نَعْلَمُ إِلَّا خَيْرًا قَالَ: فَأَمَرَ بِرَجْمِهِ. فَقَالُوا: مَا نَعْلَمُ إِلَّا خَيْرًا قَالَ: فَأَمَرَ بِرَجْمِهِ. تخريج: صحيح لغيره، وهذا إساد ضعيف تخريج: صحيح لغيره، وهذا إساد ضعيف

Comments:[Saheeh lighairihi, but this isnad is da'eef because of the weakness of Jabir al-Ju'fil.

42. It was narrated that Rafi' at-Ta'i, Abu Bakr's companion during the campaign of as-Salasil, said: I asked him about how they came to swear allegiance to Abu Bakr 🚓 and he said - when telling him about what the Ansar said and what Abu Bakr & said to them and what 'Umar bin al-Khattab 🧀 said to the Ansar when he reminded them that he had led them in prayer on the instructions of the Messenger of Allah & when he was sick: They swore allegiance to me because of that and I accepted it from them, but I was concerned that there would be turmoil that would lead to apostasy.

Comments: [Its isnad is jayyid]

43. It was narrated from Wahshi bin Harb that Abu Bakr & appointed Khalid bin al-Waleed as commander to fight the apostates and he said: I heard the Messenger of Allah & say: "What a good

78- حَدَّلْنَا عَلِيْ بْنُ عَيَّاشٍ: حَدَّثْنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: أَخْبَرْنِي يَرِيدُ بْنُ سَعِيدِ بْنِ ذِي عَصْوَانَ الْعَلْمِي عَنْ عَبْدِ الْمَلِكِ بْنِ غُمَيْرِ اللَّخْمِيّ، عَنْ رَافِعِ الطَّائِيِّ رَفِيقِ أَبِي بَكْمٍ فِي عَزْوَةِ السَّلَاسِلِ، قَالَ: وَسَأَلْتُهُ عَمَّ قِيلَ مِنْ يَغْتِهِمْ، فَقَالَ _ وَهُو يُحَدِّثُهُ عَمَّا تَكَلَّمَتْ بِهِ عَمَرُ بْنُ الْخُطَّابِ الْأَنْصَارَ، وَمَا ذَكْرَهُمْ بِهِ مِنْ إِمَامَتِي الْخَطَّابِ الْأَنْصَارَ، وَمَا ذَكْرَهُمْ بِهِ مِنْ إِمَامَتِي الْخَطَّابِ الْأَنْصَارَ، وَمَا ذَكْرَهُمْ بِهِ مِنْ إِمَامَتِي الْخَطَّابِ الْأَنْصَارَ، وَمَا ذَكْرَهُمْ بِهِ مِنْ إِمَامَتِي اللَّهِ يَتَطَعَّ فِي مَرْضِونِ اللَّهِ يَتَطَعَ فِي مَرْضِونِ اللَّهِ يَتَطَعَ فِي مَرْضِونِ اللَّهِ يَتَطَعَ فِي مَرْضِونَ اللَّهِ يَتَطَعَ فِي مَرْضِونِ اللَّهِ يَتَطَعَ فِي مَرْضِونَ اللَّهِ مِنْ إِمَامَتِي لَنَانَهُ مِنْ إِمَامَتِي لِنَاكُونَ فِئْنَةً ، وَنَكُونَ بَعْدَهَا رِدَّةً.

تخريج: إسناده جيد.

٣٣ - حَدَّقَنَا عَلِيُّ بُنُ عَيَّاشٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ. حَدَّثَنِي وَحْشِيُّ بْنُ حَرْبِ بْنِ وَخْشِيِّ بْنِ حَرْبُ عَنْ أَبِيهِ، عَنْ جَدُّهِ وَخْشِيْ بْنِ حَرْبٍ: أَنَّ أَبًا بَكْرِهِ عَنْ أَبِيهِ، عَنْ جَدُّهِ وَخْشِيْ بْنِ حَرْبٍ: أَنَّ أَبًا بَكْرِهِ عَنْ أَبِيهِ بْنِ الْوَلِيدِ عَلَى قِتَالِ أَهْلِ slave of Allah and member of the tribe Khalid bin al-Waleed is! [He is] one of the swords of Allah that Allah, may He be glorified and exalted, has unsheathed against disbelievers and hypocrites."

Comments: [A hadceth saheeh because of corroborating evidence; this is a da'eef isnad]

44. Mu'awiyah bin Salih narrated from Sulaim bin 'Amir al-Kala'i, that Awsat bin 'Amr said: I came to Madinah one year after the death of the Messenger of Allah & and I found Abu Bakr addressing the people. He said: The Messenger of Allah 🝇 stood before us last year... and he wept and struggled to speak three times, then he said: O people, ask Allah for well-being, for no one is given, after certainty of faith, anything like well being and nothing worse than doubt after disbelief. You should be truthful, for it guides to righteousness and they lead to Paradise. Beware of lying, for it guides to immorality and they both lead to Hell.

Comments: [Its isnad is hasan]

45. Muhammad bin Muyassar Abu Sa'd as-Saghani al-Makfoof narrated: Hisham bin 'Urwah narrated to us from his father that 'A'ishah said: When Abu Bakr was dying, he said: What day is it? They said: Monday. He said: If I die tonight, do not wait until

الرِّدَةِ وَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّه ﷺ يَقُولُ:
﴿ بَعْمَ عَبْدُ اللَّهِ وَأَخُو الْعَشِيرَةِ خَالِدُ بْنُ الْوَلِيدِ،
وَسَيْتُ مَنْ شَيُوفِ اللَّهِ سَلَّهُ اللَّهُ عَزَّ وَجَلَّ عَلَى
الْكُفَّارِ وَالْمُنَافِقِينَ ﴾.

تخريج: حديث صحيح بشواهده، وهذا إساد صعيف، حرب بن وحشي لم يرو عه غير امه وحسي، فهو مجهول في الرواية وإن كان معروفاً في النسب.

43- حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِي: حَدَّثَنَا مُعْوِيةً عَنْ الرَّحْمَنِ بْنُ مَهْدِي: حَدَّثَنَا مُعْوِيةً عَلَى ابْنَ صَالِح _ عَنْ سُلَبْمِ نَنِ عَمْرِهِ فَالَ: عَامِرِ الْكَلَاعِيّ، عَنْ أَوْسَطَ بْنِ عَمْرِهِ فَالَ: قَدِمْتُ الْمَدِينَةَ يَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ فَيَمْتُ الْمَدِينَةَ يَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ فَقَالَ: فَامَ الْأَوْلِ، فَخَنَقَتُهُ الْعَبْرَةُ نَلَاثَ مِرَادٍ، ثُمَّ قَالَ: "يَا أَيُهَا الْعَبْرَةُ نَلَاثَ مِرَادٍ، ثُمَّ قَالَ: "يَا أَيُهَا النَّاسُ، صَلُوا اللَّه المُعَافَاةِ، فَإِنَّهُ لَمْ يُؤْتَ النَّاسُ، صَلُوا اللَّه الْمُعَافَاةِ، وَلَا أَشَدُ مِنْ دِيبَةِ الْحَدْ مِثْلَ يَقِينِ بَعْدَ مُعَافَاةٍ، وَلَا أَشَدُ مِنْ دِيبَةِ الْحَدْ مُثْلَ يَقِينِ بَعْدَ مُعَافَاةٍ، وَلَا أَشَدُ مِنْ دِيبَةِ الْجَدِي إِلَى الْفَدْقِ، وَإِنَّهُ يَهْدِي إِلَى الْمُدْقِ، وَإِنَّهُ يَهْدِي إِلَى الْمُحْوِرِ، وَهُمَا فِي النَّادِ". وَإِنَّهُ يَهْدِي إِلَى الْفُحُورِ، وَهُمَا فِي النَّادِ". وَإِنَّهُ يَهْدِي إِلَى الْفُحُورِ، وَهُمَا فِي النَّادِ". وَالْكَذِبَ، وَالْكَذِبَ، وَالْكَذِبَ، وَالنَّادِ". وَهُمَا فِي النَّادِ". وَالْكَذِبَ، وَالْمُورِ، وَهُمَا فِي النَّادِ". وَاللَّذِبَ، وَهُمَا فِي النَّادِ". وَالْكَذِبَ، وَهُمَا فِي النَّادِ". وَهُمَا فِي النَّادِ".

تخريج اإسناده حس.

- حَدَّنَنَا مُحَمَّدُ بْنُ مُيَسَّرٍ أَبُو سَعْدِ
 الصَّاعَائِ الْمَكْفُوكُ: حَدَّنَنا هِشَامُ بْنُ عُرْوَةَ
 عَنْ أَبِيهِ، عَنْ عَانِشَةَ قَالَتْ: إِنَّ أَبَا بَكْرٍ عَلَىٰ
 لَمَّ حَصَرَتُهُ الْوَفَاةُ، قَالَ: أَيُّ يَوْمٍ هَذَا؟
 قَالُوا: يؤمُ الإثنينِ. قَالَ: فَإِنْ مِتُ مِنْ لَيْلَتِي،

tomorrow to bury me, for the dearest of days and nights to me is that which is closest to the Messenger of Allah &:

فَلَا تَنْتَظِرُوا مِنِي الْغَدَ، فَإِنَّ أَحَبُّ الْأَيَّامِ وَاللَّبَالِي إِلَيَّ أَقْرَبُهَا مِنْ رَسُولِ اللَّهِ ﷺ.

تخريج: إسناده ضعيف لضعف محمد بن ميسّر.

Comments:[Its isnad is weak because of the weakness of Muhammad bin Muyassar].

46. It was narrated that Abu 'Ubaidah said: Abu Bakr stood up, one year after the death of the Messenger of Allah st and said: The Messenger of Allah st stood where I am standing last year and said: "Ask Allah for well being, for no one is given anything better than well-being. And you should be truthful and righteous, for they lead to Paradise. Beware of lying and immorality, for they lead to Hell."

Comments: [Saheeh lighairihi. This isnad is weak because it is interrupted]

47. 'Ali & said: If I heard something from the Messenger of Allah &, Allah would benefit me thereby as He willed. Abu Bakr told me - and Abu Bakr spoke the truth - he said: The Messenger of Allah a said: "There is no Muslim who commits a sin then does wudoo' and prays two rak'ahs then asks Allah for forgiveness for that sin, but He will forgive him." And he recited these two verses: "And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful" [an-Nisa' 4:110]

"And those who, when they have committed Fahishah (illegal sexual

73 - حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ: حَدَّثَنَا عَمْرُو ابْنُ مُرَّةً عَنْ أَبِي عُبَيْدَةً قَالَ: قَامَ أَبُو بَكْرٍ بَعْدَ وَفَاةٍ رَسُولِ اللَّهِ ﷺ إِمَّامٍ، فَقَالَ: قَامَ رَسُولُ اللَّهَ عَلَيْهِ اللَّهِ مَقَامِي عَامَ الْأُولِ، فَقَالَ: فَسَلُوا اللَّهَ الْعَانِيَةَ، فَإِنَّهُ لَمْ يُعْطَ عَبْدٌ شَيْئًا أَفْضَلَ مِنَ الْعَانِيَةَ، فَإِنَّهُ لَمْ يُعْطَ عَبْدٌ شَيْئًا أَفْضَلَ مِنَ الْعَانِيَةِ، وَعَلَيْكُمْ بِالصَّدْقِ وَالْبِرِ فَإِنَّهُمَا فِي الْعَدْقِ، وَإِيَّاكُمْ وَالْكَذِبَ وَالْفُجُورَ، فَإِنَّهُمَا فِي النَّارِ». [راجع:0]

تخریج: صحیح لغیره، وهذا اسناد ضعیف لانقطاعه، أنو عبدة لم بدرك أبا بكر.

٧٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِي: حَدَّثَنَا مُعْبَةُ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ قَالَ: سَمِغْتُ مُعْبَةً عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ قَالَ: سَمِغْتُ عَنْ الشَمَاءَ عَنْ الشَمَاءَ أَوِ ابْنِ أَسْمَاءَ عِنْ بَنِي اللَّهِ عَلَى عَنْ الشَمَاءَ عِنْ بَنِي فَزَارَةً، قَالَ : قَالَ عَلِيَّ حَهْد. كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ بِعَلَيْ صَهْد. كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّه بِعَمَّا صَاءً أَنْ يَنْعَنِي مِنْهُ، وَحَدَّثَنِي اللَّهُ بِمِمَا صَاءً أَنْ يَنْعَنِي مِنْهُ، وَحَدَّثَنِي اللَّه بِعَمَّا لَمُ يَتَوَضَّأُ فَيْصَلّي رَحْمَتَيْنِ، بَنْعُمْلُ وَصَدَقَ اللَّه بَعْمَلُ مُرْمَا يَنْ مُمَلِّ مُؤْمِدًا فَيُصَلِّي رَحْمَتَيْنِ، وَمَدَقَ اللَّه عَنْرَ لَهُ مُمَّالِهُ مَنْ اللَّه عَنْمَ لَهُ مُثَلًى اللَّه عَنْمَ لَهُ مَنْ اللَّه عَنْمَ لَهُ مَنْ اللَّه عَنْمَ لَلُهُ عَنْمَ لَهُ مَنْ اللَّه عَنْمَ لَلُه عَنْمَ لَلُه عَنْمَ لَلُهُ عَنْمَ لَلْهُ عَنْمَ لَلْهُ عَنْمُ لَلُهُ عَنْمَ لَلُهُ عَنْمَ لَلُهُ عَنْمَ لَلْهُ عَنْمَ لَلُهُ عَنْمَ لَلُهُ عَنْمَ لَلُهُ عَنْمُ لَلُهُ عَنْمَ لَلُهُ عَنْمُورًا لَلَه عَنْمَ لَلُهُ عَنْمُ لَلُهُ عَنْمُ لَلُهُ عَنْمُ لَلُهُ عَنْمَ لَلُهُ عَلَيْمِ اللَّه عَنْمُ لَلُهُ عَنْمُ لَلُهُ عَنْمُ لَلُهُ عَنْمُ لَلُهُ عَلَيْمِ اللَّه عَنْمُ لَلُهُ عَنْمُ لَلُهُ عَنْمُ لَلُهُ عَنْمُ لَلَهُ عَنْمُ لَلَهُ عَلَيْمُ لِللَّهُ عَنْمُ لَلْهُ عَنْمُ لَلَهُ عَنْمُ لَلْهُ عَلَيْمِ اللَّه عَنْمُ لَلَهُ عَنْمُ لَلَهُ عَنْمُ لَلْهُ عَنْمُ لَلْهُ عَنْمُ لَلْهُ عَنْمُ لَلْهُ عَنْمُ لَلْهُ عَلَمُ لَلْهُ عَنْمُ لَلْهُ عَنْمُ لَلْهُ عَنْمُ لَلْهُ عَنْمُ لَلْهُ عَلَيْمُ اللَّهُ عَلَيْمِ اللَّهُ عَنْمُ لَلْهُ عَلَيْمُ لَلْهُ عَلَمُ لَلْهُ عَلَيْمُ لَلْهُ عَلَيْمُ لَالِهُ عَلَى الْمُعَلِيمُ اللَّهُ عَلَمُ لَلْمُ اللَّهُ عَلَيْمُ لَلْهُ عَلَيْمُ لَلْهُ عَلَمْ لَلَهُ عَلَمُ لَلْهُ عَلَمُ لَلْهُ عَلَمُ لَلْهُ عَلَمُ لَلْهُ عَلَمْ لَلْهُ عَلَمُ لَلْهُ عَلَمُ لَلْهُ عَلَمُ لَلْهُ عَلَمُ لَلْهُ عَلَمُ لَلْهُ عَلَمُ لَلْهُ عَلَمْ لَلْهُ عَلَمُ لَلْهُ عَلَمُ لَلْهُ عَلَمُ لَلْهُ عَلَمُ لَلْهُ عَلَمُ لَلْهُ عَلَمُ لَلَهُ عَلَمْ لَلْهُ عَلَمُ لَاهُ عَلَمُ لَمُ لَاللَهُ عَلَمُ لَلْه

intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - and do not persist in what (wrong) they have done, while they know" [Al 'Imran 3:135]

Comments: [Its isnad is saheeh]

48. Shu'bah said: I heard 'Uthman from the family of Abu 'Aqeel ath-Thaqafi say - -but he said: Shu'bah said: And he recited one of these two verses: "whosoever works evil, will have the recompense thereof" [an-Nisa' 4:110] or "And those who, when they have committed *Fahishah* (illegal sexual intercourse)..." [Al 'Imran 3:135].

Comments: [Its isnad is salieeh]

49. 'Umar said: Abu Bakr addressed us and said: The Messenger of Allah st stood among us last year and said: "Nothing is shared out among the people that is better than well-being after certainty of faith. Verily, truthfulness and righteousness lead to Paradise and verily lying and immorality lead to Hell."

Comments:[Sahech lighairihi. Its isnad is da'eef because it is interrupted]

رَجِيمًا﴾ (النساء: ١١٠)، ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً ﴾ (ال غَمُوا أَنْفُسَهُمْ﴾ (ال عمران: ١٣٥) [راجع: ٢]
تخريج: إسناده صحيح.

٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ
 نَالُ: شَمِعْتُ عُثْمَانَ مِنْ آلِ أَبِي عَقِيلِ الثَّقَفِيّ
 ١٠. إلّا أَنَّهُ قَالَ: قَالَ شُعْبَةُ: وَقَرَأً إِحْدَى هَاتَيْنِ الْأَيْتَيْنِ: ﴿مَنْ يَعْمَلُ سُوءًا يُجْزَ بِهِ﴾
 ٨ النساء: ١٢٣)، ﴿وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةَ﴾
 (أل عمران: ١٣٥). [راجع: ٢]
 تخريج: إسناده صحيح.

٩٩ - حَدَّثَنَا بَهْرُ بْنُ أَسَدٍ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ فَالَ: سَمِعْتُ قَتَادَةً يُحَدِّثُ عَنْ حُمَيْدِ بْنِ عَلَدِ الرَّحْمَنِ: أَنَّ عُمَرَ قَالَ: إِنَّ أَبَا بَكْمٍ عَلَمْ خَطَبَنَا، الرَّحْمَنِ: أَنَّ عُمَرَ قَالَ: إِنَّ أَبَا بَكْمٍ عَلَمْ خَطَبَنَا، فَقَال: إِنَّ رَسُولَ اللَّهِ يَعْيَمُ قَامَ فِينَا عَامَ أَوَّلَ، فَقَال: "أَلا إِنَّ رَسُولَ اللَّهِ يَعْيَمُ بَيْنَ النَّاسِ شَيْءً أَفْضَلُ مِنَ النَّاسِ شَيْءً أَفْضَلُ مِنَ النَّاسِ شَيْءً أَفْضَلُ مِنَ النَّامِ عَنْ الْمُحْمَلِ عَنْ النَّامِ عَنْ الْمَامِ عَنْ الْمُعْلَى الْمَامِ عَنْ النَّامِ عَلْ الْمُحْمَانَا عَلَى الْمُعْلَى الْمَامِ عَلَى الْمَامِ عَلَيْمِ عَلَى الْمَامِ عَلَى الْمُعْلَى الْمُعْلَى الْمَامِ عَنْ الْمُعْلَى عَلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى عَلَى الْمُعْلَى عَلَى الْمُعْلَى الْمَامِ عَلَى الْمُعْلَى الْمُعْلِى الْمُعْلَى الْمُعْلَى الْمُعْلِى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِي الْمُعْلَى الْمُعْ

تخريج: صحيح لغيره، وإسناده ضعيف لانقطاعه، حميد بن عبدالرحمن لم يدرك عمر بن الخطاب.

50. Al-Bara' said: When the Messenger of Allah accome from Makkah to Madinah, the Messenger of Allah according got thirsty. They passed by a herd of sheep. Abu Bakr as-Siddeeq said: I took a cup and

٥٠ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ
 قَالَ: سَمِعْتُ أَبًا إِسْحَاقَ يَقُولُ: سَمِعْتُ الْبَرَاءَ
 قَالَ: لَمَّا أَفْبَلَ رَسُولُ اللَّهِ ﷺ مِنْ مَكَّةً إِلَى
 الْمَدِينَةِ عَطِشَ رَسُولُ اللَّهِ ﷺ، فَمَرُّوا بِرَاعِي

milked a cupful of milk for the Messenger of Allah 震, I brought it to him and he drank until I was pleased.

Comments:[Its isnad is saheeh, al-Bukhari (3908) and Muslim (2009)]

51. Abu Hurairah said: Abu Bakr said: O Messenger of Allah, teach me something that I may say in the morning and in the evening and when I go to bed. He said: "Say: O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen - or he said: O Allah, Knower of the unseen and the seen. Creator of the heavens and the earth - Lord and Sovereign of all things, I bear witness that there is no god but You; I seek refuge in You from the evil of my own self and the evil of the Shaitan and the shirk to which he calls people."

Comments: [Its isnad is saheeh]

52. It was narrated that Ya'la bin 'Ata' said: I heard 'Amr bin 'Asim bin 'Abdullah... a similar report.

Comments: [Its isnad is saheeh]

53. It was narrated from Abu Bakr as-Siddeeq that he delivered a khutbah and said: O people, you recite this verse but you quote it inappropriately: "O you who believe! Take care of your ownselves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that

غَنَمٍ، قَالَ أَبُو بَكُرِ الصَّدُيقُ: فَأَخَذْتُ قَدَّحًا فَحَلَّبُتُ مِنْ لَبَنِ، فَأَتَيْتُهُ فِحَلَّبُتُ مِنْ لَبَنِ، فَأَتَيْتُهُ بِهِ، فَضَرِبَ حَتَّى رَضِيتُ. [راجع: ٣]

تخريج: إسناده صحيح، خ: (۳۹۰۸) م: (۲۰۰۹)

10 - حَدَّثَنَا بَهْزُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي يَعْلَى بْنُ عَطَاءٍ قَالَ سَمِعْتُ عَمْرَو بْنَ عَاصِمٍ يَقُولُ: مَا لَمْ بَعْرِ: يَا رَسُولَ سَمِعْتُ أَبُ هُرَيْرَةَ يَقُولُ: قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، عَلَمْي شَيْنًا أَقُولُهُ إِذَا أَصْبَحْتُ، وَإِذَا أَمْسَيْتُ وَإِذَا أَحْبَحْتُ، وَإِذَا أَمْسَيْتُ وَإِذَا أَحْبَحْتُ، وَإِذَا أَمْسَيْتُ وَإِذَا أَحَدُثُ مَضْجَعِي. قَالَ: «قُلِ:اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ، عَالِمَ الْعَبْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَالأَرْضِ _ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، السَّمَوَاتِ وَالأَرْضِ _ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لاَ إِلَةً إِلَّا أَنْتَ، أَعُودُ بِكَ مِنْ شَرِّ نَفْسِي، وَالشَّهَادَةِ وَمَلِيكَهُ، وَشَرَ الشَّيْطَانِ وَشِرْكِهِهِ. [انظر: ٢٥، ٣٢]

تخريج: إسناده صحيح.

٥٦ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْنَهُ عَنْ يَعْلَى بْنِ
 عَطَاءِ قَالَ: سَمِعْتُ عَمْرُو بْنَ عَاصِم بْنِ عَبْدِ
 اللَّهِ... فَدَكَرَ مَعْنَاهُ. [راجع: ٥١]

تخريج: إسناده صحيح، وهو مكرر ماقبله. ٥٦ - حَدُثْنَا مُحَمَّدُ بْنُ حَمْفَرٍ: حَدَّثْنَا شُغْبَةُ عَنْ إِسْمَاعِيلَ، قَالَ: سَمِعْتُ قَسِى بْنُ أَبِي حَازِمٍ يُحَدِّثُ عَنْ أَبِي بَكْرِ الصَّدِّيقِ، أَنَّهُ خَطَبُ فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَقْرَءُونَ هَذِهِ الْأَيْةَ، وَتَضَعُونَهَا عَلَى غَيْرٍ مَ وَضَعَهَا اللَّهُ: ﴿إِنَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error" [al-Ma'idah 5:105]. I heard the Messenger of Allah says say: "If the people see evil and do not denounce it, soon Allah will send His punishment upon them all."

Comments: [Its isnad is saheeh]

54. It was narrated that Abu Barzah al-Aslami said: A man spoke harshly to Abu Bakr as-Siddeeq . Abu Barzah said: Shall I strike his neck? He [Abu Bakr] rebuked him and said: That is not for any one after the Messenger of Allah .

Comments: [Its isnad is sahech]

55. It was narrated from 'Urwah bin az-Zubair that 'A'ishah the wife of the Prophet see told him: Fatimah the daughter of the Messenger of Allah & sent word to Abu Bakr as-Siddeeq &, asking for her inheritance from the Messenger of Allah 趣, of the fai' that Allah had granted to him in Madinah and Fadak, and what was left of the khumus of Khaibar. Abu Bakr said: The Messenger of Allah 25: said. "We (Prophets) are not to be inherited from and whatever we leave behind is charity. Rather the family of Muhammad may take their provision from this wealth." By Allah, I will not change any of the charity of the Messenger of Allah & from how it was at the يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَذَيْتُمُ (المائدة: الشَّرِّ المَّدُنَةُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللِّهُ اللَّهُ اللِلْمُولَا اللَّهُ اللْمُوالِمُ اللْمُولِمُ اللَّهُ اللَّهُ اللَّهُ اللَّ

40- خدّثنَا مُحَمَّدُ بن جَعْفَرٍ: حَدَّثَنَا شُغْبَةُ عَنْ تَوْبَةُ الْعَسَرِيِّ قَالَ: سَمِعْتُ أَبَا سَوَّارٍ الْقَضِيَ بَقُولُ. عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ: أَغْلَظَ رَحُلٌ لِأَبِي بَكْرٍ الصِّدِّبقِ، قَالَ. فَقَالَ أَبُو بَرْزَةَ: أَلَا أَضْرِبُ عُنْقَهُ؟ فَانْتَهَرَهُ وَقَالَ: مَا هِيَ لِرَدَةَ: أَلَا أَضْرِبُ عُنْقَهُ؟ فَانْتَهَرَهُ وَقَالَ: مَا هِيَ لِإَخِدِ بَعْدَ رَسُولِ اللَّهِ ﷺ.

تخريج: إسناده صحيح.

٥٥- حَدَثَنَا حَجَّاجُ بُنُ مُحَمَّدِ: حَدَّثَنَا لَيْتُ: حَدَّثَنَا لَيْتُ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرُووَةَ بْنِ النَّبِيِّ أَنْهَا أَحْبَرَتُهُ: أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ عِنْ أَرْضِي اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ عَنْهَا زَوْجِ النَّبِيِّ عَنْهَا أَنْهَا أَحْبَرَتُهُ: أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ عَنْهَ أَرْسَدُ إِلَى أَبِي بَكْمِ الصَّدِّيقِ عَلَى، تَشَأَلُهُ عَبْهَا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكَ، وَمَا يَقِيَ مِنْ خُمُسِ خَيْبَرَ، فِنَالَ أَبُو يَكُو إِللَّهِ عَنْ خُمُسِ خَيْبَرَ، فَقَالَ اللَّهِ عَنْ خُمُسِ خَيْبَرَ، فَقَالَ اللَّهِ عَنْهُ عَلَيْهِ مَنْ اللَّهِ عَنْهُ عَالَى اللَّهِ عَنْهُ مَنْ مَلْكُ اللَّهِ عَنْ عَلْهُ اللَّهِ عَنْ عَلَيْهَا اللَّهِ كَانَتُ صَدَقَةً رَسُولِ اللَّهِ عَنْ حَالِهَا الَّتِي كَانَتُ صَدَقَةً رَسُولِ اللَّهِ عَنْ حَالِهَا الَّتِي كَانَتُ صَدَقَةً رَسُولِ اللَّهِ عَنْ حَالِهَا الَّتِي كَانَتُ عَدَقَةً رَسُولِ اللَّهِ عَنْ حَالِهَا الَّتِي كَانَتُ عَدَقَةً رَسُولِ اللَّهِ عَنْ حَالِهَا الَّتِي كَانَتُ عَدَقَةً وَسُولُ اللَّهِ عَنْ عَلَيْهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ عَنْهُ وَلَالًا بِعَنْ عَلَى أَبُولُ اللَّهِ عَنْهُ وَلَا عَمَلَ أَبُولُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَيْهُ وَلَا عَمَلَلَ عَلَى إِلَيْهِ إِلَيْهِ إِلَيْهِ مَنْهُ وَلَوْلُ اللَّهِ عَلَيْهُ وَلَا عَمَلَلَ عَلَى إِلَيْهِ الْمَالِهِ فَيَعْهُ وَسُولُ اللَّهِ عِنْهُ وَلَهُ مَنْهُ وَالَعْهُ اللَّهِ عَلَيْهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ عَلَى أَنْهُ وَلَيْهُ الْمَنْ اللَّهُ وَلَا اللَّهُ عَلَى اللَّهُ الْمَلِيْ وَاللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ اللَّهُ الْمَلْكُولُ اللَّهُ وَلَا اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ وَلَالَهُ اللَّهُ الْمُعَلِيْ وَاللَّهُ وَلَا اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ الْمُعَلِلُهُ الللَّهِ اللَّهُ اللَّهُ الْمُؤْمِلُ اللَّهُ الْمُعَلِلَ اللَّهُ الْمُنْ اللَّهُ الْمُؤْمِلُ اللَهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُلْعُلُولُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُنْ اللَهُ اللَّهُ الْمُؤْمَالُولُ اللَهُ اللَهُ اللَّهُ الْمُؤْمُ اللَ

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time of the Messenger of Allah 34, and I will do the same with it as the Messenger of Allah & did. So Abu Bakr refused to give anything of it to Fatimah, and Fatimah was upset with Abu Bakr because of that. Abu Bakr said: By the One in Whose hand is my soul, the relatives of the Messenger of Allah are dearer to me than my own relatives. As for the dispute between me and you concerning this wealth. I did not deviate from the truth concerning them and I will not leave anything that I saw the Messenger of Allah 🕸 do but I will do it the way he did it.

الْأَمْوَالِ فَإِنِّي لَمْ اللَّ فِيهَا عَنِ الْحَقِّ، وَلَمْ أَلُولُ أَمْوًا رَأَئِتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهَا إِلَّا صَنَعْتُهُ. [راجع:٩] إلَّا صَنَعْتُهُ. [راجع:٩] تخريج: إسناده صحيح، خ: (٤٢٤٠) م:

بَكْرِ أَنْ يَدْفَعَ إِلَى فَاطِمَةً مِنْهَا شَيْتًا، فَوَجَدَتْ

فَاطِمَةُ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ، وَقَالَ أَبُو

بَكْر: وَالَّذِي نَفْسِي بِيَدِهِ، لَقَرَابَةُ رَسُولِ اللَّهِ

ع (١٠/١) أَحَبُ إِلَى أَنْ أَصِلَ مِنْ قَرَابَتِي،

وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ

Comments: [Its isnad is saheeh, al-Bukhari (4240) and Muslim (1759)]

56. It was narrated that Asma' bin [sic] al-Hakam al-Fazari said: I heard 'Ali say: If I heard a hadeeth from the Messenger of Allah & Allah benefitted me as He willed thereby. If someone else told me something from him I would ask him to swear, and if he swore I would believe him. Abu Bakr told me - and Abu Bakr told the truth that he heard the Prophet as say: "There is no believer who commits a sin, then does wudoo' and does it well and prays two rak'ahs and asks Allah, may He be glorified and exalted, for forgiveness but Allah will forgive him." Then he recited the verse: "And those who, when they have committed Fahishalı (illegal sexual intercourse) or wronged themselves..." [Al 'Imran 3:135].

Comments: [Its isnad is saheeh]

70 - حَدَثَنَا أَبُو كَامِلٍ: حَدَثَنَا أَبُو عَوَانَةً: حَدَثَنَا عُمْمَانُ بُنُ أَبِي زُرْعَةً عَنْ عَلِيٌ بُنِ رَبِعَةً، عَنْ عَلِيٌ بُنِ الْعَكَمِ الْفَوْرِيِّ قَالَ: رَبِعَةً، عَنْ أَسْمَاء بُنِ الْعَكَمِ الْفَوْرِيِّ قَالَ: مَبْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ عَلَيًّا عَالَ: كُنْتُ إِذَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ عَلَيًّا عَالَ: كُنْتُ إِنَا سَامَلُمُنَّهُ، وَإِذَا حَدَّثَنِي طَيْرِي اسْتَحْلُمُنَّهُ وَحَدَّثَنِي أَبُو بَكُو، فَإِذَا حَلَقَ لِي صَدَّقَتُهُ وَحَدَّثَنِي أَبُو بَكُو، فَإِذَا حَلَقَ لِي صَدَّقَتُهُ وَحَدَّثَنِي أَبُو بَكُو، فَلَا عَلَيْ اللَّهِ عَلَيْكِ: فَوَالَ رَسُولُ اللَّهِ عَلَيْدٍ وَصَدَقَ أَبُو بَكُو، قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْدٍ وَصَدَقَ أَبُو بَكُو، قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْدٍ وَصَدَقَ أَبُو بَكُو، قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْدِ اللَّهُ وَصَدَقَ أَبُو بَكُو، قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْدِ اللَّهُ إِلَّا عَمْلُوا اللَّهُ لَهُ مُنْ يُصَلِّي رَكْعَتَيْنِ فَبَسَتَمْفِرُ اللَّهُ إِلَّا عَمُولُ عَفْرَ اللَّهُ لَهُ مُنْ عَنْهِ أَنْ اللَّهُ اللَّ

تخريج: إسناده صحيح.

57. It was narrated that Zaid bin Thabit said: Abu Bakr & sent for me when many of the people of al-Yamamah were killed. Abu Bakr said: O Zaid bin Thabit, you are a wise young man and we trust you; you used to write down the Revelation for the Messenger of Allah & Seek out the Qur'an and collect it.

Comments: [Its isnad is salueth, al-Bukhari (4986)]

58. It was narrated from 'A'ishah that Fatimah and al-'Abbas came to Abu Bakr, seeking their inheritance from the Messenger of Allah 🕸. At that time they were seeking his land in Fadak and his share of Khaibar, Abu Bakr said to them: I heard the Messenger of Allah 😹 say: "We (Prophets) are not to be inherited from and whatever we leave behind is charity. Rather the family of Muhammad 🕸 may take their provision from this wealth." By Allah, I will not leave anything that I saw the Messenger of Allah 逵 do with it but I will do it too.

٧٥ - حَدَّقَنَا أَبُو كَامِلِ: حَدَّثَنَا إِبْرَاهِيمُ بَنُ سَغْدِ: حَدَّثَنَا أَبُنُ شِهَابٍ عَنْ عُبَيْدِ بَنِ السَّبَّاقِ، عَنْ عُبَيْدِ بَنِ السَّبَّاقِ، عَنْ زَيْدِ بَنِ السَّبَّاقِ، عَنْ زَيْدِ بَنِ أَبُو بَكْرٍ فَهُ مَقْتَلَ أَجُو بَكْرٍ: يَا زَيْدَ بُنَ مَقْتَلَ أَبُو بَكْرٍ: يَا زَيْدَ بُنَ مَقْتِلٍ اللَّهِ بَيْكُ عُلَامٌ شَابٌ عَاقِلٌ لَا تَتَهِمُكَ، قَدْ كُنْتَ بَكُولِ اللَّهِ بَيْكُ ، فَتَتَبِع كُنْتَ الْوَحْيَ لِرَسُولِ اللَّهِ بَيْكُ ، فَتَتَبِع الْقُوْرَانَ فَاجْمَعْهُ. [انظر: ٧٦]

تخريج: إساده صحيح، خ: (٤٩٨٦).

٨٥- حَدْقَنَا عَبْدُ الرَّزَاقِ: حَدَّنَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ عَنْ عَائِشَةً: أَنَّ فَاطِمَةَ وَالْعَبَّاسِ أَنَيَا أَبَا تَكْرِ يَلْتَمِسَانِ مِيرَاتُهُمَا مِنْ رَسُولِ اللَّهِ عَلَيْهِ، وَهُمَا حِينَيْدِ يَعْلَبُنانِ أَرْضَهُ مِنْ فَدَكَ، وَسَهْمَهُ مِنْ خَيْيَرَ، فَقَالَ لَهُمَا أَبُو بَكْرٍ: فَذَكَ، وَسَهْمَهُ مِنْ خَيْيَرَ، فَقَالَ لَهُمَا أَبُو بَكْرٍ: فَلَا نُوحَهُ مِنْ أَنْ سَعِعْتُ رَسُولَ اللَّهِ عَلَيْ يَقُولُ: ﴿لَا نُوحَهُ فِي إِنِّي مَا لَا يُكُولُ اللَّهُ مُحَمَّدٍ عَلَيْ فِي هَذَا الْمَالِ وَإِنِّي وَاللَّهِ لَا أَدَعُ أَمْرًا رَأَبْتُ رَسُولَ اللَّهِ عَلَيْ أَلُو مَنْ أَمْرًا رَأَبْتُ رَسُولَ اللَّهِ عَلَيْهُ أَنْ اللَّهِ عَلَيْ وَاللَّهِ لَا أَدَعُ أَمْرًا رَأَبْتُ رَسُولَ اللَّهِ عَلَيْهُ أَنْ اللَّهُ وَاللَّهِ لَا أَدَعُ أَمْرًا رَأَبْتُ رَسُولَ اللَّهِ عَلَيْهُ أَنْ اللَّهُ عَلَيْهُ أَنْهُ وَاللَّهِ لَا أَدَعُ أَمْرًا رَأَبْتُ رَسُولَ اللَّهِ عَلَيْهُ أَنْهُ اللَّهُ عَلَيْهُ أَنْ اللَّهُ وَاللَّهِ لَا أَدَعُ أَمْرًا رَأَبْتُ رَسُولَ اللَّهِ عَلَيْهُ أَنْهُ اللَّهُ إِلَا أَنْهُ أَمْرًا رَأَبْتُ رَسُولَ اللَّهِ عَلَيْهُ أَنْ اللَّهُ عَلَيْهُ عَلَيْهُ إِلَيْهُ وَاللَّهِ لَا أَنْهُمُ أَمْرًا رَأَنْهُ مِنْ وَاللَّهِ لَهُ إِلَى اللَّهُ عَلَيْهِ عَلَيْهِ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ أَمْرًا وَأَنْهُ اللَّهُ عَلَيْهُ وَلِهُ لَا أَنْهُ عَلَيْهُ اللَّهُ لَا أَنْهُ عَلَيْلُ اللَّهُ عَلَيْهُ عَلَيْهِ إِلَا اللَّهُ عَلَيْهُ عَلَى اللَّهُ لَلْهُ لَا أَنْهُ عَلَى اللَّهُ عَلَيْهِ إِلَى الْمَلْهُ اللَّهُ لِلْهُ إِلَا أَنْهُ عَلَيْهِ إِلَا أَنْهُ اللَّهُ لَا أَلَهُ عَلَا أَنْهُ الْمُؤْلُونُ اللَّهُ لِلَا أَنْهُ عَلَيْهُ عَلَيْهُ عَلَى الْمُؤْلِقُولُ اللَّهُ لِللْهُ لَا أَنْهُ عَلَى الْمُؤْلِقُولُ اللْهُ لَا أَنْهُ اللَّهُ لِلْهُ إِلَا أَنْهُ عَلَيْهِ إِلَا أَنْهُ عَلَيْهُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلُولُهُ إِلَا أَنْهُ عَلَيْهُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلُولُ الْمُؤْلُولُهُ إِلَا أَنْهُ الْمُؤْلُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولَ الْمُؤْلُولُ الْمُؤْلِقُولُ الْمُؤْلُولُولُ الْمُؤْلُولُهُ الْمُؤْلِقُولُ الْمُؤْلُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُل

تخریج: اسناده صحیح، خ: (۲۰۳۵)، م: (۲۷۵۹)

Comments: [Its isnad is saheeh, al-Bukhari (4035) and Muslim (1759)]

59. It was narrated that Ibn Abi Mulaikah said: It was said to Abu Bakr: O khaleefah (caliph) of Allah. He said: I am the khaleefah (lit. successor) of the Messenger of Allah and I am pleased with that.

Comments: [Its isnad is da'eef because it is interrupted]

• ٥٩ حَدْثَنَا مُوسَى بْنُ دَاوُدَ: حَدْثَنَا نَافِعٌ _ يَعْنِي ابْنَ عُمْرَ _ عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قِيلَ لِأَبِي بَكْرٍ: يَا خَلِيفَةَ اللَّهِ. فَقَالَ: أَنَا خَلِيفَةُ رَسُولِ اللَّه بِعَيْدٍ، وَأَنَا رَاضٍ بِهِ. وَانَا رَاضٍ بِهِ. [انظر: ٢٤]

تخریج: إسناده ضعیف لانقطاعه، فإن ابن أبی ملیكة لم یدرك أبابكر. 60. It was narrated from Abu Salamah that Fatimah said to Abu Bakr: Who will inherit from you if you die? He said: My children and my wife. She said: Then why can't we inherit from the Prophet 塞? He said: I heard the Prophet 塞 say: "The Prophet is not to be inherited from." But I will sponsor those whom the Messenger of Allah 塞 used to sponsor and I will spend on those on whom the Messenger of Allah 整 used to spend.

Comments: [Saheeh lighairdui; Abu Salamah did not meet Abu Bakr]

61. It was narrated from Abu Barzah al-Aslami that he said: We were with Abu Bakr as-Siddeeq when he was conducting some business of caliphate and he got very angry with one of the Muslims. When I saw that I said: O khaleefah of the Messenger of Allah, shall I strike his neck? When I mentioned killing him, he changed the subject completely. When we parted, Abu Bakr as-Siddeeq sent word to me after that and said: O Abu Barzah, what did you say? I said: I have forgotten what I said; remind me. He said: Don't you remember what you said? I said: No, by Allah. He said: Do you remember, when you saw me get angry with that man, you said: Shall I strike his neck, O khaleefah of the Messenger of Allah? Don't you remember that? Would you really have done that? I said: Yes, by

7٠ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ : أَنَّ عَنْ مُجِمَّدِ بْنِ عَمْرِو، عَنْ أَبِي سَلَمَةَ: أَنَّ فَالِمِنَةَ قَالَتُ لِأَبِي بَكْرٍ: مَنْ يَرِثُكَ إِذَا مِتَّ؟ قَالَ: وَلَذِي وَأَهْلِي. قَالَتْ: فَمَا لَنَا لَا مَرِثُ النَّبِيَّ عِيْجٍ يَقُولُ: النَّبِيَ عِيْجٍ يَقُولُ: (النَّبِيَ عَيْجٍ يَقُولُ: وَمُولُ النَّبِيَ عَيْجٍ يَعُولُ، وَأَنْفِقُ عَلَى مَنْ كَانَ رَسُولُ اللَّهِ عَيْمٍ يُغْفِقُ. [انظر: ٧٩]

تخريج: حديث صحيح لغيره، وأبو سلمة لم بدرك أنابكر، لكن سيأتي الحديث موصولاً برقم: (٧٩).

٣١- حَدَّثُنَا عَفَّانُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْع: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ حُمَيْدِ بْنِ هِلَالٍ. عَنْ عَبْدِ اللَّهِ بْنِ مُطَرِّفِ بْنِ الشِّخْيرِ، أَنَّهُ حَدَّنَهُمْ: عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ أَنَّهُ قَالَ: كُنَّا عِنْدَ أَبِي بَكْرِ الصَّدِّينِ فِي عَمَلِهِ، فَغَصِبَ عَلَى رَجُل مِنَ الْمُسْلِمِينَ، فَاشْتَدَّ غَضَبُهُ عَلَيْهِ جِدًّا. فَلَمَّا رَأَيْتُ ذَلِكَ قُلْتُ: يَا خَلِيفَةَ رَسُولِ اللَّهِ، أَضْرِبُ عُنْقَهُ؟ فَلَمَّا ذَكَوْتُ الْفَتْلَ صَرَفَ عَنْ ذَلِكَ الْحَدِيثِ أَجْمَعَ إِلَى غَيْرِ ذَلِكَ مِنَ النَّحْو، فَلَمَّا نَفَرَّقْنَا أَرْسَنَ إِلَيَّ بَعْدَ ذَٰلِكَ أَبُو بَكُو الصِّدِّيقُ، فَقَالَ: يَا أَبَا بَرُّزَةً، مَا قُلْتَ؟ قَالَ: وَنَستُ الَّذِي قُلْتُ، قُلْتُ: ذَكَّرْنِيهِ. قَالَ: أَمَا تَذْكُو مَا قُلْتَ؟ قَالَ: فُلْتُ: لَا وَاللَّهِ. قَالَ: أَرَأَيْتَ حِينَ رَأَيْتَنِي غَضِبْتُ عَلَى الرَّحُل فَقُلْتَ: أَضْرِبُ عُنُقَهُ يَا خَلِيفَةَ رَسُولِ اللَّهِ؟ أَمَا تَذْكُرُ ذَاكَ؟ أَوْكُنْتَ فَاعِلًا ذَاكَ؟ قَالَ: قُلْتُ: نَعَمْ

Allah. If you order me to do it now, I will do it. He said: Woe to you! By Allah, that is not for anyone after Muhammad 選.

Comments: [Its isnad is qawi]

62. Abu Bakr as-Siddeeq said: The Messenger of Allah said: "The siwak is purifying for the mouth and pleasing to the Lord."

Comments: [Saheeh lighairihi]

تخريج: صحيح لغيره، وهذا إسناد فيه انقطاع، والد ابن أي عتبق لم يسمع من أبي بكر.

63. Abu Hurairah 🚓 said: Abu Bakr said: O Messenger of Allah, tell me something I may say in the morning and in the evening. He said: "Say: 'O Allah, Knower of the unseen and the seen, Creator of the heavens and the earth, Lord and Sovereign of all things, I bear witness that there is no god but You, I seek refuge in You from the evil of my own self and the evil of the Shaitan and the shirk to which he calls." And he told him to say it in the morning and in the evening and when going to bed.

Comments: [Its isnad is saheeh]

64. It was narrated that 'Abdullah bin Abi Mulaikah said: It was said to Abu Bakr: O khaleefah of Allah. He said: Rather [I am] the khaleefah (lit. successor) of Muhammad &, and I am pleased with that.

وَاللَّهِ، وَالْأَنَ إِنْ أَمْرُتَنِي فَعَلْتُ. قَالَ: وَيُحَكَ-أَوْ: وَيُلكَ- إِنَّ تِبْكَ وَاللَّهِ مَا هِيَ لِأَحَدِ بَعْدَ مُحَمَّدٍ ﷺ. [راجع: ٥٤]

تخريج: إسناده قوى.

77 حدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بَنُ سَلَمَةً قَالَ: حَدَّثَنَا ابْنُ أَبِي عَتِيقٍ عَنْ أَبِيهِ فَالَ: قَالَ: قَالَ: قَالَ: قَالَ: قَالَ: قَالَ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ، مَرْضَاةٌ للوَّبٌ». [راجم: ٧]

٣٠- حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ عَاصِمِ ابْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ عَمْرَو بْنَ عَاصِمِ ابْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ أَبّا هُرَيْرَةَ يَقُولُ: قَلَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، قُلْ لِي شَيْئًا أَقُولُهُ إِذَا أَمْسَبْتُ، قَالَ: القُل: القُل: اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَاللَّهُمُّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، فَاطِرَ السَّمَوَاتِ وَاللَّهُمُّ عَالِمَ الْمَعْدَةُ الْمُنْ مَنْ وَمِلْكِكُهُ، وَاللَّهُمُ اللَّهُمُ اللَّهُ الْفَانِ وَشِوْكِهِ وَمَلِيكُهُ، فَلْ اللَّهُمُ اللَّهُ الل

تخريج: إسناده صحيح.

78 خدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ: حَدَّثَنَا نَافِعُ بْنُ عُمِرَ الْجُمَعِيُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةً قَالَ: فَعَلَ اللَّهِ مُنِ أَبِي مُلَيْكَةً قَالَ: قِيلَ لِأَبِي بَكْرٍ: يَا خَلِيفَةَ اللَّهِ. قَالَ: فَقَالَ: بَلْ خَلِيفَةُ مُحَمَّدٍ عَلَيْهِ، وَأَنَا أَرْضَى بِهِ. [راجع: ٥٩]

Comments: [Its isnad is da'eef because it is interrupted]

65. It was narrated that Ibn Abi Mulaikah said: The halter fell from the hand of Abu Bakr as-Siddeeq &. He struck the foreleg of his she-camel to make her kneel down, and they said to him: Why did you not tell us to pass it to you? He said: My beloved the Messenger of Allah & instructed me not to ask the people for anything.

Comments:[Hasan lighairihi; this isnad is da'eef]

'Ubaidah that Abu Bakr stood up one year after the death of the Messenger of Allah and said: The Messenger of Allah and said: The Messenger of Allah and said: "The son of Adam has not been given anything better than well-being, so ask Allah for well-being. You should be truthful and righteous, for they lead to Paradise, and you should beware of lying and immorality, for they lead to Hell."

Comments:[Saheeh lighairihi; this isnad is da'eef because it is interrupted]

67. It was narrated from Abu Hurairah that the Prophet se said: "I have been commanded to fight the people until they say La ilaha illallalı, and if they say it then their blood and wealth are safe from me, except in cases dictated

تخريج: إساده ضعيف لانقطاعه، فإن ابن أبي مليكة لم يدرك أبابكر.

70 - حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا عَبْدُ اللَّهِ البُنُ الْمُؤَمَّلِ عَنِ ابْنِ أَبِي مُلَيْكَةً، قَالَ: كَانَ رُبَّمَا سَقَطَ الْخِطَامُ مِنْ يَدِ أَبِي بَكْرِ الصَّدِيقِ عَلَى الْعَدِيقِ عَلَى الْعَدِيقِ عَلَى الْعَدِيقِ عَلَى الْعَدِيقِ عَلَى الْعَدِيقِ عَلَى الْعَدِيقِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللَّهُ الللللَّهُ اللَّهُ الللللَّهُ اللَّهُ الللَّهُ الللَّهُ اللللْمُ الللللْمُ اللللْمُ الللْمُ اللَّهُ الللْمُ اللَّهُ اللَّهُ الللْمُ الللَّهُ الللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللْمُ الللْمُ اللللْمُ الللْمُ اللَّهُ الللْمُ الللْمُ الللْمُ الللْمُ الللْمُ الللْمُ الللْمُ اللْمُ الللْمُ الللْمُ الللْمُ الللْمُ الللْمُ الللْمُ الللْمُ الل

تخريج: حسن لغيره، وهذا إسناد ضعيف، عبد الله بن المؤمل صعيف، وابن أبي مليكة لم يدرك أبابكر.

77 - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ مُرَّةً، عَنْ أَبِي عُبَيْدَةً _ عَنْ أَبِي بَخْرٍ _ عَمْلِدةً _ عَنْ أَبِي بَخْرٍ _ قَالَ: قَامَ أَبُو بَخْرٍ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ عَامَ أُوَّلَ، فِقَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ عَامَ أُوَّلَ، فَقَالَ: قَامَ فَينَا رَسُولُ اللَّهِ ﷺ عَامَ أُوَّلَ، فَقَالَ: قَامَ أَنْ أَنْ أَنْ أَنْهَ لَمْ يُعْطَ شَيْئًا أَفْضَلَ مِنَ الْعَافِيّةِ، وَعَلَيْكُمْ بِالصَّدْقِ وَالْبِرِّ فَإِنَّاكُمْ وَالْكَذِبَ وَالْبِرِّ فَإِنَّهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ وَالْمُجْورَ فَإِنَّهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ وَالْمُجْورَ فَإِنَّهُمَا فِي الْجَنَّةِ، وَإِيَّاكُمْ وَالْكَذِبَ

تخريج: صحيح لغيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يدرك أبا بكر.

٧٧- حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ قَالَ: أَخْبَرْنَا سُفْيَانُ بْنُ حُسَيْنِ عَنِ الزَّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ ابْنِ عُبْبَةً بْنِ مَسْعُودٍ، عَنْ أَبِي اللَّهِ مُرْيَرَةً عَنِ النَّبِيِّ بِهِ قَالَ: «أَمِرْتُ أَنْ أَقَاتِلَ مُرْيَرَةً عَنِ النَّبِيِّ بِهِ قَالَ: «أَمِرْتُ أَنْ أَقَاتِلَ مُرْيَرَةً عَنِ النَّبِيِّ بِهِ قَالَ: «أَمِرْتُ أَنْ أَقَاتِلَ

by sharee'ah, and their reckoning is with Allah." When some people apostatized, 'Umar said to Abu Bakr: Will you fight them when you heard the Messenger of Allah 🗻 say such and such? Abu Bakr 4 said: By Allah, I will not separate prayer and zakah, and I shall certainly fight anyone who separates them. So we fought them alongside him and we realised that that was the right thing to do.

Comments: [A sahech hadeeth, al-Bukhari (6924) and Muslim (20)]

تخريج؛ حديث صحيح، خ: (٦٩٢٤) م: (٢٠)، سفيان حسين وثقوه إلا في رواية عن الزهري، وقد توبع.

68. It was narrated that Abu Bakr bin Abi Zuhair said: I was told that Abu Bakr said: O Messenger of Allah, how could we be in a good state after this verse: "It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil. will have the recompense thereof" [an-Nisa' 4:123]? Will we be punished for every bad deed we do? There Messenger of Allah 🕸 said: "May Allah forgive you, O Abu Bakr, do you not fall sick? Do you not get exhausted? Do you not feel sad? Don't calamities befall you?" He said: Of course. He said: "That is the recompense you are given."

Comments: [Saheelı bituruqihi wa shawahidihi]

69. Ibn Abi Khalid told us, from Abu Bakr bin Abi Zuhair - I think he said: Abu Bakr said: O ٦٩- حَدَّثْنَا سُفْيَانُ قَالَ: حَدَّثْنَا ابْنُ أَبِي خَالِدٍ عَنْ أَبِي بَكُر بْنِ أَبِي زُهَيْرٍ، أَظُنُّهُ قَالَ

النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا ىحَقّْهَا، وَحِسَابُهُمْ عَلَى اللَّهِ *. قَالَ: فَلَمَّا كَانَتِ الرِّدَّةُ قَالَ عُمَرُ لِأَبِي بَكْرٍ: ثُفَاتِلُهُمْ، وَقَدْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ كَذَا وَكَذَا؟ قَالَ: فَفَالَ أَبُو بَكُرهُ: وَاللَّهِ لَا أُفَرِّقُ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، وَلَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَهُمَا. قَالَ: فَعَاتَلْنَا مَعَهُ، فَرَأَيْنَا ذَلِكَ رَشَدًا. [انطر: ۱۱۷، ۲۲۹، ۲۲۵]

٦٨- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرِ قَالَ: أَخْبَرُنَا إِسْمَاعِيلُ عَنْ أَبِي نَكْرِ بْنِ أَبِيّ زُهَيْرٍ، قَالَ: أُخْبِرُتُ أَنَّ أَبَا بَكُو قَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ الصَّلَاحُ بَعْدَ هَذِهِ الْآيَةِ: ﴿لَبْسَ لَأَمَانِيْكُمْ وَلَا أَمَائِينَ أَمْلِ انْكِتَابِ مَنْ يَعْمَلُ شُوءًا يُجْزَ بِهِ﴾ (النساء. ١٢٣) فَكُلُّ سُوءٍ عَمِلْنَا جُزِينَا بِهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: ﴿غَفَرَ اللَّهُ لَكَ يَا أَبَا بَكُو، أَلَنتَ تَمْرَضُ؟ أَلَسْتَ تَنْضِتُ؟ أَلَسْتَ تَحْزَنُ؟ أَلَسْتَ تُصِيبُكَ اللَّأْوَاءُ؟ * قَالَ: بَلَى ، قَالَ: "فَهُوَ مًا تُجْزُون بِهِ». [انطر: ٦٩، ٧٠، ٧١]

تخريج: حديث صحيح بطرقه وشواهده، وهدا إسادً ضعيف لانقطاعه بين أبي بكر بن أبي زهير وبين أبي بكر الصديق، ثم إن أبابكر بن أبي زهير مستور. Messenger of Allah, how could we be in a good state after this verse? He said: "May Allah have mercy on you, O Abu Bakr. Do you not fall sick? Do you not feel sad? Don't calamities befall you? Do you not...?" He said: Of course. He said: "That is for that."

Comments:[Saheeh although this isnad is da'eef like the previous one]

70. It was narrated that Abu Bakr ath-Thaqafi said: Abu Bakr said: O Messenger of Allah, how could we be in a good state after this verse: "whosoever works evil, will have the recompense thereof" [an-Nisa' 4:123]?... and he narrated the same hadeeth.

Comments:[Saheeh although this is nad is da'eef like the previous one]

71. It was narrated that Abu Bakr bin Abi Zuhair ath-Thaqafi said: When the verse "It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof" [an-Nisa' 4:123] was revealed, Abu Bakr & said: O Messenger of Allah, will we receive recompense for every bad deed we do? The Messenger of Allah & said: "May Allah have mercy on you, O Abu Bakr. Do you not become exhausted? Do you not feel sad? Don't calamities befall you? This is the recompense that you receive."

أَنُو بَكُو: يَا رَسُولَ اللَّهِ، كَيْفَ الصَّلَاحُ تَعْدَ الصَّلَاحُ تَعْدَ اللَّهُ يَا أَبَا تَكُو، هَنِهِ اللَّهُ يَا أَبَا تَكُو، أَلَسْتَ تَمُونُ ؟ أَلَسْتَ تُصِيكُ اللَّهُ وَاعْ؟ أَلَسْتَ تُصِيكَ اللَّهُ وَاعْ؟ أَلَسْتَ تَصَيكَ اللَّهُ وَاعْهُ وَاعْهُ اللَّهُ وَاعْهُ اللَّهُ وَاعْهُ اللَّهُ الل

تخريج: صحيح، وإسناده ضعيف كسابقه.

٧٠ خدَّثَنَا يَعْلَى بْنُ عُبَيْدِ: خَدَّثَنَا إِسْمَاعِيلُ
 عَنْ أَبِي بَكْرِ الثَّقْفِيُ قَالَ: قَالَ أَبُو بَكْرٍ: يَا
 رَسُولَ اللَّهِ، كَيْفَ الصَّلَاحُ بَعْدَ هَذِهِ اللَّيْةِ:
 ﴿مَنْ يَعْمَلُ سُوءًا يُخِزَ بِهِ﴾(النساء: ١٢٣) ..
 فَذَكَرُ الْحَدِيثَ. [راجع: ١٦٨]

تخريج: صحيح، وإسناده صعيف كسابقه.

٧١ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ عَنْ أَبِي بَكْرِ بْنِ أَبِي زُهَيْرِ الثَّقْفِيّ، قَالَ: لَمَّا لَنَكَ : ﴿ لَلِسَ بِأَمَانِيكُمْ وَلَا أَمَانِيُ أَهْلِ الْكِتَابِ مَنْ يَعْمَلُ سُوءًا يُخْرَ بِهِ ﴾ الْكِتَابِ مَنْ يَعْمَلُ سُوءًا يُخْرَ بِهِ ﴾ الْكِتَابِ مَنْ يَعْمَلُ سُوءًا يُخْرَ بِهِ ﴾ الله الله يَارَسُولَ الله إلى الله يَارَسُولَ الله يَا أَبَا بَكْرٍ، الله وَيَعْمَلُ الله يَا أَبَا بَكْرٍ، الله وَيَا أَبَا بَكْرٍ، الله وَيَعْمَلُ الله يَا أَبَا بَكْرٍ، الله وَيَعْمَلُ الله يَا أَبَا بَكْرٍ، الله وَيَا أَبَا بَكْرٍ، الله وَيَا أَبَا بَكْرٍ، الله وَيَعْمَلُ الله وَيَا أَبَا بَكْرٍ، الله وَيَعْمَلُ الله وَيَا أَبَا بَكْرٍ، الله وَيَا أَبَا بَكْرٍ، الله وَيَعْمَلُ الله وَيَعْمَلُ الله وَيَعْمَلُ الله وَيَا أَبَا بَكْرٍ، الله وَيَعْمَلُ الله وَيَعْمَلُكُ الله وَيَعْمَلُ الله وَيَعْمَلُ الله وَيَعْمَلُ الله وَيَعْمَلُ الله وَيَعْمَلُ الله وَيَعْمَلُكُ الله وَيَعْمَلُونَ وَيُوا الله وَيَعْمَلُونَ وَالْمُولُ الله وَيَعْمَلُ الله وَيَعْمَلُ الله وَيَعْمَلُ الله وَيَعْمَ الله وَيَعْمَعَ الله وَيْعَمِ الله وَيَعْمَعَ الله وَالله وَيُعْمَعِ الله وَالله وَيَعْمُ الله وَيَعْمَعَ الله وَالله وَيَعْمَعَ الله وَيَعْمَعِ الله والله وَيَعْمَعُ الله وَيُعْمَعُ الله وَيَعْمَعُ الله وَيَعْمَعُ الله وَيَعْمَعُ الله وَيَعْمُ الله وَيَعْمَعُ الله وَيَعْمُ الله وَيَعْمَعُ الله وَيَعْمُ الله وَيَعْمُ الله وَيَعْمُ الله وَيَعْمُ الله وَيَعْمُ الله وَيَعْمُ الله وَيْمُولُولُ الله وَيَعْمُ الله وَيَعْمُ الله وَالله وَالْمُولُ الله وَالله وَالله وَالْمُوالله وَالْمُولُولُ الله وَالله وَالْمُولُولُ الله وَالله وَالله وَالله وَالله وَالْمُولُولُولُ الله وَالله وَالْمُولُ الله وَالمُولُولُ الله وَلمُولُولُولُ الله وَالمُعْلِقُ المُعْلِلْمُ الله و

Comments: [Saheeh although this isnad is da'eef like the previous one]

72. It was narrated from Anas bin Malik that Abu Bakr wrote to them saying: These are the types of charity (zakah) that the Messenger of Allah a made obligatory upon the Muslims and which Allah, may He be glorified and exalted, enjoined upon the Messenger of Allah 😹. Whoever among the Muslims is asked to pay it in the proper manner, let him give it; whoever is asked for more than that, let him not give it. For less than twenty-five camels, for each five, one sheep (should be given). If the number reaches twenty-five, then one she-camel in its second year (should be given), up to thirty-five. If there is no she-camel in its second year, then a he-camel in its third year (may be given). If the number reaches thirty-six, then a she-camel in its third year (should be given), up to forty-five. If the number reaches forty-six, then a she-camel in its fourth year that has been bred to a stallion camel should be given, up to sixty. If the number reaches sixty-one, then a she-camel in its fifth year (should be given), up to seventyfive. If the number reaches seventy-six, then two she-camels in their second year (should be given), up to ninety. If the number reaches ninety-one, then two shecamels in their fourth year that have been bred to a stallion camel should be given, up to one hundred and twenty. If the number is more than one hundred and twenty, then for every forty

٧٧- حدَّثَنَا أَبُو كَامِل: خَدَّثَنَا حَمَّادُ بُنُ سَلَمَةً قَالَ: أَخَذْتُ هَذَا الَّكِتَابَ مِنْ ثُمَامَةً بْن عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسٍ بْنِ مَالِكٍ: أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُمْ: إِنَّ هَذِهِ فَرَائِضُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللَّهِ يَشِيُّ عَلَى الْمُسْلِمِينَ، الَّتِي أَمْرَ اللَّهُ عَزَّ وَجَلَّ بِهَا رَسُولُ اللَّهِ ﷺ، فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجُههَا فَلَيُعُطِهَا، ومنْ سْئِلَ فَوْقَ ذَلِكَ فَلَا يُعْطِهِ، فِيمَا دُونَ حَمْسِ وَعِشْرِينَ مِنَ الْإِبِلِ فَفِي كُلِّ خَمْسِ دَوْدِ شَاةٌ، فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ فَفِيهَا ائِنَةً مَحَاضٍ إِلَى خَمْسٍ وَثَلَاثِينَ، فَإِنْ لَمْ تَكُنِ ابْنَةُ مَخَاضٍ فَابْنُ لَبُونٍ ذَكَرٌ، فَإِذَا بَلَغَتْ سِتَّةً وَثَلَاثِينَ فَفِيهَا الْنَهُ لَبُونِ إِلَى خَمْسِ (١٢/١) وَ أَرْبَعِينَ، فَإِذَا بَلَغَتْ سِتَّةً وَأَرْبَعِينَ ۚ فَفِيهَا حِقَّةً طَرُوقَةُ الْفَحْلِ إِلَى سِتِّينَ، فَإِذَا بَلَغَتْ إِحْدَى وُسِتِّينَ فَفِيهَا جَذَعَةٌ إِلَى خَمْسِ وَسَبْعِينَ، فَإِدَا بَلَغَتْ سِتَّةً وَسَبْعِينَ فَفِيهَا بِنْنَا لَبُونِ إِلَى نِسْعِينَ، فَإِذَا بَلَغَتْ إِحْدَى وَيَسْعِينَ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْفَحْلِ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا رَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ أَرْبَعِينَ ابْنَةُ لُبُونٍ، وَفِي كُلِّ خَمْسِينَ حِقَّةٌ، فَإِذَا تَبَايَنَ أَشْنَاذُ الْإِبلِ فِي فَرَائِضِ الصَّدَقَاتِ، فَمَنْ لَلْغَتْ عِنْدَهُ صَدَقَةُ الْجَلَعَةِ وَلَيْسَتْ عِنْدَهُ حَذَعَةٌ وَعِنْدَهُ حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ، أَوْ عِشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ إِلَّا جَذَعَةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيُعْطِيهِ

camels, a she-camel in its third year should be given and for every fifty a she-camel in its fourth year. If the ages of the camels for zakalı differ. if what is due is a she-camel in its fifth year but he does not own such a camel, but he has a she-camel in its fourth year, then that will be accepted from him and he should add to it two sheep, if available, or twenty dirhams. If what is due from him is a she-camel in its fourth year and he only has a shecamel in its fifth year, it should be accepted from him and the zakahcollector should give him back twenty dirhams or two sheep. If what is due from him is a shecamel in its fourth year, but he does not have such a camel and he has a she-camel in its third year, then it should be accepted from him and he should add to it two sheep, if available, or twenty dirhams. If what is due from him is a shecamel in its second year, but he only has a he-camel in its third year, then it should be accepted from him and nothing should be added to it. If he has only four camels, no zakah is due unless the owner wants to give it. With regard to zakah on sheep in the pasture, if there are forty sheep, then one sheep is due as zakah, up to one hundred and twenty sheep. If there is one more than that, then two sheep are due, up to two hundred. If there is one more than that, then three sheep are due, up to three hundred. If there is one more than that, then for every

الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْن، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بنْتُ لَبُوذٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ وَيَجْعَلُ مَعَهَا شَاتَيْن إِنِ اسْتَيْسَرَتَا لَهُ، أَوْ عِشْرِينَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ لَبُوْنِ، وَلَيْسَتْ عِنْدَهُ إِلَّا حِقَّةٌ فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِيْنَ دِرْهَمًا أَوْ شَانَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ لَبُونٍ، وَلَيْسَتْ عِنْدَهُ ابْنَةُ لَبُونِ وَعِنْدَهُ ابْنَةُ مَخَاضٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ، وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ، أَوْ عَشْرِيْنَ دِرْهَمًا. وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ مَخَاضِ وَلَيْسَ عِنْدَهُ إِلَّا ابْنُ لَبُونِ ذَكَرٌ فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءً، وَمَنْ لَمْ يَكُنْ عِنْدَهُ إِلَّا أَرْبُعٌ مِنَ الْإِبِل، فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَتُهَا. وَفِي صَدَقَةِ الْغَنَم فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ، فَفِيهَا شَاةٌ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا زَادَتُ فَفِيهَا شَاتَانِ إِلَى مِاتَتَيْن، فَإِذَا زَادَتْ وَاحِدَةٌ، فَفِيهَا ثَلَاثُ شِيَاهِ إِلَى ثَلَاثِ مِائَةٍ، فَإِذَا زَادَتْ فَفِي كُلِّ مِائَةٍ شَاةً، وَلَا تُؤخَذُ فِي الصَّدَقَةِ هَرِمَةٌ وَلَا ذَاتُ عَوَارٍ، وَلَا نَيْسُ إِلَّا أَنْ يَشَاءَ الْمُتَصَدِّقُ، وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِع خَشْيَةً الصَّدَقَةِ، وَمَا كَانَ مِنْ خَلِيطُيْنِ فَإِنَّهُمَا يَتَرَاجُعَانِ بَيْنَهُمَا بِالسُّويَّةِ، وَإِذَا كَانَتْ سَائِمَةُ الرَّجُل نَاقِصَةً مِنْ أَرْنَعِينَ شَاةً وَاحِدَةً، فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا. وَفِي الرُّقَةِ رُبُعُ الْعُشْر، فَإِذَا لَمْ يَكُن الْمَالُ إِلَّا تِسْعِينَ وَمِائَةً

hundred sheep, one sheep is due. No toothless or defective sheep should be taken as zakah and neither should a ram, unless the one who is giving allows that. Separate flocks should not be put together and flocks should not be divided so as to avoid or reduce zakah. If there are two partners [and the zakah-collector comes and takes zakah], they should settle the matter between them on a fair basis. If a man's flock is grazing, if it is one less than forty, then no zakalı is due on it unless the owner wants to give it. On silver the zakah is one quarter of one tenth; if the wealth is only one hundred and ninety dirhams, then no zakah is due on it unless the owner wants to give it.

دِرْهَمٍ، فَلَبْسَ مِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا. [انظر:۱٤٤٨، ۱٤٥٠، ۱٤٥١، ۱٤٥٨، ۱٤٥٥، ٥٥٤١، ٢٣٨٧، ٣١٠٦، ٣١٠٦] تخريج: إسناده صحيح، خ: (١٤٤٨).

Comments: [Its isnad is saheels, al-Bukhari (1448)]

73. 'Abdur-Razzaq said: The people of Makkah say: Ibn Juraij learned the prayer from 'Ata' and 'Ata' learned it from Ibn az-Zubair and Ibn az-Zubair learned it from Abu Bakr and Abu Bakr learned it from the Prophet . I have never seen anyone who prays better than Ibn Juraij.

Comments: [This is a report praising Ibn Juraij and is not a hadeeth; this was stated by Ahmad Shakir]

74. It was narrated from Salim from Ibn 'Umar that 'Umar said: Hafsah bint 'Umar became the widow of Khunais or Hudhaifah bin Hudhafah - 'Abdur-Razzaq was not certain. He was one of the

٧٣ حَدَّثَنَا عَبْدُ الرَّزَّاقِ فَالَ: أَهْلُ مَكَّةً يَتُولُونَ: أَهْلُ مَكَّةً يَتُولُونَ: أَخَذَ النُ جُرَيْجِ الصَّلَاةَ مِنْ عَطَاء، وَأَخَذَهَا عَطَاءُ مِنِ النِ الزَّبْيْرِ، وَأَخَذَهَا ابْنُ الزَّبْيْرِ، وَأَخَذَهَا أَبُو بَكْرٍ مِنَ النَّبِيرِ مِنْ أَبِي بَكْرٍ، وَأَخَذَهَا أَبُو بَكْرٍ مِنَ النَّبِي بَيْدٍ مِنَ النَّبِي بَكْرٍ، وَأَخَذَهَا أَبُو بَكْرٍ مِنَ النَّبِي بَكْرٍ، وَأَخَذَهَا أَخْسَنَ صَلَاةً مِنِ النَّبِي بَيْدٍ.

تخريج: هذا أثر وليس حديثاً. وهو في النناء على صلاة ابن جريج وأنه يحسن أداءها على ما أخذ عملاً عن عطاء. قاله أحمد شاكر.

٧٤ حَدِّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ
 عَنِ الزُّهْرِيِّ، عَنْ سَالِم، عَنِ ابْنِ عُمَرَ، عَنْ
 عُمَرَ قَالَ: تَأَيِّمَتُ حَفْصَةً بِنْتُ عُمَرَ مِنْ خُنَيْسِ
 بْنِ حُذَافَةَ أَوْ حُذَيْفَةً _ شَكَّ عَبْدُ الرَّزَّاقِ _

Companions of the Prophet & who were present at Badr, and he died in Madinah. I met 'Uthman bin 'Affan and offered Hafsah to him in marriage. I said: If you wish, I will marry Hafsah to you. He said: I will think about it. A few days passed, then he met me and said: I do not want to get married at present. 'Umar said: Then I met Abu Bakr and I said: If you wish, I will marry Hafsah the daughter of 'Umar to you. He did not give any response to me, and I was more upset with him than with 'Uthman. A few days passed, then the Messenger of Allah proposed marriage to her and he gave her in marriage to him. Abu Bakr met me and said: Perhaps you felt upset with me when you offered Hafsah to me in marriage and I did not give you any response? I said: Yes. He said: Nothing prevented me from giving you an answer when you offered her to me in marriage except that I heard the Messenger of Allah a mention her and I did not want to disclose the private matters of the Messenger of Allah 塞. If he had not married her, I would have married her.

وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِمَّنْ شَهِدَ يَدْرًا، فَتُوفِّقَ بِالْمَدِينَةِ، قَالَ: فَلَقِيتُ عُثْمَانَ بْنَ عَفَّانَ، فَعَرَضْتُ عَلَيْهِ حَفْصَةً، فَقُلْتُ: إنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةً، قَالَ: سَأَنْظُرُ فِي ذَٰلِكَ، فَلَبَثْتُ لَيَالِيَ، فَلَقِيَنِي، فَقَالَ: مَا أُرِيدُ أَنْ أَتَزَوَّجَ يَوْمِي هَذَا، قَالَ عُمَرُ: فَلَقِيتُ أَبَا بَكْرٍ، فَقُلْتُ: إِنْ شِئْتَ أَنْكَخْتُكَ حَفْصَةَ ابْنَةَ عُمَرَ، فَلَمْ يَرْجِعْ إِلَىَّ شَيْئًا، فَكُنْتُ أَوْحَدَ عَلَيْهِ مِنْي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِيَ، فَخَطَبَهَا إِلَىَّ رَسُولُ اللَّهِ ﷺ، فَأَنْكَخْنُهَا إِيَّاهُ، فَلَقِيَنِي أَبُو بَكْرِ فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَىَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةً فَلَمْ أَرْجِعْ إِلَيْكَ شَيُّنا؟ قَالَ: قُلْتُ: نَعَمُ، قَالَ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ شَيًّا حِينَ عَرَضْتَهَا عَلَى إِلَّا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَذْكُرُهَا، وَلَمْ أَكُنُ لِأُفْشِيَ سِرَّ رَسُولِ اللَّهِ عِلْمُ وَلَوْ تَرَكَهَا نَكَحْتُهَا. [انظر:

تخريج: إسناده صحيح، خ: (٥١٢٩)

Comments: [Its isnad is saheelt, al-Bukhari (5129)]

75. It was narrated that Abu Bakr as-Siddeeq said: The Messenger of Allah 盎 said: "No one who mistreats his slaves will enter Paradise." A man said: O Messenger of Allah, didn't you tell us that this ummah is the greatest in numbers of

٥٧- حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ قَالَ: سَوِعْتُ الْمُنِيرَةِ بْنَ مُسْلِمٍ أَبَ سَلَمَةً، عَنْ فَرْقَلِا السَّبَخِيْ، عَنْ مُرَّةً الطَّيْبِ، عَنْ أَبِي بَكْمِ السَّبَخِيْ، عَنْ أَبِي بَكْمِ الطَّيْبِ، عَنْ أَبِي بَكْمِ الطَّيْبِ، عَنْ أَبِي بَكْمِ الطَّيْبِ، عَنْ أَبِي بَكْمٍ الطَّيْبِ، عَنْ أَبِي بَكْمٍ الطَّيْبِ، عَنْ أَبِي بَكْمٍ الطَّيْبِ، عَنْ أَبِي بَكْمٍ لَا اللَّهِ يَتِطْعُ: ﴿ لَا لَا مَدْئُلُ الْمُلَكَةِ اللَّهِ عَلَيْهِ الْمَلَكَةِ الْمَلَكَةِ اللَّهِ عَلَيْهِ الْمَلَكَةِ الْمَلَكَةِ الْمُلَكَةِ الْمَلَكَةِ الْمَلْكَةِ اللَّهِ اللَّهِ الْمَلَكَةِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الْمَلَكَةِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ الللَّهُ اللَّهُ اللللَّهُ اللللَّهُ اللَّهُ اللللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللللَّهُ اللللْهُ الللَّهُ اللَّهُ اللَّهُ الللللَّهُ الللللَّهُ الللللَّهُ اللللَّهُ الللَّهُ الللْهُ الللللللللْمُ اللللْهُ الللللْمُ الللللْمُ اللللْمُ الللللْمُ الللللْمُ اللللْمُ اللللْمُ الللللْمُ اللللللللْمُ اللللللْمُ الللللللللْمُ الللْمُ اللللللللللللْمُ الللللللْمُ اللللللْمُ اللللللللللْمُ اللللللللْمُ اللللللْمُ اللللللللْمُ اللللللْمُلُمُ اللللْمُ الللللْمُ الللللْمُ الللْمُلْمُ الللْمُ اللْمُ اللْمُ اللْمُلْمُ الللْمُ الللْمُ اللْمُلْمُ اللْمُ الللْمُ الللْمُل

slaves and orphans? He said: "Yes, so treat them kindly as you treat your children and feed them from what you eat." They said: What could benefit us in this world, O Messenger of Allah? He said: "A good horse which you keep ready for fighting for the sake of Allah and a slave to take care of you. If he prays (becomes Muslim), then he is your brother, if he prays, then he is your brother."

رَسُولَ اللّهِ، أَلَيْسَ أَخْبَرْتَنَا أَنَّ هَذِهِ الْأُمَّةَ أَكْثَرُ الْأُمَّمَ أَكْثَرُ الْأُمَّمَ عَلَى الْأُمْمِ مَمْلُوكِينَ وَأَيْتَامًا ؟ قَال: «نَلَى، فَأَكْرِمُوهُمْ كَرَامَةَ أَوْلَادِكُمْ، وَأَطْعِمُوهُمْ مِمَّا نَائُكُونَ فَالُوا: فَمَا يَنْفُعْنَا فِي اللَّذُنْيَا يَا رَسُولَ اللّهِ؟ قَالُ * فَرَسِّ صَالِحٌ تَرْتَبِطُهُ ثُقَاتِلُ عَلَيْهِ اللّهِ؟ وَمَمْلُوكُكَ يَكُفِيكَ، فِي سَيلٍ (١٣/١) اللّهِ، وَمَمْلُوكُكَ يَكُفِيكَ، فَإِذَا صَلّى فَهُوَ أَخُوكَ. فَإِذَا صَلّى فَهُوَ أَخُوكَ. فَإِذَا صَلّى فَهُوَ أَخُوكَ. تَخِريج: إسناده صعيف لضعف فرقد السبخي. تحريج: إسناده صعيف لضعف فرقد السبخي.

Comments: [Its isnad is da'eef because of the weakness of Farqad as-Sabakhi]

76. Ibn as-Sabbaq said that Zaid bin Thabit told him that Abu Bakr sent for him to tell him that a large number of people at al-Yamamah had been killed. He found 'Umar with him and Abu Bakr said: 'Umar has come to me and told me that casualties were heavy at al-Yamamah among the Muslims who knew the Qur'an by heart, and I am afraid that more heavy casualties may take place among the Muslims who know the Qur'an by heart on other battlefields and a large part of the Qur'an may be lost. I ['Umar] think that you [Abu Bakr] should issue instructions that the Qur'an be collected. I said to 'Umar: How can I do anything that the Messenger of Allah & did not do? He said: By Allah, it is a good thing. And he kept urging me to do that until Allah opened my heart to it and I came around to 'Umar's point of view. Zaid said: And 'Umar was sitting with him,

٧٦- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ السَّبَّاقِ قَالَ: أَخْبَرَنِي زَيْدُ بْنُ ثَابِتٍ: أَنَّ أَبَا بَكُر أَرْسَلَ إِلَيْهِ مَقْتَلَ أَهْلِ الْيَمَامَةِ، فَإِذَا عُمَرُ عِنْدَهُ، فَقَالَ أَبُوبَكُرِ: إِنَّ عُمَرَ أَتَانِي، فَقَالَ: إِنَّ الْغَتْلَ فَدِ اسْتَحَرَّ بِأَهْلِ الْيَمَامَةِ مِنْ قُرَّاءِ الْقُرْآبِ مِنَ الْمُسْلِمِينَ، وَأَنَا أَخْشَى أَنْ يَسْنَجِرَّ الْقَتْلُ بِالْقُرَّاءِ فِي الْمَوَاطِنِ فَيَذْهَبَ قُرْآنٌ كَثِيرٌ لَا يُوعَى، وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ، فَقُلْتُ لِعُمَرَ: وَكَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ فَقَالَ: هُوَ وَاللَّهِ خَيْرٌ، فَلَمُ يَزَلُ بُرَاجِعُني فِي ذَلِكَ حَنَّى شَرَحَ اللَّهُ بِذَلِكَ صَدْرِي، وَرَأَيْتُ فِيهِ الَّذِي رَأَى عُمَرُ، قَالَ زَيْدٌ: وَعُمَرُ عِنْدَهُ جَالِسٌ لَا يَتَكَلَّمُ. فَقَالَ أَبُو نَكُو: إِنَّكَ شَاتٌ عَاقِلٌ لَا نَتَّهِمُكَ، وَقَدْ كُنْتَ تَكْتُتُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ فَاجْمَعْهُ. قَالَ زَيْدٌ: فَوَاللَّهِ لَوْ كَلَّفُونِي نَقْلَ جَبَل مِنَ الْجِبَالِ

not speaking. Abu Bakr said: You are a wise young man and we trust you. You used to write down the revelation for the Messenger of Allah , so collect it. Zaid said: By Allah, if they had ordered me to move a mountain, that would not have been more difficult for me than what they instructed me to do of collecting the Qur'an. I said: How can you do anything that the Messenger of Allah did not do?

مَا كَانَ بِأَثْقَلَ عَلَيَّ مِمَّا أَمْرَنِي بِهِ مِنْ جَمْعِ الْقُرْآنِ، فَقُلْتُ: كَيْفَ تَفْعَلُونَ شَيْئًا لَمْ يَفْعَلُهُ رَسُولُ اللَّهِ ﷺ؟. [راجع: ٥٧]

تخريج: إسناده صحيح، خ: (٤٩٨٦)

Comments: [Its isnad is sahech, al-Bukhari (4986)]

77. It was narrated that Ibn 'Abbas said: When the Messenger of Allah 🕸 died and Abu Bakr was appointed as caliph, al-'Abbas disputed with 'Ali concerning some things that the Messenger of Allah 🐹 had left behind. Abu Bakr said: It is something that the Messenger of Allah & left the way it is and I am not going to introduce any changes to it. When 'Umar was appointed as caliph, they referred the dispute to him and he said: It is something that Abu Bakr did not change and I am not going to change it. When 'Uthman was appointed as caliph, they referred the dispute to him and 'Uthman remained quiet and lowered his head. Ibn 'Abbas said: I was afraid that he ('Uthman) would take it back so I struck al-'Abbas between his shoulders and said: O my father, I insist that you give it to 'Ali. So he gave it to him.

Comments: [Its isnad is saheeli]

٧٧- حَدَّثَنَا يَحْيَى بُنُ حَمَّادٍ: حَدَّثَنَا أَبُو
عَوَانَةَ عَنِ الْأَعْمَشِ، عَنْ إِسْمَاعِيلَ بُنِ
رَجَاءٍ، عَنْ عُمَيْرٍ مَوْلَى الْعَبَّاسِ، عَنِ ابْنِ
عَبَّاسٍ قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ يَطْعُ،
وَاسْتُخْلِفَ أَبُو بَكْرٍ، خَاصَمَ الْعَبَّاسُ عَلِيًّا فِي
أَشْيَاءَ تَرَكَهَا رَسُولُ اللَّهِ يَطْعُ، فَقَالَ أَبُو بَكْرٍ:
شَيْءٌ تَرَكَهُ رَسُولُ اللَّه يَطْعُ، فَقَالَ أَبُو بَكْرٍ:
فَقَالَ: شَيْءٌ لَمْ يُحَرِّكُهُ أَبُو بَكْمٍ فَلَسْتُ أَحَرِّكُهُ فَلَا
قَالَ: فَلَمَّا اسْتُخْلِفَ عُنْمَانُ اخْتَصَمَا إِلَيْهِ،
قَالَ: فَلَمَّا اسْتُخْلِفَ عُنْمَانُ وَنَكُسَ رَأْسَهُ، قَالَ ابْنُ
عَبَّاسٍ: فَخَشِيتُ أَنْ يَأْخُذَهُ، فَضَرَبْتُ بِيدِي بَيْنَ
عَبَّاسٍ: فَخَشِيتُ أَنْ يَأْخُذَهُ، فَضَرَبْتُ بِيدِي بَيْنَ
عَبَّاسٍ: فَخَشِيتُ أَنْ يَأْخُذَهُ، فَضَرَبْتُ بِيدِي بَيْنَ
عَبَّاسٍ: فَخَشِيتُ أَنْ يَأْخُذَهُ، فَضَرَبْتُ إِلَى الْمَنْ عَلَيْكَ
كَتِنْمِ الْعَبَّاسِ، فَقُلْتُ: يَا أَبْتِ، أَفْسَمُتُ عَلَيْكَ
يَتِمْ الْعَبَّاسِ، فَقُلْتُ: يَا أَبْتِ، أَفْسَمُتُ عَلَيْكَ

تخريج: إسناده صحيح.

78. It was narrated that 'Asim bin Kulaib said: An old man of Quraish, from Banu Taim, told me: So and so, and So and so told me - and he listed six or seven, all of whom were from Quraish, one of whom was 'Abdullah bin az-Zubair, - and said: Whilst we were sitting with 'Umar, 'Ali and al-'Abbas came in, and they had been raising their voices. 'Umar said: Stop, O 'Abbas! I know what you are going to say. You are going to say: He (the Prophet 盤) is the son of my brother and I should have half of the wealth. And I know what you are going to say, O 'Ali, You are going to say: His daughter is married to me and she should have half of the wealth. This is what the Messenger of Allah a had, and we saw how he managed it. Then Abu Bakr took charge of it after him, and he dealt with it in the same way as the Messenger of Allah & had dealt with it. Then I took charge after Abu Bakr & and I swear by Allah that I will strive my best to deal with it as the Messenger of Allah 整 and Abu Bakr & dealt with it. Then he said: Abu Bakr a told me and he swore by Allah that he was telling the truth, that he heard the Prophet 🕾 say: "The Prophet is not to be inherited from; rather his estate is to go to the poor and needy Muslims." And Abu Bakr 🚓 told me and swore by Allah that he was telling the truth, that the Prophet a said: 'No Prophet dies until he has been led in prayer by one of his ummah.' This is what was in the possession of the

٧٨- خَدَّقَنَا يَحْنَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةً عَنْ عَاصِم بْنِ كُلَيْبٍ، قَالَ: حَلَّثَني شَيْخٌ مِنْ قُرَيْشِ مِنْ بَنِي نَيْم قَالَ: حَدَّثَنِي فُلَانٌ وَفُلَانٌ وَفُلَانٌ، فَعَدَّ سِئَّةً أَوْ سَبْعَةً كُلُّهُمْ مِنْ قُرَيْش، فِيهِمْ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ: بَيْنَا نَحْنُ جُلُوسٌ عِنْدَ عُمَرَ إِذْ دَخَلَ عَلِيٌّ وَالْعَبَّاسُ، قَدِ ارْتَفَعَتْ أَصْوَاتُهُمَا، فَقَالَ عُمَرُ: مَهُ يَا عَبَّاسُ، قَدْ عَلِمْتُ مَا تَقُولُ، تَقُولُ: ابْنُ أَخِي، وَلِي شَطْرُ الْمَالِ، وَقَدْ عَلِمْتُ مَا تَقُولُ يَا عَلِمُ، تَقُولُ. ابْنَتُهُ تَحْتِي، وَلَهَا شَطْرُ الْمَالِ، وَهَذَا مَا كَانَ فِي يَدَيُ رَسُولِ اللَّهِ ﷺ، فَقَدْ رَأَيْنَا كَيْفَ كَانَ يَصْنَعُ فِيهِ، فَوَلِيَّهُ أَبُو بَكُر مِنْ بَعْدِهِ، فَعَمِلَ فِيهِ بِعَمَلِ رَسُولِ اللَّهِ ﷺ، ثُمَّ وَلِيتُهُ مِنْ بَعْدِ أَبِي بَكْرٍ، فَأَخْلِفُ بِاللَّهِ لَأَجْهَدَنَّ أَنْ أَعْمَلَ فيهِ بِعَمَلِ رَسُولِ اللَّهِ ﷺ وَعَمَلٍ أَبِي بَكْرٍ. ثُمَّ قَالَ: حَدَّنَنِي أَبُو بَكْرٍ_ وَحَلَفَ بِاللهِ إِنَّهُ لَصَادِقٌ _ أَنَّهُ سَمِعَ النَّبِيِّ ﷺ يَقُولُ: "إِنَّ النَّبِيِّ لَا يُورَثُ، وَإِنَّمَا مِيراثُهُ فِي فَقَرَاءِ الْمُسْلِمِينَ وَالْمَسَاكِينِ* وَحَدَّثَنِي أَبُو بَكْرٍ_ وَحَلَفَ بِاللَّهِ إِنَّهُ صَادِقٌ _: أَنَّ النَّبِيُّ ﷺ قَالَ: ﴿إِنَّ النَّبِيَّ لَا نَهُوتُ حَتَّى يَؤُمَّهُ نَعْضُ أُمَّتِهِ *. وَهَذَا مَا كَانَ نِي يَدَيْ رَسُولِ اللَّهِ ﷺ، فَقَدْ رَأَيْنَا كَيْفَ كَانَ يَصْنَعُ فِيهِ، فَإِنْ شِئْتُمَا أَعْطَيْتُكُمَا لِتَعْمَلًا فِيهِ بَعْمَلِ رَسُولِ اللَّهِ ﷺ، وَعَمَّل أَبِي بَكُر حَتَّى أَدْفَعَهُ إِلَيْكُمَا، قَالَ: فَخَلُوا ثُمَّ جَاءًا، فَقَالَ الْعَبَّاسُ: ادْفَعْهُ إِلَى عَلِيٍّ، فَإِنِّي قَدْ طِيْتُ نَفْسًا يهِ لَهُ.

Messenger of Allah & and we saw how he dealt with it. If you wish, I will give it to you to manage it in the same way as the Messenger of Allah & and Abu Bakr did, so that I can put it under your control. They discussed it privately, then they came and al-'Abbas said: Give it to 'Ali, for I am happy for him to take control of it.

Comments: [Salveeh lighairihi]

79. It was narrated from Abu Hurairah that Fatimah (美) came to Abu Bakr and 'Umar to ask for her inheritance from the Messenger of Allah 愛, They said: We heard the Messenger of Allah 鑑 say: "I am not to be inherited from."

Comments: [Its isnad is hasan]

80. It was narrated that Qais bin Abi Hazim said: I was sitting with Abu Bakr as-Siddeeq, the successor of the Messenger of Allah 2/2, one month after the death of the Prophet 28 and he was telling a story, then the call went out among the people, "As-salatu jami'alı (prayer is about to begin)," and it was the first time that this call of "as-salatu jami'ah" went out to the people. The people gathered and he ascended the minbar, which was something that was made for him to deliver speeches, and it was the first speech he gave in Islam. He praised and glorified Allah, then he said: O people, I wish that someone else could have taken care of this for me, for if you compare my way to the way of your Prophet 28, I

تخريج: صحيح لغيره دون قوله: «إن النبي لا يموت حتى يؤمه بعض أمته وهذا إسناد ضعيف لجهالة الشيخ من قريش.

٧٩ حَدَّقَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءِ قَالَ: أُخْبَرَنَا مُحَمَّدُ بْنُ عَطَاءِ قَالَ: أُخْبَرَنَا مُحَمَّدُ بْنُ عَمْلِهِ قَالَ: أُخْبَرَنَا مُحَمَّدُ بْنُ عَمْلِهِ عَنْ أَبِي هُوَيْرَةَ: أَنَّا بَكْمٍ وَعُمْرَ، تَطْلُبُ مِيرَائَهَا مِنْ رَسُولَ اللَّهِ مِنْ رَسُولَ اللَّهِ عَنْ يَسُولُ اللَّهِ عَنْ رَسُولَ اللَّهِ عَنْ يَسُولُ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ اللَّهُ عَنْ اللَّهُ عَلْمُ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَلَهُ عَلَى اللَّهُ عَنْ اللَّهُ عَنْ اللَّهِ عَلَهُ عَلَهُ اللَّهُ عَلَهُ عَلَهُ عَلَهُ عَلَى اللَّهُ عَنْ اللَّهُ عَلَهُ عَلَى اللَّهُ عَلَهُ عَلَيْكُ اللَّهُ عَلَهُ عَلَهُ عَلَى اللَّهُ عَلَهُ عَلَى اللَّهُ عَلَهُ عَلَى اللَّهُ عَلَهُ عَلَى اللَّهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَى اللَّهُ عَلَهُ عَلَهُ عَلَى اللَّهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَى اللَّهُ عَلَهُ عَا عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُه

تخريج: إسناده حسن.

٨٠ عَدَّثَنَا هَاشِمُ بُنُ الْقَاسِمِ فَالَ: حَدَّثَنَا عِيسَى _ يَمْنِي ابْنَ الْمُسَيَّبِ _ عَنْ قَبْسِ بْنِ أَبِي حَازِمِ قَالَ: إِنِّي لَجَالِسٌ عِنْدَ أَبِي بَحْرِ الصَّدِيقِ خَلِيفَةِ رَسُولِ اللَّهِ يَشْجَهُ، بَعْدَ وَفَاةِ النَّبِيِّ يَشْجُ (١/ خَلِيفَةِ رَسُولِ اللَّهِ يَشْجُهُ، بَعْدَ وَفَاةِ النَّبِيِ يَشْجُ (١/ خَلِيفَةِ رَسُولِ اللَّهِ يَشْجُهُ، وَهِي أُوَّلُ صَلَاةٍ فِي النَّاسِ: أَن الصَّلَاةُ جَامِعَةٌ، فَاجْتَمَعَ الصَّلَاةِ فِي النَّاسِ: أَن الصَّلَاةُ جَامِعَةٌ، فَاجْتَمَعَ النَّاسُ، فَصَعِدَ الْمِنْبَرَ، شَيْئًا صَبَعَ لَهُ كَانَ يَخْطُبُ عَلَيْهِ، وَهِي أُوَّلُ خُطْبَةٍ خَطَبَهَا فِي الْإَسْلَامِ، فَالْذِي وَهِي أَوَّلُ خُطْبَةٍ خَطَبَهَا فِي الْإَسْلَامِ، قَالَ: فَحَعِدَ اللَّهُ وَأَنْنَى عَلَيْهِ. ثُمَّ الْإِسْلَامِ، قَالَ: فَحَعِدَ اللَّهُ وَأَنْنَى عَلَيْهِ. ثُمَّ اللَّهِ وَأَنْنَى عَلَيْهِ. ثُمَّ اللَّهُ وَأَنْنَى عَلَيْهِ. ثُمَ اللَّهُ وَأَنْنَى عَلَيْهِ. ثُمَ عَلَيْهِ وَلِيْنُ أَنْ النَّيْطُونِ وَإِنْ كَانَ لَمَعْصُومًا مِنَ الشَّيْطَانِ وَإِنْ كَانَ لَمَعْصُومًا مِنَ الشَّيْطَانِ وَإِنْ كَانَ لَيَنْوِلُ عَلَى مِنْ الشَّيْطَانِ وَإِنْ كَانَ لَيَنْوِلُ الْمَنْعُونِ مِنْ الشَّيْطَانِ وَإِنْ كَانَ لَيَنْولُ الشَّاعِ وَإِنْ كَانَ لَيَعْمُ مِنَ الشَّعْمُ الْمُنْتِعَلَى وَالْمَانِ وَإِنْ كَانَ لَيَعْمُ مِنَ الشَّعْمُ الْمَانِهُ وَالْمَانِ وَإِنْ كَانَ لَيَنْوِلُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْهِ مَنْ الشَيْطَانِ وَإِنْ كَانَ لَنَا فِي الْمَاسُولُ مَالِهُ الْمُعْمُ مِنَ الشَعْمِ الْمَنْهِ الْمُؤْمِدِي السَّوْلِ الْمُعْمِلُ مِنَ الشَعْمُ الْمَعْلَى الشَيْعُولُ الْمَالِ الْمَلْهِ الْمُؤْمِ الْمَالِقُولُ الْمَلْهِ الْمُعْلَى الْمَالِقُ الْمَالِيْ الْمَلْمُ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُعْمِلُ الْمَعْمُ الْمُؤْمِ الْمُؤْ

cannot be like him, for he was protected from the *shaitan* and the revelation used to come to him from heaven.

تخريج: إمناده صعيف لصعف عيسى بن المسيد

Comments: [Its isnad is da'eef because of the weakness of Eesa bin al-Musayyab]

81. It was narrated that Mujahid said: Abu Bakr as-Siddeeg said: The Messenger of Allah 幽 commanded me to say, in the morning, in the evening and when I went to bed at night: "O Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, You are the Lord and Sovereign of all things. I bear witness that there is no god but You alone with no partner or associate, and that Muhammad is Your slave and Your Messenger, I seek refuge in You from the evil of my own self and the evil of the shaitan and the shirk to which he calls, and lest I wrong myself or wrong another Muslim."

Comments: [Hasan lighairihi, and its isnad is weak]

٨١ - حَدَّقَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَيْبَانُ عَنْ لَيْبِ، عَنْ مُجَاهِدٍ قَالَ: قَالَ أَبُو بَكْمِ السَّدِينُ: أَمْرَنِي رَسُولُ اللَّهِ عَظِيَّا أَنْ أَقُولَ إِذَا أَصْبَحْتُ، وَإِذَا أَمْمَيْتُ، وَإِذَا أَخَذْتُ مَضْجَعي مِنَ اللَّيْلِ: «اللَّهُمَّ فَاطِرَ السَّمَوَاتِ مَضْجَعي مِنَ اللَّيْلِ: «اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالأَرْصِ، عَالِمَ الْغَيْبِ وَالشَّهَادَةِ، أَنْتَ رَبُّ كُلُ شَيْءٍ وَمَلِيكُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ وَحَدْكَ لَا شَرِيكَ لَكَ، وَأَنَّ مُحَمَّدًا عَبْدُكَ وَرَسُولُكَ، أَعُودُ بِكَ مِنْ شَرِّ نَفْسِي، وَشَرَّ وَرَسُولُكَ، أَعْرَفُ عَلَى نَفْسِي، وَشَرَّ فَرَسُولُكَ، أَوْ أَجُرَّهُ إِلَى مُسْلِمِ".

تخریع: حسن لغیره، وهذا إسناد ضیعف، لبث ضعیف، ومجاهد لم یدرك أبابكر.

آخز مَشْنَهِ أَبِي بَكُرِ الصليقِ ه

End of Musnad Abu Bakr as-Siddeeq 🕹

مُسْنَدُ عُمَرَ بُنِ الْخَطَّابِ ﴿ Musnad 'Umar bin Al-Khattab ﷺ

82. It was narrated that Harithah said: Some people from Syria came to 'Umar and said: We have acquired wealth and horses and slaves, and we want to pay zakah on them as a purification. He said: I shall do what my two predecessors did. He consulted the Companions of Muhammad 45, among whom was 'Ali, and 'Ali said: It is good, provided it does not become a regular tax that is taken from them after you are gone.

Comments: [Its isnad is saheeh]

83. It was narrated from Abu Wa'il that as-Subayy bin Ma'bad was a Bedouin Taghlibi Christian who became Muslim. He asked: Which deed is best? He was told: Jihad for the sake of Allah, may He be glorified and exalted. He wanted to go for jihad, but it was said to him: Have you done Hajj? He said no. So it was said to him: Go for Hajj and 'Umrah, then go for jihad. So he set out and when he was in al-Hawa'it, he entered ihram for both Hajj and 'Umrah together. Zaid bin Soohan and Salman bin Rabee'ah saw him and said: He is more astray than his camel, or he is no more guided than his camel. He went - حَدَّقَنَا عَبْدُ الوَّحْمَنِ بْنُ مَهْدِيٌ عَنْ الشَّانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ قَالَ: جَاءَ نَاسٌ مِنْ أَهْلِ الشَّامِ إِلَى عُمَرَ، فَقَالُوا: إِنَّ قَدْ أَصَبْنَا أَهْرَالًا وَخَيْلًا وَرَقِيقًا نُحِبُ أَنْ يَكُونَ لَنَا يَبِهَا زَكَاةٌ وَطَهُورٌ. قَالَ: مَا فَعَلَهُ صَاحِبَايَ قَبْلِي فَأَفْعَلَهُ. وَاسْتَشَارَ أَصْحَابَ مُحَمَّدِ يَشِيْقٌ، وَيْبِهِمْ عَلِيٌّ، فَقَالَ عَلِيٌّ: هُوَ حَسَنٌ، إِنْ لَمْ يَكُنْ جِزْيَةً رَاتِيَةً يُؤخَذُونَ بِهَا حَسَنٌ، إِنْ لَمْ يَكُنْ جِزْيَةً رَاتِيَةً يُؤخَذُونَ بِهَا حَسَنٌ، إِنْ لَمْ يَكُنْ جِزْيَةً رَاتِيَةً يُؤخَذُونَ بِهَا مِنْ بَعْدِكَ. [انظر: ٢١٨]

تخريج: إسناده صحيح.

٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْمَرٍ قَالَ : حَدَّثَنَا شُعْبَةً عَنِ الْحَكْمِ، عَنْ أَبِي وَائِلِ: أَنَّ الصَّبَيَّ بَنَ مَعْبَدِ كَانَ نَصْرَائِيًّا تَعْلِيبًا أَعْرَائِيًّا فَأَسْلَمَ، مَعْبَدِ كَانَ نَصْرَائِيًّا تَعْلِيبًا أَعْرَائِيًّا فَأَسْلَمَ، فَتَيلَ لَهُ: الْجِهَادُ فِي مَسَيلِ اللَّهِ عَزَّ وَجَلَّ. فَأَرَادَ أَنْ يُجَاهِدَ، فَقِيلَ لَهُ: الْجِهَادُ فِي مَسِيلِ اللَّهِ عَزَّ وَجَلَّ. فَأَرَادَ أَنْ يُجَاهِدَ، فَقِيلَ لَهُ: حَجَجْتَ؟ فَقَالَ: لَا. فَقِيلَ : حُجَّجُ وَاعْتَمِرْ، ثُمْ جَاهِد. فَانْطَلَقَ حَتَّى إِذَا كَانَ بِالْحَوَائِطِ أَهْلَ بِهِمَا جَمِيعًا، فَرَآهُ زَيْدُ بْنُ صُوحَانَ وَسَلْمَانُ بْنُ رَبِعَةً، فَقَالَ: لَهُوَ أَصَلُ مِنْ جَمَلِهِ، أَوْ: مَا هُوَ رَبِعَةً، فَقَالَ: لَهُوَ أَصَلُ مِنْ جَمَلِهِ، أَوْ: مَا هُوَ بِلَعْدَى مِنْ فَاقِيدٍ. فَانْطَلَقَ إِلَى عُمَرَ عَلَى، أَوْ: مَا هُوَ بِلَامِيرَهُ اللّهِ الْعَلَقَ إِلَى عُمَرَ عَلَى الْمُعَرَفِ الْعَدَى مِنْ فَاقِيدٍ. فَانْطَلَقَ إِلَى عُمَرَ عَلَى اللّهُ مَنَاكً الصَّبَيْءُ اللّهُ مَنْ الْعَيْدُ، وَلَالًا تَعْلَى اللّهُ مَنْ الْعَيْدُ، فَلَكُ اللّهُ مَنْ الْحَدَى مِنْ فَاقِدٍ. فَالْمِلْقَ إِلَى عَلَوْلِهِمَا، فَقَالَ : هُدِيتَ لِشَاتُو نَبِيلًا كَانَ الصَّبُونُ اللّهُ مَنْ اللّهُ مَا اللّهُ مَا اللّهُ مَنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ اللّهُ مُولِكُولُ اللّهُ مَنْ اللّهُ مَنْ اللّهُ اللّهُ اللّهُ مَلْ اللّهُ مَنْ اللّهُ مَا اللّهُ مَا اللّهُ اللّهُ اللّهُ اللّهُ مِنْ اللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّ

to 'Umar and told him what they had said. He said: You have been guided to the Sunnah of your Prophet . Al-Hakam said: I said to Abu Wa'il: Did as-Subayy tell you that? He said: Yes.

Comments: [Its isnad is saheeh]

84. 'Amr bin Maimoon said: 'Umar led us in praying Fajr in Jam', then he stood up and said: The mushrikoon used not to depart until the sun rose, but the Messenger of Allah stiffered from them and moved on before the sun rose.

Comments: [Its isnad is saheeh, al-Bukhari (1684)]

85. 'Asim bin Kulaib said: My father said: I told Ibn 'Abbas and he said: What is so amazing about that? When 'Umar called the prominent shaikhs among the Companions of Muhammad ﷺ, he would call me with them and say: Do not speak until they have spoken. He called us one day or one night and said: The Messenger of Allah ¾ said about Lailatal-Qadr what you know, so seek it in the odd numbered nights of the last ten nights; on which odd-numbered night do you think it is?

Comments: [Its isnad is qawi]

86. Shu'bah said: I heard 'Asim bin 'Amr al-Bajali narrate from one of those who asked 'Umar bin

فَقَالَ: نَعَمُ. [انظر: ١٦٩، ٢٢٧، ٢٥٤، ٢٥٦، ٢٧٩]

تخريج: إساده صحيح.

٨٤ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْتَةً عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرُو بُنَ مَبْمُونِ قَالَ: صَلَّى بِنَا عُمْرُ بِجَعْعِ الصَّبْحَ، ثُمَّ وَقَفَ صَلَّى بِنَا عُمْرُ بِجَعْعِ الصَّبْحَ، ثُمَّ وَقَفَ وَقَلَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُغِيضُونَ حَتَّى تَطْلُعُ الشَّمْسُ، وَبِنَّ رَسُولَ اللَّهِ عِلِيَّةٍ خَالْفَهُمْ. تَطْلُعُ الشَّمْسُ. [انظر: ثُمَّ أَفَاضَ قَبْلَ أَنْ تَطْلُعُ الشَّمْسُ. [انظر: ثُمَّ أَفَاضَ قَبْلَ أَنْ تَطْلُعُ الشَّمْسُ. [انظر: ٢٠٥، ٢٠٥، ٢٩٥، ٢٩٥]

تخريج: إسناده صحيح، خ: (١٦٨٤)

٨٥- حَدَّثَنَا عَفَانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بَنُ زِيَادٍ قَالَ: حَدَّثَنَا عَاصِمُ بَنُ كُلَيْبٍ قَالَ: قَالَ أَبِي: فَحَدُّنْتُ بِهِ ابْنَ عَبَّاسٍ قَالَ: وَمَا أَبِي: فَحَدُّنْتُ بِهِ ابْنَ عَبَّاسٍ قَالَ: وَمَا أَعْجَبُكَ مِنْ ذَلِكَ؟ كَانَ عُمَرُ عَلِه إِذَا دَعَا الْأَشْيَاخَ مِنْ أَصْحَابٍ مُحَمَّدٍ دَعَانِي مَعَهُمْ، فَقَالَ: لا تَكَلَّمُ حَتَّى يَتَكَلَّمُوا، قَالَ: فَذَعَانَا فَقَالَ: إِنَّ رَسُولَ فَقَالَ: إِنَّ رَسُولَ اللَّهِ يَتَظِيعٌ قَالَ فِي لَيْلَةٍ الْقَدْرِ مَا قَدْ عَلِمْتُمْ، فَالْتَهِ مِنْ الْعَشْرِ الْأَوَاخِرِ وِثْرًا، فَفِي أَي الْوَرْ مَرَوْنَهَا؟. [انظر: ١٩٥]

تخريج: إساده قوي.

٨٦- حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُغْبَةُ قَالَ: سَمِعْتُ عَاصِمَ بْنَ عَمْرِو الْبَجَلِيِّ

al-Khattab: We have come to you to ask you about three things: A man's nafl prayer in his house, ghusl in the case of janabalt, and what it is appropriate for a man to do with his wife when she is menstruating. He said: Are you magicians? You have asked me about something that no one has asked me about since I asked the Messenger of Allah 塞 about it, and he said: "A man's naft prayer in his house is light, so whoever wishes, let him illuminate his house." And he said with regard to ghusl in the case of janabah: "Let him wash his private parts, then do wudoo', then pour water over his head three times." And he said concerning the menstruating woman: "The [husband may enjoy] whatever is above the izar (waist wrapper)."

Comments: [Its isnad is da'eef because the man from whom 'Asim bin 'Amr narrated it is unknown]

87. It was narrated from Ibn 'Umar that he said: I saw Sa'd bin Abi Waqqas wiping over his khuffain in Iraq when he did wudoo' and I objected to that. When we met with 'Umar bin al-Khattab, he said to me: Ask your father about what you objected to me doing of wiping over my khuffain. I mentioned that to him and he said: If Sa'd tells you something, do not object to it, for the Messenger of Allah sused to wipe over his khuffain.

Comments: [Its isnad is hasan]

يُحدِّثُ عَنْ رَجُلِ مِنَ الْقَوْمِ الَّذِينَ سَأَلُوا عُمَرَ ابْنَ الْخُطَّابِ، فَقَالُوا لَهُ: إِنَّمَا أَتَيْنَاكَ نَسْأَلُكَ عَنْ ثَلَاثِ: عَنْ صَلَاةِ الرَّحٰلِ فِي بَيْتِهِ تَطَوَّعًا، وَعَنِ الْغُسْلِ مِنَ الْجَنَابَةِ، وَعَنِ الرَّجُلِ مَا يَصْلُحُ لَهُ مِنِ امْرَأَتِهِ إِذَا كَانَتْ خائِضًا، فَقَالَ: أَسْحًارَ أَنْتُمْ؟ لَقَدْ سَأَلْتُمُونِي عَنْ شَيْءِ مَا سَأَلَنِي عَنْهُ أَحَدٌ مُندُ سَأَلْتُ عَنْهُ رَسُولَ للَّهِ بِيَعِيْق، فَقَالَ: اصَلاةً الرَّجُلِ فِي بَنْهِ تَطُوعًا نُورٌ، فَمَنْ شَاءَ نَوْرَ بَيْقَهُ وَقَالَ فِي الْغُسْلِ مِنَ الْجَنَابَةِ: "يَغْسِلُ فَرْجَهُ، ثُمَّ يَتَوَضَّأُ، ثُمَّ يُفِيضُ عَلَى رَأْسِهِ ثَلَاتًا» وَقَالَ فِي يَتَوضَّأُ، ثُمَّ يُفِيضُ عَلَى رَأْسِهِ ثَلَاتًا» وَقَالَ فِي الْخَافِض: "لَهُ مَا فَوْقَ الْإِذَارِ".

تخريج: إسناده ضعيف لجهالة الرجل الذي روى عنه عاصم. وقوله: "فيغسل فرجه ثم يتوضأ. .. له ما فوق الإرار» صحيح بالشواهد.

٨٧ - حدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيعَةً عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عَنْ أَبِي سَلَمَةً، عَنِ ابْنِ عُمْرَ، انْهُ قَالَ: رَأَيْتُ سَعْدَ بْنَ أَبِي وَقَاصِ بَمْسَحُ عَلَى خُفَيْهِ بِالْعِرَاقِ حِينَ يَتَوَضَّأُ، فَأَنَكَرْتُ ذَلِكَ عَلَيْهِ، قَالَ: فَلَمَّا اجْتَمَعْنَا عِنْدَ غُمْرَ بْنِ (١٩/١) الْخَطَّابِ، قَالَ لِي: سَلْ عُمْرَ بْنِ (١٩/١) الْخَطَّابِ، قَالَ لِي: سَلْ أَبْكُرْتُ عَلَيْ مِنْ مَسْحِ الْخُفَيْنِ. قَالَ: إِذَا حَدَّتُكَ فَالَ: وَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: إِذَا حَدَّتُكَ مَنْ مَسْحِ الْخُفَيْنِ. فَالَ يَوْدُ عَلَيْهِ، فَإِلَّ رَسُولَ اللَّهِ مَانَ يَهْمَنَحُ عَلَى الْخُفَيْنِ. [انظر: ٢٣٧]

تخريج: إسناده حسن.

88. It was narrated from 'Abdullah bin 'Umar, from Sa'd bin Abi Waqqas that the Messenger of Allah se used to wipe over his khuffain. 'Abdullah bin 'Umar asked 'Umar about that and he said: Yes, if Sa'd narrates some-thing to you from the Messenger of Allah se, do not ask anyone else about it.

Comments: [Its isnad is saheeh, al-Bukhari (202)]

89. It was narrated from Ma'dan bin Abi Talhah that 'Umar bin al-Khattab delivered a khutbah on Friday, and he mentioned the Prophet of Allah as and Abu Bakr. He said: I saw a dream that I can only interpret as meaning that my death is near; I saw as if a rooster pecked me twice, and I was told that it was a red rooster. I told this dream to Asma' bint 'Umais, the wife of Abu Bakr \$6, and she said: You will be killed by a Persian man. The people are asking me to appoint a successor, but Allah will not cause His religion and His caliphate, with which He sent His Prophet 26, to be lost. If death comes to me soon, then the caliphate is to be decided by these six men with whom the Messenger of Allah 🍇 was pleased when he died. Whichever of them you swear allegiance to, then listen to him and obey. I know that some people will object to this matter. I have fought them with my own hands in the defence of Islam.

٨٨ - حَدَّقَنَا هَارُونُ بْنُ مَعْرُوفِ قَالَ: حَدَّثَنَا ابْنُ وَهْب، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي النَّصْرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عُبْدِ الرَّحْمَنِ، عَنْ مَسُدِ اللَّهِ بْنِ عُبْدِ الرَّحْمَنِ، عَنْ رَسُولِ اللَّهِ بِشَعْ عُمْرَ مَا لَلَّهِ بَنْ عَمْرَ مَا لَلَّهِ بَنْ عُمْرَ مَا لَلَهِ بَنْ عَمْرَ مَا لَلَهِ بَنْ عُمْرَ مَا لَلَهِ بَنْ عُمْرَ مَا لَلْهِ بَنْ عَمْرَ مَا لَلْهِ بَنْ عَمْرَ مَا لَلْهِ بَنْ عُمْرَ مَا لَلْهِ بَنْ عَمْرَ عَلْمَ لَعْلَا عَنْ مَا لِهَا حَدَّثُلُكَ مَعْمَرَ عَلْ اللّهِ بِينَا عَلْهُ عَيْرًا عَلْهُ عَيْرًا مَا لَلّهِ بَنْ عَلْمَ لَكُولُ اللّهِ بِينِ عَلَيْ اللّهِ بَنْ عَلْمَ لَمْ اللّهِ بَنْ عَلْمَ عَلْهُ عَلَيْهِ اللّهِ بَلْهُ عَلْمَ عَلْمَ اللّهِ بَنْ عَلْمُ لَلْلَهِ بَنْ عَلْمَ اللّهِ بَنْ عَلْمَ لَمْ لَنْ اللّهِ بَنْ عَنْ اللّهِ بَنْ عَلْمَ لَمْ لَلْهُ اللّهِ بَنْ عَلْمَ لَلْهُ اللّهِ بَنْ عَلْمَ لَلْهُ اللّهِ بَلْهُ عَلَيْهِ اللّهِ اللّهِ بَلْهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ اللّهِ اللّهِ اللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ الللهِ الللّهِ الللهِ الللّهِ الللهِ اللّهِ اللهِ الللهِ الللهِ الللّهِ الللهِ الللهِ الللهِ الللهِ الللهِ اللهِ اللهِ الللهِ الللهِ الللهِ الللهِ اللّهِ الللهِ الللهِ اللللهِ الللهِ اللهِ الللهِ اللهِلْمُ الللهِ الللهِ الللهِ الللهِ الللهِ الللهِ اللهِ الللهِ الللهِ

تخريج: إسناده صحيح، خ: (٢٠٢)

٨٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامُ بْنُ يَحْتَى قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِم بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيِّ، عَنْ مَعْدَانَ بُنِ أَبِي طَلْحَةً الْيَعْمَرِيِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَامَ عَلَى الْمِبْبَرِ يَوْمَ الْجُمُعَةِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ ذَكَرَ رَسُولَ اللَّهِ ﷺ، وَذَكَرَ أَبَا بَكُر، ثُمَّ قَالَ: رَأَيْتُ رُؤْيَا لَا أُرَاهَا إِلَّا لِحُضُور أَجَلِي؛ رَأَيْتُ كَأَنَّ دِيكًا نَقَرَنِي نَقْرَتَيْن، قَالَ: وَذُكِرَ لِي أَنَّهُ دِيكٌ أَحْمَرُ، فَقَصَصْتُهَا عَلَى أَسْمَاءَ بِنْتِ عُمَيْسِ امْرَأَةِ أَبِي بَكْرِ رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَتْ: يَقْتُلُكَ رَجُلٌ مِنَ الْعَجَم. قَالَ: وَإِنَّ النَّاسَ يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ، وَإِنَّ اللَّهَ لَمْ يَكُنْ لِيُضِيعَ دِينَهُ وَخِلَافَتَهُ الَّتِي بَعَثَ بِهَا نَبِيَّهُ ﷺ ، وَإِنْ يَعْجَلُ بِي أَمْرٌ فَإِنَّ الشُّورَى فِي مَوُّلَاءِ السُّنَّةِ الَّذِينَ مَاتَ نَبِيُّ اللَّهِ عِنْ وَهُوَ عَنْهُمْ رَاض، فَمَنْ بَايَعْتُمْ مِنْهُمْ، فَاشْمَعُوا لَهُ وَأَطِيعُوا، وَإِنِّي أَعْلَمُ أَنَّ أَنَاسًا سَيَطْعُنُونَ فِي هَذَا الْأَمْرِ، أَنَا قَاتَلْتُهُمْ بِيَدِي

They are the enemies of Allah and misguided kafirs. By Allah, I am not leaving behind anything that my Lord instructed me to do and I came to the position of caliphate on that basis that is more important to me than kalalah. By Allah, the Prophet of Allah & never emphasised any issue to me since I accompanied him more than the issue of kalalah, until he poked me in the chest with his finger and said: "Is not ayatas-saif (the verse of summer, i.e., it was revealed in summer), which appears at the end of Sooratan-Nisa', sufficient for you?" If I live I will issue a decree that will be so clear that those who read the Our'an and those who do not read it will be able to make decisions concerning it. I call upon Allah to bear witness over the governors of the regions, for I only sent them to be just and to teach the people their religion and the Sunnalı of the Prophet see and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant, this onion and garlic. I remember the Messenger of Allah &, if he noticed their smell coming from a man in the mosque, he would issue orders that he taken out from the mosque to al-Bagee'. Whoever must eat them, let him cook them to death."

He said: He addressed the people on Friday and was attacked on Wednesday.

Comments: [Its isnad is saheeh, Muslim (567)]

هَدِهِ عَلَى الْإِسْلَامِ، أُولَٰذِكَ أَعْدَاءُ اللَّهِ الْكُفَّارُ الضُّلَالُ. وَائِمُ اللَّهِ، مَا أَثْرُكُ فِيمَا عَهِدَ إِلَىَّ رُمِّ فَاسْتَخْلَفَنِي شَيْئًا أَهَمَّ إِلَى مِنَ الْكَلَالَةِ، وَايْمُ اللَّهِ، مَا أَغْلَظَ لِي نَبِيُّ اللَّهِ ﷺ فِي شَيْءِ مُنْذُ صَحِبْتُهُ أَشَدً مَا أَغْلَظَ لِي فِي شَأْنِ الْكَلَالَةِ، حَتَّى طَعَنَ بِإصْبَعِهِ فِي صَدْري، وَفَالَ: «تَكُفِيكَ آيَةُ الصَّيْفِ، الَّتِي نَزَلَتْ فِي آخِر شُورَةِ النُّسَاءِ، وَإِنِّي إِنْ أَعِشْ فَسَأَقْضِي فِيهَا بِقَضَاءِ يَعْلَمُهُ مَنْ يَقْرَأُ وَمَنْ لَا يَقْرَأُ. وَإِنِّي أَشْهِدُ اللَّهَ عَلَى أَمْرَاءِ الْأَمْصَارِ أَنِّي إِنَّمَا بَعَثْتُهُمْ لِيُعَلِّمُوا النَّاسَ دِينَهُمْ، وَيُبَيِّنُوا لَهُمْ سُنَّةً نَبِيْهِمْ ﷺ وَيَرْفَعُوا إِلَىٰ مَا عُمِّي عَلَيْهِمْ. ثُمَّ إِنَّكُمْ أَبُّهَا النَّاسُ تَأْكُلُونَ مِنْ شَجَرَتَيْن لَا أَرَاهُمَا إِلَّا خَبِيثَتُين: هَذَا الثُّومُ وَالْبُصَلُ، وَايْمُ اللَّهِ، لَقَدْ كُنْتُ أَرَى نَبِيَّ اللَّهِ ﷺ يَجِدُ رِيحَهُمَا مِنَ الرَّجُلِ فَيَأْمُرُ بِهِ، فَيُؤخَذُ بِيَدِهِ فَيُخْرَجُ لِهِ مِنَ الْمَشْجِدِ حَتَّى يُؤْتَى بِهِ الْبَقِيعَ، فَمَنْ أَكَلَهُمَا لَا نُدُّ فَلْنُمِثْهُمَا طَيْخًا. قَالَ: فَخَطَبَ النَّاسَ يَوْمَ الْجُمُّعَةِ، وَأُصِيبَ يَوْمَ الْأَزْبِعَاء. [انظر: ١٧٩، ١٨٦، ١٤١]

تخريج: إسناده صحيح، م: (٥٦٧)

90. It was narrated that 'Abdullah bın 'Umar said: az-Zubair, al-Miqdad bin al-Aswad and I went out to our property in Khaibar to take care of it. When we got there, we dispersed, each man going to his property. I was attacked under cover of night when I was sleeping on my bed and my arms were dislocated at the elbows. In the morning, my two companions were called and they came and asked me: Who did this to you? I said: I do not know. They treated my arms then they brought me to 'Umar who said: This is the work of some Jews. Then he stood and addressed the people, and said: O people, the Messenger of Allah & made a deal with the Jews of Khaibar on the basis that we could expel them whenever we want. They have attacked 'Abdullah bin 'Umar and dislocated his arms, as you heard about their attack on the Ansari before him. We do not doubt that they are the ones who did it, as we have no other enemy but them. Whoever has property in Khaibar, let him go there, for I am going to expel the Jews. Then he expelled them.

Comments: [Its isnad is hasan, al-Bukhari (2730)]

91. It was narrated from Abu Hurairah that whilst 'Umar bin al-Khattab was delivering the khutbah on Friday, a man came and 'Umar said: Why are you coming late to the prayer? The man said: As soon as I heard the call, I did wudoo'. He said: Did you not also hear that the

 ٩٠ حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ، قَالَ: حَدَّثَنِي نَافِعٌ مَوْلَى عَبْدِ اللَّهِ ابْنِ غُمَرَ عَنْ عَنْدِ اللَّهِ بَنِي عُمَرَ، قَالَ: خَرَجْتُ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ بْنُ الْأَسْوَدِ إِلَى أَمْوَالِنَا بِخَيْبَرَ نَتَعَاهَدُهَا، فَلَمَّا قَلِمْنَاهَا تَفْرَّقُنَا فِي أَمْوَالِنَا، قَالَ: فَعُدِيَ عَلَيَّ تَحْتَ اللَّيْلِ، وَأَنَا نَائِمٌ عَلَى فِرَاشِي، فَقُدِعَتْ يَدَايَ مِنْ مِرْفَقَىّ، فَلَمَّا أَصْبَحْتُ اسْتُصْرِحَ عَلَىّ صَاحِبَايَ، فَأَنْبَانِي، فَسَأَلَابِي عَمَّنْ صَنَعَ هَذَا بِكَ؟ قُلْتُ: لَا أَدْرِي، قَالَ: فَأَصْلَحَا مِنْ يَدَيُّ، ثُمَّ قَدِمُوا بِي عَلَى عُمَرَ، فَقَالَ: هَلَا عَمَنُ يَهُودَ. ثُمَّ قَامَ فِي النَّاسِ خَطِيبًا، فَقَالَ: أَيُّهَ النَّاسُ، إنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَامَلَ يَهُودَ خَيْبَرَ عَلَى أَنَّا نُخْرِجُهُمْ إِذَا شِئْنَا، وَقَدْ عَدَوْا عَلَى عَبْدِ اللَّهِ بْن عُمَرَ، فَفَدَعُوا يَدَيْهِ كَمَا بَلَغَكُمْ، مَعَ عَدُوتِهِمْ عَلَى الْأَنصَارِيّ قَبْلَهُ. لَا نَشُكُ أَنَّهُمَ أَصْحَابُهُمْ، لَيْسَ لَنَا هُنَاكَ عَدُوٌّ غَيْرُهُمْ، فَمَنْ كَانَ لَهُ مَالٌ بِخَيْبَرَ فَلْيَلْحَقْ بِهِ، فَإِنِّي مُخْرِجٌ يَهُودَ. فَأَخْرَجَهُمْ.

تخريج: إسناده حسن، ح: (۲۷۳۰)

41- حَدَّثَنَا حَسَنُ بْنُ مُوسَى وَحُسَيْنُ بْنُ مُحَمَّدِ فَالَا: حَدَّثَنَا شَيْبَانُ عَنْ يَخْيَى، عَنْ أَبِي مُرَيْرَةَ: أَنَّ عُمَرَ بْنَ أَبِي مُرَيْرَةَ: أَنَّ عُمَرَ بْنَ الْخَطَّبِ يَثِنَا هُوَ يَخْطُتُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ، فَقَالَ عُمَرُ؛ لِمَ تَحْتَبِسُونَ عَنِ الصَّلَاةِ؟

Messenger of Allah se said: "Before one of you goes to Jumu'ah, let him do ghus!"?

Comments: [Its isnad is saheeh, al-Bukhari (882) and Muslim (845)]

92. It was narrated that Abu 'Uthman said: A letter came to us from 'Umar when we were in Azerbaijan (in which it said): O 'Utbah bin Farqad, beware of luxury, the clothing of the mushrikeen and wearing silk, for the Messenger of Allah said, "Except this much," and the Messenger of Allah said, beld up two fingers to us.

Comments: [Its isnad is saliceh, al-Bukhari (5829) and Muslim (2069)]

93. It was narrated from Abu Sinan al-Du'ali that he entered upon 'Umar bin al-Khattab with whom there was a group of the earliest Muhajireen. 'Umar sent for a basket that had been brought to him from Iraq, in which there was a ring. One of his sons took it and put it in his mouth. 'Umar took it from him, then 'Umar wept and those who were with him said: Why are you weeping when Allah has granted victory to you and caused you to prevail over your enemies and granted you joy? 'Umar said: I heard the Messenger of Allah 😹 say: "Accumulation of worldly luxuries does not become available

عَالَ الرَّجُلُ: مَا هُوَ إِلَّا أَنْ سَمِعْتُ النَّذَاءَ فَتَوَضَّأْتُ. فَقَالَ: أَيْضًا أَوَلَمُ تَسْمَعُوا أَنَّ رَسُولَ اللَّهِ ﷺ يَقُولُ: "إِذَا رَاحَ أَحَدُكُمْ إِلَى الْحُمُعَةِ فَلْيُغْسِلُ؟. [انظر: ٢١٩. ٣٢٠]

تغريج: إسنده صحيح، خ: (۸۸۲) م: (۵٤٥) م: و٩٧ - (١٦/١) حَدَّقَنَا حَسَنُ بْنُ مُوسَى قَالَ: حَدَّقَنَا مُوسَى قَالَ: حَدَّقَنَا عَاصِمُ الْأَحْوَلُ عَنْ خَدَّقَنَا مُعَنَا مُعَمَرَ عَلَى وَلَحْنُ أَبِي عُنْمانَ قَالَ: جَاءَنَا كِتَابُ عُمَرَ عَلَى وَلَحْنُ اللّهِ عُنْمانَ قَالَ: جَاءَنَا كِتَابُ عُمَرَ عَلَى وَلَحْنُ اللّهِ عَنْمانَ قَالَ: يَا عُبْبَةَ بْنَ فَرْقَدِ، وَإِيَّاكُمْ وَالتَّنَعُمَ، بِذَرْبِيخانَ: يَا عُبْبَةَ بْنَ فَرْقَدٍ، وَإِيَّاكُمْ وَالتَّنَعُمَ، وَرَيِّ أَهْلِ الشُّرُكِ، وَلَبُوسَ الْحَرِيرِ، وَقَالَ: "إِلّا اللّهِ يَتَلِيدُ إِصْبَعَيْهِ. اللّهِ يَتَلِيدُ إِصْبَعَيْهِ. النّه عَنْ لَبُوسِ الْحَرِيرِ، وَقَالَ: "إِلّا وَسُولُ اللّهِ يَتَلِيدُ إِصْبَعَيْهِ. آلنظر: ٢٤٢، ٢٥٣، ٢٥٦] تغريج: إسناده صحيح، خ: (٣٥٧، ٥٨٦٩) م: تغريج: إسناده صحيح، خ: (٩٨٢٩) م:

97- حدَّثَنَا أَبُو لَأَسْوَدِ: أَنَّهُ سَمِعَ مُحَمَّدُ بُنُ لَهِيعَةَ:
حَدَّثَنَا أَبُو لَأَسْوَدِ: أَنَّهُ سَمِعَ مُحَمَّدُ بُنَ عَبْدِ
الرَّحْمَ بُنِ لَبِينَةً يُحَدِّثُ عَنْ أَبِي سِنَانِ
الدُّوْلِيُ أَنَّهُ ذَخَلَ عَلَى عُمَرَ بُنِ الْخَطَّابِ
وَعِنْدَهُ نَفَرٌ مِنَ الْمُهَاجِرِينَ الْأُولِينَ، فَأَرْسَلَ
عُمْرُ إِلَى سَفَطٍ أُتِيَ بِهِ مِنَ قَلْعَةٍ مِنَ الْعِرَاقِ،
فَكَانَ فَهِ خَاتَمٌ، فَأَخَذَهُ بَعْضُ بَنِيهِ فَأَدْخَلَهُ فِي
فَعَانَ فَهِ خَاتَمٌ، فَأَخَذَهُ بَعْضُ بَنِيهِ فَأَدْخَلَهُ فِي
فَقَالَ لَهُ مَنْ عِنْدَهُ: لِمَ تَبْكِي وَقَدْ فَتَحَ اللَّهُ
فَقَالَ لَهُ مَنْ عِنْدَهُ: لِمَ تَبْكِي وَقَدْ فَتَحَ اللَّهُ
فَقَالُ لَهُ مَنْ عِنْدَهُ: لِمَ تَبْكِي وَقَدْ فَتَحَ اللَّهُ
فَقَالُ لَهُ مَنْ عِنْدَهُ: لِمَ تَبْكِي وَقَدْ فَتَحَ اللَّهُ
فَقَالَ لَهُ مَنْ عِنْدَهُ: لِمَ تَبْكِي وَقَدْ فَتَحَ اللَّهُ
فَقَالُ عُمْرُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ عِنْكَ؟
فقالَ عُمْرُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ عِنْكَ؟
فقالَ عُمْرُ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ عِنْكَ؟
فقالَ هُ مَنْ عَنْدَهُ اللَّذَيْنَا عَلَى المَدِي إِلَّا اللَّهِ عِنْكَ؟
فقالَ هُ مَنْ عَلَمْ اللَّذِي عَلَى عَلُولَكَ، وَأَقَرَ عَنْكَ اللَّهُ عِنْكَ؟
فقالَ هُ عُمْرُ إِنْ سَمِعْتُ رَسُولَ اللَّهِ عَنْكَ؟

to any people but Allah, may He be glorified and exalted, stirs up among them enmity and hatred until the Day of Resurrection, and that concerns me."

Comments: [Its isnad is da'eef because of the weakness of Ibn Lahee'ah and Muhammad bin 'Abdur-Rahman bin Labeebah]

94. It was narrated from 'Abduilah bin 'Umar, that his father said: I asked the Messenger of Allah 強 what one of us should do if he becomes junub then wants to sleep before doing ghusl. The Messenger of Allah 趣 said: "Let him do wudoo' as for prayer, then he may go to sleep."

Comments: [Its isnad is hasan]

95. It was narrated that 'Abdullah bin 'Abbas said: I heard 'Umar bin al-Khattab say: When 'Abdullah bin Ubayy died, the Messenger of Allah 🝇 was called to offer the funeral prayer for him, and when he stood by the deceased and was about to offer the prayer for him, I went and stood before him and said: O Messenger of Allah, (will you offer the funeral prayer) for the enemy of Allah who said such and such? and I listed what he had done. And the Messenger of Allah a was smiling, until when I had said too much, he said: "Move away from me, O 'Umar, for I was given the choice and I have chosen. It was said: 'Whether you (O

اللَّهُ عَزَّ وَجَلَّ بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ*، وَأَنَا أُشْفِقُ مِنْ ذَلِكَ.

تخريج: إسناده ضعيف لضعف ابن لهيعة و محمد بن عبدالرحم بن لبية.

98- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي نَافِعُ عَنْ عَبْدِ اللَّهِ عَلَىٰ عَمْرَ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: كَيْفَ يَصْنَعُ أَحَدُنَا إِذَا هُوَ أَجْنَبَ، ثُمَّ أَزَادَ أَنْ يَنَامَ قَبْلَ أَنْ يَعْمَدُنَا إِذَا هُوَ أَجْنَبَ، ثُمَّ أَزَادَ أَنْ يَنَامَ قَبْلَ أَنْ يَعْمَلِ؟ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: الْيَتَوْضَأَ وُضُوءَهُ لِلصَّلَاةِ ثُمَّ لِيَنَمْ». [انظر: ١٠٥، ١٠٥، ١٦٥، ١٠٥، ٢٥٥]

تخريج: إسناده حسن.

٩٠- حَدَّثَنَا يَعْفُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ عُبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْخَطَّبِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّبِ يَعُولُ: لَمَّا تُوفِّي عَبْدُ اللَّهِ بْنُ أُبَيِّ، دُعِينَ وَقَفَ عَلَيْهِ بِهُ المَّلَاةِ عَلَيْهِ بْنُ أُبِيّ الْمَعْلَاةِ عَلَيْهِ، فَقَامَ إِلَيْهِ، فَلَمْا وَقَفَ عَلَيْهِ بُرِيدُ الطَّلَاةِ تَتَعَوَّلُتُ حَتَّى قُمْتُ وَقَفَ عَلَيْهِ بُرِيدُ الطَّلَاةِ تَتَعَوَّلُتُ حَتَى قُمْتُ وَقَفَ عَلَيْهِ بُرِيدُ الطَّلَاةِ تَتَعَوَّلُتُ حَتَى قُمْتُ وَقَفَ عَلَيْهِ، فَقَلْتُ: يَا رَسُولَ اللَّهِ، أَعْلَى وَكَدَا _ يُعَدِّدُ أَيَّامَهُ _ قَالَ: وَرَسُولُ اللَّهِ يَعْجَدُ وَكَدَا _ يُعَدِّدُ أَيَّامَهُ _ قَالَ: وَرَسُولُ اللَّهِ يَعْجَدُ وَكَدَا _ يُعَدِّدُ أَيَّامَهُ _ قَالَ: وَرَسُولُ اللَّهِ يَعْجَدُ وَكَدَا _ يُعَدِّدُ أَيَّامَهُ _ قَالَ: وَرَسُولُ اللَّهِ يَعْجَدُ عَلَيْهِ مُؤْوِنَ لَهُمْ إِنْ خَيْرَتُ عَلَيْهِ، قَالَ: وَأَخْرَتُ ، وَقَدْ يَتَعَلِي عَمْرُ، إِنِي خَيْرَتُ عَلَيْهِ، قَالَ: وَأَنْهُمْ إِنْ عَمْرُ، إِنِي خَيْرَتُ عَلَيْهِ، قَالَ اللَّهِ بَعْهِ إِلَى الْمَعْمُونُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ عَمْرُ، إِنْ يَعْمَونُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ

Muhammad) ask forgiveness for them (hypocrites) or ask not forgiveness for them - (and even) if you ask seventy times for their forgiveness - Allah will not forgive them' [at-Tawbah 9:80]. If I knew that by asking for forgiveness more than seventy times they would be forgiven, I would have done that." He said: Then he offered the funeral prayer for him, and walked with him (his bier), and stood by his grave until the burial was completed. He said: I was astounded that I had spoken so audaciously to the Messenger of Allah 独; Allah and His Messenger know best. By Allah, it was not long before these two verses were revealed: "And never (O Muhammad pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allah and His Messenger, and died while they were Fasigoon (rebellious, disobedient to Allah and His Messenger)." [at-Tawbah 9:84].

So after that the Messenger of Allah and did not offer the funeral prayer for any hypocrite or stand by his grave until he passed away.

تَسْتَغْفِرُ لَهُمْ صَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ﴾ (التوبه: ٨٠) لَوْ أَعْلَمُ أَنِّي إِنْ زِدْتُ عَلَى السَّبْعِينَ غُفِرَ لَهُ لَزِدْتُ . قَالَ: ثُمَّ صَلَّى عَلَيْهِ، وَمَشَى مَعَهُ، فَقَامَ عَلَى قَبْرِهِ حَتَّى فُرغَ مِنْهُ. فَالَ: فَمَا لَذِهِ حَتَّى فُرغَ مِنْهُ. فَالَ: فَعَلَى رَسُولِ مِنْهُ. فَالَ: فَوَاللَّهِ مِنْهُ، فَالَ: فَوَاللَّهِ مِنْهُ، فَالَ: فَوَاللَّهِ مِنْهُ مَا كَانَ إِلَّا يَسِيرًا حَتَّى نَزَلَتْ هَاتَانِ الْأَيْتَانِ: اللَّهِ عَلَى رَسُولِ مَنْهُمْ مَاتَ أَبَدًا وَلَا فُولًا تُحْمَ عَلَى رَسُولِ عَنْهُمْ مَاتَ أَبَدًا وَلَا فَوَاللَّهِ وَرَسُولِهِ وَلَهُ مَا لَكُ وَمُثَلِقًا وَلَا يَشْهُمُ عَلَى مَا اللَّهِ وَرَسُولِهِ وَمَا تُوا وَهُمْ فَاسِقُونَ ﴾ (التوبة: ٨٤)، فَمَا صَلَّى رَسُولُ اللَّه يَشْهُ بَعْدَهُ عَلَى مُنَافِقٍ، وَلَا مَلَى مَنْهُ عَلَى مُنَافِقٍ، وَلَا مَلَى مَنْهُ عَلَى مُنَافِقٍ، وَلَا مَلَى مَنْهُ عَلَى مَنْهُ عَلَى مُنَافِقٍ، وَلَا مَا عَلَى مُنَافِقٍ، وَلَا مَا عَلَى مَنْهُ عَلَى مَنْهُ اللَّهُ عَزْ وَجَلً. مَنْهُ اللَّهُ عَلَى مُنَافِقٍ، وَلَا تَخْرِيعٍ عَلَى مَنْهُمُ اللَّهُ عَزْ وَجَلً. مَنْهُمُ اللَّهُ عَلَى مُنَافِقٍ، وَلَا اللَّهُ عَلَى مُنَافِقٍ، وَلَا اللَّهُ عَلَى مَنْهُمْ اللَّهُ عَلَى مُنَافِقٍ، وَلَا لَكُونَ عَلَى مُنَافِقٍ، وَلَا اللَّهُ عَلَى مُنَافِقٍ، وَلَى اللَّهُ عَلَى مُنَافِقٍ مَتَى اللَّهُ عَلَى مُنْهُ اللَّهُ عَلَى مُنَافِقٍ مَا اللَّهُ عَلَى مُنْهُ اللَّهُ عَلَى مُنْهُمَا عَلَى مُنْهُ اللَّهُ عَلَى مُنْهُمُ اللَّهُ عَلَى مُنْهُ اللَّهُ عَلَى مُنْهُ اللَّهُ عَلَى مُنْهُ عَلَى مُنْهُ اللَّهُ عَلَى مُنْهُولُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى مُنْهُ اللَّهُ عَلَى مُنْهُ اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ ال

Comments: [Its isnad is hasan, al-Bukhari (1366)]

96. 'Abdullah bin 'Umar used to say: If a man has only one garment, let him wrap it around his waist and then pray, for I heard 'Umar bin al-Khattab say that, and he said: Do not wrap it around the whole body if it is only one garment, as the Jews do.

٩٦ حَدَّثَنَا يَمْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَانَ كَمَا حَدَّثَنِي عَنْ ابْنِ إِسْحَانَ كَمَا حَدَّثَنِي عَنْهُ نَافِعٌ مَوْلَاهُ قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَقُولُ: إِذَا لَمْ يَكُنْ لِلرَّجُلِ إِلَّا ثَوْبٌ وَاحِدٌ، فَلْيَأْتُورْ بِهِ ثُمَّ لِيُصَلِّ، نَإِنِي سَمِغتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ ذَلِكَ، نَإِنِي سَمِغتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ ذَلِكَ،

Nafi' said: If I tell you that he attributed that to the Messenger of Allah 趣, I hope that I would not be lying.

Comments: [Its isnad is hasan]

97. It was narrated that 'Uqbah bin 'Amir said: 'Umar told me that he heard the Messenger of Allah 經 say. "Whoever dies believing in Allah and the Last Day, it will said to him: 'Enter Paradise from whichever of the eight gates of Paradise you wish.""

Comments: [Hasan lighairihi; this isnad is da'eef]

تخريج: حسن لغيره، وهذا إسناد ضعيف، مؤمّل سيء الحفظ تابعه الطيالسي، وشهر وثقه حماعة والأكثر على تضعيفه.

98. It was narrated that Mujahid said: A man struck a son of his with a sword and killed him. The matter was referred to 'Umar and he said: Were it not that I heard the Messenger of Allah say, "No father should be executed in retaliation for killing his son," I would have executed you before you left.

Comments: [Hasan lighairihi, and in its isnad is interrupt]

99. It was narrated that 'Abis bin Rabee'ah said: I saw 'Umar look at the Black Stone and say: By Allah, were it not that I saw the Messenger of Allah kiss you, I would not have kissed you. Then he kissed it.

وَيَثُولُ: لَا تُلْتَجِفُوا بِالنَّوْبِ إِذَا كَانَ وَحْدَهُ كَمَا نَفْعَلُ الْيَهُودُ. قَالَ نَافِعٌ: وَلَوْ قُلْتُ لَك: إِنَّهُ أَشْنَدَ ذَلِكَ إِلَى رَسُولِ اللَّهِ ﷺ، لَرَجَوْتُ أَنْ لَا أَكُونَ كَذَبْتُ. [انظر: ٣٥٦]

تخريج: إسناده حسن.

90 - حَلْثَنَا مُؤَمَّلُ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا رَبِادُ بَنُ مِخْرَاقِ عَنْ شَهْرٍ، عَنْ عُفْبَةً بَنِ عَامِرٍ رَبَادُ بَنُ مِخْرَاقِ عَنْ شَهْرٍ، عَنْ عُفْبَةً بَنِ عَامِرٍ قَالَ: خَدَّثَنِي عُمْرُ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ مَاتَ يُؤْمِنُ بِاللَّهِ وَالْبُوْمِ الْآخِرِ، قَبْلُ لَهُ: اذْخُلِ الْجَنَّةُ مِنْ أَيِّ أَبُوابٍ الْجَنَّةِ مِنْ أَيِّ أَبُوابٍ الْجَنَّةَ مِنْ أَيِّ أَبُوابٍ الْجَنَّةَ اللَّهِ النَّمَانَة بْنَتَ». [انظر: ٤٦٤]

- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: أَخْبَرَنَا جَمْفَرٌ _ يَغْنِي الْأَحْمَرَ _ عَنِ مُطَرُّفٍ، عَنِ الْمُحْمَرِ _ عَنْ مُطَرُّفٍ، عَنِ الْمُحَمِّمِ . عَنْ مُحَاهِدٍ قَالَ: حَذَفَ رَجُلٌ اثنًا لَهُ بِسَيْفٍ فَقَتَلَهُ، فَرُفِعَ إِلَى عُمَرَ، فَقَالَ: لَوْلَا أَنْنَا مَبِيغْ يَقُولُ: الله يَعْقُ يَقُولُ: الله يَعْقُ يَقُولُ: الله يُقَادُ

تخريج: حسن لغيره، وهذا الإسناد فيه انقطاع، محاهد لم يدرك عمر بن الخطاب.

الْوَالِدُ مِنْ وَلَدِهِ * لَقَتَلْتُكَ قَبْلَ أَنْ تَشْرَحَ.

-94 - حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ شَائِمَانَ الْأَعْمَشِ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ عَسِسِ بْنِ شَائِمَانَ الْأَعْمَشِ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ عَسِسِ بْنِ رَبِيعَة قَالَ: رَأَيْتُ عُمْرَ نَظَرَ إِلَى الْحَجَرِ، فَقَالَ: أَمَا وَاللَّهِ لَؤَلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ عِلَيْ (١٧/١) فَمَا قَبْلُكَ مَا قَبْلُكَ الْعَلَىٰ اللهِ عِلَيْهِ (١٧/١)

Comments: [Its isnad is saheeh, al-Bukhari (1597) and Muslim (1270)].

100. It was narrated from 'Abdullah bin as-Sa'di that he came to 'Umar bin al-Khattab during his caliphate and 'Umar said to him: Was I not told that you do work for people, then when you are given your wages you do not accept it? I said: Yes. 'Umar said: Why do you do that? I said: I have horses and slaves, and I am well off. I want my work to be an act of charity towards the Muslims. 'Umar said: Do not do that, for I wanted to do the same as you want to do. The Prophet 🛎 would give me some payment and I would say: Give it to one who is more in need of it than me. One day he gave me something and I said: Give it to one who is more in need of it than me. The Prophet & said: "Take it, keep it, and give it in charity. Whatever of this wealth comes to you when you are not hoping for it or asking for it, accept it, but if it does not come to you, do not hope for it."

Comments: [Its isnad is sahech, al-Bukhari (7163) and Muslim (1045)]

101. Rabee'ah bin Darraj narrated that 'Ali bin Abi Talib prayed two nafl rak'ahs after 'Asr on the road to Makkah, and 'Umar saw him and got angry with him, then he said: By Allah, I am certain that the Messenger of Allah se forbade that.

تخریج: إسناده صحیح، خ: (۱۰۹۷) م: (۱۲۷۰)

١٠٠- حَدَّثْنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَن الزُّهْرِيُّ، قَالَ: أَخْبَرَنِي السَّابْبُ بْنُ يَزِيدَ ابْنُ أُخْت نَمِرِ ۚ أَنَّ حُويُطِبَ بْنَ عَبْدِ الْعُزَّى أَخْبَرَهُ : أَنَّ عِبْدَ اللَّهِ بْنَ السَّعْدِيُّ أَخْبَرَهُ. أَنَّهُ قَدِمَ عَلَى عُمَرَ ائن الْحَطَّابِ فِي خِلَافَتِهِ، فَقَالَ لَهُ عُمَرُ: أَلَمْ أُحَدُّتْ أَنَّكَ تَلِي مِنْ أَعْمَالِ النَّاسِ أَعْمَالًا، فَإِذَا أُعْطِيتَ الْعُمَالَةَ كَرِهْتَهَا؟ قَالَ: فَقُلْتُ: بَلَى، فَقَالَ عُمَرُ: فَمَا تُريدُ إِلَى ذَلِكَ؟ قَالَ: قُلْتُ: إِنَّ لِي أَفْرَاسًا وأَعْبُدًا، وأَنَا بِخَيْرٍ، وَأُريدُ أَنْ تَكُون عُمَالَتِي صَدَقَةً عَلَى الْمُسْلِمِينَ. فَقَالَ عُمَوُ: فَلَا تَفْعَلْ، وَبِنِّي قَدْ كُنْتُ أَرَدْتُ الَّذِي أَرَدْتَ، فَكَانَ المَّنَّى عِنْ يُعْطِينِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، حَنِّي أَعْطَابِي مَرَّةً مَالًا، فَقُلْتُ: أَعْطِهِ أَنْقَرَ إِلَيْهِ مِنْي، قَالَ فَقَالَ لَهُ النَّبِيُّ ﷺ: ﴿خُذْهُ فَتَمَوَّلُهُ، وَتَصَدَّقُ بِهِ، فَمَا جَاءَكَ مِنْ هَدَا الْمَالِ، وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِل، فَخُذْهُ، وَمَا لَا، فَلا تُتْبِعْهُ لَفْسَكَ *. [انظر: ٢٧٩، ٢٧٩]

تخریج: إسناده صحیح، خ. (۷۱۲۳) م: (۱۰٤۵)

1٠١ حَدَّفَنَا سَكَنُ بْنُ نَافِعِ الْبَاهِلِيُ قَالَ: حَدَّثَنِي رَبِيعَةُ اللهُ عَنِ الزَّهْرِيِّ قَالَ: حَدَّثَنِي رَبِيعَةُ اللهُ دَرَّاجِ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ سَبَّعَ بَعْدَ الْعَصْرِ رَكْعَتَيْنَ فِي طَرِيقِ مَكَّةً، فَرَآهُ عُمَرُ فَعَمْرُ فَعَمْرُ عَلَيْهِ، ثُمَّ قَالَ: أَمَا وَاللَّهِ لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ لَقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ يَعْهُ نَهَى عَنْهَا. [انظر:١٠٦]

Comments: [Its isnad is da'eef]

102. It was narrated from a man of Quraish from Banu Sahm, that a man among them who was called Majidah said: I had a fight with a slave and he bit my ear and took a piece out of it, or I bit his ear and took a piece out of it. When Abu Bakr came to us for Hajj, our case was referred to him, and he said: Take them to 'Umar bin al-Khattab, and if the one who caused the injury has reached puberty, let retaliation be taken. When we were brought to 'Umar, he examined us and said: Yes, this one has reached the age where retaliation may be sought. Call a cupper for me, When he mentioned the cupper, he said: I heard the Messenger of Allah 🚒 say: "I gave a slave to my maternal aunt and I hope that Allah will bless him for her, and I told her not to let him be a cupper, a butcher or a goldsmith."

Comments: [Its isnad is da'eef because the man of Banu Sahm is unknown]

103. It was narrated from a man from Banu Sahm, from Ibn Majidah as-Sahmi, that he said: Abu Bakr led us on *Hajj*, during his caliphate, and he mentioned the same *hadeeth*.

Comments: [Its *isnad* is *da'eef* like the *hadeeth* above].

104. It was narrated that Abu Sa'eed said: 'Umar addressed the

تخريج: إسناده ضعيف لعلل.

١٠٢- حَلَّتُنَا مُحَمَّدُ بْنُ يَزِيدَ: حَدَّثَنَا مُحَمَّدُ ابُنُ إِسْحَاقَ قَالَ: حَدَّثَنَا الْعَلَاءُ بُنُ عَبْدِ الرَّحْمَن بْن يَعْتُوبَ عَنْ رَجُل مِنْ قُرَيْشِ مِنْ بَنِي سَهْمٍ، عَنْ رَجُلٍ مِنْهُمْ يُقَالُ لَهُ: مَاجِّدَةُ، قَالَ: عَاْرَمْتُ غُلَامًا بِمَكَّةَ فَعَضَّ أُذُنِي فَقَصَمَ مِنْهَا _ أَوْ عَضِضْتُ أَذُنَّهُ فَقَطَعْتُ مِنْهَا _ فَلَمًّا قَدِمَ عَلَيْنَا أَبُو بَكُرِينِهِ حَاجًا رُفِعْنَا إِلَيْهِ، فَقَالَ: انْطَلِقُوا بِهِمَا إِلَى عُمُرُ بُنِ الْخَطَّابِ، فَإِنْ كَانَ الْجَارِحُ بَلَغَ أَنْ يُقْتَصَّ مِنْهُ، فَلْيُقْتَصَّ. قَالَ: فَلَمَّا انْتُهِيَ بِنَا إِلَى عُمَرَ، نَظَرَ إِلَيْنَا فَقَالَ: نَعَمْ، قَدْ بَلَغَ هَذَا أَنْ يُقْتَصَّ مِنْهُ، ادْعُوا لِي حَجَّامًا. فَلَمَّا ذُكِرَ الْحَجَّامُ، قَالَ: أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ﴿ فَدُّ أَعْطَيْتُ خَالَتِي غُلَامًا وَأَنَا أَرْجُو أَذُ يُبَارِكَ اللَّهُ لَهَا فِيهِ، وَقَدْ نَهَيْتُهَا أَنْ تَجْعَلَهُ حَجَّامًا أَوْ فَصَّانًا أَوْ صَانِغًا ﴾ [انظ: ١٠٣]

تخريج: إساده ضعيف لجهالة الرجل من بني سهم، وجهالة ماجدة.

10٣ حَدَّنَنَا يَمْقُوبُ: حَدَّثَنَا أَبِي عَنِ الْنِ إِسْحَاقَ، قَالَ: وَحَدَّثَنِي الْمُلَاءُ بُنُ عَبْدِ الرَّحْمَنِ عَلْ رَجُلِ مِنْ بَنِي سَهْمٍ، عَنِ الْنِ مَاجِدَةَ السَّهْمِيْ، أَنَّهُ قَالَ: حَجَّ عَلَيْنَا أَبُو بَكْرِ فِي خِلاَفَتِهِ ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٠٢] في خِلاَفَتِهِ ... فَذَكَرَ الْحَدِيثَ. [راجع: ٢٠٢]

١٠٤ حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدِ عَنْ دَاوُدَ بْنِ
 أبي هِنْدٍ، عَنْ أَبِي نَضْرَةً، عَنْ أَبِي سَعِيدٍ

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people and said: Allah, may He be glorified and exalted, granted whatever concessions He willed to His Prophet 強, and the Prophet of Allah 蟲 has passed away, so complete Hajj and 'Umrah as Allah has commanded you, and guard the chastity of these women.

Comments: [Its isnad is saheeh, Muslim (1217)].

105. It was narrated from Ibn 'Umar, that 'Umar bin al-Khattab said: The Messenger of Allah was asked: Can a man go to sleep when he is junub? He said: "Yes, if he does wudoo'."

Comments: [Its isnad is saheeh]

106. It was narrated from Rabee'ah bin Darraj, that 'Ali & prayed two rak'ahs after 'Asr, and 'Umar got angry with him and said: Don't you know that the Messenger of Allah & used to forbid this?

Comments: [Its isnad is da'eef because it is interrupted]

107. Shuraih bin 'Ubaid narrated that 'Umar bin al-Khattab & said: I went out looking for the Messenger of Allah be before I became Muslim, and I found that he had reached the mosque before me. I stood behind him and he started to recite Sooratal-Haqqah, and I was amazed by the way in which the Qur'an was composed. I said: By Allah, this man is a poet

قَالَ: خَطَبَ عُمَرُ النَّاسَ فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ رَخِّصَ لِنَبِيِّهِ ﷺ مَا شَاءً، وَإِنَّ لَبِيِّ اللَّهِ وَجَلَّ رَخِّصَ لِنَبِيلِهِ، فَأَيْتُمُوا الْحَجَّ وَالْعُمْرَةَ كَمَا أَمَرَكُمُ اللَّهُ عَزَّ وَجَلَّ، وَحَصَّنُوا فُرُوجَ مَدْهِ النَّسَاءِ. [انظر:٣٦٩]

تخريج: إسناده صحيح، م: (١٢١٧)

١٠٥ حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ: حَدَّثَنِي عُبَيْدُ
 اللَّهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سُئِلَ رَسُولُ اللَّهِ عُمَرَ بْنِ الْخَدْبَ؟ قَالَ: «نَعَمْ، إِذَا أَجْنَبَ؟ قَالَ: «نَعَمْ، إِذَا أَجْنَبَ؟ قَالَ: «نَعَمْ، إِذَا تَوْضَأَ». [راجع: ٩٤]

تخريج: إسناده صحيح.

١٠٦ حَدِّئُنَا الْحَسَنُ بْنُ يَخْنَى قَالَ: أَخْبَرَنَا ابْنُ الْمُنارَكِ قَالَ: خَدَّئُنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ الرُّهْرِيِّ، عَنْ رَسِعَةَ بْنِ دَرَّاجٍ: أَنَّ عَلِيًّا هُ صَلَّى بَعْدَ الْعَصْرِ رَسِعَةَ بْن دَرَّاجٍ: أَنَّ عَلِيًّا هُ مَنْ مَلَّى بَعْدَ الْعَصْرِ رَكْعَتَيْنِ، فَتَغَيَّظُ عَلَيْهِ غُمْرُ، وَقَالَ: أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ يَتَظِيُّ كَانَ يَنْهَى عَنْهَا. [راجع: ١٠١]

تخريج: إسناده ضعيف لانقطاعه.

- حَذْثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا صَفْوَانُ:
 حَدْثَنَا شُرَيْعُ بُنُ عُبَيْدِ فَالَ: قَالَ عُمَرُ بُنُ الْخَطَّابِ: خَرَجْتُ أَتْعَرَّضُ رَسُولَ اللَّهِ يَنْ قَبْلُ أَنْ أَشْلِمَ، فَوَجَدْتُهُ قَدْ سَبَقَنِي إِلَى الْمَسْجِدِ، فَقُمْتُ خَلْفَهُ، فَاسْتَفْتَحَ سُورَةَ قَلْنَانِ الْقُرْآنِ، قَالَ: فَقَدْتُ: هَذَا وَاللَّهِ شَاعِرٌ كَمَا قَالَتْ قُرْنِهُ، قَالَ: فَقَرَأً: ﴿إِنَّهُ لَقُولُ رَسُولِ كَرِيمٍ قُرْنُهُ، قَالَ: فَقَرَأً: ﴿إِنَّهُ لَقُولُ رَسُولِ كَرِيمٍ قُرْنِهُمْ

as Quraish said. Then he recited: "That this is verily, the word of an honoured Messenger [i.e. Jibreel (Gabriel) or Muhammad which he has brought from Allahl. It is not the word of a poet, little is that you believe!" [al-Haqqah 69:40-41]. I said: (He is a) soothsayer. He said: "Nor is it the word of a soothsayer (or a foreteller), little is that you remember! This is the Revelation sent down from the Lord of the 'Alameen (mankind, jinn and all that exists). And if he (Muhammad 鑑) had forged a false saying concerning Us (Allah). We surely would have seized him by his right hand (or with power and might), And then We certainly would have cut off his life artery (aorta), And none of you could have withheld Us from (punishing) him..." [al-Haqqah 69:42-47].

He said: Then I felt an overwhelming attraction to Islam ٥ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿
 (الحاقة ٤٠٠، ٤١) قَالَ. قُلْتُ: كَاهِنْ، قَالَ: ﴿ وَلَا بِقَوْلِ كَاهِنِ قَلِيلًا مَا تَذَكَّرُونَ ٥ قَالَنِ مَنْ رَبِّ الْعَالَمِينَ ٥ وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ٥ لَآحَدُنَا مِنْهُ بالْنِمِينِ ٥ ثُمَّ لَقَطْعْنَا مِنْهُ الْوَتِينَ ٥ فَمَا مِنْكُمْ مِنْ أَحَدِ عَنْهُ لَقَطْعْنَا مِنْهُ الْوَتِينَ ٥ فَمَا مِنْكُمْ مِنْ أَحَدِ عَنْهُ حَاجِزِينَ ﴾ إلَى آخِرِ الشُورَةِ (الحاقة : ٢٢ حَاجِزِينَ ﴾ إلَى آخِرِ الشُورَةِ (الحاقة : ٢٢ حَاجِزِينَ ﴾ قَلَى آخِرِ الشُورَةِ (الحاقة : ٢٢ حَاجِزِينَ ﴾ يقلَى كُلُّ (١/ حَالَى مَوْقِعَ، الْإِسْلَامُ فِي قَلْبِي كُلُّ (١/)
 (١٨) مَوْقِع.

تخريج: إسناده ضعيف لانقطاعه، شريح ابن عبيد نم يدرك عمر.

Comments: [Its isnad is da'eef because it is interrupted]

108. It was narrated from Shuraih bin 'Ubaid and Rashid bin Sa'd and others that when 'Umar bin al-Khattab reached Sargh, he was told that there was a widespread plague in Syria. He said: I have heard that there is a severe plague in Syria. I said: If my time comes, and Abu 'Ubaidah bin al-Jarrah is still alive, I appoint him as my successor. And if Allah asks me why I appointed him as my successor to lead the ummah of Muhammad 25, I will say: I heard

10.٨ حَدَّثَنَا أَبُو الْمُغِيرَة وَعِضَامُ بَنُ خَالِدِ قَالَا. حَدَّثَنَا صَفُوانُ، عَنْ شُرَيْحِ بُى عُبَيْدِ وَوَرَشِيدِ بُنِ صَغِيدِ وَعَيْرِهِمَا، قَالُوا: لَمَّا بَلَغَ عُمَرُ بَنُ الْخَطَّابِ سَرْغَ حُدْثَ أَنَّ بِالشَّامِ وَبَاءَ شَدِيدًا، قَالَ: بَلَغَنِي أَنَّ شِدَّةَ الْوَبَاءِ فِي شَدِيدًا، قَالَ: بَلَغَنِي أَنَّ شِدَّةَ الْوَبَاءِ فِي الشَّامِ، فَقُلْتُ: إِنْ أَذْرَكَنِي أَجَلِي، وَأَبُو عُبَيْدَةً بْنُ الْجَرَّاحِ حَيِّ، اسْتَخْلَفْتُهُ، فَإِنْ مَنْ الْجَرَّاحِ حَيِّ، اسْتَخْلَفْتُهُ، فَإِنْ سَأِنِي اللَّهُ: لِمَ اسْتَخْلَفْتُهُ عَلَى أُمَّةٍ مُحَمَّدٍ سَأَنِي اللَّهُ: لِمَ اسْتَخْلَفْتُهُ عَلَى أُمَّةٍ مُحَمَّدٍ سَأِنِي اللَّهُ: إِنِّي سَمِعْتُ رَسُولُكَ عَلَى أُمَّةٍ مُحَمَّدٍ يَقُولُ.

Your Messenger 🕸 say: "Every Prophet has a close confident and my close confidant is Abu 'Ubaidah bin al-Jarrah." The people objected to that, and said: What about the prominent figures of Quraish? meaning Banu Fihr. Then he said: If my time comes, and Abu 'Ubaidah has died, then I appoint Mu'adh bin Jabal as my successor, and if my Lord, may He be glorified and exalted, asks me why I appointed him as my successor, I will say: I heard Your Messenger say: "He will be gathered on the Day of Resurrection as a leader of scholars."

Comments: [Hasan lighairdii]

109. It was narrated from Sa'eed bin al-Musayyab that 'Umar bin al-Khattab said: A boy was born to the brother of Umm Salamah, the wife of the Prophet 囊, and they called him al-Waleed. The Prophet 囊 said: "You have called him by the name of your pharaoh, for there will be among this ummah a man who is called al-Waleed and he will be worse to them than Pharaoh was to his people."

Comments: [Its isnad is da'eef]

110. It was narrated that Ibn 'Abbas said: Some men of good character, among whom was 'Umar, testified before me, and the best of them in my view was 'Umar, that the Prophet of Allah sused to say: "There is no prayer after 'Asr prayer until the sun sets, and there

"إِنّ لِكُلَّ نَبِيٍّ أَمِينًا وَأَمِينِي أَبُو عُبَيْدَةً بُنُ الْحَرَّاحِ" فَأَنْكُو الْغَوْمُ ذَلِكَ، وَقَالُوا: مَا بَالُ عُلْنِي فِهْرٍ ثُمَّ قَالَ: عُلْنِي فِهْرٍ ثُمَّ قَالَ: فَإِنْ أَدْرَكَنِي أَجُلِي، وَقَلْ تُوُفِّيَ أَبُو عُبَيْدَةً، فَإِنْ اللَّهَ عُبَيْدَةً، السَخْلَفْتُ مُعَاذَ بُنَ جَبَلٍ، فَإِنْ سَأَلَنِي رَبِّي عَزَّ اسْتَخْلَفْتُهُ؟ قُلْتُ: سَمِعْتُ رَسُولُكَ وَجَلَّ: سَمِعْتُ رَسُولُكَ وَجَلَّ: سَمِعْتُ رَسُولُكَ يَتُهِ يَقُونُ: اإِنَّهُ يُحْشَوُ يَوْمَ الْقِيَامَةِ بَيْنَ يَدَي الْكُلْمَاء شَدَةً».

تخریج: حسن لعیره، وهدا إسناد رجاله ثفات إلا ان شریح س عبید وراشد بن سعد لم یدرکا عمر.

1.٩ حدَّثَنَ أَنُو الْمُغِيرَةِ: حَدَّثَنَا ابْنُ عَيَّاشِ
قَالَ. حَدَّثَنِي الْأُوْزَاعِيُّ وَغَيْرُهُ عَنِ الزُّهْرِيُّ،
عَنْ سَعيدِ بْنِ الْمُسَيَّب، عَنْ عُمَرَ بْنِ
الْحَطَّابِ قَالَ: وُلِدَ لِأَخِي أُمِّ سَلَمَةَ زَوْجِ
النَّقَ بِيْجُ غُلَامٌ فَسَمَّوْهُ الْوَلِيدَ، فَقَالَ النَّبِيُ
النَّقَ بِيْجُ عُلَامٌ فَسَمَّوْهُ الْوَلِيدَ، فَقَالَ النَّبِيُ
في هَذِهِ الْأُمَّةِ رَجُلٌ يُقَالُ لَهُ: الْوَلِيدُ، لَهُوَ
شَرُّ عَلَى هَذِهِ الْأُمَّةِ مِنْ فِرْعَوْنَ لِقَوْمِهِ».

تخريج: إسناده ضعيف، سعيد بن المسيب لم يسمعه من عمر.

١١٠ حَدَّثَنَا بَهْزٌ: حَدَّثَنَا أَبَانُ عَنْ فَتَادَة، عَنْ أَبِي الْعَالِيَةِ، عَنِ الْبَنِ عَبَّاسٍ قَالَ: شَهِدَ عَنْدِي رَجَالٌ مَرْضِيُّونَ فِيهِمْ عُمَرُ، وَأَرْضَاهُمْ عِنْدِي عُمْرُ، وَأَرْضَاهُمْ عِنْدِي عُمْرُ، أَنَّ بَيِّ اللَّهِ يَشِيُّ كَانَ يَقُولُ: «لَا عِنْدي عُمْرُ: أَنَّ بَيْ اللَّهِ يَشِيُّ كَانَ يَقُولُ: «لَا صَلَاة بَعْد صَلَاة الْعَصْرِ حَتَّى تَغْرُبَ النَّمْسُ، وَلَا صَلَاة بَعْد صَلَاة الصَّلْح حَتَّى

is no prayer after Fajr prayer until the sun rises."

Comments: [Its isnad is saleeli, al-Bukhari (581) and Muslim (826)]

111. It was narrated from al-Harith bin Mu'awiyah al-Kindi, that he travelled to meet 'Umar bin al-Khattab and ask him about three things. He came to Madinah and 'Umar asked him: What brought you here? He said: (I came) to ask you about three things. He said: What are they? He said: A woman and I may be in a confined space and the time for prayer comes, but if we both pray she will be standing next to me, and if she prays behind me she will have to go out of the space. 'Umar said: Put a cloth to serve as a screen between you and her, and let her pray alongside you if you wish. (And I asked) about the two rak'alıs after 'Asr and he said: The Messenger of Allah & told me not to do them. He said: (And I asked) about stories (for preaching), because they wanted me to tell them stories. He said: Whatever you want. It was as if he did not want to tell him not to do that. He said: I only wanted to follow what you say. He said: I am afraid that if you tell them stories (for preaching), you will think that you are better than them, then you will tell them stories and think that you are better than them, until you imagine that you are as far above

تَطْلُعُ الشَّمْسُ». [انظر: ١٣٠، ٢٧٠، ٢٧١، ٥٥٣، ٣٦٤]

تخریج: إسناده صحیح، خ: (٥٨١) م: (٨٢٦) ١١١- حَدَّثُنَا أَبُو الْمُغِيرَةِ: حَدَّثُنَا صَفْوَانُ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُجَبِّيرِ بْنِ نُفَيْرِ عَنِ الْحَارِثِ بْنِ مُعَاوِيَةً الْكِنْدِيِّ: أَنَّهُ رَكِبَ إِلَى عُمَرَ ثَنِ الْخَطَّابِ يَشْأَلُهُ عَنْ ثَلَاثِ خِلَالٍ، قَالَ: فَقَدِمَ الْمَدِينَةَ، فَسَأَلُهُ عُمَرُ: مَا أَقْدَمَكَ؟ قَالَ: لأَشْأَلُكَ عَنْ ثَلَاثِ خِلَالِ، قَالَ: وَمَا هُرَّ؟ قَالَ: رُبَّمَا كُنْتُ أَنَا وَالْمَرْأَةُ فِي بِنَاءٍ ضَيِّق، فَتَخْضُرُ الصَّلَاةُ، فَإِنْ صَلَّيْتُ أَنَا وَهِيَ، كَانَتْ بِحِدَائِي، وَإِذْ صَلَّتْ خَلْفِي، خَرَجَتْ مِنَ الْبِنَاءِ، فَقَالَ عُمَرُ: تَسْتُرُ بَيْنَكَ وَبَيْنَهَا بِنَوْبِ، ثُمَّ تُصَلِّى بِجِذَائِكَ إِنْ شِئْتَ. وَعَنِ الرَّكُعَنَيْنِ بَعْدَ الْعَصْرِ فَقَالَ: نَهَايِي عَنْهُمَا رَسُولُ اللَّهِ ﷺ قَالَ: وَعَنِ الْقَصَصِ، فَإِنَّهُمْ أَرَادُونِي عَلَى الْقَصَص، فَقَالَ: مَا شِئْتَ، كَأَنَّهُ كَرَهَ أَنْ يَمْنَعَهُ، قَالَ: إِنَّمَا أَرَدْتُ أَنْ أَنْتُهِيَ إِلَى قَوْلِكَ، قَالَ: أَخْشَى عَلَيْكَ أَنْ تَقُصَّ فَتَرْتَفِعَ عَلَيْهِمْ فِي نَفْسِكَ، ثُمَّ تَقُصَّ فَتَرْتَفِعَ، حَتَّى يُخَيْلَ إِلَيْكَ أَنَّكَ فَوْقَهُمْ بِمَنْزِلَةِ الثُّرِيَّا . فَيَضَعَكَ اللَّهُ تَحْتَ أَفْدَامِهِمْ يَوْمَ الْقِيَامَةِ بِقَدْرِ ذَلِكَ.

تخريج: إسناده حسن.

them as the Pleiades, then Allah will put you that far beneath their feet on the Day of Resurrection.

Comments: [Its isnad is hasan]

112. 'Abdullah bin 'Umar narrated that 'Umar bin al-Khattab said: I heard the Messenger of Allah 選 say: "Allah, may He be glorified and exalted, forbids you to swear by your fathers." 'Umar said: By Allah, I never swore by them since I heard the Messenger of Allah 實 forbid it, and I never uttered (such words) whether I was swearing an oath or describing someone else doing so.

Comments: [Its isnad is saleeh, al-Bukhari (6647) and Muslim (1646)]

113. It was narrated from 'Umar bin al-Khattab & and Hudhaifah bin al-Yaman & that the Prophet & did not take zakah on horses or slaves.

Comments: [Saheeh lighairihi; this isnad is da'eef]

11٧- حَدَّثَنَا بِشُرُ بْنُ شُعَيْبِ بْنِ أَيِي حَمْزَةَ عَالَ: حَدَّثَنِي أَيِي عَنِ الزَّهْرِيِّ، قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ مُمَرَ، أَخْبَرَهُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَعْظِيَّ يَقُولُ: وإِنَّ اللَّهَ عَزَّ وَجَلَّ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ، قَالَ عُمَرُ: فَوَاللَّهِ مَا حَلَفْتُ بِهَا مُنْذُ سَمِعْتُ رَسُولَ اللَّهِ نَهَى عَنْهَا، وَلَا تَكَلَّمْتُ بِهَا ذَاكِرًا وَلَا آثِرًا.

تخریج: إستاده صحیح، خ: (۱٦٤٧) م: (۱٦٤٨)

١١٣ حَلَّثَنَا أَبُو الْيَمَانِ: حَلَّثَنَا أَبُو بَكْرِ بْنُ
 عَبْدِ اللَّهِ عَنْ رَاشِدِ بْنِ سَمْدٍ، عَنْ مُمَرَ بُنِ
 الْخَطَّابِ وَخُدَيْفَةَ بْنِ الْيَمَانِ: أَنَّ النَّبِيِّ ﷺ
 لَمْ يَأْخُذُ مِنَ الْخَيْلِ وَالرَّقِيقِ صَدَقَةً.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، أبو بكر بن عبدالله ضعيف، وراشد بن سعد لم يدرك عمر وحذيفة.

114. It was narrated from Ibn 'Umar that 'Umar bin al-Khattab addressed us in al-Jabiyah, and said: The Messenger of Allah stood before us as I am standing before you, and said: "I urge you to show respect to my Companions, then those who come after them, then those who come after them; then lying will become so widespread that a man will start to

118 حَدَّثَنَا عَلِيُ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللهِ _ يَغْنِي ابْنَ الْمُبَارَكِ _: أَخْبَرَنَا مُحَمَّدُ بْنُ اللهِ _ يَغْنِي ابْنَ الْمُبَارَكِ _: أَخْبَرَنَا مُحَمَّدُ بْنُ سُوفَةَ عَنْ عَبْدِ اللَّهِ بْنِ دِينَادٍ، عَنِ ابْنِ عُمَرَ أَنَّ عُمَرَ أَنَ عُمَرَ بْنَ الْخَطَّابِ خَطَبَ بِالْجَابِيَةِ فَقَالَ: قَامَ فِينَا رَسُولُ اللَّهِ بِيَنِيَّةً مَقَامِي فِيكُمْ، فَقَالَ: السَّوْصُوا بِأَصْحَابِي خَيْرًا، ثُمَّ الَّذِينَ الشَيْرَا، ثُمَّ الَّذِينَ بَلُونَهُمْ، ثُمَّ يَفْشُو الْكَذِبُ يَلُونَهُمْ، ثُمَّ يَفْشُو الْكَذِبُ

give testimony before he is asked to do so. Whoever among you wants to attain a spacious abode in Paradise, let him adhere to the jama'ah (main body of Muslims), for the Shaitan is with the one who is alone, but he is further away from two. And no one of you should be alone with a woman for the Shaitan will be the third one present. The one who is pleased with his good deeds and upset by his bad deeds is a believer."

Comments: [Its isnad is saheeh]

115. Hakeem bin 'Umair and Damrah bin Habeeb said: 'Umar bin al-Khattab said: Whoever would like to see the way of the Messenger of Allah 為, let him look at the way of 'Amr bin al-Aswad.

Comments: [Its isnad is da'eef because it is interrupted]

116. It was narrated that Ibn 'Abbas said: 'Umar said: We were with the Messenger of Allah and on a journey and a man said: No, by my father. Another man said: "Do not swear by your fathers." I turned and saw that it was the Messenger of Allah and saw.

Comments: [Saheeh lighairihi; this isnad is da'eef]

117. 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ood told us that Abu Hurairah said: When the حَتَّى إِنَّ الرَّحُلَ لَيَبْتَدِئُ بِالشَّهَادَةِ قَبْلَ أَنْ يُسْأَلَهَا، فَمَنْ أَرَادَ مِنْكُمْ بَحْبَحَةَ الْجَنَّةِ فَلْيَلْزَمِ الْجَمَاعَة، وَلِمَّ الشَّيْطَانَ مَعَ الْوَاحِدِ، وَهُوَ مِنَ الْاِئْنَيْنِ أَبْعَدُ. لَا يَخْلُونَ أَحَدُكُمْ بِامْرَأَةِ، فَإِنَّ الشَّيْطَانَ ثَالِئُهُمَا، وَمَنْ سَرَّتُهُ حَسَتُتُهُ وَسَاءَتُهُ الشَّيْطَانَ ثَالِئُهُمَا، وَمَنْ سَرَّتُهُ حَسَتُتُهُ وَسَاءَتُهُ سَيِّئَتُهُ، فَهُوَ مُؤْمِنٌ».

تخريج: إسناده صحيح.

- حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا أَبُو بَكْرِ
 (١٩/١) عَنْ حَكِيمٍ بْنِ عُمْيْرِ وَضَمْرَةَ بْنِ
 حَبِيبٍ قَالَا: قَالَ عُمَرُ بْنُ الْحَطَّابِ: مَنْ سَرَّهُ
 أَنْ يَنْظُرَ إِلَى هَدْي رَسُولِ اللَّهِ ﷺ فَلْيَنْظُرْ إِلَى هَدْي مَسُولِ اللَّهِ ﷺ فَلْيَنْظُرْ إِلَى هَدْي مَسْولِ اللَّهِ ﷺ فَلْيَنْظُرْ إِلَى هَدْي عَمْرو بْنِ الْأَسْرَدِ.

تخريج: إسناده ضعيف لانقطاعه، حكيم بن عميروضمرة لم يدركا عمر، وأنو بكر-وهو ابن عبدالله بن مريم-صعيف.

- حَدَّثَنَا أَبُو سَعِيدِ مَوْلَى بَنِي هَاشِم قَالَ:
 حَدَّثَنَا زَائِدَةً: حَدَّنَنَا سِمَاكُ عَنْ عِكْرِمَةً، عنِ
 ابْنِ عَبْسِ قَالَ: قَالَ عُمْرُ: كُنَّا مَعْ رَسُولِ اللَّهِ
 بيخ فِي رَكْبٍ، فَقَالَ رَجُلٌ: لَا وَأَبِي، فَقَالَ رَجُلٌ: لَا وَأَبِي، فَقَالَ رَجُلٌ: اللهِ وَلَيْمَةً فَإِذَا هُوَ رَجُلٌ: ١٤٧، ٢٤٠. ٢٩١]

تخریج: صحیح لغیره، وهذا إساد ضعیف، روایة سماك عن عكرمة فیها اضطراب، خ: (٦٦٤٧) م: (١٦٤١)

١١٧ حَدَّثَنَا عِصَامُ بْنُ خَالِدٍ وَأَبُو الْبَمَانِ
 قَالَا: أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنِ

Messenger of Allah 🖔 died and Abu Bakr 🦚 became (caliph) after him, and some of the Arabs apostatized, 'Umar 🦝 said: O Abu Bakr, how can you fight the people when the Messenger of Allah 挫 said: "I have been ordered to fight the people until they bear witness that there is no god except Allah. Whoever bears witness that there is no god except Allah has protected his wealth and his life from me, except in cases dictated by Islamic law, and their reckoning will be with Allah"? Abu Bakr 🚓 said: By Allah I shall certainly fight the one who separates prayer and zakah, for zakah is what is due from wealth. By Allah, whoever withholds from me a goat that they used to give (in zakah) to the Messenger of Allah &, I shall fight them for withholding it. 'Umar said: By Allah, as soon as I realized that Allah had opened the heart of Abu Bakr to fighting, I realized that it was the right thing to do.

الزُّهْرِيْ، قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ عُنْبَةً بْنِ مَسْعُودٍ: أَنَّ أَبَا هُرَيْرَةً قَالَ: لَمَّا تُؤْفِّي رَسُولُ اللَّهِ ﷺ، وَكَانَ أَبُو بَكُر بَعْدَهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَب، قَالَ عُمَرُ: يَا أَبَا بَكْرٍ، كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللَّهِ بِيْجُ * وَأُمِرْتُ أَنْ أُقَانِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ الَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَدْ عَصمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ ﴾؟ قَالَ أَنُو بَكْر: وَاللَّهِ لَأَقَاتِلَنَّ -قَالَ أَنُو الْيَمَانِ: لَأَقْتُلَنَّ _ مَنْ فَرَّقَ بَيْنَ الصَّلَاة وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَتُّ الْمَالِ، وَاللَّهِ لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللَّهِ ﷺ، لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا. قَالَ عُمَرُ : فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللَّهَ عَزَّ وَجَلَّ فَدْ شَرَحَ صَدْرَ أَبِي بَكْرِ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْمُقُّ. [راجع: ٦٧]

تخريج: إسناده صحيح، خ: (١٣٩٩) م: (٢٠)

Comments: [Its isnad is saheeh, al-Bukhari (1399) and Muslim (20)]

118. It was narrated from 'Umar bin al-Khattab that the Messenger of Allah 趣 said: "There is no prayer after Fajr prayer until the sun rises, or after 'Asr prayer until the sun sets."

Comments: [Saheeh lighairihi; this isnad is da'eef because it is interrupted]

١١٨- حَدَّثَنَا أَبُو الْمُفِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا عَمْرُو بَنُ شُعَيْبٍ عَنْ عَبْدِ اللَّهِ بَنِ عَمْرِو بَنِ الْعَاصِ، عَنْ عُمَرَ بَنِ الْخَطَّابِ: عَمْرِو بَنِ الْغَاصِ، عَنْ عُمَرَ بَنِ الْخَطَّابِ: أَنَّ رَسُولَ اللَّهِ عَلَيْهِ قَالَ: •لَا صَلاةً بَعْدَ صَلاةٍ الصَّبْحِ إِلَى طُلُوعِ الشَّمْسِ، وَلَا بَعْدَ الْعَصْرِ الصَّبْحِ إِلَى طُلُوعِ الشَّمْسِ، وَلَا بَعْدَ الْعَصْرِ حَتَّى نَفِيتِ الشَّمْسِ، [انظر: ١١٠]

تخريج: صحيح لغيره، وهذا إسناد ضيعف لانقطاعه، عمرو بن شعيب لم يدرك عبدالله بن عمرو بن العاص. 119. It was narrated from 'Urwah bin Mugheeth al-Ansari, that 'Umar bin al-Khattab & said: The Prophet # ruled that the owner of a mount is more entitled to ride on the front part of it.

Comments: [Hasan lishawahidihi]

119- حَدَّثَنَا الْحَكَمُ بْنُ نَافِع: حَدَّثَنَا ابْنُ عَيْسَ مَنِ الْوَلِيدِ عَيْسَ أَبِي سَبَإِ عُنْبَةً بْنِ نَمِيم، عَنِ الْوَلِيدِ ابْنِ عَامِرِ الْيَزَنِيِّ، عَنْ عُرْوَةً بْنِ مُفِيثٍ الْأَنْصَادِيِّ، عَنْ عُرْوَةً بْنِ مُفِيثٍ الْأَنْصَادِيِّ، عَنْ عُمْرَ بْنِ الْخَطَّابِ قَالَ: قَضَى اللَّائِيَّةِ أَحَقُ بِصَدْرِهَا. النَّئِيُّ يَعَيْدُ مَا حِبَ اللَّائِّةِ أَحَقُ بِصَدْرِهَا.

تخریع: حدیث حسن لشواهده، عتبة بن تمیم والولید بن عامر روی عنهما غیر واحد، وذکرهما ابن حبان فی الثقات.

120. It was narrated that Humrah bin 'Abd Kulal said: 'Umar bin al-Khattab travelled to Syria for the second time and when he approached it, he and those who were with him heard that the plague was widespread therein. His companions said to him: Go back and do not enter it, for if you enter it when (the plague) is in it, we do not think that you should leave it. So he set off, heading back to Madinah, and he stopped to rest at the end of that night. I was the closest of the people to him, and when he woke up, I woke up with him and followed him, and I heard him say: They turned me away from Syria after I had got close to it because the plague was there. It would be a good idea to go to Madinah and finish some work that I have to do there, then I will go and enter Syria and stay in Homs, for I heard the Messenger of Allah as say: "On the Day of Resurrection, Allah will resurrect from it seventy thousand without

١٢٠- حَدَّثَنَا أَبُو الْبَمَانِ الْحَكَمُ بْنُ نَافِع: حَدَّثَنَا أَبُو بَكُو بْنُ عَبْدِ اللَّهِ عَنْ رَاشِدِ بْنِ شَعْدٍ، عَنْ حُمْرَةَ بْنِ عَبْدِ كُلَالِ قَالَ: سَارَ عُمَرُ بْنُ الْخَطَّابِ إِلَى الشَّام بَعْدَ مَسِيرِهِ الْأَوَّلِ كَانَ إِلَيْهَا ، حَتَّى إِذَا شَارَفَهَا ، بَلَغَهُ وَمَنْ مَعَهُ أَنَّ الطَّاعُونَ فَاش فِيهَا ، فَقَالَ لَهُ أَصْحَابُهُ: ارْجِمْ وَلَا تَقَحَّمْ عَلَيْهِ، فَلَوْ نَزَلْنَهَا وَهُوَ بِهَا لَمْ نَرَ لَكَ الشُّخُوصَ عَنْهَا. فَانْصَرَفَ رَاجِعًا إِلَى الْمَدِينَةِ، فَعَرَّسَ مِنْ لَيُلَتِهِ تِلْكَ، وَأَنَا أَقْرَبُ الْقَوْمِ مِنْهُ، فَلُمَّا النَّبَعَكَ، انْبَعَثْتُ مَعَهُ فِي أَثَرُو، فَسَمِعْتُهُ يَقُولُ: رَدُّونِي عَن الشَّام بَعْدَ أَنْ شَارَفْتُ عَلَيْهِ، لِأَنَّ الطَّاعُونَ فِيهِ، أَلَا وَمَا مُنْصَرَفِي عَنْهُ بِمُؤَخِّرٍ فِي أَحَلِي، وَمَا كَانَ قُدُومِي مِنْهُ بِمُعَجِّلِي عَنْ أَجَلِي، أَلَا وَلَوْ فَدْ قَدِمْتُ الْمَدِينَةَ فَفَرَغْتُ مِنْ حَاجَاتٍ لَا بُدُّ لِي مِنْهَا فِيهَا، لَقَدْ سِرْتُ حَتَّى أَدْخُلَ الشَّامَ، ثُمُّ أَنْزِلَ حِمْصَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ﴿ لَيُبْعَثُنَّ اللَّهُ مِنْهَا يَوْمَ الْقِيَامَةِ سَبْعِينَ أَلْفًا لَا حِسَاتَ وَلَا عَذَابَ عَلَيْهِمْ، مَيْعَتُهُمْ فِيمَا بَيْنَ الزَّيْتُونِ وَحَايِطِهَا فِي الْبَرْثِ الْأَحْمَرِ مِنْهَا».

any reckoning or punishment, and their place of resurrection will be between the olive trees and the garden at al-Barth al-Ahmar near (Homs)."

تخريج: إسناده ضعيف لضعف أبي بكر بن عبد الله وحمرة بن عبد كلال،

Comments: [Its isnad is da'eef because of the weakness of Abu Bakr bin 'Abdullah and Humrah bin Abd Kulal]

121. It was narrated from 'Ugbah bin 'Amir that he went out with the Messenger of Allah & on the campaign to Tabook, and one day the Messenger of Allah a sat talking to his companions and said: "Whoever gets up when the sun has risen and does wudoo' and does it well, then stands and prays two rak'ahs, his sins will be forgiven him and he will be as his mother bore him." 'Uqbah bin 'Amir said: I said: Praise be to Allah Who has blessed me by enabling me to hear this from the Messenger of Allah & 'Umar bin al-Khattab &, who was sitting in front of me, said to me: Are you surprised by this? The Messenger of Allah & said something even more amazing than this before you came. I said: What was it, may my father and mother be sacrificed for you? 'Umar said: The Messenger of Allah & said: "Whoever does wudoo' and does it well, then lifts his gaze towards heaven and says, 'I bear witness that there is no god but Allah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger,' the eight gates of Paradise will be opened for him

١٢١- حَدَّثُنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا حَيْوَةُ: أَخْبَرَنَا أَنُو عَفِيلِ عَنِ ابْنِ عَمِّهِ، عَنْ عُقْبَةَ ثُنِ عَامِرٍ: أَنَّهُ خَرَجٌ مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزُوهِ تَبُوكَ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ بَوْمًا يُحَدُّثُ أَصْحَابُهُ فَقَالَ: •مَنْ قَامَ إِذَا اسْتَقَلَّتِ الشَّمْسُ فَتَوَضَّأَ، فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ، غُفِرَ لَهُ خَطَايَاهُ، فَكَانَ كَمَا وَلَدَتُهُ أُمُّهُ. قَالَ عُقْبَةً بْنُ عَامِر: فَقُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي رَزَفَنِي أَنْ أَسْمَعَ هَذَا مِنْ رَسُولِ اللَّهِ ﷺ. فَقَالَ لِي عُمَرُ بْنُ الْخَطَّابِ، وَكَانَ نُجَاهِي جَالِسًا: أَتَعْجَبُ مِنْ هَذَا؟ فَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ أَعْجَبَ مِنْ هَذَا قَبْلَ أَنْ تَأْتِيَ، فَقُلْتُ: وَمَا ذَاكَ بِأَبِي أَنْتَ وَأَمِي؟ فَقَالَ عُمَرُ: قَالَ رَسُولُ اللَّهِ عِلَى: "مَنْ تَوَضَّأُ فَأَحْسَنِ الْوُضُوءَ، ثُمَّ رَفَعَ نَظَرَهُ إِلَى السَّمَاءِ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخُدَهُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فُتِحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ (٢٠/١) مِنْ أَيْهَا شَاءً».

تخريج: صحيح لغيره إلا الشطر الأول. وقوله: (ثم رفع نظره إلى السماء) ضعيف ليس له شاهد، وهذا إسناد ضعيف لجهالة ابن عم أبي عقبل. and he may enter by whichever of them he wishes."

Comments: [Saheeh lighairihi; this isnad is da'eef because the cousin of Abu 'Aqeel is unknown]

122. It was narrated that al-Ash'ath bin Qais said: I visited 'Umar and he reached out and hit his wife. He said: O Ash'ath, learn from me three things that I learned from the Messenger of Allah :: Do not ask a man why he hit his wife, do not sleep until after you pray Witr - and I forgot the third thing.

Comments: [Its isnad is da'eef because 'Abdur-Rahman al-Musli is unknown]

123. 'Abdullah bin az-Zubair said: I heard 'Umar bin al-Khattab say in his khutbah that he heard the Messenger of Allah say: "Whoever wears silk in this world will not be clothed with it in the Hereafter."

Comments: [A saheeli hadeetli]

177- حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ _ يَغْنِي أَبَا دَاوُدَ _ يَغْنِي أَبَا دَاوُدَ لَلْقَيَالِسِيَّ _ قَالَ: حَدَّنَنَا أَبُو عَوَانَةً عَنْ دَاوُدَ الْأُودِيِّ، عَنْ عَبْدِ الرَّحْمَنِ الْمُسْلِيْ، عَنِ الْأَشْعَثِ بْنِ قَيْسٍ قَالَ: ضِفْتُ عُمَرَ فَتَنَاوَلَ الْمُرَاتَةُ فَضَرَبَهَا، وَقَالَ: يَا أَشْعَتُ، احْفَظْ عَنْ وَشُولِ اللَّهِ ﷺ: اللّه عَنْي ثَلَاثًا حَفِظْتُهُنَّ عَنْ وَسُولِ اللَّهِ ﷺ: اللّه عَنْي تَسْأَلِ الرَّجُلَ فِيمَ ضَرَبَ امْرَأَتَهُ، وَلَا تَنَمْ إِلّا تَشَمْ إِلّا عَلَى وِنْرِ وَنَسِيتُ النَّالِيَةَ.

تخريج: إسناده ضعيف لجهالة عبدالرحمن المسلي.

17۴ حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا يَرِيدُ _ يَعْنِي الرِّشْكَ _ عَنْ مُعَاذَةً، عَنْ أَمْ عَمْرِ ابْنَةِ عَبْدِ اللَّهِ، أَنَّهَا سَمِعَتْ عَبْدَ اللَّهِ ابْنَ الزَّيْشِ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ فِي خُطْبَتِهِ: أَنَّهُ سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ فِي خُطْبَتِهِ: أَنَّهُ سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُ: قَمَنْ يَلْبَسِ الْحَرِيرَ فِي الدُّنْيَا، فَلَا يَتُولُ: قَمَنْ يَلْبَسِ الْحَرِيرَ فِي الدُّنْيَا، فَلَا يَكُولُ: عَمَنْ يَلْبَسِ الْحَرِيرَ فِي الدُّنْيَا، فَلَا يَتُولُ: ٢٩٥١، ٢٦٩]

تخريج: حديث صحيح، أم عمرو ابنة عبد الله بن الزبير روى لها البخاري تعليفاً والنسائي.

124. It was narrated that Jabir said: 'Umar bin al-Khattab & told me: I heard the Prophet say: "A rider will travel through the streets of Madinah, then he will say: There used to be many believers here."

178 - حَلَثْنَا يَخْيَى بْنُ إِسْحَاقَ: حَلَّثْنَا ابْنُ لِمِيعَةَ عَنْ أَبِي الزُّيْلِرِ، عَنْ جَارِ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: سَمِعْتُ النَّبِيِّ ﷺ يَقُولُ: «لَيَسِيرَنَّ الرَّاكِبُ فِي جَنَبَاتِ الْمَدِينَةِ، ثُمَّ لَيَقُولُ: لَقَدْ كَانَ فِي هَذَا حَاضِرُ مِنَ الْمُؤْمِنِينَ كَثِيرٌ".

Comments: [Hasan lighairihi; and this isnad is da'eef]

قَالَ أَبِي أَخْمَدُ بُنُ حَنَبُلٍ: وَلَمْ يَجُزْ بِهِ حَسَنٌ الْأَشْيَبُ جَابِرًا.

تخريج: حسن لغيره، وهذا إسناد ضعيف، ابن لهيعة سيء الحفظ، وأبو الربير رمي بالتدليس.

125. Al-Qasim bin Abil-Qasim as-Saba'i narrated from a preacher who was addressing the troops in al-Qustanteeniyyah, that he heard him narrate that 'Umar bin al-Khattab 🚜 said: O people, I heard the Messenger of Allah 🖔 say: "Whoever believes in Allah and the Last Day, let him not sit at a table where alcohol is being passed around; whoever believes in Allah and the Last Day, let him not enter a bathhouse unless he is wearing a waist wrapper; and whoever (among women) believes in Allah and the Last Day, let her not enter bathhouses (at all)."

Comments: [Hasan lighairihi; this isnad is da'eef because the preacher who addressed the troops is unknown]

126. It was narrated from 'Uthman bin 'Abdullah, i.e. Ibn Suraqah, that 'Umar bin al-Khattab said: I heard the Messenger of Allah sa say: "Whoever shades the head of a fighter (mujahid), Allah will shade him on the Day of Resurrection; whoever equips a fighter until he has all that he needs, will have a reward equal to his until he dies (Yoonus said: or returns); whoever builds a mosque in which the Name of Allah, may He be exalted, is remembered.

- ١٢٥ حَدَّثَنَا اَبْنُ وَهْبِ: حَدَّثَنَا اَبْنُ وَهْبِ: حَدَّثَنِي عَمْرُو بَنُ الْعَارِثِ: أَنْ عُمَرَ بَنَ السَّائِدِ حَدَّثُهُ أَنَّ الْقَاسِم بْنَ أَبِي الْقَاسِم السَّبَائِيَّ حَدَّثُهُ أَنَّ الْقَاسِم بْنَ أَبِي الْقَاسِم السَّبَائِيَّ حَدَّثُهُ: عَنْ قَاصْ الْأَجْنَادِ السَّبَائِيَّ حَدَّثُهُ: عَنْ قَاصْ الْأَجْنَادِ الْخَطَّابِ قَالَ: يَا أَيُّهَا النَّاسُ، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ وَلِيُّ يَعُولُ: "مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَا يَقْعُدُنَ عَلَى مَائِدَةٍ يُدَارُ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، فَلَا يَشْعُدُنَ عَلَى مَائِدَةٍ يُدَارُ الْحَمْامَ إِلَّا بِإِزَارٍ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَذْخُلِ الْحَمَّامَ إِلَّا بِإِزَارٍ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَذْخُلِ الْحَمَّامَ إِلَّا بِإِزَارٍ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا تَذْخُلِ الْحَمَّامَ اللَّهِ فَالْتَوْمِ الْآخِرِ فَلَا تَذْخُلِ الْحَمَّامَ اللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا تَذْخُلِ الْحَمَّامَ اللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا تَذْخُلِ الْحَمَّامَ اللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا تَذُعُلِ الْحَمَّامَ اللَّهِ وَالْيَوْمِ الْحَمَّامَ اللَّهُ وَالْيَوْمِ الْرَحْرِ فَلَا تَذْخُلِ الْحَمَّامَ الْمُ

تخريج: حسن لغيره، وهدا إسناد ضعيف لحهالة قاص الأجناد.

171- حَدِّثُنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ: أَخْبَرَنَا لَبُثُ وَبُولُسُ: حَدِّثُنَا لَيْثُ عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أَسَامَةَ بْنِ الْهَادِ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُشَادَنَ بْنِ عَبْدِ اللَّهِ _ يَعْنِي ابْنَ الْوَلِيدِ، عَنْ عُشَادَنَ بْنِ عَبْدِ اللَّهِ _ يَعْنِي ابْنَ الْوَلِيدِ، عَنْ عُشَادَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ الْوَلِيدِ، عَنْ عُمْوَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ عِلْحَةٌ يَقُولُ: امْنَ أَظُلُّ رَأُسَ غَازٍ، وَمَنْ جَهَّزَ غَازِيًا حَتَّى يَشُوتَ _ قَالَ يَشْعَقُلُ ، كَانَ لَهُ مِثْلُ أَجْرِهِ حَتَّى يَشُوتَ _ قَالَ يَشْعِدًا اللَّهِ مِشْجِدًا وَمَنْ بَنَى لِلَّهِ مَسْجِدًا يُولُسُ: أَوْ يَوْجِعَ _ وَمَنْ بَنَى لِلَّهِ مَسْجِدًا يُولُسُ: أَوْ يَوْجِعَ _ وَمَنْ بَنَى لِلَّهِ مَسْجِدًا

Allah will build for him a house in Paradise."

Comments: [A saheeh hadeeth]

تخريج: حديث صحيح، عثمان بن عبدالله بن سراقة- وهو ابن بنت عمر- مختلف في إدراكه جدّه عمر، وهو ثقة من رجال البخاري.

127. Salman bin Rabee'ah said: I heard 'Umar say: The Messenger of Allah sa shared out (some booty) and I said: O Messenger of Allah, others are more deserving of this than them: ahlus-suffah. The Messenger of Allah sa said: "You are giving me the choice of having you ask importunately or regard me as a miser, and I am not a miser."

Comments: [Its isnad is saheeh, Muslim (1056)]

128. It was narrated that 'Umar bin al-Khattab said: I saw the Messenger of Allah 趣 do wudoo' after minor impurity and he wiped over the khuffain.

Comments: [Saheeh lighairihi; this isnad is da'eef because of the weakness of Yazeed bin Abi Ziyad]

129. It was narrated from Abu Rafi' that 'Umar bin al-Khattab was leaning on Ibn 'Abbas, and Ibn 'Umar and Sa'eed bin Zaid were with him. He said: You should note that I have not said anything about kalalah and I have not appointed anyone to succeed me. Whoever of Arab captives are present when I die, are to be freed

يُذْكُرُ فِيهِ اسْمُ اللَّهِ تَعَالَى، بَنَى اللَّهُ لَهُ بَيْنًا فِي الْجَنَّةِ».

17٧- حَدَّثَنَا عَفَّنُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ شَلَبُمَانَ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ سَلْمَانَ الْنِ رَبِيعَةَ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: فَسَمَ رَسُولُ اللَّهِ يَطْعُ فِسْمَةً، فَقُلْتُ: يَا رَسُولَ اللَّهِ، لَغَيْرُ مَوْلَاءِ أَحَقُّ مِنْهُمْ: أَهْلُ الصُّفَّةِ، قَالَ: فَقَالَ رَسُولُ اللَّهِ يَعْجُدُ: إِنْكُمْ تُخَيِّرُونِي قَالَ: فَقَالَ رَسُولُ اللَّهِ يَعْجُدُ: "إِنْكُمْ تُخَيِّرُونِي قَالَ: فَقَالَ رَسُولُ اللَّهِ يَعْجُدُ: "إِنْكُمْ تُخَيِّرُونِي بَالْفُحْشِ، وَبَيْنَ أَنْ تَسَالُونِي بِالْفُحْشِ، وَبَيْنَ أَنْ اللَّهِ يَعْلَمُ اللَّهِ يَعْلِهُ إِلَيْهُمْ اللَّهِ يَعْلَمُ اللَّهُ يَعْلَمُ وَلَيْنَ أَنْ اللَّهُ اللَّهُ إِلَيْهُمْ إِلَيْهُمْ اللَّهِ يَعْلَمُ اللَّهُ يَعْلَمُ اللَّهُ يَعْلَمُ اللَّهُ يَعْلَمُ اللَّهُ يَعْلَمُ اللَّهُ يَعْلَمُ اللَّهُ عَلَمْ وَلَيْنَ أَنْ اللَّهُ الْمُسُولُ اللَّهِ يَعْلَمُ اللَّهُ يَعْلَمُ اللَّهُ يَعْلَلُ وَمِنْ اللَّهُ عَلَيْهُ إِلَيْهُمْ اللَّهُ عَلَيْهُ إِلَيْهُمْ وَلَعْلُكُ وَلَمْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ إِلَيْهُمْ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللللْهُ الللْهُولُونِ اللْهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ الْهُولُ

تخريج: إسناده صحيح، م: (١٠٥٦)

١٢٨ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا خَالِدٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ أَبِيهِ، أَبِي زِيَادٍ، عَنْ أَبِيهِ، أَبِي زِيَادٍ، عَنْ أَبِيهِ، أَوْ عَنْ جَدُهِ، عَنْ عُمْرَ بْنِ الْخَطَّابِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ بَيْعِ بَعْدَ الْحَدَثِ تَوْصًا وَمَسَحَ عَلَى الْخُفَيْنِ. [انظر: ٢١١، ٣٤٣]

تخريج: صحيح لغيره، وهذا إسنادضعف لضعف يزيد بن أبي زياد وعاصم بن عبيدالله.

114 - حَدَّثَنَا عَفَّانُ: حَدِّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِيْ بْنِ زَيْدٍ، عَنْ أَبِي رَافِع: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ مُسْتَنِدًا إِلَى ابْنِ عَبَّاسٍ، وَعِلْدُهُ ابْنُ عُمَرَ وَسَعِيدُ بْنُ زَيْدٍ، فَقَالَ: اعْلَمُوا أَنِي لَمْ أَقُلْ فِي الْكَلَالَةِ شَيْئًا، وَلَمْ أَسْتَخْلِفْ مِنْ لَمَهْ بَعْدِي أَحَدًا، وَأَنَّهُ مَنْ أَدْرَكَ وَفَاتِي مِنْ سَنِي بَعْدِي أَحَدًا، وَأَنَّهُ مَنْ أَدْرَكَ وَفَاتِي مِنْ سَنِي سَنْ سَنِي

although they are among the wealth of Allah, may He be glorified and exalted. Sa'eed bin Zaid said: Why don't you suggest a man among the Muslims so that the people may follow your advice? Abu Bakr did that and the people followed his advice and trusted him. 'Umar said: I have noticed too much greed and ambition, and I will leave this matter to be decided by these six people with whom the Messenger of Allah 趣 was pleased when he died. Then 'Umar said: If one of the two men were still alive. I would have referred to this matter to him and I would have trusted him: Salim the freed slave of Abu Hudhaifah and Abu 'Ubaidah bin al-Iarrah.

الْمَرَبِ، فَهُوَ حُرُّ مِنْ مَالِ اللَّهِ عَزَّ وَجَلَّ، فَقَالَ سَعِيدُ بُنُ زَيْدِ: أَمَّا إِنَّكَ لَوْ أَضَرْتَ بِرَجُلِ مِنَ الْمُسْلِعِينَ، لَأَتَمَنَكَ النَّاسُ، وَقَدْ فَعَلَ خَمْوُ: فَعَلَ ذَلِكَ أَبُو بَحْرٍ وَأَنْمَنَهُ النَّاسُ. فَقَالَ عُمَوُ: فَعَلَ ذَلِكَ أَبُو بَحْرٍ وَأَنْمَنَهُ النَّاسُ. فَقَالَ عُمَوُ: فَقَالَ مُعَوِّ النَّقِ النَّقِ السَّنَّةِ جَاعِلٌ هَذَا الْأَمْرَ إِلَى هَوْلَاءِ النَّقِ السَّنَّةِ النِّذِينَ مَاتَ رَسُولُ اللَّهِ يَعْجَةٍ وَهُوَ عَنْهُمْ اللَّذِينَ مَاتَ رَسُولُ اللَّهِ يَعْجَةٍ وَهُوَ عَنْهُمْ وَالسِّرَةِ وَهُو عَنْهُمْ رَاصٍ، ثُمَّ عَالَ عُمَوْ: لَوْ أَذْرَكَنِي أَحَدُ رَاصٍ، ثُمَّ جَعَلْتُ هَذَا الْأَمْرَ إِلَيْهِ لَوَيْفُتُ بِهِ: رَجُلَيْنِ، ثُمَّ جَعَلْتُ هَذَا الْأَمْرَ إِلَيْهِ لَوَيْفُتُ بِهِ: رَجُلَيْنِ، مُولَى أَبِي حُلْيَقَةً، وَأَبُو عُبَيْدَةً بَنُ الْجَرَاتِ.

تخريع: إسناده ضعيف لصعف علي بن زيد- ومو ابن جدعاد-.

Comments: [Its isnad is da'eef because of the weakness of 'Ali bin Zaid bin Jud'an]

130. It was narrated that Ibn 'Abbas said: Some righteous men, including 'Umar - and the most righteous of them in my view was 'Umar - confirmed when I was present that the Messenger of Allah said: "There is no prayer after Fajr until the sun rises and there is no prayer after 'Asr until the sun sets."

Comments: [Its isnad is saheeh, al-Bukhari (581) and Muslim (826)]

131. It was narrated from Ibn 'Abbas that 'Umar bin al-Khattab held onto the corner of the Ka'bah and said: I know that you are only a stone; if I had not seen

١٣٠ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا فَتَادَةُ: حَدَّثَنِي أَبُو الْعَالِيَةِ عَنِ ابْنِ عَبَّاسٍ، قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِبُونَ فِيهِمْ عُمَرُ _ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا صَلَاةً بَعْدَ الصَّبْحِ حَشَّى تَطْلُعَ الشَّمْسُ، وَلَا صَلَاةً بَعْدَ الْعَصْرِ حَتَّى تَطْلُعَ الشَّمْسُ». وَلا صَلَاةً بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ». وَلا صَلَاةً بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ». [راجع: ١٠١]

تخريج: إسناده صحيح، خ: (٥٨١) م: (٨٢٦)

١٣١ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُتَيْمٍ عَنْ سَعِيدِ بْنِ جُنْدٍ، عَنْ الْخَطَّابِ جُنْدٍ، عَنِ الْخَطَّابِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ

my Beloved kiss you or touch you, I would not have touched you or kissed you. "Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow" [al-Ahzab 33:21].

Comments: [Its isnad is qawi]

132. 'Ammar bin Abi 'Ammar told us that 'Umar bin al-Khattab said: The Messenger of Allah saw a ring of gold on a man's hand and he said: "Throw it away," so he threw it away and acquired a ring of iron. He said: "This is even worse." Then he acquired a ring of silver, and he did not say anything.

Comments: [Hasan lighairihi; this isnad is da'eef because it is interrupted]

133. It was narrated from Zirr that 'Abdullah said: When the Messenger of Allah 逸 died, the Ansar said: A leader from among us and a leader from among you. 'Umar went to them and said: O Ansar, do you not know that the Messenger of Allah 叁 ordered Abu Bakr to lead the people in prayer? Which of you would like himself to be given precedence over Abu Bakr? The Ansar said: We seek refuge with Allah from being given precedence over Abu Bakr.

Comments: [Its isnad is hasan]

134. It was narrated from Jabir that 'Umar bin al-Khattab & told him that he saw a man doing wudoo' for prayer, and he missed an area the size of a fingernail on

أَكَبَّ عَلَى الرُّكُنِ، فَقَالَ: إِنِّي لَأَعْلَمُ أَنَّكَ حَحَرٌ، وَلَوْ لَمْ أَرَ حِبِّي فَبَّلَكَ أَوِ اسْتَلَمَكَ، مَا اسْتَلَمْتُكَ وَلَا قَبَّلْتُكَ ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ (الأحزاب: ٢١).

تخريج: إسناده قوي.

1٣٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَّارٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ عَمَّارُ بْنُ الْخَطَّابِ قَالَ. إِنَّ رَسُولَ اللَّهِ عِلِيِّ رَأَى فِي يَدِ رَجُلِ خَاتَمًا مِنْ ذَهَبٍ، فَقَالَ: «أَلْقِ ذَا» فَأَلْقَاهُ، فَتَحَتَّمَ بِخَاتَم مِنْ حَدِيدٍ، فَقَالَ: «ذَا شَرُّ مِنْهُ» فَتَحَتَّمَ بِخَاتَم مِنْ بصَّةٍ، فَسَكَتَ عَنْهُ.

تخریج: حسن لغیره، وهذا إساد صعیف لانقطاعه، عمار بن أبي عمار لم يدرك عمر.

١٣٣ - حَدَّثَنَا مُعَاوِيَةُ بَنُ عَمْرِو: حَدَّثَنَا زَائِدَةُ: حَدُّثَنَا عَاصِمٌ وَحُسَيْنُ بَنُ عَلَيٍّ عَنْ زَائِدَةً، عَنْ عَاصِم، عَنْ زِرْ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا قُبِضَ رَسُولُ اللَّهِ يَشِحُهُ قَالَ: بِمَنَّا أَمِيرٌ وَمِنْكُمْ أَمُيرٌ. فَقَالَ: بِنَا مَعْشَرَ الْأَنْصَارُ: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ. فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ، أَلْشَتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ يَشِيْحٌ قَدْ أَمَرَ أَبَا بَكْرٍ أَنْ يَوْمُ النَّاسَ؟ فَأَيْكُمْ تَطِيبُ نَفْسُهُ أَنْ يَتَظِيبُ اللّهِ إِلَى اللّهِ إِلَى اللّهِ إِلَى اللّهِ إِلَى اللّهِ إِلَى اللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ اللّهِ الللّهِ اللّهِ اللّهُ اللّهُ اللّهِ اللّهِ اللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ الْصَارُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ الللهُ اللّهُ اللّهُ الللّهُ اللللهُ اللّهُ الللهُ اللهُ اللهُ اللّهُ الللهُ الللهُ اللّهُ الللهُ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ اللّهُ الللهُ الللهُ اللّهُ الللهُ اللهُ اللّهُ الللهُ اللهُ الللهُ اللّهُ الللهُ الللهُ اللهُ الللهُ اللهُ اللهُ الللهُ الللهُ اللهُ اللّهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ اللهُ اللهُ اللهُ الللهُ الللهُ الللهُ الللهُ اللهُ اللهُ الللهُ الللهُ اللهُ الللهُ الللهُ الللهُ اللهُ اللهُ اللهُ الللهُ اللهُ الللهُ الللهُ اللهُ الللهُ اللهُ الللهُ اللهُ الللهُ اللهُ اللهُ اللهُ ا

تخريج: إسناده حسن.

١٣٤ حَلَّثُنَا مُوسَى بْنُ دَاوُدَ: حَلَّثُنَا ابْنُ
 لَهِبَعَةَ عَنْ أَبِي الزَّبَيْرِ، عَنْ جَابِرِ: أَنَّ عُمَرَ بُنَ
 الْخَطَّابِ أَخْبَرَهُ: أَنَّهُ رَأَى رَجُلًا تَوَضَّأَ

the top of his foot. The Prophet 🐲 saw him and said: "Go back and do your wudoo' properly." So he went back and did wudoo' then he prayed.

Comments: [A saheeh hadeeth]

لِلصَّلَاهِ، فَتَرَكَ مَوْصِعَ ظُفْرِ عَلَى طَهْر قَدَمِهِ، فَانْصَرَهُ النَّبِيُّ ﷺ، فَقَالَ: «ارْجِعُ فَأَحْسِنْ وُصُوهَكَ» فَوَجَعَ فَتَوَضَّأَ ثُمَّ صَلَّى.

[انظر ۱۵۳۰]

تخريج: حديث صحيح، عبدالله بن لهيعة وإن كان سيء الحفظ- توبع. م: (٣٤٣)

135. It was narrated from Farrookh the freed slave of 'Uthman that 'Umar - who at that time was the caliph - went out to the mosque and saw some food that had been put out. He said: What is this food? They said: It is food that has been brought to us. He said: May Allah bless it and the one who brought it. It was said: O Ameer al-Mu'mineen, it has been hoarded. He said: Who hoarded it? They said: Farrookh the freed slave of 'Uthman and So and so the freed slave of 'Umar. He sent for them and summoned them and said: What made you hoard the food of the Muslims? They said: O Ameer al-Mu'mineen, we buy it with our own wealth and sell it. 'Umar said: I heard the Messenger of Allah 🕸 say: "Whoever hoards food from the Muslims, Allah will smite him with bankruptcy or leprosy." At that Farrookh said: O Ameer al-Mu'mineen, I promise to Allah and to you that I will not hoard food again. As for the freed slave of 'Umar, he said: We buy it with our own wealth and sell it. Abu Yahya said: I saw the freed slave of 'Umar with leprosy.

١٣٥- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَني هَاشِم: حَدَّثَنَا الْهَبْثَمُ بْنُ رَافِعِ الطَّاطَرِيُّ بَصْرِيٌّ: خدَّثْنِي أَبُو يَحْنِي _ رَجُلٌ مِنْ أَهْلِ مَكَّةَ _: عَنْ فَرُّوخَ مَوْلَى عُثْمَانَ: أَنَّ عُمَرَ _ وَهُوَ يَوْمَنِدِ أَمِيرُ الْمُؤْمِنِينَ _ خَرَجَ إِلَى الْمَسْجِدِ مَ أَى طَعَامًا مَنْتُورًا، فَقَالَ: مَا هَذَا الطَّعَامُ؟ فَقَالُوا: طَعَامٌ جُلِبَ إِلَيْنَا. قَالَ: بَارَكَ اللَّهُ بِيهِ وَسَمَنْ جَلَبَهُ. قِيلَ: يَا أَمِيرَ الْمُؤْمِنِينَ، فَإِنَّهُ قَدِ احْتُكِرَ. قَالَ: وَمَن احْتَكَرَهُ؟ قَالُوا: فَرُّوخُ مَوْلَمَ عُثْمَانَ، وَفُلَانٌ مَوْلَى عُمْرَ، فَأَرْسَلَ إِنْهِمَا فَدَعَاهُمَ، فَقَالَ: مَا حَمَلَكُمَا عَلَى احْتِكَارِ طَعَامِ الْمُسْلِمِينَ؟ قَالًا: يَا أَمِيرَ الْمُؤْمِينَ، نَشْتَرى بأَمْوَالِنَا وَنَبِيعُ. فَقَالَ عُمَرُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "مَن احْتَكَرَ عَلَى الْمُسْلِمِينَ طَعَامَهُمْ ضَرَّبَهُ اللَّهُ بِالْإِفْلَاسِ أَوْ بِحْذَامٍ ۚ فَقَالَ فَرُوخٌ عِنْدَ ذَلِكَ: يَا أَمِيرَ الْمُؤْمِينَ، أُعَاهِدُ اللَّهَ وَأُعَاهِدُكَ، أَنْ لَا أَعُودَ فِي طَعَام أَندًا، وَأَمَّ مَوْلَى عُمْرَ، فَقَالَ: إنَّمَا نَشْتَرِي بَأْمُوالِنَا وَنَبِيعُ. قَالَ أَبُو يَحْيَى: فَلَقَدُ رَأَيْتُ مَوْلَى عُمَرَ مَجْدُومًا.

Comments: [Its isnad is da'eef because Abu Yahya al-Makki and Farrookh the freed slave of 'Uthman are unknown]

136. 'Abdullah bin 'Umar said: I heard 'Umar say: The Prophet sayused to give me things and I would say: Give it to one who has more need of it than me. Then one time he gave me some wealth and I said: Give it to one who has more need of it than me. The Prophet said: "Take it and keep it or give it in charity. Whatever of this wealth comes to you when you are not hoping for it or asking for it, take it, otherwise do not hanker after it."

Comments: [Its isnad is salueli, al-Bukhari (7164) and Muslim (1045)]

137. It was narrated from Salim, that his father said: I heard 'Umar say: The Messenger of Allah ses used to give me things... and he mentioned a similar hadeeth.

Comments: [Its isnad is saleeh according to the conditions of al-Bukhari and Muslim]

138. It was narrated that 'Umar bin al-Khattab said: I was in good spirits one day and kissed (my wife) when I was fasting. I came to the Prophet and said: I have done something serious: I kissed (my wife) when I was fasting. The Messenger of Allah said: "What do you think if you rinse your mouth with water when you are fasting?" I said: There is nothing wrong with it. The

تخريج: إسناده ضعيف لحهالة أبي يحيى المكي وفروخ مولى عثمان.

١٣٦ حَدَّثَنَا أَبُو الْبَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزَّهْرِيِّ: حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّ عَبْدِ اللَّهِ أَنَّ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ أَنَّ عَبْدَاللَّهِ بْنَ عُمْرَ يَقُولُ: كَانَ النَّبِيُ يَشِيْهُ يُعْطِينِي الْعَطَاءَ، فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، فَقَالَ النَّبِيُ مَرَّةً مَالًا، فَقُلْتُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، فَقَالَ النَّبِيُ يَشِيْهُ: فَقَلْتُ النَّبِيُ يَشِيْهُ الْمَدَاهُ مِنْهُ فَقَالَ النَّبِيُ يَشِيْهُ: الْمَالِ، وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا، فَلا تُسْبِعُ نَصْدَلُهُ، وَمَا لَا إِلَيْهِ مِنْهُ نَصْدَكَ اللَّهِ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا إِلَيْهِ مِنْهُ نَصْدَكَ اللَّهِ عَلْهُ الْمُنْكِ اللَّهُ عَنْهُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا إِلَيْهِ مِنْهُ نَصْدَكَ اللَّهُ وَلَعَمْدُ لَا اللَّهُ عَلْهُ الْمُسْلِكَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْهُ الْمُنْهُ الْمُنْهُ اللَّهُ اللَّهُ الْمُنْهُ اللَّهُ اللَّهُ الْمُنْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْهُ اللَّهُ الْمُنْهُ اللَّهُ الْقُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْهُ اللَّهُ اللَّهُ الْمُنْهُ اللَّهُ اللَّهُ الْمُنْهُ اللَّهُ الْمُنْهُ الْمُنْهُ اللَّهُ الْمُنْهُ الْمُنْهُ اللَّهُ الْمُنْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْهُ اللَّهُ الْمُنْهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْهُ اللَّهُ الْمُنْهُ اللَّهُ اللَ

تخریج: إسناده صحیح، خ: (۲۱۱٤) م. (۱۰٤۵)

- الله عَنْ الله عَلَمُونُ: حَدَّثَنَا اللهُ وَهْبِ: أَخْبَرَنِي يُونُسُ عَنِ اللهِ شِهَابٍ، عَنْ سَالِم، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: كَانَ رَسُولُ اللهِ عَنْ اللهِ عَنْ الْعَطَاء .. قَذْكَرَ مَعْنَاهُ.

تخريج: إسناده صحيح كسابقه.

١٣٨ حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا لَيْكُ: حَدَّثَنِي بَكْيُرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ الْأَنصَارِيُ، عَنْ عَمْرَ بْنِ الْمَعْلَى بَنْ عَبْدِ اللَّهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، فَالَ: مَشِشْتُ يَوْمًا فَتَبَلْتُ وَأَنَا ضَائِمٌ، فَأَلْتُ: صَنَعْتُ ضَائِمٌ، فَقُلْتُ: صَنَعْتُ النَّبِي يَعِيْدٍ، فَقُلْتُ: صَنَعْتُ النَّبِي يَعِيْدٍ، فَقُلْتُ: صَنَعْتُ النَّبِي يَعِيْدٍ، فَقُلْتُ: صَنَعْتُ النَّبِي رَعِيْدٍ، فَقُلْتُ: صَنَعْتُ رَائِنَا صَائِمٌ، فَقَالَ رَسُولُ اللَّهِ يَعِيْدٍ: «أَرَأَيْتَ لَوْ تَمَضْمَضْتَ بِمَاءٍ رَسُولُ اللَّهِ يَعِيْدٍ: «أَرَأَيْتَ لَوْ تَمَضْمَضْتَ بِمَاءٍ

Messenger of Allah sa said: "Then why (are you worried)?"

Comments: [Its isnad is saheeli]

139. It was narrated that Abul-Aswad said: I came to Madinah and found that sickness was occurring in it and death was widespread. I sat with 'Umar bin al-Khattab and a funeral passed by him. People spoke well of the deceased and 'Umar said: It is guaranteed. Then another funeral passed by and people spoke well of the deceased and 'Umar said: It is guaranteed. Then a third funeral passed by and people spoke badly of the deceased and 'Umar said: It is guaranteed. Abul-Aswad said: What is guaranteed, O Ameer al-Mu'mineen? He said: I am saying what the Messenger of Allah 🛎 said: "Any Muslim in whose favour four people testify, Allah will admit him to Paradise." We said: And three? He said: "And three." We said: And two? He said: "And two." Then we did not ask him about one.

Comments: [Its isnad is saheeh, al-Bukhari (2643)]

140. It was narrated that 'Umar said: We went on a campaign with the Messenger of Allah and during Ramadan and the conquest took place in Ramadan, and we broke the fast in both cases.

Comments: [A qawi hadeeth]

تخريج: حديث قوي، عبدالله بن لهيعة سيء الحفط، لكن رواه عنه قتيبة بن سعيد، ورواية فتية عنه صالحة معتبر بهه.

وَأَنْتَ صَائِمٌ؟» قُلْتُ: لَا بَأْسَ بِذَلِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: •فَقِيمَ؟». [انظر: ٣٧٢]

تخريج: إسناده صحيح،

١٣٩- حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا دَاوُدُ _ يَعْنِي الْنَ أَبِي الْفُرَاتِ _ عَنْ عَبْدِ اللَّهِ بْن بُرَيِّدَةً ، عَنْ أَمِي الْأَسْوَدِ أَنَّهُ قَالَ: أَتَيْتُ الْمَدِينَةَ فَوَافَيْتُهَا وَقَدْ وَقَعَ فِيهَا مَرَضٌ، فَهُمْ (٢٢/١) يَمُوتُونَ مَوْتًا ذَريعًا، فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ هِ، فَمرَّتْ بِهِ جَنَازَةٌ فَأَثْنِيَ عَلَى صَاحِبهَا خَيْرٌ، فَقَالَ عُمَرُ: وَجَيَتْ، ثُمَّ مُرَّ بِأُخْرَى فَأَثْنِيَ عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ عُمَرُ: ۚ وَجَبَتْ، لَٰمُمَّ مُرَّ بِالثَّالِثَةِ فَأَنْنِيَ عَلَيْهَا شَرٌّ، فَقَالَ عُمَرُ: وَجَيَتُ، فَقَالَ أَبُو الْأَسْوَدِ: مَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كُمَا قَالَ رَسُولُ اللَّهِ عِنْ: «أَيُّمَا مُسْلِم شَهدَ لَهُ أَرْبَعَةٌ بِخَيْرِ أَدْخَلَهُ اللَّهُ الْجَنَّةَ» قَالَ أَ فَقُلْنَا: وَثَلَاثَةٌ؟ قَالَ: فَقَالَ: «وَثَلَاثَةٌ» قَالَ: قُلْنَا: وَاثْنَان، قَالَ: "وَاثْنَانِ" قَالَ: ثُمَّ لَمْ سَأَلُهُ عَنِ الْوَاحِدِ. [انظر: ٢٠٤، ٣١٨، ٣٨٩] تخریج: إسناده صحیح، خ: (۲٦٤٣).

arı (2643)] - عَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا ابْنُ لَهِيعَةَ: خَدَّثَنَا لَكَيْرٌ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عُمَرَ

قَالَ: عرَوْنَا مَعَ رَسُولِ اللَّهِ فِي رَمَضَّانَ، وَالْفَتْحُ هِي رَمْضَانَ، فَأَفْطَرُنَا فِيهِمَا.[انظر: ١٤٢] 141. Al-Ghadban bin Hanzalah said that his father Hanzalah bin Nu'aim came in a delegation to 'Umar, and when a member of the delegation passed by him, 'Umar would ask him where he was from. Then my father passed by him and he asked him: Where are you from? He said: From 'Anazah. He said: I heard the Messenger of Allah say: "A tribe from there will be wronged but they will prevail."

Comments: [Its isnad is da'eef because al-Ghadban bin Hanzalah and his father are unknown]

142. It was narrated from 'Umar bin al-Khattab & that he said: We went out on two campaigns with the Messenger of Allah 海 during the month of Ramadan, the day of Badr and the conquest (of Makkah), and we broke the fast in both cases.

Comments: [A gawi hadeeth]

181- حَدَّثَنَا أَبُو سَعِيدِ مَوْلَى بَنِي هَاشِمِ:
حَدَّثَنَا الْمُثَنِّى بُنُ عَوْفِ الْعَنَزِيُّ بَضْرِيُّ قَالَ:
أَنْبَأْبِي الْغَضْبَانُ بُنُ حَنْظَلَةً: أَنَّ أَبَاهُ حَنْطَلَةً بُنَ
نُعْيَم وَفَدَ إِلَى عُمَرَ، فَكَانَ عُمَرُ إِذَا مَرَّ بِهِ
إِسْانٌ مِن الْوَفْدِ سَأَلَهُ مِمَّنْ هُوَ، حَتَى مَرَّ بِهِ
أَبِي فَسَأَلَهُ: مِمَّنْ أَنْتَ؟ فَقَالَ: مِنْ عَنَزَةً،
فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَلِيِّ يَقُولُ: «حَيِّ فَقَالَ: هِنْ عَنْزَةً، مِنْ هَالُكُ مِنْ مُنْصُورُونَ».

تخريج: إسناده ضعيف لجهالة الغصبان من حظلة وأبيه.

187 حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهِيمَةً قَالَ: حَدَّثَنَا يَرِيدُ بْنُ أَبِي خَبِيبٍ عَنْ مَعْمَرٍ: أَنَّهُ سَأَلَ سَعِيدَ بْنَ الْمُسَيَّبِ عَنِ الصَّيَامِ فِي السَّفَرِ، فَحَدَّنَهُ عَنْ عُمْرَ بْنِ الْحَطَّابِ أَنَّهُ قَالَ: عَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ الْخَطَّابِ أَنَّهُ قَالَ: عَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غُرُونَيْنِ فِي شَهْرٍ رَمَضَانَ: يَوْمَ بَدْرٍ وَيَوْمَ الْفَتْحِ، فَأَفْطُرُنَا فِيهِمَا. [راجع: ١٤٠]

تخريج: حديث قوي، عبدالله بن لهيعة سيء الحفظ، لكن رواه عنه قتيبة بن سعيد، ورواية قتيبة عنه صالحة معتبر بها.

143. It was narrated from 'Umar bin al-Khattab & that the Messenger of Allah sa said: "The thing I fear most for my ummah is every hypocrite who speaks with knowledge."

Comments: [Its isnad is qawi]

18٣ حَدَّثَنَا أَبُو سَعِيدٍ: حَدْثَنَا دَيْلُمُ بُنُ غَزْوَانَ عَبْدِيِّ: حَدَّثَنَا مَيْمُونٌ الْكُرْدِيُّ: حَدَّثَنِي أَبُو عُغْمَانَ النَّهْدِيُّ عَنْ عُمَرَ بُنِ الْخَطَّابِ: أَنَّ رَسُولَ اللَّهِ يَشِيِّةٌ قَال: "إِنَّ أَخُوفَ مَا أَخَافُ عَلَى أُمْتِي كُلُّ مُنَافِقٍ عَلِيمِ النَّسَانِ». [انظ: ٣١٠]

تخريج: إسناده قوي.

144. It was narrated from Salim bin 'Abdullah that he was with Maslamah bin 'Abdul-Malik in the land of the Byzantines, and they found some stolen booty with a man's goods. He asked Salim bin 'Abdullah and he said: 'Abdullah bin 'Umar told me from 'Umar that the Messenger of Allah 🙇 said: "If you find stolen booty with a man, then burn it and I think he said: and beat him." So he took his property out to the market and found a Mushaf among his goods. He asked Salim, who said: Sell it, and gave its price in charity.

184 - حَدَّثَنَا أَبُو سَمِيدٍ: حَدَّثَنَا عَبُدُ الْعَزِيزِ بْنُ مُحَمَّدِ مْنِ زَائِدَةً عَنْ مُحَمَّدِ مْنِ وَائِدَةً عَنْ سَالِحُ بْنُ مُحَمَّدِ مْنِ زَائِدَةً عَنْ سَالِم مْنِ عَبْدِ اللهِ: أَنَّهُ كَانَ مَعَ مَسْلَمَةً بْنِ عَبْدِ اللهِ عَنْ أَرْصِ الرَّومِ، فَوْجِدَ فِي مَتَاعِ رَجُلٍ الْمَهْلِ فِي أَرْصِ الرَّومِ، فَوْجِدَ فِي مَتَاعِ رَجُلٍ عُلُولٌ، فَسَأَلُ سَالِمَ بَنْ عَبْدِ اللهِ، فَقَالَ: عَبْدُ اللهِ عَنْ عُمَرَ: أَنَّ رَسُولَ اللهِ عَنْ عُمَرَ اللهِ عَنْ عَمْولَ اللهِ عَنْ عَمْولَ اللهِ عَنْ عَمْولُ اللهِ عَنْ عَمْولُ اللهِ عَنْ عَمْولُ اللهِ عَنْ عَمْولُ اللهِ عَنْ عَمْولُوهُ ". قَالَ: فَأَحْرِفُوهُ لِنَا عَنْ عَلَولًا فَأَخْرِفُوهُ لِنَا عَنْ عَنْ عَلَولًا فَأَخْرِفُوهُ لَا فَالْ : وَاضْرِبُوهُ ". قَالَ: فَأَخْرَجُ فَنَا عَنْ عَلَولًا فَلَا اللهِ اللهِ فَقَالَ. بِعْهُ، وَتَصَدَّقُ بِنَمْنِهِ. مَصْحَفًا، فَسَالُ سَالِمًا، فَقَالَ. بِعْهُ، وَتَصَدَّقُ بِنَمْنِهِ.

تخريج: إسناده ضعيف لضعف صالح بن محمد بن زائدة.

Comments: [Its isnad is da'cef because of the weakness of Salih bin Muhammad bin Za'idah]

145. It was narrated from 'Umar that the Prophet so used to seek refuge with Allah from five things. from miserliness, cowardice, the tribulations of the heart (grudges, envy, bad attitude and bad beliefs), the torment of the grave and old age.

Comments: [Its isnad is saheeh]

146. Faddalah bin 'Ubaid said: I heard 'Umar bin al-Khattab say that he heard the Messenger of Allah say: "The martyrs are three: a man who believes and has good faith, who meets the enemy and shows sincerity to Allah until he is killed - he is the one to whom people will raise their heads on the Day of Resurrection" - and the

180- حَدْثَنَا إِشْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَمَّدِ فَالَا: حَدَّنَنَا إِشْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونِ، عَنْ عُمَرَ: أَنَّ النَّبِيَ يَلِيْ كَانَ سَعَوَّذُ مِنْ خَمْسٍ: مِنَ الْبُخْلِ وَالْجُبْنِ كَانَ سَعَوَّذُ مِنْ خَمْسٍ: مِنَ الْبُخْلِ وَالْجُبْنِ وَلَيْبَةً الصَّدْرِ، وَعُذَابِ الْقَبْرِ، وَسُوءِ الْعُمْرِ. وَسُوءِ الْعُمْرِ. [الطر ۲۸۸]

تخريج: إسناده صحيح.

187 حَدَّثَنَا أَبُو سَعِيدِ: حَدَّثَنَا ابْنُ لَهِيعَةُ
قَالَ: سَمِعْتُ عَطَاءَ بْنَ دِينَادٍ، عَنْ أَبِي يَزِيدَ
لَخُوْلَانِيُّ: أَنَّهُ سَمِعَ فَضَالَةَ بْنَ عُبَيْدِ يَقُولُ:
سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ أَنَّهُ سَمِعَ رَسُولَ
اللَّهِ يَسِحُ يَقُولُ: "الشَّهَدَاءُ ثَلَاثَةٌ: رَجُلٌ مُؤْمِنٌ
جَيِّدُ الْإِيمَانِ لَقِيَ الْعَدُو، فَصَدَقَ اللَّهَ حَتَّى
فَتِل، فَلَلِكَ الَّذِي يَرْفَعُ إِلَيْهِ النَّاسُ أَعْنَاقَهُمْ يَوْمَ

Messenger of Allah to raised his head until his hat or 'Umar's hat fell off -; "and a man who is a believer and has good faith, who meets the enemy and it is as if his skin was beaten with the thorns of an acacia tree, then a stray arrow comes and kills him - he will be in the second rank; and a man who is a believer and has good faith, but he mixes good and bad deeds, and he meets the enemy and shows sincerity to Allah until he is killed - he will be in the third rank."

الْقِيَامَةِ _ وَرَفَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ حَتَى وَقَعَتْ فَلَنْسُونُهُ أَوْ فَلَنْسُونُهُ عُمَرَ _ وَرَجُلٌ مُؤْمِنٌ جَيْدُ الْإِيمَانِ لَقِيَ الْغَدُوَّ، فَكَأَنَّمَا مُؤْمِنٌ جَيْدُ الْإِيمَانِ لَقِيَ الْغَدُوَّ، فَكَأَنَّمَا يُضْرَبُ جِلْدُهُ شِشَوْكِ الطَّلْحِ، أَتَاهُ سَهُمٌ غَرْبٌ مُؤْمِنٌ فَقَلَهُ، هُوَ فِي الدَّرَجَةِ الثَّالِيَةِ، وَرَجُلٌ مُؤْمِنُ جَيِّدُ الْإِيمَانِ خَلَطَ عَمَلًا صَالِحًا وَ آخَرَ سَيْتًا، فَقِي الْمَدُوَّ فَصَدَقَ اللَّهَ حَتَى قُتِلَ، فَذَلِكَ فِي الشَّرَجَةِ النَّالِكَةِ الْفَلْمِنَةِ [الظراء ١٥٠]

تخريج: إسناده ضعيف لحهالة أبي يزيد الخولاني.

Comments: [Its isnad is da'eef because Abu Yazeed al-Khawlani is unknown]

147. It was narrated from 'Umar that the Messenger of Allah 独 said: "No father is to be killed in retaliatory punishment for killing his son." And the Messenger of Allah 独 said: "The one who inherits loyalty (wala' - loyalty of a freed slave) also inherits his wealth."

Comments: [A hasan hadeeth]

148. 'Umar bin al-Khattab said: I heard the Messenger of Allah say: "No father is to be killed in retaliatory punishment for killing his son."

Comments: [A hasan hadceth]

149. It was narrated from 'Umar bin al-Khattab & that he said: I saw the Messenger of Allah & do wudoo', washing each part once.

18۷ حَدَّثَنَا أَبُو سَمِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيمَةً: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهِيمَةً: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدْهِ، عَنْ عُمْرَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُقَادُ وَالدَّ مِنْ وَلَدٍ». وَقَالَ رَسُولُ اللَّهِ ﷺ: «يَرِثُ الْمَالَ مَنْ يَرِثُ الْمَالَ مَنْ يَرِثُ الْوَلَاء». [انظر: ١٤٨، ٣٢٤، ٣٢٣]

تخریج: حدیث حسن، عبدالله بن نهیعة-وإن كان سى، الحفظ- قد توبع.

18A حَدَّثَنَا حَسَنْ: حَدَّثَنَا الْبُنُ لَهِيعَةً: حَدَّثَنَا عَمْرُو لَنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو لَنُ الْخَطَّابِ: اللَّهِ بْنُ الْخَطَّابِ: سَمِعْتُ رَسُولَ اللَّهِ بَيْتُ يَقُولُ: «لَا يُقَادُ لِوَلَدِ سَمِعْتُ رَسُولَ اللَّهِ بَيْتُ يَقُولُ: «لَا يُقَادُ لِوَلَدِ السَّمِعْتُ رَسُولَ اللَّهِ بَيْتُ يَقُولُ: «لَا يُقَادُ لِوَلَدِ السَّمِعْتُ رَسُولَ اللَّهِ بَيْتُ يَقُولُ: «لَا يُقَادُ لِوَلَدِ (١٤٧)

تخريج: حديث حسن كسابقه.

١٤٩ حَدَّثَنَا حَسَنَٰ: حَدَّثَنَا ابْنُ لَهِيعَةَ:
 حَدَّثَنَا الضَّحَّاكُ بْنُ شُرَحْبِيلُ عَنْ زَيْدِ بْنِ
 أَسْلَمَ، عَنْ أَبِهِ، عَنْ عُمَرَ بْنِ الْحَطَّابِ هِـ

Comments: [Saheeli lighairihi]

أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأُ مَرَّةً مَرَّةً. [الطر: ١٥١]

تخريج. صحيح لغيره، عبدالله بن لهيعة تابعه رشد ين بن سعد وهو ممن يعتبر بحديثه.

150. Fadalah bin 'Ubaid said: I heard 'Umar bin al-Khattab 🚓 say: I heard the Messenger of Allah say: "The martyrs are four: a man who believes and has good faith, who meets the enemy and shows sincerity to Allah until he is killed - he is the one at whom people will look like this" and he raised his head until the hat of the Messenger of Allah 🛎 or 'Umar's hat fell off, "The second is a man who is a believer and has good faith, who meets the enemy and it is as if his back was beaten with the thorns of an acacia tree, then a stray arrow comes and kills him - he will be in the second rank. The third is a man who is a believer, but he mixes good and bad deeds, and he meets the enemy and shows sincerity to Allah until he is killed - he will be in the third rank. The fourth is a believing man who transgresses against himself by committing a great deal of evil deeds and sins, who meets the enemy and shows sincerity to Allah until he is killed - he will be in the fourth rank."

Comments: [Its isnad is da'cef]

151. It was narrated from 'Umar bin al-Khattab & from the Prophet 独 that he did wudoo' in the year of Tabook, washing each part once.

١٥٠- حَلَّثَنَا يَخْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهِيعَةَ عَنْ عَطَاءِ بن دِينَارِ، عَنْ أَبِي يَزِيدَ الْخَوْلَانِيّ قَالَ: سَمِعْتُ فَضَالَةً بُنَ عُبَيْدٍ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ عَلِيهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الشُّهَدَاءُ أَرْبَعَةً: رَجُلُ مُؤْمِنٌ جَيِّدُ الْإِيمَانِ لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ فَقُتِلَ، فَذَلِكَ الَّذِي يَنْظُرُ النَّاسُ إِلَيْهِ هَكَذَا _ وَرَفَعَ رَأْسَهُ حَتَّى سَقَطَتْ قَلَنْسُوةُ رَسُولَ اللَّهِ ﷺ أَوْ قَلَنْشُوَةً عُمَرَ _ وَالنَّالِي: رَجُلٌ مُؤْمِنٌ لَقِيَ الْعَدُوَّ فَكَأَنَّمَا يُضْرَبُ ظَهْرُهُ بِشْوُكِ الطُّلْحِ، جَاءَهُ سَهْمٌ غَرْبٌ فَقَتْلَهُ، فَذَلِكَ مِي الدَّرَجَةِ النَّانِيَةِ. وَالنَّالِثُ: رَجُلُ مُؤْمِنٌ خَلَطَ عَمَلًا صَالِحًا وَ آخَرَ سَيِّئًا، لَقِيَ الْعَدُوَّ فَصَدَقَ اللَّهَ عَزَّ وَجَلَّ حَتَّى قُتِلَ، فَذَلِكَ فِي الدَّرَجَةِ الثَّالِئَةِ. وَالرَّابِعُ: رَجُلٌ مُؤْمِنٌ أَسْرَفَ عَلَى نَفْسِهِ إِسْرَافًا كَثِيرًا، لَقِيَ الْعَدُوَّ، فَصَدَقَ الله حَتَّى قُتِلَ، فَذلِكَ فِي الدَّرْجَةِ الرَّابِعَةِ». [راجع ١٤٦]

تخريج: إسناده ضعيف لحهالة أبي يزيد الحولاني.

١٥١- حَلَّثَنَا يَحْيَى بْنُ غَيْلَانَ: حَدَّثَنَا رِشْدِينُ
 ابْنُ سَعْدِ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْغَافِقِيُّ، عَنْ
 زَبْد بْنِ 'سْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ

Comments: [Saheeh lighairihi]

هُ عَنْ رَسُولِ اللَّهِ : أَنَّهُ تَوَضَّأَ عَامَ تَبُوكَ وَاحِدَةً وَاحِدَةً. [راجع:١٤٩]

تخريج: صحيح لعيره، رشدين بن سعد- على ضعفه- توبع.

152. It was narrated from Jabir that 'Umar bin al-Khattab told him that he heard the Messenger of Allah se say: "The people of Makkah will leave and no one will come to it or no one will come to it except a few then it will be filled and built up, then they will leave it and never return to it."

Comments: [Its isnad is da'eef because of the weakness of Ibn Lahee'ah]

153. It was narrated from Jabir that 'Umar bin al-Khattab told him that the Messenger of Allah saw a man doing wudoo' to pray Zulir, and he missed a spot the size of a toenail. The Messenger of Allah saw him and said: "Go back and do your wudoo' properly." So he went back and did wudoo', then he prayed.

Comments: [A saheeli hadeeth]

154. It was narrated from 'Umar that the Messenger of Allah said: "Do not praise me as the Christians praised 'Eesa bin Maryam sail. I am no more than the slave of Allah and His Messenger."

Comments: [A saheeh hadeeth, al-Bukhari (2462) and Muslim (1691)] 107- حَلَّلْنَا حَسَنِّ: حَدَّنَنَا انْنُ لَهِيعَةَ:
حَدَّنَنَا أَبُو الزَّبَيْرِ عَنْ جَابِرِ: أَنَّ عُمَرَ بْنَ
الْخَطَّابِ عِنْهُ أُخْبَرَهُ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ بَيْئَةً
يَقُولُ: مَسَيَخْرُجُ أَهْلُ مَكَّةً ثُمَّ لَا يُعْبَرُ بِهَا _
أَوْ لَا يَعْبُرُ بِهَا إِلَّا قَلِيلٌ _ ثُمَّ تَمْتِلِئُ وَتُبْنَى،
ثُمَّ يَخْرُجُونَ مِنْهَا فَلَا يَعُودُونَ فِيهَا أَبُدًا».

تخريج: إسناده ضعيف لصعف ابن لهيعة وتدليس أبي الزبير.

10٣- حَلَّمْنَا الْحَسَنُ: حَدَّثَنَا الْبُنُ لَهِيعَةَ: حَدَّثَنَا الْبُنُ لَهِيعَةَ: حَدَّثَنَا الْبُنُ لَهِيعَةَ: خَدَّئُنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ: أَنَّ عُمَرَ مُنَ الْحُطَّابِ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا تَوْضَعَ ظُفُرٍ عَلَى ظَهْرٍ قَدَمِهِ، فَأَبْصَرَهُ رَسُولُ اللَّهِ ﷺ عَلَى ظَهْرٍ قَدَمِهِ، فَأَجْسِنْ وُصُوءَكُ اللَّهِ ﷺ فَقَالَ: "ارْجِعْ فَأَحْسِنْ وُصُوءَكَ " فَرَجَعَ فَقَالَ: "ارْجِعْ فَأَحْسِنْ وُصُوءَكَ " فَرَجَعَ فَتَوْضَاً، ثُمَّ صَلَى، اراحع: ١٣٤]

تخريج: حديث صحيح، ابن نهيعة قد تونع. م. (٢٤٣).

104 - حَلَّثْنَا هُشَيْمٌ قَالَ زَعَمَ الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بُنِ عَنْبَةَ بُنِ مَسْعُودٍ، عُبِيْدِ اللَّهِ بُنِ عُنْبَةَ بُنِ مَسْعُودٍ، عَيْ اللَّهِ عَمْرَ: أَنَّ رَسُولَ اللَّهِ عِنْ عُمْرَ: أَنَّ رَسُولَ اللَّهِ عِنْهَ قَالَ: «لَا تُطُرُونِي كَمَا أَطْرَبَ النِّصَارَى عِينَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ». [انطر: ١٦٤، ٣٣١]

تخريج:حديث صحيح، خ: (٢٤٦٢) م. (١٦٩١).

155. It was narrated that Ibn 'Abbas said: This verse was revealed when the Messenger of Allah ze was preaching secretly in Makkah: "And offer your Salah (prayer) neither aloud nor in a low voice" [al-Isra' 17:110]. He said: When he led his Companions in prayer, he raised his voice reciting the Qur'an, and when the mushrikeen heard that, they reviled the Our'an, the One Who revealed it and the one to whom it was sent. Then Allah said to His Prophet z: "And offer your Salah (prayer) neither aloud" i.e., when reciting, lest the mushrikeen hear and revile the Qur'an; "nor in a low voice" that your Companions cannot hear the Qur'an, so that they can learn it from you; "but follow a way between."

Comments: [Its isnad is saheeh, al-Bukhari (4722) and Muslim (446)]

156. It was narrated from Ibn 'Abbas that 'Umar bin al-Khattab delivered a speech - on one occasion, Hushaim said: addressed us. - He praised and glorified Allah, then he mentioned stoning and said: Do not be diverted away from it, for it is one of the hadd punishments of Allah. The Messenger of Allah 😹 stoned [adulterers], and we stoned [them] after he was gone. Were it not that some may say that 'Umar added something to the Book of Allah, may He be glorified and exalted, that is not part of it, I would have written it in some place in the Mushaf. 'Umar bin al000- حَدَّقَنَا هُمْشِمْ: أَحْبَرَنَا أَبُو بِشْوِ عَنْ سَعِيدِ بْن جُبَيْوٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَزَلَتْ هَنُوا لِبِمَكَّةَ: هذه الْأَيَّةُ وَرَسُولُ اللَّهِ يَتَجَّةً مُتُوَارٍ بِمَكَّةً: ﴿وَلَا نَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِثُ بِهَا﴾ ﴿وَلَا نَجْهَرُ بِصَلَاتِكَ وَلَا تُخَافِثُ بِهَا﴾ ﴿اللسراء: ١١٠) قَالَ: كَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ بِالْقُرْآنِ، فَالَ: فَلَمَّا سِمِعَ دلكَ الْمُشْرِكُونَ سَبُوا الْقُرْآنِ، فَالَ: فَلَمَّا أَنْزَلُهُ وَمَنْ جَاءً بِهِ، فَقَالَ اللَّهُ عَزَ وَجَلَّ لِنَبِيهِ الْمُشْرِكُونَ، فَيَسُمَّعَ أَيْ بِقِرَاءَتِكَ فَيَسْمَعَ الْمُشْرِكُونَ، فَيَسُبُوا الْقُرْآنَ ﴿وَلَا تُخَافِثُ فَيَسْمَعَ الْمُشْرِكُونَ، فَيَسُبَعُ الْقُرْآنَ ﴿وَلَا تُخَافِثُ الْمُؤْلِقَ الْمُؤْلِقَ عَنْ الْمُؤْلِقَ عَلَى اللَّهُ عَلَى الْمُؤَلِّلَ وَمَلَ عَلَيْكُ اللَّهُ عَلَى الْمُؤَلِّلَ عَلَيْلِكِ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ الْمُعْلَى اللَّهُ ا

تخریج: إسناده صحیح، خ: (٤٧٢٢) م: (٤٤٦).

107 - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَلِيُ بْنُ زَيْدٍ عَنْ يُوسَفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَاسٍ قَالَ: خَطَبَ مِعْمَرُ بْنُ الْخَطَّابِ وَقَالَ هُشَيْمٌ مَرَّةً: خَطَبَ مَغَمَرُ بْنُ الْخَطَّابِ وَقَالَ هُشَيْمٌ مَرَّةً: خَطَبَنَ مَغَمِد اللَّهَ تَعَالَى وَاثْنَى عَلَيْهِ، فَذَكرَ الرَّجْمَ، فَخَمِد اللَّهَ تَعَالَى وَاثْنَى عَلَيْهِ، فَذَكرَ الرَّجْمَ، فَقَالَ: لا تُخْدَعُنْ عَنْهُ، فَإِنَّهُ حَدُّ مِنْ حُدُودِ اللَّهِ بِيَلِيَّةً قَدْ رَحَمَ، وَرَجَمُنَا اللَّهِ بِيلِيَّةً قَدْ رَحَمَ، وَرَجَمُنَا نَعْدَهُ، وَلَوْلا أَنْ يَقُولُ قَائِلُونَ: زَادَ عُمَرُ فِي نَعْدَهُ، وَلَوْلا أَنْ يَقُولُ قَائِلُونَ: زَادَ عُمَرُ فِي الْحَقْقِبِ اللَّهِ عَزَّوجَلً مَا لَيْسَ مِنْهُ، لَكَتَبْتُهُ فِي نَاحَيْقُ فِي الْحَقْقِبِ مِنْ الْمُصْحَفِ، شَهِدَ عُمَرُ بُنُ الْخَطَّابِ وَقَالَ هَالَهُ مِيلَةً عُمْرُ بُنُ الْخَطَّابِ وَقَالَ هُمُنْيَمٌ مَرَّةً وَ وَعَبْدُ الرَّحْمَنِ بُنُ الْخَطَّابِ وَقَالَ فَاللَّهُ بَيْعَةً فَذَ رَجَمَ وَوَلَانَ وَفُلانٌ وَفَلانٌ وَفَلانٌ وَفَلانٌ وَفَلانٌ وَفَلانٌ وَفَلانٌ وَفَلانٌ وَفَلانٌ وَفُلانٌ وَفَلانٌ وَفَلانٌ وَفَلانٌ وَفَلَانَ وَفَلانٌ وَفَلانٌ وَفَلَانًا وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَيْهُ فَلَا وَجَمَ

Khattab testified - and on one occasion Hushaim said: and 'Abdur-Rahman bin 'Awf and So and so [also testified] - that the Messenger of Allah se stoned [adulterers] and we stoned [them] after he was gone. But there will come people after you who do not believe in stoning, or in the Dajjal, or intercession, or the torment of the grave, or that people will be brought out of Hell after they have been burned in it.

وَرَجَمْنَا مِنْ بَعْدِهِ، أَلَا وَإِنَّهُ سَيَكُونُ مِنْ بَعْدِكُمْ قَوْمٌ يُكَذِّبُونَ بِالرَّجْمِ، وَبِالدَّجَّالِ، وَبِالشَّفَاعَةِ، وَبِعَذَابِ الْقَبْرِ، وَبِقَوْمٍ يُخْرَجُونَ مِنَ النَّارِ بَعْدَمَا المُتَحَشُّوا. [انظر: ١٩٧، ٣٣٢، ٣٩١]

تخريج: إساده صعيف لضعف علي بن زيد، والشطر الأول صحيح كما سيأتي برقم: (١٩٧) و (٣٩١).

Comments: [Its *isnad* is *da'eef* because of the weakness of 'Ali bin Zaid bin Jud'an]

157. It was narrated that Anas said: 'Umar said: I agreed with my Lord on three matters, I said: O Messenger of Allah, why don't we take the Magam of Ibraheem as a place of prayer? Then the verse was revealed: "And take you (people) the Magam (place) of Ibraheem (Abraham) [or the stone on which Ibraheem (Abraham) stood while he was building the Ka'bah] as a place of prayer" [al-Bagarah 2:125]. And I said: O Messenger of Allah, both righteous people and evildoers enter upon your wives, so why don't you tell them to observe hijab? Then the verse of hijab was revealed. And the wives of the Messenger of Allah & got together as a result of the jealousy between them, and I said to them, "It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you" [at-Tahreem 66:5], and it was revealed like that.

10٧ - حَلَّثَنَا مُشَيْمٌ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: قَالَ عُمْرُ: وَافَقْتُ رَبِّي فِي ثَلَاثٍ، قَالَ: قَالَ عُمْرُ: وَافَقْتُ رَبِّي فِي ثَلَاثٍ، فَلْنُ: يَا رَسُولَ اللَّهِ، (١/ ٢٤) لَوِ اتَّخَذْنَا مِنْ مَقَامٍ إِبْرَاهِيمَ مُصَلِّى ﴾ فَنَرَلَتْ: ﴿وَاتَّخِذُوا مِنْ مَقَامٍ إِبْرَاهِيمَ مُصَلِّى ﴾ (البقرة: ١٢٥) وقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ نِسَاءَكَ يَدْخُلُ عَلَيْهِنَّ الْبُرُ وَالْفَاجِرُ، فَلَوْ أَمَرْتَهُنَّ أَنْ يَحْتَجِبْنَ ؟ فَنَزَلَتْ آيَةُ وَالْفَاجِرُ، فَلَوْ أَمَرْتَهُنَّ أَنْ يَحْتَجِبْنَ؟ فَنَزَلَتْ آيَةُ الْجَابِ، وَاجْتَمَعَ عَلَى رَسُولِ اللَّهِ ﷺ لِنَاوَهُ فِي الْغَيْرَةِ، فَقُلْتُ لَهُنَّ: ﴿عَلَى رَسُولِ اللَّهِ ﷺ فِيْقَالُ اللَّهِ ﷺ وَلَمُنَا فَي اللَّهِ عَلَى رَسُولِ اللَّهِ ﷺ وَلَمُنَا فَي الْفَيْرَةِ، فَقُلْتُ لَهُنَّ: ﴿ عَلَى اللَّهِ عَلَى اللَّهُ الْفَاتِ اللَّهِ اللَّهِ اللَّهُ الْفَاتِ اللَّهُ الْفَالَةُ وَلَوْلَ اللَّهِ اللَّهُ الْفَالِدَ وَلَا اللَّهِ اللَّهُ الْعُلَالَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَى الْمُعْلَلُهُ اللَّهُ الْعَلَى اللَّهُ اللْعُلِهُ اللَّهُ اللْعُلَالَةُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

تخريج: إسناده صحيح، خ: (٤٠٢).

Comments: [Its isnad is saheeh, al-Bukhari (402)]

158. It was narrated from al-Miswar bin Makhramah that 'Umar bin al-Khattab said: I heard Hisham bin Hakeem bin Hizam reciting Sooratal-Furgan and he recited some words differently from how the Prophet of Allah had taught it to me. I wanted to argue with him, but I was praying. When I finished, I said: Who taught you this recitation? He said: The Messenger of Allah 👟 I said: You are lying; by Allah, this is not how the Messenger of Allah 囊 taught it to you. I took him by the hand and brought him to the Messenger of Allah 26, and said: O Messenger of Allah, you taught me how to recite Sooratal-Furgan, and I heard this man reciting some words in a way that was not the way you taught them to me. The Messenger of Allah as said: "Recite it, O Hisham." He recited it as he recited it before. The Messenger of Allah & said: "Thus it was revealed." Then he said: "Recite it, O'Umar." So I recited it and he said: "Thus it was revealed." Then the Messenger of Allah 趣 said: "The Qur'an has been revealed in seven different ways."

١٥٨- حَدَّثُنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْن الزُّبَيْرِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةً: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيم بْنِ حِزَام يَقْرَأُ سُورَةَ الْفُرُقَانِ، فَقَرَأَ فِيهَا حُرُوفًا لَمْ يَكُنْ نَبِي اللَّهِ أَقْرَأْنِيهَا، قَالَ: فَأَرَدْتُ أَنْ أَسَاوِرَهُ وَأَنَا فِي الصَّلَاةِ، فَلَمَّا فَرَغُ، قُلْتُ: مَرِّ أَقْرَأَكَ هَذِهِ الْقِرَاءَةَ؟ قَالَ: رَسُولُ اللَّهِ عِنْ مُلْتُ: كَذَيْتَ، وَاللَّهِ مَا مَكَذَا أَقْرَأَكَ رَسُولُ اللَّهِ ﷺ، فَأَخَذْتُ بِيَدِهِ أَقُودُهُ، فَانْطَلَقْتُ بِهِ إِلَى رَسُولِ اللَّهِ عِنْ اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ رَسُولَ اللَّهِ، إنَّكَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ، وَإِنِّي سَمِعْتُ هَذَا يَقْرَأُ فِيهَا، خُرُوفًا لَمْ نَكُنْ أَقْرَأْتَنِيهَا، فَقَالَ رَسُولُ اللَّهِ عِنْ الْقَرَأُ يَا هِشَامُ * فَقَرَأ كُمَ كَانَ قَرَأَ ، فَقَالَ رَسُولُ اللَّهِ ع : اهْكَذَا أُنْزِلَتْ، ثُمَّ قَالَ: «اقْرَأَ يَا عُمَرُ» فَقَرَأْتُ، فَقَالَ: «هَكَذَا أَنْزِلَتْ» ثُمَّ قَالَ رَسُولُ اللَّهِ عَلَى "إِنَّ الْقُرْآنَ أَنْزِلَ عَلَى سَنْعَةِ أَخُرُفِ». [انظر: ٢٧٧]

تخريج: إسناده صحيح، خ: (٢٤١٩) م: (٨١٨).

Comments: [Its isnad is saheelt, al-Bukhari (2419) and Muslim (818)]

159. It was narrated that 'Umar said: I saw the Messenger of Allah se feeling the pain of hunger and not being able to find enough to

١٥٩- حَدَّثَنَا عَمْرُو بْنُ الْهَبْثَمِ: حَدَّثَنَا شُمْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنِ النَّعْمَانِ بْنِ بَشِيرٍ، عَنْ عُمَرَ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ

[انظ: ٣٥٣]

fill his stomach of inferior quality dates.

Comments: [Sahech hadeeth, its isnad is hasan]

تخريج: حديث صحبح، وإساده حسن، م: (۲۹۷۸)

يَلْتُوى مَا يَجِدُ مَا يَمْلَأُ بِهِ بَطْنَهُ مِنَ الدَّقَلِ.

160. It was narrated that Anas said: 'Umar said: I agreed with my Lord, may He be glorified and exalted, in three matters - or my Lord agreed with me in three matters. I said: O Messenger of Allah, why don't you take the Magam of Ibraheem as a place of prayer? Then Allah revealed the verse: "And take you (people) the Maqam (place) of Ibraheem (Abraham) [or the stone on which Ibraheem (Abraham) stood while he was building the Ka'bah] as a place of prayer" [al-Bagarah 2:125]. And I said: Why don't you tell the Mothers of the Believers to observe hijab, for both righteous people and evildoers enter upon you? Then the verse of hijab was revealed. And I heard something about the Mothers of the Believers, so I talked to them and told them: You should stop bothering the Messenger of Allah 🛫, or Allah will replace you with wives who are better than you and are Muslims. Then I came to one of the Mothers of the Believers and she said: O 'Umar, is it the case that the Messenger of Allah 🍇 cannot admonish his wives so that you come and admonish them? So I stopped, then Allah, may He be glorified

١٦٠- حَدَّثْنَا ابْنُ أَبِي عَدِيٌّ عَنْ حُمَيْدٍ، عَنْ أَنْسَ قَالَ: قَالَ عُمَرُ ﴿ وَافَقُتُ رَبِّي عَزَّ وَحَلَّ فِي ثَلَاثٍ _ أَوْ وَافَقَني رَنّي فِي ثَلَاثٍ_ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، لَوِ اتَّحَدْتَ الْمَقَامَ مُضَمَّى؟ قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَاتَّخِذُوا مِنْ مَقَام إِبْرَاهِيمَ مُصَلِّي﴾ (البقرة: ١٢٥) وَقُلْتُ: لَوْ حَجَلْتَ عَنْ أُمَّهَاتِ الْمُؤْمِنِينَ، فَإِنَّهُ يَدْخُلُ عَلَيْكَ الْيَرُ وَالْفَاحِرُ؟ فَأَنْزَلَتْ آيَةً الْحِجابِ، قَالَ وَبَلَغَني عَنْ أُمُّهَاتِ الْمُؤْمِنينَ شَيْعٌ فَاسْتَقْرَبْتُهُنَّ أَقُولُ لَهُنَّ: لَتَكُفُّنَّ عَنْ رَسُولِ اللَّهِ ﷺ أَوْ لَيُبْدِلَنَّهُ اللَّهُ بِكُنَّ أَزْوَاجًا خَيْرًا مِنْكُنَّ مُسْلِمَاتِ، حَتَّى أَتَيْتُ عَلَى إِحْدَى أُمُّهَاتِ الْمُؤْمِنِينَ، فَقَالَتُ ۚ يَا غُمَرُ، أَمَا فِي رَسُولِ اللَّهِ بِعِلْمُ مَا يَعِطُ نِسَاءَهُ حَتَّى تَعِظَهُرَّ؟ فَكَفَفْتُ، فَأَيْزَلَ اللَّهُ عَزَّ وَحَلَّ:﴿غَسَى رَبُّهُ إِنَّ طَلَّقَكُنَّ أَنْ يُبْدِلَهُ أَزْوَاجًا خَيْرًا مِنكُنَّ مُسْلِمَاتِ مُؤْمِنَاتِ قَانِتاتِ﴾ الْأَيةُ (التحريم: ٥). [راجع: ١٥٧]

تخريج: إسناده صحيح، ح: (١٥٣٤).

and exalted, revealed the verse: "It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you Muslims (who submit to Allah), believers, obedient (to Allah)..." [at-Tahreem 66:5].

Comments: [Its isnad is saheeh, al-Bukharı (1534)]

161. Ibn 'Abbas said: I heard 'Umar bin al-Khattab & say: I heard the Messenger of Allah say, when he was in al-'Aqeeq: "Last night someone came to me from my Lord and said: Pray in this blessed valley and say, 'I intend to do 'umrah with Hajj.'" Al-Waleed said: i.e., in Dhul-Hulaifah.

Comments: [Its isnad is saheeh, al-Bukhari (402)]

162. Malik bin 'Aws bin al-Hadathan heard 'Umar bin al-Khattab say: The Messenger of Allah said - and on one occasion Sufyan said: ['Umar] heard the Messenger of Allah say -: "Gold for silver is riba unless it is exchanged on the spot [lit. 'this for that'], wheat for wheat is riba unless it is exchanged on the spot, barley for barley is riba unless it is exchanged on the spot, dates for dates is riba unless it is exchanged on the spot."

171- حَلَّقُنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَةُ عَنْ الْوْزَاعِيُّ أَنَّ يَحْنَى بْنَ أَبِي كَثِيرٍ حَدَّثَةُ عَنْ عَكْرِمَةَ مَوْلَى ابْنِ عَبَّسٍ قَالَ: سَمِعْتُ ابْنَ عَناسٍ بَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطّاب هِ عَنْ نَقُولُ: سَمِعْتُ مُمَرَ بْنَ الْخَطّاب هِ يَعْقَ وَهُو بِالْمَقِيقِ نَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَعْقَ وَهُو بِالْمَقِيقِ يَقُولُ: هَأَنَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي فَقَالَ: صَلَّ يَعْمِ هَنَّ الْمُعَلِقَةِ فِي هَذَا الْوَادِي الْمُبَارَكِ، وَقُلْ: عُمْرَةً فِي خَيْقٍ فَا الْحُلَيْةَةِ.

تخريج: إسناده صحيح، ح: (٤٠٢).

177 - حَدَّثَنَا سُفْبَانُ عَنِ الزُّهْرِيِّ، سَمِعَ مَالِكَ اثنَ أَوْسِ بْنِ الْحَدَثَانِ، سَمِعَ عُمَرَ بْنَ الْخَطَّابِ شَّ يَقُولُ. قَالَ رَسُولُ اللَّهِ ﷺ _ وَقَالَ سُفْيَانُ مرَّةً: سَمِعَ رَسُولَ اللَّهِ ﷺ _: «الذَّهَبُ بِالْوَرِقِ رِبِّ إِلَّا هَاءَ وَهَاءَ، وَالْبُرُ بِالْبُرُّ رِبًا إِلَّا هَاءَ وَهَاءَ، وَلَشَعِيرُ بِالشَّعِيرِ رِبًا إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبًا إِلَّا هَاءَ وَهَاءَ، [انظر: ٢٣٨، ٣١٤]

تخریج: إسناده صحیح، خ: (۲۱۳٤) م: (۱۵۸۱).

Comments: [Its isnad is sahceh, al-Bukhari (2134) and Muslim (1586)]

163. Abu 'Ubaid said: I was present at *Eid* with 'Umar, and he

١٦٣ حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، سَمِعَ أَبَا
 عُبَيْدِ قَالَ شَهِدْتُ الْعِيدَ مَعَ عُمَرَ، فَبَدَأَ بِالصَّلَاةِ

started with the prayer before the khutbah. He said: The Messenger of Allah & forbade fasting on these two days. The day of al-Fitr is the day when you break your fast, and on the day of al-Adha, eat the meat of your sacrifices.

Comments: [Its isnad is saheeh, al-Bukhari (1990) and Muslim (1137)]

164. It was narrated that 'Umar said: The Messenger of Allah 囊; said: "Do not praise me as the Christians praised 'Eesa Ibn Maryam 妈! I am no more than a slave, so say: His slave and His Messenger."

Comments: [Its isnad is saheeh, al-Bukhari (2462) and Muslim (1691)]

165. It was narrated from Ibn 'Umar, from 'Umar &, that he asked the Prophet : Can one of us sleep when he is junub? He said: "He may do wudoo' and sleep if he wishes." On one occasion Sufyan said: "Let him do wudoo' and sleep."

Comments: [Its isnad is sahech]

166. It was narrated from Zaid bin Aslam, from his father that 'Umar gave a horse (to a man for jihad) for the sake of Allah, then he saw it or one of its foals being offered for sale, and he wanted to buy it. He asked the Prophet sabout it and he said: "Leave it, and it (its reward) will come to you or you will have them all

قَبْلَ الْخُطْبَةِ، وَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ صِيَامٍ هَذَيْنِ الْبُوْمَيْنِ، أَمَّا يَوْمُ الْفِطْرِ فَيْطُرُكُمْ مِنْ صَوْمِكُمْ، وَأَمَّا يَوْمُ الْأَضْحَى فَكُلُوا مِنْ لَحْمِ نُشكِكُمْ. [انظر: ٢٢٤، ٢٢٥، ٢٨٢]

تخریع: إسناده صحیح، خ: (۱۹۹۰) م: (۱۱۳۷).

178- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْسِهِ اللَّهِ بْنِ عَبْسَةٍ، عَنِ ابْنِ عَبَّاسٍ، اللَّهِ بْنِ عَبْسَ ابْنَ عَلَمْ وَهُ اللَّهِ بِيلِيِّةِ: ﴿لَا عَمْرَ وَهُ عَلَمْ اللَّهِ بِيلِيِّةِ: ﴿لَا تُطُرُونِي كَمَا أَطْرَتِ النَّصَارَى عِيسَى ابْنَ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدٌ، فَتُولُوا: عَبْدُهُ وَرَسُولُهُ. [راجم: 108]

تخريج: إسناده صحيح، خ: (٢٤٦٢)م: (١٦٩١).

170 حَدِّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عُمْرَ عَهْ: أَنَّهُ سَأَلَ النَّبِيِّ عَنْ الْمَهْ عُدُنَا وَهُوَ جُنُبٌ؟ قَالَ: ﴿ يَتَوَضَّأُ وَيَنَامُ إِنْ شَاءٌ . وَقَالَ سُفْيَانُ مَرَّةً: ﴿ اللَّهِ عَلَى اللَّهُ عَلَى اللّهُ عَلَّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلْمُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى اللّهُ عَل

تخريج: إساده صحيح.

177 حَدِّثْنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيدِ: أَنْ عُمَرَ عِنْ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَزَآهَا أَوْ بَعْضَ نَتَاجِهَا يُبَاعُ، فَأَرَادَ شِرَاءَهُ، فَشَأْلُ النَّبِيِّ عِلَيْهِ عَنْهُ، فَقَالَ: "التُرْكُهَا تُوافِكَ، أَوْ تَلْقَهَا جَمِيعًا وَقَالَ مَرَّةً : فَنَهَاهُ، وَقَالَ مَرَّةً : فَنَهَاهُ، وَقَالَ: "لَا تَشْتَرِهِ وَلَا تَعْدُ فِي صَدَقَتِكَ». وَقَالَ: "لا تَشْتَرِهِ وَلَا تَعْدُ فِي صَدَقَتِكَ».

(i.e., the reward of all of them)." On one occasion he said: He told him not to (buy it) and he said: "Do not buy it and do not take back your charity."

تخریج: إسناده صحیح، خ: (۱٤٩٠) م: (۱٦۲۰).

Comments: [Its isnad is saheeli, al-Bukhari (1490) and Muslim (1620)]

167. It was narrated from 'Umar , conveyed from the Prophet , on one occasion, Sufyan said: from the Prophet , that he said: "Follow Hajj with 'Umrah and 'Umrah with Hajj, for doing that will eliminate poverty and sin as the bellows eliminate dross."

Comments: [Saheeh lighairihi; this isnad is da'eef because of the weakness of 'Asim bin 'Ubaidullah]

168. 'Umar said: I heard the Messenger of Allah sa say: "Deeds are but by intentions and each man will have but that which he intended. If a man's migration was for the sake of Allah, then his migration was for that for which he migrated, but if his migration was to achieve some worldly aim or to take some woman in marriage, his migration was for that for which he migrated."

Comments: [Its isnad is saheeh, al-Bukhari (1) and Muslim (1907)]

169. It was narrated that Abu Wa'il said: as-Subayy bin Ma'bad said: I was a Christian man and I became Muslim, and I entered ihram for both Hajj and 'Umrah (together). Zaid bin Soohan and Salman bin Rabee'ah heard me

110- حَدَّثَنَا شَفْيَانُ عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ ، عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ ، عَنْ عَبْدِ رَبِيعَةَ يُحَدِّثُ عَنْ عُمْرَ ، هُمْ، يَبُلُعْ بِهِ النَّبِيِّ ﷺ _ وَقَالَ شَفْيَانُ مَرَّةً عَنِ النَّبِيِّ ﷺ _ قَالَ: "تَابِعُوا شَفْيَانُ مَرَّةً عَنِ النَّبِيِّ ﷺ وَقَالَ: "تَابِعُوا بَيْنَ الْحَجْ وَالْعُمْرَةِ، فَإِنَّ مُتَاعَةً بَيْنَهُمَا يَنْفِيَانِ الْفَقْرَ وَالْفُمُوةِ، فَإِنَّ مُتَاعَةً بَيْنَهُمَا يَنْفِيَانِ الْفَقْرُ وَالْفُمُوتِ، كَمَا يَنْفِي الْكِيرُ الْفُخِيَّةُ اللَّهُ الْفَيْرُ الْفُخِيَةُ اللَّهِ الْمُعَلِّدُ الْفُخِينَةُ اللَّهِ الْكِيرُ الْفُخِينَةُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعُلَالَةُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللْمُعُلِقُلْمُ اللَّهُ اللْمُعُلِيْ الللْمُعُلِمُ الللَّهُ الللْمُعُلِمُ الللْ

تخريج: صحيح لغيره، وهذا إسناد ضعيف لصعف عاصم بن عبيدالله.

17۸- حَدَّثَنَا سُغْيَانُ عَنْ يَخْيَى، عَنْ مُحَمَّدِ الْبَ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَلْقَمَةً بْنِ وَقَاصِ قَلَ: سَمِعْتُ عُمَرَ هُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "إِنَّمَا الْأَعْمَالُ بِالنَّيِّةِ، وَلِكُلُّ الْهِ عَلَى مَا نَوْى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ عَزْ وَجَلَّ، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ كَانَتْ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ يَعْدِيبُهَا، أَوِ المُرَأَةِ كَانَتْ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ، وَمَنْ يَتَكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ، وَاللَّهِ». يَتَكِحُهَا، فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

تخريج: إسناده صحيح، خ: (١) م: (١٩٠٧) ١٦٩ - حَلَّثَنَا سُفْيَانُ عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ الصُّبَقُ بْنُ مَعْبَدِ: كُنْتُ رَجُلًا نَضْرَائِيًّا فَأَسْلَمْتُ، فَأَهْلَلْتُ بِالْحَجِّ وَالْعُمْرَةِ، فَسَمِعْنِي زَيْدُ بْنُ صُوحَانَ

when I was entering ihram for both and said: He is more astray than his people's camel. Their words wounded me greatly, so I went to 'Umar and told him. He turned to them and criticised them, then he turned to me and said: You have been guided to the Sunnah of your Prophet 26, you have been guided to the Sunnals of your Prophet 25.

Comments: [Its isnad is saheeh]

170. It was narrated from Ibn 'Abbas: 'Umar was told - and on one occasion he said: 'Umar heard that Samurah was selling alcohol and he said: May Allah destroy Samurah. The Messenger of Allah 🖔 said: "May Allah curse the Jews; He forbade animal fat to them, so they rendered it and sold it."

Comments: [Its isnad is saheeh, al-Bukhari (2223) and Muslim (1582)]

171. It was narrated that 'Umar bin al-Khattab 🐟 said: The wealth of Banu an-Nadeer was among the fai' that Allah bestowed upon His Messenger 趣, for which the Muslims made no expedition with either cavalry or camelry (cf. al-Hashr 59:6). It was only for the Messenger of Allah 🝇 and he used to spend from it on his family's annual expenses - and on one occasion he said: his annual food supply - and what was left he spent on horses and weapons in preparation for jihad for the (۱۷۵۷) م (۱۷۵۷). تخریج: اِساده صحیح، ح: (۲۹۰٤) م

وَسَلْمَانُ بْنُ رَبِيعَةً، وَأَنَا أُهِلُ بِهِمَا، فَقَالًا: لَهَذَا أَضَلُ مِنْ بَعِيرِ أَهْلِهِ. فَكَأَنَّمَا حُمِلَ عَلَىَّ بِكُلِمَتِهِمَا جَبَلٌ، فَقَدِمْتُ عَلَى عُمَرَ، فَأَخْبَرْتُهُ، فَأَقْبُلَ عَلَيْهِمَا فَلَامَهُمَا، وَأَقْبَلَ عَلَى، فَقَالَ هُدِيتَ لِسُنَّةِ النَّبِيِّ ﷺ، هُدِيتَ لِسُنَّةِ نَبيُّكَ ﷺ [راجع: ٨٣] قَالَ عَبْدَةُ: قَالَ أَبُو وَائِل :كَثِيرًا مَا ذَهَبْتُ أَنَا وَمَسْرُوقٌ إِلَى الصَّبَىٰ نَسْأَلُهُ عَنْهُ.

نخريج. إساده صحيح.

١٧٠- حَدَّثَنَا شُفْيَانُ عَنْ عَمْرُو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: ذُكِرَ لِعُمَرَ أَنَّ سَمُرَةَ _ وَقَالَ مُرَّةً: بَلَعَ عُمَرَ ﴿ مَا أَنَّ سَمُرَةً _ بَاعَ خَمْرًا، قَالَ: قَاتَلَ اللَّهُ سَمْرَةَ، إِنَّ رَسُولَ اللَّهِ يِينِ قَالَ: «لَغَنَ اللَّهُ الْيَهُودَ، خُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَلُوهَا فَيَاعُوهَا ".

تخريج: إساده صحيح، خ: (٢٢٢٣) م: (YACK).

١٧١ – حَدَّثُنَا سُفْيَانُ عَنْ عَمْرِو وَمَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْعَدْثَانِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ عَلَى قَالَ : كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِخَيْلٍ، وَلَا رِكَابٍ، فَكَانَتْ لِرَسُولِ اللَّهِ يَظِينَ خَالِصَةً، وَكَانَ يُنْفِقُ عَلَى أَهْلِهِ مِنْهَا نَفْفَةَ سَنَتِهِ وَقَالَ مَرَّةً: قُوتَ سَنَتِهِ _ وَمَا بَقِيَ جَعَلَهُ فِي الْكُرَاعِ وَالسَّلَاحِ عُدَّةً فِي سَبِيلِ اللَّهِ عَزَّ وَحَلَّ.

sake of Allah, may He be glorified and exalted.

Comments: [Its isnad is saheeh, al-Bukhari (2904) and Muslim (1757)]

172. It was narrated that Malik bin Aws said: I heard 'Umar say to 'Abdur-Rahman bin 'Awf, Talhah, az-Zubair and Sa'd: We adjure you by Allah, by Whom heaven and earth are sustained, did you know that the Messenger of Allah said: "Our (Prophets') property is not to be inherited and whatever we leave behind is charity." They said: By Allah, yes.

Comments: [Its isnad is salrech]

173. It was narrated from 'Umar bin al-Khattab & that the Messenger of Allah & said: "The child belongs to the (husband or master of the) woman."

Comments: [Saheeh lighairihi]

174. It was narrated that Ya'la bin Umayyah said: I said to 'Umar bin al-Khattab &: "And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salah (the prayer) if you fear that the disbelievers may put you in trial (attack you)" [an-Nisa' 4:101]. But now the people are safe. He said: I wondered the same thing as you are wondering, and I asked the Messenger of Allah & about that. He said: "It is a charity that Allah has bestowed upon you, so accept His charity."

1۷۲ - حَدَّثَنَا سُفْيَنُ عَنْ عَمْرِو، عَنِ الزُّهْرِيِّ، عَنْ مَالِك بْنِ أَوْسٍ قَالَ: سَمِعْتُ عُمَرَ هُ يَقُولُ بَعْنِ الرَّحْمَنِ بْنِ عَوْفٍ وَطَلْحَة وَالزُّبَيْرِ وَسَعْدِ: لَمَنْ يُحْمَرُ بِاللَّهِ اللَّذِي تَقُومُ السَّمَاءُ وَالأَرْضُ بِهِ، أَعْمَمُ أَنَّ رَسُولَ اللَّهِ بِيِئْةٍ قَالَ: "إِنَّا لَا نُورَثُ، أَعْمَمُ أَنْ كُنْ رَسُولَ اللَّهِ بِئِئْةٍ قَالَ: "إِنَّا لَا نُورَثُ، مَا تَرَكْنَ صَدَقَةٌ " قَالُوا: اللَّهُمَّ نَعْمَ. [انظر: مَا تَرَكْنَ صَدَقَةٌ " قَالُوا: اللَّهُمَّ نَعْمَ. [انظر: ۱۲۳۳, ۲۳۹، ۲۶۹، ۲۲۵، ۱۳۹۱، ۱۳۹۱، ۱۶۰۹.

· col, AOFI, IAVI, YAVI]

تخريج: إسناده صحيح كسابقه.

١٧٣ حدَّثَنَا شَفْيَانُ عَنِ ابْنِ أَبِي يَزِيدَ، عَنْ
 أَبِيه، عَنْ عُمَرَ بْنِ الْخَطَّابِ ﴿
 الله ﷺ قَالَ: "الْوَلَدُ لِلْفِرَاشِ».

تخريج: حديث صحيح لغيره، أبو يريد المكي والد عبيدالله لم يرو عنه غير ابنه عبيدالله، وذكره ابن حبان في االثنات.

178 - خَدَّثُنَا النُ إِدْرِيسَ: أَخْبَرَنَا البُنُ جُرَيْحٍ عَنِ
سُ أَمِي عَمَّارٍ، عَنْ عَبْدِ اللَّهِ بُنِ بَائِيهِ، عَنْ يَغْلَى
ابْنِ أُمَّيَّة قَالَ: سَأَلْتُ عُمَرَ نُنَ الْخَطَّابِ هِ،
قُلْتُ: ﴿ لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ
الصَلاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِيْنَ كَفُرُوا مِنَ
(النساء ١٠١) وَقَدْ آمَنَ اللَّهُ النَّامِنَ؟! فَقَالَ لِي
غَمَرُ: عَجِيْتُ مِمَّا عَجِيْتَ مِنْهُ، فَسَأَلْتُ رَسُولَ
لله ﷺ عَنْ ذَلِكَ، فَقَالَ: "صَدَقَةٌ نَصَدَّقَ اللَّهُ بِهَا
عليْكُمْ، فَاقْبَلُوا صَدَقَتُهُ. [انظر: ٢٤٤، ٢٤٥]

Comments: [Its isnad is saheeh, Muslim (686)]

175. It was narrated from Qais bin Marwan that he came to 'Umar and said: I have come from Koofah. O Ameer al-Mu'mineen, and I left behind in it a man who dictates the Mushaf from memory. 'Umar got exceedingly angry and said: Who is he, woe to you? He said: 'Abdullah bin Mas'ood. 'Umar began to calm down, and went back to normal, then he said: Woe to you, I do not know of anyone who is more qualified to do that than him, and I will tell you about that. The Messenger of Allah 💥 used to stay up at night with Abu Bakr talking discussing some affairs of the Muslims. He stayed up talking with him one night, and I was with him. The Messenger of Allah a went out, and we went out with him, and we saw a man standing and praying in the mosque. The Messenger of Allah 麗 listened to his recitation, and as soon as we recognised him the Messenger of Allah as said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd." Then the same man sat and offered supplication (du'a') and the Messenger of Allah 🕿 started saying to him: "Ask, you will be given; ask, you will be given." 'Umar said: By Allah, I shall go to him tomorrow and tell him the

تخريج: إسناده صحيح، م: (٦٨٦).

١٧٥– حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ إِيْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: جَاءَ رَجُلٌ إِلَى عُمَرَ عَلَى وَهُوَ بِعَرَفَةً _ قَالَ أَبُو مُعَاوِيَّةً : وَحَدَّثَنَا الْأَغْمَشُ عَنْ خَيْنَمَةً، عَنْ قَيْس بْن مَرْوَانَ: أَنَّهُ أَتِّي عُمَرَ ﴿ وَهَالَ: جِئْتُ يَا أَمِيرَ الْمُؤْمِنِينَ مِنَ الْكُوفَةِ، وَتَرَكُّتُ بِهَا رَجُلًا يُمْلِي الْمَصَاحِفَ عَنْ ظَهْرِ قَلْبُهِ، فَغَضِبَ وَانْتَفَخَ حَتَّى كَادَ يَمْلَأُ (٢٦/١) مَا بَيْنَ شُعْبَتَى الرَّحْلِ، فَقَالَ: وَمَنْ هُوَ وَيُحَكَّ؟ قَالَ: عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، فَمَا زَالَ يُطْفَأُ وَيُسَرَّى عَنْهُ الْغَضَتُ، حَتَّى عَادَ إِلَى حَالِهِ الَّتِي كَانَ عَلَيْهَا. ثُمَّ قَالَ: وَيْحَكَ. وَاللَّهِ مَا أَعْلَمُهُ بَقِيَ مِنَ النَّاسِ أَحَدُّ هُوَ أَحَقُّ بِذَلِكَ مِنْهُ، وَسَأَحَذَّتُكَ عَنْ ذَلِكَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَزَالُ بَسْمُرُ عِنْدَ أَبِي بَكُر هِ اللَّيْلَةَ كَذَاكَ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ، وَإِنَّهُ سَمَرٌ عِنْدَهُ ذَاتَ لَيْلَةٍ، وَأَنَا مَعَهُ، فَخَرَجَ رَسُولُ اللَّهِ ﷺ، وَخَوَجْنَا مَعَهُ، فَإِذَا رَجُلُ قَائِمٌ يُصَلِّى فِي الْمَسْجِدِ، فَقَامَ رَسُولُ اللَّهِ ﷺ يَسْتَمِعُ قِرَاءَتُهُ، فَلَمَّا كِذْنَا أَنْ نَعْرِفَهُ، قَالَ رَسُولُ اللَّه عِلَيْ: "مَنْ سَرَّهُ أَنْ يَقْرَأَ الْقُرْآنَ رَطْبًا كَمَا أَنْزِلَ، فَلْيَقْرَأُهُ عَلَى قِرَاءَةِ ابْنِ أُمَّ عَبْيِهِ. قَالَ: ثُمَّ جَلَسَ الرَّجُلُ يَدْعُو، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَقُولُ لَهُ: «سَلْ تُعْطَهُ، سَلْ تُعْطَهُ» قَالَ عُمْرُ هِ: قُلْتُ: وَاللَّهِ لَأَغْدُونَ إِلَيْهِ فَلَأَبَشُرَنَّهُ، قَالَ: فَغَدَوْتُ إِلَيْهِ لِأُبَشِّرَهُ فَوَجَدْتُ أَبَا بَكُر قَدْ glad tidings. I went to him the next morning to tell him the glad tidings, and I found that Abu Bakr had beaten me to it and given him the glad tidings. By Allah, I never competed with him to do good but he beat me to it.

Comments: [Two saheeh isnads]

176. It was narrated that 'Abis bin Rabee'ah said: I saw 'Umar kissing the Black Stone and saying: I am kissing you and I know that you are just a stone; if I had not seen the Messenger of Allah se kissing you, I would not have kissed you.

Comments: [Its isnad is saleeh, al-Bukhari (1597) and Muslim (1270)]

177. It was narrated that Jabir bin Samurah said: 'Umar addressed the people in al-Jabiyah, and said: The Messenger of Allah as stood as I am standing and said: "Treat my Companions kindly, then those who come after them, then those who come after them. Then there will come people who will swear oaths before being asked to swear and will give testimony before being asked to give testimony. Whoever among you would like to attain the best place in Paradise, let him adhere to the jama'ah (the main body of Muslims), for the Shaitan is with one and he is further away from two. No man should be alone with a woman because the Shaitan will be the third one present. سَبَقَنِي إِلَيْهِ فَبَشَّرَهُ، وَلَا وَاللَّهِ مَا سَابَقْتُهُ إِلَى خَيْرٍ قَطُ إِلَّا سَبَقَنِي إِلَيْهِ. [انظر: ١٧٨، ٢٢٨، ٢٦٥، ٢٦٧]

تخريج: إسناداه صحيحان.

تخریج: إسناده صحیح، خ: (۱۵۹۷) م: (۱۲۷۰)

100- حَدَّفُنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ بَنِ عَمْدُرِ، عَنْ جَابِرٍ بْنِ سَمُرَةَ قَالَ: خَطَبَ عُمْرُ اللّهِ يَعْتُهُ النّاسَ بِالْجَابِيةِ، فَقَالَ: إِنَّ رَسُولَ اللّهِ يَعْتُهُ النّاسَ بِالْجَابِيةِ، فَقَالَ: إِنَّ رَسُولَ اللّهِ يَعْتُهُ أَمْ عَنِي مِثْلِ مَقَامِي مَذَا، فَقَالَ: الْحَسِنُوا إِلَى أَصْحَابِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الّذِينَ يَلُونَهُمْ، ثُمَّ الّذِينَ النّبِينِ قَبْلَ أَنْ يُسْتَحْلَفَ عَلَيْهَا، وَيَشْهَدُ عَلَى النّبِينَ قَبْلَ أَنْ يُسْتَحْلَفَ عَلَيْهَا، وَيَشْهَدُ عَلَى النّبِيطَ أَنْ يُسْتَحْلَفَ عَلَيْهَا، وَيَشْهَدُ عَلَى الْمُعَلَقَ اللّهُمُ اللّهُ يَعْلَوْنَ رَجُلٌ بِالْمَرَأَةِ، فَلُونً مُوسَلُهُ حَسَنَتُهُ أَنْ اللّهُمُا لَكُمْ شَرُوهُ حَسَنَتُهُ اللّهُ مَنْ اللّهُ مُنْ اللّهُ اللللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ

Whoever feels pleased when he does a good deed and feels bad when he does an evil deed is a believer."

Comments: [A saheeh hadeeth]

178. It was narrated that 'Umar said: The Messenger of Allah ﷺ used to stay up at night talking with Abu Bakr ﷺ, discussing some affairs of the Muslims, and I was with him.

Comments: [Its isnad is saheeh]

179. It was narrated that Ma'dan bin Abi Talhah said: 'Umar said: I never asked the Messenger of Allah & about anything more than I asked him about kalalah, until he poked me in the chest with his finger and said: "Is not ayatus-saif (the verse of summer, i.e., it was revealed in summer), which appears at the end of Sooratan-Nisa', sufficient for you?"

Comments: [Its isnad is saheeh, Muslim (567)]

180. It was narrated from 'Umar that the Prophet said "The deceased is tormented in his grave because of the wailing over him."

Comments: [Its isnad is saheeh, al-Bukhari (1292) and Muslim (927)]

181. It was narrated that 'Abdullah, the freed slave of Asma' bint Abi Bakr, said: Asma'

تخريج: حديث صحيح، رجاله ثنات غير أنه اختلف فيه على عدالملك بن عمير، لكثرة اختلاف الثقات عنه في الإسناد.

١٧٨ - حَدَّثَنَا أَبُو مُعَارِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةً، عَنْ عُمْرَ عَلَى قَالَ: كَانَ رَسُولُ اللَّهِ يَعْمَ يَسْمُرُ عِنْدَ أَبِي بَكْرِ اللَّيْمَةَ كَانَ رَسُولُ اللَّهِ يَعْمَ مِنْ أَمْرِ الْمُسْلِعِينَ، وَأَنَا كَذَلِكَ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِعِينَ، وَأَنَا مَعْهُ. [راجع: ١٧٥]

تخريج: إسناده صحيح.

1٧٩ حَدِّقُنَا إِسْمَاعِيلُ عَنْ سَعِيدِ بْيِ أَبِي عَرُوبَةً، عَنْ قَتَادَةً، عَنْ سَالِم بْنِ أَبِي الْجَعْدِ، عَرْ مَعْدَانَ بْنِ أَبِي طَلْحَةً قَالَ قَالَ عُمْرُ عَشْ مَعْدُ مَا سَأَلْتُ رَسُولَ اللَّهِ وَ عَنْ عَنْ شَيْءٍ أَكْثَرَ مِمَّا سَأَلْتُهُ عَنِ الْكَلَالَةِ، حَتَّى طَعَنَ بِإِصْبَعِهِ فِي صَدْرِي، وَقَالَ: «تَكُفِيكَ آيَةُ الصَّبْفِ الَّتِي فِي صَدْرِي، وَقَالَ: «تَكُفِيكَ آيَةُ الصَّبْفِ الَّتِي فِي الْجَرِ سُورَةِ النساءِ». [راجع: ٨٩]

- حَلَّتُنَا يَحْمَى: حَدَّثَنَا شُعْنَةُ: حَدَّثَنَا شُعْنَةُ: حَدَّثَنَا قَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، عَنِ ابْنِ عُمَرَ،
 عَنْ عُمَرَ عَنِ النَّبِي بِعِيدٍ قَالَ: "الْمَيِّتُ يُعَذَّبُ

تخريج: إسناده صحيح، م: (٥٦٧).

فِي قَبْرِهِ بِالنَّيَاحَةِ عَلَيْهِ». [انظر: ٢٤٧،

٨٤٢، ٤٢٢. ٤٩٢. ٤٥٣. ٢٢٣]

تخریج: إسناده صحیح، خ: (۱۲۹۲)م: (۹۲۷). ۱۸۱- حَدَّثَنَا يَحْنَى عَنْ عَبْدِ الْمَبْلِكِ: حَدَّثَنَا عَبْدُ اللَّهِ مَوْلَى أَسْمَاءَ قَالَ: أَرْسَلَتْنِي أَسْمَاءُ sent me to 'Abdullah bin 'Umar, and she said: I have heard that you regard three things as haran: borders on garments, saddle cloths made of bright red cloth, and fasting the whole of Rajab. 'Abdullah said to me: As for what you have mentioned about Rajab, what about one who fasts continually? As for what you said about borders on garments, I heard 'Umar bin al-Khattab say: I heard the Messenger of Allah say: 'Whoever wears silk in this world will not wear it in the Hereafter.''

Comments: [Its isnad is saheeh, Muslim (2069)]

182. It was narrated that Anas said: We were with 'Umar between Makkah and Madinah, and we looked for the new crescent moon. I was sharp sighted and I saw it, and I started saying to 'Umar: Don't you see it? He said: I will see it when I am lying in my bed. Then he started telling us about the people of Badr. He said: the Messenger of Allah 🕾 was showing us the places where they would fall (in battle), saying: "This is where So and so will fall in battle tomorrow, if Allah wills; this is where So and so will fall in battle tomorrow, if Allah wills." And they started to fall in those places. I said: By the One Who sent you with the truth, they did not miss those places; they fell in those places. Then he ordered that they be thrown into a well, and he went to them and

إِلَى ابْنِ عُمْرَ: أَنَّهُ بَلَغَهَا أَنَكَ تُحَرِّمُ أَشْيَاءَ ثَلَائَةً: الْعَلَمَ فِي التَّوْبِ، وَمِيثَرَةَ الْأَرْجُوَانِ، وَمِيثَرَةَ الْأَرْجُوانِ، وَمَثَرَةً الْأَرْجُوانِ، وَمَقَالَ: أَمَّا مَا ذَكَرْتَ مِنْ صوم رَحْبٍ، فَكَيْفَ بِمَنْ يَصُومُ الْأَبَدَ؟ وَأَمَّا مَا ذَكَرْتَ مِنَ الْعَلْمِ فِي التَّوْبِ، فَإِنِّي سَمِغْتُ مَا فَي سَمِغْتُ عُمْرِ هِي التَّوْبِ، فَإِنِي سَمِغْتُ عُمْرِ هِي النَّوْبِ، فَإِنِي اللَّهِ بِيلِي عُمْرَ هِي النَّوْبُ، فَإِنِي اللَّهِ بِيلِي يَتُولُ: "مَنْ لَبِسَ الْحَرِيرَ فِي النَّلْيَا لَمْ يَلْسَمُهُ يَتُسْهُ فِي الْأَنْبَا لَمْ يَلْسَمُهُ فِي الْأَنْبَا لَمْ يَلْسَمُ فِي الْأَنْبَا لَمْ يَلْسَمُ فِي الْمُرْدِيرَ فِي اللَّذُنِيَا لَمْ يَلْسَمُهُ فِي النَّذِيرَةِ فِي النَّذِيرَةِ فِي النَّوْدِيرَ فِي النَّرُجُورَةِ".

تخريج: إسناده صحيح، م: (٢٠٦٩).

١٨٢- حدَّثَنَا يَحْتَى بْنُ سَعِيدٍ، أَنَا سَأَلْتُهُ: خَدَّتَنَا سُلَيْمَانُ مُنُ الْمُعِيرَةِ: خَلَّتُنَا ثَابِتٌ عَنَّ أَنْسَ ﴿ قَالَ: كُنَّا مَعَ عُمَرَ ﴿ لِلَّهِ نَيْنَ مَكَّةً وَالْمَدِينَةِ، فَتَرَاءَيْنَا الْهِلَالَ، وَكُنْتُ حَدِيدَ الْبَصْرِ فَرِأَيْتُهُ، فَجَعَلْتُ أَقُونُ لِعُمَرَ ﴿ أَمَا تْرَاهُ؟ قَالَ: سَأَرَاهُ وَأَنَا مُسْتَلُقَ عَلَى فِرَاشِي. ئُمَّ أَخَذَ يُحَذِّثُنَا عَنْ أَهْلِ بَدْرٍ، قَالَ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيُرينًا مَضارِعَهُمْ بِالْأَمْسِ، يَقُولُ. ﴿ هَٰدَا مَصْرَعُ فُلَانِ عَدًا ۚ إِنْ شَاءَ اللَّهُ تَغالَى، وَهَذَ مَصْرَعُ فَلَانِ غَدًا، إِنْ شَاءَ اللَّهُ تعالى " قَالَ: فَجَعَلُوا يُضْرَعُونَ عَلَيْهَا ، قَالَ: فْدَّتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَخْطَئُوا تِيك، كَانُوا يُصْرَعُونَ عَلَيْهَا، ثُمَّ أَمَرَ بِهِمْ فَطُرحُوا مِي بِشْرٍ، فَانْطَلَقَ إِلَيْهِمْ، فَقَالَ: "يَا فُلَانُ، يَا فَلَانُ، هِلْ (٧٧/١) وَجَدْتُمْ مَا وَعَدَكُمُ اللَّهُ خَقًا، فَإِنِّي وَجَدْتُ مَا وَعَدَنِي اللَّهُ حَقًّا» قَالَ

said: "O So and so, O So and so, did you find what Allah promised you to be true? For I found what Allah promised me to be true." 'Umar said: O Messenger of Allah, are you speaking to people who are now dead? He said: "You do not hear what I am saying any better than they do, but they cannot answer."

عُمَرُ: يَا رَسُولَ اللَّهِ، أَتُكَلِّمُ قَوْمًا قَدْ جَيَّفُوا؟ قَالَ: "مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ، وَلَكِنْ لَا يَسْتَطِيعُونَ أَنْ يُجِيبُوا».

تخريج: إسناده صحيح، م: (٢٨٧٣).

Comments: [Its isnad is saheeh, Muslim (2873)]

183. 'Amr bin Shu'aib narrated, from his father, that his grandfather said: When 'Amr came back, Banu Ma'mar came to him and they referred their dispute with him concerning the wala' of their sister to 'Umar. 'Umar & said, I will judge between you according to what I heard from the Messenger of Allah . I heard him say: "What the son or father acquires goes to his agnates, no matter who they are." So he ruled in our favour.

Comments: [Its isnad is hasan]

184. It was narrated that Yahya bin Ya'mar and Humaid bin 'Abdur-Rahman al-Himyari said: We met 'Abdullah bin 'Umar and discussed the divine decree (alqadar) and what others said concerning it. He said: When you go back to them, say: Ibn 'Umar has nothing to do with you and you have nothing to do with him - three times. Then he said: 'Umar bin al-Khattab & told me that whilst they were sitting with the Prophet &, a man came to him walking, with a handsome face

1۸۳ حَدْثَنَا يَخْنَى: حَدَّثَنَا حُسَيْنَ الْمُعَلِّمُ: حَدَّثَنَا عَمْرُو بْنُ شُعْنِبِ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: فَلَمَّا رَجَعَ عَمْرٌو جَاءَ بَثُو مَعْمَرِ بْنِ حَبِيبِ يُخَاصِمُونَهُ فِي وَلَاءِ أُخْتِهِمُ إِلَى عُمَرَ ابْنِ الْخَطَّابِ عَلَى، فَقَالَ: أَقْضِي بَيْنَكُمْ بِمَا سَمِعْتُ رَسُولَ اللَّهِ يَظِيْ يَقُولُ: "مَا أَخْرَزَ المَا أَخْرَزَ المَا أَخْرَزَ المَا أَخْرَزَ المَا أَخْرَزَ المَا أَخْرَزَ لَنَا بِهِ.
الْوَلَدُ أَوِ الْوَالِدُ، فَهُوَ لِعَصَبَيْهِ مَنْ كَانَا الْقَصَى لَنَا بِهِ.

تخريج: إسناده حسن.

144- قَرَأْتُ عَلَى يَعْمَى بَنِ سَعِيدٍ عَنْ عُثْمَانَ بَنِ عَنِثِ قَالَ: حَدَّنِي عَبُدُ اللَّهِ بُنُ بُرَيْدَةَ عَنْ يَحْمَى ابْنِ يَعْمَرَ قَالَ: عَنْ يَحْمَى ابْنِ يَعْمَرَ وَحُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمْيَرِيِّ قَالَا: لَقِينًا عَبْدَ اللَّهِ بْنَ عُمَرَ، فَذَكَرْنَا الْقَدَرَ، وَاللَّهِ بْنَ عُمَرَ، فَذَكَرْنَا الْقَدَرَ، وَمَا يَقُولُونَ فِيهِ، فَقَالَ: إِذَا رَجَعْشُمْ إِلَيْهِمْ، فَقَالَ: إِذَا رَجَعْشُمْ إِلَيْهِمْ، فَقُلُوا: إِذَا رَجَعْشُمْ إِلَيْهِمْ، فَقُلُوا: إِذَا رَجَعْشُمْ إِلَيْهِمْ، فَقُلُونَ إِذَا رَجَعْشُمْ إِلَيْهِمْ، فَقُلُونَ إِنَّ ابْنَ عُمَرَ مِنْكُمْ بَرِيءٌ، وَأَنْشُمْ مِنْهُ بُونَهُ لِللَّهِ بَنَانٍ عَمْرُ بْنُ الْخَطْرِ عَلَيْهِ بَيْنُهُ مَنْ بَنَاضٍ، خَسَنُ الشَعْرِ، عَلَيْهِ يَيَابُ بَيَاضٍ، فَنَظَرَ الْوَجْهِ، حَسَنُ الشَعْرِ، عَلَيْهِ يَيَابُ بَيَاضٍ، فَنَظَرَ

and hair, wearing white clothes. The people looked at one another (as if to say): We do not know this man and he does not look like a traveller. Then he said: O Messenger of Allah, shall I come to you? He said: "Yes." So he came and put his knees against his knees and his hands on his thighs and said: What is Islam? He said "To testify that there is no god but Allah and that Muhammad is the Messenger of Allah, to establish regular prayer, to give zakah, to fast Ramadan and to go on pilgrimage to the House." He said: What is faith (eeman)? He said: "To believe in Allah, His angels, Paradise and Hell, resurrection after death and the divine decree, all of it." He said: What is ilisan? He said: "To strive for the sake of Allah as if you see Him, and even though you do not see Him, He sees you." He said: When will the Hour come? He said: "The one who is asked about it does not know more than the one who is asking." He said: What are its portents? He said: "When the destitute, barefoot, naked shepherds compete in constructing lofty buildings, and the slave women give birth to their masters." Then he said: "Call the man to me." They looked for him but they saw no trace of him. Two or three days passed, then he said: "O Ibn al-Khattab, do you know who that was who asked about such and such?" He said: Allah and His Messenger know best. He said: "That was libreel who came to teach you your religion." A man from Juhainah or Muzainah

الْقَوْمُ بَنْضُهُمْ إِلَى بَعْض: مَا نَعْرِفُ هَذَا، وَمَا هَذَا بِضَاحِبِ سَفَرٍ. أَثُمَّ قَالَ: يَا رَسُولَ اللهِ، آتِيكَ؟ قَالَ: «نَعَمْ ا فَجَاءَ فَوَضَعَ رُكْبَتَيْهِ عِنْدَ رُكْبَتَيْهِ، وَيَدَيْهِ عَلَى فَخِذَيْهِ، فَقَالَ: مَا الْإِسْلَامُ؟ قَالَ: الشَّهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمُ الصَّلَاةَ، وَتُؤْتِي الزَّكَاةَ، وَتَصُومُ رَمَضَانَ، وَتَخُجُّ الْبَيْتَ، قَالَ: فَمَا الْإِيمَانُ؟ قَالَ: ﴿ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ، وَالْجَنَّةِ وَالنَّارِ ، وَالْنَعْثِ بَعْدَ الْمَوْتِ ، وَالْقَدَرِ كُلُّهِ ». قَالَ : فَمَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْمَلَ لِلَّهِ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ نَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ * قَالَ: فَمَنَّى السَّاعَةُ؟ قَالَ: "مَا الْمَسْتُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ" قَالَ: فَمَا أَشْرَاطُهَا؟ قَانَ: «إِذَا الْعُرَاةُ الْحُفَاةُ الْعَالَةُ رَعَاءُ الشَّاءِ تَطَاوَلُوا فِي الْبُنْيَانِ، وَوَلَدَتِ الْإِمَاءُ أَرْبَابَهُنَّ» قَالَ: ثُمَّ قَالَ: "عَلَىَّ الرَّجُلَ» مَطَلَبُوهُ فَلَمُ بَرَوْا شَيْئًا، فَمَكَثَ يَوْمَيْنِ أَوْ ثَلَائَةً، ثُمَّ قَالَ: ﴿يَا ابْنَ الْخَطَّابِ، أَتَدُرى مَن السَّائِلُ عَنْ كَدَّا وَكَذَا؟ " قَالَ: اللَّهُ وَرَشُولُهُ أَعْلَمُ، قَالَ: «ذَاكَ جَبْرِيلُ جَاءَكُمْ يُعَلِّمُكُمْ وِينَكُمْ*. قَالَ: وَسَأَلُهُ رَجُلٌ مِنْ حُهَيْنَةً أَوْ مِنْ مُزَيْنَةً، فَقَالَ: يَا رَسُولَ اللَّهِ، فِيمَ عْمَلُ. أَفِي شَيْءٍ قَدْ خَلَا أَوْ مَضَى، أَوْ فِي شَيْرِ عُنْتَأَنْفُ الْآنَ؟ قَالَ: ﴿فِي شَيْرِهِ قَدْ خَلا، أَوْ مَضَى * فَقَالَ رَجُلٌ . أَوْ بَعْضُ الْقَوْم: يَا رَسُولَ اللَّهِ، فِيمَ نَعْمَلُ؟ قَالَ: "أَهْلُ ٱلْجَنَّةِ يُيَسَّرُونَ لِعَمَلِ أَهْلِ الْجَنَّةِ، وَأَهْلُ النَّارِ يُيَسَّرُونَ لِعَمَلِ أَهْلِ النَّارِ * قَالَ . يَحْيَى قَالَ: هُوَ هَكَذَا. [الظر: ۱۹۱، ۱۲۷، ۱۲۸] asked him: O Messenger of Allah, what are we striving for? Is it something that is already decided or is it something that is evolving right now? He said: "For some- thing that is already decided." The man or one of the people said: O Messenger of Allah, then why should we strive? He said: "The people of Paradise will be enabled to do the deeds of the people of Hell will be enabled to do the deeds of the people of the people of Hell." Yahya said: And that is how it is.

Comments: [Its isnad is saheeh, Muslim (8)]

185. Abul-Hakam said: I asked Ibn 'Abbas about nabeedh made in earthenware jars. He said: The Messenger of Allah 🙇 forbade nabeedh made in earthenware jars or gourds, and he said: Whoever would like to regard as haram that which Allah, may He be exalted, and His Messenger forbade, let him regard nabeedh as haram. He said: and I asked Ibn az-Zubair and he said: The Messenger of Allah 🐲 forbade gourds and earthenware jars. He said: I asked Ibn 'Umar and he narrated from 'Umar that the Prophet 🕸 forbade gourds and varnished jars. My brother narrated to me from Abu Sa'eed that the Messenger of Allah & forbade earthenware jars, gourds, varnished jars, unripe dates, and dried dates.

Comments: [Its isnad is saheeh]

186. It was narrated from Ma'dan bin Abi Talhah that 'Umar bin al-Khattab & delivered

تخریج: اساده صحیح، م: (۸).

المَّنْ تُعَيْلُ اللَّهِ عَنْ شُعْبَةً: حَدَّتَنِي سَلَمَةُ المِنْ تُعَيْلُ قَالَ: سَمِعْتُ أَنَا الْحَكَمِ قَالَ: سَأَلْتُ الْنُ تُعَيْلُ قَالَ: سَمِعْتُ أَنَا الْحَكَمِ قَالَ: سَأَلْتُ اللَّهِ يَشَلَقَةٌ عَنْ نَبِيدِ الْحَرِّ وَاللَّبَّاءِ، وَقَالَ: مَنْ سَرَّهُ أَنْ يُحَرِّمُ مَا حَرَّمَ اللَّهُ تَعَالَى وَرَسُولُهُ، سَرَّهُ أَنْ يُحَرِّمُ مَا حَرَّمَ اللَّهُ تَعَالَى وَرَسُولُهُ، فَلَكَمَرِّمِ النِّبِيدَ. قَالَ: وَسَأَلْتُ ابْنَ النَّبَاءِ وَالْبُرْدِ، فَقَالَ: نَهَى رَسُولُ اللَّهِ يَنْ عَمَرَ اللَّهُ عَلَى اللَّبَاءِ وَالْمُرَقِّةِ وَالْمُرَقِّةِ. قَالَ: وَسَأَلْتُ ابْنَ عَمَرَ مَعْدَ فَعَدَ اللَّهِ اللَّهِ عَلَى اللَّبَاءِ وَالْمُرَقِّةِ. وَالْمُرَقِّةِ. قَالَ: وَسَأَلْتُ عَنْ عُمَرَ مَعْد. قَالَ: وَسَأَلْتُ عَنْ عُمَرَ مَعْد. قَالَ: وَسَأَلْتُ اللَّهِ عَنْ عُمَرَ مَعْد. قَالَ: وَسَأَلْتُ عَنْ عُمَرَ مَعْد. قَالَ: وَسَأَلْتُ عَنْ عُمَر مَعْد. قَالَ: وَسَأَلْتُ اللَّهِ عَنْ عُمَر مَعْد. قَالَ: وَسَأَلْتُ اللَّهِ عَنْ عُمَر مَعْد. قَالْهُ وَلَدُنْ عَنْ عُمَر مَعْد. قَالَ: وَسَأَلْتُ اللَّهُ عَنْ عُمَر عَمْد. قَالَ: وَسَأَلْتُ اللَّهِ عَنْ أَبِي سَعِيدٍ أَنَّ وَالْمُزَفِّةِ. وَالْمُرْفَقِ وَاللَّهُ عَلَى اللَّهِ عَنْ الْجَرْ وَالدُّنَاءِ، وَالْمُزَفِّةِ وَالْمُرْفَقِ وَالْمُرْفَقِ وَالْمُرْفَقِ وَالْمُولِ اللَّهِ عَنْ الْجَرْ وَالدُّنَاءِ، وَالْمُزَفِّةِ وَالْمُولُولُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى الْمَرْفَقِ وَالْمُؤَمِّةِ وَالْمُؤَمِّةِ وَالْمُورُ الْمُؤْمِلُ وَاللَّهُ الْمَالِهُ وَاللَّهُ وَالْمُولُولُ اللَّهِ الْمَاء وَالْمُؤَمِّةِ وَالْمُؤَمِّةِ وَالْمُولُولُ اللَّهِ الْمَالَةُ وَالْمَالِهُ الْمَاء وَالْمُولُولُ اللَّهِ الْمَاء وَالْمُولُ اللَّهِ الْمُؤْمُولُ اللَّهِ الْمَاء وَالْمُؤْمُولُ وَاللْمُؤْمُولُ الْمُؤْمُولُ اللَّهِ الْمُؤْمُولُ الْمُؤْمُولُ الْمُؤْمُ وَاللَّهُ الْمُؤْمُولُ الْمُؤْمُولُ اللَّهُ الْمُؤْمُولُ الْمُؤْمُ الْمُؤْمُولُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهِ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُ

تخريج: إساده صحيح، وحديث أي سعيد (هو الخدري) إسناده صحيح.

١٨٦ حَدَثَنَا بَحْنَى بْنُ سَعِيدٍ، أَنَا سَأَلْتُهُ حَدَّنَا هِنَامٌ: حَدَّثَنَا قَنَادَةُ عَنْ سَالِم بْنِ أَبِي الْجَعْدِ، عَنْ

a khutbah one Friday, and he mentioned the Prophet of Allah 鑑 and Abu Bakr &. He said: I dreamt that a rooster pecked me twice, and I can only interpret it as meaning that my death is near, and there are people who are telling me I should appoint someone to be my successor, but Allah will not cause His religion and the caliphate, with which He sent His Prophet se, to be lost. If death comes to me soon, then the caliphate is to be decided by these six men with whom the Messenger of Allah sa was pleased when he died. Whichever of them you swear allegiance to, then listen to him and obey. I know that some people will object to this matter. I have fought them with my own hands in the defence of Islam. If they do that, then they are the enemies of Allah and misguided kafirs. I am not leaving behind anything more important to me than kalalalı. The Messenger of Allah 🖄 never emphasised any issue to me since I accompanied him more than the issue of kalalah. and I did not ask him about anything more than I asked him about kalalah, until he poked me in the chest with his finger and said: "O 'Umar, is not *ayatus-saif* (the verse of summer, i.e., it was revealed in summer), which appears at the end of Soorat an-Nisa', sufficient for you?" If I live I will issue a decree that will be so clear that those who read the Qur'an and those who do not read

مَعْدَانَ ثَنْ أَبِي طَلْحَةً: أَنَّ عُمَرَ مَهُ خَطَبَ يَوْمَ خُمُعَةٍ، فَذَكَرَ نَبِيَّ اللَّهِ ﷺ، وَذَكَرَ أَبَّا بَكُو ﷺ، وقَالَ: إِنِّي فَدْ رَأَيْتُ كَأَنَّ دِيكًا قَدْ نَقَرَنِي نَقْرَنَين، وَلَا أَرَاهُ إِلَّا لِحُضُورِ أَجَلِي. وَإِنَّ أَقْوَامًا يَأْمُؤُونِي أَنْ أَشْتَخْلِفَ، وَإِنَّ اللَّهَ لَمْ يَكُنَّ لِيُضِيعَ دِينَهُ، وَلَا جِلَافَتَهُ، وَالَّذِي بَعَثَ بِهِ نَبِيَّهُ ﷺ، فَإِنْ عَجِلَ بِي أَمْرٌ فَالْحِلافَةُ شُورَى بَيْنَ هَؤُلاءِ السُّنَّةِ الَّذِينَ ثُوُفِّيَ رَسُولُ للَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ، وَإِنِّي قَدْ عَلِمْتُ أَنَّ قَوْمًا سَيَطْعُنُونَ فِي هَذَا الْأَمْرِ أَنَا ضَرَبْتُهُمْ بِيَدِي هذهِ عَنِي الْإِسْلَامِ، فَإِنْ فَعَلُوا، فَأُولَئِكَ أَعْدَاءُ اللَّهِ الْكَفَرَةُ الضُّلَّالُ. وَإِنِّي لَا أَدَعُ بَعْدِي شَيْئًا أَهَمَّ إِلَيَّ مِ الْكُلالَةِ، وَمَا أَغْلَطَ لِي رَسُولُ اللَّهِ ﷺ في شَيْءٍ مُنْذُ صَاحَبْتُهُ مَا أَغْلَطَ لِي فِي الْكَلَالَةِ، وَمَا رَاحَعْنُهُ (٢٨/١) فِي شَيْءِ مَا رَاجَعْنُهُ فِي الْكَلَالَةِ، خَتِّي طَعْنَ بِإصْبَعِهِ فِي صَدْرِي، وَقَالَ: "يَا عُمْرُ، أَلَا تَكْفيكَ آيَةُ الصَّيْفِ الَّتِي فِي آخِر سُورَةِ النِّسَاءِ * * فَإِنْ أَعِشْ أَقْضِ فِيهَا قَصِيَّةً بَقْضِي بِهَا مَنْ يَقْرَأُ الْفَرْآنَ وَمَنْ لَا يَقْرَأُ الْقُرْآنَ. ثُمَّ قَالَ: اللَّهُمَّ إنِّي أَشْهِدُكَ عَلَى أُمَرَاءِ الْأَمْصَارِ، فَإِنَّمَا بَعَثُتُهُمْ لِنُعَلِّمُوا النَّاسَ دِينَهُمْ، وَسُنَّةَ نَبِيُّهُمْ، وَيَقْسِمُوا بِهِمْ فَنْهُمْ، وَيَعْدِلُوا عَلَيْهِمْ، وَيَرْفَعُوا إِلَى مَا أَشْكُلَ عَلَيْهِمْ مِنْ أَمْرِهِمْ. أَيُّهَا النَّاسُ، إِنَّكُمْ تَأْكُلُون شَجَرتَيْن لَا أُرَاهُمَا إِلَّا حَبِيَتَيْن، لَقَدُ رَأَيْتُ رْسُولَ للَّهِ ﷺ إِذَا وَجَدَ ريخَهُمَا مِنَ الرَّجُل فِي الْمَسْجِدِ أَمَرَ بِهِ، فَأَخِدَ بِيَدِهِ، فَأَخْرِجَ إِلَى الْبَقِيعِ، ومَنْ أَكْنَهُمَا فَلْيُمِتُّهُمَا طَبْخًا. [راجع: ٨٩] it will be able to make decisions concerning it. Then he said: O Allah, I call upon You to bear witness over the governors of the regions, for I only sent them to teach the people their religion and the Sunnah of their Prophet and to the divide the fai' among them and to be just to them and to refer to me concerning any difficult matter. O people, you eat two plants which I find to be nothing but repugnant. I remember the Messenger of Allah &, if he noticed their smell coming from a man in the mosque, he would issue orders that he taken by the hand and led out to al-Bagee'. Whoever must eat them, let him cook them to death."

Comments: [Its isnad is sahech, Muslim (567)]

187. It was narrated that labir bin 'Abdullah said: I heard 'Umar bin al-Khattab say to Talhah bin 'Ubaidullah: Why do I see you looking unkempt and dusty since the Messenger of Allah at died? Perhaps you were upset about your cousin becoming caliph? He said: Allah forbid! I am the most unlikely among you to feel like that. I heard the Messenger of Allah 🗺 say: "I know a word which, if a man says it when dying, his soul will find rest and provision when it comes out from his body and it will be light for him on the Day of Resurrection." I did not ask the Messenger of Allah and he did not tell me it. This is what has been تخريج: إسناده صحيح، م: (٥٦٧).

١٨٧ - حَدَّثَنَا عَبْدُ اللّهِ بْنُ نُمَيْرِ عَنْ مُحَالِدٍ، عَنْ عَامِرٍ، عَنْ حَايِرٍ بْنِ عَبْدِ اللّهِ فَالَ: سَمِعْتُ عُمَرَ ابْنِ الْحَمَّالِ اللّهِ فَالَ: سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ هَ يَبْدِ اللّهِ فَالَ: سَمِعْتُ عُمَرَ لِي اللّهِ فَالَ: سَمِعْتُ عُمَرَ اللّهِ يَلْقَالُ اللّهِ يَلِيعَةً إِمَارَةُ الْمِنِ اللّهِ يَلِيعَةً إِمَارَةُ الْمِن اللّهِ يَلِيعَةً إِمَارَةُ الْمِن اللّهِ يَلْعَمْدُ رُسُولَ اللّهِ يَلْعَمْدُ كُمْ أَنْ لاَ عُمْدَوْكُمْ أَنْ لاَ عَمْدُولُهَا دَحُلٌ عِنْدَ حَصْرَةِ الْمَوْلِ اللّهِ يَلْعَلَمُ الْمُولِ اللّهِ يَلْعَمْ أَنْ لاَ اللّهِ يَلْعَمْ أَنْ لاَ اللّهِ يَلْعَمْ أَنْ لاَ عَمْدُولُهَا دَحُلٌ عِنْدَ حَصْرَةِ الْمَوْلِ اللّهِ يَلْعَمْ أَنْ اللّهِ يَعْمَلُولُهَا وَحُلْ عِنْدَ حَصْرَةِ الْمَوْلِ اللّهِ يَلِيعَةً لَا يَقُولُهَا وَحُلْ عِنْدَ تَعْمُولُهُ عَنْ الْمَوْلِ اللّهِ يَعْلَمُ اللّهِ يَعْمَلُولُهَا وَحُلْ عِنْدَ اللّهِ عَلَيْهُ أَنْ اللّهِ اللّهِ يَعْمَلُ عَمْدُ وَحَدُ لَهُ وَكَا عِينَ تَعْمُولُهُ مَنْ اللّهِ اللّهِ يَعْمَلُولُهُا وَحُلْ اللّهِ اللّهِ يَعْمَلُولُهُ اللّهِ اللّهِ اللّهِ يَعْمَلُولُهُا وَحَدَ رُوحِهُ لَهَا رَوْحًا حِينَ تَعْمُرُ عُمْ اللّهِ يَعْمَلُولُهُ اللّهِ اللّهِ يَعْمَلُ أَمْ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الْمَعْدُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّ

upsetting me. 'Umar said: I know what it is. He said: To Allah be praise! What is it? He said: It is the word that he said to his uncle: La ilaha illallah. Talhah said: You are right.

الَّتِي قَالَهَا لِمُمِّهِ: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ طَلْمَةُ: صَدَفْتَ. [انظر: ٢٥٧، ١٣٨٤، ١٣٨٦]

تخريج: حديث صحيح بطرقه، وهذا إسناد صعيف لضعف مجالد.

Comments: [This hadeeth is saheeh bituruqilii and its isnad is da'eef because of the weakness of Mujalid]

188. It was narrated that Tariq bin Shihab said: A Jewish man came to 'Umar and said: O Ameer al-Mu'mineen, you read a verse in your Book which, if it had been revealed to us Jews, we would have taken that day as a festival. He said: Which verse is it? He said: The verse: "This day, I have perfected your religion for you, completed My Favour upon you" [al-Ma'idah 5:3]. 'Umar said: By Allah, I know the day on which this was revealed to the Messenger of Allah and the hour at which it was revealed to the Messenger of Allah &, on the afternoon of 'Arafah on a Friday.

Comments: [Its isnad is salieeh, al-Bukhari (45) and Muslim (3017)]

189. It was narrated from Abu Umamah bin Sahl bin Hunaif that a man shot an arrow at another man and killed him, and he had no heir except a maternal uncle. Abu 'Ubaidah bin al-Jarrah wrote to 'Umar concerning that and he wrote back saying that the Prophet said: "Allah and His Messenger are the guardians of the one who has no guardian, and the maternal uncle is the heir of the one who has no heir."

تخريج: إسناده صحيح، خ: (٤٥)م. (٣٠١٧).

1۸۹ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُفْيَانُ عَنْ عَبْدِ الرَّحْمَوِ بْنِ الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةً، عَنْ عَبْدِ غَنْ حَكِيمٍ بْنِ عَبَّادِ بْنِ حُنَيْفٍ، عَنْ أَبِي أَمِيلَةٍ بْنِ حُنَيْفٍ، عَنْ أَبِي أَمْامَةً بْنِ سَهْلِ بْنِ حُنَيْفٍ: أَنَّ رَجُلًا رَمَى رَجُلًا بِسَهْم فَقَتَلَهُ، وَلَيْسَ لَهُ وَارِثٌ إِلَّا خَالٌ، فَكَنَت فِي ذَلِكَ أَبُو عُبَيْدَةً بْنُ الْجَرَّاحِ بِلَى عُمَرَ فَكَنَت فِي ذَلِكَ أَبُو عُبَيْدَةً بْنُ الْجَرَّاحِ بِلَى عُمَرَ هُولُهُ وَلَيْسَ لَهُ وَالْخَالُ وَارِثُ مَنْ لَا مَوْلَى لَهُ وَالْخَالُ وَارِثُ مَنْ لَا وارثَ لَهُ. [.نظر: ٣٣٣]

Comments: [Its isnad is hasan].

Comments: [A Hasan hadeeth]

191. It was narrated from 'Umar that Jibreel said to the Prophet : What is faith (eeman)? He said: "To believe in Allah, His Angels, His Books, His Messengers, the Last Day and the divine decree, both good and bad." Jibreel said to him: You have spoken the truth. He said: We were amazed that he asked him and then confirmed his answers as being correct. The Prophet said. "That was Jibreel, who came to teach you your religion."

Comments: [Its isnad is saheeh, Mushm (8)]

192. It was narrated from 'Asim bin 'Umar that his father said: The Messenger of Allah said: "When the night comes from here and the day departs from here, it is time for the fasting person to

تخريج: إسناده حس.

- ١٩٠ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَفْيَانُ عَنْ أَبِي يَعْفُورِ الْمُبْدِيِّ قَالَ: سَمِعْتُ شَيْخًا بِمَكَّةً في إِمَارَةِ الْمُحَجِّعِ يُحَدِّثُ عَنْ عُمْرَ بُنِ الْخَطَّابِ هِنَدَ أَنَّ النَّبِيِّ ﷺ قَلَ لَهُ: "يَا عُمْرُ، إِنَّكَ رَجُلٌ قَوِيَّ، لَا تُوَاحِمْ عَلَى الْحَجَرِ فَتُوْذِي رَجُلٌ قَوْدِي الضَّعِيفَ، إِنْ وَجَدْتَ خَلُوةً فَاسْتَلِمْهُ، وَإِلَّا الضَّعِيفَ، إِنْ وَجَدْتَ خَلُوةً فَاسْتَلِمْهُ، وَإِلَّا فَاسْتَلِمْهُ، وَإِلَّا فَاسْتَلِمْهُ، وَإِلَّا فَاسْتَلِمْهُ، وَإِلَّا

تخريج: حديث حسن، الشيح الدي روى عه أبو يعهور محهول، وسماه سفيان بن عيينة: عبدالرحمن بن نافع بن عبدالحارث، والحديث مرسل.

191 - خَدَّثَنَا وَكِيعٌ: حَدَّثَنَا كَهْمَسٌ عَنِ ابْنِ بُرِيْدَةً، عَنْ يَخْتَى بُنِ يَعْمَرَ ، عَنِ ابْنِ عُمَرَ، عَنْ عُمْرَ ، عَنْ ابْنِ عُمَرَ ، عَنْ عُمْرَ ، عَلْ اللهِ عَلَيْهِ السَّلَامُ قَالَ لِللَّهِ لِللَّهِ وَمُلْائِكَةٍ ، وَكُثْبُو، وَرُسُلِهِ، وَالْيَوْمِ الْآخِرِ، وَمُلْرِهِ، وَقَلَلَ لهُ جِبْرِيلُ: وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ اللهِ مَقَالَ لهُ جِبْرِيلُ: ضَدَقْهُ، ضَدَقْتُ، قَالَ: فَعَجِبْتُ مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ، ضَدَقْهُ، عَلَلَ: فَعَجِبْتُ مِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: اللهُ عَبْرِيلُ، أَتَاكُمْ فَلَا : فَعَجِبْتُ هِنْهُ يَسْأَلُهُ وَيُصَدِّقُهُ، عَلَى اللهِ عَلَيْهُمْ مَعَالِمَ دِينِكُمْ ، [راجع: ١٨٤]

تخريج: إسناده صحيح، م. (٨).

197 حَدْثَنَا وَكِيعٌ: حَدَّثَنَا هِثَامُ بْنُ عُرْوَةً
 عَنْ أَبِيهِ، عَنْ عَاصِمٍ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ:
 قَانَ رَسُولُ اللَّهِ ﷺ: اإِذَا أَفْتِلَ اللَّيْلُ _ وَقَالَ
 مَرَّةً: جَاءَ اللَّيْلُ _ مِنْ هَاهُنَا، وَذَهَبَ النَّهَارُ

break his fast," meaning the east and the west.

Comments: [Its isnad is salteel, al-Bukhari (1954) and Muslim (1100)]

193. It was narrated that 'Abdur-Rahman bin Abi Laila said: I was with 'Umar and a man came to him and said: I have seen the new moon, the new moon of Shawwal. 'Umar said: O people, break the fast. Then he went to a vessel in which there was water and did wudoo', and he wiped over his kliuffain. A man said: By Allah, O Ameer al-Mu'mineen, I only came to you to ask about this. Did you see any one else do this? He said: Yes, one who was better than me and the best of the ummali. I saw Abul-Qasim 🛎 do the same as I have done, when he was wearing a Syrian jubbalı with tight sleeves; he put his hand under the jubbali. Then 'Umar prayed Maghrib.

Comments: [Its isnad is da'eef because of the weakness of 'Abdul-A'la ath-Tha'labi]

194. It was narrated from Jabir bin 'Abdullah that 'Umar bin al-Khattab & said: The Prophet of Allah and did not prohibit lizard (meat), but he found it off-putting.

Comments: [Sahech lighairihi; Qatadah had never heard from Sulaiman Al-Yashkuri, and Muslim (1950)] مِنْ هَاهْنَا، فَقَدْ أَفْطَرَ الصَّائِمُ" يَعْنِي الْمَشْرِقَ والْمَغْرِبَ. [انظر: ٣٣٨، ٣٣٨]

تحریج: إسناده صحیح، خ· (۱۹۵٤) م: ۱۱۰۰).

197 - حَدَّثُنَا يَزِيدُ: أَخْبَرْنَا إِسْرَائِيلُ بُنُ يُونُسَ عَنْ عَبْدِ الرَّحْمَٰ عَنْ عَبْدِ الرَّحْمَٰ الْمِ أَنِي لَنَى قَالَ: كُنْتُ مَعَ عُمْرَ هِ، فَأَتَاهُ رَحُلٌ، فَقَالَ: كُنْتُ مَعَ عُمْرَ هِ، فَأَتَاهُ لَحُلُ، فَقَالَ: إِنِّي رَأَئِثُ الْهِلَالَ هِلَالَ هَلَالُ شُوالِ، فَقَالَ عُمَرُ عَهِمَ: يَا أَيُّهَا النَّاسُ، فَقُولُوا، ثُمَّ قَامَ إِلَى عُسَلَ فِيهِ (٢٩/١) مَاءً فَعُولُوا، ثُمَّ قَامَ إِلَى عُسَلَ فِيهِ (٢٩/١) مَاءً وَلِلَّهِ بِا أَمِيرَ الْمُؤْمِنِينَ مَا أَنْبُتُكَ إِلَّا لِأَسْأَلَكَ وَاللَّهِ بِا أَمِيرَ الْمُؤْمِنِينَ مَا أَنْبُتُكَ إِلَّا لِأَسْأَلَكَ عَبْرًا مَنِي، وَخَيْرَ الْأُمَّةِ، رَأَيْثُ أَبَا الْقَاسِمِ خَيْرًا مَنِي، وَخَيْرَ الْأُمَّةِ، رَأَيْثُ أَبَا الْقَاسِمِ خَيْرًا مَنِي، وَخَيْرَ الْأُمَّةِ، رَأَيْثُ أَبَا الْقَاسِمِ خَيْرًا مَنْي، وَخَيْرَ الْأُمَّةِ، رَأَيْثُ أَبَا الْقَاسِمِ خَيْرًا مَنْي، وَخَيْرَ الْأُمَّةِ، رَأَيْثُ أَبَا الْقَاسِمِ خَيْرًا مَنْي، وَخَيْرَ الْأُمَّةِ، وَقَلْيُهِ جُبَّةٌ شَامِيَّةُ مَنِي اللّهِ عَمْلُ اللّهِ يَا فَعَلْنُ وَعَلَيْهِ جُبَّةٌ شَامِيَّةً مُونَى مَنْ مَنْ مَنْ اللّهُ عَلَى الْمُعْرَادِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ مَنْ اللّهُ عَمْرُ اللّهُ اللّهُ مَنْ اللّهُ اللّهُ مَنْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ مِنْ مَرْالِكُ الْهُونِ. وَاللّهُ إِلَى اللّهُ اللّهُ اللّهُ اللّهُ مَنْ اللّهُ عُمْرُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ ال

تخرمج: إسناده ضعيف لضعف عبدالأعلى التعلبي وعدم سماع عدالرحمن بن أبي ليلى من عمر.

191- حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا سَعِيدٌ عَنْ فَتَادَةً، عَنْ سُلَيْمَانَ، عَنْ جَابِرِ بْنِ عِبْدِاللَّهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ هُ قَالَ: إِنَّ عِبْدِ اللَّهِ عَيْقَ لَمْ يُحَرِّمِ الضَّبِ، وَلَكِنَّةُ قَذِرَهُ. وَقَالَ غَيْرُ مُحَمَّدٍ: عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ. وَقَالَ غَيْرُ مُحَمَّدٍ: عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ. [انظر: ١٤٧٤]

195. It was narrated from 'Umar that he asked the Prophet ﷺ for permission to do 'Umrah and he gave him permission and said: "O my brother, do not forget us in your supplication." And he said later in Madinah: "O my brother, include us in your supplication." 'Umar said: I would not like to have instead of that everything on which the sun rises, because of him saying: "O my brother."

Comments: [Its isnad is da'eef because of the weakness of 'Asim bin 'Ubaidullah]

196. It was narrated from 'Umar that he said to the Prophet :: What do you think about what we are striving for: is it something already decided or something that is evolving now or something new? He said: "It is something already decided." 'Umar said: Then why don't we rely on what is already decided? He said: "Strive, O son of al-Khattab, for everyone will be helped; whoever is one of the people of bliss will strive for that bliss and whoever is one of the people of doom will strive for that doom."

190 - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفِر: حَدَّثَنَا شُغْبَهُ عَنْ عَاصِم بْنِ عُبَيْدِ اللَّهِ، عَنْ سَالِم، عَنْ عَبْدِ اللَّهِ، عَنْ عَمْرَ ﴿ عَنْ النَّبِيْ اللَّهِ بَنِ عُمْرَ ﴿ عَنْ عُمْرَ ﴿ عَنْ النَّبِيْ اللَّهِ أَنَّهُ السَّأَذَنَهُ فِي الْعُمْرَةِ فَأَذِنَ لَهُ وَ قَالَ: ﴿ يَا أُخَيُّ، لَشُوكُنَا فِي دُعَائِكَ، وَقَالَ بَعْدُ فِي الْمَدِينَةِ: ﴿ يَا أُخَيُّ، أَشُوكُنَا فِي دُعَائِكَ، فَقَالَ عُمْرُ ﴿ عَلَيْهِ اللَّهُ مَنْ أَحْبُ أَنَّ لِي بِهَا مَا طَلَعَتْ عَلَيْهِ النَّمْسُ، لِقَوْلِهِ: ﴿ إِنَّا أُخَيُّ.

تخريج: إسناد، ضعيف لضعف عاصم بن صيد الله.

197 - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةً وَحَجَّاجٌ قَالَ: سَمِعْتُ شُعْبَةً عَنْ عَاصِمِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنْ عَمَرَ عَمْمَ رَحْهُ أَنَّهُ قَالَ لِلنَّبِيِّ بِيَحْجُ: أَرَأَيْتَ مَا نَعْمَلُ فِيهِ، فَحِدُ أَنَّهُ قَالَ لِلنَّبِيِ بِحَجْةً: أَرَأَيْتَ مَا نَعْمَلُ فِيهِ، أَقَدُ فُوغَ مِنْهُ، فَقَالَ عُمَرُ: أَلا نَتَكِلُ؟ قَالَ: "فِيمَا قَدْ فُوغَ مِنْهُ، فَقَالَ عُمَرُ: أَلا نَتَكِلُ؟ فَقَالَ: "أَعْمَلُ يَا ابْنَ الْخَطَّابِ، فَكُلَّ مُيسَّرٌ، أَمْلِ السَّعَادَةِ فَيَعْمَلُ لِلسَّعَادَةِ، وَأَمْ لِلسَّعَادَةِ، وَأَمْ لِلسَّعَادَةِ، وَأَمَّا لَلسَّعَادَةِ، وَأَمَّا لَللسَّعَادَةِ، وَأَمَّا لَلسَّعَادَةِ، وَأَمَّا لَلسَّعَادَةِ، وَأَمَّا لَلسَّعَادَةِ، وَأَمَّا لَلسَّعَادَةِ، وَأَمَّا لَلسَّعَادَةٍ، وَأَمَّا لِلسَّعَادَةِ،

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف عاصم بن عبيدالله.

Comments: [Hasan lighairihi; this isnad is da'ccf because of the weakness of 'Asim bin'Ubaidullah]

197. 'Abdur-Rahman bin 'Awf narrated that 'Umar bin al-Khattab & addressed the people and he heard him say: Some people say: what is this stoning? In the Book of Allah it mentions flogging. But the Messenger of Allah se stoned [adulterers] and

19V حَدِّثْنَا هُشَيْمٌ: أَخْبَرَنَا الزُّهْرِيُّ عَنْ عُبْيَدِ اللَّهِ بْنِ عُنْبَةَ بْنِ مَسْعُودٍ: أُخْبَرَنِي عَبْدُ اللَّهِ بْنِ عُبْنَةَ بْنِ مَشْعُودٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: حَدَّثَنِي عَبْدُ الرَّحْمَٰنِ بْنُ عَوْفٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ حَبْ خَطَبَ النَّاسَ، فَسَمِعَهُ يَقُولُ: أَنَّ الْخَطَّابِ حَبْ يَقُولُ: أَنَّ الرَّجْمِ؟ فِي كِتَابِ اللَّهِ يَقُولُونَ: مَا بَالُ الرَّجْمِ؟ فِي كِتَابِ اللَّهِ يَقُولُ: اللَّهِ كَتَابِ اللَّهِ يَقُولُونَ: مَا بَالُ الرَّجْمِ؟ فِي كِتَابِ اللَّهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ اللَّهِ إِلَيْهِ إِلْهِ إِلَيْهِ إِلْهِ إِلَيْهِ إِلْهِ إِلَيْهِ إِلْهِ إِلْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلْهِ إِلَيْهِي

we stoned [them] after him. Were it not that some people would say that 'Umar added something to the Book of Allah that is not part of it, I would have written it the way it was revealed.

Comments: [Its isnad is saheeh, al-Bukhari (2462) and Muslim (1691)]

198. It was narrated from Ibn as-Simt that he came to some land called Doomeen, eighteen miles from Homs, and prayed two rak'ahs. I [the narrator] said to him: Are you praying two rak'ahs? He said: I saw 'Umar bin al-Khattab in Dhul-Hulaifah praying two rak'ahs and I asked him (about that). He said: I am only doing what I saw the Messenger of Allah \approxeq do.

Comments: [Its isnad is saheeh, Muslim (692)]

199. It was narrated that Ibn 'Umar said: One of the Companions of the Messenger of Allah sentered the mosque on a Friday, when 'Umar bin al-Khattab was addressing the people. 'Umar said: What time is this? He said: O Ameer al-Mu'mineen, I have just come from the marketplace. I heard the call and I did not do anything more than wudoo'. 'Umar said: Wudoo' too! You know that the Messenger of Allah se used to enjoin ghus!!

Comments: [Its isnad is saheeh, al-Bukhari (878) and Muslim (845)] الْجَلْدُ! وَقَدْ رَجَمَ رَسُولُ اللَّهِ ﷺ وَرَجَمْنَا بِعُدْدُهُ، وَلَوْلًا أَنْ يَتُكُلَّمَ فَائِلُونَ أَنْ يَتَكَلَّمَ مُنَكَّمُ وَلَا يَنَكَلَّمَ مُتَكَلِّمُونَ: أَنَّ عُمَرَ زَادَ فِي كِتَابِ اللَّهِ مَا لَئِسَ مِنْهُ، لَأَنْبَتُهَا كَمَا نَزَلَتْ. [راجع. 107]

تخريج: إسناده صحيح، ح: (٢٤٦٢) م: (١٦٩١)

19۸ - حَدُّفُنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُغْبَهُ قَالَ: سَمِعْتُ يَزِيدَ بْنَ خُمَّرٍ يُحَدِّثُ عَنْ جَسِبِ
النِ عُبَيْدِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ ابْنِ السَّمْطِ:
أَنَّهُ أَتَى أَرْضًا يُقَالُ لَهَا: دُومِينُ، مِنْ حِمْصَ عَلَى رَأْسِ ثَمَائِيَةً عَشَرَ مِيلًا، فَصَلَّى رَكْمَتَيْنِ، فَقُلْتُ لَهُ: أَتُصَلِّى رَكْمَتَيْنِ، فَقُلْتُ لَهُ: أَتُصَلِّى رَكْمَتَيْنِ، فَقُلْتُ لَهُ: أَتُصَلِّى رَكْمَتَيْنِ فَسَأَلْتُهُ، الْخَطَّاب عَدِي الْحُلِيْقَةِ يُصَلِّى رَكْمَتَيْنِ فَسَأَلْتُهُ، فَقَالَ: رَأَيْتُ مَسُولَ اللَّهِ عَيْدٍ _ أَوْ فَقَالَ: وَلُولَ اللَّهِ عَيْدٍ _ أَوْ فَقَالَ وَلُولَ اللَّهِ عَيْدٍ _ أَوْ وَلَا وَلُولَ اللَّهِ عَيْدٍ _ أَوْ لَوْ رَسُولَ اللَّهِ عَيْدٍ _ أَوْ اللَّهِ عَلَى رَسُولُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى رَسُولُ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ عَلَى اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَه

تخريج: إسناده صحيح، م: (٦٩٢)

194 - قَرَأْتُ عَلَى عَنْدِ الرَّحْمَنِ بْنِ مَهْدِيُ:

مَالِكُ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ بْنِ عَبْدِ
اللهِ، عَنِ ابْنِ عُمَرَ قَالَ: دَخَلَ رَجُلٌ مِنْ
اللهِ، عَنِ ابْنِ عُمَرَ قَالَ: دَخَلَ رَجُلٌ مِنْ
اللهِمُعْةِ، وَعُمَرُ بْنُ الْحَطَّابِ ﴿ مِنْهِ يَخْطُبُ
الْبُمُعْةِ، وَعُمَرُ بْنُ الْحَطَّابِ ﴿ مِنْهِ يَخْطُبُ
اللّهُ مَنَّا لَهُ وَمِنِينَ ، الْمَلَبُتُ مِنَ السُّرِقِ، فَسَمِعْتُ
اللّهُ اللهُ وَمِنِينَ ، الْمَلَبُتُ مِنَ السُّرِقِ، فَسَمِعْتُ
اللّهُ اللهُ وَمِنْ عَلَى أَنْ تَوْضَأْتُ. فَقَالَ عُمَرُ
اللّهُ وَعَلَى أَنْ تَوْضَأْتُ. فَقَالَ عُمْرُ
اللّهِ وَعَلَى أَنْ تَوْضَأْتُ. وَقَالَ عُمْرُ
اللّهِ وَعَلَى كَانَ يَأْمُرُ بِالْغُسُلِ؟!. [راجع: 19]

تخريج: إسناده صحيح، خ: (۸۷۸) م: (۸٤٥).

200. It was narrated that 'Umar bin al-Khattab said: The *mushrikeen* used not to move on from Jam' (Muzdalifah) until the sun rose over (the mountain of) Thabeer. The Prophet differed from them and moved on before the sun rose.

Comments: [Its isnad is saheeh, al-Bukhari (3838)]

201. Jabir bin 'Abdullah said: 'Umar bin al-Khattab told me that he heard the Messenger of Allah (ﷺ) say: "I shall certainly expel the Jews and Christians from the Arabian Peninsula so that I will not leave anyone but Muslims."

Comments: [Its isnad is saheeh, Muslim (1767)]

202. It was narrated from Salim from his father that whilst 'Umar bin al-Khattab was addressing the people on a Friday, one of the companions of the Messenger of Allah (強) came in. 'Umar called out to him: What time is this? He said: I was busy today and I did not go back to my family when I heard the call to prayer, so I did no more than doing wudoo'. 'Umar said: Just wudoo', when you know that the Messenger of Allah (強) used to enjoin ghus!?

Comments: [Its isnad is saluech, al-Bukhari (878) and Muslim (845)]

203. 'Abdullah bin 'Abbas said: 'Umar bin al-Khattab told me: On the day of Khaibar, a group of the

- ٢٠٠ حَدَّثَنَا عَنْدُ الرَّحْمَنِ عَنْ سُفْيَاذَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِه بْنِ مَيْمُونِ، عَنْ عُمْرِه ابْنِ مَيْمُونِ، عَنْ عُمْرِه ابْنِ مَيْمُونِ، عَنْ عُمْرِه ابْنِ مَيْمُونِ، عَنْ عُمْرِه الله المُشْرِكُونَ لَا يُنْيِضُونَ مِنْ حَمْع حَتَّى تُشْرِقَ الشَّمْسُ عَلَى يُنْيِنِ، فَخَالَفَهُمُ النَّبِيُ يَظِيْه، فَأَفَاضَ قَبْلَ أَنْ تَطِيْهُ، فَأَفَاضَ قَبْلَ أَنْ تَطْلُمُ الشَّمْسُ. [راجع: ١٨٤]

تخريج: إسناد، صحيح، خ: (٣٨٣٨). ٢٠١ - حَلَّقُنَا عَبْدُ الرَّزَاق: أَخْرَمَا بُنُ جُرَيْج: حَلَّنْنِي أَبُو الرُّبَيْرِ. أَنَّهُ سَمِعَ جَارِ بْنَ عَبْدِ اللَّهِ يَقُولُ. أَخْبَرَنِي عُمَرُ بْنُ الْخَطَّابِ ﴿ مِنْهَ أَنَّهُ سَمِعَ رَسُولَ اللَّه بِمِنِيَةً يَقُولُ: ﴿ لَأَخْرِجَنَّ الْيَهُودَ وَالنَّصَارَى مِنْ جَزِيزَةِ الْعَرَب، حَتَّى لَا أَدَعَ إِلَّا مُسْلِمًا ٩.

تخريج: إساده صحبح، م: (١٧٦٧).

7٠٢ - حَدَّثَنَا عَبُدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرُّعْرِيِّ، عَنْ الْبِهِ أَنَّ عُمَرَ بُنَ الرُّعْرِيِّ، عَنْ الْبِهِ أَنَّ عُمَرَ بُنَ الْخَطَّبِ وَهُ الْجُمُعَةِ، فَنَادَاهُ فَلَحَلَ رَجُلٌ مِنْ أَصْحَبِ النَّبِيِّ يَنْهُ وَفَائِلُ عُمَرُ عَنِ عُصَدَبِ النَّبِيِّ يَنْهُ وَفَائَاهُ عُمَرُ عَنِ النَّبِيِّ يَنْهُ وَفَائَاهُ الْمُؤْمِ فَقَالَ: إِنِّي شُغِلْتُ عُمَرُ عَنِي النَّبِي اللَّهِ مَنْهُ الْفَلِثِ إِلَى أَهْلِي حَتَّى سَمِعْتُ النِّذَاءَ، فَلَمْ أَزِدُ عَلَى أَنْ تَوَضَّأَتُ. فَقَالَ عُمَرُ النَّذَاءَ، فَلَمْ أَزِدُ عَلَى أَنْ تَوَضَّأَتُ. فَقَالَ عُمَرُ عَنِي النَّهُ مَا اللَّهُ عَلَى أَنْ تَوَضَّأَتُ. فَقَالَ عُمَرُ عَلَى أَنْ تَوَضَّأَتُ. فَقَالَ عُمَرُ وَقِي مَوْضِعِ آخَرَ: وَقَدْ عَلِمْتَ _ أَنْ رَسُولَ اللَّهِ وَفِي مَوْضِعِ آخَرَ: وَقَدْ عَلِمْتَ _ أَنَّ رَسُولَ اللَّهِ يَعِيمُ كَانَ يَأْمُنُ بِالْغُسُلِ. [راجع: 199]

تخریج: إسناده صحیح، ح: (۸۷۸) م: (۸٤٥). ۳۰۳ - حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِم: حَدَّثَنَا عِكْرِمَةُ _ يَعْنِي ابْنَ عَمَّارٍ _: حَدَّثَنِي سِمَاكُ companions of the Prophet 28 came and said: So and so has been martyred, So and so has been martyred, until they came to a man and said, So and so has been martyred, but the Messenger of Allah (藝) said: "No. I saw him in the Fire because of a cloak or 'aha'ah that he stole from the war booty." Then the Messenger of Allah (ﷺ) said: "O son of al-Khattab, go and call out to the people that no one will enter Paradise except the believers." So I went out and called to them. saying: "No one will enter Paradise except the believers."

Comments: [Saheeh Hadeeth, its isnad is hasan, Muslim (114)]

204. It was narrated that Abul-Aswad ad-Deeli said: When I came to Madinah, sickness was occurring in the city and they were dying quickly. I sat with 'Umar bin al-Khattab (45) and a funeral passed by. Good things were said about (the deceased) and 'Umar (46) said. It is due. Then another (funeral) passed by: good things were said about (the deceased) and he said: It is due. Then a third funeral passed by; bad things were said about the deceased and 'Umar said: It is due. I said: What is due, O Ameer al-Mu'mineen? He said: I said what the Messenger of Allah (验) said: "Any Muslim in whose favour four people testify, Allah الْحَنَفِيُّ أَبُو رُمَيْلِ قَالَ. حَدَّنَنِي عَبْدُ اللَّهِ بُنُ عَبَّاسٍ: حَدَّنَنِي عُمْرُ بُنُ الْخَطَّابِ هِ قَالَ: لَمَّا كَانَ يَوْمُ خَبْبَرَ أَقْبَلَ نَفَرٌ مِنْ أَصْحَابِ النَّبِيِّ عَلَيْهِ، فَقَالُوا: فُلَانٌ شَهِيدٌ، فُلانٌ شَهِيدٌ، حَتَّى مُرُّوا عَلَى رَجُلٍ، فَقَالُوا فُلانٌ شَهِيدٌ، فَقَالُ رسُولُ اللَّهِ بَيْنَةً: «كَلَّا، إِنِّي رَأَيْتُهُ فِي النَّارِ فِي رسُولُ اللَّهِ بَيْنَةً: «كَلَّا، إِنِّي رَأَيْتُهُ فِي النَّارِ فِي هِنَا ابْنَ الْحَطَّابِ، ادْهَبُ فَنَادِ فِي النَّاسِ: أَنَّهُ لاَ يَدْخُلُ الْجَنَّةُ إِلَّا الْمُؤْمِنُونَ النَّاسِ: أَنَّهُ فَنَدْنِكَ: أَلَا إِنَّهُ لاَ يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ النَّالِ فَيَا الْمُؤْمِنُونَ النَّاسِ: أَنَّهُ فَنَدَيْثُ: أَلَا إِنَّهُ لاَ يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ النَّالِ الْمُؤْمِنُونَ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ الْجَنَةَ إِلَّا الْمُؤْمِنُونَ الْخَرِجْتُ فَنَدَيْثُ: أَلَا إِنَّهُ لاَ يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ النَّالِ الْمُؤْمِنُونَ الْجَنَّةُ إِلَّا الْمُؤْمِنُونَ النَّارِ الْمَالِحَدَيْقَ إِلَّا الْمُؤْمِنُونَ النَّاسِ: أَنَا الْمُؤْمِنُونَ اللَّهُ الْمُؤْمِنُونَ النَّالِ اللَّهُ الْمُؤْمِنُونَ اللَّهُ الْمُؤْمِنُونَ النَّالِ الْمُؤْمِنُونَ النَّهُ الْمُؤْمِنُونَ الْمَالَ وَلَا الْمُؤْمِنُونَ اللَّهُ الْمُؤْمِنُونَ اللَّهُ الْمُؤْمِنُونَ اللَّهُ الْمُؤْمِنُونَ الْمَالِحَةُ إِلَّا الْمُؤْمِنُونَ الْمُؤْمِنُونَ اللَّهُ الْمُؤْمِنُونَ اللَّهِ الْمُؤْمِنُونَ الْمُؤْمِنُونَ اللَّهُ الْمُؤْمِنُونَ الْمُؤْمِنُونَ الْمُؤْمِنُونَ الْمُومِنُونَ الْمُؤْمِنُونَ الْمِؤْمِنُونَ اللَّهُ الْمُؤْمِنُونَ اللَّهُ الْمُؤْمِنُونَ الْمُؤْمِنُو

تخريج: حديث صحيح، وإساده حسن. م: (۱۱٤).

٢٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا دَاوُدُ يَغْنِي ابْنَ أَبِي الْفُرَاتِ : حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بَرِيدَة، عَنْ أَبِي الْفُرَاتِ : حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الْمَدِينة وَقَدْ وَقَعْ بِهَا مَرْضٌ، فَهُمْ يَمُوتُونَ مَوْتًا ذَرِيعًا، فَجَلَشْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ بَعْهُ، فَمَرَّ بِهِ جَنَازَةٌ، فَأَثْنِي عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ عُمَرُ عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ عُمَرُ عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ: فَمَرَّ مَلْمَ شَوْدَ اللَّهِ عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ: وَمَا شِيمًا مُشْلِم شَهِدُ لَهُ أَرْبَعَةً وَمَا رَسُولُ اللَّهِ يَعْلَىٰ اللَّهُ الْجَنَةُ، قَالَ: فُلْتُ كَمَا قَالَ رَسُولُ اللَّهِ يَعْلِيدًا اللَّهُ الْجَنَةُ، قَالَ: فُلْتُ كَمَا قَالَ رَسُولُ اللَّهِ يَعْلِيدًا اللَّهُ الْجَنَةً، قَالَ: فُلْكَ كَمَا قَالَ بِحَيْرٍ، أَذَكَلُكُ اللَّهُ الْجَنَةً، قَالَ: فُلْكَ كَمَا قَالَ بِحَدِي، أَذْحَلُهُ اللَّهُ الْجَنَةً، قَالَ: فُلْكَ اللَّهُ أَنْهُمُ الْحَيْرَةِ فَلَكَ اللَّهُ الْجَنَةً، قَالَ: فُلْكَ اللَّهُ الْجَنَةً، قَالَ: فُلْكَ كَمَا قَالَ بَحْرَبُهُمُ اللَّهُ الْجَنَةً، قَالَ : فُلْكَا: أَنْ الْمَوْمِينِينَ؟

will admit him to Paradise." We said: Or three? He said: "Or three." We said: Or two? He said: "Or two." Then we did not ask him about one.

Comments: [Its isnad is saheeh, al-Bukhari (2643)]

205. Abu Tameem al-Jaishani said: 'Umar bin al-Khattab heard the Messenger of Allah (美) say: "If you were to put your trust in Allah as you should, you would be given provision like the birds: they go out hungry in the morning and come back with full bellies in the evening."

Comments: [Its isnad is qawi]

206. It was narrated from Abu Hurairah from 'Umar bin al-Khattab that the Messenger of Allah (經) said: "Do not sit with the people who deny al-qadar, or initiate any discussion with them." 'Abdur Rahman said on one occasion: I heard the Messenger of Allah (經) say.....

Comments: [Its isnad is da'eef because Hakeem bin Shareek al-Hudhali is unknown]

تخريج: إساده صعيف لجهالة حكيم بن شريك الهذلي.

207. It was narrated from Ibn as-Simt that he went out with 'Umar to Dhul- Hulaifah and he prayed two rak'alıs. I [the narrator] asked him about that and he said: I am only doing what I saw the Messenger of Allah (ﷺ) do. ثَلَاثَةٌ؟ قَالَ: «أَوْ ثَلَاثَةٌ» فَقُلْنَا: أَوِ اثْنَانِ؟ قَالَ: «أَوِ اثْنَانِ» ثُمَّ لَمْ نَسْأَلُهُ عَنِ الْوَاحِدِ. [راجع: ١٣٩]

تخریج: إسناده صحیح، ح: (۲٦٤٣).

٧٠٥ - حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا خَيْوَةُ: أَخْبَرَنِي بَكُمْ بَنُ عَمْرِو: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بَنَ هُبَيْرَةَ يَقُولُ: إِنَّهُ سَمِعَ أَبَا تَمِيمِ الْجَيْشَانِيَّ يَقُولُ: هَبَيْرَةَ يَقُولُ: إِنَّهُ سَمِعَ نَبِي سَمِعَ عُمَرَ بْنَ الْخَطَّابِ عَلَى يَقُولُ: إِنَّهُ سَمِعَ نَبِي سَمِعَ عُمَرَ بْنَ الْخَطَّابِ عَلَى يَقُولُ: إِنَّهُ سَمِعَ نَبِي اللَّهِ حَقَّ اللَّهِ عَقَى اللَّهِ حَقَّ اللَّهِ حَقَّ يَوْدُلُونَ عَلَى اللَّهِ حَقَّ نَوْدُولُ الطَّيْرَ، تَغُدُو خِمَاصًا وَوَكُولُ الطَّيْرَ، تَغُدُو خِمَاصًا وَرَّدُومُ بِطَانًا». [انظر ٢٠٠٠، ٣٧٠]

تخريج: إسناده قوي.

٣٠٦ حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنِي سَعِيدُ النُّ أَبِي أَيُّوبَ: حَدَّثَنِي عَطَاءُ بُنُ دِينَارٍ عَنْ حَكِيمٍ بْنِ شَوِيكِ الْهُلَالِيِّ، عَنْ يَحْيَى بْنِ مَيْمُونِ الْحَضْرَمِيِّ، عَنْ رَبِيعَةَ الْجُرْشِيْ، عَنْ أَبِيعَةَ الْجُرْشِيْ، عَنْ النَّبِيِّ يَشِيِّةٌ قَالَ: «لَا تُجَالِشُوا أَهْلَ الْقَدْرِ وَلَا تُغْلَتِحُوهُمْ». وَقَالَ أَبُو عَبْدِ الرَّحْمَنِ مَرَّةً: سَمِعْتُ رَسُولَ اللَّهِ يَشِيَّةً.

 ٢٠٧ حَدَّثَنَا هَاشِمُ نَنُ لَقَاسِم: حَدَّثَنَا شُعْنَةُ
 عَنْ يَزِيدَ بْنِ خُمَيْرِ الْهَمْدَانِيِّ أَبِي عُمَرَ قَالَ:
 سَمِعْتُ حَبِيبَ بْن عُبْيْدٍ، يُحَدِّثُ عَنْ جُبَيْرِ نِن نَفْيُرٍ، عَن انْنِ السَّمْطِ: أَنَّهُ خَرَجَ مَعَ عُمَرَ هِ إِلَى **Comments:** [Its isnad is saheeh, Muslim (692)]

208. Ibn 'Abbas narrated that 'Umar bin al-Khattab said: On the day of Badr, the Messenger of (經) looked Allah companions and they were three hundred and some, then he looked at the mushrikeen and saw that they were one thousand or more. The Prophet of Allah (麵) turned to face the qiblah, then he stretched forth his hands, wearing his upper and lower garment, and he said: "O Allah, where is Your promise to me? O Allah, accomplish for me what You have promised me! O Allah, if this small band of Muslims is destroyed, You will never be worshipped on earth." He kept beseeching his Lord, calling out to Him, until his upper garment fell from his shoulders. Abu Bakr came to him, picked up his upper garment and put it on him. Then he embraced him from behind and said: O Prophet of Allah, this prayer of yours to your Lord will suffice, for He will accomplish for you what He has promised to you. Then Allah revealed the words: "(Remember) when you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels each behind the other (following one

دِي الْحَلَيْفَةِ فَصَنَّى رَكُعَتَيْنِ، فَسَأَلَتُهُ عَنْ ذَلِكَ، فَقَالَ. إِنَّمَا أَصْنَعُ كَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ. [راجع: ۱۹۸]

تخریج: إسناده صحیح، م: (۱۹۲)

٢٠٨- حَدَّثَنَا أَبُو نُوح قُزَادٌ: أَخْبَرَنَا عِكْرِمَةُ ابْنُ عَمَّارٍ: حَدَّثَنَا سِمَّاكٌ الْحَنَفِيُّ أَبُو زُمَيْلٍ: خَدَّثَنِي ابْنُ عَبَّاسِ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ عِيهِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، قَالَ: نَظَرَ النَّبِيُّ ينج أي أَصْحَابِهِ وَهُمْ ثَلَاثُ مِائَةِ وَنَيْفٌ. وَنَظَرَ لِلِّي الْمُشْرِكِينَ فَإِذَا هُمْ أَلْفٌ وَزِيَادَةً. وَاسْتَقْسَ النَّبِيُّ عِلَيْهِ الْقِبْلَةَ، ثُمَّ مَدَّ يَدَيْهِ، وَعَلَيْهِ رِدَاؤُهُ وَإِزَارُهُ، ثُمَّ قَالَ: "اللَّهُمَّ أَيْنَ مَا وَعَدْتَنِي؟ اللَّهُمَّ أَنْجِزُلِي مَا وَعَدْتَنِي. اللَّهُمَّ إِنَّكَ إِنْ تُهْلِكُ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الْإَسْلَام، فَلَا نُعْبَدُ فِي الْأَرْضِ أَبَدًا» قَالَ: ۗ هَمَا زَانَ يَسْتَغِيثُ رَبَّهُ عَزَّ وَجَلَّ، وَيَدْعُوهُ حَتَّى سَقَطَ رِدَاؤُهُ، فَأَتَاهُ أَنُو بَكُر عَلِهِ. فَأَخَذَ رِدَاءَهُ فْرِدَّاهُ نُمَّ الْتَزْمَهُ مِنْ وَرَاتِهِ، ثُمَّ قَالَ: يَا نَبِيَّ اللَّهِ كَدَاكَ مُنَاشَدَتُكَ رَبُّكَ، فَإِنَّهُ سَيُنْجِزُ لَكَ ن وَعدَكَ، وَأَنْزَلَ اللَّهُ عَزَّ وَجَارً: ﴿إِذْ نَسْتَغِيثُونَ رَبَّكُمُ فَأَسْتَجَابَ لَكُمْ أَفَ مُبِدُّكُم بِأَلَفِ مِنَ الْمُلَتِكَةِ مُرْدِفِينَ ﴾ (الأنفال ٩٠). عَلَمًا كَانَ يَوْمَئِذِ، وَالْتَقَوْا، فَهَزَمَ اللَّهُ عَزَّ وَجَلَّ لَمُشْرِكِينَ، فَقُتِلَ مِنْهُمْ سَيْعُونَ رَجُلًا، وأُسِرَ مِنْهُمْ سَبْغُونَ رَجُلًا. فَاسْتَشَارَ رَسُولُ اللَّهِ ﷺ أَنَابَكُر وَعَلِيًّا وَعُمَرَ ﴿ مَا فَقَالَ أَبُو

another) in succession" [al-Anfal 8:9]. On that day when the armies met (in battle), Allah, may He be glorified and exalted, defeated the muslirikeen; seventy of their men were killed and seventy were taken captive. The Messenger of Allah (鑑) consulted Abu Bakr, 'Ali and 'Umar 🛦 (concerning the prisoners). Abu Bakr said: O Prophet of Allah, they are our cousins, kinsmen and brothers. I think that you should accept a ransom for them, which will strengthen us against the kuffar, and perhaps Allah will guide them to Islam and they will become a support to us. The Messenger of Allah (ﷺ) said: "What do you tlunk, O son of al-Khattab?" I said: No, by Allah. I do not think as Abu Bakr thinks. I think that you should hand So and so - a relative of 'Umar's - over to me so that I may strike his neck. You should hand 'Ageel over to 'Ali so that he may strike his neck, and you should hand over So and so to Hamzah (his brother) so that he may strike his neck, so that Allah will know that we have no mercy in our hearts towards the mushrikeen; these are their prominent figures and leaders. But the Messenger of Allah (舊) inclined towards the view of Abu Bakr, and he did not incline towards what I said, and accepted ransoms from them. The next day, I came to the Prophet (22) and found him with Abu Bakr, and they were both weeping. I said: O Messenger of

بَكُر ﴿ مُهُمَّا يَا نَبِيَّ اللَّهِ، هَؤُلَاء بَنُو الْعَمِّ وَالْعَشْيِرَةُ وَالْإِخْوَانُ، فَإِنِّي أَرَى أَنْ تَأْخُذُ مِنْهُمُ الْفِذْبَةَ، فَيَكُونَ مَا أَخَذُنَ مِنْهُمْ قُوَّةً لَنَا عَلَى الْكُفَّارِ، وَعَسَى (١/ ٣١) اللَّهُ أَنْ يَهْدِيَهُمْ فَتَكُونُونَ لَنَا عَضُدًا، فَقَالَ رَسُولُ اللَّهِ عِينَ «مَا تَرَى يَا ابْنَ الْخَطَّابِ؟» قَالَ: قُلْتُ: وَاللَّهِ مَا أَرَى مَا رَأَى أَبُو يَكُر هُمُه، وَلَكِنِّي أَرَى أَنْ تُمَكِّنَنِي مِنْ فُلَانٍ _ قَرِيبًا لِعُمَرَ _ فَأَضْرِبَ عُنْقَهُ، وَتُمَكِّنَ عَلِيًّا ﴿ مِنْ عَقِيلِ فَيَضْرِبَ عُنْقَهُ، وَتُمكِّنَ حَمْرَةً مِنْ فُلَانِ، أَخِيهِ، فَيَضْرِبَ عُنْقَهُ حَتَّى يَعْلَمَ اللَّهُ أَنَّهُ لَلْسَتْ فِي قُلُوبِنَا هَوَادَةٌ لِلْمُشْرِكِينَ، هَؤُلَاءِ صَنَادِيدُهُمْ وَأَيْمَتُهُمْ وَقَادَتُهُمْ. فَهَويَ رَسُولُ اللَّهِ مَا قَالَ أَبُو بَكُر عِهِم، وَلَمْ يَهُوْ مَا قُلْتُ، فَأَخَذَ مِنْهُمُ الْفِذَاءَ. فَلَمَّا أَنْ كَانَ مِنَ الْغَلِ، فَالَ عُمَرُ عِنْهِ. غَدَوْتُ إِلَى النَّبِيِّ ﷺ، فَإِذَا هُوَ قَاعِدٌ وَأَبُو بَكْرٍ ﴿ وَاذَا هُمَا يَبْكِيَانِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرُنِي مَاذَا يُبْكِيكَ أَنْتَ وَصَاحِبَكَ؟ فَإِنْ وَجَدْتُ بُكَاءً بَكَيْتُ، وَإِنْ لَمْ أَحِدُ بُكَاءً تَاكَيْتُ لِيُكَائِكُمَا، قَالَ: فَقَالَ النَّبِيُّ ﷺ «الَّذِي عَرَضَ عَلَىَّ أَصْحابُكَ مِنَ الْفِدَاءِ، لَقَدْ عُرِصَ عَلَى عَذَابُكُمْ أَدْنَى مِنْ هَذهِ الشَّجرَةِ" لِشَجَرَةٍ قَريبَةٍ وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿ مَا كَاتَ لِنَيْ أَن يَكُونَ لَهُ أَشْرَىٰ حَقَّ يُنْجِرَى وِ ٱلأَرْضِ ٥ لَوْلَا كِلنَبُّ مِنَ اللَّهِ سَبَقَ لَمُسَكُمْ مِيمَا أَحَدْثُمُ ﴾ (الأنفال: ٦٨،٦٧) مِنَ الْهَدَاءِ، ثُمَّ أَحَلَّ لَهُمُ الْغَنَائِمَ. فَلَمَّا كَانَ يَوْمُ

Allah, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allah (ﷺ) said: "I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown your punishment as close as this tree" - a tree that was close to the Prophet of Allah (ﷺ). Then Allah revealed the words:

"It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereatter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took" [al-Anfal 8:67-68] - i.e., referring to the ransom. Then booty was permitted to them, and when the day of Uhud came the following year, they were punished for what they had done of taking the ransom on the day of Badr. Seventy of them were killed and the Companions of the Prophet deserted him; his front tooth was broken and the helmet on his head was broken, and blood flowed down his face, and Allah revealed the words: "When a single disaster smites you, ُحُدِ مِنَ الْعَامِ الْمُقْبِلِ عُوفِيُوا بِمَا صَنَعُو يَوْمَ لَدْرِ مِنْ أَخْدِهِمُ الْفِذَاء، فَقْتِل مِنْهُمْ سَنْعُونَ، وَفَرْ صَحَابُ النَّبِيِّ ﷺ عَنْ النَبِيِّ عَلَىٰ وكُسِرَتْ رَبَاعِيتُهُ، وَهُشِمَتِ الْبَيْفَةُ عَلَى رأسِهِ، وَسَالَ لدَّمُ عَلَى وَجُهِهِ، وَأَثْرَلَ للَّهُ تَعَالَى. ﴿ أَوْ لَمُنَا آصَبَتَكُمُ مُهِيبِيَةٌ قَدْ أَصَبَهُم تَقْلَنَهَا قُلْمُ أَنَّ هَذَا أَقُلَ هُوَ مِنْ عِندِ أَنْفِيكُمُ إِنَّ الله عمران: ١٦٥) مُخْدِدُمُ الْهِذَاء. [انظر: ٢٢١]

تخريج: إساده حس، م. (١٧٦٣)

although you smote (your enemies) with one twice as great, you say: 'From where does this come to us?' Say (to them), 'It is from yourselves (because of your evil deeds).' And Allah has power over all things' [Al 'Imran 3:165].

Comments: [Its isnad is hasan, (Muslim (1763)]

209. It was narrated that 'Umar bin al-Khattab (&) said: We were with the Messenger of Allah (数) on a journey, and I asked him about something three times but he did not answer me. I said to myself, May your mother be bereft of you, O son of al-Khattab, you spoke to the Messenger of Allah (ze) three times and he did not answer you. So I got on my mount and went on ahead, fearing that something had been revealed concerning me. Then I heard someone calling out: O 'Umar! Where is 'Umar? I went back. thinking that something had been revealed concerning me, and the Prophet (幽) said: "Yesterday a soorah was revealed to me that is dearer to me than this world and everything in it: 'Verily, We have given you (O Muhammad 🕸) a manifest victory. That Allah may forgive you your sins of the past and the future' [al-Fath 48:1-2].

7.٩ حَدَّقَنَا أَبُو نُوحِ: حَدَّقَنَا مَالِكُ بُنُ أَنَسِ عَنْ زَيْدِ نُنِ أَسَلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بُنِ الْحَطَّابِ عَلَى قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ، قَالَ: فَسَأَلْقَهُ عَنْ شَيْءٍ ثَلَاثَ مَرَّاتٍ فَلَمُ يَوُدً عَلَيْ، قَالَ: فَشَأَلْقُهُ عَنْ شَيْءٍ ثَلَاثَ مَرَّاتٍ فَلَمُ يَوُدً عَلَيْكَ، قَالَ: فَرَكِبْتُ رَاحِلَتِي ابْنَ الْخَطْبِ، نَوَرْتَ رَسُولَ اللَّهِ ﷺ ثَلاثَ مُرَّاتٍ فَلَمْ يَوُدً عَلَيْكَ، قَالَ: فَرَكِبْتُ رَاحِلَتِي أَنِنَ الْخَطْبِ، فَإِلَى فَيَ عَمْرٍ، أَيْنَ عَمْرٍ؟ قَالَ: فَرَكِبْتُ رَاحِلَتِي فَتَقَدَّمْتُ مَخَافَقَةً أَنْ يَكُونَ نَوْلَ فِي شَيْءٌ، قَالَ: فَرَكِبْتُ رَاحِلَتِي فَيَقَدَّمْتُ مَخَافَقةً أَنْ يَكُونَ نَوْلَ فِي شَيْءٌ، قَالَ: فَرَكِبْتُ رَاحِلَتِي فَيَقَدَّمْتُ مَخَالًا عَمْرٍ، أَيْنَ عَمْرٍ؟ قَالَ: فَرَجَعْتُ، وَأَنَا أَظُنُ أَنَّهُ نَوْلَ فِي شَيْءٌ، قَالَ: فَرَبَعْتُ اللّهُ مَا تَقَدَّمُ مِنْ ذَنْبِكَ أَنِهُ مَنْ فَنَبُكَ مَنْ فَنَبُكَ مَنْ فَنَالًا فَقَدَّمَ مِنْ ذَنْبِكَ فَتَعَمْ مِنْ ذَنْبِكَ وَمَا تَقَدَّمُ مِنْ ذَنْبِكَ وَمَا تَقَدَّمُ مِنْ ذَنْبِكَ وَمَا تَقَدَّمُ مِنْ ذَنْبِكَ وَمَا تَقَدَّمُ مِنْ ذَنْبِكَ إِلَى فَتَعَدَّمَ مِنْ ذَنْبِكَ وَمَا تَقَدَّمُ مِنْ ذَنْبُكَ

تخریج: إسناده صحیح، خ ۲ (۲۱۷۷)

Comments: [Its isnad is saheeh, al-Bukhari (4177)]

210. It was narrated that Ibn al-Hawtakiyyah said: Some food was brought to 'Umar bin al-Khattab and he called a man to join him, but he said, I am fasting. ['Umar] said: What fast are you

٢١٠ حَدَّقَنَا أَبُو النَّصْرِ: حَدَّثَنَا الْمَسْعُودِئُ
 عَنْ حَكِيمٍ نْنِ جُبَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةً، عَنِ
 ابْنِ الْحَوْتَكِيَّةِ قَالَ. أَتِي عُمَوُ بْنُ الْخَطَّابِ هِـ
 بِطَعَامٍ، فَدَعَا إِلَيْهِ رَجُلًا، فَقَالَ: إِنِّي صَائِمٌ،

observing? Were it not for fear of adding or subtracting something, I would have narrated to you a hadeeth from the Prophet (趣), when the Bedouin brought him a rabbit; rather send for 'Ammar. When 'Ammar came, he said: Were you there on the day when the Bedouin brought the rabbit to the Messenger of Allah (24)? ('Ammar) said: Yes. ['Umar] said: I saw blood on it, but he (the Prophet (绘) said: "Eat it." (The Bedouin) said: I am fasting. (The Prophet (強)) said: "What fast are you observing?" He said: The beginning and end of the month. He said: "If you want to fast, then fast the thirteenth, fourteenth and fifteenth (of the month)."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad.]

211. It was narrated that Masrooq bin al-Ajda' said: I met 'Umar bin al-Khattab and he said: Who are you? I said: Masrooq bin al-Ajda'. 'Umar said: I heard the Messenger of Allah (強) saying, "Al-Ajda' is a devil [i.e the word Al-Ajda' has a bad meaning]; rather you are Masrooq bin 'Abdur-Rahman. 'Amir said: I saw his name written in the Deewan: Masrooq bin 'Abdur-Rahman. I said: What is this? He said: This is what 'Umar (強) called me.

Comments: [Its isnad is da'eef because of the weakness of Mujalid bin Sa'eed] ثُمْمَ قَالَ: وَأَيُّ الصَّيَامِ تَصُومُ ؟ لَوْلَا كَرَاهِيَةُ أَنْ أَرِيدَ أَوْ أَنْفُصَلَ لَحَدَّنَكُمْ بِحَدِيثِ النَّبِيِّ بِيَجَةً وَمَن جَاءَهُ الأَعْرَائِيُ بِالْأَرْنِ، وَلَكِنْ أَرْسِلُوا إِلَى عَمَّدٍ، فَلَمَّا جَاءً عَمَّارٌ، قَالَ: أَشَاهِدُ أَنتَ رَسُولَ اللَّهِ بِيَجَةً يَوْمَ جَاءَهُ الأَعْرَائِيُ بِالْأَرْنَبِ؟ فَالَ: يَعَمْ، فَقَالَ. إِنِّي رَأَيْتُ بِهَا دَمًا، فَقَالَ: "كُلُوهَا" قَالَ: إِنِّي صَائِمٌ قَالَ: "وَأَيْتُ بِهَا دَمًا، فَقَالَ: "كُلُوهَا" قَالَ: إِنِّي صَائِمٌ قَالَ: "وَأَيْ الصَّيَامِ نَصُومُ ؟" قَالَ: أَوَّلَ الشَّهْرِ وَآخِرَهُ، فَالَ: "إِنْ نَصُومُ ؟" قَالَ: أَوَّلَ الشَّهْرِ وَآخِرَهُ، فَالَ: "إِنْ كَنْتُ صَائِمًا فَصُمِ الثَّلَاثَ عَشْرَةً، وَالْأَرْبَعَ عَشْرَةً، وَالْخَرْبَعَ عَشْرَةً، وَالْأَرْبَعَ عَشْرَةً، وَالْخَرْبَعَ عَشْرَةً، وَالْخَرْبَعَ عَشْرَةً، وَالْخَرْبَعَ عَشْرَةً، وَالْخَرْبَعَ عَشْرَةً، وَالْخَرْبَعَ

تخريج: حسن بشواهده، وهدا إساد صعبف، المسعودي كان قد اختلط، ورواية أبي النصر عنه بعد الاحتلاط، وحكيم بن جبير ضعيف لكه توبع، وابن الحوتكية لم يرو عه سوى موسى بن طلحة.

711- خدَّتُنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو عَقِيلِ: خَدَّثَنَا مُجَالِدُ بَنُ سَعِيدِ أَخْبَرَنَا عَايرٌ عَنْ مَشُرُوقِ بْنِ الْأَجْدَعِ قَالَ: لَقِيتُ عُمَرَ بُنَ الْخَطَّابِ حَثِه، فَقَالَ لِي: مَنْ أَنْتَ؟ قُلْتُ: مَشُرُوقُ بْنُ الْأَجْدَعِ، فَقَالَ لِي: مَنْ أَنْتَ؟ قُلْتُ: رَسُولَ اللَّهِ ﷺ يَقُولُ: "الْأَحْدَعُ شَيْطَانٌ" وَلَكِنَكَ مَشْرُوقُ بْنُ عَنْدِ الرَّحْمَنِ. قَالَ عَامِرٌ وَلَكِنَكَ مَشْرُوقُ بْنُ عَنْدِ الرَّحْمَنِ. قَالَ عَامِرٌ وَلَا عَلْمُ اللَّهِ عَلْمُ اللَّهِ الرَّحْمَنِ. قَالَ عَامِرٌ وَلَا عَلَمْ اللَّهِ عَلْمُ اللَّهُ فِي الدَّيْوانِ مَكْتُوبًا: مَشْرُوقُ بْنُ عَبْدِ الرَّحْمَنِ. فَقَالَ: هَكَذَا اللَّهُ عَمْرُ عَلَى عَامِرٌ عَبْدِ المُعْرَاقِ مَنْ عَلْمَ اللَّهُ اللَّه

تخريج: إساده ضعيف لضعف محالد بن سعيد.

212. It was narrated from 'Umar bin al-Khattab that the Prophet (ﷺ) forbade 'azl (coitus interruptus) with a free woman, except with her permission.

Comments: [Its isnad is da'eef; because of the weakness of 'Abdullah bin Lahee'ah]

213. It was narrated from Zaid bin Aslam that his father said: I heard 'Umar say: If I live until next year, no city will be conquered but I shall divide it among them (the troops) as the Messenger of Allah (ﷺ) divided Khaibar.

Comments: [A saheeh hadceth; this isnad is hasan, al-Bukhari (2334)]

تخريج: حديث صحيح، وهذا إسناد حسن، ح: (٢٣٣٤)

214. It was narrated from Ibn 'Abbas that 'Umar (今) said: I was with the Prophet (美) on a campaign, and I swore (an oath), No, by my father! A man called out from behind me: "Do not swear by your fathers." And I saw that it was the Prophet (美).

Comments: [Saheeh lighairihi and its isnad is da'eef, al-Bukhari (6647) Muslim (1646)] ٣١٧- حَلَثُنَا إِسْحَاقُ بْنُ عِيسَى: حَلَّثُنَا ابْنُ لَهِيعَةَ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الزُّهْرِيِّ، عَنْ مُحَرَّرِ بْنِ أَبِي هُرْيُرَةً، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ هُذِ: أَنَّ النَّبِيَّ يَشَيِّحَ نَهَى عَنِ الْعَزْلِ عَنِ الْعَزْلِ عَنِ الْعَزْلِ

تخريج: بسناده ضعيف لصعف عبدالله بن لهيعة. ٢١٣- حَدَّثُنَا أَبُو عَامِرِ عَبُدُ الْمَلِكِ بْنُ عَمْرِو

قَالَ: حَدَّثَنَا هِشَامٌ _ يَعْنِي ابْنَ سَعْدٍ عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُمَرَ هِ يَقُولُ: لَئِنْ عِشْتُ إِلَى هَذَا الْعَامِ الْمُقْبِلِ، لَا يُفْتَحُ لِلنَّاسِ قَرْيَةٌ (١/ ٣٢) إِلَّا فَسَمْتُهَا بَيْنَهُمْ كَمَا قَسَمَ رَشُولُ اللَّه عِظْ خَنْنَ [انظر: ٢٨٤]

٢١٤ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الزَّبْيْرِيُّ : حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمْرَ عَلَّه قَال: كُنْتُ مَعَ النَّبِيِّ عَلَيْ فَعَلَقْتُ: لَا وَأَبِي، لَنَجْلَقْتُ: لَا وَأَبِي، لَهَنَّتُ: لَا وَأَبِي، لَهَنَّتُ : لَا وَأَبِي، لَهَنَّالَ: «لَا تَحْلِقُوا بِإَبَائِكُمْ» فَإِذَا هُو النَّبِيُّ بَيْتُةٍ.
لَوْراجِم: ١١١٦]

تخریج: صحیح لغیره،وهذا إساد ضعیف، روایة سماك عن عكرمة فیها اضطراب، خ: (۲۱٤۷) م: (۱۱٤۱).

215. It was narrated that 'Umar said: If I live, in sha Allah, I shall certainly expel the Jews and Christians from the Arabian Peninsula.

٢١٥ حَدَّثَنَا أَبُو أَحْمَدَ الزَّبَيْرِيُّ: حَدَّثَنَا سُفْيَنُ عَنْ جَابِرٍ، عَنْ عُمَرَ سُفْيَنُ عَنْ جَابِرٍ، عَنْ عُمَرَ سُفْيَانُ عَنْ جَابِرٍ، عَنْ عُمَرَ سُفْيَانُ إِنْ شَاءَ اللَّهُ، لَأُخْرِجَنَّ عَلَى اللَّهُ، لَأُخْرِجَنَّ

Comments: [Its isnad is saheeh, Muslim (1767)]

216. It was narrated that 'Umar said: I saw the Messenger of Allah (達) wiping over his leather slippers (when doing wudoo').

Comments: [Saheeh lighairthi; this isnad is da'eef because of the weakness of Shareek]

217. It was narrated that Sayyar bin al-Ma'roor said: I heard 'Umar giving a khutbah, and he said: The Messenger of Allah (美) built this mosque and we, the Multajireen and Ansar, were with him. If it gets too crowded, then let one of you prostrate on his brother's back. And he saw people (on one occasion) praying in the street and said: Pray in the mosque.

Comments: [A salteelt hadceth]

218. It was narrated from Harithah bin Mudarrib that he did Hajj with 'Umar bin al-Khattab (4:). The nobles of Syria came to him ['Umar] and said: O Ameer al-Mu'mineen, we have acquired slaves and mounts, so take charity from our wealth in order to purify us thereby, and it

الْبَهُودَ وَالنَّصَارَى مِنْ جَزِيرَةِ الْعَرَبِ. [راجم ٢٠١]

تخريج: إسناده صحيح، م: (١٧٦٧).

٢١٦ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبْو دَاوُدَ:
 حَدَّثَنَا شريكُ عَنْ عَاصِمٍ نْنِ عُبَيْدِ اللهِ، عَنْ أَبِيهِ، عَنْ عُمَرَ هِ قَالَ: رَأَيْتُ رَسُولَ اللهِ
 يَشِ يَمْسَحُ عَلَى الْخُفَيْنِ. [راجع: ١٢٨]

تخريج: صحيح لغيره، وهذا إسناد ضعف لصعف شريك، وعاصم بن عبيدالله، وعيدالله س عاصم بن عمر والد عاصم لم يلوك جده عمر.

٣١٧ - حَدَّفَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو دَاوُدَ: حَدَّثَنَا سَلَامٌ _ يَغْنِي أَبَا الْأَحْوَسِ _ عَنْ سِمَاكِ ابْنِ خَرْبٍ، عَنْ سِمَاكِ ابْنِ خَرْبٍ، عَنْ سَيَّارِ بْنِ الْمَعْرُورِ قَالَ: سَمِعْتُ عُمْرَ ﴿ يَغُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ عُمْرَ ﴿ يَغُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ مَمْرَ هَمَا أَلْمُهَا جِرُونَ نَى هَدَا الْمُهَاجِرُونَ وَلَانْصَارُ، فَإِذَا اشْتَدَ الرِّحَامُ فَلْيَسْجُدِ الرَّجُلُ مِنْكُمْ عَلَى ظَهْرِ أَخِيهِ. وَرَأَى قَوْمًا يُصَلُّونَ فِي الْمُشْجِدِ.
الطُريق، فَقَالَ: صَلُّوا فِي الْمَشْجِدِ.

تخریج: حدیث صحیح، سیار بن معرور-وال لم برو عنه عیر سماك، ولم یوثقه غیر ابن حداد- ند توبع.

٢١٨ قَرَأْتُ عَلَى يَعْتَى بْنِ سَعِيدِ: زُمْنِرِ فَالْ: حَدَّثَنَ أَبُو إِسْحَاقَ عَنْ حَارِئَةَ بْنِ مُصَرِّبِ أَنَّهُ حَجَّ مَعَ عُمَرَ بْنِ الْخَطَّابِ عَلَى، مُصَرِّبِ أَنَّهُ حَجَّ مَعَ عُمَرَ بْنِ الْخَطَّابِ عَلَى، مُصَرِّبِ أَنَّهُ أَشْرَافُ أَمْنِ الشَّامِ، فَقَالُوا: يَا أَبِيرَ فَأَنَاهُ أَشْرَافُ أَمْنِ الشَّامِ، فَقَالُوا: يَا أَبِيرَ الْمُؤْمِنِينِ، إِنَّا أَصَبْنَا رَقِيقًا وَدَوَابَّ، فَحُذْ مِنْ أَمْرِينًا صَدَقَةً تُطَهِّرُنَا بِهَا، وَتَكُونُ لَنَا زَكَاةً،

will be *zakah* for us. He said: This is something that the two who came before me did not do; I shall wait until I ask the Muslims.

Comments: [A saheelt hadeeth]

مَثَالَ: هَذا شَيْءٌ لَمْ يَثْعَلُهُ اللَّذَانِ كَانَا مِنْ قَبْلِي وَلَكِنِ النَّغَلِرُوا حَتَّى أَسْأَلُ الْمُسْلِمِينَ. [راجع: ٨٢]

تخريج: حديث صحيح، زهير روى عن أبي إسحاق السبيعي بعد ما تغيّر، لكنه توبع.

219. It was narrated from Jabir bin 'Abdullah that 'Umar bin al-Khattab said: The Messenger of Allah (海) said: "If I live, I shall certainly expel the Jews and Christians from the Arabian Peninsula, until I leave only Muslims there."

Comments: [Its isnad is saheeh according to the conditions of Muslim]

220. It was narrated from 'Umar bin al-Khattab (泰) - and 'Abdullah said: My father attributed it to the Prophet (寒) - that he said: "Whoever misses any part of his regular portion of Qur'an or prayer at night, and recites it between Fajr and Zultr, it will be as if he recited it that night."

Comments: [Its isnad is saheeh]

221. Ibn 'Abbas narrated that 'Umar bin al-Khattab said: On the day of Badr, the Messenger of Allah (醬) looked at his companions and they were three hundred and some, then he looked at the mushrikeen and saw

719 حَدِّثْنَا رَوْحُ وَمُوْمَلٌ قَالَا: حَدَّثَنَا مُوحُ وَمُوْمَلٌ قَالَا: حَدَّثَنَا مُنْفِئا النَّقِرِيُ عَنْ أَبِي الزَّبْيْرِ، عَنْ جَابِرِ بَنِ عَبْدِاللَّهِ: أَنَّ عُمْرَ بُنَ الْخَطَّابِ عَلَىه قَالَ: قَالَ رَسُولُ اللَّهِ يَعِيْهَ: "فَلَيْنْ عِشْتُ لَأُخْرِجَنَّ الْبَهُودَ وَالْمَصَارَى مِنْ جَزِيرَةِ الْعَرَبِ، حَتَّى لَا أَثْرُكَ فِيهَ إِلَّا مُسْلِمًا». [راجع:٢٠١]

تخريج: إسناده صحيح، م: (١٧٦٧).

- ٣٠٠ حَدَّثَنَا عَتَّابُ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ اللَّهِ _ يَغْنِي ابْنَ الْمُبَارَكِ _: أَخْبَرَنَا يُونُسُ عَنِ النَّهِ بْنِ يَزِيدَ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهُ عَمْرَ بْنِ عُبْدِ الخَصْرِ بْنِ عَبْدِ اللَّهُ عَمْرَ بْنِ الْخَطَّابِ هِمْ _ قَالَ عَبْدُ اللَّهِ: وَقَلْ بَلْغَ بِهِ أَبِي إِلَى النَّبِي ﷺ عَلَيْ _ قَالَ: مِنْ حِزْبِهِ _ وَلَدَ بَلَغَ مِنْ وَرْدِهِ _ أَوْ قَالَ: مِنْ حِزْبِهِ _ مِنْ اللَّيْلِ فَقُرْأُهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ إِلَى مِنْ اللَّهِرِ إِلَى اللَّهِرِ إِلَى اللَّهُورِ وَلَى اللَّهِرِ إِلَى اللَّهُمْ وَرُدِهِ _ أَوْ قَالَ: مِنْ حِزْبِهِ _ مِنْ اللَّهُرِ إِلَى اللَّهُمْ وَرُدُهِ مِنْ لَيْلَتِهِهِ. [انظر: ٣٧٧]

تخريج: إسناده صحيح، م: (٧٤٧).

٢٢١ حَدَّثَنَا أَبُو نُوحٍ قُرَادٌ: حَدَّثَنَا عِخْرِمَةُ
 ابنُ عَمَّارٍ: حَدَّثَنَا سِمَاكُ الْحَنَفِيُّ أَبُو زُمَيْلٍ:
 حَدَّثَنِي ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: حَدَّثَنِي عُمْرُ عَدِهِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ، قَالَ: نَظَرَ

that they were one thousand or more. The Prophet of Allah (ﷺ) turned to face the qiblah, then he stretched forth his hands, wearing his upper and lower garment, and he said: "O Allah, where is Your promise to me? O Allah, accomplish for me what You have promised me! O Allah, if this small band of Muslims is destroyed, You will never be worshipped on earth." He kept beseeching his Lord, calling out to Him, until his upper garment fell from his shoulders. Abu Bakr came to him, picked up his upper garment and put it back on him. Then he embraced him from behind and said: O Prophet of Allah, this prayer of yours to your Lord will suffice, for He will accomplish for you what He has promised to you. Then Allah revealed the words: "(Remember) when you sought help of your Lord and He answered you (saying): 'I will help you with a thousand of the angels each behind the other (following one another) in succession" [al-Anfal 8:9]. On that day when the armies met (in battle), Allah, may He be glorified and exalted, caused the mushrikeen to be defeated; seventy of their men were killed and seventy were taken captive. The Messenger of Allah (強) consulted Abu Bakr, 'Ali and 'Umar (concerning the prisoners). Abu Bakr said: O Prophet of Allah, they are our cousins, kinsmen and brothers. I think that you should النَّبِيُّ ﷺ إِلَى أَصْحَابِهِ وَهُمْ ثَلَاثُ مِائَةٍ وَنَيْفٌ، وَنَظَرَ إِلَى الْمُشْرِكِينَ فَإِذَا هُمْ أَلْفٌ وزِيَادَةٌ، فَاسْتَقْبَلَ النَّبِيُّ ﷺ الْقِبْلَةَ، ثُمَّ مَدَّ يَذَيْهِ، وَعَلَيْهِ رِدَاؤُهُ وَإِزَارُهُ، ثُمَّ قَالَ: «اللَّهُمَّ أَيْنَ مَ وَعَدْتَنِي؟ اللَّهُمَّ أَنْجِزُ مَا وَعَدْتَنِي، اللَّهُمَّ إِنْ تُهْلِكُ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ ابْلاسْلَام فَلَا تُعْبَدُ فِي الْأَرْضِ أَبَدًا * قَالَ: فَمَا زَالَ يَسْتَغِيثُ رَبُّهُ، وَيَدْعُوهُ حَتَّى سَقَطَ رِدَاؤُهُ، فَأَتَاهُ أَبُو بَكُر فَأَخَذَ رِدَاءَهُ [فَرَدَّاهُ، ثُمَّ الْتَزَمَهُ مِنْ وَرَائِهِ، ثُمَّ قَالَ: يَا نَبِيَّ اللَّهِ، كَذَاكَ مُنَاشَدَنْكَ رَبُّكَ، فَإِنَّهُ سَيُنْجِزُ لَكَ مَا وَعَدَكَ] وَأَنْزَلَ اللَّهُ تَعَالَى: ﴿إِذْنَسْتَغِيثُونَ رَبُّكُمْ فَاسْتَجَبَ لَكُمْ أَنِّي مُمِدُّكُمْ بِأَلْفٍ مِنَ انْمَلَائِكَةِ مُرْدِفِينَ﴾ (الأنفال: ٩). فَلَمَّا كَانَ يَوْمَئِذِ، وَالْتَقَوَّا فَهَزَمَ اللَّهُ الْمُشْرِكِينَ، فَقُتِلَ مِنْهُمْ سَبْعُونَ رَجُلًا، وَأُسِرَ مِنْهُمْ سَبْعُونَ رَجُلًا، فَاسْتَشَارَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ وَعَلِيًّا وَعُمَرَ، فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللَّهِ، هَوُلَاءِ بَنُو الْعَمِّ وَالْعَشِيرَةُ وَالْإِخْوَانُ، فَإِنِّي أَرَى أَنْ تَأْخُذَ مِنْهُمُ الْفِدَاءَ، فَيَكُونَ مَا أَخَذُنَا مِنْهُمْ فَوَةً لَنَا عَلَى الْكُفَّارِ، وَعَسَى اللَّهُ عَزِّ وَجَلَّ أَنْ يَهْدِيَهُمُ فَيَكُونُونَ لَنَا عَضُدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: ﴿مَا تَوَى يَا ابْنَ الْخَطَّابِ، فَقَالَ: قُلْتُ: وَاللَّهِ مَا أَرَى مَا رَأَى أَبُو بَكْرٍ، وَلَكِنِّي أَرَى أَنْ تُمَكِّننِي مِنْ فُلَانٍ _ قَريب لِعُمَرَ _ فَأَضْرِبَ عُنُقَهُ، وَتُمَكِّنَ عَلِيًّا مِنْ عَقِيلِ فَيَضْرِبَ عُنْقُهُ، وَتُمَكِّنَ حَمْزَةً مِنْ فُلَانٍ،

accept a ransom for them, which will strengthen us against the kuffar, and perhaps Allah will guide them to Islam and they will become a support to us. The Messenger of Allah (24) said: "What do you think, O son of al-Khattab?" I said: No, by Allah. I do not think as Abu Bakr thinks. I think that you should hand So and so - a relative of 'Umar's - to me so that I may strike his neck. You should hand 'Ageel over to 'Ali so that he may strike his neck, and you should hand over So and so to Hamzah (his brother) so that he may strike his neck, so that Allah will know that we have no mercy in our hearts towards the mushrikeen; these are their prominent figures and leaders. But the Messenger of Allah (%) inclined towards the view of Abu Bakr, and he did not incline towards what I said, and accepted ransoms from them. The next day, I came to the Prophet (ﷺ) and found him with Abu Bakr, and they were both weeping. I said: O Messenger of Allah, tell me why you and your companion are weeping. If I find it is a cause for weeping, I will weep too, and if it is not, then I will make myself weep with you. The Messenger of Allah (ﷺ) said: "I am weeping because of what your companions suggested about accepting a ransom for the prisoners. I have been shown your punishment as close as this tree" - a tree that was close to the Prophet of Allah (22).

أَحِيهِ، فَيَصْرِبَ عُلْقَهُ، حَتَّى يَعْلَمَ اللَّهُ أَنَّهُ لَيْسَ فِي قُلُوبِنَا هَوَادَةٌ لِلْمُشْرِكِينَ، هَؤُلَاءِ صْنَادِيدُهُمْ وَأَنِمَّتُهُمْ وَقَادَتُهُمْ. فَهَوِيَ رَسُولُ اللَّهِ ﷺ مَا قَالَ أَبُو بَكْرٍ وَلَمْ يَهُوَ مَا قُلْتُ، فَأَحَدُ مِنْهُمُ الْهَدَاءَ. فَلَمَّا كَانَ مِن الْغَدِ. (١/ ٣٣) قَالَ عُمَرُ ﴿ إِنَّهِ : غَذَوْتُ إِلَى النَّبِيِّ ﷺ ، فَإِذَا هُوَ قَاعِدٌ وَأَبُو بَكُر، وَإِذَا هُمَا يَبْكِيَانِ، فَقُلْتُ: يَا رَسُولَ للَّهِ، أَحْبِرْنِي هَاذَا يُتْكِيكَ أَنْتَ وَصَاحِبَكَ؟ فَإِنَّ وَجَدْتُ بُكَاءً بَكَيْتُ، وَإِنْ لَمْ أَجِدْ نُكَاءَ تَناكَبْتُ لِيُكَانِكُمَا، قَالَ. غَالَ النَّبِيُّ يَثِينُهُ: «الَّذِي عَرَصَ عَلَيُّ أَصْحَابُكُ مِنَ الْفِدَاءِ، وَلَقَدْ عُرضَ عَلَى عَذَابُكُمْ أَدْنَى مِنْ هَدِهِ الشَّجَرَةِ»_ لِشُجَرَةٍ قَرِينَةٍ _ وَأَمْزَلَ اللَّهُ تَعَالَى: ﴿مَا كَالَ لِنَبِيِّ أَن يَكُونَ لَهُ أَسْرَىٰ حَنَّى يُنْجِرَ وِ ٱلأَرْضُ ﴾ إِلَى قَوْلِهِ: ﴿لَمَسَّكُمْ مِيمَا أَغَذَتُمْ ﴾ (الأنفال: ٦٨٠٦٧) مِنَ الْفِدَاءِ، ثُمُّ أَحَلَّ لَهُمُ الْغَنَائِمَ. فَلَمَّا كَانَ يَوْمُ أُحُدٍ مِنَ الْعَامِ الْمُقْبِلِ عُوقِبُوا بِمَا صَنعُوا يَوْمَ بَدْرٍ مِنْ أَحْذِهِمُ الْفِدَاءَ، فَقُتِلَ مِنْهُمْ سَنْعُونَ، وَفَرَّ أَصْحَابُ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ، وَكُسِرَتْ رَبَاعِيْتُهُ، وَهُشْمَتِ الْنَيْضَةُ عَلَى رَأْسِهِ، وَسَالَ الدُّمُ عَلَى وَجُهِهِ، فَأَنْزَلَ اللَّهُ ﴿ أَوَ لَمَّآ أَصَنَبَتَكُمُ مُصِيبَةً ﴾ إِلَى قَوْلِهِ: ﴿إِنَّ ٱللَّهَ عَلَى كُلِّ شَيِّءِ قَدِيرٌ﴾ (آل عمران: ١٦٥) بأُخْذِكُمُ الَّفِداءَ. [راجع: ٢٠٨]

تخريج: حديث صحيح، وإسناده حسن. م: (١٧٢٣). Then Allah revealed the words: "It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took." [al-Anfal 8:67-68] - i.e., referring to the ransom. Then booty was permitted to them, and when the day of Uhud came the following year, they were punished for what they had done of taking the ransom on the day of Badr. Seventy of them were killed and the Companions of the Prophet deserted him; his front tooth was broken and the helmet on his head was broken, and blood flowed down his face, and Allah revealed the words: "When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: 'From where does this come to us?' Say (to them), 'It is from yourselves (because of your evil deeds).' And Allah has power over all things" [Al 'Imran 3:165].

Comments: [A Saheeh hadeeth its isnad is hasan; Muslim (1763).]

222. It was narrated that Ibn 'Abbas said: I was eager to ask 'Umar about the two wives of the

٢٢٢ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ
 الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي

Prophet (鑑) concerning whom Allah said, "If you two (wives of Prophet (绘)) repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose wnat the Prophet (22) likes)" [at-Tahreem 66:4], until 'Umar went for Hajj and I went with him. When we were partway there, 'Umar turned aside and I turned aside with him, bringing the jug. He relieved himself, then he came to me and I poured water onto his hands, and he did wudoo'. I said: O Ameer al-Mu'mineen, who are the two wives of the Prophet (26) of whom Allah said: "If you two (wives of the Prophet (ﷺ)) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet (24) likes)" [at-Tahreem 66:4]? 'Umar said: How strange of you, O lbn 'Abbas! [az-Zuhri said: By Allah, he did not like the question, but he did not conceal anything.] He said: They were Hafsah and 'A'ishah. Then he started to narrate the hadeeth and said: We people of Quraish were a people who dominated women, but when we came to Madinah we found a people who were dominated by their women, and our women started to learn from their women. My house was among Banu Umayyah bin Zaid in al-'Awali, One day I got angry with my wife, and she argued with me. I did not like her to argue with me, but she said: Do

نَوْرٍ، عَنِ ابْنِ عَبَّاسِ قَالَ: لَمْ أَزُلُ حَرِيصًا عَلَى أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ ﴿ عَسَ الْمَرْأَتَيْنِ مِنْ أَزْوَاحِ النَّبِيِّ ﷺ، اللَّتَيْسِ قَالَ اللَّهُ تَعَالَى: ﴿ إِن ۚ نَنُوبًا إِلَى ٱللَّهِ مَفَدٌ صَغَتْ قُلُونُكُمًّا ﴾ (التحريم ٤) حَتَّى حَجَّ عُمَرُ ١ وَحَجَجْتُ مَعَهُ، فَلَمَّا كُنَّا بِبَعْضِ الطَّرِيقِ عَدَلَ غُمَرُ عِنْهِ وَعَدَلْتُ مَعَهُ بِالْإِدَاوَةِ، فَتَبَرُّزَ ثُمَّ أَتَانِي، فَمَكَبُتُ عَلَى يَدَيْهِ فَتَوَضَّأَ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَن الْمَرْأَتَانِ مِنْ أَزْوَاجِ النَّبِيِّ عِيْدُ اللَّمَانِ قَالَ اللَّهُ تَعَالَى: ﴿ إِن نَوُهَا ۚ إِلَى اللَّهِ فَقَدْ صَعَتْ قُلُوبُكُما ﴾؟ فَقَالَ عُمَرُ عَلى: وَاعَجَبًا لْكَ يَا ابْنَ عَبَّامِهِ! _ قَالَ الزُّهْرِيُّ: كَرِهَ وَاللَّهِ، مَا سَأَلَهُ عَنْهُ وَلَمْ يَكْتُمُهُ عَنْهُ عَلْهُ قَالَ: هِيَ حَفْضَةً وَعَانِشَةُ. قَالَ: ثُمَّ أَخَذَ يَسُوقُ الْحَدِيثَ، قَالَ: كُنَّا مَعْشَرَ قُرَيْشٍ قَوْمًا نَغْلِبُ السُّناء، فَلَمَّا قَدِمْنَا الْمَدِينَةَ وَجَدْنَا قَوْمًا تَعْلِبُهُمْ نِسَاؤُهُمْ، فَطَفِقَ نِسَاؤُنَا يَتَعَلَّمُنَ مِنْ نِسَائِهِمْ، قَالَ: وَكَانَ مَنْزِلِي فِي بَنِي أُمَيَّةً بْن زَيْدِ بِالْعَوَالِي، قَالَ: فَتَعَضَّبْتُ يَوْمًا عَلَى الْمُرَاتِي، فَإِذَا هِيَ لُرَاجِعُنِي، فَأَنْكُرُتُ أَنْ تُرَاجِعَنِي، فَقَالَتْ مَا تُنْكِرُ أَنْ أُرَاجِعَكَ، فَوَاللَّهِ إِنَّ أَزْوَاجَ النَّبِيِّ ﷺ لَيُرَاجِعْنَهُ، وَنَهْجُرُهُ إحْدَاهُنَّ الْيَوْمَ إِلَى اللَّبْلِ. قَالَ: فَانْطَلَقْتُ، فَدَخَلْتُ عَلَى خَفْصَةً، فَقُلْتُ: أَثْرُاجِعِينَ رَسُولَ اللَّهِ ﷺ؟ قَالَتْ: نَعَمْ. قُلْتُ: وَتَهْجُرُهُ إخدَاكُنَّ الْيَوْمَ إِلَى اللَّيْلِ؟ قَالَتْ: نَعَمْ، قُلْتُ: قَدْ خَاتَ مَنْ فَعَلَ ذَلِكَ مِنْكُنَّ وَخَسِرَ،

you not like me to argue with you? By Allah, the wives of the Prophet (ﷺ) argue with him, and one of them will forsake him all day until night comes. I went and entered upon Hafsah, and I said: Do you argue with the Messenger of Allah (趣)? She said: Yes. I said: Does one of you forsake him all day until night comes? She said: Yes. I said: Any one of you who does that is doomed and lost. Does any one of you feel assured that Allah will not be angry with her because of the anger of His Messenger (鑑), for then she will be doomed? Do not argue with the Messenger of Allah (鑑) and do not ask him for anything. Ask me for whatever you want. And do not be misled by the fact that your neighbour is more beautiful than you and more beloved to the Messenger of Allah (鑑) than you - referring to 'A'ishah. And 'Umar said: I had a neighbour among the Ansar. We used to take turns to go down to the Messenger of Allah (345). He would go down one day and I would go down the next. He would bring me the news of the Revelation and other things, and I would do likewise. We were saying that Ghassan were shoeing their horses to attack us. My friend went down, then he came to me at night and knocked on my door, then he called out to me. I went out to him and he said: Something terrible has happened! I said: What? Have أَفَنَأْمَنُ إِحْدَاكُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِغَضَب رَسُولِهِ، فَإِذَا هِيَ قَدُ هَلَكَتُ؟ لَا تُرَاجِعِي رَسُولَ اللَّهِ ﷺ وَلَا تَسْأَلِيهِ شَيْتًا، وَسَلِينِي مَا مدًا لَكِ، وَلَا يَغُرَّنَّكِ أَنْ كَانَتْ جَارَتُكِ هِيَ أَوْسَمَ وَأَخَبُّ إِلَى رَسُولِ اللَّهِ ﷺ مِنْكِ _ يُريدُ عَائِشَةً ﴿ ﴿ إِنَّ اللَّهُ مِنْ اللَّهُ عَائِدٌ مِنَ الْأَنْصَارِ، وَكُنَّا نَتَنَاوَبُ النُّزُولَ إِلَى رَسُول اللَّهِ ﷺ، فَيَنْزِلُ يَوْمًا، وَأَنْزِلُ يَوْمًا، فَيَأْتِينِي بِخَبَرِ الْوَحْيِ وَغَيْرِهِ. وَآتِيهِ بِمِثْلِ ذَلِكَ، قَالَ: وَكُنَّا نَتَحَدَّثُ أَنَّ غَسَّانَ تُنْعِلُ الْخَيْلَ لِتَغَزُّونَا، فَتَرَلَ صَاحِبِي يَوْمًا، ثُمَّ أَثَانِي عِشَاءٌ فَضَرَبَ نَاسِي، ثُمَّ نَادَانِي فَخَرَجْتُ إِلَيْهِ، فَقَالَ. حَدُثَ أَمْرٌ عَطيمٌ. فَقُلْتُ وَمَاذَا، أَجَاءَتْ غَسَّانُ؟ قَالَ: لَا، بَلْ أَعْظَمُ مِنْ ذَلِكَ وَأَطْوَلُ، طَلَّقَ الرَّسُولُ بِسَاءَهُ. فَقُلْتُ: فَذْ خَانَتْ حَفْضَةُ وَخَسِرَتْ، فَدْ كُنْتُ أَظُنُّ هَذَا كَاثِنًا. حَتَّى إِذَا صَلَّيْتُ الصُّبْحَ شَدَدْتُ عَلَىَّ ثِيَّابِي، ثُمَّ نَزَلْتُ فْدَخَلْتُ عَلَى حَفْصَةً وَهِيَ تَبْكِي، فَقُلْتُ: أَطَلَقَكُنَّ رَسُولُ اللَّهِ ﷺ فَقَالَتْ: لَا أَدْرى، هُوَ هَذَا مُعْتَوَلُّ فِي هَذِهِ الْمَشْرُبَةِ. فَأَتَبْتُ غُلَامًا لَهُ أَسْوَدَ، فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَلَخَلَ الْغُلَامُ ثُمَّ خَرَجَ إِلَى، فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ. فَانْطَلَقْتُ حَتَّى أَتَيْتُ الْمِنْبَرَ، فَإِذَا عِنْدَهُ رَهُطُ جُلُوسٌ يَبْكِي بَعْضُهُمْ، فَجَلَسْتُ قَلِيلًا، ثُمَّ غَلَبَنِي مَا أَجِدُ، فَأَنْيُتُ الْغُلَامَ، فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَلَ نُمَّ خَرَجَ عَلَى، فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ.

Ghassan come? He said: No, it is more terrible than that and worse. The Prophet (鑑) has divorced his wives! I said: Hafsah is doomed and lost! I thought that this would happen. Then when I had prayed Fajr, I got dressed, then I went down and entered upon Hafsah, who was weeping. I said: Has the Messenger of Allah (差) divorced you? She said: I do not know. He has secluded himself in this loft. I went to a black slave of his and said: Ask for permission for 'Umar to enter. He went in, then he came out to me and said: I mentioned you to him but he did not say anything. I went away and came to the minbar, where I sat down. By it was a group of people, some of whom were weeping. I sat for a little while, then I could not bear it any longer, so I went to the slave and said: Ask for permission for 'Umar to enter. He went in, then he came out to me and said: I mentioned you to him but he did not say anything. I turned to leave, then the slave called me and said: Go in, he has given you permission. So I went in and greeted the Messenger of Allah (22) with salam. He was resting on a reed mat that had left marks on his side. I said: O Messenger of Allah, have you divorced your wives? He looked up at me and said, "No." I said: Allah Akbar! If you had seen us, O Messenger of Allah, we Quraish were a people who dominated women, but

فَخَرَجْتُ فَخَلَسْتُ إِلَى الْمِنْبَرِ، ثُمَّ غَلَبْنِي مَا أَجِدُ، فَأَنْيُتُ الْغُلَامَ، فَقُلْتُ: اسْتَأْذِنْ لِعُمَرَ، فَدَخَنَ ثُمَّ خَرَجَ إِلَيْ، فَقَالَ: قَدْ ذَكَرْتُكَ لَهُ فَصَمَتَ. فَوَلَّيْتُ مُدْبِرًا، فَإِذَا الْعُلَامُ يَدْعُونِي، فَقَالَ ادْخُلُ، فَقَدْ أَذِنَ لَكَ. فَدَخَلْتُ، فَسَلَّمْتُ عَلَى رَسُولِ اللَّهِ ﷺ، فَإِذَا هُوَ مُتَّكِئٌ عَلَى (٣٤/١) رَمْل خَصِيرٍ _ وَ خَدَّثَنَاهُ يَعْقُوبُ فِي حَدِيثِ صَالِح قَالَ: رُمَالِ حَصِيرِ _ قَدْ أَثْرَ فِي جَنْهِ، فَقُلْنُ: أَطَلَّقْتَ يَا رَسُولَ اللَّهِ نِسَاءُكَ؟ فَرَفَعَ رَأُسَهُ إِلَى وَقَالَ: «لَا» فَقُلْتُ: اللَّهُ أَكْبَرُ، لَوْ رَأَيْتَنَا يَا رَسُولَ اللَّهِ، وَكُنَّا مَعْشَرَ قُرَيْشِ قَوْمًا نَغْلِتُ النَّسَاءَ، فَلَمًّا قَدَمْنَا الْمَدِينَةَ وَحَدْنَا قَوْمًا تَغْلِيهُمْ نِسَاؤُهُمْ. فَطَفِقَ نِمَاؤُنَا يَتَعَلَّمُنَ مِنْ نِمَاثِهِمْ، فَتَغَضَّبْتُ عَلَى الْمَرَأَتِي يَوْمًا فَإِذَا هِيَ تُرَاجِعُنِي، فَأَنْكَرْتُ أَنْ تُرَاجِعَنِي، فَقَالَتْ: مَا تُنكِرُ أَنْ أَرَاحِعَكَ؟ فَوَاللَّهِ إِنَّ أَزْوَاجَ رَسُولِ اللَّهِ ﷺ لَيُرَاجِعْنَهُ، وَتَهْجُرُهُ إِحْدَاهُنَّ الْيَوْمَ إِلَى اللَّيْلِ. فَقُلْتُ: قَدْ خَاتَ مَنْ فَعَلَ ذَلِكَ مِنْهُنَّ وَخَسِرَ، أَفَتَأْمَنُ إِحْدَاهُنَّ أَنْ يَغْضَبَ اللَّهُ عَلَيْهَا لِغَضَب رَسُولِهِ، فَإِذَاهِيَ قَدْ هَلَكَتْ؟ فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، فَدَخَلْتُ عَلَى حَفْضَةً، فَقُلْتُ: لَا يَغُرُّكِ أَنْ كَانَتْ جَارَتُكِ هِيَ أَوْسَمَ وَأَخَبَّ إِلَى رَسُولِ اللَّهِ ﷺ مِنْكِ، فَتَبَسَّمَ أُخْرَى، فَقُلْتُ: أَسْتَأْنِسُ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ»، فَجَلَسْتُ، فَرَفَعْتُ رَأْسِي فِي الْبَيْتِ، فَوَاللَّهِ مَا رَأَيْتُ فِيهِ شَيْئًا

when we came to Madinah we found a people who were dominated by their women, and our women started to learn from their women. I got angry with my wife one day, and she started to argue with me. I did not like her to argue with me, but she said: Do you not like me to argue with you? By Allah, the wives of the Prophet (ﷺ) argue with him, and one of them will forsake him all day until night comes. I said: Any one of them who does that is doomed and lost. Does one of them feel assured that Allah will not be angry with her because of the anger of His Messenger (處), then she will be doomed? The Messenger of Allah (愛) smiled. I said: O Messenger of Allah, I entered upon Hafsah and I said: Do not be misled by the fact that your neighbour (i.e 'Aa'ishah) is more beautiful than you and more beloved to the Messenger of Allah (趣) than you. Messenger of Allah (smiled again. I said: O Messenger of Allah, may I speak to you freely? He said: "Yes." So I sat down and looked around the room, and by Allah, I did not see anything in it to please the eye except three hides. I said: Pray to Allah, O Messenger of Allah, to make life prosperous for your unimah, for He has made life prosperous for the Persians and Romans, but they do not worship Allah, may He be glorified and exalted. He

يُرُدُ الْبُصرَ إِلَّا أَهْبَةً ثَلَاثَةً، فَقُلْتُ: اذْعُ يَا رَسُولَ اللَّهِ أَنْ يُوسِّعَ عَلَى أُمْتِكَ، فَقَدْ وُسُعَ عَلَى فَارِسَ وَالرُّومِ، وَهُمْ لَا يَعْبُدُونَ اللَّهُ فَاسَتَوَى جَالِسًا، ثُمُّ قَالَ: "أَفِي شَكُ أَنْتَ يَا الْنَ الْحَطَابِ؟ أُولَئِكَ قَرْمٌ عُجِّلَتْ لَهُمْ طَيَّاتُهُمْ هِي الْحَيَاةِ الدُّنْيَا» فَقُرْمٌ عُجِّلَتْ لَهُمْ طَيَاتُهُمْ هِي الْحَيَاةِ الدُّنْيَا» فَقُلْتُ: اسْتَغْفِرْ لِي يَدْخُلُ يَ رَسُولَ اللَّهِ. وَكَانَ أَقْسَمَ أَنْ لَا يَذُخُلُ عَنْهِنَ شَهْرًا مِنْ شِدَّةٍ مُوْجِدَتِهِ عَلَيْهِنَ ، حَتَى اللّهُ عَزْ وَجَلْ. [انظر: ٣٣٩]

تخریج: إسناده صحیح، خ: (۸۹) م: (۱٤۷۹). sat up straight and said: "Are you doubting, O son of al-Khattab? They are people whose good things have been hastened for them in this world." I said: Pray for forgiveness for me, O Messenger of Allah. He had sworn that he would not enter upon them for a month, because he was so annoyed with them, until Allah rebuked him.

Comments: [Its isnad is saheeh, al-Bukhari (89) and Muslim (1479)]

223. It was narrated that 'Abdur-Rahman bin 'Abdul-Oari said: I heard 'Umar bin al-Khattab (48) say: When the Revelation came down to the Messenger of Allah (ﷺ), a sound could be heard near his face like the buzzing of bees. We waited a while, then he turned to face the giblah and raised his hands, then he said: "O Allah, give us more (blessing) and do not give us less; honour us and do not humiliate us; give to us and do not deprive us; give precedence to us and do not give others precedence over us; be pleased with us and make us pleased." Then he said: "Ten verses have been revealed to me: whoever adheres to them will enter Paradise." Then he recited to us: "Successful indeed are the believers" [al-Mu'minoon 23:1] until he completed the ten verses.

٣٢٧- حَدَّثَنَا عَبْدُ الرَّزَّ قِ: أَخْبَرَ فِي يُونُسُ مَنُ سُلَيْمٍ قَالَ: أَمْلَى عَلَيْ يُونُسُ مِنُ يَزِيدَ الْأَيْلِيُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرُوةَ بْنِ الرَّبْيْرِ، عَنْ عَبْدِ الْقَارِيِّ: سَمِعْتُ عُمَرَ ابْنِ شَهَابٍ عَثْد يَقُولُ: كَانَ إِذَا نَزَلَ عَلَى رَسُولِ اللَّهِ بِيهِ الْوَحْيُ يُسْمَعُ عِنْدَ وَجْهِهِ دَوِيُّ كَلَيْكَ النَّهُمَ زِذْنَا وَلَا تَنْقُصْنَا الْفِبْلَةَ وَأَكْمِ مُنَا وَالْحِنْ عَلَى اللَّهُمَّ زِذْنَا وَلَا تَنْقُصْنَا وَلَا تَنْقُصْنَا وَلَا تَنْقُصْنَا وَلَا تَنْعُرِمْنَا وَلَا عَلَيْنَا وَالْحِنَا وَلَا تَنْعُرِمْنَا وَلَا عَلَيْنَا وَلَا تَنْعُرِمْنَا وَلَا تَنْوَلَى اللَّهُمَ زِذْنَا وَلَا تَنْعُرِمُنَا وَالْحِنَا وَلَا تَنْعُرِمْنَا وَلَا تَنْوَلَى اللَّهُمَ وَالْحِنَا وَلَا تَنْعُرِمُنَا وَلَا تَنْعُرُمُ الْفِيلَة وَلَا تَنْعُرُمُنَا وَلَا تَنْعُرُمُ اللَّهُ مَ وَالْحِنَا وَلَا تَنْعُرُمُنَا وَلَا تَنْهُمُ تَوْلَ اللَّهُمُ وَيْقُولِهِ اللَّهُمُ اللَّهُ مَا وَالْحِنَا وَلَا تَنْعُرُمُ اللَّهُ مُ اللَّهُ مُ اللَّهُ مُ اللَّهُ عَلَى اللَّهُ الْفَلَعَ عَلَى الْعُلْمُ الْمُ اللَّهُ وَلَهُ وَلَا اللَّهُ الْمُؤْمِنُونَ فَا الْمُؤْمِنُونَ فَيْ اللَّهُ عَلَى الْمُؤْمِنُونَ فَا الْمُؤْمِنُونَ فَى اللَّهُمُ مَنْ الْمُعْمُرَا الْمُؤْمِنُونَ اللَّهُ الْمُؤْمِنُونَ اللَّهُ عَلَى اللَّهُ الْمُؤْمِنَا وَلَا الْمُؤْمِنَا الْمُؤْمِنَا وَلَا الْمُؤْمِنَا وَلَا اللْمُوالِمِنَا اللْهُ الْمُونَ الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِلُونَ اللْمُولِ اللْمُؤْمِنَا الْمُؤْمِنَا الْمُنْ الْمُؤْمِنَا الْمُؤْمِنَا اللْمُنْ الْمُؤْمِنَا الْمُنْ الْمُؤْمِنَا الْمُؤْمِلُونَ الْمُلْمُ الْمُؤْمِنَا اللْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِلُونَا الْمُؤْمِنَا الْمُؤْمِنَا اللْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِلُونَا الْمُنْفَا الْمُؤْمِقُونَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِنَا الْمُؤْمِ

تخريج: إسناده ضعيف لحهالة بونس بن سليم.

Comments: [Its isnad is da'eef because Yoonus bin Sulaim is unknown]

224. It was narrated from Abu 'Ubaid the freed slave of 'Abdur-Rahman bin 'Awf that he was present on *Eid* with 'Umar bin al-

٢٢٤ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ
 الزُّهْرِيِّ، عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ
 ان عَوْف: أَنَّهُ شَهِدَ الْعِيدَ مَعَ عُمَرَ بْنِ

Khattab (季). He ['Umar] prayed before delivering the khutbah, with no adhan or iqamah. Then he gave the khutbah and said: O people, the Messenger of Allah (曇) forbade fasting on these two days (i.e., the two Eids). On the first of them you break your fast and celebrate your festival, and on the second you eat from the meat of your sacrifices.

Comments: [Its isnad is saheelt, al-Bukhari (1990) and Muslim (1137)]

225. It was narrated that Sa'd Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, said: I was present at *Eid* with 'Umar bin al-Khattab... and he mentioned a similar hadeeth.

Comments: [A Salieeh hadeeth its isnad is hasan]

226. It was narrated from Ibn 'Umar that 'Umar (本) kissed the Black Stone, then he said: I know that you are only a stone. Were it not that I saw the Messenger of Allah (寒) kiss you, I would not have kissed you.

Comments: [A Salvell hadcell. This isnad is da'cef because of the weakness of 'Abdullah bin 'Umar al-'Umari]

227. It was narrated from Abu Wa'il that a man who was a Christian and was known as as-Subayy bin Ma'bad became Muslim and wanted to go for *jihad*. It was said to him: Start

الْخَطَّابِ عَلَى فَضَلَّى فَبُلَ أَنْ يَخْطُبَ لِلَا أَذَانِ ولا إِفَامَةٍ، ثُمَّ خَطَبَ فَقَالَ: يَا أَيُّهَا النَّاسُ، إِنَ رَسُولَ اللَّهِ يَتِلِيُّ نَهَى عَنْ صِيَامٍ هَدَيْنِ الْيُؤْمَيْنِ، أَمَّا أَحَدُهُمَا، فَيَوْمُ فِطْرِكُمْ مِنْ صِيَامِكُ: وَعِيدُكُمْ، وأَمَّا الْأَخَرُ، فَيَوْمٌ تَأْكُلُونَ فِيه مِنْ نُسُكِكُمْ، [واجع: ١٦٣]

تخریج: اِسناده صحیح، خ: (۱۹۹۰) م: (۱۱۳۷).

٣٢٥ حَدَّثَنَا يَعْتُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ الْبِ إِسْخَاقَ: حَدَّثَنَا الرُّهْرِيُّ عَنْ سَعْدِ أَبِي عُبِيدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ قَالَ: مُعَدِّدُ الْعِيدَ مَعْ عُمَرَ بْنِ الْخَطَّابِ عَلَى... فَهَدَّدُ الْخِدِيثَ. [راجع: ١٦٣]

تخريج: حديث صحيح كسابقه، وإسناده حسن، ٢٢٦- حَدَّقُنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا عَبْدُ اللَّهِ البُن عُمَرَ عَنْ نَافِع، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ ابْنُ عُمَرَ ابْنُ عُمَرَ اللَّهِ عَلِمْتُ أَنَّكَ عَجْرٌ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ يَشِيَّةً فَبَلَكَ حَجَرٌ، وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ يَشِيَّةً فَبَلَكَ مَا قَبَلُتُكُ. [انظر: ٢٢٩]

تخريج: حديث صحيح، وهذا إسناد صعيف لضعف عند الله بن عمر العمري، لكنه قد توبع. خ: (١٥٩٧) م: (١٢٧٠).

٢٢٧- حَدَّثَنَا هُشَيْمٌ: أُخْبَرَنِي سَيَّارٌ عَنْ أَبِي
 وَانِلِ: أَنَّ رَجُلًا كَانَ نَصْرَانِيًّا يُقَالُ لَهُ:
 الصُّبَيُّ بُنُ مَعْبَدٍ، أَشْلُمَ فَأَرَادَ الْجِهَادَ فَقِيلَ
 لَهُ. ابْدَأُ بِالْحَجِّ، فَأَتَى الْأَشْعَرِيَّ، فَأَمَرَهُ أَنْ

with Hajj. So he went to al-Ash'ari, who told him to enter ihram for Hajj and 'Umrah together. So he did that, and whilst he was reciting the Talbiyalı, Zaid bin Soohan and Salman bin Rabee'ah passed by him, and one of them said to the other: This one is more misguided than his family's camel. As-Subayy heard them and that upset him. When he arrived he went to 'Umar and told him about that. 'Umar (*) said to him: You have been guided to the Sunnah of your Prophet (變). He [the narrator] said: On another occasion I heard him say: You have been helped to follow the Sunnah of the Prophet.

Comments: [Its isnad is salveeh]

228. It was narrated from 'Alqamah that 'Umar (泰) said: The Messenger of Allah (曇) was staying up late one night with Abu Bakr, discussing some issue of the Muslims, and I was with him.

Comments: [Its isnad is saheeh]

229. It was narrated that 'Abdullah bin Sarjis said: I saw the bald one, meaning 'Umar (鑑), kiss the [Black] Stone and say: I am kissing you and I know that you are only a stone and cannot bring any benefit or ward off any harm; were it not that I saw the Messenger of Allah (經) kiss you, I would not have kissed you.

يُهِلَّ بِالْعُمْرَةِ وَالْحَجِّ جَمِيعًا، فَفَعَلَ، فَيَئْمَا هُو يُلِئُمَا وَسَلْمَانُ بُنُ رُبِعَةً، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: لَهَذَا أَضَلُّ بُنُ مِن بَعِيرِ أَهْلِهِ، فَسَمِعَهَا الصَّبَيُّ، فَكَبُرَ ذَلِكَ عَلَيْهِ، فَلَمَّا فَدِمَ أَتَى عُمَرَ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ لَهُ عُمَرُ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ لَهُ عُمَرُ هَهُ: هُدِيتَ لِسُتَةِ نَبِيِّكَ. قَالَ: وَسَمِعْتُهُ مَرَّةً أُخْرَى يَقُولُ: وُفَقَتَ لِمُنَةٍ نَبِيلَكَ. قَالَ: وَسَمِعْتُهُ مَرَّةً أُخْرَى يَقُولُ: وُفَقَتَ لِمُنَةٍ نَبِيلَكَ. قَالَ: [الجع. ١٨٣]

تخريج: إساده صحيح.

٣٢٨ خداً ثنا أبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ إِثْرَاهِيمَ، عَنْ عُمْرَ ﴿ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَسْمُرُ عِنْدَ أَبِي بَكْمٍ ﴿ عَالَ اللَّبُلَةَ كَدَاكَ فِي الْأَمْرِ مِنْ أَمْرِ الْمُسْلِمِينَ، وَأَنْ مَعَهُ. [راجع: ١٧٥]

تخريج: إسناده صحيح.

٧٢٩ حَدَّثَنَا أَبُو مُعَاوِيةً: حَدَّثَنَا عَاصِمٌ الْاحْوَلُ عَنْ عَبْدِ اللَّهِ نَنِ سَرْجِسَ قَالَ: رَأَيْتُ الْأَصْلِلْعَ _ يَعْنِي عُمَرَ ﴿ وَ عَلَى يُعْبَلُ (١/٣٥) الْخَصْرُ وَيَعُولُ: إِنِّي لَأُقَبِّلُكَ، وَأَعْلَمُ أَنَّكَ حَجَرٌ لَا تَضُرُّ، وَلَوْلًا أَنِي رَأَيْتُ رَسُولَ اللَّهِ لَا تَضُرُّ، وَلَوْلًا أَنِي رَأَيْتُ رَسُولَ اللَّهِ يَعْقِدُ نَقِلُكُ لَنْ أَقَلُكَ. [انظر: ٣٦١]

تخريج: إسناده صحيح، خ: (١٥٩٧) م: (١٢٧٠).

Comments: [Its isnad is saheeh, al-Bukhari (1597) and Muslim (1270)]

230. It was narrated from Ibn 'Umar, from 'Umar [that he said:] I said: O Messenger of Allah, can one of us go to sleep when he is junub? He said: "Yes, if he does wudoo'."

Comments: [Its isnad is saliceli]

231. It was narrated that 'Umar bin al-Khattab (♣) said. The Messenger of Allah (♣) said: "When night comes and day departs, and the sun sets, then (it is time to) break your fast."

Comments: [Its isnad is saheeh, al-Bukhari (1954) and Muslim (1100)]

232. It was narrated that Nafi' bin 'Abdul-Harith met 'Umar bin al-Khattab in 'Usfan, when he was his governor in Makkah. 'Umar asked: Whom have you appointed as your deputy over the people of the valley? He said: I have appointed Ibn Abza over them. 'Umar said: Who is Ibn Abza? Nafi' said: One of our freed slaves. 'Umar said: Have you appointed a freed slave over them? Nafi' said: He has great knowledge of the Book of Allah, is well versed in the rules of inheritance (al-fara'id) and is a (good) qadi (judge). 'Umar said: Indeed your Prophet (憲) said, "Allah raises some people (in status) by means of this Book and brings others low by means of it."

Comments: [Its two isnads are saheeh, Muslim (817)]

٢٣٠ - حدَّثَنَا عَبْدُ اللّهِ بَنُ لُمنيْرٍ: حدَّثَنَا عُنيْدُ
 اللّه عَنْ نَافِع، غي ابْنِ عُمَرَ، عَنْ عُمَرَ هِهِ،
 قُدْتُ: مَا رُسُولَ اللّهِ، أَبْرَقُدُ أَخَدُنا وَهُوَ قُدْبُ؛ وَالْ: العَمْ إِدَا تُوضَاً". [راجع ١٩٤]

تخريج: إساده صحيح.

٣٣٠ - حَدَّثَنَا أَبُو كَ مِلِ: حَدَّثَنَا إِبْرَاهِيمْ بُنُ سَعْدٍ: حَدَّثَنَا النُ شِهَابِ. (ح) وَحَدَّثَنَا عَدْالرَّرَ قِي: أَخْرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَدْالرَرَ قِي: أَخْرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ الْمُعْنَى، عَنْ أَبِي الطُّقَبْلِ عَامِرِ بْن وَائِلَةً: أَنَّ بَافِعْ بْنَ عَبْدِ الْحَورِثِ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ بَافِعْ بْنَ عَبْدِ الْحَورِثِ لَقِيَ عُمَرَ بْنَ الْخَطَّابِ مَكَةً، فَنَال لَهُ عُمَرُ مِنْهِ اسْتَغْمَلُهُ عَلَى مَكَةً، فَنَال لَهُ عُمَرُ مِنْهِ مَن اسْتَخْلَفْتُ عَلَيْهِمُ ابْنَ الْجُلِ مِنْ السَتَخْلَفْتُ عَلَيْهِمُ ابْنَ الْمُولِينَا. وَقَالَ عُمَرُ مِنْهِ: اسْتَخْلَفْتُ عَلَيْهِمُ ابْنَ مُولِينَا. وَقَالَ عُمَرُ مِنْهِ: اسْتَخْلَفْتُ عَلَيْهِمُ ابْنَ مُولِينَا. وَقَالَ عُمَرُ مِنْهِ: اسْتَخْلَفْتَ عَلَيْهِمُ ابْنَ مُولِينَا لِ اللّهِ، عَلَيْهِمُ مُولِينَا. وَقَالَ عُمَرُ مِنْهِ: السَّتَخْلَفْتَ عَلَيْهِمُ مُولِينَا. وَقَالَ عُمَرُ مِنْهِ: اسْتَخْلَفْتَ عَلَيْهِمُ ابْنَى مُولِينَا فَقَالَ عُمَرُ مِنْهِ: السَّتَخْلَفْتَ عَلَيْهِمُ اللّهِ، عَلَيْهِمُ اللّهَ يَرْفَعُ بِهِلَهُمْ اللّهَ يَرْفَعُ بِهَلَا اللّهَ يَرْفَعُ بِهَلَالُ اللّهَ يَرْفَعُ بِهَلَا اللّهَ يَرْفَعُ بِهَلَا

تخریج: إساداه صحیحان، م. (۸۱۷).

233. It was narrated that Abul-Bakhtari said: 'Umar said to Abu 'Ubaidah bin al-Jarrah: Stretch out your hand so that I may give my allegiance to you, for I heard the Messenger of Allah (震) say: "You are the trustee of this ummah." Abu 'Ubaidah said: I will not put myself ahead of someone whom the Messenger of Allah (寒) told to lead us in prayer and he led us in prayer until he [the Messenger of Allah (寒)] died.

Comments: [Its isnad is da'eef because it is interrupted]

234. It was narrated that 'Umar bin al-Khattab (♣) said: The Messenger of Allah (ﷺ) shared out (some wealth) and I said: By Allah, O Messenger of Allah, others deserved to have it more than these people. He said: "They gave me the choice of having them ask importunately or regard me as a miser, and I am not a miser."

Comments: [Its isnad is salieth, Muslim (1056)]

235. It was narrated from Ibn 'Umar that 'Umar (本) asked the Prophet (运): Can one of us sleep if he is junub? He said: "Yes, if he does wudoo' as for prayer."

Comments: [Saheeh because of corroborating evidence]

٣٣٠- حَدَّثَنَا مُحَمَّدُ بْنُ فُضْيِلٍ: حَدَّنَا إِسْمَاعِيلُ بْنُ سُمَيْعٍ عَنْ مُسْلِمِ الْبَطِيسِ، عَنْ أَسُلِمِ الْبَطِيسِ، عَنْ أَسِلَمَ الْبَطِيسِ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: قَالَ عُمَرُ رَهِمَ لِأَبِي عُبَيْدَة ابْنِ الْجَرَّاحِ: البُسُطُ يَدَكَ حَتَّى أُبَايِعَكَ، فَإِنِي سَمِعْتُ رَسُولَ اللَّهِ عَيْثَة يَقُولُ: «أَنْتَ أَمِينُ مَنِهِ الْأُمَّةِ». فَقَالَ أَبُو عُبَيْدة: مَا كُنْتُ لِأَتَقَدَّمَ مَنْتِ يَتُولُ اللَّهِ عِيْثَةَ أَنْ يَئِنَ يَدَيْ رَجُلٍ أَمَرَهُ رَسُولُ اللَّهِ عِيْثَةَ أَنْ يَؤُمُنَا مَنَّ اللَّهِ عِيْثَةَ أَنْ يَؤُمُنَا مَنَّ اللَّهِ عَلَيْهَ أَنْ اللَّهِ عِيْثَةً أَنْ يَؤُمُنَا مَنَّ اللَّهِ عَلَيْهِ أَنْ اللَّهِ عَلَيْهِ أَنْ اللَّهِ عَلَيْهَ أَنْ اللَّهِ عَلَيْهِ أَنْ اللَّهِ عَلَيْهِ أَنْ اللَّهِ عَلَيْهِ أَنْ اللَّهِ عَلَيْهِ أَنْ اللَّهِ عَلَى اللَّهِ عَلَيْهِ أَنْ اللَّهِ عَلَيْهُ أَنْ اللَّهُ عَلَيْهُ أَنْ اللَّهِ عَلَيْهِ أَنْ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهِ أَنْ اللَّهُ عَلَى اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ أَنْ الْتَرِي عَلَى اللَّهُ عَلَيْهُ أَنْ اللَّهِ عَلَيْهِ أَنْ الْمُنْ عَلَى اللَّهُ عَلَيْهُ الْمَنْ عَلَى اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهُ أَنْ الْمَنْ عَلَيْهُ عَلَيْهِ اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ الْعَلَى الْمُنْ عَلَيْهُ عَلَيْهُ الْمُعْلِقُ الْمُسُولُ اللَّهُ عَلَيْهُ عَلَى الْمُنْ عَلَى اللَّهُ عَلَيْهُ عَلَى الْمُنْ عَلَيْهُ عَلَى الْمُنْ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهُ عَلَيْهُ عِلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَى اللْعُلِيمِ عَلَى الْعَلَى الْعَلَى الْعَلَالِقَاعِلَى الْعَلَى اللَّهُ عَلَى الْعَلَالُولُولُ اللَّهُ عَلَى الْعَلَالُ اللَّهُ عَلَى الْعَلَالَةُ عَلَى اللَّهُ عَلَيْكُ الْعَلَى الْعَلَالَةُ عَلَى الْعَلَى الْعَلَالَ عَلَى اللَّهُ عَلَى اللَّهُ اللْعَلَى الْعَلَالِ الْ

تخريج: إسناده ضعيف لانقطاعه، أبو البختري لم يدرك عمر.

٣٣٤ - حَلَّمْنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَة، عَنْ سَلْمَانَ النَّعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَة، عَنْ سَلْمَانَ النَّعِ رَسُولُ اللَّهِ، لَغَيْرُ اللَّهِ يَشْجُعُ قِسْمَةً، نَقْلَتُ: يَا رَسُولَ اللَّهِ، لَغَيْرُ اللَّهِ عَشْهُمْ، فَقَالَ النَّيِيُ يَشِحُعُ: "إِنَّهُمْ هَؤُلاءِ أَحَقُ مِنْهُمْ، فَقَالَ النَّيِيُ يَشِحُعُ: "إِنَّهُمْ خَرُونِي بَنْنَ أَنْ يَسْأَلُونِي بِالْفُحْشِ أَوْ خَرُونِي بَنْنَ أَنْ يَسْأَلُونِي بِالْفُحْشِ أَوْ يَبْخُلُونِي، فَلَسْتُ بِبَاخِلٍ». [راجع: ١٢٧]
تخريج: إسناده صحح، م: (١٠٥٦).

حَدَّثَنَا عَبْدُ الرَّرَاقِ: أَخْبَرَنَا عُبْدُ اللَّهِ البُنْ عُمَرَ : أَنَّ عُمْرَ ابْنِ عُمَرَ : أَنَّ عُمَرَ اللَّبِيِّ بِلِلْحَةً : أَيْنَامُ أَحَدُنَا وَهُوَ جُنُبٌ؟
 قَالَ: انْعَمْ، وَيَتَوَضَّأُ وُضُوءَهُ لِلصَّلَاةِ».
 [راجع: ٩٤]

تخريج: صحيح لغيره، عند الله بن عمر العمري شيخ عبدالرزاق- وإن كان ضعيفاً - توبع.

236. It was narrated from Ibn 'Umar that 'Umar asked the Prophet (ﷺ)... a similar hadceth.

Comments: [Its isnad is saheeh]

237. It was narrated that Nafi' said: Ibn 'Umar saw Sa'd bin Malik wiping over his leather slippers. Ibn 'Umar said: Is it you doing this? Sa'd said: Yes. They both went to 'Umar and Sa'd said to 'Umar, Give my brother's son a fatura with regard to wiping over leather slippers. 'Umar said, When we were with our Prophet (選) we used to wipe over our leather slippers. Ibn 'Umar said: Even if that is after one has defecated and urinated? He said: Yes, even if that is after one has defecated and urinated. Nafi' said: After that, Ibn 'Umar would wipe over them and not take them off, and he did not give a time limit for that. I told that to Ma'mar and he said: Ayyoob told me something similar from Nafi'.

Comments: [Its isnad is saheeh]

238. Malik bin Aws bin al-Hadathan said: I exchanged some silver for gold with Talhah Lin 'Ubaidullah, and he said: Wait for me until our storekeeper comes from al-Ghabah. 'Umar bin al-Khattab heard that and said: No, by Allah! Do not leave him until you take your exchange from him, for I heard the Messenger of حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُوبَ، عَنْ الْمِنْ عَنْ الْمِنْ عَمْرَ. أَنَّ عَمْرَ عِنْهِ أَيْهِ مَالُ النّي بَيْئَةِ. وَفُلْدُ. [راجع: ٩٤]

تخريج: إسناده صحيح.

٣٧٧ - حَدُّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا عُبَيْدُ اللَّهِ الْبُنُ عُمْرَ سَعْدَ الْبُنُ عُمْرَ سَعْدَ الْبُنُ عُمْرَ سَعْدَ ابْنُ عُمْرَ سَعْدَ ابْنُ عُمْرَ سَعْدَ ابْنُ عُمْرَ سَعْدَ وَالْبَكُمُ لَتَفْعَلُونَ هَذَا ؟ فَقَالَ سَعْدُ: يَا أَمِيرَ فَهَالَ سَعْدُ: يَا أَمِيرَ الْمُؤْمِنِينِ، أَفْتِ ابْنَ أَخِي فِي الْمَسْحِ عَلَى الْمُؤْمِنِينِ، أَفْتِ ابْنَ أُخِي فِي الْمَسْحِ عَلَى الْمُؤْمِنِينِ، فَقَالَ عُمْرُ فِهِ: كُنّا وَبَحْنُ مَعْ بَبِينَا الْمُؤْمِنِينِ، فَقَالَ عُمْرُ فِهِ: كُنّا وَبَحْنُ مَعْ بَبِينا الْمُؤْمِنِينِ، فَقَالَ عُمْرُ فِهِ: كُنّا وَبَحْنُ مَعْ بَبِينا وَلَنْ عُمْرَ الْمُؤْمِنِ وَلَا تَعْلَى الْمُشْعِعُ عَلَى خِفَافِئا. فَقَالَ ابْنُ عُمْرَ اللهِ يَشِينا وَلَوْلِ قَنَالَ ابْنُ عُمْرَ اللهِ يَعْمَى وَلَى الْمُؤْمِلِ وَالْبُولِ وَالْمُؤْلِ وَلَى الْمُؤْمِنَ اللهِ عَلَى اللهِ اللهِ وَالْبُولِ وَالْمُؤْمِلِ وَالْمُؤْمِ وَلَى اللهِ اللهِ اللهِ وَالْمُؤْمِلِ وَالْمُؤْمِلِ وَالْمُؤْمِ وَلَى اللهِ وَلَمْ اللهِ اللهِ اللهِ عَلَى اللهِ اللهِ اللهِ اللهِ اللهِ وَلَمْ اللهِ وَلَلْهُ وَقَلَى اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُولُ اللهُ اللهُ

تخريج: إسناداه صحيحان.

٣٨٠ حَدَّقَنَا عَبْدُ الرَّرَاقِ: أَخْبَرَنَا مَعْمَرٌ عنِ الْحَدَثَانِ اللَّهِ بِنِ الْحَدَثَانِ اللَّهِ مِن أَوْسٍ بْنِ الْحَدَثَانِ اللَّهِ وَرِقًا قَالَ: صَرَفْتُ عِنْدَ طَلْعَةَ بْنِ عُبَيْدِ اللَّهِ وَرِقًا بِذَهْبٍ، فَتَالَ: أَنْظِرْنِ حَتَّى يَأْتِينَا خَارِثْنَا مِنَ الْخَطَّابِ هِنَ الْخَطَابِ هِنَ الْخَطَابِ هِنَ الْخَطَابِ هِنَ الْخَطَابِ هَمْ عَنْ تَسْتَوْنِي بِنَهُ لَيْ الْحَلْمَ عَلَى تَشْتَوْنِي بِنَهُ اللّٰهِ عَلَى اللّٰهِ عَلَى اللّٰهِ عَلَى اللّٰهِ عَلَى اللّٰهِ اللّٰهِ عَلَى اللّٰهِ عَلَيْكُ اللّٰهِ عَلَى اللّهِ عَلَى اللّٰهِ عَلَى الْعَلَى اللّٰهِ عَلَى اللّٰهِ عَلَى اللّٰهِ عَلَى اللّٰهِ عَلَى الْعَلَى الْعَلَى اللْعَلَى اللّٰهِ عَلَى اللّٰهِ عَلَى اللّٰهِ عَل

Allah (ﷺ) say: "Gold for silver is riba unless it is 'here, take this' and 'here, take this' [i.e., exchanged on the spot]."

Comments: [Its isnad is saheeh, al-Bukhari (2134) and Muslim (1586)]

239. It was narrated that 'Ubaidullah bin 'Abdullah bin 'Utbah said: When the apostates apostatised at the time of Abu Bakr, 'Umar said: How can you fight the people, O Abu Bakr, when the Messenger of Allah (羅) said: "I have been commanded to fight the people until they say La ilaha illallah (There is no god but Allah), and whoever says La ilaha illallah, his wealth and his life are protected from me except in cases dictated by Islamic law, and his reckoning will be with Allah"? Abu Bakr said: By Allah, I will most certainly fight those who separate prayer and zakah, for zakah is what is due on wealth. By Allah, if they withhold from me a small she-goat that they used to give to the Messenger of Allah (ﷺ), I will certainly fight them for withholding it. 'Umar bin al-Khattab said: By Allah, as soon as I saw that Allah had opened Abu Bakr's heart to the idea of fighting, I knew that he was right.

Comments: [A saheeh hadeeth]

240. It was narrated that Ibn 'Abbas said: 'Umar said: I was walking with a group of people

صَرْفَهُ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولِ: «النَّهَبُ بِالْوَرِقِ رِبًا إِلَّا هَاءَ وَهَاءًا. [راجع: ١٦٢]

تخریج: إسناده صحیح، خ: (۲۱۳٤) م. (۲۵۸۱).

٣٣٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرُّهٰرِيِّ، عَنْ عُبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُبْدِ اللَّهِ بْنِ عُبْدِ اللَّهِ بْنِ عُبْدِ اللَّهِ بْنِ عُبْدَ قَالَ: لَمَّا ارْتَدُ أَهُلُ الرُدَّةِ فِي زَمَانِ أَبِي بَكْرٍ، قَالَ عُمْرُ: كَيْفَ تُقَاتِلُ النَّاسَ يَا أَبَا بَكْرٍ، وَقَدُ قَالَ رَسُولُ اللَّهِ بَيِنَةً: "أَمِرْتُ أَنْ أَقَاتِلُ النَّاسَ يَا أَبَا بَكْمٍ، وَقَدُ قَالَ رَسُولُ اللَّهِ بَيِنَةً: "أَمِرْتُ أَنْ أَقَاتِلُ اللَّهُ، فَإِدَا اللَّهُ، فَإِدَا اللَّهُ، فَإِدَا اللَّهُ، فَقَدْ عَصَمُوا النَّاسُ حَتّى يَقُولُوا. لَا إِلَه إِلَّا بِتَحَمِّقَا، وَحِسَابُهُمْ عَلْي دِمَاءَهُمْ وَأَمُوالَهُمْ إِلَّا بِتَحَمِّقَا، وَحِسَابُهُمْ مَنْ فَرَقَ بَيْنَ الصَّكَةِ وَالرَّكَاةِ، فَإِنَّ الرَّكَاةَ حَلَّ مَنْ فَرَقَ بَيْنَ الصَّكَةِ وَالرَّكَاةِ، فَإِنَّ الرَّكَاةَ حَلَى اللَّهِ اللَّهِ لِللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ مَنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهُ اللللَهُ اللَّهُ اللَّهُ الْمُوالِلَهُ اللللَهُ اللللَهُ اللَّهُ الللَّهُ اللَّهُ

تخريج: حديث صحيح، وهو مرسل، رواية عبدالله بن عمدالله بن عتبة عن عمر مرسلة، وقد تقدم موصولاً مرقم. (١١٧)، خ. (٢٩٩) م: (٢٠٩).

٢٤٠ حَدَّثَنَا عَبْدُ الرَّرَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ
 عَنْ سِمَاكٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ

during a campaign I went on with the Messenger of Allah (ﷺ) and I swore an oath, saying, No, by my father. A man behind me rebuked me for that and said: "Do not swear by your fathers." I turned around and saw that it was the Messenger of Allah (ﷺ).

Comments: [Saheeh because of corroborating evidence; this isnad is da'eef]

241. It was narrated that 'Umar (歩) said: The Messenger of Allah (囊) heard me swearing an oath by my father and said: "Allah forbids you to swear by your fathers." 'Umar said: By Allah, I never swore by my father after that, whether saying it myself or narrating what someone else had said.

Comments: [Its isnad is saheeh, al-Bukhari (6647) and Muslim (1646)]

242. It was narrated from 'Umar (♠) that the Messenger of Allah (蹇) granted a concession allowing silk the width of two fingers.

Comments: [Its isnad is saheeh]

243. It was narrated that Abu 'Uthman said: We were with 'Utbah bin Farqad and 'Umar (秦) wrote to him about things he narrated from the Prophet (寒). Among the things he wrote was that the Messenger of Allah (紫).

قَالَ قَالَ عُمَرُ مِنْهُ كُنْتُ فِي رَكْبِ أَسِيرُ فِي عَزَاقٍ مِعَ النَّبِيرُ فِي عَزَاقٍ مِعَ النَّبِيرُ فِي عَزَاقٍ معَ النَّبِي يَنْتُحَ، فَعَلْفُتُ، فَقُلْتُ: لَا وَأَبِي، وَقَالَ: «لَا وَأَبِي، وَقَالَ: «لَا تَخْلِفُوا بِآبَائِكُمْ» فَالْتَفَتُ، فَإِذَا أَنَا بِرَسُولِ لَلْهِ. [راجع:١١٦]

تخريج: صحيح لعيره، وهذا إسناد صعيف، رواية سماك عن عكرمة فيها اضطراب. ح: (١٦٤٧) م: (١٦٤٦)،

781 حَدَّثَنَا عَبْدُ الرَّرَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ، عَنْ عُمَرْ هَ الرُّهْرِيِّ، عَنْ عُمَرَ هَ الرُّهْرِيِّ، عَنْ عُمَرَ هَ عَالَ عُمَرَ هَ عَالَ عُمَرَ هَ عَالَ اللَّهِ ﷺ وَأَنَا أَخْلِفُ اللَّهِ ﷺ وَأَنَا أَخْلِفُ إِنْ اللَّهَ يَنْهَاكُمْ أَنْ تَخْلِفُوا بَالِيَّهِ مَا خَلَفْتُ بِهَا بَعْدُ لَالَكِمْ عَالَ عُمَرُ: فَوَاللَّهِ مَا خَلَفْتُ بِهَا بَعْدُ دَكِرًا وَلا آثِرًا. [راحم: ١١٢]

تخریج: إسناده صحیح، ح: (۱۹۲۷)، م: (۱۹۲۱).

٧٤٧ حَدَّثَنَا خَلَفُ بَنْ الْوَلِيدِ: حَدَّثَنَا خَالِدٌ عَنْ خَالِدٍ، عَنْ أَبِي عُشْمَانَ، عَنْ عُمَرَ ﷺ نَ فَمْرَ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ رَخَصَ فِي الْحَرِيرِ فِي إِسْجَنْسِ. [راجع: ٩٢]

تخریج: اِسادہ صحیح، ح: (۵۸۲۹) م (۲۰۲۹).

٧٤٣ حَدَّثْنَا يَخْيَى بْنُ سَعِيدٍ: حَدَّثَنَا النَّيْمِيُّ، عَنْ أَبِي عُشْمَانَ قَالَ: كُنَّا مَعَ عُنْبَةً بْنِ فَرْقَدِ ذَكَتَبَ إِلَيْهِ عُمْرً ﴿ إِلَّشِهَاءَ يُخَدِّثُهُ عَنِ النَّبِيِّ يَخِدُّنُهُ عَنِ النَّبِيِّ يَخِدُّنُهُ عَنِ النَّبِيِّ عَنْ رَسُولَ اللَّهِ النَّيْ رَسُولَ اللَّهِ قَالَ: «لَا يَلْبِسُ الْحَرِيرَ فِي الدُّنْنِا إِلَّا مَنْ

said: "No one wears silk in this world except one who will not wear it in the Hereafter, except this much," and he gestured with his two fingers, the forefinger and the middle finger. Abu 'Uthman said: I thought this referred to the edging of the tayalisah (a shawl-like garment) when we first saw the tayalisah.

Comments: [Its isnad is saheeh]

244. It was narrated that Ya'la bin Umayyah said: I said to 'Umar bin al-Khattab: People are shortening the prayer today, and Allah says: "If you fear that the disbelievers may put you in trial (attack you)" [an-Nisa' 4:101]. But that time [i.e., time of fear] has gone. He said: I wondered the same thing as you are wondering, and I asked the Messenger of Allah (say) about that. He said: "It is a charity that Allah has bestowed upon you, so accept His charity."

Comments: [Its isnad is saheeh, Muslim (686)]

245. 'Abdur - Razzaq told us, Ibn Juraij told us, I heard 'Abdur-Rahman bin 'Abdullah bin Abi 'Ammar narrate... and he mentioned [the same report].

Comments: [Its isnad is saliceh]

246. It was narrated that 'Umar bin al-Khattab said' The last thing to be revealed was the verse on *riba*, but the Messenger of Allah

لَيْسَ لَهُ فِي الْأَخِرَةِ مِنْهُ شَيْءٌ إِلَّا مَكَذَا اللَّهَ وَقَالَ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى. قَالَ أَبُو مُخْمَانَ: فَرَأَيْتُ أَنْهُ الْمُبَالِسَةِ حِينَ رَأَيْتًا الطَّبَالِسَةِ حِينَ رَأَيْتًا الطَّبَالِسَةِ حِينَ رَأَيْتًا الطَّبَالِسَةِ حِينَ رَأَيْتًا الطَّبَالِسَةِ

تخريج: إساده صحيح كسابقه.

714 حَدَّثَنَا يَعْنَى عَنِ الْبِنِ جُرَيْجٍ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ أَمْئَةً قَالَ: عَبْدِ اللَّهِ بْنِ بَابَيْهِ، عَنْ يَعْلَى بْنِ أَمْئَةً قَالَ: فَمْثُلَ لِعُمْرَ بْنِ الْخَصَّابِ عَلْمَ إِفْصَارُ النَّاسِ الطَّلَاةَ الْيَوْمَ وَإِنَّمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنَّ الطَّلَاةَ الْيَوْمَ وَإِنَّمَا قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿إِنْ الطَّلَاةَ الْيَوْمَ وَقَالَ: عَجِبْتُ مِمَّا عَنْكُمُ اللَّيْنِ كَمُرَّزً ﴾ (النساء: ١٠١) عَجِبْتُ مِمَّا عَلَيْكُمُ اللَّهِ بَعِيْتَ مِنْهُ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ بَعِيْتَ مِنْهُ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ بَعِيْتَ مِنْهُ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ بَعِيْتَ فَقَالَ: عَجِبْتُ مِنْهُ فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ بَعِيْتَ فَقَالَ: عَجِبْتُ مَنْهُ فَاقْبَلُوا فَاللَّهُ بِهَا عَلَيْكُمْ فَاقْبُلُوا صَدَقَتُهُ *. [راحع: ١٧٤]

تخريج: إسناده صحيح، م: (٦٨٦).

 ٢٤٥ حَدَّثَنَا عَبْدُ لرَّزَّاقِ: أَخْمَوْنَا النُّ خُرَيْج: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ نْنِ
 أَبِي عَمَّارٍ يُحَدِّثُ فَذَكَرَهُ. [راجع: ١٧٤]

تخريج اسناده صحيح كسابقه.

٢٤٦- حَدَّثَنَا يَحْيَى عَنِ ابْنِ أَبِي عَرُوبَةً:
 حَدَّثَنَا قَنَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ

(囊) passed away and did not discuss it with us. So give up *riba* and doubtful things.

Comments: [Hasan]

247. It was narrated from 'Umar that the Prophet (ﷺ) said: "The deceased is tormented in his grave because of the wailing for him."

Comments: [Its isnad is saleelt, al-Bukhari (1292) and Muslim (927)]

248. It was narrated from 'Umar (處) that the Prophet (霉) said: "The deceased is tormented because of his family's crying for him."

Comments: [Its isnad is sahech]

249. It was narrated that Yahya said: I heard Sa'eed bin al-Musayyab (say) that 'Umar (﴿) said: Beware of neglecting the verse of stoning, lest someone say, We do not find two hadd punishments in the Book of Allah, for I saw the Prophet (﴿) stone [adulterers] and we stoned [adulterers] too.

Comments: [Saheeh, al-Bukhari (2462) and Muslim (1691)]

250. It was narrated that Anas said: 'Umar said: My opinion coincided with that of my Lord in three matters and my Lord confirmed my opinion in three matters. I said: O Messenger of Allah, why don't you take Maqam

عُمَرُ عِشهِ: إِنَّ آخِرَ مَا نَزَلَ مِنَ الْقُرْآنِ آيَةُ الرَّبَا وَإِنَّ رَسُولَ للَّهِ ﷺ قُبِضَ وَلَمْ يُفَسِّرُهَا فَدَعُوا الرَّبَا وَالرَّبِيَةَ [انظر:٣٥٠]

تخريج: حس، سعيد بن المسيب أدرك عمر ولم يسمع منه.

٧٤٧ حَدَّفُنَا يَحْمَى: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا فَنَادَةُ عَنْ ابْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ، عَنْ عُمَرَ، عَنْ عُمَرَ عَلَى عُمْرَ عَلَى عُمْرَ عَلَى عُمْرَ عَلَى عَلَى عَلَى عَلَى عَلَى اللّهِ عَلَى اللّهُ ع

تخريج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧).

٢٤٨ حَدَّثَنَا يَخْنَى عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافَعٌ عَنِ النَّبِيِّ نَافِعٌ عَنِ النَّبِيِّ عَلَى عَمْرَ عَلْ عُمَرَ عَلْ عَمْرَ اللَّبِيِّ عَنِ النَّبِيِّ عَلَى اللَّبِيِّ عَلَى النَّبِيِّ عَلَى اللَّمِيِّ عَلَى اللَّمِيِّ عَلَى اللَّمِيِّ عَلَى اللَّبِيِّ عَلَى اللَّمِيِّ عَلَى اللَّمِيِّ عَلَى اللَّمِيِّ عَلَى اللَّمِيِّ عَلَى اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهُ اللَّهِ الللَّهِ اللَّهِ الللَّهِ اللَّهِ الللِّهِ اللَّهِ الللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ الللَّهِ الللَّهِ اللَّهِ الللَّهِ الللَّهِ الللَّهِ اللَّهِ الللللَّهِ الللللَّهِ الللَّهِ اللَّهِ الللَّهِ اللَّهِ اللللَّهِ اللَّهِ اللَّهِ الللَّهِ اللَّهِ الللَّهِ الللللِّهِ الللَّهِ الللَّهِ اللللللْمُولِي الللللْمُ الللّهِ اللللللْمُلْمِي اللللللللْمُلْمِ اللللللللْمُلْمِي اللللللْمُلْمُ الللللللْمُ اللللْمُلْمُ الللللْمُ الللللْمُلْمُ الللللْمُلْمُلْمُ اللَّهِ اللللْمُلْمُ الللللْمُ الللَّهِ الللْمُلْمُ الللْمُلْمُ اللللللْمُ اللَ

تخريج: إسناده صحيح كسابقه.

٧٤٩ حَدَّثَنَا يَخْنَى عَنْ يَخْنَى قَالَ: سَهِمْتُ سَعِيدَ بْن الْمُسْتَّبِ: أَنَّ عُمَرَ هِ قَالَ: إِيَّاكُمْ أَنْ تَهْلِكُوا عَنْ آيَةِ الرَّخْمِ. [وَأَنْ يَقُولَ قَائِلُ:] لَا نَجْدُ حَدَّيْنِ فِي كِتَابِ اللَّهِ فَقَدْ رَأَيْتُ النَّبِيَّ لَا يَجِدُ حَدَّيْنِ فِي كِتَابِ اللَّهِ فَقَدْ رَأَيْتُ النَّبِيَّ لَا رَحْمًا: [انطر: ٣٠٧]

تخریج: صحیح، سعید بن السیب لم یسمع من عمر، خ: (۲٤٦٢) م: (۱٦٩١).

٢٥٠ حدَّثنا يَحْيَى: حَدَّثنَا حُمَيْدٌ عَنْ أَنَسٍ
 قَالَ: قَالَ عُمَرُ ﷺ: وَانَفْتُ رَبِّي فِي ثَلَاثٍ أَوْ
 وَافَنْنِي رَبِّي فِي ثَلَاثٍ _ قُلْتُ: يَا رَسُولَ اللَّهِ،
 لَوِ اتَّخَذْتَ مِنْ مَقَامٍ إِبْرَاهِيمَ مُصَلَّى؟ فَأَنْزَلَ

Ibraheem as a place of prayer? Then Allah revealed the words: "And take you (people) the Magam (place) of Ibraheem (Abraham) [or the stone on which Ibraheem (Abraham) stood while he was building the Ka'bahl as a place of prayer" [al-Bagarah 2:125]. And I said: O Messenger of Allah, both righteous and immoral people enter upon you; why don't you tell the Mothers of the Believers to observe hijab? Then Allah revealed the verse of hijab. And I heard that the Prophet (建) had rebuked some of his wives, so I sought permission to speak to the Mothers of the Believers, then I entered upon them and said to each one of them. By Allah, either you stop, or Allah will give His Messenger (wives) who are better than you. I went to one of his wives and she said: O 'Umar, don't you think that the Messenger of Allah (鍵) is able to exhort his wives? Why are you exhorting them? Then Allah revealed the words: It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you" [at-Tahreem 66:5]

اللّهُ: ﴿ وَالْمَانِهُ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُو

تخریج: إسناده صحیح، ح. (٤٤٨٣).

Comments: [It isnad is Sahech, al-Bukhari (4483)].

251. Abu Dhibyan told us: I heard 'Abdullah bin az-Zubair say: Do not let your women wear silk, for I heard 'Umar narrate from the Prophet (ﷺ) that he said: "Whoever wears silk in this world will not wear it in the Hereafter." And 'Abdullah bin az-Zubair added his own words:

And whoever does not wear it in the Hereafter will not enter Paradise. Allah says: "and their garments therein will be of silk" [Fatir 35:33].

Comments: [Its isnad is saliceh, al-Bukhari (5828) and Muslim (2069)]

252. It was narrated that ash-Sha'bi said: 'Umar passed by Talhah, and he narrated a similar report. He said: 'Umar passed by Talhah and saw him looking worried. He said: Perhaps you are upset because your cousin was appointed (as caliph)? - referring to Abu Bakr. He said: No, but by Allah, I heard the Messenger of Allah (鑑) say: "I know a word which, if a man says it when he is dying, it will be light in the record of his deeds, or he will find comfort in it at the time of death." 'Umar said: I will tell you of it; it is the word that he wanted his paternal uncle to say, the testimony that there is no god but Allah. He said: It is as if a great burden has been lifted from me. He said: You are right. If he had known anything better that it, he would have instructed him to say it.

Comments: [A hadeeth which is saheeh when all its sanads are taken together]

253. It was narrated that Ya'la bin Umayyah said: I did tawaf with 'Umar bin al-Khattab (ﷺ), and when he was at the corner which is next to the door after the [Black] Stone, I took his hand in

يَلْبَسْهُ مِي الْأَخِرَةِ لَمْ يَذْخُلِ الْجَنَّةَ قَالَ اللَّهُ تَعَالَى: ﴿ وَلِمَاسُهُمْ فِيهَا حَرِيلٌ ﴾ (فاطر: ٣٣). [راجع: ١٢٣]

تخریج: إسناده صحیح، خ. (٥٨٢٨) م: (٢٠٦٩).

٧٥٧- حَلَّنَا يَخْنَى عَنْ إِسْمَاعِيلَ: خَلَّنَا عَامِرٌ. وَحَلَّنَا مُحَمَّدُ بَنُ عُبَيْدِ: حَلَّنَا السَّمَاعِيلُ بَنُ عُبَيْدِ: حَلَّنَا السَّمْعِيلُ بَنُ عُبَيْدِ: حَلَّنَا السَّمْعِيلُ بَنُ أَبِي خَالِدِ عِنْ رَجُلٍ، عَنِ الشَّمْعِيلُ قَالَ: مَرَّ عُمَرُ بِطَلَّحَةً فَرَاهُ مُهْتَمًّا، قَالَ: لَعْنَى اللَّهَ سَاءَكَ إِمَارَةُ ابْنِ عَمْكَ. قَالَ: يَعْنِي أَبَا لَعَلَكَ سَاءَكَ إِمَارَةُ ابْنِ عَمْكَ. قَالَ: يَعْنِي أَبَا لَعَلَكَ سَاءَكَ إِمَارَةُ ابْنِ عَمْكَ. قَالَ: يَعْنِي أَبَا لَعَلَكَ سَاءَكَ إِمَارَةُ ابْنِ عَمْكَ. قَالَ: يَعْنِي أَبَا لَكَلِمَ يَقُولُ: ﴿إِنِّي لَأَعْلَمُ كَلِمَةً لَا يَقُولُهَا لَكِي سَمِعْتُ رَسُولَ اللّهِ يَقُولُهُ عَلَى اللّهِ يَقِيلُهُ اللّهِ يَقُولُهُ عَلَى اللّهِ يَقُولُهُ اللّهُ مَوْرَا فِي صَحِيفَتِهِ اللّهِ وَجَد لَهَا رَوْحًا عِنْدَ الْمَوْتِ اللّهُ اللّهُ عَمْرُ: اللّهُ أَنْ لَا إِلَهُ إِلّا اللّهُ، قَالَ: عَمْدُ: فَعَلَا عَنْي غِطَاءٌ، قَالَ: صَدَقَتَ لَوْ عَمْمُ اللّهُ مَنْهُ اللّهُ مَوْدُ بِهَا عَنْي غِطَاءٌ، قَالَ: صَدَقَتَ لَوْ عَمْمُ كَامَةً هِيَ أَفْضَلُ مِنْهُ اللّهُ مَوْدُ بِهَا عَمْمُ اللّهُ مَنْهُ اللّهُ مَرَهُ بِهَا عَنْي غِطَاءٌ، قَالَ: صَدَقَتَ لَوْ عَمْمُ كَامَةً هِيَ أَفْضَلُ مِنْهُ اللّهُ مَوْدُ إِلّهُ اللّهُ مَنْ عَلَى اللّهُ مَا اللّهُ مَنْهُ اللّهُ مَرَهُ بِهَا عَلَى اللّهُ مَا لَا مُعْمَلًا اللّهُ مَا اللّهُ مَا اللّهُ عَمْلًا اللّهُ مَا اللّهُ مَا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ مَا اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّ

تخريج: حديث صحيح بطرقه، عامر بن شراحيل الشعبي لم يدرك عمر، وقد تقدم مرصولاً برقم: (١٨٧).

٢٥٣ حَدَّثَنَا نِخْنِى عَنِ ابْنِ جُرْئِجِ حَدَّثَنِي سُلْنِمَانُ بْنُ عَبْدِ اللَّهِ بْنِ بَابَيْهِ،
 عَنْ يَعْلَى بْنِ أُمَيَّةُ قَالَ: طُمْتُ مَعْ عُمَرَ بْنِ الْحَطَّابِ عَلَى،
 الْحَطَّابِ عَلَى،
 الْحَطَّابِ عَلَى،
 قَلَمًا كُنْتُ عِنْدَ الرُّكْنِ اللَّهِي اللَّهِي

order to touch (the corner). He said: Didn't you do tawaf with the Messenger of Allah (全)? I said: Yes. He said: Did you see him touch it? I said: No. He said: Then forget about it, for in the Messenger of Allah you have a good example.

Comments: [Its isnad is saheeh]

254. As-Subayy bin Ma'bad was a man from (the tribe of) Banu Taghlib. He said: I was a Christian, then I became Muslim. I thought long and hard, and decided to enter thram for Hajj and 'Umrah, I passed by Salman bin Rabee'ah and Zaid bin Soohan in al-'Udhaib, and one of them said: Are you doing both of them? His companion said to him: Let him be; he is more misguided than his camel! He [as-Subayy] said: It was as if my camel was on my shoulders [i.e., because he was so upset by their words]. I went to 'Umar (46) and told him about that. 'Umar said to me: They did not say anything (that matters); you have been guided to the Sunnah of your Prophet (26).

Comments: [Its isnad is saheeh]

255. It was narrated from 'Umar that he said: O Messenger of Allah, I vowed during the Jahiliyyah to observe i'tikaf for one night in al-Masjid al-Haram. He said to him: "Fulfil your vow."

يَلِي الْبَابَ مِمَّا يَلِي الْحَجَرَ أَخَدْتُ بِيَدِهِ لِيَسْتَلِمَ، فَقَالَ: أَمَا طُفْتَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قُلْتُ: لَلَى، قَالَ. فَهَلْ رَأَيْتَهُ يَسْتَلِمُهُ؟ قُلْتُ: لَا، قَالَ فَالْفُذْ عَنْكَ فَإِنَّ يَسْتَلِمُهُ؟ قُلْتُ: لَا، قَالَ فَالْفُذْ عَنْكَ فَإِنَّ لِيَكُ لَلَهُ عَنْكَ فَإِنَّ لَكَ فَالْفُذْ عَنْكَ فَإِنَّ لَكَ لَلَهُ عَيْقٌ أَسُوةً حَسَنَةً. لَكَ فِي رَسُولِ اللَّهِ ﷺ أَسُوةً حَسَنَةً. [دير: ٣١٣]

تخريج: إسناده صحيح.

708- حَدُّتُنَا يَحْيَى عَنِ الْأَعْمَشِ: حَدَّتَنَا شَتِينَ حَدَّتَنَا يَحْيَى عَنِ الْأَعْمَشِ: حَدَّتَنَا شَتِينَ حَدَّتَنِي الصَّبِيُ بْنُ مَعْبَدِ، وَكَانَ رَجُلَا مِنْ بَنِي تَغْلِبَ، فَلَ كُنْتُ نَصْرَائِيًّا فَأَسْلَمْتُ، فَالَّ كُنْتُ نَصْرَائِيًّا فَأَسْلَمْتُ، فَلَمْ الله، فَأَهْلَلْتُ بِحَجَّةٍ وَعُمْرَةٍ، فَمَرَرْتُ بِالْعُذَيْبِ عَلَى سَلْمَانَ ابْنِ رَبِيعَةً وَرَعْدِ بْنِ صُوحَانَ، فقال أَحَدُهُمَا: أَبِهِمَا جَمِيعًا؟ فَقَالَ لَهُ صَاحِبُهُ: دَعْهُ، فَلَهُو أَضِلُ مِنْ بَعِيرِهِ، قَالَ فَكَانَمًا بَعِيرِي عَلَى أَضَلُ مِنْ بَعِيرِهِ، قَالَ فَكَانَمًا بَعِيرِي عَلَى غَمْرَ وَهِم، فَذَكَرْتُ ذَلِكَ لَهُ عَنْ فَهِم، فَذَكَرْتُ ذَلِكَ لَهُ عَنْ فَهِم، فَذَكَرْتُ ذَلِكَ لَهُ عَنْ فَهُمْ الله يَعْمَلُ الله عَمْرُ: إِنْهُمَا مَمْ يَقُولًا شَيْئًا، هُدِيتَ لَكُمْ لَيْكًا الله عُمْرُ: إِنْهُمَا مَمْ يَقُولًا شَيْئًا، هُدِيتَ لَكُمْ لَهُ مَيْعًا لَمْ يَقُولًا شَيْئًا، هُدِيتَ لِللهُ يَبْعِنُ بَيْكُ بَيْكُ . [الجع: ٨٦]

تخريج: إسناده صحيح.

٢٥٥ حَدَّثَنَا يَخْنَى عَنْ عُبَيْدِ اللَّهِ: حَدَّثَنِي نَافِعْ عِنِ ابْنِ عُمَرَ، عَنْ عُمَرَ عَهِ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، إِنِّي نَدَرْتُ فِي الْخَاهِلِيَّةِ أَنْ أَعْدِكَ إِنْلَةً، فَقَالَ لَهُ لَا أَوْفِ بِنَذْرِكَ ». [نظر: ٤٧٠٥]

تخریج: إسناده صحیح، خ (۲۰٤۲)م: (۲۰۵۱) ما Comments: [Its isnad is saheeh, al-Bukhari (2042) and Muslim (1656)]

256. It was narrated that Subayy bin Ma'bad al-Taghlibi said: I had recently converted from Christianity and I wanted to go for juhad or for Hajj. I went to a man of my people whose name was Hudaim, and asked him, and he told me to do Hajj. So I did qiran (Hajj and 'Umrah together).

Comments: [Its isnad is saheeh]

257. It was narrated that 'Umar said: The prayer when travelling is two rak'alis, the prayer of [Eid] ul-Adha is two rak'ahs, the prayer of [Eid] ul-Fitr is two rak'ahs and the prayer of Juniu'ah is two rak'alis, complete not shortened, as stated by Muhammad (囊). Sufyan said: On one occasion Zubaid said: I think he was narrating it from 'Umar, 'Abdur-Rahman said: Without a doubt. Yazeed - i.e., bin Haroon bin Abi Laila - said: I heard 'Umar (4.).

Comments: [A saheeh hadeeth]

٢٥٦ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ ، عَنْ أَبِي وَائِل عَنْ صُبَيٌّ بْنِ مَعْبَدِ التَّغْلِبِيُّ قَالَ: كُنْتُ حَدِيثَ عَهْدِ بِنَصْرَانِيَّةِ ، فَأَرَدْتُ الْجِهَادَ أَوِ الْحَجْ، فَأَتَنْتُ رَجُلًا مِنْ قَوْمِي يُقَالُ لَهُ: هْذَيْمٌ، فَسَأَلُتُهُ فَأَمَرَنِي بِالْحَجِّ، فَقَرَنْتُ بَيْنَ الْحَجِّ والْعُمْرَة... فَدُكَرَهُ. [راحع: ٨٣]

تخريج: إساده صحيح.

٧٥٧ حَدُلْنَا وَكِيعٌ: حَدَّثَنَا شُفْيَانُ وَعَبْدُ الرَّحْمَٰنِ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ الْإِيَامِيِّ، عَنْ غَنْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَي، عَنْ عُمَرَ ﴿ فَالَ: صَلَاةُ السَّفَرِ رَكْعَتَانِ وَصَلَاةُ الْأَضْحَى رَكْعَتَانِ وَصَلَاةُ الْفِطْرِ رَكْعَتَانِ وَصَلَاةُ الْجُمُعَةِ رْكْغَنَانِ نَمَامٌ غَيْرُ قَصْر عَلَى لِسَانِ مُحَمَّدٍ ﷺ. قَالَ شُمْيَانُ: وَقَالَ زُبَيْدٌ مَرَّةً: أَرَاهُ عَنْ عُمْرَيْهُ. قَالَ عَبْدُ الرَّحْمَنِ: عَلَى غَيْر وَجُهِ السُّكِّ. وَ قَالَ يزيدُ_ يعْنِي ابْنَ هَارُولَ _: ابْنُ أَبِي لَيْلَى قَالَ. سَمِعْتُ عُمَرَ عَلَيْهِ.

تخريج! حديث صحيح، رواية عبدالرحمن من أمي ليني عن عمر مرسلة. لكنه بين الوسطة سهما عبد غير الإمام أحمد، وهو كعب بن عجرة، فصح الإسناد بدكر كعب.

258. It was narrated from Zaid bin Aslam from his father from 'Umar (48), that he found a horse that he had given to someone (for jiliad) for the sake of Allah being offered for sale in the marketplace, and he wanted to buy it. He asked the Prophet (處) [about that] and he

٧٥٨ - حدَّثَنَا وَكِيعٌ خَدَّثَنَا هِشَامٌ بْنُ سَعْدٍ عَنْ زَيْدٍ ابْن أَسْلَم، عَنْ أَبِيهِ، عَنْ عُمَرَ عَهِم: أَنَّهُ وَجَدَ فَرَسَّا كَانَ خَمْنَ عَلَيْهَا فِي سَبِيلِ اللَّهِ تُبَاعُ فِي السُّوقِ، فَارَادُ أَنْ يَشْتَرِيَهَا، فَسَالَ النَّبِيِّ عِينِيٍّ، فَنَهَاهُ وَقَالَ: «أَلَا تُعُودُنَّ فِي صَدَقْتِكَ». [راجع: ١٦٦] told him not to do that and said: "Do not take back your charity."

Comments: [A Saheeh hadeeth and its isnad is hasan, al-Bukhari (1490) and Muslim (1620)]

259. It was narrated that Qais said: I saw 'Umar (4x) with a leafless palm branch in his hand, and he was telling the people sit to down, saying: Listen to the words of the successor of the Messenger of Allah (ﷺ). A freed slave of Abu Bakr (450), whose name was Shadeed, brought the document and read it to the people. He said: Abu Bakr (46) says: Listen to and obey what is in this document, for by Allah I am very sincere towards you. Qais said: And I saw 'Umar (46) after that on the minbar.

Comments: [Its isnad is saheeh]

260. It was narrated that 'Imran as-Sulami said: I asked Ibn 'Abbas (桑) about nabeedh, and he said: The Messenger of Allah (曼) forbade nabeedh made in earthenware jars and gourds. Then I met Ibn 'Umar and asked him, and he told me - I think it was from 'Umar (孁) - that the Prophet (曇) forbade nabeedh made in earthenware jars and gourds. Sufyan was not sure. Then I met Ibn az-Zubair and asked him, and he said: The Messenger of Allah (﴿) forbade nabeedh made in earthenware jars and gourds.

Comments: [A saheeh hadeeth]

261. It was narrated from 'Ubaid bin Adam, Abu Maryam and Abu Shu'aib that 'Umar bin al-Khattab

تخریج: حدیث صحیح، وإسناده حسن. خ. (۱٤۹۰) م. (۱۲۲۰).

٣٠٩ - حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي حَالِدٍ، عَنْ قَيْسٍ فَالَ: رَأَيْتُ عُمَرَ هِ مَ وَبِيْدِهِ عَبِيبُ نَخْلٍ، وَهُوَ يُجْلِسُ النَّاسَ يَقُولُ: اسْمَعُوا لِغُولٍ خَلِيفَةِ رَسُولِ النَّهِ يَطِحٌ، فَجَاء مَوْلَى لِغُولٍ خَلِيفَةِ رَسُولِ النَّهِ يَطِحٌ، فَجَاء مَوْلَى لِأَبِي يَكُو مِنْ مِنْ مَعْد _ يُقَالُ لَهُ. شَلِيدٌ _ بِصَحِيفَةٍ فَقَرَأَهَا عَلَى النَّاسِ، فَقَالَ: يَقُولُ أَبُو بَكْرٍ مِنْ : اسْمَعُوا وَأَطِيعُوا لِمَنْ فِي هَذِهِ مَنْ المَّهِ عَمَر هَه بَعْد ذَلِكَ عَلَى الْمِنْر.
الصَّحِيفَةِ، فَوَاللَّهِ مَا أَلُونُكُمْ، قَالَ قَيْسٌ:
فَرَأَيْثُ عُمْرَ هِ بَعْدَ ذَلِكَ عَلَى الْمِنْر.

تخريج: إساده صحيح.

- ٢٦٠ حَدَّثَنَا مُؤَمَّلٌ: حَدَثَنَا شَفْيَانُ عَنْ (٢٨/١) سَلَمَةَ، عَنْ عِمْرَادَ الشَّلَمِيِّ قَالَ: سَأَلْتُ ابْنَ عَبْ (٢٨/١) عَبَاسِ عَنِ النَّبِيدِ فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيدِ الْجَرِّ وَالدُّبَّاءِ. فَلَقِيتُ ابْنَ عُمَرَ فَسَأَلُثُ فَأَخْبَرَنِي بِيهَا أَظُنُ _ عَنْ عُمْرَ هِمَا أَثُنُ فَأَنُّ فَأَخْبَرَنِي بِيهَا أَظُنُ _ عَنْ عُمْرَ هِمَا أَثُنُ فَأَخْبَرَنِي بَيْهِ نَهَى عَنْ نِبِيمَا أَظُنُ _ عَنْ عُمْرَ هِمَا أَنُّ النَّبِي اللَّهِ يَهِي نَهَى عَنْ نَبِيدِ الْحَرِّ وَالدُّبَاءِ _ شَكَّ شَفْيَانُ _ قَالَ: فَلَقِيتُ ابْنَ الرَّبِي ، فَسَأَلُتُهُ فَقَالَ: نَهَى رَسُولُ اللَّهِ عَلَى عَنْ نَبِيرٍ الْجَرِّ وَالدُّبَاءِ _ شَكَّ شَفْيَانُ _ قَالَ: فَلَقِيتُ ابْنَ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى الْحَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى الْحَلَى اللَّهُ عَلَى الْحَلْمُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ

تخريج: حديث صحيح، مؤمل وإن كان سيء الحفط- قد توبع.

٢٦١ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرِ: حَدَّثَنَا حَمَّادُ
 ابْنُ سَلَمَةُ عَنْ أَبِي سِنَانِ، عَنْ عُبَيْدِ بْنِ آدَمَ

(46) was in al-Jabiyah and he mentioned the conquest of Baitul-Maqdis (Jerusalem). Then Abu Salamah said: Abu Sinan told me, from 'Ubaid bin Adam that he said: I heard 'Umar bin al-Khattab (46) say to Ka'b: Where do you think I should pray? He said: If you listen to me, you will pray behind the rock and all of al-Ouds (Jerusalem) will be in front of you. 'Umar (ಏ) said: You are suggesting something similar to the Jewish way; rather I shall pray where the Messenger of Allah (變) prayed. He went forward to the *qiblali* and prayed, then he came and spread his upper garment and swept the place, collecting garbage in his upper garment, and the people swept it too.

وَأَبِي مَرْيَمَ وَأَبِي شُعَيْنِ: أَنَّ عُمَرَ بُنَ لَخُطَابِ هَهِ كَانَ بِالْجَابِيَةِ... فَذَكَرَ فَتَحَ يَيْتِ لَمُغَلِّسِ. فَلَكَرَ فَتَحَ يَيْتِ لَمُغَلِّسِ. قَالَ: فَقَالَ أَبُو سَلَمَةً: فَحَدَّتَنِي أَبُو سِنَانِ عَنْ عُبَيْدِ بْنِ آدَمَ قَالَ: سَمِعْتُ عُمَرَ بْنَ لَخُطَابِ هَ عُنْ يُقُولُ لِكَعْبِ: أَيْنَ تُرَى أَنْ أَصَلِي عَقَالَ: إِنْ أَخَذْتُ عَنِي صَلَيْتَ خَلْفَ لَصَلَيْتَ خَلْفَ لَصَلَيْنَ عَنْي صَلَيْتَ خَلْفَ لَصَلَيْنَ عَلَيْكَ الْمُؤْدِةِ وَ الْفَالِسُ كُلُّهَا بَيْنَ يَدَيْكَ الصَلِّي عَنْي صَلَيْتَ خَلْفَ لَطَلَّمَ عُنْي صَلَيْتَ خَلْفَ لَصَلَّى عَنْ مَنْ هُودِيَةً لَا وَلَكِنَ الْمُؤْمِي وَسُولُ اللَّهِ عَلَيْجٌ ، فَتَقَدَّمَ أَصَلِّي حَيْثُ صَلَّى رَسُولُ اللَّهِ عَلَيْجٌ ، فَتَقَدَّمَ أَصَلِّي حَيْثُ صَلَّى رَسُولُ اللَّهِ عَلَيْجٌ ، فَتَقَدَّمَ إِنَّى الْفُاسُ وَكُنْسَ الْكُنَاسَةَ فِي رَوْانِهِ ، فَتَعَلَّمَ عَنْ وَكُنْسَ النَّاسُ.

تخريج: إسناده ضعيف لصعف أبي سنان وهو عيسى بن سنان الحنمي.

Comments: [Its isnad is da'eef because of the weakness of Abu Sinan]

262. It was narrated that 'Umar (歩) said: I asked the Messenger of Allah (寒) about kalalah and he said: "The verse that was revealed in summer is sufficient for you." He said: Had I asked the Messenger of Allah (藝) about it, that would have been dearer to me than having red camels.

Comments: [Saheeh because of corroborating evidence]

263. It was narrated from 'Umar (季) that he went to the Prophet (墨) and said: Sometimes I become junub. He told him to wash his

٢٦٢ حَدَثَنَا أَنُو نُعَيْمٍ: حَدَثَنَا مَالِكٌ _ يَعْنِي بَنَ مِعْوَلِي _ قَالَ: سَمِعْتُ الْفُضَيْلَ بَنَ عَمْرٍو عَنْ الْفُضَيْلَ بَنَ عَمْرٍو عَنْ الْرَاهِيمَ، عَنْ عُمَرَ ﴿ هَ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ بَشِيْةً عَنِ الْكَلَالَةِ فَقَالَ: "تَكُفِيكَ آيَةُ الصَّيْفِ فَقَالَ: "تَكُفِيكَ آيَةُ الصَّيْفِ فَقَالَ: "تَكُونَ اللَّهِ لَصَيْفَ فَقَالَ: "تَكُونَ اللَّهِ مَنْهُ أَكُونَ سَأَلْتُ رَسُولَ اللَّهِ بَشِيْةً عَنْهَا أَحَبُ إِلَيْ مِنْ أَنْ يَكُونَ لِي حُمْرُ لَيْ مَنْ أَنْ يَكُونَ لِي حُمْرُ لَيْ مَنْ أَنْ يَكُونَ لِي حُمْرُ لَنْ مَنْ أَنْ يَكُونَ لِي حُمْرُ لَنْ اللَّهِ لِللَّهِ مِنْ أَنْ يَكُونَ لِي حُمْرُ لَنْ الْمَاهِ اللَّهِ الْمَعْمِدُ اللَّهِ اللَّهُ اللْهُ اللَّهُ اللْمُولَ الللْهُ الللللَّهُ اللْهُ اللللْهُ اللْمُؤْمِلُو

تخريج: صحيح لغيره، وهذا سند رحاله تفات لا أن إبراهيم: التجعي- لم يدرك عمر. م: (٥٦٧).

٢٦٣ حَدَّثَنَا أَبُو أَخْمَدَ مُحَمَّدُ بُنُ عَبْدِ اللَّهِ بُنِ عَبْدِ اللَّهِ بُنِ دِينَارٍ. اللَّهِ بُنِ دِينَارٍ. عَنْ عَبْدِ اللَّهِ بُنِ دِينَارٍ. عَنْ عَمْرَ عَثِدَ اللَّهِ أَنَّهُ أَتَى النَّبِيِّ عَنِ النَّهِيِّ اللَّهِيِّ اللَّهِيِّ

private parts and do wudoo' as for prayer (i.e., then go to sleep, and do ghusl before Fajr).

Comments: [Its isnad is saheeh]

264. It was narrated that Qaza'ah said: I said to Ibn 'Umar: Is the deceased tormented because of the weeping of this living one? He said: 'Umar narrated to me from the Messenger of Allah (經), and I did not lie when narrating from 'Umar, and 'Umar did not lie when narrating from the Messenger of Allah (經).

Comments: [Its isnad is saleelt, al-Bukhari (1292) and Muslim (927)]

265. It was narrated that 'Umar bin al-Khattab (🚓) said: When Abu Bakr and I were with him, the Messenger of Allah (變) passed by 'Abdullah bin Mas'ood, when he was reciting [in prayer]. He stood and listened to his recitation, then 'Abdullah bowed and prostrated, and the Messenger of Allah () said: "Ask, you will be given; ask, you will be given." Then the Messenger of Allah (姓) went away and said: "Whoever would like to recite the Our'an fresh as it was revealed, let him learn it from Ibn Umm 'Abd." Then I went at night to 'Abdullah bin Mas'ood to tell him the good news of what the Messenger of Allah (變) had said, and when I knocked on the door or he said: when he heard my voice - he said: What brings you

عَلَيْهُ فَقَالَ: إِنَّهُ تُصِيبُنِي الْجَنَابَةُ، فَأَمَرَهُ أَنْ يَغْسِلَ ذَكَرَهُ، وَيَتَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ. [راحع: ٩٤]

تخريج: إسناده صحيح.

778 - حَدَّثَنَا عَفَانُ: حَدَّثَنَا مَمَّامٌ عَنْ قَتَادَةً، عَنْ قَرَادَةً، عَنْ قَرَادَةً، عَنْ قَرَادَةً قَالَ: قُلْتُ لِابْنِ عُمَرَ: يُعَذَّتُ اللَّهُ هَذَا الْمَيِّ؟ فَقَالَ: حَدَّثَنِي عُمَرُ رَهُ عَنْ رَسُولِ اللَّهِ يَشِيعٌ مَا كَذَبَتُ عَلَى عُمَرُ رَسُولِ عُمَرُ رَسُولِ عُمَرُ رَسُولِ عَلَى رَسُولِ عَلَى رَسُولِ اللَّهِ يَشِيعًةً . [راجع. ١٨٠]

تخریج: اسناده صحیح، خ: (۱۲۹۲) م: (۹۲۷).

7٦٥ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بَنُ زِيَادٍ: حَدَّثَنَا الْحَسَنُ بُنُ عُبَيْدِ اللَّهِ: حَدَّثَنَا الْحَسَنُ بُنُ عُبَيْدِ اللَّهِ: حَدَّثَنَا الْجَسَنُ بُنُ عُبَيْدِ اللَّهِ: حَدَّثَنَا الْبَنِ قَيْسٍ _ وَجُلٍ مِنْ جُعْفِيٍّ , عَنْ عُمَرَ نُنِ الْخَطَّابِ هِمْ فَالَ : مَرَّ رَسُولُ اللَّهِ بِيَنِي وَأَنُو نَكُو عَلَى عَبْدِ اللَّهِ بَنِي مَمْعُودِ وَهُو يَقُرَأُ، فَقَامَ فَنَسَمَّعَ قِرَاءَتُهُ، ثُمَّ رَكْعَ عَبْدُ اللَّهِ بُنِ مَمْعُودِ اللَّهِ مُن مَنْعُودِ اللَّهِ مُن مَنْعُودِ اللَّهِ مُن مَنْعُودِ اللَّهِ مُن مُنْعُودِ اللَّهِ مُن مُنْعُودُ اللَّهِ مُن اللَّهِ مُن مَنْعُودِ اللَّهِ مُن اللَّهِ مُن مَنْعُودُ اللَّهِ مِنْ اللَّهِ مُن اللَّهِ مُن اللَّهِ مُن اللَّهِ مُن اللَّهِ مُن اللَّهِ مُن مَنْعُودِ اللَّهِ مُن اللَّهُ مُن اللَّهِ مُن اللَّهِ مُن اللَّهِ مُن اللَّهِ مُن اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهِ مُن اللَّهُ مُن اللَّهُ مُن اللَّهُ مُن اللَّهُ مُن اللَّهُ مُن اللَّهُ مُنْ اللَّهُ مُن اللَّهُ مُن اللَّهُ مُن اللَّهُ مُن اللَّهُ مُنْ اللَّهُ مُن اللَّهُ مُنْ اللَّهُ مُن اللَّهُ مُن اللَّهُ اللَّهُ مُن اللَّهُ مُنْ اللَلِهُ مُنْ اللْمُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ

here at this time? I said: I have come to tell you the glad tidings of what the Messenger of Allah (ﷺ) said. He said: Abu Bakr beat you to it. I said: If he did that, he is always ahead in doing righteous deeds. We never competed in doing good deeds but Abu Bakr beat us to it.

Comments: [Its isnad is salieeh]

266. It was narrated that Usair bin Jabir said: When the people of Yemen came, 'Umar started asking people in the group, Is there anyone among you from Qaran, until he came to [the tribe off Qaran and said: Who are you? They said: Qaran. Umar's reins or Uwais's reins - fell and one of them picked them up and gave them to the other. 'Umar recognized him and said: What is your name? He said: I am Uwais. ['Umar] said: Do you have a mother? [Uwais] said: Yes. ['Umar] said: Did you have any whiteness [leprosy]? He said: Yes, but I prayed to Allah, may He be glorified and exalted, and He took it away, except for an area the size of a dirham near my navel, so that I would remember my Lord. 'Umar (46) said to him: Pray for forgiveness for me. He said: Rather you should pray for forgiveness for me; you are the Companion of the Messenger of Allah (霙) 'Umar (禹) said: I heard the Messenger of Allah (524) say: "The best of the Tabi'een will be a man called Uwais who has a mother, and he had some فَالَ: سَا جَاءَ بِكَ هَذِهِ الشَّاعَةَ ؟ فُلْتُ: جِئْتُ لِأَبْشَرَكَ بِمَا قَالَ رَسُولُ اللَّهِ ﷺ. قالَ: فَدْ سَبَقْكَ أَبُو بَكُورٍ. قُلْتُ: إِنْ يَفْعَلُ فَإِنَّهُ سَبَّقٌ بِالْخَيْرُ بَ، مَا اسْتَبَقْنَا خَيْرًا قَطُّ إِلَّا سَبَقَنَا إِلَيْهَا أَنُو بَكُورٍ. [راجع: ١٧٥]

تخريج: إسناده صحيح.

٧٦٦ حَدَّثُنَا عَنَّانُ: حَدَّثَنَا حَمَّادُ بُنُ سَلَمَةُ عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةً، عَنْ أُسَيْرِ مُن حابِرٍ قَالَ: لَمَّا أَقْبَلَ أَهْلُ الْبُمَنِ جَعَلَ عَمْرُ ﴿ يَسْتَقْرِي الرِّفَاقَ، فَيَقُولُ: هَلْ فَيَكُمُ آخَدٌ مِنْ قَرَبِ؟ حَتَّى أَتِي عَلَى فَرَنِ، فَقَالَ: مَنْ أَنْتُمُ؟ قَالُوا: قَرَنْ، فَوَقَعَ زِمَامُ مُمَرَ عَهِ أَوْ زِمَامُ أُوَيْسٍ، فَنَاوَلَهُ _ أَوْ نَاوَلَ _ أَخَدُهُمَا الْأَخَرَ، فَعَرَفَهُ، فَقَالَ عُمَرُ مَا مَنْمُكَ ۚ قَالَ: أَنَا أُوَيْسٌ. فَقَالَ: هَلُ لَكَ وْالدَّةُ ؟ قَالَ لَعَمْ، قَالَ: فَهَا كَانَ لِكَ مِنَ الْبِيَاضِ شَهِيْءٌ؟ قَالَ: نَعَمْ، فَلَاعَوْتُ اللَّه عرَ وَجَلَّ مَأَذُهَبُهُ عَنَّى إِلَّا مَوْضِعَ الدُّرْهَمِ مِنْ سُرّنِي لِأَذْكُرَ مِو رَبِّي. قَالَ لَهُ عُمَرٌ ١٥٠٠: اسْنَغْفِرْ لِي. قَالَ: أَنْتَ أَخَنُّ أَنْ تَسْتَغْفِرَ لِي، الْتُ صَاحِبُ رَسُولَ اللَّهِ ﷺ، فَقَالَ مُحَدُّ عِهُ: إِلَى سَسِعْتُ رَسُولُ اللَّهِ ﷺ يَقُولُ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ خَيْرَ النَّالِعِينَ رَجُلٌ يُقَالُ لَهُ: أُوَيْسٌ. وَلَهُ والِدَّة، وكَانَ بِهِ بَبَاضٌ فَذَعَا اللَّهَ عَزُّ وَجَلَ اَذُهَنَا عَنْهُ إِلَّا مَوْضِع (١/٣٩) الدَّرْهُم فِي سُرَّتِه اللَّهُ عَمَّادِ فَمُ دَخَلَ فِي عَمَادِ

whiteness, then he prayed to Allah, may He be glorified and exalted, and He took it away, except for an area the size of a dirham near his navel." So he prayed for forgiveness for him, then he disappeared in a group of people and no one knew where he ended up. Then he (Uwais) came to Koofah. We used to gather in a circle, remembering Allah, and he would sit with us, and when he spoke of Allah, his words would have an impact on us like that of no one else. And he quoted the hadeeth ...

النَّاسِ، فَلَمْ يَدْرِ أَيْنَ وَفَعَ، قَالَ: فَقَدِمَ النَّاسِ، فَلَمْ يَدْرِ أَيْنَ وَفَعَ، قَالَ: فَقَدِمَ الْكُوفَةَ قَالَ: وَكُنَّا نَجْتَمهُ فِي حَلْقَةٍ، فَنَذْكُرُ اللَّهُ، وَكَانَ إِذَا ذَكْرَ هُوَ اللَّهُ، وَكَانَ إِذَا ذَكْرَ هُوَ وَقَعَ حَدِيثُ وَقَعَ حَدِيثُ عَرْهِ.. فَدَكَرَ الْحَدِيثُ.

تخريج: إسناده صحيح، م: (٢٥٤٢).

Comments: [Its isnad is saheeli, Muslim (2542)]

267. It was narrated from Qais or Ibn Qais; a man from Ju'fi, from 'Umar bin al-Khattab (ﷺ)... and he mentioned a hadeeth similar to that of Affan.

Comments: [Its isnad is saheelt]

٧٦٧- خدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي الشَّوارِبِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. خَدَّثَنَا الْحَسَنُ ابْنُ عُنيْد اللَّهِ عَنْ إبْراهِيمَ، عَيِ الْفَرْشِع، عَنْ قَيْسٍ أَو ابْسِ قَيْسٍ _ رَحْلٍ مِنْ جُعْفِتْيٍ _ عَنْ عُمَرَ بْنِ الْخَطَّابِ عِنْ، فَذَكْرَ مُحْوَ حَدِيثِ عَفَّانَ. [راجع: ١٧٥]

تخريج: إسناده صحيح،

268. It was narrated from Anas that 'Umar bin al-Khattab said, when Hafsah lamented for him: O Hafsah. did you not hear the Messenger of Allah (ﷺ) say: "The one who is lamented for will be tormented"? And Suhaib lamented for him, and 'Umar said: O Suhaib, do you not know that "the one who is lamented for will be tormented"?

77A حَدَّثَنَا عَفَّادُ: حَدَثَنَا حَمَّادُ بُنُ سَلَمَةً: حَدَثَنَا خَمَّادُ بُنُ سَلَمَةً: حَدَثَنَا ثَابِتٌ، عَنْ أَنَسِ أَنَّ عُمْرَ بُنَ الْخَطَّابِ عَدِهُ لَمَا عَوَلَتُ عَلَيْهِ حَفْضَهُ، فَقَالَ يَا حَفْضَهُ، أَمَّا سَمعْتِ النَّبِيِّ يَشْعُ يَقُولُ. «الْمُعَوَّلُ عَلَيْهِ يُعَدِّبُ» فَقَالَ عُمْرُ: يَا يُعَدِّبُ» فَقَالَ عُمْرُ: يَا ضَهَيْبُ، فَقَالَ عُمْرُ: يَا ضَهَيْبُ، أَمَّا عَلِيْهُ يُعَدِّبُ.

تخریج: إسناده صحیح، ح (۱۲۹۲) م. (۹۲۷).

Comments: [Its isnad is saheeli, al-Bukhari (1292) and Muslim (927)]

269. It was narrated from Umm 'Amr the daughter of 'Abdullah that she heard 'Abdullah bin az-Zubair narrate that he heard 'Umar bin al-Khattab (季) delivering a khutbah. He ['Umar] said: The Messenger of Allah (窦) said: "Whoever wears silk in this world will not wear it in the Hereafter."

Comments: [A saheeli hadceth]

تحريج: حديث صحيح،أم عمرو ابنه عبدالله روى انها البحاري تعليفاً والنسائي.

270. It was narrated that Ibn 'Abbas said: Good men, among whom was 'Umar bin al-Khattab, and the best of them in my view is 'Umar, testified before me that the Messenger of Allah (ﷺ) said: "There is no prayer after two prayers: after Fajr until the sun has risen, and after 'Asr until the sun has set."

Comments: [Its isnad is salueth, al-Bukharı (581) and Muslim (826)]

۱۸۲۱) م (۱۸۲۱). 271. Qatadah narrated a similar : حَدَثُنَا قَتَادَةُ report from Abul-'Aliyah from

Comments: [Its isnad is saheeh]

Ibn 'Abbas: Good men testified...

272. It was narrated from Tariq bin Shihab that the Jews said to 'Umar' You recite a verse which, if it had been revealed among us, we would have taken that day as a festival. 'Umar said: I know where it was revealed, on what

٧٧٠ حلّقَنَا عَمَّالُ: حدّتَنَا هَمَّامُ: حَدَثَنَا عَدَائُنَا عَدَّثَنَا أَنُو الْعَالِيةِ عَنِ ابْنِ عَنَاسِ حدَنَنِي رِجَالُ مرْصِيُّونَ فَيهِمْ عُمَرْ حَدِي رَجَالٌ مَرْصِيُّونَ فَيهِمْ عُمَرْ حَدِي رَجَالٌ مَرْصِيُّونَ وَأَرْضِدَهُمْ عِنْدِي عُمرُ حَدِي رَجَالٌ مَرْصِيُّونَ وَأَرْضِدَهُمْ عِنْدِي عُمرُ حَدِي رَجَالٌ مَرْصِيُّونَ اللَّهِ وَأَرْضِدَهُمْ عِنْدِي عُمرُ حَدِي آفَنَ رَسُولُ اللَّهِ عَلَى اللَّهُ عَلَى صَلَاتَيْنِ بَعْدَ الصَّبْحِ حَتَى تَقُرُبَ حَتَى تَقُرُبَ اللَّهُمُدُ عَتَى اللَّهُ عَلَى اللَّهُمُدُ عَتَى اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُمُ اللْهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللللْهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللللْهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ ا

تخریع: اسناده صحیح، ح: (٥٨١) م (٨٢٦).

٢٧١- خَلَّثَنَا عَمَّانُ: حَلَّثُنَا أَبْانُ: حَدَّثُنا فَتَادَةُ
 عَنْ أَسِ الْعَالِيَةِ،عَن ابْنِ عَبَّاسٍ، بِمِثْلِ هَدَا:
 شهذ عنْدِي رِجَالٌ مَرْضِيُّونَ [راجع:١١٠]

تحريج: إسناده صحيح، وانظر ماقبله.

 day it was revealed and where the Messenger of Allah (海) was when it was revealed. It was revealed on the day of 'Arafah, when the Messenger of Allah (曇) was standing in 'Arafah. Sufyan said: I am not sure whether it was a Friday or not, i.e., "This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion'' [al-Ma'idah 5:3].

Comments: [Its isnad is saheeh, al-Bukhari (4606) and Muslim (3017)]

273. It was narrated that Abu Moosa said: I came to the Messenger of Allah (ﷺ) when he was in al-Batha' and he said: "What did you enter ihram for?" I said: I have entered iltram for the same as the Prophet (霙) did. He said: "Have you brought a sacrificial animal?" I said: No. He said: "Circumambulate the House and go between as-Safa and al-Marwah, then exit ihram." So I circumambulated the House and went between as-Safa and al-Marwah, then I went to a woman of my people and she combed my hair and washed my head. I used to give fatwas on that basis during the caliphate of Abu Bakr (&) and 'Umar During one season when I was performing Hajj, a man came to me and said: You do not know the latest fatwa of Ameer al-Mu'mineen concerning the Haji. I said: O people, if we gave a fatwa, Ameer al-Mu'mineen is coming to

فَقَالَ: إِنِّي لَأَغْلَمُ حَيْثُ أَنْزِلَتْ، وَأَيَّ يَوْمِ أَنْزِلَتْ، وَأَيْنَ رَسُولُ اللَّهِ ﷺ حِينَ أُنْزِلَتْ، أَنْزِلَتْ يَوْمَ عَرَفَةَ وَرَسُولُ اللَّهِ ﷺ وَاقِفٌ بِعَرَفَةَ _ قَالَ سُفْيَانُ وَأَشُكُ يَوْمَ جُمُعَةٍ أَوْ لَا _ يَشْنِي ﴿ اَلْيَوْمَ أَكْمَلْتُ لَكُمْ يِينَكُمْ وَأَنْمَتُ عَلَيْكُمْ يَشْتَقِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينَا ﴾ (المائدة ٣٠). [راجع: ١٨٨]

تخریج: إساده صحیح، خ: (٤٦٠٦) م: (٣٠١٧).

٢٧٣- حَدَّثَنَا عَنْدُ الرَّحْمَنِ: حَدَّثَنَا شُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِم، عَنْ طَارِقِ بْن شِهَابٍ، عَنْ أَبِي مُوسَى قَالُّ: قَدِمْتُ عَلَى رَسُولِ اللَّهِ عِنْ وَهُوَ بِالْبَطْحَاءِ فَقَالَ: «بِمُ أَهْلَلْتَ»؟ قُلُتُ: بِإِهْلَالٍ كَإِهْلَالِ النَّبِيِّ ﷺ، فَقَالَ: الْ مَلْ سُقْتَ مِنْ هَدْي ١٠ قُلْتُ: لَا، قَالَ: الطُفْ بالْبَيْتِ وَبالصَّفَا وَالْمَرْوَهِ ثُمَّ حِلَّ» فَطُغْتُ بِالْبَيْتِ وَبِالصَّمَا وَالْمَرْوَةِ ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَشَّطَتْنِي وَعَسَلَتُ رَأْسِي، فَكُنْتُ أُفْتِي النَّاسَ بِذَلِكَ بِإِمَارَةِ أَبِي بَكُر ﴿ وَإِمَارُةِ عُمَرَ عَهُ فَإِنِّي لَقَائِمٌ فِي الْمَوْسِمِ إِذْ جَاءَنِي رَجُلٌ فَقَالَ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي شَأْنِ النُّسُكِ فَقُلْتُ: أَيُّهَا النَّاسِ مَنْ كُنَّا أَفْتَنْنَاهُ فُتْبَا فَهَلَا أَمِيرُ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ فَيهِ فَأَتَمُوا، فَلَمَّا قَدِمَ قُلْتُ: مَا هَذَا الَّذِي قَدْ أَحْدَثْتَ فِي شَأْدِ النُّسُكِ؟ قَالَ: إِنْ نَأْخُذُ مِكِتَابِ اللَّهِ تَعَلَى، فَإِنَّ اللَّهَ مَعَالَى you, so follow him in perfoming Hajj. When he came I said: What is this thing that you have introduced to the rituals [of Hajj]? He said: We see in the Book of Allah that Allah, may He be exalted, says: "And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad [26], the Hajj and 'Umrah' (i.e. the pilgrimage to Makkah) for Allah' [al-Baqarah 2:196], and if we follow the Sunnah of our Prophet, he did not exit iltram until he offered the sacrifice.

قَالَ: ﴿ وَاَيْتُوا اللَّهُمُ وَاللَّهُمُوا لِمَهُ ﴾ (البقرة: ١٩٦) وَإِنْ نَأْحُدُ بِسُنَّةِ نَبِيِّنَا ﷺ، فَإِنَّهُ لَمْ يَجِلَّ حَتَّى حَرِّ الْهَدْنَي.

تخریج: إسناده صحیح، خ: (۱۵۵۹) م: (۱۲۲۱).

Comments: [Its isnad is saliceli, al-Bukhari (1559) and Muslim (1221)]

274. It was narrated that Suwaid bin Ghafalah said: I saw 'Umar kiss the [Black] Stone and say: I know that you are a stone and cannot cause harm or bring benefit, but I saw Abul-Qasim (ﷺ) show respect to you.

Comments: [Its isnad is salueli, al-Bukhari (1597) and Muslim (1271)]

275. It was narrated that 'Amr bin Maimoon said 'Umar (ﷺ) said [and 'Abdur-Razzaq said: I heard 'Umar (ﷺ)]: The muslirikeen used not to depart from Jam' until the sun had risen on (the mountain of) Thabeer ['Abdur Razzaq said:], and they used to say, Shine, Thabeer, so that we may leave quickly. So the Prophet (ﷺ) differed from them and departed before the sun rose.

٣٧٤ حَدَثَنَا عَبُدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ الرَّحْمَنِ عَنْ سُوَيْدِ بْنِ غَفَلَةَ فَلَا الرَّحْمَةِ وَيَقُولُ: إِنِّي فَلَلَةَ لَا رَأَيْتُ عُمَرَ اللهِ يُقَبِّلُ الْحَجَرَ وَيَقُولُ: إِنِّي لَا غَلْمُ أَنِّكَ حَجَرٌ لَا تَشُرُ وَلَا تَنْفَعُ وَلَكِنِّي زَائِتُ أَنَا الْقَاسِم بِكَ حَقِيًّا. [انظر: ٣٨٢]

تخریج: إسناده صحبح، ح: (۱۵۹۷) م: (۱۲۷۱).

٧٧٠- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفَيَانَ وَعَبْدُ رَزَاقِ أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرو مِن مَشْفُونِ قَال: قَالَ عُمْرُ مِدِهِ _ قَالَ عَمْرُ مِدِهِ _ قَالَ عَمْرُ مِدِهِ _ قَالَ عَمْرُ مِدِهِ _ قَالَ عَمْرُ مِدِهِ _ قَالَ عَمْدُ الزَّرَاقِ سَمَعْتُ عُمْرَ مِدِهِ _ قَالَ عَمْدُ الزَّرَاقِ تَمْعُونُ مِنْ جَمْعِ حَتَّى تُشْرِق كَانُوا لا لِعِيضُون مِنْ جَمْعِ حَتَّى تُشْرِق كَانُوا الشَّمْسُ عَلَى قَبِيرٍ _ قَالَ عَبْدُ الزَّرَاقِ: وَكَانُوا الشَّمْسُ عَلَى قَبِيرٍ _ قَالَ عَبْدُ الزَّرَاقِ: وَكَانُوا الشَّمْسُ عَلَى قَبِيرٍ كَيْمَا نُغِيرُ _ يعْنِي فَحَالَنَهُمُ الشَّيْسُ قَلَقَ شَيْرُ كَيْمَا نُغِيرُ _ يعْنِي فَحَالَنَهُمُ الشَّيْسُ قَلَى أَنْ تَطَلَعَ اللَّهُمُ الشَّهُ عَلَى أَنْ تَطَلَعُمُ اللَّهُمْ اللَّهُ عَلَى أَنْ تَطَلَعُمْ اللَّهُمُ اللَّهُمْ اللَّهُمْ اللَّهُمْ اللَّهُمُ الْحَلَقَ قَلَ (١/٤٠) قَبْلَ أَنْ تَطَلَعُمُ الشَّهُمْ . [راجع: ١٨٤]

Comments: [Its isnad is salteeh, al-Bukhari (1684)]

276. It was narrated that Ibn 'Abbas said: 'Umar (♣) said: Allah, may He be exalted, sent Muhammad (ﷺ) and sent down the Book to him. Among that which was revealed to him was the verse of stoning. We recited it and understood it. But I fear that with the passage of time, some people will say: We do not find the verse of stoning in the Book of Allah, and as a result an obligation that Allah revealed will be forsaken. Stoning is the due punishment in the Book of Allah for those who commit zina, both men and women, if they have been married and if proof is established, or there is a pregnancy or a confession.

تخريج: إسناده صحيح، خ: (١٦٨٤).

7٧٦- حَلَثَنَا عَبْدُ الرَّحْمَنِ: حَلَثَنَا مَالِكٌ عَنِ النَّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْن عَبْدِ اللَّهِ، عَنِ ابْن عَبْدِ اللَّهِ، عَنِ ابْن عَبْدِ اللَّهِ، عَنِ ابْن عَبْدِ اللَّهِ تَعَالَى عَبْسِ عَلَى: قَالَ عُمْرُ عَلَيْهِ الْكِتَات، فَكَانَ فِيمَا أَنْزَلَ عَلَيْهِ الْكَتَات، فَكَانَ فِيمَا أَنْزَلَ عَلَيْهِ الْكَتَام، فَلَاتُمْم، فَقَرَأُنَا بِهَا، وَعَقَلْنَاها وَوَعَيْنَاها، فَلَقُولُوا. إِنَّا لَا نَجِدُ آبَةَ بِالنَّسِ عَهْدٌ، فَيَقُولُوا. إِنَّا لَا نَجِدُ آبَةَ بِالنَّسِ عَهْدٌ، فَيَقُولُوا. إِنَّا لَا نَجِدُ آبَةَ فِي كِتَابِ اللَّهِ حَقِّ عَلَى مَنْ زَنَى إِذَا أَحْصَنَ فِي اللَّهِ حَقِّ عَلَى مَنْ زَنَى إِذَا أَحْصَنَ مِنَ الرِّحَالِ وَالنَّسَاءِ إِذَا قامَتِ الْبَيْنَةُ، أَوْ كَانَ مِنَ الرِّحَالِ وَالنِّسَاءِ إِذَا قامَتِ الْبَيْنَةُ، أَوْ كَانَ مَنَ الرِّحَالِ وَالنِّسَاءِ إِذَا قامَتِ الْبَيْنَةُ، أَوْ كَانَ الْحَدَلُ أَوْ الاغْتِرَاف. [رحع ١٩٥٤]

تخریج: اساده صحیح، خ: (۲٤٦٢) م: (۱۲۹۱).

Comments: [Its isnad is saliceli, al-Bukhari (2462) and Muslim (1691)]

277. 'Umar bin al-Khattab said: I heard Hisham bin Hakeem reciting Sooratul-Furqan in prayer in a manner other than I recited it, and the Messenger of Allah (ﷺ) had taught it to me. I caught him by his garment and brought him to the Messenger of Allah (處), and said: O Messenger of Allah, I heard this man reciting Sooratul-Furgan in a manner other than you taught it to me. The Messenger of Allah (靈) said: "Recite it." He recited it in the manner in which I had heard him recite, and the Messenger of Allah

٧٧٧- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مالئٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوة، عَنْ عَبْدِ الرَّحْمَنِ بْنِ النَّهْرِيِّ، عَنْ عُمْرَ بْنِ الْحَطَّابِ ﴿ قَالَ الرَّحْمَنِ بْنِ عَبْدِ، عَنْ عُمْرَ بْنِ الْحَطَّابِ ﴿ قَالَ اللَّهُ عَلَى عَبْرَ مَا أَفْرَوُهَا، وَكَانَ رَسُولُ اللَّهِ عَلَى غَيْرَ مَا أَفْرَوُهَا، وَكَانَ رَسُولُ اللَّهِ عَلَى غَيْرِ مَا أَفْرَوُهَا، وَكَانَ رَسُولُ اللَّهِ اللَّهِ عَلَى عَيْرِ مَا أَفْرَوُهَا، وَكَانَ رَسُولُ اللَّهِ إِلَى رَسُولُ اللَّهِ، فَفَلْتُ: يَا رَسُولُ اللَّهِ، إِلَى رَسُولُ اللَّهِ، أَفْرُقَانَ عَلَى عَيْرِ مَا أَقْرَأُهُ فَقَرَأً الْفِرَاءَةَ النِّي اللَّهِ عَلَى عَيْرِ مَا أَقْرَأُهُ فَقَرا اللَّهِ اللَّهُ الْمُعْلَى اللْهُ اللَّهُ اللْهُ اللَّهُ اللْمُعْلَمُ اللَّهُ اللَّهُ اللَّهُ اللَّ

(ﷺ) said: "Thus it was revealed." Then he said to me: "Recite it." So I recited it and he said: "Thus it was revealed. This Qur'an has been revealed in seven modes of recitation, so recite whatever is easy for you."

لِي: ﴿ قُرَأُ ۗ فَقَرَأْتُ، فَقَالَ: ﴿مَكَذَا أُنْزِلَتُ، إِنَّ هَمَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْغَةِ أَخْرُفٍ عَافْرَهُوا مَا تَبَشَرَّ. [راجع:108]

تخریج: إساده صحیح، خ: (۲٤١٩) م: (۸۱۸).

Comments: [Its isnad is salieeli, al-Bukhari (2419) and Muslim (818)]

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim]

279. It was narrated that 'Abdullah bin as-Sa'di said: 'Umar (📤) said to me: Haven't I been told that you do certain tasks for the state, then when you are given payment you do not accept it? He said: Yes. He said: Why do you do that? He said: 1 am well off and I have slaves and horses; I want my work to be a charity to the Muslims. He said: Do not do that, for I used to do what you are doing, and the Messenger of Allah (建) would give me payment, and I would say: Give it someone who is more in need of it than me. And he said: Whatever of this wealth comes to you when you are not hoping for it or asking for it, take ٣٧٨ - حَدَّثَنَا عَبْدُ الرُزَّاقِ: أَخْمَرَنَا مَعْمَرٌ عَنِ الْبَسْوَرِ بْنِ مَخْرَمَةً الرُّهْرِيِّ، عَنْ عُوْوَةً، عَنِ الْبَسْوَرِ بْنِ مَخْرَمَةً وَعَبْدِ الْقَارِيِّ: أَنَّهُمَا سَمِعَا عُمْرَ عَنْ عُمْرَ عَنْ عَبْدِ الْقَارِيِّ: أَنَّهُمَا سَمِعَا عُمْرَ عَنْ عَمْرَ عَمْرَ عَنْ عَمْرَ عَنْ عَمْرَ عَمْرَ عَنْ عَمْرَ عَمْرَ عَنْ عَمْرَ عَمْرَ عَمْرَ عَمْرَ عَنْ عَمْرَ عَمْرَ عَمْرَ عَلَى عَمْرَ عَلَى عَمْرَ عَلَى عَمْرَ عَلَى عَمْرَ عَلَى عَمْرَ عَلَى عَلَى عَمْرَ عَلَى عَمْرَ عَلَى عَمْرَ عَنْ عَلَى عَلَى عَلَى عَمْرَ عَلَى عَلَى

تخريج إسناده صحيح كسابقه.

 it, otherwise do not hanker after it."

Comments: [Its isnad is saheeh, al-Bukhari (7163) and Muslim (1045)]

280. It was narrated that as-Sa'ib bin Yazeed said: 'Umar met 'Abdullah bin as-Sa'di... and he mentioned a similar report, but he said: "Give it in charity," and he said: "Do not hanker after it."

Comments: [Its isnad is saliceli]

281. It was narrated that 'Umar bin al-Khattab (->) said: I gave a horse for the sake of Allah, but its owner neglected it. I thought that he would sell it for a cheap price, but I said to myself, not until I ask the Messenger of Allah (>=) about that. He said: "Do not buy it even if he gives it to you for a dirham, for the one who takes back his charity is like the dog that goes back to its vomit."

Comments: [Its isnad is solved, al-Bukhari (1490) and Muslim (1620)]

282. It was narrated that Abu 'Ubaid, the freed slave of Ibn Azhar, said: I attended Eid with 'Umar bin al-Khattab (寒). He came and prayed, then he stood and addressed the people saying: These are two days when the Messenger of Allah (窦) forbade fasting, the day when you break your fast and the other day, when you eat from your sacrifices.

وَأَلْتَ غَبُرُ مُشْرِفٍ لَهُ وَلَا سَائِلِهِ فَخُذُهُ، وَمَالَا، فَلَا تُتُبِغُهُ نَفْسَكَ». [راجع:١٠٠]

تخریج: إسناده صحیح، خ. (۱۱۲۳) م: (۵۱۱۳)

٢٨٠ حَدَّثَا عَبْدُ الرَّرَّاقِ: حَدَّثَنَا مَعْمَرٌ عَيِ
 الرُّعْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: لَقِيَ عُمَرُ
 عَنْدَ اللَّهِ بْنَ السَّعْدِيِّ... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ:
 "تَصَدَّقُ بِهِ، وَلَا تُتْبِعُهُ نَفْسَكَ". [راجع ١٠٠]

تخريج: إسناده صحيح كسابقه.

7A1 حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكِ، عَنْ زَيْدِ الْبَنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ مَنِ الْخَطَّابِ هَلِهِ قَالَ: حَمَلُتُ عَلَى فَرَسٍ فِي سَبِيلِ اللَّهِ، فَأَضَاعَهُ صَاحِبُهُ، فَأَرَدْتُ أَنْ أَبْتَاعَهُ وَظَنَنْتُ أَنَّهُ بَائِعُهُ مِرْخُصٍ، فَأَرَدْتُ أَنْ أَبْتَاعَهُ وَظَنَنْتُ أَنَّهُ بَائِعُهُ فِيرُخْصٍ، فَأَرَدْتُ : حَتَّى أَشَالُ رَسُولَ اللَّهِ بِيَجْهُ، فَإِنْ أَعْطَاكُهُ بِدِرْهَمٍ، فَإِنَّ اللَّذِي يَعُودُ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي صَدَقَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْنِهِ٤. [راحم: ١٦٦]

تخریج: إسناده صحیح، خ: (۱٤٩٠) م: (۱٦٢٠)

7۸۲- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ عَنْ مَالِكِ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُبَيْدِ مَوْلَى ابْنِ أَزْهَرَ أَنَّهُ قَالَ شَهِدْتُ الْعِبدَ مَعَ عُمَرَ بْنِ الْخَطَّابِ هُمْ، فَخَاءَ فَصَلَّى، ثُمَّ انْصَرَفَ، فَخَطَبَ النَّاسَ، فَقَالَ: إِنَّ هَذَيْنِ يَوْمَانِ نَهْى رَسُولُ اللَّهِ عِلْمَ عَنْ صَيَامِكُمْ، وَالْآخَرُ صِيَامِكُمْ، وَالْآخَرُ عِيْمِ مِنْ لُسُكِكُمْ. [راجع: ١٦٣]

Comments: [Its isnad is salicelt, al-Bukhari (1990) and Muslim (1137)]

283. It was narrated that Salim bin 'Abdullah said: 'Umar was a man of protective jealousy, and when he went out to pray, 'Atikah bint Zaid would follow him, although he did not like her going out, but he did not like to stop her. He used to narrate that the Messenger of Allah (ﷺ) said: "If your womenfolk ask you for permission to pray [in the mosque], do not prevent them."

Comments: [A sahech hadceth]

284. It was narrated that 'Umar said: Were it not for the coming generations of the Muslims, I would not have conquered any town but I would have divided it as the Messenger of Allah (运) divided Khaibar.

Comments: [Its isnad is saheeh, al-Bukhari (2334)]

285. It was narrated that Abul-'Ajfa' as-Sulami said: I heard 'Umar say: Do not make women's dowries expensive, do not make women's dowries expensive, for had this been a sign of honour in this world or piety before Allah, the first one of you to do it would have been the Prophet (验). The Messenger of Allah (验) did not give any of his wives, and none of his daughters were given, any more than twelve Ooqiyyalıs [as a تخریج: إسناده صحیح، خ: (۱۹۹۰) م: (۱۱۳۷)

٢٨٣- خلَّتُنَا إِسْمَاعِيلُ بَنُ إِبْرَاهِيمَ عَنْ يَحْيَى ابْنِ أَبِي إِسْخَاقَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ فَالَ: كَانَ عُمْرُ رَجُلًا غَيُورًا، فَكَانَ إِذَا خَرَجَ إِلَى الصَّلَاةِ التَّبَعْثُهُ عَاتِكُهُ ابْنَةُ زَيْدٍ، فَكَانَ يِحْرَهُ يَخْرَهُ خُرُوجَهَا، وَيَكْرَهُ مَنْعَهَا، وَكَانَ يُحَدِّثُ يَكْرَهُ خُرُوجَهَا، وَيَكْرَهُ مَنْعَهَا، وَكَانَ يُحَدِّثُ أَنْ رَسُولَ اللَّهِ ﷺ قَالَ: ﴿إِذَا اسْتَأْذَنَتُكُمْ لِنَا وَكُلْ السَّتَأَذَنَتُكُمْ لِنَا وَكُلْ السَّتَأَذَنَتُكُمْ لِنَا وَكُلْ السَّتَأَذَنَتُكُمْ إِلَى الصَّلَاةِ فَلَا تَمْنَعُوهُنَّهُ.

تخريج: حديث صحيح، سالم بن عبدالله ابن عمر لم يدرك حده، و في الباب عن ابن عمر عبدالبخاري: (٨٦٥) ومسلم: (٤٤٢).

٢٨٤ حَدَّنَا عَبْدُ الرَّحْمَنِ عَنْ مَالِكِ، عَنْ زَيْدِ
 ابْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ عَلَّهُ قَالَ: لَوْلَا
 آخِرُ الْمُسْلِمِينَ مَا فُتِحَتْ قَرْيَةٌ إِلَّا قَسَمْتُهَا كَمَا
 قَسَمَ رَسُولُ اللَّهِ بَشِيْةٌ خَيْبَرَ. [راجع:٢١٣]

تخريج: إسناده صحيح، خ: (٢٣٣٤).

٣٨٥ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا سَلَمَةُ بُنُ عَلْمَا عَلْمَةً عَنْ مُحَمَّدِ بُنِ سِيرِينَ قَالَ: بُنِّتُ عَنْ أَبِي الْعَجْفَاءِ السُّلَمِيِّ قَالَ: سَعِعْتُ عُمَرَ عَصَالَةً لِلْهَ السُّلَاءِ السُّلَاءِ السُّلَاءِ السُّلَاءِ السُّلَاءِ السُّلَاءِ السُّلَاءِ السُّلَاءِ اللَّسَاءِ اللَّهَ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللللْهُ اللَّهُ اللَّهُ الللْهُ الللللْهُ الللللْهُ اللللْهُ الللللْهُ ال

dowry]. And a man will go to great trouble in order to offer a high dowry to his wife. - On one occasion he said: A man would pay his wife a high dowry until he feels resentment towards her and says: You cost me everything I own, even the string to tie a waterskin and hang it up. He [the narrator] said: I was a young Arab boy with a non-Arab mother, and I did not know what a "string" was. ['Umar] said: And another thing, you say of one who is killed in your campaigns and dies that So and so was killed as a martyr, and So and so died as a martyr. But perhaps he loaded the back of his mount with gold and silver for the purpose of trading. So do not say that; rather say what the Prophet [or what Muhammad] (ﷺ) said: "Whoever is killed or dies for the sake of Allah will be in Paradise."

Comments: [A salveeli liadeetli]

286. It was narrated that Abu Firas said: 'Umar bin al-Khattab (xx.) gave a speech and said: O people, we used to know you when the Prophet (鑑) was among us and revelation was coming down to him; Allah would tell us about vou. But now the Prophet (建) has passed away revelation has ceased, and now the way to judge you is this: whoever among you shows us good conduct, we will think well of him and love him; whoever among you shows us bad conduct, we will think badly of him and hate him

تخريج: حديث صحيح، طاهر إسناده الانقطاع بين محمد بن سبرين وبين أبي العجفاء لكن قد وصل الإسناد بتصريح ابن سبرين بالسماع من أبي بعجفاء عبد المولف برقم: (٣٤٠).

سَعِيدٌ عَنْ أَبِي نَصْرَةً، عَنْ أَبِي فِرَاسٍ قَالَ: سَعِيدٌ عَنْ أَبِي فِرَاسٍ قَالَ: سَعِيدٌ عَنْ أَبِي فِرَاسٍ قَالَ: خَصَٰتَ عُمْوْ بْنِ الْخَطَّابِ عَلَىه فَقَالَ: يَا أَيُّهَا النَّاسُ، أَلَا إِنَّا إِنَّمَ كُنَّ مَعْرِفُكُمْ إِذْ بَيْنَ طَهْرَاسِا النِّبِيُ عِيْنِهِ، وَإِذْ بَنْزِلُ الْوَحْيُ، وَإِذْ بَنْزِلُ الْوَحْيُ، وَإِذْ بَنْزِلُ الْوَحْيُ، وَإِذْ بَنْزِلُ الْوَحْيُ، وَإِنَّهُ مَنْ فَعُومُ كُمْ اللَّهُ عِيْنَ اللَّهُ عَنْدُو فَكُمْ اللَّهُ عَنْدُو فَكُمْ اللَّهُ عَنْدُو فَكُمْ اللَّهُ عَلَيْهِ، وَمَنْ أَطْهَرَ مِنْكُمْ خَيْرًا طَلَقَنَا بِهِ خَيْرًا وَأَخْتِبُنَاهُ عَلَيْهِ، وَمَنْ أَطْهَرَ مَنْكُمْ خَيْرًا طَلَقَا بِهِ عَيْرًا وَأَخْتُنَا بِهِ مَيْرًا وَأَخْتُنَا لِهُ عَلَيْهِ، وَمَنْ أَطْهَرَ كُمْ مَنْ عَنْكُمْ وَبَيْنَ بِهِ مِنْ الرَّا وَأَنْ مَنْ عَنْكُمْ وَبَيْنَ

for that, and whatever is in your hearts is between you and your Lord. There was a time when I used to think that whoever learned the Qur'an, seeking thereby Allah and (the reward that) is with Him, would be rewarded in the Hereafter, but some men learned Qur'an seeking that which is with people. So seek Allah by learning Qur'an and by your good deeds. By Allah, I do not send my workers to strike you or seize your wealth; rather I send them to you to teach you your religion and Sunnah; whoever has done to him something other than that, let him refer it to me, for by the One in Whose hand is my soul, I shall surely grant him retaliation. 'Amr bin al-'As stood up and said: O Ameer al-Mu'mineen, do you think if one of the Muslims was in charge of some people and he disciplined one of them, would you allow that one to settle the score with him? He said: Yes, by the One in Whose hand is the soul of 'Umar, I would most certainly allow him to settle the score with him. I saw the Messenger of Allah (經) do that with regard to himself. But do not strike the Muslims and thus humiliate them. and do not keep them away from their wives on campaign for too long and thus expose them to temptation. Do not withhold from them their due rights and cause them to rebel; and do not make them camp in an area with a lot of trees, because that will cause them to be scattered.

رَكُمْ، أَلَا إِنَّهُ قَدْ أَنِّي عَلَىٰ حِينٌ وَأَنَّ أَحْسِبُ أَنَّ مَنْ قَرَأَ الْقُرْآنَ يُرِيدُ اللَّهَ وَمَا عِنْدَهُ، فَقَدْ خُيِّلَ إِلَىٰ بِأَخْرَةِ أَلَا إِنَّ رَجَالًا قَدُ قَرَءُوهُ يُريدُونَ بِهِ مَا عِنْدَ النَّاسِ، فَأَريدُوا اللَّهَ بِقِرَاءَتِكُمْ، وَأُريدُوهُ بِأَعْمَالِكُمْ. أَلَا إِنِّي وَاللَّهِ مَا أَرْسُلُ عُمَّالِي إِلَيْكُمْ لِيَضْرِنُوا أَبْشَارَكُمْ. وَلَا لِيَأْخُذُوا أَمْوَالَكُمْ، وَلَكِنْ أُرْسِلُهُمْ إِلَيْكُمْ يُعْلَمُوكُمْ دِينَكُمْ وَسُنَّتَكُمْ، فَمَنْ فُعِلَ بِهِ شَيْءٌ سِوى دلكَ فَلْيَرْفَعْهُ إِلَى، فَوَالَّذِي نَفْسِي بِيَدِهِ إِذًا لَأُبْضَنَّهُ مِنْهُ. فَوَثَبَ عَمْرُو بْنُ الْعَاصِ، فَقَالَ: يَا أَمِيرِ الْمُؤْمِنِينَ، أَوَرَأَيْتَ إِنْ كَانَ رَحُوِ مِنَ الْمُسْلِمِينَ عَلَى رَعِيَّةٍ. فَأَذَّتِ بَعْضَ رَعَبْتُو، أَنْنَكَ لَمُقْتَصُّهُ مِنْهُ، قَالَ. إِي وَالَّذِي نَفْسُ غُمَرَ بِيَدِهِ، إِذْنُ لَأَقِصَنَّهُ مِنْهُ، أَنَّى لا أُقِصُّهُ منهُ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُقِصُّ مِنْ نَفْدِهِ؟. أَلَا لَا تَضْرِبُوا الْمُسْلِمِينَ فَتُذِلُّو هُمْ، وَلَا تُجَمَّرُوهُمْ فَتَفْتِنُوهُمْ، وَلَا تَمْنَعُوهُمْ خُقُوقَهُمْ فَتُكَفِّرُوهُمْ، وَلَا تُنْزِلُوهُمُ الْغِنَاضَ فَتُضَيِّعُوهُم.

تخريج: إسناده صعيف لجهالة أبي فراس وهو النبدي، والشطر الأول من الحديث مي للخاري: (٢٦٤١) مختصراً.

Comments: [Its isnad is da'eef because Abu Firas is unknown]

287. It was narrated that 'Abul-'Ajfa' as-Sulami said: I heard 'Umar say: Do not make women's dowries expensive,... and he mentioned the same hadceth.

Comments: [A salieth hadeeth. It is a repeat of no. 285]

288. It was narrated that 'Abdullah bin Abi Mulaikah said: I was sitting beside Ibn 'Umar, and we were waiting for the funeral of Umm Aban bint 'Uthman bin 'Affan, 'Amr bin 'Uthman was also present. Ibn 'Abbas came, led by a guide, who told him where Ibn 'Umar was. He came and sat beside me, so I was between them, and we heard a voice from inside the house. Ibn 'Umar said: I heard the Messenger of Allah (%) say: "The deceased is tormented because of the crying of his family." He said: And 'Abdullah understood it as general in meaning. Ibn 'Abbas said: We were with Ameer al-Mu'mineen 'Umar until we came to some arid land, where we found a man who had halted in the shade of a tree. He said to me: Go and find out for me who that man is. I went and found that it was Suhaib. I came back to

٣٨٧- حَدَّثَنَا إِسْمَاعِيلُ مَرَّةً أُخْرَى: أَخْبَرَنَا سَلَمَةُ بُنُ عَلَقَمَةً عَنْ مُحَمَّدِ بُنِ سِيرِينَ قَالَ: نَبُنْتُ عَنْ أَبِي الْمُعْفَاءِ قَالَ: سَمِعْتُ عُمَرَ عَلِي نَبُونُ عَلَى الْمُعْفَاءِ قَالَ: سَمِعْتُ عُمَرَ عَلِي يَقُولُ: أَلَا لَا تُغْلُوا صُدُقَ النِّسَاء .. فَذَكَرَ الْحَدِيثِ. [راجع: ٢٨٥] قَالَ إِسْمَاعِيلُ: وَذَكَرَ أَلُوبِ الْحَدِيثِ. وَفَكَرَ أَيُوبُ وَهِمَامٌ وَابُنُ عَوْنِ عَنْ مُحَمَّدٍ، عَنْ أَبِي الْعَجْفَاءِ، عَنْ عُمرَ عَلِيهِ نَحْوًا مِنْ حَدِيثِ سَلَمَة، إِلَّا أَنْهُمْ قَالُوا: لَمْ يَمُلُ مُحَمَّدٌ: نُبُلْتُ سَلَمَة، إِلَّا أَنْهُمْ قَالُوا: لَمْ يَمُلُ مُحَمَّدٌ: نُبُلْتُ عَنْ أَبِي الْعَجْفَاءِ.

تخريج: حديث صحيح، وهو مكرر: (٢٨٥).

٢٨٨- حَدَّثْنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ، عَرْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ قَالَ: كُنْتُ عِنْدَ عَبْدِاللَّهِ بْنِ عُمَرَ. وَنَحْنُ نَتَنْظِرُ جَنَازَةَ أُمِّ أَبَانَ ابْنَةِ عُثْمَانَ بْنِ عَفَّانَ، وَعِنْدَهُ عَمْرُو نْنُ عُشْمَانَ، فَجَاءَ ابْنُ عَبَّاسِ يَقُودُهُ قَائِدُهُ، قَالَ: فَأَرَّاهُ أَخْبَرُهُ بِمَكَانِ النَّ عُمَرَ، فَجَاءَ حَتَّى جَلَسَ إِلَى جَنْبِي وَكُنْتُ بَيْنَهُمَا، فَإِذَا صَوْتٌ مِنَ الدَّارِ، فَقَالَ ابْنُ عُمَرَ : سَمِعْتُ رَسُولَ اللَّه بِينِ يَقُولُ: ﴿إِنَّ الْمَيْتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ * فَأَرْسَلَهَا عَنْدُ اللَّهِ مُرْسَلَةً، قَالَ ابْنُ عَبَّاسٍ: كُنَّا مَعَ أَميرِ الْمُؤْمِنِينَ عُمَرَ ﷺ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ إِذَا هُوَ بِرَحُل نَازِلٍ فِي ظِلٍّ شَجَرَةٍ، فَقَالَ لِي: انْطَلِقُ فَاعْلَمْ مَنْ ذَاكَ. فَانْطَلَقْتُ فَاذَا هُوَ صُهَنْتٌ، فَرَجَعْتُ إِلَيْهِ، فَقُلْتُ: إِنَّكَ أَمَرْتَنِي أَنْ أَعْلَمَ لَكَ مَنْ ذَاكَ، وَإِنَّهُ صُهَيْبٌ. فَقَالَ: مُرُّوهُ فَلْيَلْحَقُّ بِنَا. فَقُلْتُ:

him and said: You told me to find out for you who that man is; it is Suhaib. He said: Tell him to join us. I said: He has his family with him. He said: Even if he has his family with him [and perhaps Ayyoob said on one occasion: Tell him to join us]. When we came to Madinah, it was not long before Ameer al-Mu'mineen ['Umar] was attacked. Suhaib came, saying: O my brother, O my friend! 'Umar said: Do you not know, or have you not heard, that the Messenger of Allah (纏) said: "The deceased is tormented because of some of his family's crying." 'Abdullah understood it as general in meaning, but 'Umar said: some of [their] weeping. I went to 'A'ishah, and I told her what Ibn 'Umar had said. She said: No, by Allah, the Messenger of Allah (姓) did not say, "The deceased is tormented because of the weeping of anyone." Rather he said: "Allah increases the torment of the kafir because of his family's weeping, and that it is He (Allah) Who makes (whom He wills) laugh, and makes (whom He wills) weep; 'And no bearer of burdens shall bear another's burden' [Al-An'am 6:164]." Ayyoob said: Ibn Abu Mulaikah said: al-Qasim bin Muhammad told me: When 'A'ishah heard what 'Umar and Ibn 'Umar had said, she said: You are narrating to me from two who are not liars and are not to be suspected of being liars, but one may mishear.

إِنَّ مَعَهُ أَهْلَهُ. قَالَ: وَإِنْ كَانَ مَعَهُ أَهْلُهُ _ وَرُبُّمَا قَالَ أَيُّوبُ: مُرَّهُ فَلْيَلْحَقْ بِنَا_ فَلَمَّا بَلَغْنَا الْمَدِينَةَ لَمْ يَلْبَثْ أَمِيرُ الْمُؤْمِنِينَ أَنْ أُصِيتَ، فَجَاءَ صُهَيْتٌ فَقَالَ: وَا أَخَاهُ، وَا صَاحِبًاهُ. فَقَالَ عُمْرُ: أَلَمْ تَعْلَمْ أَوَلَمْ تَسْمَعْ -أَوْ قَالَ أَوَ لَمْ تَعْلَمْ، أَوَ لَمْ تَسْمَعْ _ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمَيْتَ لَيُعَذَّبُ بَنْفض بُكَاءِ أَهْلِهِ عَلَيْهِ"؟ فَأَمَّا عَبْدُ اللَّهِ فَأَرْسَلَهَ مُرُسَلَةً، وَأَمَّا عُمَرُ فَقَالَ: البَبَغْض لْكَاءِ". فَأَتَيْتُ عَانِشَةً فَذَكَرْتُ لَهَا قَوْلَ عُمَرَ، فَغَالَتْ: لَا وَاللَّه، مَا فَالَهُ رَسُولُ اللَّه عِنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ الْمَيْتَ يُعَدَّبُ بِيُكَاءِ (١/ ٤٢) أَحَدٍ، وَلَكِنَّ رَسُولَ اللَّهِ يَنْ عَالَ: «إِنَّ الْكَافِرَ لَيَزِيدُهُ اللَّهُ عَزَّ وَحَلَّ بِبُكَاءِ أَهْلِهِ عَذَابًا ۗ وَإِنَّ اللَّهَ لَهُوَ أَضْحَكَ وَأَبْكَى، ﴿ وَلَا نَزُرُ وَازِرَةً وِزَرَ أَخْرَيْنُ ﴾ (الأنعام: ١٦٤). قَالَ أَيُوتُ: وَقَالَ آئِنُ أَبِي مُلَيُكَةَ: حَدَّثْنِي الْقَاسِمُ قَالَ: لَمَّا بَلَغَ عَائِشَةً قَوْلُ عُمَرَ وَائْنَ عُمَرَ قَالَتْ: إِنَّكُمْ لَتُحَدِّثُونِي عَنْ غَيْرِ كَاذَبَيْنِ وَلَا مُكَذَّنيْنِ، وَلَكِنَّ السَّمْعَ يُخْطِئ. [انظ: ۲۹۰]

تخریج: إسناده صحیح، خ: (۱۲۸۷ ومابعدها) م: (۹۲۸,۹۲۸).

Comments: [Its isnad is salieeli, al-Bukhari (1287) and Muslim (927,928)]

289. 'Abdullah bin Abi Mulaikah narrated... and he mentioned a hadeeth similar to that of Ayyoob, except that he said: Ibn 'Umar said to 'Amr bin 'Uthman, when he was facing him: Why don't you tell them not to weep? For the Messenger of Allah (ﷺ) said: "The deceased is tormented because of his family's weeping for him."

Comments: [Its isnad is saheeh]

290. 'Abdullah bin Abi Mulaikah said: A daughter of 'Uthman bin 'Affan died in Makkah and Ibn 'Umar and Ibn 'Abbas attended her funeral. I was sitting between them and Ibn 'Umar said to 'Amr bin 'Uthman, who was facing him: Why don't you tell them not to weep? For I heard the Messenger of Allah (ﷺ) say: "The deceased is tormented because of his family's weeping for him." And he mentioned a hadeeth similar to that of Isma'eel from Ayyoob from Ibn Abu Mulaikah.

Comments: [Its isnad is salteelt]

291. It was narrated that Ibn 'Abbas said: 'Umar (歩) said: I was marching with a group of people on a campaign with the Messenger of Allah, and I swore, saying: No, by my father. A man behind me called out: "Do not swear by your fathers." I turned around and saw it was the Messenger of Allah (寒).

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

٧٨٩ حَدَّثَنَا عَبْدُ الوَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلْئِكَةً... فَذَكَرَ مَعْنَى حَدِيثِ أَيُّوتَ إِلَّا أَنَّهُ قَالَ: فَقَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا لِعَمْرِو بْنِ عُثْمَانَ وَهُوَ مُوَاجِهُهُ: أَلَا تَنْهَى عَنِ الْبُكَاءِ، فَإِنَّ وَهُوَ مُوَاجِهُهُ: أَلَا تَنْهَى عَنِ الْبُكَاءِ، فَإِنَّ رَسُولَ اللَّهِ يَلِيَّةً قَالَ: "إِنَّ الْمَئِتَ لَيْعَذَّبُ رَسُولَ اللَّهِ يَلِيَّةً قَالَ: "إِنَّ الْمَئِتَ لَيْعَذَّبُ بَيْكَاءٍ، فَإِنَّ الْمَئِتَ لَيْعَذَّبُ بَيْكَاءٍ، آانظر: ٢٩٠]

تخريج: إسناده صحيح كسالقه.

- ٧٩٠ - حَدَّثَنَا عَبْدُ الرَّزَّافِ: أَخْبَرَنَا ابْنُ عُرَنِجٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلْتِكَةً قَالَ: يُوفِّبُتِ ابْنَةٌ لِعُثْمَانَ بْنِ عَفَّانَ بِمَكَّةً، فَخَضَرَهَا بُونُ عُمَرَ وَابْنُ عَبَّاسٍ، وَإِنِّي لَجَالِسٌ بَيْنَهُمَا، وَفَقَلَ ابْنُ عُمَرَ لِعَمْرِو بْنِ عُثْمَانَ وَهُو فَقَالَ ابْنُ عُمْرَ لِعَمْرِو بْنِ عُثْمَانَ وَهُو مُواجِهُهُ: أَلَا تَنْهَى عَيِ الْبُكَاءِ فَإِنَّ رَسُولَ اللَّهِ مُواجِهُهُ: أَلَا تَنْهَى عَيِ الْبُكَاءِ فَإِنَّ رَسُولَ اللَّهِ عَلَيْهِ قَالَ: "إِنَّ الْمَيْتَ لَيُعَدَّبُ بِبْكَاءِ أَهْلِهِ عَلَيْهِ". فَذَكَرَ نَحْوَ حَدِيثِ إِسْمَاعِيلَ عَنْ أَيْوِبَ. إِسْمَاعِيلَ عَنْ أَيُوبَ.

تخريج: إسناده صحيح كسابقه.

791 - حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدِ: حَدَّثَنَا إِشْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسِ قَالَ: فَالَ غَمْرُ هِمَّ: كُنْتُ فِي رَكْبِ أَسِيرُ فِي عَزَاةٍ مَعَ رَسُولِ اللَّهِ عَظِمَ فَحَلْفَتُ، فَقُلْتُ: لَا وَأَبِي، وَشُولِ اللَّهِ عَظِمْ فَحَلْفَتُ، فَقُلْتُ: لَا وَأَبِي، فَهَتَفُ بِي رَجُلٌ مِنْ خَلْفِي: ﴿لاَ تَحْلِفُوا بِآبَائِكُمْ فَلَائَفَتُ، فَإِذَا هُوَ رَسُولُ اللَّهِ عِلَيْدَ. [راجع:111]

تخريج: صحيح لغيره، وهدا إسناد ضعيف، رواية سماك عن عكرمة فيها اضطراب. خ: (١٦٤٧) م: (١٦٤٦). 292. It was narrated that Malik bin Aws bin al-Hadathan said: 'Umar would swear an oath three times, saying: By Allah, no one has more right to this wealth than anyone else, I have no more right to it than anyone else; there is no Muslim who does not have a share in this wealth, except a slave, but it is to be divided according to our categories in the light of the Book of Allah and our closeness to the Messenger of Allah (24). Thus it is to be given on the basis of a man's efforts for the sake of Islam, his seniority in Islam, his support for Islam, and his need. By Allah, if I live, a shepherd in the mountains of San'a' will get his share of that wealth when he is tending his flock.

Comments: [Its isnad is da'eef]

293. Abul-Mukhariq Zuhair bin Salim narrated that 'Umair bin Sa'd al-Ansari was appointed by 'Umar as governor of Hims... and he mentioned the hadeeth. 'Umar said to Ka'b: I am going to ask you about something, so do not hide it from me. [Ka'b] said: By Allah I will not hide anything I know. 'Umar said: What do you fear most for the ummah of Muhammad (定)? He said: Misleading leaders. 'Umar said: The Messenger of Allah (霉) told me about that in private and informed me of it.

Comments: [Its isnad is da'eef]

797- حَدَّثَنَا مُحَمَّدُ بْنُ مُيَسَّرٍ أَبُو سَعْدِ الصَّاعَانِيْ: حَدَّثَنَا مُحَمَّدُ بْنُ مِيسَلِ أَبُو سَعْدِ الصَّاعَانِيْ: حَدَّثَنَا مُحَمَّدُ بْنُ السِّحَاقَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ مَالِكِ بْنِ أَوْسِ ابْنِ الْحَدْنَانِ قَالَ. كَانَ عُمرُ يَحْلِفُ عَلَى أَيْمَانِ ابْنِ الْحَدْنَانِ قَالَ. كَانَ عُمرُ يَحْلِفُ عَلَى أَيْمَانِ مَنَ أَحَدِ، وَاللَّهِ مَا تَحَدُّ أَحَقَّ بِهِ مِنْ أَحَدٍ، وَاللَّهِ مَا مِنَ أَحَدٍ، وَاللَّهِ مَا مُوكًا فِي اللَّهِ مِنْ أَحَدٍ، وَاللَّهِ مَا نَصِبٌ إِلَّا عَلَى مَنَازِلِنَا مِنْ رَسُولِ اللَّهِ يَتِلِيْنَ مَنْ رَسُولِ اللَّهِ يَتِلِيْنَ مَنْ وَقَالِمُهُ مِنْ وَلَكِنَا عَلَى مَنَازِلِنَا مِنْ رَسُولِ اللَّهِ يَتِلِيْنَ فَي الْإِسْلَامِ، وَالرَّجُلُ وَقِدَمُهُ مِنْ مَنَالِ بَلْ اللَّهِ مِنْ أَحَدِهُ وَقِدَمُهُ مِنْ وَاللَّهِ لَيْنَ بَيْنِتُ لَهُمْ وَقَدَمُهُ وَالرَّجُلُ وَقَاللَهِ لَئِنْ بَيْنِتُ لَهُمْ مِنْ مَذَا الْمَالِ لَلْهُ مِنْ مَنَا الْمَالِ لَيْلِيْنَ الرَّاجِلُ وَعَالَهُ مِنْ مَنَا الْمَالِ لَلْهُ مِنْ مَنَا الْمَالِ لَلْهُ مِنْ مَنَا الْمَالِ لَلْهُ مِنْ مَنَا الْمَالِ لَلْهُ مِنْ مَنَا الْمَالِ وَلَيْنِ الرَّاجِلُ وَاللَّهِ لِمُنْ مَنْ مَنَا الْمَالِ لَوْلَهُ مِنْ مَنَا الْمَالِ لَيْنَ بَوْنِي مِنْ مَنَا الْمَالِ وَقَوْلِي لَنِي بَعْبَلِ صَنْعَاءً حَظَّهُ مِنْ مَذَا الْمَالِ وَهُو يَرْعَى مَكَانَهُ.

تخريج: إسناده صعيف لعنعنة محمد بن إسحاق.

79٣- حدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ الْحَجَّاجِ:
حَدَثَنَا صَفْوَانُ: حَدَّثَنِي أَبُو الْمُخَارِقِ زُهَيْرُ بْنُ
سَالِمِ: أَنَّ عُمَيْرَ بْنَ سَعْدِ الْأَنصَارِيَّ كَانَ وَلَاهُ
عُمَرُ حِمْصَ... فَذَكَرَ الْحَدِيثَ. قَالَ عُمَرُ يَعْنِي
لكعْب. نِي أَسَأَلُكَ عَنْ أَمْرٍ فَلَا تَكْتُمْنِي. قَالَ:
واللّهِ لا أَكْتُمْكَ شَيْئًا أَعْلَمُهُ. قَالَ: مَا أَخُوفُ
شَيْءٍ تَخَوفُهُ عَلَى أُمَّةٍ مُحَمَّدٍ يَتِيجٍ؟ قَالَ: أَنشَةً
مُضِلِّينَ. قَالَ عُمَرُ: صَدَفْت، قَدْ أَسَوَّ ذَلِكَ إِلَيَّ
وَأَعْلَمْنِيهِ رَسُولُ اللَّهِ يَعِيْجٍ.

تخريج: إسناده ضعيف لصعف زهير بن سالم ولم يسمع من عمر.

294. Salim said: I heard 'Abdullah bin 'Umar say: 'Umar said: Send me a doctor to examine this wound of mine. So they sent for an Arab doctor who gave 'Umar nabeedh, and the nabeedh was mixed with blood when it came out of the stab wound that was beneath his navel. I [Ibn 'Umar] called another doctor from among the Ansar, from the tribe of Banu Mu'awiyah. He gave him milk to drink and it came out of the wound solid and white. The doctor said to him: O Ameer al-Mu'mineen, give your final instructions. 'Umar said: The man from Banu Mu'awiyah has spoken the truth. If you had said anything else I would not have believed you. The people wept for him when they heard that, but he said: Do not weep for us; whoever wants to weep, let him leave. Did you not hear what the Messenger of Allah (鑑) said? He said: "The deceased is tormented by his family's weeping for him." Because of that, 'Abdullah did not approve of any weeping if one of his sons or anyone else died.

٢٩٤– حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِح ا قَالَ ابْنُ شِيهَابِ: فَقَالَ سَالِمٌ: فَسَمِعْتُ عَبْدَ اللَّهِ الْهُ عُمَرٌ عِيْدِ يَقُولُ: قَالَ عُمَرُ عَلَى أَرْسِلُوا إِلَيَّ طَبِيهًا يَنْظُرُ إِلَى جُرْحِي هَذَا. قَالَ: فَأَرْسَلُوا إِلَى طَبِيب مِنَ الْعَرَبِ، فَسَقَى عُمْرَ عَلِهَ نَبِيذًا، فَلُمُّهُ النَّبيذُ بالدُّم حِينَ خَرَجَ مِنَ الطَّعْنَةِ الَّتِي تَحْتَ السُّرَّةِ، قَالَ: فَدَعَوْتُ طَبِيبًا آخَرَ مِنَ الْأَنْصَارِ مِنْ بَنِي مُعَاوِيَةً، فَسَقًاهُ لَبُنًا، فَخَرَجَ اللَّبَنُ مِنَ الطُّعْنَةِ صَلْدًا أَنْتَضَ، فَقَالَ لَهُ لطَّبيبُ: يَا أَمِيرَ الْمُؤْمِنِينَ، اغْهَدُ. فَقَالَ عُمَرُ. صَدَقَنِي أُخُو بَنِي مُعَاوِيَةً، وَلَوْ قُلْتَ غَيْرَ دَلِكَ كَذَّبْنُكَ. قَالَ: فَبَكَى عَلَنْهِ الْقَوْمُ حِينَ سَمِعُوا ذَلِكَ، فَقَالَ: لَا تَبْكُوا عَلَيْنَا، مَنْ كَانَ بَاكِيًا فَلْيَخْرُجُ، أَلَمْ تَسْمَعُوا مَا قَالَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: «يُعَذَّبُ الْمَيْتُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ». فَمِنْ أَجْلِ ذَلِكَ كَانَ عَبْدُ اللَّهِ لَا يُقِرُّ أَنْ يُبْكَى عِنْدَهُ عَلَى هَالِكِ مِنْ وَلَدِهِ وَلَا غَيْرِهِمْ. [راجع: ۱۸۰]

تخريج: إسناده صحيح، خ: (١٢٩٢)م: (٩٢٧).

Comments: [Its isnad is saheeli, al-Bukhari (1292) and Muslim (927)]

295. It was narrated that 'Amr bin Maimoon said: I heard 'Umar bin al-Khattab say: The people of *Jahiliyyah* used not to move on from Jam' until they saw the sun shining on (the mountain of) Thabeer, and they would say: Shine Thabeer, then we will move on swiftly. So the Messenger of Allah (ﷺ) moved on before the sun rose.

- ٢٩٥ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونِ قَالَ: عَنْ أَمْرِو بْنِ مَيْمُونِ قَالَ: عَنْ أَمْرُ الْخَطَّابِ عَلَى يَقُولُ: كَانَ أَمْلُ الْجَاهِلِيَّةِ لَا يُفِيضُونَ مِنْ جَمْعِ حَتَّى يَرَوُا الشَّمْسَ عَلَى قَبِيرٍ وَكَانُوا يَقُولُونَ: أَشْرِقُ نَبِيرُ الشَّمْسَ عَلَى قَبِيرٍ وَكَانُوا يَقُولُونَ: أَشْرِقُ نَبِيرُ كَيْمًا نُغِيرُ، فَأَفَاضَ رَسُولُ اللَّهِ يَطِيَّةً قَبْلَ طُلُوعٍ لَيْمَا لُنْعِيرُ، فَأَفَاضَ رَسُولُ اللَّهِ يَطِيَّةً قَبْلَ طُلُوعٍ النَّهُ مِنْ اللَّهِ يَطِيَّةً قَبْلَ طُلُوعٍ النَّهُ مَنْ رَسُولُ اللَّهِ يَطِيَّةً قَبْلَ طُلُوعٍ النَّهُ مِنْ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْلِقُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللْمُؤْلِقُ اللَّهُ اللَّهُ اللْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُلُولُ اللَّهُ اللْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ

Comments: [Its isnad is saheeh, al-Bukhari (1684)]

296. It was narrated from al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari that they heard Umar bin al-Khattab say: I passed by Hisham bin Hakeem bin Hizam when he was reciting Sooratal-Furgan during the lifetime of the Messenger of Allah (24). I listened to his recitation and he was reciting in a manner different from the way in which the Messenger of Allah (震) had taught me to recite it. I was about to interrupt him whilst he was praying, but I waited until he finished his prayer, and then I tied his garment around his neck. I said to him: Who taught you this soorah that you are reciting? He said: The Messenger of Allah (鑑) taught it to me. I said to him: You are lying by Allah! He taught me this soorah that you recited. I brought him to the Messenger of Allah (ﷺ) and said, 'O Messenger of Allah, I heard this man reciting Sooratal-Furgan in a way different to the way you taught it to me, and you taught me Sooratal-Furgan. The Prophet (绘) said: Let him go, O 'Umar! Recite it, O Hisham. So he recited it to him as I had heard him recite it. The Messenger of Allah (癌) said, "Thus it was revealed." Then he said to me. "Recite it," so I recited it and he said, "Thus it was revealed." Then the Messenger of Allah 💥 said: "This Qur'an has been revealed in تخريج: إسناده صحيح، خ: (١٦٨٤).

٣٩٦- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَن الزُّهْرِيِّ، عَنْ عُرْزَةً، عَنِ الْمِشْوَرِ بْنِ مَخْرَمَةَ وَعَمْدِ الرَّحْمَنِ بْنِ (٤٣/١) عَبْدِ الْقَارِيِّ أَنَّهُمَا سَمِعًا عُمَرَ عَلَهُ يَقُولُ: مَرَرُثُ بِهِشَامٍ بُن حَكِيم بْن حِزَام يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولُ اللَّهِ ﷺ، فَاسْتَمَعْتُ قِرَاءَتُهُ، فَإِذَا هُوَ يَقْرَأُ عَلَى خُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِثُنِيهَا رَسُولُ اللَّهِ بِيلِينَ، فَكِدْتُ أَنْ أُسَاوِرَهُ فِي الصَّلَاةِ. فَنَظَرْتُ حَتَّى سَلَّمَ فَلَمَّا سَلَّمَ، لَبَّبَّتُهُ بردَايْهِ، فْقُلْتُ : مَنْ أَفْرَأَكَ هَدِهِ السُّورَةَ الَّتِي تَقْرَؤُهَا؟ فَالَ: أَفْرَأُ بِيهَا رَسُولُ اللَّهِ ﷺ. قَالَ: قُلْتُ لَهُ: كَذَبُتْ، فَوَاللَّهِ إِنَّ النَّبِيِّ عِينٌ لَهُوَ أَقُرَأَنِي هَٰذِهِ السُّورَةَ الَّتِي تَقُرُؤُهَا. قَالَ: فَانْطَلَقْتُ أَقُودُهُ إِلَى النَّبِيِّ ﷺ، نَقُلْتُ: يَا رَسُولَ اللَّهِ. إِنِّي سَمِعْتُ هَذَا يَقْرَأُ سُورَةَ الْقُرْقَانِ عَلَى حُرُوفِ لَمْ تُقْرِثْنِيهَا، وَأَنْتُ أَقْرَأْتَنِي سُودَةَ الْفُرْقَانِ! فَقَالَ النَّبِيُّ ﷺ: «أَرْسِلْهُ يَا عُمَرُ، اقْرَأُ مَا هِشَامُ اللَّهُ وَقَرَأً عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ. فَقَالَ النَّبِيُّ يَظِيُّهُ: ﴿ هَكَذَا أُنْزِلَتْ ۗ ، ثُمَّ قَالَ النَّبِيُّ علَيهِ الصَّلاةُ وَالسَّلامُ: «اقْرَأُ يَا عُمَرُ» فَقَرَأْتُ الْقِرَاءَةَ الَّتِي أَقْرَأَنِي رَسُولُ اللَّهِ ﷺ، فَقَالَ: «مَكَذَا أُنْرِلَتْ» ثُمَّ قَالَ رَسُولُ اللَّهِ عَلَى: «إِنَّ الْقُرْآنَ أَنْزِلَ عَلَى سَبْعَةِ أَخْرُفٍ، فَاقْرَءُوا مِنْهُ مَا تَيَسَّرَ». [راجع:١٥٨]

تخریج: إسناده صحیح، خ: (۲٤١٩) م: (۸۱۸). seven different ways, so recite it in the way that is easiest for you."

Comments: [Its isnad is sahech, al-Bukhari (2419) and Muslim (818)]

297. It was narrated from al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari that they heard Umar bin al-Khattab say: I passed by Hisham bin Hakeem bin Hizam when he was reciting Sooratal-Furgan during the lifetime of the Messenger of Allah (趣). I listened to his recitation and he was reciting in a way different from the way in which the Messenger of Allah (#) had taught me to recite it. I was about to interrupt him whilst he was praying, but I waited until he said the tasleens, and when he had said the tasleem,... and he narrated a similar report.

Comments: [Its isnad is salreeh]

298. It was narrated that Ibn 'Abbas said: 'Umar (♣) said: The Messenger of Allah (♣) said: "Whoever among you is seeking Lailatul Qadr, let him seek it in the odd-numbered nights of the last ten days [of Ramadan]."

Comments: [Its isnad is qawi]

299. It was narrated from Ibn 'Umar that it was said to 'Umar: Why don't you appoint a successor? He said: If I do not do that, one who is better than me did not do it either, namely the Messenger of Allah (ﷺ); if I do that, one who is better than me did it too, namely Abu Bakr (ﷺ).

74٧- حَدَّثُنَا الْحَكَمُ بْنُ نَافِعِ: أَخْبَرْنَا شُعَبْبُ عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرُوقً عَنْ حَدِيثِ الْمِسْوَرِ بْنِ مَخْرَمَة وَعَلِدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ: أَنْهُمَا سَمِعَا عُمَرَ بْنَ الْحَطَّابِ عِبْ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ بْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَادِ فِي حَبَةِ النَّيِّ يَشِيَّةً فَاسْتَمَعْتُ لِقرَاءَتِهِ، فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفِ كَثِيرَةٍ لَمْ لِقرَاءَتِهِ، فَإِذَا هُوَ يَقْرَأُ عَلَى حُرُوفِ كَثِيرَةٍ لَمْ يُقْرِئْنِهَا رَسُولُ اللهِ يَنِيَّةٍ، فَكِدْتُ أُسَاوِرُهُ فِي الطَّكَاةِ، فَظَرْتُ حَتَّى سَلَّمَ، فَلَمَّا سَلَّمَ ...

تخريج: إسناده صحيح كسانقه.

٢٩٨ حَدَثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةً، عَنْ عَاصِم، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَمَرُ مُهِه: قَالَ رَسُولُ اللَّهِ بَيْجِهِ: "مَنْ كَانَ مِسْكُمْ مُمْنَتِهِمَا لَلِئَةَ الْقَدْرِ، فَلْيُلْتُمِسُهَا فِي الْفَشْرِ الْأَوَاخِرِ وِثْرًا". [راجع: ١٥٥]

تخريج: إساده قوي.

٣٩٩ حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرِ: حَدَثَنَا هِشَامُ النُّ عُمْرَ: أَنَّ عُمَرَ النُّ عُمَرَ: أَنَّ عُمَرَ النُّ عُمَرَ أَنَّ عُمَرَ اللَّهِ يَشَاءُ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهُ عَلَى اللّهِ عَلْهُ عَلَى اللّهِ عَلَى اللّهُ عَلَّهُ عَلَى اللّهُ عَلَى الللّهُ عَل

Comments: [Its isnad is saleelt, al-Bukhari (7218) and Muslim (1823)]

300. 'Alqamah bin Waqqas al-Laithi said that he heard 'Umar bin al-Khattab (48) addressing the people, and he said: I heard the Messenger of Allah (囊) say: "Action is but by intention and each person will have but that which he intended. So whoever migrated for the sake of Allah and His Messenger, then his migration was for the sake of Allah and His Messenger; whoever migrated for some worldly purpose or for the sake of a woman whom he could marry, his migration was for the purpose for which he migrated."

Comments: [Its isnad is saheeh, al-Bukhari (1) and Muslim (1907)]

301. It was narrated from 'Umar bin al-Khattab (ﷺ) that he said: Wear izars and rida's and wear shoes, but take off boots and pants; throw away the stirrups and jump onto your mounts. You should wear rough clothes and practise archery, and keep away from luxury and the dress of the non-Arabs. Beware of silk, for the Messenger of Allah (ﷺ) forbade it and said: "Do not wear silk except this much" - and the Messenger of Allah (ﷺ) gestured with two fingers.

Comments: [Its isnad is sahech, al-Bukhari (5829) and Muslim (2069)]

302. It was narrated from Sa'eed bin al-Musayyab that 'Umar bin al-Khattab (46) said: Beware of

تخریج: بساده صحیح، ح^۱ (۷۲۱۸) م. (۱۸۲۳).

٣٠٠ حدَّقَنَا يَرِيدُ أَخْرَنَا بِحْي بْنُ سَعِيدِ: أَنَ مُحمَّد بْنَ إِبْرَاهِيمَ أَخْبَرَهُ: أَنَهُ سَمِع عَلَمْمَ عَلَقْمَة النَّنَ وَقَاصِ اللَّيْتِيَ يَقُولُ: الله سِمِع عَمْرَ بْنَ الْحَطَابِ عَشْهُ وَهُوَ بَحْطُتُ النَّاسَ، وَهُوَ يَتُعُلُّ النَّاسَ، وَهُوَ يَتُعُلُّ النَّاسَ، وَهُوَ يَتُعُلُّ النَّاسَ، وَهُوَ يَتُولُ: الله يَتْتُحَلَّ النَّاسَ، وَهُوَ الْحَمْلُ النَّاسَ، وَهُوَ الله يَتْتُحَلَّ النَّاسَ، وَهُوَ الله يَتْتُحَلَّ النَّاسَ، وَهُوَ الْحَمْلُ النَّهِ وَإِنَّمَا الله وَإِلَى رَسُولِهِ، فَهِجْرَتُهُ الى الله وَإِلَى رَسُولِهِ، فَهِجْرَتُهُ إلى الله وَإِلَى رَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إلى الله وَإِلَى رَسُولِهِ، فَهِجْرَتُهُ إلى مَا عَلَى الله وَإِلَى رَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إلى الله وَإِلَى رَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إلى مَا عَلَى الله وَإِلَى رَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إلى مَا عَلَى الله وَإِلَى رَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إلى مَا عَلَى مَا عَلَى مَا عَلَى مَا عَلَى مَا عَلَى مَا عَلَيْمَ اللهِ وَإِلَى رَسُولِهِ، وَمَنْ كَانَتْ هِخْرَتُهُ إلى مَا عَلَى مَا عَلَى مَا عَلَى مَا عَلَى مَا عَلَى اللهِ وَإِلَى مَنْ عَلَى اللهِ وَإِلَى مَا عَلَى مَا عَلَى مَا عَلَى اللهِ عَلَى اللهِ وَإِلَى مَا عَلَى اللهِ وَإِلَى اللهِ وَإِلَى اللهِ وَإِلَى اللهِ وَالْمَا يَعْرَفُهُ اللهِ وَالْمَا عَلَى اللهِ وَالْمَا عَلَى اللهُ وَالْمَا عَلَى اللهِ وَالْمَا عَلَى اللهِ وَالْمَا عَلَى اللهِ وَالْمَا عَلَيْهُ وَاللَّهُ وَلِهُ إِلَيْهِ اللهِ وَالْمُ الْمَالِقُولُ اللهِ وَلِهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ

تخریج: إسناده صحیح، ح (۱) ما (۱۹۰۷).

٣٠١ حدَثنا يَرِيدُ حَدَثنا عَصِمُ عَنْ أَبِي عُثْمَانَ النَّهْدِي، عَنْ عُمَرَ مُنِ الْخَطَّبِ هِمْ أَنَّهُ فَانَ النَّهْدِي، عَنْ عُمَرَ مُنِ الْخَطَّبِ هِمْ أَنَّهُ قَان: انْزِرُوا وَارْتَدُوا، وَانْتَعِلُوا وَأَلْقُوا الْخُفُ وَالنُّرُوا الْخَفَ فَ وَارْمُوا الْأَكْتُ وَالنُّرُوا الْخَفَ فَ وَارْمُوا الْأَكْتُ وَالنُّرُوا الْنَعْمَ وَزَيِّ الْعجم، وإيَّكُمْ وَالْحرِيز، فِإِلَّ رَسُولَ اللَّهِ يَشِيْقُ قَدْ نَهِي عَنْهُ وَقَالَ. اللهِ يَشِيقُ قَدْ نَهِي عَنْهُ وَقَالَ. اللهِ يَشِيقُ قَدْ نَهِي عَنْهُ وَقَالَ. الله يَشِيقُ إِطْمَتَعَيْهِ. [راجع: ٩٢]

تخریج: إساده صحبح، خ. (٥٨٢٩) م: (٢٠٦٩)

 ٣٠٢ حلَّثْنَا يَزِيدُ أَخْبَرَنَا بَخْنِي عَنْ سَعِيدِ بْن انْمُسَيِّب أَنَّ عُمَرَ بْنَ الْخَطَّابِ هِ قَالَ: إِيَّاكُمْ overlooking the verse of stoning and (do not let) anyone say: 'We do not find two hadd punishments in the Book of Allah, for I saw the Messenger of Allah (愛) stone [adulterers] and we stoned [them] after he was gone.

Comments: [Saheeh, al-Bukhari (2462) and Muslim (1691)]

303. Al-'Awwam narrated: an old man who was guarding the coast told me: I met Abu Salih, the freed slave of 'Umar bin al-Khattab (ﷺ) and he said: 'Umar bin al-Khattab (ﷺ) told us that the Messenger of Allah (ﷺ) said: "There is no night in which the sea does not approach the land three times and ask Allah for permission to flood it, but Allah, may He be glorified and exalted, restrains it."

Comments: [Its isnad is da'cef]

304. It was narrated that Anas bin Seereen said: I asked Ibn 'Umar about his wife whom he divorced. He said: I divorced her when she was menstruating, and I told 'Umar about that, and he told the Prophet (24), who said: "Tell him to take her back, then when she becomes pure, he may divorce her when she is pure." He said: So I took her back, then I divorced her when she was pure. I said: Was that divorce that you gave her when she was menstruating counted as such?" He said: Why wouldn't I count it? It must be counted even if I failed and acted foolishly.

أَنْ تَهْلِكُوا عَنْ آيَةِ الرَّجْمِ، وَأَنْ يَقُولَ فَائِلٌ: لَا نَجِدُ حَدَّيْنِ فِي كِتَابِ اللَّهِ، فَقَدْ رَأَئِثُ رَسُولَ اللَّهِ ﷺ رَجَمَ، وَرَجَمْنَ بَعْدَه. [راجع:٢٤٩]

تخریج: صحیح، سعید بن المسیب لم یسمع من عمر، خ: (۲٤٦٢)، م: (۱٦٩١).

٣٠٣- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْغَوَّامُ: حَدَّلَنِي شَيْعٌ كَانَ مُرَابِطًا بِالسَّاحِلِ، قَالَ: لَقِيتُ أَبَّا صَالِحِ مَوْلَى عُمَرَ بْنِ الْخَطَّابِ، فَقَالَ: خَدُّثَنَا عُمَرُ بْنُ الْخَطَّابِ هِ، عَنْ رَسُولِ اللَّهِ عِيجَةً أَنَّهُ وَالْبَحْرُ يُشْرِفُ فِيهَا وَلَا وَالْبَحْرُ يُشْرِفُ فِيهَا وَلَا وَالْبَحْرُ يُشْرِفُ فِيهَا وَلَا مَرَّاتٍ عَلَى الْأَرْضِ، يَسْتَأْذِنُ اللَّهَ فِي أَلَاثَ مَرَّاتٍ عَلَى الْأَرْضِ، يَسْتَأْذِنُ اللَّهَ فِي أَنْ وَلَا يَنْعَضِخَ عَلَيْهِمْ، فَيَكُفُهُ اللَّهُ عَزْ وَجَلَّهُ.

تخريج: إسناده ضعيف لجهالة الشيخ الذي روى عنه العوام من حوشب، وأبو صالح مجهول أيضا.

٣٠٤- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبْدُ الْمَلِكِ عَنْ أَنْسِ بْنِ سِيرِينَ، (١/٤٤) قَالَ: قُلْتُ لِابْنِ عُمْرَ عَبْدُ: مُلْتُ لِابْنِ عُمْرَ عَبْدُ: حَدِّثْنِي عَنْ طَلَاقِكَ امْرَأَتَكَ، قَالَ: عُمْرَ عَبْدَ: وَالْمَثَنَّقَةَ وَهِيَ حَائِضٌ، قَالَ: فَذَكَرْتُ ذَلِكَ لَلْبَيِّ يَتِيْعُ فَقَالَ الْمُرْتُ فَلِينًا حِمْهَا، فَإِذَا طَهُرَتْ، فَلْيُواجِعْهَا، فَإِذَا طَهُرَتْ، فَلْيُواجِعْهَا، فَإِذَا طَهُرَتْ، فَلْيُواجِعْهَا، فَإِذَا طَهُرَتْ، فَلْيُواجِعْهَا، فَإِذَا طَهُرَتْ، فَلْيُطَلِّقُهُا فِي طَهْرَتْ، فَلْيُواجِعْهَا، فَإِذَا طَهُرَتْ، فَلْيُطَلِّقُهُا فِي طَهْرَتْ، فَلْتُ لَدُ: هَلِ اعْتَدُدْتَ بِالنِّي طَلَقْتَهُ وَهِي حَائِضٌ؟ قَالَ: فَلَا إِنْ كُنْتُ قَدْ عَجَزْتُ فَمَا لِي لَا أَعْتَدُ بِهَا وَإِنْ كُنْتُ قَدْ عَجَزْتُ فَمَا لِي لَا أَعْتَدُ بِهَا وَإِنْ كُنْتُ قَدْ عَجَزْتُ وَالْمَاتُهُمُ وَهِي حَالِهُ اللَّهُ الْمَاتِعُ فَدْ عَجَزْتُ وَاللَّهُ الْمَاتِعُ مَنْتُ اللَّهُ اللَّهُ الْمَاتِعُ مَنْتُ قَدْ عَجَزْتُ وَاللَّهُ اللَّهُ اللّهُ ال

تخریج: إسناده صحیح، خ: (٥٢٥٢) م: (١٤٧١).

Comments: [Its isnad is saheeh, al-Bukhari (5252) and Muslim (1471)]

305. It was narrated that Abul-'Ala' ash-Shami said: Abu Umamah put on a new garment, and when it reached his collarbone he said: Praise be to Allah Who has clothed me with that which conceals my 'awrah and with which I may beautify myself in my life. Then he said: I heard 'Umar bin al-Khattab (4s) say: The Messenger of Allah (選) said: "Whoever gets a new garment, and puts it on and says, when it reaches his collarbone. 'Praise be to Allah Who has clothed me with that which conceals my 'awrah and with which I may beautify myself in my life,' then takes the garment that is worn out or that he took off - and gives it in charity, will be in the care of Allah, may He be exalted, and under the protection of Allah in life and in death, in life and in death, in life and in death."

Comments: [Its isnad is da'eef, because Abul-'Ala' Ash-Shami is unknown]

306. It was narrated from Ibn 'Umar that 'Umar bin al-Khattab (幸) said: I asked the Messenger of Allah (强): O Messenger of Allah, if one of us wants to sleep before doing ghusl when he is junub, what should he do? He said: "Let him do wudoo' as for prayer, then sleep."

Comments: [Its isnad is hasan]

٣٠٥ - حَدِّثَنَا يَزِيدُ: أَخْبَرَنَا أَصْبَغُ عَنْ أَبِي الْعَلَاءِ الشّامِيِّ قَالَ: لَبِسَ أَبُو أَمَامَةً ثَوْبًا جَدِيدًا، فَلَمَّا بَلَغَ تَرْقُوتَهُ فَالَ: الْحَمْدُ لِلَّهِ اللَّذِي كَسَانِي مَا أُوَارِي بِهِ عَوْرَنِي، وَأَنَجَمَّلُ لِلَّهِ فِي حَيَاتِي، ثُمَّ قَالَ: سَمِعْتُ عُمَرَ بُنَ الْحَمَّلُ بِهِ فِي حَيَاتِي، ثُمَّ قَالَ: سَمِعْتُ عُمَرَ بُنَ الْحَمَّلُ بِهِ فِي حَيَاتِي، ثَمَّ عَمَدَ بُنَ السَعْجَدَ نَوْبًا فَلَبِسَهُ، فَقَالَ حِينَ يَبَلُغُ تَرْفُوتَهُ: السَعْجَدَ نَوْبًا فَلَبِسَهُ، فَقَالَ حِينَ يَبَلُغُ تَرُفُوتَهُ: السَعْجَدَ نَوْبًا فَلَيْسَهُ، فَقَالَ حِينَ يَبَلُغُ تَرُفُوتَهُ: النَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ وَلَي جَوَارِي بِهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَى إِلَى اللَّهِ اللَّهِ وَلَى اللَّهِ وَلَى جَوَالِي اللَّهِ وَلَى جَوَالِ اللَّهِ وَلَى جَوَالُ وَمَيْتًا، حَيًا وَمَيْتًا،

تخريج: إسناده ضعيف لجهالة أبي العلاء الشامي.

٣٠٦ حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ نَافِعِ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ عَلِمَ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ قُلْتُ: يَا رَسُولَ اللَّهِ، أَحَدُنَا إِذَا أَرَادَ أَنْ يَئَامَ وَهُوَ جُنُبٌ، كَيْفَ يَصْنَعُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَ: "يَنَوَضَّأُ وُضُوءُهُ لِلصَّلَاةِ ثُمَّ يَنَامُه. [راجع: عَلَيَ

تخريج: إسناده حسن.

307. It was narrated that 'Abdur-Rahman bin Abi Laila said: I was with al-Bara' bin 'Azib and 'Umar bin al-Khattab (46) in al-Bagee', looking for the new moon, when a rider came and was met by 'Umar (&), who said: Where have you come from? He said: From the Bedouins. He said: Have you sighted the moon? He said: Yes. 'Umar said: Allah Akbar! Verily one man's (testimony) is enough for the Muslims. Then 'Umar got up and did wudoo', and he wiped over his leather slippers, then he prayed Maghrib. Then he said: This is what I saw the Messenger of Allah (差) do. Abun-Nadr said: He was wearing a jubbah with tight sleeves, and he brought his arm out from beneath it and wiped over his leather slippers.

Comments: [Its isnad is da'cef, because of the weakness of Abdul-A'la Ath-Tha'labi]

308. It was narrated that Abu Labeed said: A man called Bairah bin Asad went out from Tahiyah, migrating [hijrah], and he reached Madinah a few days after the Messenger of Allah (died. 'Umar (🚓) saw him and realized he was a stranger, so he said to him: Who are you? Are you from Oman? He said: Yes. He took him by the hand and brought him to Abu Bakr (4) and said: This man is from the land of which I heard the Messenger of Allah (40) saying: "I know a land called Oman at the edge of the sea; in it is a tribe of the Arabs who, if my envoy goes to them, they will not shoot arrows or throw stones at him."

٣٠٧ حَلَّثُنَا يَرِيدُ أَخْبَرَنَا وَرْقَاءُ. وَأَبُو النَّضِ قَالَ حَدُّنُنَا وَرْقَاءُ عَنْ عَبْدِ الْأَعْلَى النَّفْرِي قَالَ عَنْ عَبْدِ الْأَعْلَى النَّفْلِيّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لِيْكَى قَالَ : كُنْتُ مَعَ الْبَرَاءِ بْنِ عَازِبٍ وَعُمَرُ بْنُ الْخَطَّابِ خَنْتُ مَعَ الْبَرَاءِ بْنِ عَازِبٍ وَعُمَرُ بْنُ الْخَطَّابِ خَلَقُلُ إِلَى الْهِلَالِ، فَأَقْبَلَ رَاكِبٌ، فَاللَّهُ الْمُعْرَبِ، فَالَ: أَهْلَلْتَ؟ فَالَ. رَاكِبٌ، فَاللَّهُ أَكْبُرُ إِينَّمَا يَكُفِي فَقَالَ: مِنْ أَيْنَ جِئْتَ؟ فَالَ. نَعْمَ، قَالَ عَمْرُ عَلَى اللَّهُ أَكْبُرُ إِينَّمَا يَكُفِي فَقَالَ: مَنْ أَيْنَ جِئْتَ؟ فَالَ. النَّهُ أَكْبُرُ إِينَّمَا يَكُفِي الْمُعْرِبِ، فَمَ عَمَوْعَهُ فَتَوَصَّأَ، فَمَسَتَ عَلَى خُفَيْهِ، ثُمَّ صَلَّى الْمَغْرِب، ثُمَّ فَالَ : مَكَذَا رَأَيْتُ رَسُولَ اللَّهِ بَيْكَةً صَنَعَ. قَالَ قَلْبُ حَلَيْهِ جُبَّةٌ ضَيِّقَةً الْكُمُيْنِ، فَأَعْرَب ، ثُمَّ عَلَى الْمَغْرِب، ثُمَّ قَالَ : مَكَذَا رَأَيْتُ رَسُولَ اللَّهِ بَيْكَةً صَنَعَ الْمُعْرِب، ثُمَّ قَالَ : مَكَذَا رَأَيْتُ رَسُولَ اللَّهِ بَيْكَةً صَنَعَ. قَالَ أَلْمَعْرِب، فَلَا أَنْ عَرَب وَعَلَيْهِ جُبَةً ضَيِّقَةً الْكُمُيْنِ، فَأَعْرَا يَالِهُ بَيْكَةً مَنْ مَنْ تَحْبَهَا وَمَسَعَ عَلَى عَلَيْهِ عَنْ تَعْجَهَا وَمَسَعَ. قَالَ فَالْتَعْرَب يَعْمُ مُنْ مَنْ تَحْبَهَا وَمَسَعَ . الرَاجع: ١٩٣٤ اللَّهُ مَنْ تَحْبَها وَمُسَعَ. الرَاجع: ١٩٣٤ اللَّهُ مَلْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلْهُ اللَّهُ عَلَيْهِ عَلَيْهِ عَلَى الْمُعْرَبِهُ الْعُنْهُ عَلَيْهِ عَلَى الْمَعْرَبِهُ الْعَلْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلْهِ عَلَيْهِ عَلَى الْمُعْرَبِهُ الْعَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَى الْمُعْرِبُ الْعَلْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ وَالْعَلَى الْمُعْرِعِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى الْعَلَيْهِ عَلَيْهِ عَلَى الْمُعْرِعِ عَلَيْهِ عَلَيْهِ

تغريج: إسده صعب لصعف عبدالأعلى التعلبي، وعدالرحمن بن أبي ليلى لم يسمع من عمر.
- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا جَرِيرٌ: أَخْبَرَنَا جَرِيرٌ: أَخْبَرَنَا جَرِيرٌ: أَخْبَرَنَا جَرِيرٌ: أَخْبَرَنَا جَرِيرٌ: أَخْبَرَنَا جَرِيرٌ بَنُ الْخِرِيتِ، عَنْ أَبِي لَبِيدٍ قَالَ: خَرَجَ لَرَجُلٌ مِنْ طَاحِيةَ مُهَاجِرًا، يُقَالُ لَهُ: بَيْرَحُ بَنُ أَسُدٍ، فَقَلِمَ الْمُدِينَةَ بَعْدَ وَفَاةِ رَسُولِ اللَّهِ يَشْخُ لَهُ اللَّهِ يَشْخُ لَهُ عَمْلُ عَلَى مَعْلَم أَنَهُ غَرِيبٌ، فَقَالَ لَهُ: مَنْ أَشْنِ عُمانَ؟ قَالَ: مِنْ أَهْلِ عُمَانَ. قَالَ: فَالَا عَمَانَ؟ قَالَ: نَعمْ, قَالَ: فَقَلَ: هَذَا مِنْ فَالَدُ نَعمْ, قَالَ: فَقَلَ: هَذَا مِنْ فَقَلُ: هَذَا مِنْ أَهْلِ اللَّهِ يَشِعْ فَلَ اللَّهِ يَشْعُ يَتُولُ اللَّهِ يَشْعُ يَتُولُ: هَلَا عَمَانُ؟ يَعْمَلُ مَا مُنَا لَهُ اللَّهِ يَشْعُ مِنْ الْمَرْبِ لَوْ يَتَهُمُ أَرْضًا يُقَالُ لَهَا: عُمَانُ، يَتُولُ: مِنْ الْمَرْبِ لَوْ يَتُهُمُ رَسُولَ اللَّهِ يَشْعُ مِنْ الْمَرْبِ لَوْ يَتَهُمُ أَرْضًا يُقَالُ لَهَا: عُمَانُ، وَيَوْهُ بِسَهْمٍ وَلَا حَجَرِهُ. يَنْ الْمَرْبِ لَوْ أَنْ مُنْ أَرْضًا يُقَالُ لَهَا: عُمَانُ، أَنْمُا مُرَاهُ يُسِهْمٍ وَلَا حَجَرِهُ.

Comments: [Its *isnad* is *da'eef*, because it is interrupted]

309. It was narrated from Ibn 'Umar that 'Umar (本) - and I think he attributed it to the Prophet (強) - said: "Allah, may He be blessed and exalted - says: 'Whoever humbles himself before Me like that'" - and he turned his palm down towards the ground like that, very close to the ground - " 'I will raise him in status like this'" - and he turned his palm up towards the heaven and raised his hand like that.

Comments: [Its isnad is saheeh]

310. It was narrated that Abu 'Uthman an-Nahdi said: I was sitting beneath the minbar of 'Umar (♣) when he was addressing the people, and he said in his khutbah: I heard the Messenger of Allah (經) say: "What I fear the most for this ummah is every knowledgeable hypocrite with a smooth tongue."

Comments: [Its isnad is qawi]

311. It was narrated from Muslim bin Yasar al-Juhani that 'Umar bin al-Khattab was asked about this verse: "And (remember) when your Lord brought forth from the Children of Adam, from their loins" [al-A'raf 7:172]. 'Umar (本) said: I heard the Messenger of Allah (無) being asked about it and the Messenger of Allah (無) said:

تخريج: إساده صعيف لانقطاعه، أبو لبيد لم يدرك عمر ولا أن بكر. وبشهد للمرفوع منه حدث أي بررة الأسلمي يأتي برقم (١٩٧٧). ٣٠٩ حدَّثَنَ يَزيدُ أَخْبَرَنَ غاصِمُ بْنُ مُحَمَّدِ عَنْ أَيْهِ بَنْ مُحَمَّدِ عَنْ أَيْهِ مَنْ عَنْ أَعْمَرَ عَنْ عُمَرَ عَنْ اللّهُ وَاللّهُ وَلَيْكُ وَاللّهُ وَلَيْكُ عَنْ اللّهُ وَلَيْكُ لَا طُنَ كُفْهِ إِلَى الْأَرْضِ. وَأَفْنَاهَ إِلَى الْأَرْضِ. وَقَمْنُهُ عَكَذَ وَجَعَلَ نَاطِنَ كُفْهِ إِلَى السَّمَاءِ عَنْ الطِنَ كُفْهِ إِلَى السَّمَاءِ .. وَوَعْمَلُ نَاطِنَ كُفْهِ إِلَى السَّمَاءِ .. وَوَفْعَهُا نَحْوَ السَّمَاءِ .. وَوَفَعَهُا نَحْوَ السَّمَاءِ .. وَمَعْدُ السَّمَاءِ .. وَوَفْعَهُا نَحْوَ السَّمَاءِ .. وَوَفْعَهُا نَحْوَ السَّمَاءِ .. وَوَعْمَلُ اللّهُ وَلَيْمَهُ وَلَيْمَاهُ .. وَوَفْعَهُا نَحْوَ السَّمَاءِ .. وَوَفْعَهُا نَحْوَ السَّمَاءِ .. وَلَعْمَلُونَ عَلَيْهُ السَّمَاءِ .. وَوَفْعَهُا نَحْوَ السَّمَاءِ .. وَالسَّمَاءِ .. وَوَعْمَلُونَ عُلَيْهُ السَّمَاءِ .. وَالسَّمَاءِ .. وَالْمُونَ عُلَيْهُ السَّمَاءِ .. وَالسَّمَاءِ .. وَالسَّمَاءِ .. وَالسَّمَاءِ .. وَالسَّمَاءِ .. وَالسَّمَاءُ .. وَالسَّمَاءُ .. وَالسَّمَاءُ .. وَالسَّمَاءُ .. وَالسَّمَاءُ .. وَالسَّمَاءُ .. وَلَمُ السَّمَاءُ .. وَلَعْمُ الْعُلُولُ السَّمَاءُ .. وَالسَّمَاءُ .. وَلَمْ السَّمَاءُ .. وَلَمْ السَّمَاءُ .. وَلَعْمُ السَّمَاءُ .. وَلَمْ السَّمَاءُ .. وَلَمْ السَّمَاءُ .. وَلَمْ السَّمَاءُ ..

تخريج: إسناده صحيح.

٣١٠- حدَّثَنَا يَزِيدُ: أَخْبَرَنَا دَيْلُمُ بُنْ غَزْوَانَ الْعَلْدِيُ عَنْ أَبِي الْعَلْدِيُ عَنْ أَبِي الْعَلْدِيُ عَنْ أَبِي عُلْمَانَ الْكُرْدِيُ عَنْ أَبِي عُلْمَانَ الْمُهُونَ الْكُرْدِيُ عَنْ أَبِي عُلْمَانَ الْمُهُمِّ النَّاسَ، فَقَالَ فِي غُمَرَ ﷺ يَقُولُ: "إِنَّ خُطْبَيْهِ اللَّمَانِقِ كُلُّ مُنَافِقِ عَلَى هَذِهِ الْأُمَّةِ كُلُّ مُنَافِقِ عَلِيم اللَّمَانِ». [راجع: ١٤٣]

تخريج: إسناده قوي.

٣١١ حَدُّثُنَا رَوْحٌ: حَدُّثَنَا مَالِكٌ (ع) وَحَدَّثَنَا مِسْلِكُ (ع) وَحَدَثَنَا بِسْحَاقُ: 'حَرَبِي مَالكُ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللهِ بْنُ أَحْمَدُ وَحَدَّثَنَا مُصْعَبٌ الرَّحْمَنِ عَبْدُ اللهِ بْنُ أَجْمَدُ وَحَدَّثَنَا مُصْعَبٌ أَبِي الرَّحْمَنِ بُنِ الْخَطَابِ هِدَ الْحَرَّمُ عَنْ مُسْلِمٍ بُنِ بَسَادٍ الْحُهَنِيِّ: أَنَّ عَمْرَ بُنْ الْخَطَّابِ هِد سُئِلَ بُنِ الْخَطَّابِ هِد سُئِلَ بُنِ الْخَطَّابِ هِد سُئِلَ بَنِ الْحَطَّابِ هِد سُئِلَ الْحَطَّابِ هِذَا اللهِ اللهُ اللهِ الهُ اللهِ ال

"Allah created Adam, then He passed His right hand over his loins and brought forth from him his offspring and said: I have created these for Paradise and they will do the deeds of the people of Paradise. Then He passed (His hand) over his loins and brought forth from him his offspring and said: I have created these for Hell and they will do the deeds of the people of Hell." A man said: O Messenger of Allah, why then should we strive? The Messenger of Allah (塞) said: "When Allah creates a person for Paradise, He causes him to do the deeds of the people of Paradise until he dies doing one of the deeds of the people of Paradise and is admitted to Paradise thereby. And when He creates a person for Hell, He causes him to do the deeds of the people of Hell until he dies doing one of the deeds of the people of Hell and is admitted to Hell thereby."

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

312. It was narrated from Salim bin 'Abdullah bin 'Umar (本) from his father that one of the companions of the Messenger of Allah (炎) entered the mosque one Friday when 'Umar bin al-Khattab was standing and addressing the people. 'Umar said: What time is this? He said O Ameer al-Mu'mineen, I came back from the market and as soon as I heard the call to prayer, I did no more than wudoo' and came here. 'Umar said: Just wudoo', when you

عَنْ هَذِهِ الْآَيَةِ: ﴿وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورهِمْ ذُرِّيَّاتِهِمْ ﴾ اللَّيْهَ (الأعراف: ١٧٢) فَقَالَ عُمَرُ عِنْهِ: سَمِعْتُ رَسُولَ اللَّهِ عِنْهِ سُيًا عَنْهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ اللَّهَ خَلَقَ آدَمَ ثُمَّ مَسَعَ ظَهْرَهُ بِيَوِينِهِ، وَاسْتَخْرَحَ منه ذُرْبَةً، فَقَالَ: خَلَقْتُ (١/٤٥) هَوُلاهِ لِلْجَنَّةِ وَمَعْمَلِ أَهْلِ الْجَنَّةِ يَعْمَلُونَ، ثُمَّ مَسَحَ ظَهْرَهُ فَاسْتَخْرَجَ مِنْهُ ذُرِّيَّةً، فَقَالَ: خَلَقْتُ هَوُلَاءِ لِلنَّارِ وَبِعَمَلِ أَهْلِ النَّارِ يَعْمَلُونَ». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ فَفِيمَ الْعَمَلُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا خَلَقَ الْغَيْدَ لِلْجَنَّةِ اسْتَعْمَلُهُ بِعَمَلِ أَهْلِ لُجَنَّةٍ، حَتَّى يَمُوتَ عَلَى عَمَل مِنْ أَعْمَالِ أَهْلِ الْجَنَّةِ، فَيُدْخِلُهُ بِهِ الْجَنَّةُ، وَإِذَا خَلَقَ الْعَبْدَ لِلنَّارِ اسْتَعْمَلَهُ بِعَمَلِ أَهْلِ النَّارِ، حَتَّى يَمُوتَ عَلَى عَمَل مِنْ أَعْمَالِ أَهْلِ النَّارِ، فَيُدْخِلَهُ بِهِ النَّارَ". تخريج: صحبح لغيره، وهذا إسناد ضعیف، مسلم بن یسار لم یسمع من عمر، ثم إنه في عداد المجهولين.

٣١٧- حَدَّثَنَا رَوْحْ: حَدَّثَنَا مَالِكُ بْنُ أَنْسٍ عَنِ اللّهِ بْنِ خُمْرَ الْبِ شِهَابٍ، عَنْ سَالِم بْنِ عَبْدِ اللّهِ بْنِ خُمْرَ عَنْ أَضِحَابٍ رَسُولِ اللّهِ يَتْخُطُبُ الْمُمْعَةِ، وَعُمْرُ بْنُ الْخُطُبُ هَفَالَ عُمْرُ هِهِ: أَيَّةُ الْخُطُبُ هَفَالَ عُمْرُ هِهِ: أَيَّةُ سَاعَةٍ مَذِهِ؟ فَقَالَ عُمْرُ هِهِ: أَيَّةُ سَاعَةٍ مَذِهِ؟ فَقَالَ: يَا أَمِيرَ الْمُؤْمِينَ، الْقَلَنْتُ مِنَ السُّوقِ، فَسَعِعْتُ النَّذَاء، فَمَا زِدْتُ عَلَى مِنْ المُؤْمِينَ، الْقَلَنْتُ أَنْ السُّوقِ، فَسَعِعْتُ النَّذَاء، فَمَا زِدْتُ عَلَى أَنْ اللَّهُ مَا زَدْتُ عَلَى أَنْ الوَصُوعُ أَنْ الْوُصُوعُ النَّذَاء، فَمَا رَهْهُ: الوُصُوعُ أَنْ تَوَضَّاتُ عُمْرُ هِهُ: الوُصُوعُ أَنْ عَمْرُ هِهُ: الوُصُوعُ النَّالَة عَمْرُ هِهُ: الوُصُوعُ النَّذَاء، فَمَا رَهْهُ: الوُصُوعُ النَّذَاء، عَمْرُ هِهُ: الوُصُوعُ النَّذَاء، عَمْرُ هُهُ: الوُصُوعُ النَّذَاء، عَمْرُ هُهُ: الوُصُوعُ النَّذَاء اللَّهُ اللْهُ الْهُ اللَّهُ اللَّهُ الْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِينَ اللَّهُ اللَّهُ الْمُؤْمِينَ اللَّهُ الْمُؤْمِينَ اللَّهُ الْمُؤْمِينَ اللَّهُ الْمُؤْمِينَ الْمُؤْمِينَ اللَّهُ الْمُؤْمِينَ الْمُؤْمِينَ اللَّهُ الْمُؤْمِينَ اللَّهُ الْمُؤْمِينَ اللَّهُ الْمُؤْمِينَ اللَّهُ الْمُؤْمِينَ الْمُؤْمِينَ اللَّهُ الْمُؤْمِينَ اللَّهُ الْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمِينَ اللْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمِينَ اللْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمِ الْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمِينَا الْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمِينَا الْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمُ الْمُؤْمِينَا الْمُؤْمِينَا الْمُؤْمِينَ الْمُؤْمِينَ الْمُؤْمُ الْمُؤْمِينَ الْمُؤْمِينَا الْمُؤْمِينَ الْمُؤْمِينَا الْمُؤْم

know that the Messenger of Allah (美) used to enjoin us to do ghusl? Comments: [Its isnad is saleeh, al-Bukhari (878) and Muslim (845)]

313. It was narrated that Ya'la bin Umayyah said: I circumambulated [the Ka'bah] with 'Umar bin al-Khattab (48) and he touched the corner, Ya'la said: I was next to the House and when I reached the western corner which is next to the Black Stone, I took his hand to touch it and he said: What is the matter with you? I said: Aren't you going to touch it? He said: Did you not do tawaf with the Messenger of Allah (鑑)? I said: Yes indeed. He said: Did you see him touch these two western corners? I said: No. He said: Don't you have a good example in him? I said: Yes indeed. He said: Then stop bothering about that.

Comments: [A saheeh hadeeth]

314. It was narrated that Malik bin Aws bin al-Hadathan said: I brought some dinars of mine and wanted to exchange them. Talhah bin 'Ubaidullah met me and we agreed to an exchange. Then he took them and said: Wait until my storekeeper comes - Abu 'Amir said: From al-Ghabah (a place). And he said concerning it: All of it should be 'Take this' and 'take this' [i.e., exchanged on the spot]. - I asked 'Umar bin al-Khattab (&) about that and he said: I heard the Messenger

أَيْضًا؟ وقَدْ عَلِمْتَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُنَا بِالْغُشُلِ. [راجع:١٩٩]

تخريع: إساده صحيح، خ: (۸۷۸) م: (۸٤٥).

٣١٣- حَدَّثَنَا رَوْحَ: حَدَّثَنَا ابْنُ جُرَيْجِ: أَخْبَرَنِي سُلِبْمَانُ بْنُ عَتِيقٍ عَنْ عَبْدِ اللَّهِ بُنِ بَايْهِ، عَنْ عَبْدِ اللَّهِ بُنِ بَايْهِ، عَنْ يَعْلَى بْنِ أَمْيَةً قَال: طُنْتُ مَعْ عُمَرَ بْنِ الْخَطَّابِ عَلْم، فَاسْتَلْمَ الرَّكُنَ، قَالَ يَعْلَى: فَكُنْتُ مِمَّا يَلِي الْبَيْتَ، فَاسْتَلَمَ بِهِ البَّعْنِ الْغَرْبِيَّ الْلَّذِي يَلِي الْأَسْوَد، فَلَانَ بَلْمَ اللَّهِ عَلَى الْأَسْوَد، وَقَالَ: مَ شَأَنْكَ؟ فَقُلْتُ: وَرِثْ بِدِهِ لِيَسْتَلِمَ، فَقَالَ: مَ شَأَنْكَ؟ فَقُلْتُ: وَرَثْ بِدِهِ لِيَسْتَلِمَ، فَقَالَ: مَ شَأَنْكَ؟ فَقُلْتُ: بَلِي اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَيْنِ الْعَرْفِيقِينِ؟ قَالَ: فَقَالَ: فَقَالَ: فَقَالَ: لَا قَالَ: اللَّهِ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَل

تخریج: حدیث صحیح، وجهاله ابعض بنی یعلی لا تضر، فقد روی عبدالله بن بایه هدا الحدیث عن یعلی بن أمیة دون واسطة.

٣١٤ حَدَّثَنَا عَنْمَانُ بْنُ عُمَرَ وَأَبُو عَامِرٍ قَالَا:
حَدِّثَنَا مَاكُ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ
ابْنِ الْحَدْنَانِ قَالَ: جِنْتُ بِدَنَانِيز لِي قَارَدْتُ أَنْ
ابْنِ الْحَدْنَانِ قَالَ: جِنْتُ بِدَنَانِيز لِي قَارَدْتُ أَنْ
أَصْرِفَهَا، فَلَقِيَنِي طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ،
قَاصَطَرَفَها وَأَخَذَهَ، فَقَالَ: حَتَّى يَجِيءَ خَازِنِي
قاصَطَرَفَها وَأَخَذَه، فَقَالَ: حَتَّى يَجِيءَ خَازِنِي
قالَ أَبُه عَامِرِ: مِنَ الْغَابَةِ، وَقَالَ فِيهَا كُلْهَا:
هَا، وَهَا، وَقَالَ: فَسَأَنْتُ عُمْرَ بْنَ الْخَطَّبِ هُمْ
عَنْ ذَلِكَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ بَيْهِ
عَنْ ذَلِكَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ بَيْهِ

of Allah (ﷺ) say: "Silver for gold is riba, unless it is exchanged on the spot; wheat for wheat is riba, unless it is exchanged on the spot; barley for barley is riba, unless it is exchanged on the spot; dates for dates is riba unless it is exchanged on the spot."

Comments: [Its isnad is salueh, al-Bukharı (2134) and Muslim (1586)]

315. It was narrated from Sa'eed bin al-Musayyab that 'Umar (處) said: The Messenger of Allah (寒) said: "The deceased is tormented because of the weeping of his family over him."

Comments: [Saheeh. al-Bukhari (1292) and Muslim (927)]

316. It was narrated that 'Adı bin Hatım said: I came to Umar bın al-Khattab with some of my people and he starting giving to each man of Tayy two thousand, and he ignored me. I tried to come in front of him and he turned away from me, then I came from the direction he was facing and he turned away from me. Then I said: O Ameer al-Mu'mineen, do you recognize me? He smiled and leaned backwards, then he said: Yes, by Allah! I know that you believed when they disbelieved, and you came when they turned away, and you remained loyal when they betrayed. The first sadaqalı (zakalı) that brightened the face of the Messenger of Allah (麵) and the faces of his Companions was the sadagah of Tayy that you brought to the Messenger of Allah

وَالْبُرُّ بِائْبُرُ رِبًا إِلَّا هَاءَ وَهَاتِ. وَالشَّعِيرُ بِالشَّعِيرِ رَبًا إِلَّا هَاءَ وَهَاتِ. وَالنَّمْرُ بِالنَّمْرِ رِبً إِلَّا هَاءَ وَهَاتِ». [راجع.١٦٢]

تخریج اسناده صحیح، خ (۲۱۳۲) م. (۲۸۵۱).

٣١٥- حدَّثَنَا عُثْمَانُ بْنُ عُمْرَ. اخْتَرَنَا بُونُسُ
 عَنِ الرُّهْرِيِّ، عنْ شعبد بْنِ الْمُسَنِّبَ أَنَّ عُمْرَ
 مَه قال: إِنَّ رَسُولَ اللَّهِ يَتِيْخُ فَالَ: "إِنَّ الْمُبَيْتَ
 يُغذَّتُ مُكَاءِ أَهْلِهِ عَلَيْهِ (انظر: ٣٣٤]

تخریج: صحیح، سیعد بن السبب لم سمع من عمر، م (۱۲۹۲) م (۱۹۲۷).

 (憲). Then he began to apologize, then he said: I am only giving to people who are extremely poor and they are the leaders of their tribes and have responsibilities.

تخریج: صحیح لغیره، ح (۱۲۰۵).

Comments: [Saheeli, because of corroborating evidence, al-Bukhari (1605)]

317. It was narrated from Zaid bin Aslam, from his father who said: I heard 'Umar bin al-Khattab (季) say: Why are we running now and uncovering our shoulders [in tawaf], when Allah has caused Islam to prevail and has eliminated kufr and its people? Whatever the case, we will never give up something that we did at the time of the Messenger of Allah (囊).

Comments: [Saheeh because of corroborating evidence; this isnad is hasan, al-Bukhari (1605)]

318. It was narrated that Abul-Aswad al-Deeli said When I came to Madinah, sickness was occurring in the city. 'Abdus-Samad said: They were dying quickly I sat with 'Umar bin al-Khattab (🚓) and a funeral passed by. Good things were said about (the deceased) and 'Umar (&) said: It is due. Then another (funeral) passed by; good things were said about (the deceased) and he said: It is due. Then another funeral passed by: bad things were said about the deceased and 'Umar said: It is due. I said: What is due, O Ameer al-Mu'mineen? He said: I say what the Messenger of Allah (姓) said: "Any Muslim in whose favour four people testify, Allah will admit him to Paradise." We said: Or three? He ٣١٧ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا هِبْنَامُ بْنُ سَعْدِ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ:
سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ عَلِيه يَقُونُ: فِيمَا
الرَّمَلَانُ الْأَنَ، وَالْكَشْفُ عَنِ الْمُنَاكِد، وقَدْ
أَطَّااللَّهُ الْإِسْلَامَ، وَنَفَى الْكُفْرَ وَاَهْلَهُ، وَمَعَ ذَلِكَ
لا نَدَعُ شَيْنًا كُنَّا نَفْعُلُهُ عَلَى عَهْدِ رَسُولِ اللَّهِ يَنِيْجٍ.

تخريج: صحيح لغيره، وهدا إسناد حسن. ح: (١٦٠٥).

٣١٨ حَدَثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَدَثَنا وَاوُدُ بَنُ أَبِي الْفُرَاتِ: حَدَّثَنَا عَبْدُ اللَّه نَنُ نُرِيْدَةَ وَقَلَ عَبْدُ اللَّه نَنُ نُرِيْدَةَ وَقَلَ عَبْدُ اللَّه نَنُ نُرِيْدَةَ وَقَلَ بَهِ الْأَسْوَدِ قَالَ: قَالَ: أَنْتِتُ الْمَدِينَةُ، وَقَلْ وَقَعْ بِهَا الدِّيلِيِّ قَالَ: أَنْتِتُ الْمَدِينَةُ، وَقَلْ وقَعْ بِهَا الدِّيلِيِّ قَالَ: فَبْدُ الصَّمَدِ: فَهُمْ يَمُوثُونَ مَوْنَا وَمِعْ بِهَا مَرْضٌ _ قَالَ عَبْدُ الصَّمَدِ: فَهُمْ يَمُوثُونَ مَوْنَا وَمَعْنَ بِهَا مَمْرَ بُنِ الْخَطَّابِ عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ عَمْرُ بَنِ الْخَطَّابِ عَلَى صَاحِبِهَا خَيْرٌ، فَقَالَ: وَجَبَتْ، ثُمَّ مُرْ بِأَخْرَى فَقَالَ عَمْرُ عَنْ أَنْهُ مَرْ بِأَخْرَى فَقَالَ عَمْرُ عَنْ أَنْهُ مَرْ بِأَخْرَى فَالَّ أَنْهِ مَنْ عَلَيْهَا شَرَّ، فَقَالَ عَمْرُ عَنْ وَجَبَتْ، فَمْ أَبُو اللَّهُومَينَ الْمُؤْمِنِينَ ، فَقَالَ عَمْرُ عَنْ الْمُؤْمِنِينَ ، فَالَ رَسُولُ اللَّهِ فَقَالَ: قُلْتُ كَمَا وَجَبَتْ، فَا لَرَسُولُ اللَّهِ فَقَالَ: قَلْتُ كَمَا وَبَعِبَ الْمُؤْمِنِينَ ، مَا وَجَبَتْ مُ فَقَالَ: قَلْتُ كَمَا وَلَا رَسُولُ اللَّهِ اللَّهِ اللَّهُ الْمُؤْمِنِينَ ، وَكَانَ اللَّهُ الْمُؤْمِنِينَ ، وَكَبَتْ بِحَيْرٍ إِلَّا أَذْخَلَهُ اللَّهُ الْمُؤْمِنِينَ ، وَلَا اللَّهُ الْمُؤْمِنِينَ ، وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِينَ ، وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِينَ ، وَلَلَالًا اللَّهُ الْمُؤْمِنِينَ ، وَلَلَا اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِينَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِينَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِينَ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِينَ اللَّهُ ا

said: "Or three." We said: Or two? He said: "Or two." Then we did not ask him about one.

Comments: [Its isnad is saheeh, al-Bukhari (1368)]

319. Abu Hurairah said: Whilst 'Umar bin al-Khattab (為) was delivering a khutbah, a man came and sat down. 'Umar said: Why are you coming late to Jumu'ah? The man said: O Ameer al-Mu'mineen, as soon as I heard the call I did wudoo', then I came. 'Umar (為) said: Only wudoo? Didn't you hear the Messenger of Allah (對) say: "When one of you goes to Jumu'ah, let him do ghus!"?

Comments: [Its isnad is saheeh, al-Bukhari (882) and Muslim (845)]

320. Abu Salamah narrated that Abu Hurairah (46) told him that whilst 'Umar was delivering the khutbah... and he narrated a similar report.

Comments: [Its isnad is salteeh]

321. It was narrated from 'Imran bin Hittan, according to what Harb thinks, who asked Ibn 'Abbas (泰) about silk garments. He said: Ask 'A'ishah about that. So he asked 'A'ishah and she said: Ask Ibn 'Umar (泰). So he asked Ibn 'Umar (泰), and he said: Abu Hafs told me that the Messenger of Allah (寒) said: "Whoever wears silk in this world will have no share of it in the Hereafter."

قُلُدُ: وَاثْنَانِ؟ قَالَ: ﴿وَاثْنَانِ ۚ قَالَ: وَلَمْ نَسْأَلُهُ عَنِ الْوَاحِدِ. [راجع: ١٣٩]

تخریج: إسناده صحیح، ح: (۱۳٦۸).

٣١٩ حَدَّثَنَا عَبْدُ الصَّمَدِ. حَدَّثَنَا حَرْبٌ _ يَغْنِي ابْنَ شَدَّادٍ _: حَدَّثَنَا يَخْنِي: خَدَّثَنَا أَبُو سَلَمَةً: حَدَّثَنَا أَبُو سَلَمَةً: حَدَّثَنَا أَبُو سَلَمَةً: حَدَّثَنَا أَبُو مُرْبُرَةً قَالَ: بَيْنَمَا عُمَرُ بُنُ الْخَطَّابِ عِنْ يَخْطُبُ إِذْ جَاءَ رَجُلٌ فَجَلَسَ، فَقَالَ عُمَرُ بُنُ الْخَطَّابِ بَحْنَسِونَ عَنِ الْجُمُمَةِ؟ فَقَالَ الرَّجُلُ. يَا أَمِيرَ الْمُؤْمِنِينَ، مَا هُو إِلَّا أَنْ سَبِعْتُ النَّدَاء فَتَوَصَّأْتُ، فَقَالَ عُمَرُ عَلِيهِ: وَأَيْضَا! فَتَوَصَّأْتُ، فَمْ أَفْبَلْتُ. فَقَالَ عُمَرُ عَلِيهِ: وَأَيْضًا! فَتَوَصَّأَتُ، ثَمْ اللَّهِ يَعْقَدُ يَتُولُ: "إِذَا رَاحَ أَلَمْ تَسْمَعُوا رَسُولَ اللَّهِ يَعْقَدٍ يَتُولُ: "إِذَا رَاحَ أَلَمْ تَسْمَعُوا رَسُولَ اللَّهِ يَعْقَدٍ يَتُولُ: "إِذَا رَاحَ أَلَمْ تَسْمَعُوا رَسُولَ اللَّهِ يَعْقِدُ يَتُولُ: "إِذَا رَاحَ أَلَمْ تَسْمَعُوا رَسُولَ اللَّهِ يَعْقِدُ يَتُولُ؟. [راجع: [9]

تخريج: إساده صحيح، خ: (۸۸۲) م: (۸٤٥).

٣٢٠ خَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنَا الْمُعَلِّمُ: حَدَّثَنَا يَخْيَى: أَخْبَرَنِي أَبُو سَلَمَةً: أَنَّ أَبَ هُرَيْرَةً عِنْهَ أَخْبَرَهُ: أَنَّ عُمَرَ هِنَا مُشَامَةً: أَنَّ أَبُ عُمْرَ هِنَا مُثَنِّرًةً لَيْهُ أَخْبَرَهُ: أَنَّ عُمْرَ هِنَا مُثِنَا هُوَ يَخْطُبُ .. فَذَكَرَهُ [راجع: [٩١]]

تحريج: إسناده صحيح كسابقه.

٣٢١- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ:
حَدُّثُنَا يَخْتَى عَنْ عِمْرَانَ بُنِ حِطَّانَ فِيمَا
نَحْسِتُ حَرْبٌ _: أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ عَنْ
لَبُوسِ الْحَرِيرِ، فَقَالَ: سَلْ عَنْهُ عَائِشَةً، فَسَأَلَ ابْنَ عُمْرَ، فَقَالَ: حَدَّتَنِي أَنُو حَفْصٍ أَنَّ رَسُولَ عُمْرَ، فَقَالَ: امْنُ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا فَلَا خَدَقَ لَهُ فِي الدُّنْيَا فَلَا خَدِيرَ فِي الدُّنْيَا فَلَا خَدَقَ لَهُ فِي اللَّهِ عِنْهِ اللَّهُ اللهِ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ الل

Comments: [Its isnad is saheeh, al-Bukhari (5835)]

322. It was narrated from Humaid bin 'Abdur- Rahman al-Himyari that Ibn 'Abbas said in Basrah: I was the first one to come to 'Umar (ఈ) when he was stabbed. He said: Learn from me three things, for I fear that the people will not come to me (before I die). As for me, I did not pass any judgement regarding kalalah and I did not appoint any successor to be in charge of the people after me, and every slave of his ['Umar's] will be free. The people said to him: Appoint a successor. He said: Whatever I do, it was done by someone better than me. If I leave the people to decide their affairs, the Prophet of Allah (ﷺ) did that, and if I appoint someone, one who is better than me did that, namely Abu Bakr (選). I said to him: Receive the glad tidings of Paradise; you accompanied the Messenger of Allah (24), your companionship with him was long; you were appointed in charge of the believers and you showed strength and fulfilled the trust. He said: As for your glad tidings to me of Paradise - 'Affan Janother narrator] said: No by Allah besides Whom there is no god - if I had the entire world and all that is in it, I would give it as a ransom from the terror of what lies before me, even before knowing the outcome. As for what you say about me being in charge of the believers' affairs, by Allah I wish

تخریج: إسدده صحیح، خ: (٥٨٣٥).

٣٢٢- خَدَّثْنَا يَحْيَى بُنُ حَمَّادِ وَعَفَّانُ قَالًا: حَدَّثَنَا أَبُو عَوَانَةً عَنْ دَاوُدَ بْن عَبْدِ اللَّهِ الْأَوْدِيْ،عَنْ حُمَيْدِ بْن عَبْدِ الرَّحْمَن الْجِمْيَرِيِّ: حَدَّثَهَا ابْنُ عَبَّاسِ بِالْبَصْرَةِ قَالَ: أَنَا أَوَّلُ مَنْ أَتَى عُمَرَ مِنْهِ حِينَ طُعِنَ، فَقَالَ: اخْفَظْ عَنَّى ثَلَاثًا، فَإِنِّى أَخَافُ أَنْ لَا يُدْرِكَنِي النَّاسُ * أمَّا أَنَا فَلَمْ أَقْض فِي الْكَلَالَةِ قَضَاءً، وَلَمْ أَسْتَخُلِفٌ عَلَى النَّاسِ خَلِيفَةً، وَكُلُّ مَمْلُوكِ لَهُ عَتِيقٌ. فَقَالَ لَهُ النَّاسِ : اسْتَخْلف، فَقَالَ: أَيَّ ذَلِكَ أَفْعَلُ فَقَدْ فَعَلَهُ مَنْ هُوَ خَيْرٌ مِنِّي، إِنْ أَدَعُ إِلَى النَّاسِ أَمْرَهُمْ، فَقَدْ تَرَكَهُ نَبِيُّ النَّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، وَإِنْ أَسْتَخْلِفْ، فَقَدِ اسْتَخْلَفَ مَنْ هُوَ خَيْرٌ مِنْي: أَبُو بَكُر. فَقُلْتُ لَهُ: أَبْشِرْ بِالْجَنَّةِ، صَاحَبْتَ رَسُولَ اللَّهِ عِلَيْق، فَأَطَلْتَ صُحْنَتُهُ، وَوَلِتَ أَمْرَ الْمُؤْمِنِينِ فَقُوبِتَ وَأَدَّيْتَ الْأَمَانَةَ. فَقَالَ: أَمَّا تَبْشِيرُكَ إِيَّايَ بِالْحَبَّةِ. فَوَاللَّهِ لَوْ أَنَّ لِي _ قَالَ عَنَّانُ: فَلَا وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ. لَوْ أَنَّ لِي _ اللُّمْنِيَا مِمَا فِيهَا لَافْتَذَيْتُ بِهِ مِنْ هَوْلِ مَا أَمُ مِي فَبْلَ أَنْ أَعْلَمَ الْخَبَرَ، وَأَمَّ قَوْلُكَ فِي َّمْرِ الْمُوْمِنِينَ فَوَاللَّهِ لَوَدِدْتُ أَنَّ ذَٰلِكَ كَفَافًا ۚ لَا لِي وَلَا عَلَيَّ. وَأَمَّا مَا ذَكَرْتَ مِنْ صُحْبَةِ بَيِّ اللَّهِ ﷺ فَذَٰلِكُ

تخريج: إسناده صحيح.

that I could get out of it without gaining or losing anything. As for what you said about me accompanying the Prophet of Allah (ﷺ), that is true.

Comments: [Its isnad is saheeh]

323. It was narrated that Abu Umamah bin Sahl said: 'Umar wrote to Abu 'Ubaidah bin al-Jarrah [saying]: Teach your children swimming and teach your fighters archery (After that) they used to practise archery frequently, then a stray arrow came and killed a boy, and no one knew where it came from: he was under the care of his maternal uncle. Abu 'Ubaidah wrote to 'Umar about that [asking]: To whom should I pay his diyah? 'Umar (-3) wrote back telling him that the Messenger of Allah (變) used to say: "Allah and His Messenger are the mawla (guardian) of the one who has no mawla, and the maternal uncle is the heir of the one who has no heir "

Comments: [Its isnad is hasan]

324. It was narrated that 'Umar bin al-Khattab said: I heard the Messenger of Allah (ﷺ) say: "The loyalty (wala') of a freed slave (to his former master) is passed on to the one who inherits his wealth, father or son."

Comments: [Its isnad is hasan]

325. It was narrated that 'Abis bin Rabee'ah said: I saw 'Umar (ﷺ) go to the Black Stone and say: By Allah, I know that you are a

٣٧٣ خدَّ فَنَا يَعْنِى بْنُ ادَمَ حَدَّ فَنَا سُفْيَانُ عَلَمْ عَبْدِ الرَّحْمَنِ بْنِ عَيَّاشٍ، عَنْ حَكِيمٍ بْنِ حَكِيمٍ، عَنْ أَبِي أَمَامَةً بْنِ سَهْلِ قَالَ: كَتَبَ عُمَرُ عَلَى إِلَى أَبِي عُيْدَةً بْنِ الْجَرَّاحِ: أَنْ عُمْرُ عَلَى إِلَى أَبِي عُيْدَةً بْنِ الْجَرَّاحِ: أَنْ عَلَمُوا عِلْمَانَكُمُ الْعَوْمَ، وَمُقَاتِلَتُكُمُ الرّمْيَ. فَكَانُوا يَحْتَلِفُونَ إِلَى الْأَغْرَاضِ، فَجَهَ سَهْمٌ عَرْبٌ إِلَى عُلامٍ فَقَتَلَهُ، فَلَمْ يُوجَدُ لَهُ أَصْلُ، فَكَانُوا يَحْجُرُ خَلامٍ فَقَتَلَهُ، فَلَمْ يُوجَدُ لَهُ أَصْلُ، وَكَانَ فِي حَجْرِ خَالٍ لَهُ، فَكَتَبَ فِيهِ أَنُو عُمْرً، وَلَهُ اللهُ وَرَسُولُهُ مَوْلَى مَنْ اللّهِ يَعْمَرُ وَلَهُ مَوْلَى مَنْ اللّهِ يَعْمَرُ وَلَهُ مَوْلَى مَنْ اللّهِ يَعْمَرُ وَلَهُ مَوْلَى مَنْ اللّهُ وَرَسُولُهُ مَوْلَى مَنْ اللّهُ وَارِثُ مَنْ لَا وَارِثَ لَكُهُ. [الحَدِيثَ عَلَى اللّهُ وَارِعْ مَنْ اللّهُ وَارِعْ مَنْ اللّهُ وَارِعْ اللّهُ وَارَعْمَ اللّهُ وَارِعْهُ مَنْ اللّهُ وَارِعْهُ مَنْ اللّهُ وَارِعْهُ مَنْ اللّهُ وَارِعْهُ مَنْ اللّهُ وَارِعْهُ اللّهُ وَارِعْهُ مَنْ لَا وَارِثَ لَهُ وَلَا اللّهُ وَارَعْهُ مِنْ اللّهُ وَارِعْهُ اللّهُ وَلَا اللّهُ وَالْمُ اللّهُ وَالْمُولُولُ اللّهُ وَالْهُ اللّهُ وَلَمْ اللّهُ وَلَهُ اللّهُ وَالْمُ اللّهُ وَالْمُولُولُولُولُهُ اللّهُ وَالْمُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَالْهُ الْمُؤْلِى اللّهُ اللّهُ وَالْمُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَالْمُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ الْمُؤْلَى اللّهُ الْمُؤْلِى الللّهُ اللّهُ اللّهُ الْمُؤْلِى اللّهُ الللّهُ اللّهُ الْمُؤْلِى اللّهُ الْمُولِلْ اللّهُ الْمُؤْلِى ال

تخريج: إسناده حس.

٣٧٤- حَدَّثَنَا عَنْدُ اللَّهِ مُنْ زَيْدِ: أَخْتَرَنَا الْبُنُ لَهِمَةً عَنْ عَمْرِهِ مُنِ شُعَبْتٍ، عَنْ أَبِيهِ، عَنْ خَدَّهِ، عَنْ خَدِّهِ، عَنْ عُمْرَ بْنِ الْخَطَّابِ هُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ عِيْجٌ تَقُولُ: «يَرِثُ الْوَلَاءَ مَنْ وَرِثَ رَسُولَ اللَّهِ عِيْجٌ تَقُولُ: «يَرِثُ الْوَلَاءَ مَنْ وَرِثَ الْمَالَ مِنْ وَالِدٍ أَوْ وَلَدِهِ. [راجع: ١٤٧]

تخريج: إسناده حسن.

٣٢٥ حَلَّثَنَا مُحَمَّدُ بُنُ عُبِيْدِ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيم، عَنْ عابِس بُنِ رَبِيعَةً فَال رَأْنِتُ عُمْرَ عِلْهِ أَتَى الْحَجْرَ فَقَالَ: أَمَا

stone and cannot cause harm or bring benefit. Were it not that I saw the Messenger of Allah (ﷺ) kiss you, I would not have kissed you. Then he leant down and kissed it.

Comments: [Its isnad is saheelt, al-Bukhari (1597) and Muslim (1270)]

326. Dujain Abul-Ghusn, who was from Basrah, said: I came to Madinah and met Aslam, the freed slave of 'Umar bin al-Khattab (秦). I said: Tell me (a report) from 'Umar. He said: I cannot; I am afraid that I will add or subtract something. If we said to 'Umar, Tell us something from the Messenger of Allah (秦), he would say: I am afraid that I may add or subtract a letter. The Messenger of Allah (秦) said: "Whoever tells a lie about me will be in Hell."

Comments: [Saheeh because of corroborating evidence; this isnad is da'eef, because of the weakness of Dujain bin Thabit]

327. It was narrated that 'Umar said: The Messenger of Allah (ﷺ) said: "Whoever says in a market-place, 'There is no god but Allah alone, with no partner or associate; His is the dominion, to Him all praise is due, all goodness is in His hand, He grants life and death and He has power over all things,' Allah will record for him one thousand thousand good deeds and will erase from him one thousand thousand bad deeds, and will build a house for him in Paradise."

Comments: [Its isnad is da'cef jiddan (very weak)]

وَاللَّهِ إِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ لا تَضُرُّ وَلَا تَثْفَعُ وَلُوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ قَبَلَكَ مَا وَبَلْتُكَ. ثُمَّ دَنَا فَقَبَّلَهُ. [راجع: ٩٩]

تخریج: إسناده صحیح، ح: (۱۵۹۷) م: (۱۲۷۰)

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف دجين بن ثابت، ومتن الحديث متواتر.

٣٢٧ - حَلَّثُنَا أَبُو سَمِيدٍ: حَدَّثُنَا حَمَّادُ بُنُ زَيْدِ عَنْ سَالِم، عَنْ عَمْرِ بُنِ دِينَارٍ مَوْلَى آلِ الزَّبَيْرِ، عَنْ سَالِم، عَنْ عَمْرِ هِ قَالَ: قَالَ رَسُولُ اللَّهِ بِعَنْ : فَمَلُ فَي سُوقِ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَمِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْمَعْدُ، بِيدِهِ الْحَيْرُ، يُحْيِي وَيُعِيتُ وَهُوَ عَلَى كُلُّ شَيْءٍ قَدِيرٌ، وَمَحَا عَنْهُ بِهَا أَلْفَ أَلْفِ حَسَنَةٍ، وَمَحَا عَنْهُ بِهَا أَلْف أَلْف عَسَنَةٍ، وَمَحَا عَنْهُ بِهَا أَلْف أَلْف عَسَنَةٍ، وَمَحَا عَنْهُ بِهَا أَلْف أَلْف أَلْف الْجَنَةِه.

تحریج: إسناده ضعیف جدًا، عمرو بن دبنار قهرمان آل الزبیر منکر الحدیث. 328. 'Umar bin al-Khattab (هه) said: On the day of Khaibar, a group of the companions of the Messenger of Allah (建) said: So and so is a martyr, So and so is a martyr, until they passed by a man and said: So and so is a martyr. The Messenger of Allah (24) said: "No; I saw him being dragged to Hell because of a cloak that he stole from the booty. Go out and call out to the people, 'No one will enter Paradise except the believers." So I went out and called out: No one will enter Paradise except the believers.

Comments: [Its isnad is hasan, Muslim (114)]

329. It was narrated from Sa'd bin 'Ubaidah, from Ibn 'Umar, that 'Umar (本) said: No, by my father. The Messenger of Allah (囊) said: "Stop it! Whoever swears by anything other than Allah has committed an act of shirk."

Comments: [Its isnad is saheeh, al-Bukhari (6647) and Muslim (1646)]

330. It was narrated from Nafi' that 'Umar (泰) added to the mosque the area between the pillar and the enclosure, and 'Uthman (泰) added [something to the mosque]. 'Umar said: Were it not for the fact that I heard the Messenger of Allah (紫) say: "We want to extend our mosque," I would not have added anything to it.

٣٢٨- حَدَّثَنَا أَبُو سَعِيدِ. حَدَّثَنَا عِخْرِمَةُ بَنُ عَمْارِ: حَدَّثَنَا عِخْرِمَةُ بَنُ عَمَّارِ: حَدَّثَنِي ابْنُ عَبَّاسِ: حَدَّثَنِي ابْنُ عَبَّاسِ: حَدَّثَنِي ابْنُ عَبَّاسِ: خَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ عَلَّهُ قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ أَقْبَلَ نَعَرُ مِنْ أَصْحَابِ رَسُولِ اللَّهِ عِنْمَ يَقُولُونَ: فَلَانٌ شَهِيدٌ، وَفُلانٌ شَهِيدٌ، فَقَالَ حَتَّى مَرُّوا بِرَجُلٍ، فَقَالُوا: فُلانٌ شَهِيدٌ، فَقَالَ رَسُولُ اللَّهِ بَيْعَةٍ: "كَلَّا، إنِّي رَأَئِنُهُ يُجَرُّ إلَى رَسُولُ اللَّهِ بِيَعِيّة: "كَلَّا، إنِّي رَأَئِنُهُ يُجَرُّ إلَى النَّارِ فِي عَبَاءَةٍ غَلَهَا، أَخْرُجُ بَا عُمْرُ، فَنَاكِ فِي النَّاسِ: إِنَّهُ لَا يَدْخُلُ الْجَنَّةُ إِلَّا الْمُؤْمِنُونَ الْمَؤْمِنُونَ الْجَنَّةُ إِلَّا الْمُؤْمِنُونَ الْمَؤْمِنُونَ الْجَنَّةُ إِلَّا الْمُؤْمِنُونَ الْجَنَّةُ إِلَّا الْمُؤْمِنُونَ الْجَنَةُ إِلَّا الْمُؤْمِنُونَ الْجَنَّةُ إِلَّا الْمُؤْمِنُونَ الْجَنَةُ إِلَّا الْمُؤْمِنُونَ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ ([راجع: ٢٠٣]

تخريج: إساده حسن، م: (١١٤).

٣٢٩ حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا سِعِيدُ بْنُ مَسْرُوقٍ عَنْ سَعْدِ بْنِ عُبَيْدَةً، عَنِ الْبَنِ عُمَرَ، عَنْ عُمَرَ ﴿ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ الللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللهُ اللَّهُ اللَّهُ اللَّهُ الللهُ الللهُ الللهُ اللهُ الللَّهُ اللَّهُ اللهُ اللهُ اللَّهُ اللَّهُ اللَّهُ الللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الللهُ الللهُ اللهُ اللهُ اللهُ اللهُ الللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُولِلللهُ اللهُ الللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللللّهُ الللهُ الللللهُ اللللّهُ الللهُ الللهُ اللهُ الللهُ الللهُ الللهُ الللللهُ اللللله

تخریج: اِسناده صحیح، خ. (۱۹۶۷) م: (۱۹۶۱).

٣٠٠- حَلَّثَنَا حَمَّادٌ الْخَيَّاطُ: حَلَّثَنَا عَبْدُ اللَّهِ عَنْ نَافِع: أَنَّ عُمْرَ عَلَى زَادَ فِي الْمَسْجِدِ مِنَ الْأَسْطُوَانَة إِلَى الْمَمْصُورَةِ، وَزَادَ عُشْمَانُ، وَقَالَ عُمْرُ عَلَى لَوْلا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ يَلِيْ يَعْلَى لَيْهِ لَيَّا لَيْ يَعْلَى لَيْهِ لَيْ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهِ عَلَيْهِ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَيْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهِ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهِ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهِ عَلَى اللّهُ عَلَيْهُ عَلَيْهِ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى عِلْهُ عَلَيْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَهُ عَلَى اللّهُ عَلَمُ عَلَى اللّهُ عَلَى اللّهُوالْمُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى

تخريج: إسناده ضعيف لضعف عبد الله، وهو ابن عمر العمري.

Comments: [Its isnad is da'eef, because of the weakness of Abdullah]

331. It was narrated from 'Umar that he said: Allah, may He be glorified and exalted, sent Muhammad (with the truth, and He sent down with him the Book. One of the things that were revealed to him was the verse of stoning. The Messenger of Allah (經) stoned [adulterers] and we stoned [them] after him. Then he said: We used to recite, "Do not forsake your real father (and attribute yourself to someone else), for this is an act of *kufr* if you do that, or it is an act of kufr to forsake your real father (and attribute yourself to someone else)." And the Messenger of Allah (鑑) said: "Do not praise me as the son of Maryam was praised; rather I am a slave, so say: His slave and His Messenger." Perhaps Ma'mar said: "As the Christians praised the son of Maryam."

٣٣١- حَدَّثَنَا عَنْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ اللَّهِ بِنِ عَنْبِهِ اللَّهِ بِنِ عَبْدِ اللَّهِ بَنِ عَبْدِ اللَّهِ بَنِ عَنْبَهِ اللَّهِ بَنِ عَبْدِ اللَّهِ بَنِ عَبْدَ اللَّهِ بَنِ عَنْبَهِ اللَّهِ بَنِ عَبْدَ هِ اللَّهِ بَنِ عَبْدَ هِ النَّهِ بَنِ عَبَّاسٍ، عَنْ عُمَرَ هِ النَّهِ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ بَعَثَ مُحَمَّدًا ﷺ مِنْفَقَ مَ وَانْزَلَ مَعَهُ الْكِتَابِ، فَكَانَ مِمَّا أَنْزِلَ عَلَيْهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهِ عَلَيْهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّ

تخریج: إسناده صحیح، خ: (۲٤١٢) م: (۱۲۹۱).

Comments: [Its isnad is saheeh, al-Bukhari (2462) and Muslim (1691)]

332. It was narrated from Salim from Ibn 'Umar that he said to 'Umar (46): I heard the people saying something so I decided that I should talk to you. They are saying that you are not going to appoint a successor. He lowered his head for a while, then he looked up and said: Allah, may He be glorified and exalted, will protect His religion. If I do not appoint a successor, the Messenger of Allah (鑑) did not appoint a successor either; if I do appoint a successor, Abu Bakr (*) appointed successor. By Allah, once he mentioned the Messenger of Allah

٣٣٢- حَدَّثَنَا عَبُدُ الرَّرَاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزِّهْرِيِّ، عَنْ سَالِم، عَنِ ابْنِ عُمَرَ هَ أَنَّهُ قَالَ الزِّهْرِيِّ، عَنْ سَالِم، عَنِ ابْنِ عُمَرَ هَ أَنَّهُ قَالَ لِعُمَرَ صَد: إِنِّي سَمِغْتُ النَّاسَ يَقُولُونَ مَقَالَةً طَلْبُتُ أَنْ أَقُولَهَا لَكَ: زَعَمُوا أَنَّكَ عَيْرُ طُلْبَتُ لِللّهِ عَنْ وَقَصْعَ رَأْسَهُ سَاعَةً، ثُمَّ رَفَعُهُ فَقَالَ: سَتَخْلِف فَإِنِّ يَحْفَظُ دِينَهُ، وَإِنِّي إِنْ لَا سَتَخْلِف فَإِنَّ رَسُولَ اللَّهِ يَتَعُ لَمْ يَسْتَخْلِف، وَإِنْ لَا أَنْ ذَكْرَ رَسُولَ اللَّهِ يَتَعُ وَأَبَا مَنْ فَولَا اللَّهِ يَتَعُ وَأَبَا مَنْ فَولَا اللَّهِ يَتَعُ وَأَبَا مَنْ فَولَ اللَّهِ يَتَعُ وَأَبَا مَنْ مَنْ مَنْ يَعْدِلُ بِرَسُولِ اللَّهِ يَتَعْ وَأَبَا مَنْ مُنْ مَنْ مَنْ يَعْدِلُ بِرَسُولِ اللَّهِ يَتَعْ وَأَبَا مَنْ مُنْ يَعْدِلُ بِرَسُولِ اللَّهِ يَتَعْ وَأَبَا مَنْ مَنْ مَنْ مَنْ يَعْدِلُ بِرَسُولِ اللَّهِ يَتَعْ وَأَبَا مَنْ مَنْ مَنْ فَيْلِ لَهُ مِنْ اللّهِ يَعْقَ وَأَبَا مَنْ مُنْ مَنْ مَنْ يَعْدِلُ بِرَسُولِ اللَّهِ يَعْقَ وَأَبَا مَنْ مُنْ يَعْدِلُ بِرَسُولِ اللَّهِ يَعْقَ وَأَبَا مَنْ مَنْ مُنْ اللّهِ يَعْلَى مُنْ مَنْ اللّهُ عَلَى اللّهِ عَلْمَ لَا اللّهِ عَلْمَ لَا اللّهِ عَلْهُ لَهُ اللّهُ اللّهِ يَعْفَى اللّهِ اللّهِ عَلْهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ الللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللهُ اللهُ اللّهُ ال

(差) and Abu Bakr, I realized that he was not going to regard anyone else as equal to the Messenger of Allah (霉) and that he was not going to appoint a successor.

تخریج: إساده صحیح، خ: (۷۲۱۸) م. (۱۸۲۳).

Comments: [Its isnad is saheeli, al-Bukhari (7218) and Muslim (1823)]

333. It was narrated from Malik bin Aws that al-Hadathan said: 'Umar (季) sent word to me... and he mentioned the hadeeth. I said to you [both]: The Messenger of Allah (些) said: "We are not to be inherited from and what we leave behind is charity."

Comments: [Its isnad is saheelt, al-Bukhari (2904) and Muslim (1757)]

334. It was narrated that Ibn al-Musayyab said: When Abu Bakr (益) died, people wept for him. 'Umar (益) said: The Messenger of Allah (益) said: "The deceased is tormented because of the weeping of the living."

Comments: [Saheeh; al-Bukhari (1292) and Muslim (927)]

335. It was narrated that Abu Hurairah (秦) said: When the Messenger of Allah (美) died and some people apostatised, 'Umar bin al-Khattab (秦) said: O Abu Bakr, how can you fight the people, when the Messenger of Allah (窦) said: "I have been commanded to fight the people until they say La ilaha illallah (There is no god but Allah), and whoever says La ilaha illallah, his wealth and his life are protected

٣٣٣- حَدَثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرُّمُويِّ، عَنْ الْحَدَثَانِ الرُّمُويِّ، عَنْ الْحَدَثَانِ الرُّمُويِّ، عَنْ الْحَديثَ. قَالَ: أَرْسَلَ إِلَيَّ عُمَرُ عَهِ .. فَلَاكَرَ الْحَديثَ. فَقُلْتُ لَكُمَا إِنَّ رَسُولَ اللَّهِ ﷺ قالَ: «لَا فُورَتُ، مَا تَرَكُنَا صَلَقَةٌ». [راجع: ١٧٢]

تخریج: إسناده صحیح، خ: (۲۹۰٤) م. (۱۷۵۷).

تخريج: صحيح، ابن المسيب لم يسمع من عمر، خ: (١٢٩٢) م. (٩٢٧).

٣٣٥- حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدِ: خَدَّثَنَهُ رَبَاحٌ عَنْ مُعَمِّرٍ، عَنِ اللّهِ بَنِ عَلَيْدِ اللّه بُنِ عَبْدِ اللّهِ بْنِ عُنْبَةً، عَنْ أَبِي هُرَيْرَةً ﴿ مَا ثَالَ: عَبْدِ اللّهِ بِنَا اللّهِ عِنْ وَكَفَرَ مَنْ كَفَرَ قَالَ: نَمَّا تُوفِّي رَسُولُ اللّهِ عِنْ وَكَفَرَ مَنْ كَفَرَ قَالَ: فَالَ عَلَمَ مَنْ كَفَرَ قَالَ: نَمُولُ اللّهِ مَكْدٍ، كَيْفُ نُقَاتِلُ النّاسَ وَقَدْ قَالَ رَسُولُ اللّهِ عَلَيْهِ: ﴿ الْمَهُ لَلّهُ اللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الل

from me, and his reckoning will be with Allah"? Abu Bakr said: I will most certainly fight those who separate prayer and zakah, for zakah is what is due on wealth. By Allah, if they withhold from me a small she-goat that they used to give to the Messenger of Allah (ﷺ), I will certainly fight them for withholding it. 'Umar (♣) said: By Allah, as soon as I saw that Allah had opened Abu Bakr's heart to the idea of fighting, I knew that he was right.

Comments: [Its isnad is saheeh, al-Bukhari (1399) and Muslim (20)]

336. It was narrated that 'Umar said: The Messenger of Allah (變) said: "We are not to be inherited from; what we leave behind is charity."

Comments: [Its isnad is salieth, al-Bukhari (2904) and Muslim (1757)]

337. It was narrated that Malik bin Aws said: 'Umar (-\$) sent for me... and he mentioned a similar hadeeth. He said. The wealth of Banun-Nadeer was among the fai' that Allah granted to His Messenger for which the Muslims made no expedition with either cavalry or camelry (cf. al-Hashr 59.6). He allocated some of it for his family's maintenance for one year, and what was left he spent on horses and weapons in preparation for jihad for the sake of Allah, may He be glorified and exalted.

نَقَدُ عَضَمَ مِنِي مَالَةُ وَنَقْسَهُ، وَحِسَابُهُ عَلَى لَهُ مِنْ فَرَقَ بَكُرٍ هُ اللّهِ عَلَى اللّهِ مَرْ وَجَلَّهُ؟ قَالَ أَبُو بَكْرٍ هُ اللّهِ كُوْ أَبُلُنَ مِنْ فَرَقَ بَيْنَ الصَّلَاقِ وَالرَّكَاةِ، إِنَّ الرَّكَاةَ حَقُّ الْمَالِ. وَاللّهِ لَوْ مَنْعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا الْمَالِ. وَاللّهِ لَمُو مَنْعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللّهِ يَتِيْ لَقَائِلُهُمْ عَلَيْهَا. فَقَالُ عُمَرُ اللّهَ قَدْ هُوَ إِلّا أَنْ رَأَيْتُ أَنَّ اللّهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْمٍ بِالْقِبْدَلِ، فَعَرَفْتُ اللّهُ شَرَحَ صَدْرَ أَبِي بَكْمٍ بِالْقِبْدَلِ، فَعَرَفْتُ اللّهُ اللّهَ اللّهُ اللّهَ اللّهُ الل

تخريج: إساده صحيح، خ٠ (١٣٩٩) م: (٢٠).

٣٣٦ حَلَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنِ الزُّهْرِيَ، عَنْ عُمْرَ ﷺ الزُّهْرِيَ، عَنْ عُمْرَ ﷺ الْوَسْ. عَنْ عُمْرَ ﷺ اللهِ ﷺ. "إِنَّا لَا نُورِثُ، مَا لَكُ اللهِ ﷺ. "إِنَّا لَا نُورِثُ، مَا تَرَكُما صَدَقَةٌ. [راجع ١٧٧]

تحریج: إسناده صحیح، ح (۲۹۰٤) م: (۱۷۵۷).

٣٣٧٠ حَلَّثُنَا سُفْيَالُ عَنْ عَمْرِو، عَي لَوُهُوتِ، عَنْ مَالِكِ بُن أَوْسِ قَالَ: أَرْسَلُ لَوَهُو قَالَ. إِنَّ الْمُعْدِيثَ، وَقَالَ. إِنَّ الْمُعْدِيثَ، وَقَالَ. إِنَّ الْمُعْدِيثَ، وَقَالَ. إِنَّ الْمُعْدِيثَ، وَقَالَ. إِنَّ الْمُعْدِيثِ اللَّهُ عَلَى الْمُعْدِيثِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى وَقَالَ بِحَيْلٍ وَسُولِهِ مِمّا لَهُ عَلَى اللَّهُ عَلَى وَهُولِهِ مِنْهَا نَهْعَةً وَلِي الْمُعْدِيثِ وَالسَّلَاحِ سَنَةٍ، وَمَا نَبْقِيَ جَعَلَهُ فِي الْكُواعِ وَالسَّلَاحِ عَدَةً فِي الْمُعْدِيخِ: [1٧١]

(VCVI).

Comments: [Its isnad is saheeh, al-Bukhari (2904) and Muslim (1757)]

338. It was narrated from 'Asim bin 'Umar from his father that the Prophet (ﷺ) said: "When night comes and day departs and the sun sets, the fasting person may break his fast."

Comments: [Its isnad is saheeh, al-Bukhari (1954) and Muslim (1100)]

339. It was narrated that Ibn 'Abbas (本) said: I wanted to ask 'Umar (本) something but I did not find a chance, so I waited for two years. Then when we were in Marraz-Zahran, he went to relieve himself, then he came after relieving himself and I poured water for him. I said: O Ameer al-Mu'mineen, who are the two women who helped one another against the Messenger of Allah (金)! 'P He said: 'A'ishah and Hafsah (本).

Comments: [Its isnad is saheeh, al-Bukhari (4914) and Muslim (1479)]

٣٣٨- حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ عَاصِمٍ بُنِ مُمَرَ، عَنْ أَبِيهِ أَنَّ النَّبِيِّ يَطْحُقُ قَالَ: "إِذَا أَقْبَلَ اللَّيْلُ، وَأَدْبَرَ لِنَّهَارُ، وَغَرَبَتِ الشَّمْسُ، فَقَدْ أَفْطَرَ الصَّائِمُ». [راجع:١٩٢]

تخریج: إسناده صحیح، خ: (۱۹۰۶) م: (۱۱۰۰).

٣٣٩- حَدَّثَنَا شَفْيَانُ عَنْ يَخْيَى _ يَعْنِي ابْنَ سَمِيدٍ _ عَنْ عَبَيْدِ بْنِ صَفِيدٍ مَنْ ابْنِ عَبَّاسٍ قَالَ: أَرْدُتُ أَنْ أَسْأَلَ عُمَرَ عَلَى مَنْ ابْنِ عَبَّاسٍ قَالَ: أَرْدُتُ أَنْ أَسْأَلَ عُمَرَ عَلَى مَنْ الْفَلْهُمَ الذِ مَوْضِعًا، فَمَكَثْتُ عَنْشِي فَلَمَّا كُنّا بِمَرِّ الظَّهْرَاذِ، وَذَهَبَ لِيَقْصِي عَنْشِي فَلَمَّ كُنّا بِمَرِّ الظَّهْرَاذِ، وَذَهَبَ لِيَقْصِي حَاجَتُهُ، مَذَهُبْتُ أَصْبُ عَلَيْهِ مِنَ الْمَاءِ، قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ عَلَيْهِ مِنَ الْمَاءِ، قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَنِ الْمَرْأَتَانِ اللَّانِ تَظَاهَرَنَا عَلَى رَسُولِ اللَّهِ عِلَيْهِ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهِ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ وَحَفْصَةً أَوْرَا عَلَى رَسُولِ اللَّهِ عَلَيْهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهِ عَلَيْهُ عَلَيْهُ عَلَى اللَّهِ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْهِ عَلَى اللّهُ عَلَيْهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَى عَلَى عَلَى عَلَيْهُ عَلَى عَلَى اللّهُ عَلَيْهِ عَلَى عَلَى اللّهِ عَلَيْهِ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهِ عَلَيْهُ عَلَى عَلَى عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهِ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهُ عَلَيْهُ عَلَى الْعَلَى عَلَيْهُ عَلَى الْعَلْمُ عَلَى الْعَلْمُ عَلَى اللّهُ عَلَ

تخریع: إسناده صحیح، خ: (٤٩١٤) م: (١٤٧٩).

٣٤٠- حَدَّثَنَا شَفْيَانُ عَنْ أَيُوبَ، عَنِ الْبَنِ سِيدِينَ سَمِعَةً مِنْ أَيِي الْعَجْفَاءِ: سَمِعَةً عُمَرَ الْبَنِ عُمَرَ الْمَجْفَاءِ: سَمِعَةً عُمَرَ اللهِ يَقُلُو صُدُقَ النِّسَاءِ، فَإِنَّهَا لَوْ كَانَتُ مَكُرُمَةً فِي الدُّلْيَا. أَوْ تَقُوى فِي الدُّلْيَا. أَوْ تَقُوى فِي الدُّلْيَا. أَوْ تَقُوى فِي اللَّيْقِ، وَلَا يَسَابِهِ وَوَقَى أَنْتَنِي اللَّيْقِ مَنَا اللَّيْقِ وَلَا اللَّهِ وَلَا اللَّهِ وَلَوْقَ النَّسَقِيْقِ الْفَتَنِي اللَّهِ وَلَا اللَّهُ وَلَا النَّيْقِ وَلَا اللَّهُ وَاللَّهُ وَاللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَاللَّهُ وَاللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَٰ اللَّهُ وَاللَّهُ وَلَيْقُ الللَّهُ وَلِي الللْهُ اللَّهُ وَلَا الللَّهُ وَاللَّهُ وَاللَّهُ وَلَى الللْهُ وَاللَّهُ وَلَا الللْهُ وَاللَّهُ وَلَا اللْهُ وَالْهُ وَاللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا اللَّهُ وَلَا الللْهُ وَاللَّهُ وَلَا اللَّهُ وَاللَّهُ وَالْهُ وَاللَّهُ وَلَا اللَّهُ وَلَالْمُ اللَّهُ وَلَا اللَّهُ وَلَاللَّهُ وَلَا اللْهُ وَاللَّهُ وَلَا اللَّهُ وَاللَّهُ وَاللَّهُ وَلَا الللْهُ وَاللَّهُ وَاللَّهُ وَلَالِيْلُولِي اللْهُ اللَّهُ وَلَا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَا اللْهُ اللَّهُ وَاللَّهُ وَاللْهُ وَاللَّهُ وَاللَّهُ وَاللْهُ وَاللْهُ وَاللَّالِمُ اللْهُ وَلَالَالِهُ وَاللَّهُ وَلَوْلَالِهُ اللْهُ وَاللَّهُ وَلَاللَّهُ وَلَالِهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللْهُ وَاللْهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللْهُ وَاللَّهُ وَاللْهُ وَاللَّهُ وَاللْهُ وَاللْهُ وَاللَّهُ وَاللْمُوالِمُ وَاللْمُولِيَا اللْمُوالِمُ اللْمُولِولُولُولُولُولُولُولُولُولُولُ

As mentioned in the Qur'an: "If you two (wives of the Prophet 囊 turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet (囊) likes); but if you help one another against him (Muhammad 氫, then verily, Allâh is his Maula (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers, and furthermore, the angels are his helpers" [at-Tahreem 66:3].

any of his daughters in marriage or marry any of his wives for more than twelve *Ooqiyyah*. Furthermore, you say during your campaigns: So and so was killed as a martyr, So and so died as a martyr, but perhaps he loaded his mount's back with gold and silver, hoping to do trade. So do not say that; rather say as Muhammad (ﷺ) said: "Whoever died for the sake of Allah is in Paradise."

Comments: [Its isnad is qawi]

341. It was narrated from Ma'dan bin Abi Talhah al-Ya'mari that 'Umar (46) stood up to deliver a khutbah. He praised and glorified Allah, then he mentioned the Prophet of Allah (鑑) and Abu Bakr (4), then he said "I have seen a dream, in which I saw myself being pecked by a rooster twice, and I think it signals my death. The people are telling me to appoint a caliph after me. Allah will not cause His caliphate or His religion to be lost, or that with which He sent His Prophet. If I die, then the caliphate is to be decided by a council of these six men with whom the Messenger of Allah (盤) was pleased when he died, then whichever of them you swear allegiance to, listen to him and obey. I know that there are some men who will seek to undermine this matter, and I have fought them with these two hands of mine in support of Islam. If they do that, then those are the غَشْرَةً رُقِيَّةً. وَأُخْرَى تَقُولُونَهَا فِي مَغَازِيكُمْ:

قُبلَ فُلَانٌ شَهِيدًا، مَاتَ فُلانٌ شَهِيدًا، وَلَمَلَّهُ

اَنْ يَكُونَ قَدْ أَوْقَرَ عَجْزَ دَابِّيْهِ أَوْ دَفَّ رَاحِلَتِهِ

ذَهُبًا وَفِضَّةً، يَبْتَغِي النِّجَارَةً، فَلَا تَقُولُوا

ذَاكُمْ، وَلَكِنْ تُولُوا كَمَا قَالَ مُحَمَّدُ : «مَنْ قُللَ عَيْهِ فِي الْجَنَّةِ».

قُلَ عِي سَبِيلِ اللَّهِ فَهُوَ فِي الْجَنَّةِ».

[راحع ٢٨٥]

تخريج: إساده قوي.

٣٤١- حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَر: حَدَّثَنَا سَعِيدُ ابْنُ أَبِي غَرُوبَةً، أَمَلَّهُ عَلَيَّ عَنْ قَتَادَةً، عَنْ سَالِم دُن أَبِي الْجَعْدِ الْغَطَفَانِيّ، عَنْ مَعْدَانَ ابْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ: أَنَّ عُمَرَ عَلَىٰ قَامَ خْطِيبًا، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَذَكَرَ نَبِيَّ اللَّهِ ﷺ وَأَبَا بَكُر ﷺ مُمَّ قَالَ: إِنِّي رَأَيْتُ رُؤْيَا: كَأَنَّ دِيكًا نَقَرَنِي نَقْرَتَيْن، وَلَا أُرَى هَٰلِكَ إِلَّا لِحُضُورِ أَجَلِى، وَإِنَّ نَاسًا يَأْمُرُونَنِي أَنْ أَسْتَخْلِفَ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يَكُنْ لِيْضِيعَ خِلَافَتُهُ وَدِينَهُ، وَلَا الَّذِي بَعَكَ بِهِ نَبِيَّهُ ، فإنْ عَجِلَ بي أَمْرٌ فَالْخِلَافَةُ شُورَى فِي هَزُلَاءِ الرَّهْطِ السِّنَّةِ الَّذِينَ تُوُفِّي رَسُولُ اللَّهِ عِنْ وَهُوَ عَنْهُمْ رَاضٍ، فَأَيُّهُمْ بَايَعْتُمْ لَهُ فَسْمَعُوا لَهُ وَأَطِيعُوا، وَقَدْ عَرَفْتُ أَنَّ رَجَالًا سْيَطْعَنُونَ فِي هَذَا الْأَمْرِ، وَإِنِّي قَاتَلْتُهُمْ بِيَدِي هَذهِ عَلَى الْإِسْلَام، فَإِنْ فَعَلُوا فَأُولَئِكَ أَعْدَاءُ النَّهِ الْكَمَرَةُ الضَّلَّالَ. وَإِنِّي وَاللَّهِ مَا أَدَعُ بَعْدِي شَيْئًا هُوَ أَهَمُ إِنَى مِنْ أَمْرِ الْكَلَالَةِ، وَلَقَدْ

enemies of Allah, the misguided disbelievers. By Allah, I am not leaving behind anything of more concern to me than kalalah. I asked the Prophet of Allah (強) about it and he never spoke to me in such a harsh manner as he did with regard to that, to such an extent that he poked me in the chest or side with his hand or his finger and said: "O 'Umar! The verse at the end of Soorat an-Nisa' that was revealed in summer is sufficient for you." If I live, I will pass a judgement concerning it that no one who reads Qur'an or who does not read Qur'an will dispute. Then 'Umar said: O Allah, bear witness concerning the governors of the regions; I sent them to teach the people their religion and the Sunnah of their Prophet, and to divide the fai' among them, and to judge between them on a fair basis, and whatever they found difficult they were to refer to me. Then he said: O people, you eat two plants that I think are nothing but distasteful, this garlic and onion. At the time of the Messenger of Allah (蹇), I would see that if the smell of these things was found on a man, he would be taken by the hand and led out to al-Baqee'. Whoever must eat them, let him cook them to death. 'Umar (46) said this in a khutbah on Friday, and was stabbed on Wednesday 26 Dhul-Hijjah.

Comments: [A saheelt hadeeth]

سَأَلْتُ نَبِيَّ اللَّهِ عَنْهَا، فَمَا أَغْلَظَ لِي فِي شَيْءٍ قَطُّ مَا أَعْلَظَ لِي فِيهَا. حَتَّى طَعَنَ بيٰدِهِ ... أَوْ بإصْبَعِهِ _ فِي صَدْرِي _ أَوْ جَنْبِي _ وَقَالَ: «يَا عُمَرُ، تَكْفِيكَ الْآيَةُ الَّتِي نَزَلَتْ فِي الصَّبْفِ، الَّتِي فِي آخِر سُورَةِ النِّسَاءِ؛، وَإِنِّي إِنْ أَعِشْ أَقْضِ فِيهَا قَضِيَّةً لَا يَخْتَلِفُ فِيهَا أَحَدُ يَقْرَأُ الْقُرْآنَ أَوْ لَا يَقْرَأُ الْقُرْآنَ. ثُمَّ قَالَ: اللَّهُمَّ إِنِّي أُشْهِدُكَ عَلَى أُمَوَاءِ الْأَمْصَارِ ، فَإِنِّي بَعَثُهُمْ يُعَلِّمُونَ النَّاسَ دِينَهُمْ، وَسُنَّةَ نَبِيِّهِمْ، وَيَقْسِمُونَ فِيهِمْ فَيَنَهُمْ، وَيَعْدِلُونَ عَلَيْهِمْ، وَمَا أَشْكَلَ عَلَيْهِمْ يَرْفَعُونَهُ (١/ ٤٩) إِلَى. ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، إِنَّكُمْ تَأْكُلُونَ مِنْ شَجَرَئَيْن لَا أَرَاهُمَا إِلَّا خَبِيثَتَيْن: هَذَا الثُّومُ وَالْنَصَلُ، لَقَدْ كُنْتُ أَرَى الرَّجُمَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ يُوحَدُ ريحُهُ مِنْهُ، فَيُؤخَذُ بِيَدِهِ حَتَّى يُخْرَجَ بِهِ إِلَى الْبَقِيعِ، فَمَنْ كَانَ آكِلُهُمَا لَا بُدَّ، فَلْيُمِتُّهُمَا طَنْخًا. قَالَ. فَخَطَتَ بَهَا عُمَرُ عَلِيهُ يَوْمَ الْجُمُعَةِ، وَأُصِيبَ يَوْمَ الْأَرْبِعَاءِ، لِأَرْبَعِ لَيَالٍ بَهِينَ مِنْ ذِي الْحِجَّةِ. [راجع: ٨٩]

تخريج: حديث صحيح، سعيد بن أبي عروبة اختلط، وقد تومع، م: (٥٦٧).

342. It was narrated from Abu Moosa that 'Umar (秦) said: It was the Sunnah of the Messenger of Allah (秦), i.e., tamattu' (in Hajj), but I am afraid that they will have intimate relations with them (their wives) beneath the Arak trees, then they will bring them for Hajj.

Comments: [A saheeh hadeeth, Muslim (1222)]

تخريع: صحيح، م: (١٣٢٢)، حجاج بن أرطاة مدلس وقد عنعن، وبأتي بإسناد صحيح من طريق شعبة برقم: (٣٥١).

343. It was narrated that 'Umar (本) said: I saw the Messenger of Allah (运) doing wudoo' after relieving himself, and wiping over his leather slippers (khuff), then praying.

Comments: [Saheeh lighairihi, and its isnad is da'eef because of the weakness of Yazeed bin Ziyad and Asim bin 'Ubaidullah]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف يريد بن أبي زياد وعاصم بن عبيدالله.

344. It was narrated that Simak said I heard 'Iyad al-Ash'ari say: I was present at al Yarmook and we had five commanders over us: Abu 'Ubaidah bin al-Jarrah, Yazeed bin Abi Sufyan, Ibn Hasanah, Khalid bin al-Waleed and 'Iyad - and this 'Iyad was not the one who narrated reports to Simak. - 'Umar (&) said: If fighting occurs, then your commander is Abu 'Ubaidah. So we wrote to him, saying: We are facing death; and we asked him for reinforcements. He wrote to us, saying: I have received your letter asking for reinforcements and I can tell you about who has the greatest support and the most ready troops: ٣٤٢- حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: وَأَخْبَرَنِي فَمْشَيْمٌ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنِ الْحَكَمِ الْنِ عُنِيَةَ، عَنْ أَرْطَاةَ، عَنْ أَبِي بُرُدَةً، عَنْ أَبِي مُوسَى: أَنَّ عُمَرَ عَلَى عَنْ أَبِي مُوسَى: أَنَّ عُمَرَ عَلَى هَنْ قَالَ: هِيَ سُنَّةُ رَسُولِ اللَّهِ عَلَى إِلَى الْمُنْعَةَ _ وَلَكِنِي رَسُولِ اللَّهِ عَلَى إِلَى الْمُنْعَةَ _ وَلَكِنِي الْمُنْعَةَ _ وَلَكِنِي أَخْشَى أَنْ يُعَرِّسُوا بِهِنْ تَحْتَ الْأَرَاكِ، ثُمَّ يَرُوحُوا بهن حُتَ الْأَرَاكِ، ثُمَّ يَرُوحُوا بهن حُتَ الْأَرَاكِ، ثُمَّ يَرُوحُوا بهن حُتَ الْأَرَاكِ، ثُمَّ اللَّهِ يَعْلَى الْمُنْعَةِ _ وَلَكِنِي يَرُوحُوا بهن حُتَ الْأَرَاكِ، ثَمَّ اللَّهِ اللَّهِ عَلَى الْمُنْعَةِ _ وَلَكِنِي يَرُوحُوا بهن حُتَ الْأَرَاكِ، الْمَا

٣٤٣- حَلَّثَنَا عَلِيُّ بْنُ عَاصِم: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي ذِيَادٍ عَنْ عَاصِمٍ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ أَوْ حَدْهِ _ الشَّكُّ مِنْ يَزِيدَ_ عَنْ مُمَرَ عَلَّهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ بَعْدَ الْحَدَثِ، وَمَسَخِ عَلَى خُفَّيْهِ وَصَلَّى. [راجع: ١٢٨]

٣٤٤ - حَلَّنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّنَا شُعْبَهُ عَنْ سِمَاكٍ قَالَ: سَمِعْتُ عِيَاضًا الْأَشْمَرِيَّ عَنْ سِمَاكٍ قَالَ: سَمِعْتُ عِيَاضًا الْأَشْمَرِيَّ قَالَ: شَهِدْتُ الْبَرْمُوكَ، وَعَلَيْنَا خَمْسَةُ أَمْرَاءَ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، وَيَزِيدُ بْنُ أَبِي سُفْيَانَ، وَابْنُ حَسَنَةً، وَخَالِثُ بْنُ الْولِيدِ، وَعِيَاضٌ _ وَابْنِي حَدَّثَ سِمَاكًا _ وَالْنَ عِيَاضٌ هَدَا بِالَّذِي حَدَّثَ سِمَاكًا _ فَالْنَ عِنَاضٌ هَمَدُ وَهِمَ: إِذَا كَانَ قِتَالٌ فَعَلَيْكُمْ أَبُو عُمْدُةً وَهِمَا إِلَيْهِ: إِنَّهُ قَدْ جَاشَ إِلَيْنَا الْمُوثُ، وَاسْتَمْدُونَاهُ، فَكَتَبَ إِلَيْنَا: إِنَّهُ قَدْ جَاشَ عَلَى مَنْ هُوَ أَعَرُ نَصْرًا وَأَحْضَرُ جُدُدًا: اللَّهُ عَلَى مَنْ هُوَ أَعَرُ نَصْرًا وَأَحْضَرُ جُدُدًا: اللَّهُ عَلَى مَنْ هُوَ أَعَرُ نَصْرًا وَأَحْضَرُ جُدُدًا: اللَّهُ

Allah, may He be glorified and exalted; ask Him for support, for Muhammad (was caused to prevail on the day of Badr with fewer than your numbers. When this letter of mine reaches you, fight them without referring back to me So we fought them, and we defeated them, pursuing and killing them for four parasangs, and we acquired wealth (booty). They discussed the issue (of booty) and 'Iyad suggested to us that we should give ten for every head. And Abu 'Ubaidah said: Who will compete with me (in a horse race)? A young man said: I will, if you don't get angry. Then he beat him, and I saw the two braids of Abu 'Ubaidah flying as he raced behind him on an Arabian horse.

Comments: [Its isnad is hasan]

345. It was narrated that 'Ali bin Zaid said: I came to Madinah and entered upon Salim bin 'Abdullah, and I was wearing a silk jubbah. Salim said to me: What are you doing with this garment? I heard my father narrate from 'Umar bin al-Khattab (季) that the Messenger of Allah (蜜) said: "Silk is only worn by one who has no share [in the Hereafter].

Comments: [Salveli, because of the corroborating evidence, and its isnad is da'eef because of the weakness of Ali bin Zaid bin Jud'an, al-Bukhari (5835) and Muslim (2069)

346. It was narrated from 'Amr bin Shu'aib from his father that his grandfather said: A man killed his (own) son deliberately and the

عَزَّ وَجَلَّ، فَاسْتَنْصِرُوهُ، فَإِنَّ مُحَمَّدًا ﷺ قَدْ نُصِرَ يَوْمَ بَدْرٍ فِي أَفَلَّ مِنْ عِدَّتِكُمْ، فَإِذَا أَتَاكُمْ نُصِرَ يَوْمَ بَدْرٍ فِي أَفَلَّ مِنْ عِدَّتِكُمْ، فَإِذَا أَتَاكُمْ فَقَاتُلْنَاهُمْ فَهَزَمْنَاهُمْ وَقَتَلْنَاهُمْ أَرْبَعَ فَرَاسِخَ، فَقَاتُلْنَاهُمْ أَرْبَعَ فَرَاسِخَ، فَالَ. وَأَصَبْنَا أَمْوَالًا، فَتَشَاوَرُوا فَأَشَارَ عَلَيْنَ عَبَاضٌ أَنْ نُعْطِي عَنْ كُلِّ رَأْسِ عَشْرَةً. قَالَ: وَقَالَ شَابُ: وَقَالَ شَابُ: وَقَالَ شَابُ: فَقَالَ شَابُ: فَقَالَ شَابُ: فَسَبَقَهُ، فَرَأْيِثُ أَنْ إِنْ لَمْ تَغْضَبْ. قَالَ: فَسَبَقَهُ، فَرَأْيْتُ مَنْ يُرَاهِنِي وَهُوَ خَلْفَهُ عَلَى فَرَسِ عَرَبِي. فَرَامِ عَرْبِي. فَرَامِ عَرْبِي. فَرَأْمِ وَهُوَ خَلْفَهُ عَلَى فَرَسَ عَرْبِي. فَرَامِ عَرْبِي.

تخريج: إسناده حسن.

٣٤٥ حَدَّثَنَا مُحَمَّدُ بُنُ بَكْرٍ: أَخْبَرَنَا عُبَيْنَةً عَنْ عَلِيْ بُنِ زَيْدٍ قَالَ: فَدِمْتُ الْمَدِينَةَ، فَدَخَلْتُ عَلَى سَالِمٍ بُنِ عَبْدِ اللَّهِ وَعَلَيَّ جُبَّةً خَزْ، فَقَالَ لِي سَالِمٌ: مَا تَصْنَعُ بِهَذِهِ النَّيَابِ؟ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عُمَرَ بُنِ الْخَطَّابِ ﴿ سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عُمَرَ بُنِ الْخَطَّابِ ﴿ لَمَا لَا يَعْلِمُ اللَّهِ بَطِيحٌ قَالَ: ﴿ إِنَّمَا يَلْبُسُ الْحَرِيرَ مَنْ لَا خَلَاقً لَهُ وَاللَّهِ مَلِيحٌ قَالَ: ﴿ إِنَّمَا يَلْبُسُ الْحَرِيرَ مَنْ لَا خَلَاقً لَهُ ﴿ (راجع: ٣١١)

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف علي بن زيد بن جدعان، خ: (٥٨٣٥) م: (٢٠٦٩)

٣٤٦ حَدَّثَنَا أَبُو الْمُنْذِرِ إِسْمَاعِيلُ بْنُ عُمَرَ، أَرَاهُ عَنْ حَجَّاجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدُّو قَالَ: قَتَلَ رَجُلُ ابْنَهُ عَمْدًا، case was referred to 'Umar bin al-Khattab (♣), who ruled that the murderer should pay one hundred camels [as diyah]: thirty three-year-old she-camels, thirty four-year-old she-camels and forty five-year-old she-camels. He said: And the killer does not inherit anything. Were it not that I heard the Messenger of Allah (ﷺ) say, "No father is to be killed in retaliation for his son," I would have executed you.

Comments: [A hasan hadeeth]

347. It was narrated that 'Amr bin Shu'aib said: 'Umar (*) said: Were it not that I heard the Messenger of Allah (*) say, "The killer gets nothing (from the estate of the one he murdered)," I would have included you among the heirs. And he called the maternal uncle of the one who had been killed and gave the camels to him.

فَرُفِعَ إِلَى عُمَرَ بْنِ الْخَطَّابِ عَلَّهِ فَجَعَلَ عَلَيْهِ مِائَةً مِنَ الْإِبِلِ: ثَلَاثِينَ حِقَّةً، وَثَلَاثِينَ خَذَعَةً، وَأَرْبَعِينَ ثَنِيَّةً، وَقَالَ: لَا يَرِثُ الْقَاتِلُ، وَلَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ يَلِيُّةً يَثُولُ: "لَا يُقْتَلُ وَالِدٌ بِوَلَدِهِ" لَقَتَلْتُكَ. [راجع: ١٤٧]

تخريج: حديث حسن، حجاج بن أرطاة مدلس، وقد توبع.

٣٤٧- حَدِّثْنَا مُشْيَمٌ وَيَزِيدُ عَنْ يَخْيَى بُنِ
سَعِيدِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ قَالَ: قَالَ عُمَرُ
ﷺ يَقُولُ:
﴿ لَنْهِ لَ اللّٰهِ ﷺ يَقُولُ:
﴿ لَيْسَ لَقَاتِلٍ شَيْءٌ ۗ لَوَرَّنْتُكَ قَالَ: وَدَعَا أَخَا
الْمَقْتُولِ فَأَعْطَاهُ لِإِبلَ.

تخریج: حسن لغیره، وهذا إسناد ضعیف لا نقطاعه، عمرو بن شیعب لم یدرك عمر.

Comments: [Hasan because of corroborating evidence; this isnad is da'eef (weak)]

348. It was narrated from Mujahid bin Jabr... and he mentioned the same hadeeth. He said: 'Umar (本) took thirty three-year-old she-camels, thirty four-year-old she-camels and forty she camels between the ages of five and eight years, all of which were pregnant, then he called the brother of the one who had been killed and gave them to him, not to his father. And he said: I heard the Messenger of Allah (金) say: "The killer gets nothing."

٣٤٨- حَدَّثَنَا يَعْفُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنَا أَبِي غَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ وَعَمْرُو بْنُ شُعَيْب، كِلَاهُمَا عَنْ مُحَاهِدِ بْنِ جَبْرٍ... فَذَكَرَ الْحَدِيثَ، وَقَالَ: أَخَدَ عُمَرُ وَقَالَ: أَخِدَعَةً، وَثَلَاثِينَ جَدَعَةً، وَلَا يَعِينَ جَدَعَةً، وَلَاثِينَ جَدَعَةً، وَأَرْبَعِينَ تَنِيَّةً إِلَى بَازِلِ عَلَيْهَا كُلُّهَا خَلِفَةً، قَالَ: ثُمَّ دَعَا أَخَا الْمَقْتُولِ فَأَعْطَاهَا إِيَّاهُ دُونَ قَالِدٍ، وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَتَظِيعٌ يَقُولُ: اللَّهِ يَتَظِيعٌ يَقُولُ: النِّبَ لِنَاتِلِ شَيْءٌ،

Comments: [*Hasan* because of corroborating evidence; this *isnad* is *da'cef*, because it is interrupted]

349. It was narrated that Malik bin Aws bin al-Hadathan said: al-'Abbas and 'Ali came to 'Umar (♣) with a dispute. Al-'Abbas said: Judge between me and this one. And the people said: Judge between them, judge between them, He said: I shall not judge between them; they know that the Messenger of Allah (♣) said: "We are not to be inherited from; what we leave behind is charity."

Comments: [Its isnad is salteth, al-Bukhari (2904) and Muslim (1757)]

350. It was narrated from Ibn al-Musayyab that 'Umar (泰) said: One of the last verses to be revealed was the verse on riba, and when the Messenger of Allah (运) died, he had not explained it. So avoid riba and any dubious matter.

Comments: [Hasan]

351. It was narrated from Abu Moosa that he used to advise people to do tamattu' (in Hajj). A man said to him: Do not rush in giving fatwas, for you do not know what Ameer al-Mu'mineen has decided with regard to Hajj. When he met him later on, he asked him and 'Umar said: I know that the Prophet (達) did it and his Companions did it, but I

تخریج: حسن لغیره، وهذا إسناد ضعیف لانقطاعه، محاهد بن جبر لم یدرك عمر، وانظر ماقبله.

٣٤٩ حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ عَرْمَةَ بْنِ خَالِدٍ، عَنْ مَالِكِ بْنِ أَوْسٍ بْنِ الْحَدَّنَانِ قَالَ: جَاءَ الْعَبَّاسُ وَعَلِيٌّ عَلَيْهِمَا الْحَدَّنَانِ قَالَ: جَاءَ الْعَبَّاسُ وَعَلِيٌّ عَلَيْهِمَا الشَّلَامُ إِلَى عُمَرَ عَلَيْهِمَا الْعَبَّاسُ: الْقَالِ الْعَبَّاسُ: اقْضِلُ النَّاسُ: افْضِلُ النَّاسُ: قَالَ: لا تُصِلُ النَّهُمَا، قَالَ: لا تُصِلُ النَّهُمَا، قَالَ: لا تُصِلُ النَّهُمَا، قَالَ: لا تُصِلُ النَّهُمَا، قَالَ: اللهَ الْحَلُ اللهَ اللهَ اللهَ اللهَ اللهَ اللهَ اللهُ اللهَ اللهَ اللهُ اللهُ

تخریج: اِسناده صحیح، ح: (۲۹۰۶) م: (۱۷۵۷).

٣٥٠(٥٠/١) حَلْقُنَا إِسْمَاعِيلُ عَن ابْن أَبِي عَرُوبَةً، عَنْ قَنَادَةً، عَن ابْنِ الْمُسَبَّبِ: أَنَّ عُمْرَ عِلَى قَالَاً إِنَّ مِنْ آجِرٍ مَا نَزَلَ آيَةً الرُّبَا، قَالَ رَسُولَ اللَّهِ عَلَىٰ تُوفِّى وَلَمْ يُفَسِّرْهَا، فَدَعُوا الرِّب وَالرِّبَةَ. [راجع:٢٤٦]

تخريج: حسن، سعيد بن المسبب لم يسمع من عمر.

٣٥١- حَدَّفَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بَنُ جَعْفِر: حَدَّثَنَا شُعْبَةُ عِنِ الْحَكَمِ، عَنُ عُمَارَةً بُنِ عُمِيرٍ، عَنْ إِبْرَاهِيمَ بُنِ أَبِي مُوسَى، أَنَّهُ كَانَ يُفْتِي بِأَفِي مُوسَى، أَنَّهُ كَانَ يُفْتِي بِالْمُنْعَةِ، فَقَالَ لَهُ رَجُلٌ: رُويْدَكَ بِبَعْضِ فَتْيَاكَ، فَإِنَّكَ لَا تَدْرِي مَا أَحْدَثَ أَمِيرُ النُّسُكِ بَعْدَك. حَتَّى لَقِيتُهُ بَعْدُ، النُّسُكِ بَعْدَك. حَتَّى لَقِيتُهُ بَعْدُ، المُشْعِلِ بَعْدَك. حَتَّى لَقِيتُهُ بَعْدُ،

do not like [the people] to have intercourse with [their wives] beneath the arak trees and go out to Hajj with their heads dripping [from ghusl].

Comments: [Its isnad is saheeh, Muslim (1222)]

352. It was narrated that 'Abdur-Rahman bin 'Awf said: 'Umar bin al-Khattab (🚓) did Haji and wanted to deliver a speech to the people. 'Abdur-Rahman bin 'Awf said: The uneducated people are gathered around you, so delay it until you come to Madinah. When he came to Madinah, I got close to him when he was on the minbar and I heard him saying: Some people are saying, Why should we stone [adulterers]? In the book of Allah it only mentions flogging. But the Messenger of Allah (28) stoned [adulterers] and we stoned [them] after him. Were it not that people would say, You have inserted something into the Book of Allah that is not part of it, I would have inserted it as it was revealed.

Comments: [Its isnad is salech, al-Bukhari (2462) and Muslim (1691)]

353. It was narrated that Simak bin Harb said: I heard an-Nu'man - i.e., bin Basheer - say: 'Umar (李) mentioned what the people had acquired of worldly gains and said: I saw the Messenger of Allah (紫) remaining curled up [with hunger pangs] all day, unable to

فَ فَقَالَ عُمْرُ عَلَى فَدَ عَلِمْتُ أَنَّ النَّبِيَّ عَلَمْتُ أَنَّ النَّبِيَّ عَلَمْ فَعَلَمْ أَنْ النَّبِي عَلَيْ قَدْ فَعَلَهُ وَأَصْحَابُهُ، وَلَكِنِي كَرِهْتُ أَنْ يَظَلُوا بِهِنَّ مُعَرِّسِينَ فِي الْأَزَاكِ، ثُمَّ يَطُلُوا بِهِنَّ مُعَرِّسِينَ فِي الْأَزَاكِ، ثُمَّ يَطُولُ رُوُوسُهُمْ.

تخريج: إسناده صحيح، م: (١٢٢٢).

٣٥٠ - حلَثَنَ مُحَمَّدُ بُنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا: حَدَّنَا شَعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُبَّةَ يُحَلِّثُ عَن ابْنِ عَبَلِهِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْقَةً يُحَلِّثُ عَن ابْنِ عَبْد الرَّحْمَنِ بْنِ عَوْفِ عِن ابْنِ عَوْفِ بَعْ النَّاسِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفِ بَعْدَ النَّاسَ خُطْبَةً، فَقَالَ عَبْدُ الرَّحْمَنِ أَنْ يَخْطُبَ النَّاسَ خُطْبَةً، فَقَالَ عَبْدُ الرَّحْمَنِ النَّ عَبْدُ الرَّحْمَنِ النَّهِ عَلَيْكَ رَعَاعُ النَّسِ، فَأَخُرُ ذَلِكَ حَتَّى تَأْتِي الْمَدِينَةَ . فَلَمَّا النَّهِ عَلَيْكَ فَي عَنْ الْمِنْ الْمِنْ اللَّهِ وَلَوْنَ : مَا بَالُ فَسَمِعْتُهُ يَقُولُونَ : مَا بَالُ فَسَمِعْتُهُ يَقُولُ : وَإِنَّ نَاسًا يَقُولُونَ : مَا بَالُ فَسَمِعْتُهُ يَقُولُ : وَإِنَّ نَاسًا يَقُولُونَ : مَا بَالُ وَجَمْنَ بَعْدَهُ، وَلَوْلَا أَنْ اللَّهِ يَعْقُولُ اللَّهِ عَلَيْ كِنَابِ اللَّهِ مَا لَيْسَ فِيهِ، يَقُولُونَ : مَا اللَّهِ عَلَيْ كِنَابِ اللَّهِ مَا لَيْسَ فِيهِ، يَقُولُونَ : أَنْبَتُ فِي كِنَابِ اللَّهِ مَا لَيْسَ فِيهِ، يَقُولُونَ : أَنْفِلَ أَنْ اللَّهِ عَلَى كِنَابِ اللَّهِ مَا لَيْسَ فِيهِ، يَقُولُونَ : أَنْفَلَ أَنْولَتُ . [انطر: ٢٩١]

تخریج: إسناده صحیح، خ: (۲٤٦٢) م: (۱۲۹۱).

٣٥٣- حدَّثْنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا : حدَّثَنَا شُعْبَةُ، عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ النُّعْمَانَ _ يَعْنِي ابْنَ بَشِيرٍ _ يَخْطُبُ قَالَ: ذَكَرَ عُمَرُ عِثْ مَا أَصَابَ النَّاسُ مِنَ الدُّنْيَا؟ فَقَالَ. لَفَدْ رَأَيْتُ رَسُولَ اللَّهِ يَثْثَةُ يَظَلُّ الْيُؤْمَ يَلْتَوِي مَا يَجِدُ دَفَلَا يَمْلاً بِهِ بَطْنَهُ. [راجع: ١٥٩] find even the worst type of dates with which to fill his stomach.

Comments: [A Saheeli hadeeth and its isnad is hasan, Muslim (2978)]

354. It was narrated from Ibn 'Umar, from his father, that the Prophet (寒) said: "The deceased is tormented in his grave because of being wailed over." Al-Hajjaj said: "...because of the wailing over him."

Comments: [Its isnad is salweh, al-Bukhari (1292) and Muslim (927)]

355. It was narrated that Qatadah said: I heard Rufai' Abul-'Aliyah narrate from Ibn 'Abbas: A man told me - Shu'bah said: I think he said: one of the Companions of the Prophet (強) -: The most admired of them to me is Umar bin al-Khattab (泰): The Messenger of Allah (运) forbade praying at two times: after 'Asr until the sun sets and after Fajr until the sun rises.

تخريج: حديث صحيح، وإسناده حسن، م: (۲۹۷۸).

٣٥٤ - حَلَّثْنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ قَالَ: سَمِعْتُ وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ قَالَ: سَمِعْتُ قَادَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ الْنِ عُمْرَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ يَطْهُ قَالَ: «الْمَيْتُ يُعَلَّةٍ قَالَ: «الْمَيْتُ يُعَلِّةٍ قَالَ: «الْمَيْتُ يُعَلِّةٍ قَالَ: «الْمَيْتُ يُعَلِّةٍ قَالَ: حَجَّاجٌ: يُعَدَّبُ فِي قَبْرِهِ بِمَا نِيحَ عَلَيْهِ» وَقَالَ حَجَّاجٌ: إِللَيَّاحَةِ عَلَيْهِ. [راجع:١٨٠]

تغريج: إسناده صحيح، خ: (١٢٩٢) م: (٩٢٧). و ٥٥٠- حَلَّمُنَا شُغْبَةُ عَلْ ١٠٥٥- حَلَّمُنَا شُغْبَةُ عَلْ ١٠٥٥- حَلَّمُنَا شُغْبَةُ عَلْ ابْنِ قَادَةَ قَالَ: سَمِغَتُ رُفَيْهَا أَبَا الْعَالِيَةِ يُحَدِّثُ عَنِ ابْنِ عَبَاسٍ: حَدَّثَنِي رِجَالٌ _ قَالَ شُعْبَةُ: أَحْسِبُهُ قَالَ: مِنْ أَصْحَابِ النَّبِيِّ بِيِنِيَّةً _ قَالَ: وَأَعْجَبُهُمْ إِلَيَّ عُمَرُ ابْنُ الْخَطَّابِ عَلْمَ _: أَنَّ رَسُولَ اللَّهِ بِيَنِيِّ نَهَى عَنِ ابْنُ الْخَطْرِ حَتَّى تَقُورُبَ الطَّلَاةِ فِي سَاعَتَيْنِ: بَعْدَ الْعَصْرِ حَتَّى تَقُورُبَ الطَّلَةِ فِي سَاعَتَيْنِ: بَعْدَ الْعَصْرِ حَتَّى تَقُورُبَ الطَّنَعُ قَلْ الطَّهُمِ حَتَّى نَطْلُعَ. [راجع. ١١٠]

تخريج: إسناده صحيح، ح: (٥٨١) م: (٨٢٦).

Comments: [Its isnad is saheeh, al-Bukhari (581) and Muslim (826)]

356. It was narrated that Qatadah said: I heard Abu 'Uthman an-Nahdi say: The letter of 'Umar came to us when we were in Adhrabeejan with 'Utbah bin Farqad, or in Syria, (saying): The Messenger of Allah (囊) forbade silk except so much - two fingers. Abu 'Uthman said: We had no doubt that he meant silk borders.

٣٥٦- حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ.
وَحَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ قَالَ:
سَمِعْتُ أَبَا عُثْمَانَ النَّهُدِيِّ قَالَ: جَاءَنَا كِتَابُ
عُمَرَ وَنَحْنُ بِأَذْرَبِيجَانَ مَعَ عُنْبَةً بُنِ فَوْقَدٍ أَوْ
بِالشَّامِ _: أَمَّا بَعْدُ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ
الْحَرِيرِ إِلَّا هَكَذَا، أَصْبُمَيْنِ. قَالَ أَبُو عُثْمَانَ:
فَمَا عَتَمْنَا إِلَّا أَنَّهُ الْأَعْلَامُ. [راجع: ٩٢]

Comments: [Its isnad is saheeh, al-Bukhari (5828) and Muslim (2069)]

357. It was narrated that Qatadah said: I heard Abu 'Uthman an-Nahdi say: The letter of 'Umar came to us...

Comments: [Its isnad is saheeh]

358. It was narrated that 'Amr bin Maimoon said: 'Umar (4) prayed Fajr when he was in Jam'. Abu Dawood said: We were with 'Umar in Jam', and he said: The mushrikoon used not to move on until the sun rose, and they would say: Shine, (Mount) Thabeer. The Prophet of Allah (2) differed from them and moved on before the sun rose.

Comments: [Its isnad is saheeh, al-Bukhari (1684)]

359. It was narrated that 'Abdullah bin Deenar said: I heard Ibn 'Umar say: 'Umar (本) asked the Messenger of Allah (美): If I become junub at night; what should I do? He said: "Wash your private part then do wudoo' then go to sleep."

Comments: [Its isnad is saheeh, al-Bukhari (287) and Muslim (306)]

360. It was narrated that Salamah bin Kuhail said: I heard Abul-Hakam said: I asked Ibn 'Umar about earthenware jars and he narrated to us from 'Umar (&)

تخریج: إسناده صحیح، ح: (٥٨٢٨) م: (٢٠٦٩).

٣٥٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ.
وَحَجَّاجٌ وَأَبُو دَاوُدَ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ
قَتَادَةَ قَال: سَمِعْتُ أَبّا عُثْمَانَ النَّهْدِيِّ قَالَ:
جَاءَنَا كِنَاكُ عُمَرً.

تخريج: إسناده صحيح كسابقه.

٣٥٨- حَدْقَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ.
وَأَنُو دَاوُدَ عَنْ شُعْبَةً، عَنْ أَبِي إِسْحَاقَ، عَنْ
عَمْرِو بْنِ مَيْمُونِ قَالَ: صَلَّى عُمَرُ عَلَى، الطُّبْحَ وَهُوَ بِجَمْعٍ _ قَالَ أَبُودَاوُدَ: كُنَّا مَعَ عُمَرَ بِجَمْعٍ _ قَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا عُمَرَ بِجَمْعٍ _ قَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا عُمَرَ بِجَمْعٍ _ قَقَالَ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُبْيِضُونَ حَتَّى تَطْلُعَ الشَّمْسُ، وَيَقُولُونَ: فَيْرُهُ وَإِنَّ نَبِيًّ اللَّهِ عَلَيْ خَالَقَهُمْ، فَيْرُهُ وَإِنَّ نَبِيًّ اللَّهِ عَلَيْهِ خَالَقَهُمْ، فَالْمُ وَإِنَّ نَبِيًّ اللَّهِ عَلَيْهِ خَالَقَهُمْ، فَالْوَعِ الشَّمْسِ. [راجع: 8٤]

تخریج: إسناده صحیح، ح: (۱۹۸۶)

٣٥٩- حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدُ اللَّهِ بُنِ فِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: سَأَلَ عُمَرُ عَهُ رَسُولَ اللَّهِ ﷺ فَقَالَ: تُصببُني الْجَابَةُ مِنَ اللَّيْلِ، فَمَا أَصْنَعُ؟ قَالَ: «اغْسِلُ دَكَرَكَ، ثُمَّ تَوَضَّأً، ثُمَّ ارْقُدْه. [٥٠٥٦، ١٩٠٥]

تخريج: إسناده صحيح، خ: (۲۸۷) م: (۳۰٦).
- حَدَّثْنَا شُعْبَةُ عَنْ سَلَمَةً بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الْحَكَمِ قَالَ: سَالَتُ ابْنَ عُمَرَ عَنِ الْجَرِّ، فَحَدَّثَنَا that the Messenger of Allah forbade (making nabeedh in) earthenware jars, gourds, and varnished jars.

Comments: [Its isnad is saheeh]

361. It was narrated that 'Abdullah bin Sarjis said: I saw the bald one - meaning 'Umar bin al-Khattab (秦) - kissing the Black Stone and saying: I know that you are only a stone, but I saw the Messenger of Allah (窦) kiss you.

Comments: [Its isnad is saluel, al-Bukhari (1597) and Muslim (1270)]

362. It was narrated that Juwairiyyah bin Qudamah said: I did Hall and I came to Madinah the year 'Umar was stabbed. He gave a speech and said: I dreamt that a red rooster pecked me once or twice - Shu'bah was not certain - and what happened was that he was stabbed. The people were given permission to enter upon him. The first ones to enter upon him were the Companions of the Prophet (28), then the people of Madinah, then the people of Syria. Then permission was given to the people of Iraq, and I was among those who entered upon him. Every time people entered upon him, they praised him and wept. When we entered upon him, he had wrapped his stomach with a black turban cloth, and

عَنْ عُمَرَ ﴿ نَهُ : أَنْ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُزَفَّتِ. وَعَنِ الْمُزَفَّتِ. [راجع:١٨٥]

تخريج: إسناده صحيح.

٣٦١- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُغْنَةً
عَنْ عَاصِمِ الْأَخْوَلِ، (١/٥١) عَنْ عَبْدِ اللَّهِ
ابْنِ سَوْجِسَ قَالَ: رَأَيْتُ الْأَصْلِغَ _ يَغْنِي
عُمَرَ بْنَ الْخَطَّابِ ﷺ _ يُقَبِّلُ الْحَجَرَ وَيَقُولُ:
أَمَا إِنِّي أَعْلَمُ أَنَّكَ حَجَرٌ، وَلَكِنْ رَأَيْتُ رَسُولَ
اللَّهِ ﷺ يُقَبِّلُكَ. [راجع:٢٢٩]

تخریج: إساده صحیح، خ (۱۵۹۷) م: (۱۲۷۰).

٣٦٧- حَلَّثَنَا مُحَمَّدُ بَنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا جَمْرَةَ الضَّبَعِيَّ يُحَدِّثُ عَنْ جُويْرِيَةَ بَنِ قُدَامَةَ قَالَ: حَجَجْتُ فَأَنْتِتُ الْمَدِينَةِ الْغَامَ الَّذِي أُصِيبَ فِيهِ عُمَرُ ﴿ وَهَ الْمَدِينَةِ الْغَامَ الَّذِي أُصِيبَ فِيهِ عُمَرُ ﴿ وَهَ قَالَ: إِنِّي رَأَيْتُ كَأَنَّ دِيكًا أَحْمَرَ نَقَرَنِي نَقْرَةً أَوْ نَقْرَتَيْنِ _ شُعْبَةُ الشَّاكُ _ قَكَانَ مِنْ أَمْرِهِ أَنَّهُ طُعنَ، فَأَذِنَ لِلنَّاسِ عَلَيْهِ، فَكَانَ مِنْ أَمْلُ الْمَدِينَةِ، فَمَّ أَهْلُ الشَّامِ، ثُمَّ أَهْلُ الْمَدِينَةِ، فَرَعَ أَهْلُ الشَّامِ، ثُمَّ أَهْلُ الشَّامِ، ثُمَّ أَهْلُ الشَّامِ، ثُمَّ عَلَيْهِ عَلَى عَلَيْهِ، قَالَ الشَّامِ، ثُمَّ عَلَيْهِ عَلَى عَلَيْهِ عَلَى الشَّامِ، ثُمَ عَلَى الشَّامِ، ثُمَّ عَلَيْهِ عَلَى الشَّامِ، ثُمَّ عَلَى الشَّامِ، تَعْلَى عَلَيْهِ عَلَى الشَّامِ، ثُمَّ عَلَيْهِ عَلَى الشَامِ، تَعْلَى عَلَيْهِ، قَالَ : وَقَلْ عَلَى الشَّامِ، تَعْلَى عَلَى الشَّامِ، تَعْلَى عَلَى الشَّامِ، تَعْمَلُ عَلَى الشَّامِ، تَعْلَى عَلَى السَّامُ الْمُوسِلِقَ عَصْبَ بَطْنُهُ الْمُلْ الشَّامِ، قَالَ: وَقَلْ الشَّامِ، قَالَاء وَعَلْ الشَّامِ، قَالَ: وَمَا سَأَلُهُ الْوَصِيتَ عَلَى الْمُنْ الْمُلُولُ الْمُؤْلِكَ الْمُؤْلِكَاءِ وَلَا السَّالُ الْمُؤْلِعِيلُ الْمُؤْلِقَ عَلَى الْمُ الْمُؤْلُولُ الْمُؤْلِقَ عَلَى الْمُؤْلِقَ عَلَى الْمُؤْلِقِ عَلَى الْمُؤْلِقَ الْمُؤْلِقَ عَلَى الْمُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ عَلَى الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلُولُ الْمُؤْلِقُ الْمُؤْلُولُ الْمُؤْلِقُ الْم

blood was flowing. We said: Give us some advice; and no one asked him for advice except us. He said: You have to adhere to the Book of Allah, for you will never go astray so long as you follow it. We said: Advise us. He said: I urge you to be kind to the Muhajireen, for the people will increase in number and they will decrease. And I advise you to be kind to the Ansar, for they are the people of Islam with whom Islam sought refuge. And I advise you to be kind to the Bedouin, for they are your origin and your strength. And I advise you be kind to the non-Muslim people under your rule (alludh-dhimmali), for they have a covenant with your Prophet and they give you a source of income. You may leave now. And he did not say any more to us than these words. Muhammad bin Ja'far said: Shu'bah said: Then after that I asked him and he said concerning the Bedouin: I advise you to be kind to the Bedouin, for they are your brothers and the enemy of your enemy.

آخدٌ غَيْرُنَا، فَقَالَ: عَلَيْكُمْ بِكِتَابِ اللّهِ، فَإِكُمْ لَنُ تَضِلُوا مَا البَّمْتُمُوهُ. فَقُلْنَا: أَوْصِنَا، فَقَالَ: أُوصِيكُمْ بِالْمُهَاجِرِينَ، فَإِنَّ النَّاسَ مَسَبَكُثُرُونَ وَيَقِلُونَ، وَأُوصِيكُمْ بِالْأَنْصَادِ، فَإِنَّهُمْ شَعْبُ الْإِسْلَامِ الَّذِي لَجَأَ إِلَيْهِ، فَإِنَّهُمْ وَأُوصِيكُمْ بِالْأَنْصَادِ، فَإِنَّهُمْ مَصْكُمْ فِإنَّهُمْ وَمَادَنُكُمْ، وَأُوصِيكُمْ بِأَهْلِ ذِمْتِكُمْ، فَإِنَّهُمْ وَمَادَنُكُمْ، فَإِنَّهُمْ مَصَلَّكُمْ فَإِنَّهُمْ مَصَلَّكُمْ مَنْ فَومُوا عَنِي مَعْدُ نِيكُمْم، وَرَزَقُ عِيَالِكُمْ، فُومُوا عَنِي. فَال شَعْبَةُ: ثُمُّ سَأَلَتُهُ بَعْدَ مُحَدَّدُ بَنُ جَعْفَرِ: قَالَ شُعْبَةُ: ثُمُّ سَأَلَتُهُ بَعْدَ مُلْكُمْ مُولَاءِ وَوَلُومِيكُمْ وَعَدُو عَلُوكُمْ مَحْدَد وَأُوصِيكُمْ وَعَدُو عَدُو عَدُو كُمْ. وَلَا شُعْبَةُ: وَمُ سَأَلَتُهُ بَعْدَ فَلَا فِي الْأَعْرَابِ: وَأُوصِيكُمْ وَعَدُو عَدُو كُمْ. وَلِي الْأَعْرَابِ: وَأُوصِيكُمْ بِالْأَعْرَابِ: وَأُوصِيكُمْ بَاللَّهُ مَا اللَّهُ اللَّهُ الْمَعْرَابِ: وَأُوصِيكُمْ وَعَدُو عَدُو كُمْ وَالْصَاتِ وَالْهُمْ إِنْ الْمُؤْمِونِ عَلَوْ عَدُو كُمْ اللَّهُ وَالْمُومِ وَاللَّهُ وَلَاءِ الْكُومُ وَالْمَاتِ وَالْمُومِ وَعَدُو عَدُولُ عَدُولُكُمْ وَعَدُولُ عَدُولُومِ وَالْمِعَ وَالْمُومِ عَلَى مَالَكُمُ مُولَاءِ وَلَهُمْ إِنْ الْكُولُومِ وَالْمُومِ وَالْمُومُ و اللَّهُ عَلَى اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُمُ الْمُؤْمِ وَالْمُومُ وَالْمُؤْمُ اللَّهُ اللَّهُ الْعَلَالَ اللَّهُ الْمُعْودِ وَاللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِ وَالْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ اللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ اللّهُ الللّهُ الللّهُ ال

Comments: [Its isnad is saheelt, al-Bukhari (3162)]

363. It was narrated that Juwairiyyah bin Qudamah said: I did *Hajj* and I came to Madinah the year 'Umar was stabbed. He gave a speech and said: I dreamt that a red rooster pecked me once or twice - Shu'bah was not certain - and only a week later, he was stabbed. And he mentioned a similar report,

٣٦٣ حَدَّقَنَا حَجَّاجٌ: أَخْبَرَنَا شُعْبَةُ: سَمِعْتُ أَنَا جَمْرَةَ الضَّيعِيِّ يُحَدِّثُ عَنْ جُويْرِيَةَ بْنِ قُدَامَةَ قَالَ: حَجَجْتُ فَأَتَيْتُ الْمَدِينَةَ الْعَامَ الَّذِي أُصِيبَ فِيهِ عُمَرُ هِه، قَالَ: فَحَطَبَ فَقَالَ: إِنِّي رَأَيْتُ كَأَنَّ دِيكًا أَخْمَرَ نَقْرِفِي نَقْرَةً أَوْ نَقْرَتَيْن شُعْبَةُ الشَّاكُ أَ except that he said: And I advise you be kind to the non-Muslim people under your rule (ahludh-dhumnali), and honour the covenant of your Prophet. Then I asked him after that and he said concerning the Bedouin: I advise you to be kind to the Bedouin, for they are your brothers and the enemy of your enemy.

Comments: [Its isnad is saheeh]

364. It was narrated from Ibn 'Abbas (本) that he said: Some men of good character, among whom was 'Umar, who is the best of them in my view, testified in my presence that the Messenger of Allah (金) forbade praying after Fajr prayer until the sun rose, and after 'Asr prayer until it (the sun) set.

Comments: [Its isnad is saheeh, al-Bukhari (581) and Muslim (826)]

365. It was narrated from Suwaid bin Ghafalah that 'Umar addressed the people in al-Jabiyah and said: The Messenger of Allah (經) forbade wearing silk except the width of two fingers or three or four - and he gestured with his hand.

Comments: [A saheeli liadeetli]

_ قَالَ: فَمَا لَبِثَ إِلَّا جُمُعَةً حَتَّى طُعِنَ...
فَذَكَرَ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ: وَأُوصِيكُمْ يِأَهْلِ
ذِمْبُكُمْ، فَإِنَّهُمْ ذِمَّةُ نَبِيكُمْ. قَالَ شُغبَّةُ: ثُمَّ
سَأَلْتُهُ بَعْدَ ذَلِكَ، فَقَالَ فِي الْأَعْرَابِ:
وَأُوصِيكُمْ بِالْأَعْرَابِ، فَإِنْهُمْ إِخْوَانُكُمْ،
وَعَدُو عَدُوكُمْ.

تخريج: إسناده صحيح كسابقه.

٣٦٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ وَعَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ فِيهِمْ عُمَرُ، قَالَ: شَهِدَ عِنْدِي رِجَالٌ مَرْضِيُّونَ فِيهِمْ عُمَرُ، وَأَرْضَاهُمْ عِنْدِي عُمَرُ: أَنَّ رَسُولَ اللَّهِ ﷺ وَأَرْضَاهُمْ عِنْدِي عُمَرُ: أَنَّ رَسُولَ اللَّهِ ﷺ فَعَنْ صَلَاقٍ للصَّبْعِ حَتَّى تَطْلُمَ لَيْهُمْ عَنْ صَلَاقٍ للصَّبْعِ حَتَّى تَطْلُمَ الشَّمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَظُلُمَ لَيْهُمْ لَا اللَّهُ عَلْمَ لَيْهِمْ عَنْ صَلَاقٍ الصَّبْعِ حَتَّى تَظُلُمَ اللَّهُ اللَّهُمْسُ، وَبَعْدَ الْعَصْرِ حَتَّى تَغُرُب. [راجع: ١١٠]

تخریج: إسناده صحیح، خ: (۸۸۱) م: (۸۲۱).

٣٦٥- حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ شَوْيْدِ بُنِ عَنْ شَوْيْدِ بُنِ غَفَلَةً: أَنَّ عُمَرَ عِنْ خَطَبَ النَّاسَ بِالْجَابِيَةِ، فَقَلَةً: أَنَّ عُمَرَ عِنْ خَطَبَ النَّاسَ بِالْجَابِيَةِ، فَقَلَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لُبُسِ الْحَرِيرِ إِلَّا مَوْضِعَ أُصْبُعَيْنِ، أَوْ ثَلَاثَةٍ، أَوْ أَرْبَعَةٍ، وَأَشَارَ بِكَفْهِ.

تخريج: حديث صحيح، وسماع محمد بن جعفر من سعيد بن أبي عروبة مختلف بيه: أ قبل الاختلاط أم بعده؟ خ: (٨٩٨٥) م: (٢٠٦٩). **366.** It was narrated from Ibn 'Umar, from 'Umar, that the Prophet (建) said: "The deceased is tormented in his grave because of the wailing over him."

Comments: [A saheeli hadeeth]

تخريج: حديث صحيح، سماع محمد بن جعفر من سعيد مختلف فيه: أ قبل الاختلاط أم بعده؟ وود توبع، ح. (١٢٩٢) م: (٩٢٧),

367. Ibn 'Umar said: 'Umar bin al-Khattab (4.) told me: Whilst we were with the Messenger of Allah (趣) one day, a man came to us whose garment was exceedingly white and whose hair was exceedingly black, and we did not see any signs of travel on him, and none of us knew who he was. He came and sat before the Prophet (囊), resting his knees against his and placing his hands on his thighs. He said: O Muhammad, tell me about Islam: what is Islam? The Messenger of Allah (ﷺ) said: "Islam means to bear witness that there is no god except Allah and that Muhammad is the Messenger of Allah, to establish regular prayer, to pay zakalı, to fast Ramadan and to perform pilgrimage to the House (the Ka'bah), if you have the means." He said: You have spoken the truth. He ('Umar) said: It amazed us, how he questioned him and said that he had spoken the truth. He said: Tell me about faith (Eeman). He said: "Faith is to believe in Allah, His angels, His Books, His Messengers, the Last Day, and to believe in al-gadar (the ٣٦٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدُ عَنْ قَتَادَةً، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ عَلَى ابْنِ عُمَرَ، عَنْ عُمَرَ عَلَى الْفَيْتُ عُلَمَ عَنْ عُمَرَ عَلَى الْفَيْتُ اللَّبِيَّ قَالَ: «الْمَيْتُ لِيعَ عَلَيْهِ». [راجع: ١٨٠]

٣٦٧- حَدَّثْنَا مُحَمَّدُ بُنُ جَعْفَر: حَدَّثَنَا كَهْمَسٌ عَنِ ابْنِ بُرَيْدَةً. وَيَزيدُ بْنُ هَارُونَ، قَالَ: خَذَّتُنَا كَهُمُسٌ عَنِ ابْنِ بُرَيْدَةً،عَنْ يَحْيَى ابْلِ يَعْمَرُ سَمِعَ ابْنَ عُمَرَ قَالَ: حَدَّثَنِي عُمَرُ ابْنُ الْخَطَّابِ مَثْهُ قَالَ: بَيْنَمَا نَخْنُ ذَاتَ يَوْم عِنْدَ نَمَى اللَّهِ ﷺ إذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدً سَاضِ النَّيَابِ، شَدِيدُ سَوَادِ الشَّعَرِ، لَا يُرَى _ قَالَ يَزِيدُ: لَا نَرَى _ عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا بَعْرِفُهُ مِنَّا أَحَدٌ، حَنَّى جَلَسَ إِلَى نَبِيِّ اللَّهِ عِنْ ، فَأَسْنَدَ زُكْبَتَهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَئِهِ. ثُمَّ قَالَ: يَا مُحَمَّدُ، أَخْبِرْنِي عَنِ الْإِسْلَام، مَا الْإِسْلَامُ؟ فَقَالَ: «الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَنُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَنَحُجَّ الْبَيْتَ إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا» قَالَ ' صَدَقْتُ. قَالَ: فَعَجِيْنَا لَهُ يَسْأَلُهُ وَيُصَدِّقُهُ. قَالَ: ثُمَّ قَالَ: أَخْرِزْنِي عَنِ الْإِيمَانِ. قَالَ: ﴿الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَاثِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرُّوهِ قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَن الْإِحْسَان، مَا الْإِحْسَانُ؟ _ قَالَ يَزِيدُ: _ «أَنْ

divine will and decree), both good and bad." He said: You have spoken the truth. He said: Tell me about ilisan: what is ilisan? -Yazeed said: - "It is to worship Allah as if you can see Him, for although you cannot see Him, He sees you." He said: Tell me about the Hour. He said: "The one who is asked about it does not know more than the one who is asking." He said: Then tell me about its signs. He said: "When the slave woman gives birth to her mistress, and when you see the barefoot, naked, destitute shepherds competing in the construction of lofty buildings." He ['Umar] said: Then he went away. He ['Umar] waited for a while - Yazeed said: three (days). Then he (the Prophet (鑑)) said to me: "O'Umar, do you know who that questioner was?" I said: Allah and His Messenger know best. He said: "That was Jibreel, who came to you to teach you your religion."

Comments: [Its isnad is Saheelt, Muslim (8)]

368. Ibn 'Umar said: 'Umar (♣) told us: We were sitting with the Messenger of Allah (♣)... and he mentioned the same *liadeeth*, except that he said: No signs of travel were to be seen on him. And he said: 'Umar said: I waited for three (days), then the Messenger of Allah (♣) said: "O'Umar..."

Comments: [Its isnad is saheeh]

تَغَبُدُ الله كَأَنَّكُ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ لِيَرَاكُ*. فَالَ: عَمَّا الْمَسْتُولُ عَنْهَا بِأَعْلَمْ بِهَا (٥٢/١) مِنَ الشَّائِلِ عَنْهَا بِأَعْلَمْ بِهَا (٥٢/١) مِنَ الشَّائِلِ عَنْهَا وَأَعْبَرْبِي عَنْ أَمَارَاتِهَا. قَالَ: الشَّائِلِ قَالَ الْمُعَدِّرِي عَنْ أَمَارَاتِهَا. قَالَ: فَمَّ «أَنْ تَزَى الْحُفَاةَ الْعُرَاةُ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبِنَاءِهِ. قَالَ: فُمَّ وَعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبِنَاءِهِ. قَالَ: فُمَّ الْعَلَقَ، قَالَ: فُمَّ الْعَلَقَ، قَالَ بَرِيدُ: ثَلَاثًا وَعَلَلَ اللهِ يَتِيدُ: ثَلَاثًا وَعَلَى السَّائِلُ * قَالَ: فَمَا اللهِ يَتَعْمُ اللهُ وَرَسُولُهُ أَعْلَمُ. مِنْ السَّائِلُ * قَالَ. فُلْتُ : اللّهُ وَرَسُولُهُ أَعْلَمُ. مَنْ السَّائِلُ * قَالَ. فَلْكُ: اللّهُ وَرَسُولُهُ أَعْلَمُ هُولِكُمْ وَيَكُمْ " وَيَعْلَمُكُمْ وَيَعْلَمُكُمْ وَيَعْلَمُ اللهُ وَرَسُولُهُ أَعْلَمُ اللهُ وَرَسُولُهُ أَعْلَمُ اللّهُ وَلَا اللّهُ وَلَمْ اللّهُ وَلَا اللهُ وَلَا اللّهُ وَلَا اللّهُ عَلَمُ اللّهُ وَلَا لَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا لَهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا لَا اللّهُ وَلَا لَا اللّهُ وَلَا لَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلِلْكُولُولُ اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا لَا اللللّهُ وَلَا اللّهُ وَلَا لَا اللّهُ وَلَا اللّهُ وَلَا لَا لَا اللّهُ اللّهُ اللّهُ وَلَا اللّهُ اللّهُ وَلَا الللّهُ وَلَا اللّهُ الْمُعَلّمُ اللّهُ اللّهُ اللّهُ اللّهُ وَلَا اللّهُ وَلَا الللّهُ

تخريج: إساده صحيح، م (٨).

٣٦٨- حَدَّثَنَ عَبُدُ اللّهِ ثُنُ يَرِيدُ: حَدَّثَنَا كَهُمَسُ عَنْ عَبْدِ اللّهِ بُنِ بُرَنْدَةَ، عَنْ يَخْتِى ثَنِ يَغْمَر، ضَعِع ابْنَ عُمْرِ قَالَ: حَدَّثَنَا عُمْرُ حَجَّهُ قَالَ كُنَّا جُلُوسُنا عِنْدُ رَسُولِ اللّه ﷺ... فَذَكَرَ الْخَديثَ، إِلّا أَنَّهُ قَالَ : وَلَا يُرَى عَلَيْهِ أَثَرُ السَّقْرِ. وَقَالَ: قَالَ عُمْرُ حَجَّد: فَلَبِشُتُ ثَلَاتًا، فَقَالَ لِي رَسُولُ اللّهِ ﷺ : الله عَمْرُ الله عَمْرُ الراجع: ١٨٤]

تخريج: إساده صحيح كساغه.

369. It was narrated that Abu Nadrah said: I said to Jabir bin 'Abdullah: Ibn az-Zubair (鑑) forbids tamattu' (in hajj) and Ibn 'Abbas enjoins it. He said to me: I knew about this issue. We did tamattu' with the Messenger of Allah (鑑) - 'Affan said: And with Abu Bakr - then when 'Umar (40) became Caliph, he addressed the people and said: The Qur'an is still the Qur'an and the Messenger of Allah (整) is the Messenger. There were two mut'ahs at the time of the Messenger of Allah (数): one of them was the mut'ah of Haji (i.e., tamattu') and the other was mut'ah with women.

Comments: [Its isnad is saheeh, Muslim (1217)]

370. It was narrated from Abu Tameem that he heard 'Umar bin al-Khattab (季) say: I heard the Prophet (囊) say: "If you truly put your trust in Allah, He would provide for you as He provides for the birds: they go out with empty stomachs and come back with full stomachs."

Comments: [A sahech hadeeth]

371. It was narrated that Ibn as-Sa'idi al-Maliki said: 'Umar bin al-Khattab (♣) appointed me in charge of the *zakalı*, and when I had finished with it and handed it over to him, he ordered that I be given some remuneration. I said: I only did it for the sake of Allah

٣٦٩- خدَثَنَا بَهْرٌ. فَالَ وَحَدَثَ عَفَّانُ قَالَا: حَدَثَنَا هَمَّ مُ. حَدَثَنَا قَنَادَهُ، عَنْ أَبِي نَصْرَةً قَالَا: حَدَثَنَا هَنَادَهُ، عَنْ أَبِي نَصْرَةً قَالَا: قَلْنَ قَبُلُو بِهَا قَالَ فَلْمُ لِيحَابِر بْن عَبْدِ اللّهِ إِنَّ ابْنَ الزَّبَيْرِ عَجْد بنْهَى عَنِ الْمُثْعَةِ وَإِنَّ ابْنَ عَبَاسٍ يَأْمُرُ بِهَا قَالَ نَفْد لِي عَنِ بِدِي حَزِى الْخَديثُ، قَالَ فَقَالُ. وَفَعَ تَمْمَعُنَا فَع رَسُولِ اللّهِ بَيْثَةً لِي قَالَ عَقَالُ. وَفَعَ أَبِي نَكْمِ فَقَالُ عَلَى النَاسَ، فَقَالُ: إِنَّ الْقُرْنَ فَهُو الْقَرْنَ فَهُو الْقَوْنَ اللّهِ بَيْنَةً فَوْرَانً وَإِنَّ رَسُولَ اللّهِ بَيْنَةً هُوَ الزَّسُولُ، وبِهُمُ كَانَت مُنْعَتَانِ عَلَى عَلَى عَلَى عَلَى النَّاسَ، عَلَى عَلَى اللّهِ بَيْنَةً الْخَجْ، عَلَى عَلَى اللّهِ بَيْنَةً الْخَجْ، عَدَاهُمَا مُثْعَةً الْخَجْ، وَالْأَخْرَى مُثْعَةً الْخَجْ، وَاللّهُ اللّهِ بَيْنَةً الْخَجْ، وَاللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ

نخريج: إساده صحيح، (م (١٢١١).

٣٧٠ حَدَثَنَا حَحَّاجٌ الْحَمَرَ الْن لَهيغة عَنْ عَبْدِ اللهِ مُنِ هُبِيْرَةً، عَنْ أَبِي تَبِيهِ أَنَّهُ سَهِعَ عُمْرَ بُنَ الْخُطَّابِ عَجْه تَقُولُ. سَمِعُتْ البَّبِيَ عَلَى الله حَقَّ تَوَكَّلْنُمْ عَلَى الله حَقَّ تَوَكُّلُهُمْ عَلَى الله حَقَّ تَوَكَّلْنُمْ عَلَى الله حَقَّ تَوَكُمْ كَمَا يَرْرُقُ الطَّرْ. تَغْلُو جَمَاصًا، وَتَرُوحُ بِطَانًا». [راجع ٢٠٥٠]

تخريج: حديث صحح، عدالله بن لهيعه-وان كان سيء الحفط- بوبع.

٣٧١- حَدَثْنَا حَحَّاجُ: حَدَّثُنَ لَيْثُ. حَدَّثُنِ لَيْثُ. حَدَّثُنِ لِكِنْ بَكِ مَدِّنَ لَيْثُ. حَدَّثُنِي لِمُكَّيْرُ بُنْ سعِيدٍ، عَنِ الْبُنِ الشَّعِدِيِّ الْمَالِكِيِّ أَنَّهُ قَالَ: اسْتَعْمَلَنِي عُمَرُ الشَّدَقَةِ، فَلْمَا فَرَغُتُ مِنْهَا الشَّدَقَةِ، فَلْمَا فَرَغُتُ مِنْهَا وَأَدْيُنُهُا إِلَيْهِ أَمَرَ لِي مَعْمَالَةِ، فَقُلْتُ لَهُ. إِنَّمَا وَأَدْيُنُهُا إِلَيْهِ أَمَرَ لِي مَعْمَالَةِ، فَقُلْتُ لَهُ. إِنَّمَا

and my reward is with Allah. He said: Take what is given to you. I was appointed to do some work at the time of the Messenger of Allah (寒) and he gave me some remuneration, and I said the same as you have said, but the Messenger of Allah (寒) said to me: "If you are given something without asking for it, then take it and give some in charity."

تخریج: إسناده صحیح، خ: (۲۱۹۳) م: (۱۰٤٥)

Comments: [Its isnad is saheeh, al-Bukhari (7163) and Muslim (1045)]

372. It was narrated from 'Umar bin al-Khattab (季) that he said: I got excited one day and kissed [my wife] when I was fasting. I came to the Messenger of Allah (經) and said Today I have done a horrible thing: I kissed [my wife] when I was fasting. The Messenger of Allah (經) said: "What do you think if you rinse your mouth with water when you are fasting?" I said: There is nothing wrong with that. The Messenger of Allah (經) said: "Then why [are you worried]?"

Comments: [Its isnad is saliceli]

373. 'Abdullah bin Hubairah said: I heard Abu Tameem al-Jaishani say: I heard 'Umar bin al-Khattab (本) say: I heard the Messenger of Allah (雲) say: "If you really put your trust in Allah, He would provide for you as He provides for the birds. Do you not see that they go out with empty stomachs and come back with full stomachs?"

٣٧٢- حَدَّنَا حَجَّاجٌ: حَدَّثَا لَيْثٌ: حَدَّثَنِي بُكِيْرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ الْأَنْصَارِي، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدِ الْأَنْصَارِي، عَنْ عَمْرَ بْنِ الْخَطَّابِ عَلَى أَعْمَرَ بُنِ الْخَطَّابِ عَلَى أَعْمَرَ مُنِ الْخَطَّابِ عَلَى أَعْمَرَ مُنَ اللَّهِ عَلَيْهُ، فَقَلْتُ: وَأَنَا صَائِمٌ، فَأَنَيْتُ رَسُولَ اللَّهِ عِلَيْهَ، فَقُلْتُ: وَأَنَا صَائِمٌ، فَقُلْتُ: فَقَالَ رَسُولُ اللَّهِ عِلَيْهَ: «أَرَأَئِتَ لَوْ فَقَالَ رَسُولُ اللَّهِ عِلَيْهَ: «أَرَأَئِتَ لَوْ نَمْ مَنْ مَالِمٌ عَلَيْهَ وَأَنْ صَائِمٌ؟» فَقُلْتُ: لَا نَمْ مَنْ مَاءٍ وَأَنْتَ صَائِمٌ؟» فَقُلْتُ: لَا نَمْ مَنْ اللَّهِ عِلَيْهَ: «فَفِيمَ ؟». لَمْ اللَّهِ عِلَيْهَ: «فَفِيمَ ؟». لَا إِلَيْهِ عِلَيْهَ: «فَفِيمَ ؟». لَا إِلَهُ عَلَيْهَ: «فَفِيمَ ؟». لَا إِلَهُ عِلَيْهَ: «فَفِيمَ ؟». لَا إِلَهُ عِلَيْهَ: «فَفِيمَ ؟». لَاللَّهُ عَلَيْهَ: «فَفِيمَ ؟». لَا إِلَهُ عَلَيْهَ إِلَهُ عَلَى رَسُولُ اللَّهِ عِلَيْهَ: «فَفِيمَ ؟». لَا إِلَهُ عَلَيْهَ الْمَالِعُ عَلَى مَنْ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ إِلَاكَ مَا لَا إِلَهُ عَلَيْهُ إِلَى اللَّهُ إِلَيْهُ إِلَيْهُ إِلَى اللَّهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَى إِلَيْهُ إِلَى اللَّهُ إِلَيْهُ إِلَيْهُ إِلَى اللَّهِ إِلَيْهُ إِلْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَى إِلْهُ إِلَيْهُ إِلَيْهُ إِلَهُ إِلَيْهُ إِلَى إِلْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهِ إِلَى إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَى إِلَى إِلْهُ إِلَيْهُ إِلَاهُ إِلَيْهُ إِلَى إِلَى إِلَيْهُ إِلَاهُ إِلَهُ إِلْهُ إِلْهُ إِلَيْهُ إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلَى إِلْهُ إِلِهُ إِلْهُ إِلَيْهُ إِلَاهُ إِلَيْهُ إِلَى إِلَاهُ إِلَيْهُ إِلْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَاهُ إِلَاهُ إِلَيْهُ إِلَاهُ إِلَاهُ إِلَاهُ إِلَاهُ إِلَاهُ إِلَيْهُ إِلَاهُ إِلَهُ إِلَاهُ إِلَهُ إِلَاهُ إِلَاهُ إِلَيْهُ إِلَيْهُ إِلَا إِلَهُ إِلَاهُ إِل

تخريج: إسناده صحيح.

٣٧٣- حَلَّفَنَا يَخْتَى بُنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ لَهِيمَةً: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هُمَنِرَةَ قَالَ. سَمِعْتُ أَنَا تَهِيم الْجَيْشَانِيَّ يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ عَلِم يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَظْقَ الْخَطَّابِ عَلِم يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَظْقَ يَقُولُ: هَلَى اللَّهِ حَلَّى يَقُولُ: هَلَى اللَّهِ حَلَّى يَقُولُ: هَلَى اللَّهِ حَلَّى يَقُولُ: هَلَى اللَّهِ حَلَّى تَوَكَّلُونَ عَلَى اللَّهِ حَلَى تَوَكُلُونَ عَلَى اللَّهِ حَلَى تَوْفَنَ أَنْهَا تَوْدُونَ قَلُولُ: هَا مَا يَوْرُونَ أَنْهَا عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَيْعَالَهُ عَلَى اللَّهُ عَلَى اللّهُ عَلَى اللّهُ عَلْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَهُ عَلَى اللّهُ عَلَى اللّهُ عَلَهُ عَلَهُ عَلَهُ اللّهُ عَلَى اللّهُ عَلَهُ عَلَهُ عَلَهُ عَلَمُ اللّهُ عَلَهُ عَلَهُ

Comments: [A saheeh hadeeth]

374. It was narrated that Ibn Ya'mar said: I said to Ibn 'Umar: We travel to different countries and we meet people who say there is no gadar (divine decree). Ibn 'Umar said: If you meet them, tell them that 'Abdullah bin 'Umar has nothing to do with them and they have nothing to do with him - three times. Then he started narrating: Whilst we were with the Messenger of Allah (絃), there came a man... and he described his appearance. The Messenger of Allah (said: Come closer, so he came closer. He said: Come closer, so he came closer. He said: Come closer, so he came closer, until his knees were nearly touching [the Prophet's] knees. Then he said: O Messenger of Allah, tell me what is faith [or: about faith]. He said: "To believe in Allah, His Angels, His Books, His Messengers, the Last Day, and to believe in al-qadar." - Sufyan said: I think he said: "... both good and bad." He said: What is Islam? He said: "To establish prayer, pay zakah, perform pilgrimage to the House, to fast Ramadan and to do ghusl in the case of janabah." For all of that, he [the stranger] said: You are right, you are right. The people said: We never saw any man show more respect to the Messenger of Allah (独) than this man did. It was as if he was teaching the Messenger of Allah (趣). Then he said: O Messenger of تخريج: حديث صحيح، عبدالله بن لهيعة قد توبع.

٣٧٤- حَدَّثَنَا أَبُو نُعَيْم: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلِّيْمَانَ بْنِ بُرَيْدَةً، عَن ابْن يَعْمَرَ قَالَ: قُلْتُ لِابْن عُمَرَ: إِنَّا نُسَافِرُ فِي الْأَفَاقِ، فَنَلْقَى قَوْمًا يَقُولُونَ لَا قَدَرَ، فَقَالَ ابْنُ عُمَرَ: إِذَا لَقِيتُمُوهُمْ فَأَخْبِرُوهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ مِنْهُمْ بَرِيءٌ، وَأَنَّهُمْ مِنْهُ بُرَآءُ _ ثَلاثًا ِ ثُمَّ أَنْشَأَ يُحَدِّثُ: يَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَجَاءَ رَجُلٌ فَذَكَرَ مِنْ هَيْئَتِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ادْنُهُ» فَدَنَا، فَقَالَ: «ادْنُهْ» فَدَنَا، فَقَالَ: «ادْنُهْ» فَدَنَا، حَتَّى كَادَ رُكْبَتَاهُ تَمَسَّانِ رُكْبَتَيْهِ. فَقَالَ: يَا رَسُولَ اللَّهِ، أُخْبِرْنِي مَا الْإِيمَانُ؟ _ أَوْ عَنِ الْإِيمَانِ _ قَالَ * تُؤْمِنُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنُ بِالْقَدَرِ، _ قَالَ شُفْيَانُ: أَرَاهُ ۚ قَالَ: خَيْرِهِ وَشَرِّهِ _. قَالَ: فَمَا الْإِسْلَامُ؟ قَالَ: «إِقَامُ الصَّلَاقِ، وَإِيتَاءُ الزَّكَاقِ، وَحَجُّ الْبَيْتِ، وَصِيَامُ شَهْر رَمَضَانَ، وَغُسُلٌّ مِنَ الْجَنَانِةِ * كُلَّ ذَلِكَ قَالَ: صَدَفْتَ صَدَفْت. قَالَ الْقَوْمُ: مَا رَأَيْنَا رَجُلًا أَشَدُّ (٥٣/١) تَوْقِيرًا لِرَسُولِ اللَّهِ ﷺ مِنْ هَذَا، كَأَنَّهُ يُعَلِّمُ رَسُولَ اللَّهِ عِنْ مُمَّ قَالَ: يَا رَسُولَ اللَّهِ، أُخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: ﴿أَنْ تَعْبُدُ اللَّهُ _ أَوْ تَعْبُدَهُ _ كَأَنَّكَ تَرَاهُ، فَإِنْ لَا تَرَاهُ فَإِنَّهُ يَوَاكَ * كُلَّا ذَلِكَ نَقُولُ: مَا رَأَيْنَا رَجُلًا أَشَدُّ تَوْقِيرًا لِرَسُولِ اللَّهِ ﷺ مِنْ هَذَا، فَيَقُولُ:

Allah, tell me about ihsan. He said: "It is to worship Allah as if you see Him, for even if you do not see Him, He sees you." For all of that we said: We never saw any man show more respect to the Messenger of Allah (鑑) than this man did; he said: You are right, you are right. He said: Tell me about the Hour. He said: "The one who is asked about it does not know more about it than one who is asking "He said: You are right. He said it several times, and we never saw any man show more respect to the Messenger of Allah (趣) than this man did. Then he left. Sufyan said: I heard that the Messenger of Allah (ﷺ) said: "Look for him," but they did not find him. He said: "That was *libreel* who came to you to teach you your religion. He never came to me in any form but I recognised him, except for this form."

صَدَفَتَ صَدَفَّتَ. قَالَ: أَخْبِرْنِي عَنِ السَّاعَةِ، قَلَ: مَمَا الْمُسْئُولُ عَنْهَا بِأَغْلَمَ بِهَا مِنَ السَّاعِلِ، قَالَ: مَسْدَفْتَ. قَالَ ذَلِكَ مِرَارًا، مَا رَأَيْنَا رَجُلَا أَشَدَّ تَوْقِيرًا لِرَسُولِ اللَّهِ يَجْ مِنْ مَذَا، ثُمَّ وَلَى. قَالَ سُفْيَانُ: فَبَلَغَنِي يَجْدُوهُ، قَالَ: "التَّبسُوهُ" فَلَمْ يَجِدُوهُ، قَالَ: "التَّبسُوهُ" فَلَمْ يَجِدُوهُ، قَالَ: فَمَدَا جِبْرِيلُ جَاءَكُمْ يُعَلِّمُكُمْ فِينَكُمْ، مَا أَتَانِي فِي صُورَةٍ إِلَّا عَرَفْتُهُ، غَيْرَ فَيْهِ الصُّورَةِ" إلَّا عَرَفْتُهُ، غَيْرَ مَنْهِ الصَّورَةِ" إلَّا عَرَفْتُهُ، غَيْرَ مَنْهُ المَّسُورَةِ" [راجع: ١٨٤]

تخريج: إسناده صحيح، م: (٨).

Comments: [Its isnad is saheeh, Muslim (8)]

375. It was narrated that Ibn Ya'mar said: I asked Ibn 'Umar - or a man asked him: We travel in this land and we meet people who say, There is no qadar (divine decree). Ibn 'Umar said: If you meet those people, tell them that 'Abdullah bin 'Umar has nothing to do with them and they have nothing to do with him - he said it three times. Then he told us. Whilst we were with the Messenger of Allah (ﷺ), a man came and said: O Messenger of Allah, may I draw closer? He

٣٧٥- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا مُفْيَانُ عَنْ عَلْقَمَةً نِنِ مَرْثَدِ، عَنْ شُلْيَمَان نِي بُرَيْدَةً، عَنِ عَلْقَمَةً نُنِ مَرْثَدِ، عَنْ شُلْيَمَان نِي بُرَيْدَةً، عَنِ النِي عَمْرَ، أَوْ سَأَلَةُ ابْنِ عُمْرَ، أَوْ سَأَلَةُ رَجُلٌ: إِنَّا نَسِيرُ هِي هَذِهِ الْأَرْضِ فَنَهُمَّ فَوْمًا يَعُولُونَ: لَا قَدَرَ، فَقَالَ ابْنُ عُمْرَ. إِذَا لَقِيتَ أُولِئِكَ فَأَخْبِرْهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ عُمْرَ مِنْهُمْ أَنَّ عَبْدَ اللَّهِ بْنَ عُمْرَ مِنْهُمْ بَنِهُ بُرَآءً _ قَالَهَا ثَلَاثَ مَرَّاتٍ _ بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ بِيْعَ فَخُولُ اللَّهِ بِيْعَةً وَشُولِ اللَّهِ بِيْعَةً وَهُولَ اللَّهِ بِيْعَةً وَشُولِ اللَّهِ بِيْعَةً وَسُولِ اللَّهِ بِيْعَةً وَشُولِ اللَّهِ بِيْعَةً وَشُولِ اللَّهِ بِيْعَةً وَشُولَ اللَّهِ اللَّهِ بِيْعَةً وَهُولَ اللَّهِ اللَّهِ بِيْعَةً وَشُولَ اللَّهِ اللَّهِ بِيْعَةً وَشُولَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللللَّهُ الللَّهُ الللَّهُ اللَّهُ الللَّهُ اللللللَّهُ اللَّهُ الللَّهُ الللْهُ اللَّهُ اللللْهُ الللللَّهُ الللَّهُ اللللللَّ

said: "Come closer." So he came a little closer, then he said: O Messenger of Allah, may I come closer? He said: "Come closer." So he came a little closer, then he said: O Messenger of Allah, may I come closer? He said: "Come closer." So he came a little closer until his knees were almost touching the knees of the Messenger of Allah (ﷺ). Then he said: O Messenger of Allah, what is faith? - and he mentioned a similar report.

أَذُنُو؟ فَقَلَ: "ادْنُهُ عَلَنَا رَتُوةً، ثُمُّ قَالَ: يَا رَسُولَ اللّهِ، أَذُنُو؟ فَقَالَ: «ادْنُهُ فَدَنَا رَتُوةً، ثُمُّ قَالَ: «ادْنُهُ فَدَنَا رَبُوةً، ثُمُّ قَالَ: «ادْنُهُ ثُمُّ قَالَ: يَا رَسُولَ اللّهِ أَذْنُو؟ فَقَالَ: «ادْنُهُ فَدَنَا رَشُولَ وَقَالَ: مَا رَسُولَ اللّهِ، مَا رَسُولَ اللّهِ، مَا الْإِيمانُ؟... فَدَكَرَ مَعْنَهُ. [راجع: ١٨٤]

تخريج: إساده صحيح كسابقه.

Comments: [Its isnad is saheeh like the previous report]

376. It was narrated that 'Umar bin al-Khattab (去) said: The Messenger of Allah (粪) said: "Whoever shades the head of a warrior, Allah will shade him on the Day of Resurrection; whoever equips a warrior until he is fully equipped, will have a reward like his; whoever builds a mosque in which the Name of Allah is mentioned, Allah will build for him a house in Paradise."

Comments: [A saheeh hadeeth]

٣٧٦- حدَّثَنَا ابْنُ لَهِيعَةَ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ عَدْثَنَا الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ عَنْ عُنْمَانَ بْنِ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ الْعَدْوِيِّ، عَنْ عُمْرَ بْنِ الْخَطَّابِ ﴿ هُمْ قَالَ: قَالَ رَسُولُ اللَّهِ يَحْجُ: ﴿ مَنْ أَظُلَّ رَأْسَ غَازٍ أَظْلَهُ اللَّهُ يَوْمَ اللَّهِ يَحْجُهُ: ﴿ وَمَنْ جَهْرَ غَازِيًا حَتَّى يَسْتَقِلَ الْقَيَامَةِ، وَمَنْ جَهْرَ غَازِيًا حَتَّى يَسْتَقِلَ بِحَهَازِهِ، كَانَ لَهُ مِثْلُ أَجْرِهِ، وَمَنْ بَنَى اللَّهُ لَهُ بَيْنًا مَشْرِدًا يُذْكُرُ فِيهِ اسْمُ اللَّهِ، بَنَى اللَّهُ لَهُ بَيْنًا فِي الْجَنَةِ"، [راجع: ١٢٦]

تخريج: حديث صحيح، عبدالله بن لهيعة قد نوبع، وفي إدراك عثمان بن عبدالله بن سراقة لعمر بن نخطاب حلاف.

377. It was narrated that Umar bin al-Khattab (本) - 'Abdullah said: My father attributed it to the Prophet (全) - said: "Whoever misses any part of his wird or portion (of prayer or Qur'an) at night and reads it between Fajr prayer and Zultr, it will be as if he read it at night."

٣٧٧ حَدَّقَنَا عَتَّاتٌ _ يَعْنِي ابْنَ زِيَادٍ _:
حَدَّنَا عَنْدُ اللَّهِ _ يَعْنِي ابْنَ الْمُبَارَكِ _:
أَخْبَرَنَا يُونُسُ عَنِ الزَّهْرِيِّ، عَنِ الشَّافِيِ بْنِ
يَزِيدَ وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُنْبَةً، عَنْ
عَبْدِالرَّحْمَٰنِ بْنِ عَبْدٍ، عَنْ عُمْرَ بْنِ الْخَطَّابِ
هِهُ _ قَال عَبْدُ اللَّهِ: وقَدْ بَلَغَ بِهِ أَبِي إِلَى

Comments: [Its isnad is saheeh, Muslim (747)]

378. It was narrated that 'Umar bin al-Khattab said: Before the prohibition of khanir was revealed, 'Umar said: O Allah, give us a clear ruling on khamr. Then the verse which is in Soorat al-Bagarah was revealed: "They ask (O Muhammad concerning alcoholic drink and gambling. Say: 'In them is a great sin..." [al-Baqarah 2:219]. 'Umar was summoned and it was recited to him. He said: O Allah, give us a clear ruling on khamr, and the verse which is in Soorat an-Nisa' was revealed: "O you who believe! Approach not As-Salah (the prayer) when you are in a drunken state..." [an-Nisa' 4:43]. When the igamals for prayer was given, the caller of the Messenger of Allah (變) would call out: Do not approach the prayer drunk. 'Umar was summoned and it was recited to him. He said: O Allah, give us a clear ruling on khamr, and this verse was revealed then Umar was summoned and recited to him when he reached "So, will you not then abstain?" [al-Ma'idah 5:91]. Then 'Umar said: We abstain, we abstain.

Comments: [Its isnad is saheeh]

النَّبِيِّ _ قَالَ: "مَنْ فَاتَهُ شَيْءٌ مِنْ وِرْدِهِ _ أَوْ قَالَ: مِنَ جُزْئِهِ _ مِنَ اللَّيْلِ فَقَرَأَهُ مَا بَيْنَ صَلَاةِ الْفَجْرِ إِلَى الظُّهْرِ، فَكَأَنَّمَا قَرَأُهُ مِنْ لَيْلَتِهِ». [راجع:٢٢٠]

تخريج: إساده صحيح، م: (٧٤٧).

٣٧٨- حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَانِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةً، عَنْ عُمَرَ بُنِ الْخَطَّابِ عَلِم قَالَ. لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ، قَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شِفَاءً. فَنَزَلَتُ هَذِهِ الْآيَةُ الَّتِي فِي سُورَةِ الْبَقَرَةِ: ﴿ يَتَنَالُونَكَ عَبِ الْخَمْرِ وَٱلْمَيْسِرُ فَلَ فِهِمَا إِنْمُ كَبِيرٌ ﴾ (البقرة: ٢١٩) قَالَ: فَدُعِيَ عُمَرُ ﴿ مَ اللَّهُمَّ لَتُ عَلَيْهِ ، فَقَالَ: اللَّهُمَّ بَيِّنْ لَنَا فِي الْحَمْرِ بَيَانًا شِمَاءً. فَنَزَلَتِ الْأَيَةُ الَّتِي فِي شُورَةِ النِّسَاءِ: ﴿ يَكَأَيُّهَا الَّذِينَ مَامَنُوا لَا نَقَرَبُوا الطَّبَكُوٰةَ وَالنَّفِر مُكُنرَىٰ﴾ (النساء: ٤٣) فَكَانَ مُنَادِي رَسُولِ اللَّهِ ﷺ إِذَا أَقَامَ الصَّلَاةَ نَادَى: أَنْ لَا يَقْرَبَنَّ الصَّلَاةَ سَكْرَانُ، فَدُعِيَ عُمَرُ عَلِيهِ فَقُرنَتُ عَلَيْهِ فَقَالَ: اللَّهُمَّ بَيِّنُ لَنَا فِي الْخَمْر بَيَانًا شِفَاءً. فَزَلَتِ الْأَيَّةُ الَّتِي فِي الْمَائِدَةِ، فَدْعِي عُمَرُهِ فَقُرنَتْ عَلَيْهِ فَلُمَّا بَلْغَ: ﴿ فَهَلَ أَنْهُم تُنتَبُونَ ﴾ (المائدة: ٩١) قَالَ: فَقَالَ عُمَرُ عَقِهِ: انْتَهَنَّنَا، انْتَهَيْنَا.

تخريج: إساده صحيح.

379. It was narrated from Subayy bin Ma'bad that he was a Taghlibi Christian, then he became Muslim and asked which deed is best? He was told: Jihad for the sake of Allah, may He be glorified and exalted. He wanted to go for jihad, but he was asked: Have you done Hajj? He said: No. It was said to him: Do Hajj and 'Umralı, then go for jihad. So he entered thram for both of them together, then he met Zaid bin Soohan and Salman bin Rabee'ah who said: He is more misguided than his camel, or he is no more guided than his camel. He went to 'Umar (46) and told him what they had said, and he said: You have been guided to the Sunnah of your Prophet (ﷺ), or to the Sunnah of the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh]

380. It was narrated that Hisham said: My father told me that 'Umar bin al-Khattab (46) said to the [Black] Stone: You are only a stone; were it not that I saw the Messenger of Allah (26) kiss you, I would not have kissed you. Then he kissed it.

Comments: [A saliceli hadectli]

381. It was narrated from Hisham, from his father, that 'Umar (幸) came to the [Black] Stone and said: I know that you are only a stone and you cannot cause harm or bring benefit. Were it not that I saw the Messenger of Allah (姓) kiss you, I would not

٣٧٩ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبُهُ عَنِ الْمَحْكِمِ، عَنْ أَبِي وَائِلٍ، عَنْ صُبَيّ بْنِ مَعْبَدِ: أَنَّهُ كَانَ صَرَائِيًّا تَعْلِيبًا، فَأَسْلَمَ، فَسَأَلَ: أَيُّ الْعُمَلِ أَفْصَلُ الْفَعَلِ أَفْهِ الْمِيهَاهُ فِي سَبِيلِ الْعُمَلِ أَفْصَلُ الْفَعَلِ اللَّهِ عَرِّ وَجَلَّ. فَقِيلَ لَهُ: الْجِهَاهُ فِي سَبِيلِ اللَّهِ عَرِّ وَجَلَّ. فَأَرَادَ أَنْ يُجَاهِدَ، فَقِيلَ لَهُ: أَحْجُ وَاعْتَمِنْ أَلَّهُ عَجْجُدَت وَلَا اللَّهِ عَرِّ وَجَلَّ. فَوَافَقَ زَيْدَ بْنَ أَحْجُوبُكَ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَمْدِهُ اللَّهُ عَلَى اللَّهِ اللَّهُ اللَ

تخريج: إسناده صحيح.

٣٨٠ حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ عَنْ هِشَامِ قَالَ:
 أَخْبَرَنِي أَبِي: أَنَّ عُمَرَ عَلَى قَالَ لِلْحَجَرِ: إِنَّمَا أَنْتَ حَحَرُ وَلَوْلًا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ بِيلِيْ يُقَبِّلُكَ حَحَرُ (انظر: ٣٨١)

تخریج، حدیث صحیح، عروه بن الزبیر والد هشاه لم یدرك عمر، خ: (۱۵۹۷) م (۱۲۷۱).

٣٨١- خَلَثْنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ عُمْرَ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ عُمْرَ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ عُمْرَ هَشَّا أَنِّكُ خَحْرٌ لَا نَصُرُّ وَلَا تَنْفَعُ، وَلُوْلًا أَنِّي رَأَيْتُ رَسُولَ اللهِ يَحْيُثُهُ يُقَبِّلُكَ مَا قَبَلْتُكَ. قَالَ: ثُمَّ وَشَلْدًا. [راحع: ٣٨٠]

have kissed you. Then he kissed it.

تخريج صحبح كسانته.

Comments: [A repeat of the previous report]

382. It was narrated from Suwaid bin Ghafalah that 'Umar (ﷺ) kissed it and touched it, then he said: I saw Abul-Qasim (ﷺ) show respect to you - meaning the Black Stone.

Comments: [Its isnad is saheeh]

383. It was narrated from 'Asim bin 'Umar that his father said. The Messenger of Allah (ﷺ) said: "When night comes from here and day departs from here, the fasting person may break his fast."

Comments: [Its isnad is saliceli, al-Bukhari (1954) and Muslim (1100)]

384. It was narrated that 'Umar (心) said The Messenger of Allah (靈) said "The likeness of the one who takes back his charity is that of one who goes back to his vomit."

Comments: [A Saheeh hadceth and its isnad is hasan, al-Bukhari (1490) and Muslim (1620)]

385. It was narrated that 'Umar (♣) said: The people of Jahiliyyah used not to move on from Jam' until they said: Shine, Thabeer, so that we may move on quickly. When the Messenger of Allah (♣) came, he differed from them and he used to move on from Jam' before sunrise, like the time when people who delay Fa_jr usually pray.

٣٨٧- حَلَّتُنَا وَكِيمٌ عَدِّتُنَا سُفْيانُ عَنْ إِبْرَاهِمَ ابْنِ عَبْدِ الْأَعْلَى، عَنْ شَوَيْدِ بْن غَفلة: أَنْ عُمَرَ عِنْهُ قَبْلُهُ وَالْتَزْمَهُ، ثُمَّ قَالَ: رَأَيْتُ أَبَّ لُقَاسِم بِث حَفِيًّا _ يَغْنِي الْحَجْرَ_، [راحع: ٢٧٤]

تغريج: إسنده صحيح، و نفر ماتينه.

٣٨٣- حَدَّثُنَا وَكِيعٌ. حَدَّثَنَا هِشَامُ نَنْ عُرْوَة عَنْ أَبِيهِ، عَنْ عَاصِم بْنِ عُمرَ، عَنْ ابِيه قَالَ قَلَ رَسُولُ اللَّهِ وَعَنَّة: "إِذَا جَاءَ اللَّيْلُ مِنْ هَهُنَا، وَذَهَبَ النَّهُلُ مِنْ هَهُنَا، وَفَدْ أَنْطَر الطَّائِمُهُ، وَذَهَبَ النَّهَارُ مِنْ هَهُنَا، وَفَدْ أَنْطَر الطَّائِمُهُ، [راجع: ١٩٢]

تخریج: إسناده صحیح، ح (۱۹۵۶) م. (۱۱۰۰).

٣٨٤- حَلَّثْنَا وَكِيعٌ: حَلَّتَنا هِنَدُمُ بُنُ سَعْدِ عَنْ زَيْدِ بُنِ أَسْلَمَ، عَنْ أَبِيه، عَنْ عُمْرَ ﴿ مَنْ أَسْلَمَ، عَنْ أَبِيه، عَنْ عُمْرَ ﴿ مَنْ قَالَ: فَالَ رَسُولُ اللّهِ بَيْتِيْةٍ: ﴿ مَثْلُ اللّٰذِي نَعُودُ فِي صَدْقَتِهِ كَمَثُلُ اللّٰذِي يَعُودُ فِي صَدْقَتِهِ كَمَثُلُ اللّٰذِي يَعُودُ فِي قَيْئِهِ ﴿ [راجع ١٦٦]

تخریج: حدیث صحیح، وإساده حس، ج: (۱٤٩٠) م. (۱۲۲۰).

٣٨٥- حَلَّثَنَا وَكِيعٌ عَنْ سُفْبَان، عَنْ أَيِ
إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونِ، عَنْ عُمَرَ عَنْ
قَلَ: كَانَ أَهْلُ الْحَاهلِيَّةِ لَا لَفيضُود مَنْ
جَمْع حَتَّى يَقُولُوا: أَشْرِقْ ثَبِيرُ كَيْتُ نُخِيرُ،
قَلَمَ جَاء رَسُولُ اللَّهِ عِيَّة حَالْمَهُمْ، فَكَانَ
يَدْفَعُ مِنْ جَمْع مِقْدَارَ صَلَاةِ الْمُسْفِرِينَ مَصَلاةِ
الْعُداةِ، قَبْلَ طُلُوع الشَّمْسِ. [راجع ١٨٤]

Comments: [Its isnad is saheeh, al-Bukhari and Muslim (1684)]

386. It was narrated from Ibn Abu Mulaikah, who heard Ibn 'Abbas (長) say: 'Umar (長) said to me: I heard the Messenger of Allah (經) say: "The deceased is tormented because of the weeping of his family over him."

Comments: [A Saheeh hadeeth and its isnad is hasan, al-Bukhari (1287) and Muslim (927)]

387. It was narrated that Ibn 'Umar said: 'Umar (4x) said: I saw the Messenger of Allah (4x) wipe over his leather slippers (khuff) whilst travelling.

Comments: [Its isnad is da'cef because of the weakness of Asim bin Ubaidullah]

388. It was narrated from 'Umar (♣) that the Prophet (♣) used to seek refuge with Allah from miserliness, cowardice, the torment of the grave, the feebleness of old age and diseases of the heart (such as envy, hatred, and wrong 'aqeedah). Wakee' said: And diseases of the heart means dying. Wakee' said: And turmoil (fitnah) from which he has not repented.

Comments: [Its isnad is saliceli]

389. It was narrated that 'Abdullah bin Buraidah said: 'Umar (40) sat where the Messenger of Allah (32) used to sit, in a place where funerals passed by. A funeral

تخریج: إسناده صحیح، خ: (۱۹۸٤).

٣٨٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا رَبَاحُ بْنُ أَبِي مَعْرُوفِ عَنِ ابْنِ أَبِي مُلَيْكَةَ سَمِعَ ابْنَ عَبَاسٍ مَعْرُوفِ عَنِ ابْنِ أَبِي مُلَيْكَةَ سَمِعَ ابْنَ عَبَاسٍ يَشُولُ: قَالَ لِي عُمَرُ ﴿ اللّهِ سَمِعْتُ رَسُولَ اللّهِ يَشُولُ: ﴿ إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ. [راجع: ٢٨٨]

تخریج: حدیث صحیح، ورسناده حسن، ح (۱۲۸۷) م: (۹۲۷).

٣٨٧- حَدَّثَنَا وَكِيعٌ عَنْ حَسَنِ بُنِ صَالِحٍ، عَنْ غاصِم بْنِ عُبَيْدِاللَّهِ، عَنْ سَالِم، عَنِ ابْنِ عُمَرَ عَدْ قَالَ: قَالَ عُمَرُ هِذَ أَنْ وَأَيْثُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى خُفَيْهِ فِي السَّفَرِ. [راجع: ١٢٨]

تخريج: حديث صحيح لغيره، وهدا إساد ضعيف لصعف عاصم بن عبيدالله واضطرابه.

٣٨٨- حَدَّثُنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ. عَنْ عَمْرِ نَنِ مَنْمُونِ، عَنْ عُمَرَ صُف: أَن النَّبِيَّ كَانَ تَتَعَوَّذُ مِنَ الْبُخْلِ وَالْجُبْنِ، وَعَدَابِ الْقَبْرِ، وَأَرْذَلِ الْعُمُرِ، وَفَتْنَةِ الصَّدْرِ. [ر،حع:١٤٥] قَالَ وَكِيعٌ: فِئْنَةُ الصَّدْرِ: أَنْ يَمُوتَ الرَّجُلُ، وَذَكَرَ وَكِيعٌ. الصَّدْرِ: أَنْ يَمُوتَ الرَّجُلُ، وَذَكَرَ وَكِيعٌ. الْمُنْنَةُ لَمْ يَتُنْ مِنْهَا.

تخريج: إسناده صحيح.

٣٨٩- حدَّثَنَا وَكِيعٌ: حَدَّثَنِي عُمَرُ بُنُ الْوَلِيدِ الشَّنِيُّ عَنْ عَبْدِ اللَّهِ بُنِ بُرِيْدَةَ قَالَ: جَلَسَ عُمْرُعِهِ مَجْلِسًا كَانَ رَسُولُ اللَّهِ ﷺ يَجْلِسُهُ

passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said good things (about the deceased). He said: It is due. Then another funeral passed by and they said: This man was the most dishonest of people. He said: The most dishonest of people is the one who tells the most lies about Allah, and the next worst is the one who is dishonest with his soul in his body. They said: What do you think if four people testify? He said: It is due. They said: Or three? He said: If they are three, it is due. They said: Or two? He said: It is due, and if I had asked about one, that would have been dearer to me than red camels. It was said to 'Umar: Is this something that you are saying on the basis of your own opinion or is it something that you heard from the Messenger of Allah (He said: No; rather it is something that I heard from the Messenger of Allah (姓).

تَمُرُ عَلَيْهِ الْجَائِيْرُ، قَالَ فَمَرُوا بِجِنَازَةِ فَأَثْنُوا خَيْرًا، فَقَال: وَجَبَثْ. ثُمَّ مَرُوا بِجِنَازَةِ فَأَنْنُوا خَيْرًا، فَقَال: وَجَبَثْ. ثُمَّ مَرُوا بِجِنَازَةِ فَقَالُوا خَيْرًا، فَقَال: وَجَبَتْ. ثُمَّ مَرُوا بِجِنَازَةِ فَقَالُوا خَيْرًا، فَقَالَ: وَجَبَتْ. ثُمَّ مَرُوا بِجِنَازَةِ فَقَالُوا فَقَالُوا: هَذَا كَانَ أَكُذَبَ النَّاسِ. فَقَالَ: إِنَّ فَقَالُ: إِنَّ عَلَى اللَّهِ، ثُمَّ اللَّذِينَ النَّاسِ أَكْذَبُهُمْ عَلَى اللَّهِ، ثُمَّ اللَّذِينَ يَلُونَهُمْ مَنْ كَذَبَ عَلَى رُوحِهِ فِي جَسَيهِ، قَالَ: وَجَبَتْ. وَلَائَةٌ عَلَى اللَّهِ، ثُمَّ اللَّذِينَ وَجَبَتْ. وَلَائَةٌ عَلَى اللَّهِ، تُمَّ اللَّذِينَ وَجَبَتْ. وَلَائَةٌ عَلَى رُوحِهِ فِي جَسَيهِ، قَالَ: وَجَبَتْ. وَلَائَةٌ عَلَى اللَّهِ، وَجَبَتْ. وَلَائَةٌ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللِهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ

تخریج: حدیث صحیح، ح: (۲۹۶۳)، عبدالله من بریدة لم یدرك عمر، بینهما أبو الأسود الدؤلي كما تقدم برقم: (۱۳۹) بإسناد صحیح.

Comments: [A saheeh hadeeth, al-Bukhari (2643)]

390. It was narrated that 'Abayah bin Rifa'ah said: 'Umar (&) heard that when Sa'd built the palace, he said: Now there will be no more noise. 'Umar sent Muhammad bin Maslamah to him, and when he arrived he took out some kindling and lit a fire, and he bought some wood for a

-٣٩٠ حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفَيَانُ عَنْ أَبِيهِ، عَنْ عَبَايَةً بْنِ رِفَاعَةً قَالَ البَّغَ عُمَرَ عَنْ أَبِيهِ، عَنْ عَبَايَةً بْنِ رِفَاعَةً قَالَ البَّغَ عُمَرَ عَلَى الْفَصْرَ، قَالَ: الْقَطْعَ الصُّونِيْتُ، فَبَعْتَ إِلَيْهِ مُحَمَّدَ بْنَ مَسْلَمَةً، فَلَمَّا الصُّونِيْتُ، فَبَعْتَ إِلَيْهِ مُحَمَّدَ بْنَ مَسْلَمَةً، فَلَمَّا قَدِمَ أَخْرَجَ زَنْدُهُ، وَأَوْرَى نَارَهُ، وَابْتَنَاعَ حَطْبًا بِيرْهَم، وَقِبَلَ لِسَعْدِ: إِنَّ رَحُلًا فَعَلَ كَذَا

dirham. It was said to Sa'd: A man has done such and such. He said: That is Muhammad bin Maslamah. He went out to him and swore by Allah that he never said that. He said: We will convey from you what you have said and we will do as we were instructed. So he burned the door. Then he [Sa'd] offered some supplies (to the envoy) but he refused. He left at midday and went to 'Umar (-,), and he went and came back within nineteen days. He said: Were it not that I think well of you, I would have thought that you did not convey my message. He said: Yes I did convey it; he conveys his salam and apologises, and he swore by Allah that he did not say that. He said: Did he give you any provisions? He said: No. He said: What prevented you from supplying [sufficient] provisions to me yourself? He said: I did not want to instruct that you be given the cold whilst I had the hot [i.e., I could not have given you what you wanted of food and enjoyed plentiful food myself], when around me are the people of Madinah who are starving, for I heard the Messenger of Allah (鑑) say: "No man should eat his fill when his neighbour is going without."

myseir], when around me are the people of Madinah who are starving, for I heard the Messenger of Allah (ﷺ) say: "No man should eat his fill when his neighbour is going without."

Comments: [A Saheeh hadeeth]

آجَرَ مُسْنَدِ عُمْرَ بُن الْخَطَّابِ ﷺ

End of the Musnad of 'Umar bin al-Khattab ﷺ

وَكَذَا. فَقَالَ: فَاكَ مُحَمَّدُ بُنُ مَسْلَمَةً. فَخَرَجَ إِلَيْهِ فَحَلْفَ بِاللَّهِ مَا قَالُهُ، فَقَالَ: نُوَدِّي عَنْكَ النَّبِي نَقُولُهُ وَنَفْعَلُ مَا أُمِرْنَا بِهِ. فَأَحْرَقَ النَّبِي، ثُمَّ أَفْبَلَ يَعْرِضُ عَلَيْهِ أَنْ يُزَوِّدَهُ فَأَبَى، النَّابَ، ثُمَّ أَفْبَلَ يَعْرِضُ عَلَيْهِ أَنْ يُزَوِّدَهُ فَأَبَى، فَخَرَجَ فَقَيم عَلَى عُمْرَ هُ فَهَجَّرَ إِلَيْهِ فَسَارَ فَهَامُ وَرُجُوعَهُ يَشْعَ عَشْرَةً، فَقَالَ: نَوْلاَ خَسْنُ الظَّنِّ بِكَ لَوَأَيْنَا أَنَّكَ لَمْ تُؤَدِّ عَنَا. قَالَ: فَولاً خَسْنُ الظَّنِّ بِكَ لَوَأَيْنَا أَنَّكَ لَمْ تُؤودِ عَنَا. قَالَ: فَلاَ مَنْ مُؤودَ عَنَا. قَالَ: فَلا اللّهِ مَا قَالَهُ، قَالَ: فَهَلْ زَوْدَكَ شَيْئًا؟ قَالَ: لِللّهِ مَا قَالَهُ، قَالَ: فَهَلْ زَوْدَكَ شَيْئًا؟ قَالَ: لِللّهِ مَا قَالَهُ، قَالَ: فَهَلْ زَوْدَكَ شَيْئًا؟ قَالَ: لِللّهِ مَا قَالَهُ، قَالَ: فَهُلْ زَوْدَكَ شَيْئًا؟ قَالَ: لِللّهِ مَا قَالَهُ مُنْ اللّهُ وَعُولِي أَهُلُ الْمَدِيئَةِ قَدْ وَيَكُونَ لَكَ الْبَارِدُ، وَحَوْلِي أَهُلُ الْمَدِيئَةِ قَدْ وَيَكُونَ لَكَ الْمُويئَةِ قَدْ وَيَكُونَ لَكَ الْمُويئَةِ قَدْ وَيَكُونَ لَكَ الْمُدِيئَةِ قَدْ وَيَكُونَ لَكَ الْمُويئَةِ قَدْ وَيَكُونَ لَكَ الْمُويئَةِ قَدْ اللّهِ بِي كُومُ مَنُ لَكَ الْمُويئَةِ قَدْ اللّهِ بِي عَلَيْهُمُ الْمُوعُ عُنْ وَكُولِي أَهُلُ الْمُويئَةِ قَدْ اللّهِ بِي عَلَيْهُمُ الْمُوعِ عُنْ وَحُولِي أَهُلُ الْمُويئَةِ قَدْ اللّهِ بِي اللّهِ بِي اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَا اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَمْ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ

تخريج: حديث صحيح، ورواية عباية بن رفاعة ع_ن عمر مرسلة.

حديث الشقيفة The hadeeth of as-Saqeefah

391. It was narrated from 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ood that Ibn 'Abbas told him that 'Abdur-Rahman bin 'Awf went back to where he had halted. Ibn 'Abbas said: I used to recite to 'Abdur-Rahman bin 'Awf, and he found me waiting for him. That was in Mina during the last Hajj performed by 'Umar bin al-Khattab (♣). 'Abdur-Rahman bin 'Awf said: A man came to 'Umar bin al-Khattab and said: So and so is saying: If 'Umar (46) dies, I will swear allegiance to So and so. 'Umar (⁂) said: I will stand before the people today and warn them against these people who want to deprive them of their rights. 'Abdur-Rahman said: I said: O Ameer al-Mu'mineen, do not do that, for the Hajj season brings together the riffraff and rabble among the people, and most of the people who gather around and listen to you will be of that type. If you stand before the people, I am afraid that you will say something that they will spread and not understand it properly or interpret it properly. Rather wait until you come to Madinah, for it is the land of Hijrah and the Sunnah, and you will meet the most knowledgeable and noble people there, and you

٣٩١- حَدَّثَنَا إِسْحَاقُ نُنُ عِيسَى الطَّبَّاعُ: حدَّثَنَا مَالِكُ بْنُ أَلَسٍ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ عُنْهِ اللَّهِ بْن عَبْدِ اللَّهِ بْن عُتْبَةً بْن مَسْغُودٍ. أَنَّ ابْنَ عَبَّاسِ أَخْبَرَهُ: أَنَّ عَبْدُ الرَّحْمَنِ بْنَ عَوْفٍ رَجَعَ إِلَى رَحْلِهِ. قَالَ ابْنُ عَتَاسَ ۚ وَكُنْتُ أُقْرِئُ عَبْدَ الرَّحْمَنِ سُ عَوْفٍ. عوحدْني، وَأَنَا أَنْتَظَرُهُ، وَدُلِكَ بِمِنِّي فِي آخِر حجَّةٍ حجَّهَا عُمَرُ نْنُ الْخَطَّابِ ﴿ مُ قَالَ عَنْدُ الرَّحْمَى بْنُ عَوْفٍ: إنَّ رَجُلًا أَتَى عُمَرَ بْنَ الْخَطَّابِ عِنْهِ، فَقَالَ: إنَّ فُلَانًا يَقُولُ: لَوْ فَدْ مَاتَ عُمَرُ بَايَعْتُ فَلَانًا، فَقَالَ عُمَرُ ﴿ إِنِّي قَائِمٌ الْغَشِيَّةَ فِي النَّاسِ فَمُحَذِّرُهُمُ هَؤُلَاءٍ الرَّهْطِ الَّذِينَ يُربدُونَ أَنْ يَغْصِبُوهُمْ أَمْرَهُمْ، قَالَ غَبُّدُ الرُّحْمَنِ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، لا تَفْعَلْ، فَإِنَّ ٱلْمَوْسِمَ يَجْمَعُ رَعَاعَ النَّاسِ وَعَوْعَا ۚ هُمُّ، وَإِنَّهُمُ الَّذِينَ يَغْلِبُونَ عَلَى مَحْلِسِك إِذَا قُمْتَ فِي النَّاسِ، فَأَخْشَى أَنْ تَقُولَ مَمَالَةً يَطِيرُ بِهَا أُولَٰئِكَ فَلَا يَعُوهَا، وَلَا يضعُوه عَلَى مَوَاضِعِهَا، وَلَكِنْ حَتَّى تَقْدَمَ الْمدِينَةُ، فَإِنَّهَا دَارُ الْهجْرَةِ وَالسُّنَّةِ، وَتَخْلُصَ بِعُلْمَاءِ النَّاسِ وَأَشْرَافِهِمْ، فَتَقُولَ مَا قُلْتَ مُتَمَكِّنًا، فَيَعُونَ مَقَالَتَكَ، وَيَضَعُونَهَا مَواضِعْهَا، فَقَالَ عُمَرُ عِلَى: لَيْنُ قَدِمْتُ الْمَدِينَةَ

can say what you want to say with confidence; they will understand what you say and will interpret it correctly, 'Umar (4) said: If I reach Madinah safe and sound, I shall certainly talk to the people there in the first speech I deliver. When we came to Madinah at the end of Dhul-Hijjah, it was a Friday. I set out early. 'Umar did not care at what time he went out, because he did not pay attention to heat and cold and so on. I found Sa'eed bin Zaid at the right-hand corner of the minbar, he had got there before me. I sat down next to him, with my knee touching his knee, and it was not long before 'Umar (為) came. When I saw him, I said: He will certainly speak today on this numbar and say something that no one ever heard before. Sa'eed bin Zaid objected to that and said: What do you think he will say that no one said before? 'Umar (&) sat on the minbar, and when the mu'dlıdlıin fell silent, he stood up and praised and glorified Allah as He deserves, then he said: To proceed. O people, I am going to tell you something that it has been decreed I should say. I do not know, perhaps it may signal my death. So whoever understands it and remembers it, let him narrate it to others wherever his mount takes him; whoever does not understand it, it is not permissible for him to tel. lies about me. Allah, may He be blessed and exalted, sent Muhammad (数) with the truth and revealed the Book to him;

سَالِمًا صَالِحًا لَأُكُلِّمَنَّ بِهَا النَّاسَ فِي أَوَّلِ مَفَام أَفُومُهُ. فَلَمَّا قَدِمْنَا الْمَدِينَةَ فِي عَقِب ذِي الْحِنَّةِ، وَكَانَ يَوْمَ الْحُمُعَةِ، عَجُّلْتُ الرُّوَاحَ صَكَّةَ ۚ لْأَعْمَى _ فَقُلْتُ لِمَالِكِ، وَمَا صَكَّةُ الْأَعْمَى؟ قَالَ: إِنَّهُ لَا يُبَالِي أَيُّ سَاعَةٍ خَرَجَ، لَا يَعْرِفُ الْحَرِّ وَالْبَرْدَ وَنَحْوَ هَذَا فَوَجَدْتُ سَعِيدَ بُنَ رَيْدٍ عِنْدَ رُكُنِ الْمِسْرِ الْأَيْمَنِ قَدْ سَبَقَي، فَجَلَسْتُ حِذَاءَهُ تَحُكُّ رُكْبَتِي رُكْبَتَهُ، فَلَمْ أَنْشَبُ أَنْ طَلَعَ عُمَرُ ١٠٠٠ فَلَمَّا رَأَيْتُهُ قُلْتُ الْيَقُولَنَّ الْعَشِيَّةَ عَلَى هَذَا الْمِبْر مَقَالَةً مَا قَالَهَا عَلَيْهِ أَحَدٌ قَتْلَهُ، قَالَ: فَأَنْكُرَ سَعِيدُ انْ زُيْدِ ذَلكَ، فَقَال: مَا عَسَيْتَ أَنْ يَقُولَ مَا لَمْ يَقُلْ أَحَدٌ؟ فَجَلَسَ عُمَرُ عَهِ عَلَى الْمِنْبَر، فَلَمَّا سَكَتَ الْمُؤذِّنُ قَامَ، فَأَثْنَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ ۖ أَمَّا بَعْدُ، أَبُّهَا النَّاسُ، فَإِنِّي قَائِلٌ مَقَالَةً قَدْ قُدِّرَ لِي أَنْ أَقُولَهَا، لَا أَدْرِي لَعْلَهُ بَيْنَ يَذَيْ أَجْلِي، فَمَنْ وَعَاهَا وَعَقَلَهَا فَلْيُحَدِّثُ بِهَا حَيْثُ النُّتَهَتْ بِهِ رَاحِلَتُهُ. وَمَنْ لَمْ يَعِهَا فَلَا أُحِلُّ لَهُ أَنْ يَكُذَبَ عَلَىَّ: إِنَّ اللَّهُ تَبَارَكَ وَتَعَالَى بَعْثَ مُحَمَّدًا بِالْحَقِّ. وَأَنْزَلَ عَلَيْهِ الْكِتَاتَ وَكَانَ مِمَّا أَنْزَلَ عَلَيْهِ آيَةُ الرَّجْم، فَقَرَأْنَهَا وَوَعَيْنَاهَا، وَرَجَمَ رَسُولُ اللَّهِ يَسِيعُ. وَرُجَمُنَا بَعْدَهُ، فَأَخْشَى إِنْ طَالَ بالنَّاسِ زَمَانٌ أَنْ يَقُولَ قَائِلٌ: لَا نَجِدُ آيَةً الرُّجْم فِي كِتَابِ اللَّهِ عزُّ وَجَلَّ، فَيَضِلُّوا بِتَرْكِ فَريضَةٍ قَدُ أَنْزَلْهَا اللَّهُ عَرَّ وَحَلَّ، فالرَّحْمُ فِي كِتَابِ اللَّهِ خَنُّ عَلَى مَنْ زَنَى إِذَا أُخْصِنَ مِنَ

among the things that were revealed to him was the verse of stoning [adulterers]. We read it and understood it; the Messenger of Allah (差) stoned [adulterers] and we stoned [adulterers] after him. But I fear that with the passage of time, some people will say: We do not find the verse of stoning in the Book of Allah, thus they will go astray by forsaking an obligation that Allah revealed. Stoning is the due punishment in the Book of Allah for those who commit zina, both men and women, if they have been married and if proof is established, or there is a pregnancy or a confession. And we used to recite: Do not claim to be the offspring of anyone other than your fathers, as it is disbelief (or ingratitude) on your part to claim to be the offspring of anyone other than your fathers. Verily the Messenger of Allah (🐲) said: "Do not praise me excessively as 'Eesa, the son of Maryam, was praised; rather I am the slave of Allah, so say: the slave of Allah and His Messenger." I have heard that some among you are saying: If 'Umar (ණ) dies, I shall swear allegiance to So and so. No man should deceive himself by saying that the oath of allegiance to Abu Bakr was given suddenly and it was successful. There is no doubt that this is the case, but Allah, may He be glorified and exalted, saved the people from its bad consequences and there is no one among you today who has the qualities of Abu

الرِّجَالِ والنِّمَاءِ إِذَا قَامَتِ الْبَيِّنَةُ أَو الْحَبَلُ أَو الاعْنَرَافْ، أَلَا وَإِنَّا قَدْ كُنَّا نَقْرَأً. لَا تَرْغَنُوا عَنْ آبَانِكُمْ فَإِنَّ كُفُرًا بِكُمْ أَنْ تَرْغَبُوا عَنْ آنَكُمْ. أَلَا وَإِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ﴿ اللَّهِ تُطْرُونِي كَمَا أُطْرِيَ عِيسَى ابْنُ مَرْيَمَ، فَإِنَّمَا أَنَا عَبْدُ اللَّهِ، فَقُولُوا: عَنْدُ اللَّهِ وَرَسُولُهُ * وَقَدْ بْنَعْيِي أَنَّ قَائِلًا مِنْكُمْ يَقُولُ: لَوْ قَدْ مَاتَ عْمَرُ، بِايَعْتُ فُلَانًا، فَلَا يَعْتَرُنَّ الْمُرْؤُ أَنَّ يَقُولَ: انَّ بَيْعَةُ أَبِي بَكُرِ ﴿ مَهُ كَانَتُ فَلْنَةً ، أَلا وْرَبُّهَا كَانَتْ كَذَٰلِكَ، إِلَّا أَنَّ اللَّهَ عَزَّ وَجَلَّ وْفَى شَرْهَا، وَلَيْسَ فِيكُمُ الْبَوْمَ مَنْ تُقْطَعُ إِلَيْهِ الْأَعْنَاقُ مثْلُ أَبِي بَكُر ﴿ مُهَاءَ أَلَا وَإِنَّهُ كَانَ مِنْ حَـرِنَ حَينَ تُوْفِّيَ رَسُولُ اللَّهِ ﷺ أَنَّ عَلِيًّا وَالزُّبَيْرَ، وَمَنْ كَانَ مَعَهُمَا، تَخَلَّقُوا فِي بَيْتِ وَطِمَةً ﴾ بنْتِ رَسُولِ اللَّهِ ﷺ، وَتَخَلَّفَتْ عَنَّا الْأَنْصَارُ بِأَجْمَعِهَا فِي سَقِيفَةِ بنِي سَاعِدَةً، وَاحْتَمَعَ الْمُهَاجِرُونَ إِلَى أَبِي بَكْرِهِ ، فَقُلْتُ لَهُ ۚ يَا ابَا نَكُرِ ۥ أَنْطَلِقُ بِنَا إِلَى إِخْوَانِنَا مِنَ الْأَنْصَارِ، فَانْطَلَقْنَ نَوْمُهُمُ حَتَّى لَقِيَنَا رَجُلَانِ صَالِحَادِ، فَلَكْرَا لَمَا الَّذِي صَنَعَ الْقَوْمُ، فَقَالًا. أَيْنَ تُريدُونَ يَا مَعْشَرَ الْمُهَاجِرِينَ؟ فَقُلْتُ لَويِدُ إِخْوَانَنَا هَوُلَاءِ مِنَ الْأَنْصَارِ، فَقَالًا لَا عَلَيْكُمْ أَنْ لَا تَغَرَّبُوهُمْ، وَاقْضُوا أَمْرُكُمْ بِ مَعْشَرَ الْمُهَاحِرِينَ. فَقُلْتُ: وَاللَّهِ لَنَانَتَهُمْ. (٥٦/١) فَانْطَلَقْنَا حَتَّى جَنَّنَاهُمْ فِي سَفِيفَةِ بَيي سَاعِدَةً، فَإِذَا هُمْ مُجْتَمِعُونَ، وَإِذَا نَيْنَ ظَهْرَانَيْهِمْ رَجُلٌ مُزَمِّلٌ، فَقُلْتُ: مَنْ هَلْا؟

Bakr (a.). What happened to us when the Messenger of Allah () died was that 'Ali, az-Zubair and those who were with them stayed behind in the house of Fatimah, the daughter of the Messenger of Allah (ﷺ), and all the Ansar stayed behind and gathered in Sageefat Banu Sa'idah, whilst the Muhajireen gathered around Abu Bakr (🚓). I said to him: O Abu Bakr, let us go to our brothers, the Ansar. So we set out, looking for them, then we were met by two righteous men who told us what the people had done, and said: Where are you going, O Muhajireen? I said: We are looking for these brothers of ours, the Ansar. They said: You should not go near them; do whatever you have already decided, O Muhajireen. 1 said: By Allah, we will go to them. So we carried on until we came to them in Sageefat Banu Sa'idah, where we found them gathered and among them was a man wrapped up [in a garment]. I said: Who is this? They said: Sa'd bin 'Ubadah T said: What is the matter with him? They said: He is sick. After we sat down, their spokesman stood up and praised and glorified Allah, may He glorified and exalted, as He deserves, then he said: To proceed. We are the supporters (Ansar) of Allah and the majority of the Muslim army. You, O Muhajireen, are a small group among us. Some of you came to us, wanting to deny who we are and prevent us from attaining a position of authority. When he fell silent, I wanted to present a speech that I had prepared

فَقَالُوا: سَعْدُ بُنِّ عُبَادةً، فَقُلْتُ: مَا لَهُ؟ قَالُوا: وَجِعٌ، فَلَمَّا جَلَسْنَا قَامَ خَطِيبُهُمْ فَأَنْنَى عَلَى اللَّه عَزَّ وَجَلَّ بِمَا هُوْ أَهْلُهُ، وَقَالَ: أَمَّا يَعْدُ فَنَحْنُ أَنْصَارُ اللَّهِ عَزَّ وَحَلَّ، وَكَتِيبَةُ الْإِسْلَام، وَأَنْتُمْ يَا مَعْشَرَ الْمُهَاجِرِينَ رَهْطٌ مِنَا. وَقَدْ دَقَّتْ دَافَّةُ مِنكُمْ يُريدُونَ أَنْ يَخْرِلُونَا مِنْ أَصْلِنا، وَيَخْضُنُونَا وَيَخْضُنُونَا مِنَ الْأَمْرِ. فَلَمَّا سَكَتَ أَرَدْتُ أَنْ أَنْكَلَّمَ، وَكُنْتُ قَدْ زَوَّرْتُ مَفَالةً أَعْجَنتُني، أَرَدْتُ أَنْ أَقُولَهَا بَيْنَ نَدَيْ أَبِي نَكْرٍ عَلِهُ، وَقَدْ كُنْتُ أُذَادِي مِنْهُ بَعْضَ الْحَدِّ، وَهُوَ كَانَ أَخْلَمَ منِّي وَأَوْقَرَ، فَقَالَ أَبُو بِكُرِ عِلْمَ: عَلَى رِسْلِكَ. فَكَرَهْتُ أَنْ أُغْضِبَهُ، وَكَانَ أَعْلَمَ مِنِّي وَأَوْقَرَ، وَاللَّهِ مَا تُرَك مِنْ كَلِمَةٍ أَعْجَبَتْني فِي تَزْوِيدِي إِلَّا قَالَهَا فِي بَدِيهَتِه وَأَفْضَلَ. خَتْى سَكَتْ، فَقَالَ: أَمَّا بَعْدُ، فَمَ ذَكَرْتُمُ مِنْ خَيْرِ فَأَنْتُمْ أَهْلُهُ، وَلَمْ تَعْرِفِ الْعَرَبُ هَذَ الْأَمْرَ إِلَّا لِهَدَا الْحِيِّ مِنْ قُرَيْش، هُمْ أَوْسَطُ الْعَرَبِ نَسَبًا وَذَارًا. وَقَدْ رَضِيتُ لَكُمْ أَحَدَ هَذَبُنِ الرَّجُلَيْنِ أَيَّهُم شِئْتُمْ. وَأَخَذَ بِيدي وَبِيدِ أَبِي غَيَدُةَ بْنِ الْحَرَّ حِ، فَلَمْ أَكْرَهُ مِمَّا قَالَ غَيْرَهَا، وَكَانَ وَاللَّهِ أَنْ أَقَدَّمَ فَتُضْرَبُ عُنُقِي، لَا يُقَرِّبُنِي ذَلِكَ إِنِّي إِنَّمِ، أَحَبُّ إِلَىٰ مِنْ أَنْ أَتَأَمَّرَ عَنَى قَوْمٍ فِيهِمْ أَبُّو بَكْرٍ عَثْهُ، إِلَّا أَنْ تَعَيَّرَ نَفْسِي عِنْدُ الْمَوْتِ، فَقَالَ قَائِلٌ مِنَ الْأَنْصَارِ: أَنَا جُذَيْلُهَا الْمُحَكَّكُ، وَعُذَيْقُهَا الْمُرَجّبُ، مِنْ أَمِيرٌ وَمِنْكُمُ أَمِيرٌ يَا مَعْشَرَ قُرَيْشِ _ فَقُلْتُ لِمَالكِ ·

and that I liked in front of Abu Bakr (\$). I used to avoid provoking him and he was more forbearing and more dignified than me. But Abu Bakr (46) said: Wait a while. I did not like to make him angry, and he was more knowledgeable and more dignified than me. By Allah, he did not omit any word that I liked in the speech I had prepared but he said something like it or better, speaking spontaneously, until he finished speaking. Then he said: To proceed. Whatever you have mentioned about your achievements and virtues, is correct. The Arabs would not acknowledge the leadership of anyone except someone from this tribe of Quraish, for they are the best of the Arabs in lineage and location. I am pleased to suggest to you one of these two men, whichever of them you want. Then he took hold of my hand and the hand of Abu 'Ubaidah bin al-Jarrah, and I disliked nothing of what he had said apart from this, for by Allah, I would rather have my neck struck for no sin on my part than to become the leader of people among whom was Abu Bakr (森), unless my own self suggested something at the time of death. One of the Ansar said: I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree [i.e., a noble]; [I suggest] a ruler from among us and a ruler from among you, O Quraish. - I [the narrator] said to Malik: What does 'I am the post on which the carnel with a skin disease scratches itself and I am like a high class palm tree'

م مَعْمِ: أَنَا جُذَيْلُهَا الْمُحَكَّكُ، وَعُذَيْتُهَا الْمُرَحْثُ؟ قَالَ: كَأَنَّهُ يَقُولُ: أَنَا دَاهِنتُهَا ... قَالَ: وَكُثُرَ اللَّغَطُّ، وَارْتَهَعْتِ الْأَصْواتُ، حتى خشيتُ الاخبَلاف، فَقُلَتُ السُطْ لَدَكَ ر أَن بَكْر، فَبَسطَ يَدهُ فَبَايَغْتُهُ، وَنَايَعُهُ الْمُهَا حِرُونَ، ثُمُّ بَايَعَهُ الْأَنْصَارُ وَنَرَوْنَا عَلَى سَعْد بْنِ غُبَادَة، فَقَالَ قَائِلٌ مِنْهُمْ: قَتَلُتُمُ سَعْدًا، فَقُلْتُ: قَتَلَ اللَّهُ سَعْدًا. وقال عُمَرُ عُهُ: مَ وَاللَّهِ مَا وَجَدْنا فِيمَا حَضُرْنَا أَمْرًا هُوَ أَفُوى مِنْ مُبَايَعَةِ أَبِي نَكُر ﴿ وَ خَتِيبًا إِنْ فَارَقْنَا الْقَوْمَ، وَلَمْ تَكُنْ بَيْعَةٌ، أَنْ يُحْدِثُوا عْدَنَا بِيْعَةً، فَإِمَّا أَنْ نُتَابِعَهُمْ عَلَى مَا لَا يُرْصِي، وَإِمَّا أَنْ نُخَالِفَهُمْ فَيَكُونَ بِيهِ فسادٌ، فَمنْ نَاعَ أَمِيرًا عَنْ غَيْرِ مَشُورَةِ الْمُسْبِمِينَ فَلَا سَعَةً لَهُ، وَلَا يَبْعَةَ للَّذِي بَيَعَهُ نَعِرَّةً أَنْ يُقْلا. فَالَ مَا لِكٌ. وَأَخْبَرَبِي ابْنُ شِهابٍ عَنْ عُرْوَةً ائي الزُّبيْرِ أَنَّ الرَّجُلَيْنِ اللَّهُيْنِ لَقِيَاهُما غُويْمُ أَنُّ سَاعِدَه، وَمَعْنُ نَنْ عَدِيٌّ. قَالَ انْنُ شِهَابٍ. وَأَحْبَرَبِي سَعِيدُ بْنُ الْمُسَيُّبِ: أَنَّ الَّذِي قَالَ اللَّهُ اللَّهُ الْمُحكِّكُ وَعُذَيْفُهَا لْمُرَجَّتْ الْحُبَابُ بْنُ الْمُنْدر. [راجع ٣٣١] تحریج: إساده صحح، ح: ۲٤٦٢) م:

(1791).

mean? He said: It is as if he is saying, I am the smart one who has the answer. - Then there was a great deal of clamour and raised voices, to such an extent that I feared there would be a conflict, so I said: Hold out your hand, O Abu Bakr. So he held out his hand and I swore allegiance to him, and the Muliaiireen swore allegiance to him, then the Ansar swore allegiance to him. Thus we surrounded Sa'd bin 'Ubadah One of them said: You have killed Sa'd. I said: May Allah kill Sa'd! And 'Umar (&) said: By Allah, we never encountered any problem greater than the swearing of allegiance to Abu Bakr (46). We were afraid that if we left the people without having sworn allegiance to anyone, they might swear allegiance after we were gone, so we would either tollow in their footsteps and swear allegiance to someone we were not pleased with, or we would disagree with them and that would cause trouble. If anyone swears allegiance to a leader without consulting the Muslims, there is no allegiance for him and no allegiance to the one who swore allegiance to him, lest both of them be killed.

Malik said: Ibn Shihab told me, from 'Urwah bin az-Zubair, that the men whom they met were 'Uwaim bin Sa'idah and Ma'n bin 'Adiy}. Ibn Shihab said: Sa'eed bin al Musayyab told me that the one who said, I am the post on which the camel with a skin disease scratches itself and I am like a high class palm tree, was al-Hubab bin al-Mundhir.

Comments: [Its isnad is saheeh, al-Bukhari (2462) and Muslim (1691)]

392. It was narrated from Yahya bin Sa'eed that he heard Anas bin Malik say: The Messenger of Allah (經) said: "Shall I not tell you of the best tribe of the Ansar? Banun-Najjar, then Banu 'Abdul-Ashhal, then Banul-Harith bin al-Khazraj, then Banu Sa'idah." and he said: "In each tribe of the Ansar there is goodness."

Comments: [Its usnad is salueth, al-Bukhari (5300) and Muslim (2511)]

393. It was narrated that Ibn 'Umar (ᆃ) said: The Messenger of Allah (全) said: "The two parties to a transaction have the option (of cancelling it) so long as they have not parted or there is a condition which gives the option to cancel."

Comments: [Its isnad is saheeh, al-Bukhari (2107) and Muslim (1531)]

394. It was narrated from Ibn 'Umar that the Messenger of Allah (紫) forbade selling the offspring of the offspring that is still in the womb of a camel.

Comments: [Its isnad is saheelt, al-Bukhari (2143) and Muslim (1514)]

395. It was narrated that Ibn 'Umar (泰) said: We used to buy and sell foodstuff at the time of the Messenger of Allah (經), and he would send someone to tell us to transfer the food from the place

٣٩٢- حَدَّثُنَا إِسْحَاقُ ثُنُ عِيسَى: أَخْبَرَنِي مالِكٌ عَنْ يَخْيَى بَنِ سَعِيدِ أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكٌ عَنْ يَخْيَى بَنِ سَعِيدِ أَنَّهُ سَمِعَ أَنَسَ بْنَ مالِكِ يَقُولُ: قَالَ رَسُولُ اللَّه ﷺ : الْأَخْبَرُكُمْ بِخَيْرِ دُورِ الْأَنْصَارِ؟ بَنِي النَّجَّارِ، ثُمَّ أَخْبِرُكُمْ بِخَيْرِ دُورِ الْأَنْصَارِ؟ بَنِي النَّجَّارِ، ثُمَّ بَلْحَارِثِ بْنِ الْخَزْرَجِ، بَي عَبْد الْأَشْهَلِ، ثُمَّ بَلْحَارِثِ بْنِ الْخَزْرَجِ، ثُمْ بَلْكَارِثِ بْنِ الْخَزْرَجِ، ثُمْ بَلْكَارِثِ بْنِ الْخَزْرَجِ، ثُمْ بَلْكَارِثِ بْنِ الْخَزْرَجِ، ثُمْ بَلْكَارِثِ بْنِي عَلْ دُورِ الْأَنْصَارِ عَنْ الْخَزْرَجِ، وَقَالَ "فِي كُلِّ دُورِ الْأَنْصَارِ عَنْ الْخَزْرَجِ، وَنَالَ "فِي كُلِّ دُورِ الْأَنْصَارِ عَنْ الْخَرْرَةِ الْمُؤْمِدِ الْأَنْصَارِ عَلَيْ اللَّهُ الْمُورِ الْأَنْصَارِ عَلَيْ اللَّهُ اللَّهِ اللَّهُ الْمُؤْمِ الْ

تخریج: إساده صحیح، خ: (۵۳۰۰) م. (۲۵۱۱)

٣٩٣- حَقْتُنَا إِسْحَاقُ بْنُ عِيسَى: حَقَّتَنَا مِسْكَاقُ بْنُ عِيسَى: حَقَّتَنَا مَاكُ مَاكُ عَنْ نَفَعٍ، عَنِ الْمِ عُمَرَ ﴿ عَلَى اللّهِ عَلَيْهِ: ﴿ الْمُتَبَايِعَانِ بِالْخِيَارِ مَا لَمْ لَمُ لَعُونُ الْبَيْعُ خِيَارًا ﴾. [انظر: يَغُرُفًا، أَوْ يَكُونُ الْبَيْعُ خِيَارًا ﴾. [انظر: يَعُرُفًا، اللّهُ عَلَيْهُ عَيَارًا ﴾.

تخریج: بسناده صحیح، خ^{. (۲۱۱۷)} م[.] (۱۵۳۱)

٣٩٤ حدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنَا مَالِكٌ مَّ نَافِعٍ، عَنِ ابْنِ عُمَرَ ﴿ : أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ بَبْعِ حَبَلِ الْحَبَلَة. [انظر:٤٤٩١، ٤٦٤٠ ، ٥٣٦٧، ٤٦٤٥]

تخریج: إساده صحیح، خ: (۲۱٤۳) م. (۱۵۱٤)

٣٩٥ حَدِّثُنَا إِشْحَاقُ بْنُ عِيسَى: أَخْبَرَنَا مَالِكٌ غَنْ نَافع، عَنِ ابْنِ عُمَرَ ﴿ قَالَ: كُنَّ نَتَبَايَعُ الطّعَامَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَبَبْعَثُ عَلَيْنَا مَنْ بَأَمُرْنَا بِنَقْلِهِ مِنَ الْمَكَانِ الَّذِي ابْتَغْنَاهُ فِيهِ إِلَى we have bought it to another place before selling it.

Comments: [Its isnad is saheeh, al-Bukhari (2123) and Muslim (1527)]

396. It was narrated that Ibn 'Umar (泰) said: The Messenger of Allah (窦) said: "Whoever buys foodstuff should not sell it until he takes possession of all of it."

Comments: [Its isnad is sahech, al-Bukhari (2126) and Muslim (1526)]

397. It was narrated from Ibn 'Umar (♣) that the Messenger of Allah (♣) said: "If a person frees his share of a slave, and has enough money to pay the full price of the slave, a fair price should be worked out for the slave, and his partners should be given their shares, then he may free the slave, otherwise he has freed only what he has freed."

Comments: [Its isnad is saheeh, al-Bukhari (2522) and Muslim (1501)] تخریج: إساده صحیح، ح: (۲۰۲۲) م: (۱۵۰۱).

398. It was narrated that Sa'eed said: I said to Ibn 'Umar (\$): What about a man who engaged in li'an with his wife? He said: The Messenger of Allah (\$) would separate them - and he mentioned the hadeeth.

مَكَانِ سِوَاهُ قَبُلَ أَنْ نَبِيغَهُ. [انظر ٢٦٣٩، ٤٦٣٩.

تخریج: إساده صحیح، خ. (۲۱۲۳) م: (۱۵۲۷).

٣٩٦- حَدَّقَنَا إِسْحَاقُ بْنُ عِيسَى أَخْبَرَنا مَالِكٌ عَنْ نَافِع، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللّهِ ﷺ. "مَنِ اثْنَاعَ طَعَامًا، فَلَا يَبِغُهُ حَتَّم تَسْتَقَافَتُهُ. [الطر: ٥٣٠٩، ٥٣٠٩]

تخریج: إساده صحیح، ح: (۲۱۲٦) م. (۱۵۲٦).

٣٩٧- حَدَّثُنَا إِسْحَقُ نُنُ عِيسَى َ أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ هُ الْ رَسُولَ مَالِكٌ عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ هُ الْ رَسُولَ اللّهِ وَلِيْحَةً قَالَ: "مَنْ أَعْتَق شِرْكًا لَهُ فِي عَلْدٍ، فَكَانَ لَهُ مَا يَتُلُغُ نَمْنَ الْعَبْدِ، فَإِنَّهُ يُقَوَّمُ قِيمَةً عَلَلٍ، فَيْعُطَى شُرْكَاؤُهُ (١/٧٥) حَقَّهُمْ، عَلْلٍ، فَيْعُطَى شُرْكَاؤُهُ (١/٧٥) حَقَّهُمْ، وَعَتَقَ عَلَلِهِ الْعَبْدُ، وَإِلَّا فَقَدْ أَعْتَقَ مَا أَعْتَقَ الْعَبْدُ، وَإِلَّا فَقَدْ أَعْتَقَ مَا أَعْتَقَ اللهِ الْعَبْدُ، وَإِلَّا فَقَدْ أَعْتَقَ مَا أَعْتَقَ اللهِ الْعَبْدُ، وَإِلَّا فَقَدْ أَعْتَقَ مَا أَعْتَقَ اللهِ الْعَبْدُ، وَإِلَّا فَقَدْ أَعْتَقَ مَا آعْتَقَ اللهِ الْعَبْدُ، وَإِلَّا فَقَدْ أَعْتَقَ مَا آعَتَقَ مَا آعَتَقَ اللهِ الْعَبْدُ، وَإِلَّا فَقَدْ أَعْتَقَ مَا آعَتُونَ مَا آعَتَقَ اللهِ الْعَبْدُ، وَإِلَّا فَقَدْ أَعْتَقَ مَا يَعْدُ

٣٩٨- حَلَّاثُنَا سُفْيَانُ عَنْ أَبُوبَ، عَنْ سَعِيدِ قَالَ : فَلْتُ لِابْنِ عُمَرَ ﷺ. رَجُلٌ لَاعَنَ الْمَرْأَتُهُ، فَقَالَ: فَرَقَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَ ... وَذَكَرَ الْخَدِيثَ. [الطر: ٤٤٧٧، ٤٤٩٤]

تخریج: إسناده صحیح، خ: (۵۳۱۲) م. (۱٤٩٣).

Comments: [Its isnad is salieeli, al-Bukhari (5312) and Muslim (1493)]

مُسْنَدُ عُثُمَانَ بُنِ عَفَّانَ ﷺ Musnad 'Uthman bin 'Affan ﷺ

399. It was narrated that Yazeed said: Ibn 'Abbas (36) said to us: I said to 'Uthman bin 'Affan: What made you take al-Anfal, which is one of al-Mathani (the seven long soorahs), and Bara'ah, which is one of al-Mi'een (soorahs with one hundred verses or thereabouts), and put them next to one another and not write - Ibn Ja'far said: A line between them saving Bismillahir-Rahmanir-Raheem - and you put them with the seven long ones? What made you do that? 'Uthman (46) said: Sometimes many soorahs would be revealed (incomplete) to the Messenger of Allah (24), and when something was revealed he would call one of the scribes to write it down for him and say: "Put this in the soorah in which such and such is mentioned"; and verses would be revealed to him and he would say, "Put these verses in the soorah in which such and such is mentioned": and a verse would be revealed to him and he would say: "Put this verse in the soorah in which such and such is mentioned " Al-Anfal was one of the first soorahs to be revealed in Madinah and Bara'alı was one of the last sooralis of the Our'an, and the stories and content of the two sooralis were

٣٩٩- حدَّثَنَا يَحْنَى بْنُ سَعِيدٍ: حَدَّثَنَا عَوْفُ: حدَّثُنَا يزيدُ الْفَارسِيُّ. قَالَ أَسِي أَحْمَدُ بْنُ حَلَلُ وَحَدَّثُنَا مُحَمَّدُ بْنُ جَعْفَر: حَدَّثَنَا عَوْفٌ عَنَّ يَزِيدُ قَالَ: قَالَ لَنَا ابْنُ عَبَّاسٍ: فُلْتُ لِعُنْمَانَ بْن عَفَّانَ ﴿ : مَا حَمَلَكُمْ عَلَى أَنْ عَمَدْتُمْ إِلَى الْأَنْفَالِ وَهِيَ مِنَ الْمَثَانِي، وَإِلَى نُرَاءَةً، وَهِيَ مِنَ الْمِثِينَ، فَقَرَنْتُمُ بَيْنَهُمَا. وَلَمْ تَكُتُّوا ِ قَالَ ابْنُ جَعْفَر: بَيْنَهُمَا _ سطْرًا: يشم اللهِ الرُّحْمَٰنِ الرَّحِيمِ، ووَضَعْتُمُوهَا فِي السّبْعِ الطُّولِ، مَا حَمَلَكُمُّ عَمَى ذَلِث؟ قَالَ عُثْمَانُ هُ: إِنَّ رَسُولَ اللَّهِ ر كَان مِمَّا يَأْتِي عَلَيْهِ الزَّمَانُ يُنْزَلُ عَلَيْهِ مِنَ السُّور دوّاتِ الْعَدَدِ، وَكَانَ إِذَا أُنْزِلَ عَلَيْهِ الشِّيءُ لِدْعُو بَعْضَ مَنْ يَكْتُتُ عِنْدَهُ يَقُولُ: "ضَعُوا هَذَا فِي السُّورَةِ الَّتِي يُذْكَرُ فِيهَا كَذَا وكدا» رِيْزَلُ عَلَيْهِ الْآيَاتُ فَيَقُولُ. "ضَعُوا هَٰذِهِ الْأَبَاتِ فِي الشُّورَةِ الَّتِي يُذْكُرُ فِيهَا كَلْمَا وكنَّا" وَبُنْزَلُ عَلَيْهِ الْآيَةُ، فَيَقُولُ: "ضَعُوا هَذِهِ الْأَيْةَ فِي السُّورَةِ الَّتِي يُذْكَرُ فِيهَا كَذَا وَكَذَا» وكانَتِ الْأَنْفَالُ مِنْ أَوَائِل مَا أُنْزِلَ بِالْمَدِينَةِ، وَمَرَاءَةٌ مِنْ آخِرِ الْقُرَّانِ، فَكَانَتُ قِصَّتُهَا شَبِيهًا بقضتِهَا، فَقُبضَ رَسُولُ اللَّهِ ﷺ وَلَمْ يُبَيِّنُ لَنَا أَنَّهَا مِنْهَا، وظَنَنْتُ أَنَّهَا مِنْهَا، فَمِنْ ثَمَّ قُوَنَّتُ

similar. Then the Messenger of Allah (ﷺ) passed away without having stated clearly to us that it was part of it, but we thought that it was, hence I put them together and I did not put between them the line Bismillahur-Rahmanur-Raheem. Ibn Ja'far said: I put it with the seven long ones.

بَيْنَهُمَا، وَلَمْ أَكْتُبْ بَيْنَهُمَا سَطْرًا: بِسُمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. قَالَ ابْنُ جَعْفَرٍ: وَوَضَعْتُهَا فِي السَّبْحِ الطُّولِ. [انظر:٤٩٩]

تخريج: إساده صعيف ومننه منكر.

Comments: [Its isnad is da'eef and its content is munkar]

400. It was narrated from Hisham bin 'Urwah: My father told me that Humran told him: 'Uthman (之) did wudoo' in al-Balat (a paved area in Madinah) then he said: I shall tell you a hadeeth that I heard from the Messenger of Allah (美). Were it not for a verse in the Book of Allah, I would not have told you it. I heard the Prophet (差) say: "Whoever does wudoo' and does it well, then goes in and prays, his sins between that prayer and the next will be forgiven, until he prays [the second prayer]."

٠٤٠- حَدَّثَنَا يَحْمَى بْنُ سَمِيدٍ عَنْ هِشَامٍ بْنِ عُوزَةَ: أَخْرَزَي أَبِي: أَنَّ حُمْرَانَ أَخْبَرَهُ قَالَ: تَوَضَّأَ عُنْمَانُ عَهُ، عَلَى الْبَلَاطِ، ثُمَّ قَالَ: لَأَحَدْنَكُمُ حَدِيثًا سَمِعْنُهُ مِنْ رَسُولِ اللَّهِ يَجْجُهُ، لَوْلَا آيَةٌ فِي كِتَابِ اللَّهِ مَا حَدَّثَتُكُمُوهُ، سَمِعْتُ النَّبِي يَجِيجُهُ يَقُولُ: "مَنْ تَوَصَّأَ فَأَحْسَنَ سَمِعْتُ النَّبِي يَجِيجُهُ يَقُولُ: "مَنْ تَوَصَّأً فَأَحْسَنَ الوُصُوءَ نُمْ دَحَلَ فَصَلَّى، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الطَّرِ: ١٥٤]

تخريج: إسناده صحيح، خ: (١٦٠) م: (٢٢٧).

Comments: [Its isnad is saheeh, al-Bukhari (160) and Muslim (227)]

401. It was narrated from Aban bin 'Uthman (4) from his father that the Prophet (2) said: "The pilgrim in *ihram* should not get married, arrange a marriage or propose marriage."

Comments: [Its isnad is saheeh, Muslim (1409)]

402. It was narrated that Ibn Harmalah said: I heard Sa'eed [i.e., Ibn al-Musayyab] say: 'Uthman

- حَدَّثَنَا يَخْتَى بْنُ سَعِيدٍ عَنْ مَالِكِ:
 حَدَّثَنِي نَافِعٌ عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانَ بْنِ عُشْانَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ:
 اللَّمُحْرِمُ لَا يَتَكِحُ وَلَا يُنْكِحُ وَلَا يَخْطُبُ
 الظر: ۲۲۱، ۲۲۱، ۲۹۱، ۹۹۱، ۹۹۱، ۹۳۱، ۹۳۵، ۹۳۵

تخريج: إسده صحيح، م: (١٤٠٩). ٤٠٢ - حَدَّثُنَا يَخْيَى عَنِ بْنِ حَرْمَلَةً قَالَ: سَمِعْتُ سَعِيدًا _ يَعْنِي ابْنَ الْمُسَيَّبِ _ قَالَ: (<table-container>) went out for Hajj, then when he was partway there, it was said to 'Ali (46): He ['Uthman] has forbidden tamattu' [doing 'Umrah then exiting ihram until Hajj]. 'Ali (46) said to his companions: When he sets out, set out too. And 'Ali and his companions entered ihram with the intention of doing 'Umrah and 'Uthman (🚓) did not say anything to him about that. 'Ali (&) said to him: Have I not been told that you forbade tamattu' by doing 'Umrah first? He said: Of course. 'Ali said: Did you not hear that the Messenger of Allah (48) did tamattu'? 'Uthman said: Of course.

حَرْجَ عُنْمَانُ عِهِ حَاجًا، حَنَّى إِذَا كَانَ بِبَعْضِ الطَّرِيقِ قِيلَ لِعلِيٌ رِضُوَانُ اللَّهِ عَلَيْهِمَا: إِنَّهُ قَلْ نَهِى عَن التَّمَتُّعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَقَالَ عَلِيُّ اللهِ عَلَيْهِمَا أَنَّهُ فَلَا عَلِي الْعُمْرَةِ، إِذَا ارْتَحَلَ فَارْتَحِلُوا، فَأَهَلَ عَلِي اللهُ لَأَصْحَانِهِ: إِذَا ارْتَحَلَ فَارْتَحِلُوا، فَأَهَلَ عَلِي وَصُحَانَهُ بِهُمْرَةٍ، فَلَمْ يُكَلِّمُهُ عُثْمَانُ عَلِي وَلَى الْمَعْمَانُ عَلِي اللهُ نَهَيْتَ وَلِكَ، فَقَالَ اللهُ عَلِي عَلِي اللهَ أَخْبَرُ أَنِّكَ نَهَيْتَ عَلِي التَّمْشِعِ؟ قَالَ: فَقَالَ: بَلَى، قَالَ: فَلَمْ تَسْمَعْ رَسُولُ اللّهِ تَمْتَعَ؟، قَالَ بَلَى، قَالَ: الظر: ١٤٢٤]

تخریج: صحیح، غ: (۱۵۹۹) م: (۱۲۲۳)، بن حرماة مختلف فیه، روی له مسلم حدیثاً واحداً می القبوب صابعة.

Comments: [Saheeli hadeeth, al-Bukhari (1569) and Muslim (1223)]

403. It was narrated from 'Uthman that the Messenger of Allah (達) did wudoo' washing each part of the body three times.

Comments: [A *hadeeth* that is *saleelu* because of corroborating evidence]

404. It was narrated from Abu Anas that 'Uthman (本) did wudoo' in al-Maqa'id, washing each part of the body three times. Some of the Companions of the Messenger of Allah (建) were with him. He said: Didn't you see the Messenger of Allah (囊) do wudoo' like this? They said: Yes.

Comments: [Its isnad is saheeh, Muslim (2301)]

405. It was narrated that 'Uthman (如) said: The Messenger of Allah (数) said: "The best of

4.9 حَدَّثَنَا وَكِيغٌ عَنْ إِسْرَائِيلَ، عَنْ عَامِرِ بْنِ
 شَنِيقٍ، عَنْ أَبِي وَائْلٍ، عَنْ عُثْمَانَ ﴿
 زَسُولَ ﷺ تَوْضًا ثَلَاثًا ثَلاثًا. [انظر: ٦٦٨٤]

تخريج: حديث صحيح لغيره، عامر بن شقيق صعفه ابن معين وذكره ابن حبان في"الثقت".

4.8 - خَدَّقَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ أَبِي النَّصْرِ، عَنْ أَبِي أَسَنِ: أَنَّ عُشْمَانَ عَلِم تَوَضَّأَ بِالْمَقَاعِد ثَلَاثًا ثَلَاثًا، وَعَنْدَهُ رِجَالٌ مِنْ أَصْحَاب رَسُولِ اللَّهِ عِلَيْم، قَالَ: أَلَيْسَ مَكَذَا رَأَيْتُمْ رَسُولَ اللَّهِ عِلَيْم، قَالَ: أَلَيْسَ مَكَذَا رَأَيْتُمْ رَسُولَ اللَّهِ عِلَيْمَ يَتَوَضَّأُ؟ قَالُوا: نَعَمْ. [ابط: ٤٨٧، ٤٨٧]

تخریج: إساده صحیح، م: (۲۳۰).

﴿ حَدَّثَنَا مُؤْمَانُ وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَعَبْدُ الرِّحْمَنِ عَنْ سُفْيَانُ ، عَنْ عَلْقَمَةَ بْنِ مَرْقَدٍ.

you is the one who learns Qur'an and teaches it."

Comments: [Its isnad is saheeh, al-Bukhari (5028)]

406. It was narrated that 'Uthman (♣) said: The Messenger of Allah (₤) said: "Whoever does wudoo' as Allah, may he be glorified and exalted, has commanded him, the prescribed prayers will be an expiation for [whatever sins he commits] between them."

Comments: [Its isnad 15 saheeh, Muslim (231)]

407. Abu Sahlah narrated that 'Uthman (♣) said, on the Day of the House when he was besieged: The Messenger of Allah ﷺ gave me advice and I promised to comply with it, so I shall bear it with patience. Qais said: People thought that it was that day (when he was killed).

Comments: [Its isnad is hasan]

408. It was narrated from 'Uthman bin 'Affan (﴿) - 'Abdur-Razzaq said: from the Prophet (﴿) - that he said: "Whoever prays 'Isla' and Fapr prayer in congregation, it is as if he spent the night in prayer (qiyamul-lail)." 'Abdur-Rahman said: Whoever prays 'Isla' in congregation, it is as if he spent half the night in prayer, and whoever prays Fapr in congregation, it is as if he spent the entire night in prayer.

عَنْ أَبِي عَدْدِالرَّحْمَنِ، عَنْ عُثْمَانَ ﴿ وَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : ﴿ أَفْضَلُكُمْ مَنْ تَعَلَّمَ الْقَرْنَ وَعُلَّمَهُ * [الظر: ٤١٣، ٤١٣] [٥٠٠]

تخریج: إسناده صحیح، خ (۵۰۲۸).

١٩٠٤ - حَلَّثْنَا عَنْدُ الرَّحْمِنِ بْنُ مَهْدِيٌّ: حَدَّثَنَا شُعْبَةً عَنْ جَامِعٍ بْنِ شَدَّادٍ قَالَ: سمِعْتُ حُمْرَانَ بْنَ أَبَانَ يُحَدِّثُ عَنْ عُثْمَانَ عَلِهِ قَالَ: فَلَ قَالَ رَسُولُ اللَّهِ بَيْلِيْدٍ. الْمَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمْرَهُ اللَّهُ عَزْ وَجَلَّ، فَالصَّلَوَاتُ الْمَكْتُوبِاتُ كَفَارَاتُ إِمَا يَنْهُنَّى [انظر: ٤٧٣، ١٥٣]

تخريج. إساده صحيح، م: (٢٣١).

(٥٨/١) ٤٠٧- حَدَّثَنَا وَكَيْعٌ عَنْ إِسْمَاعِيلَ بُنِ أَى خَالِدٍ قَالَ: قَالَ فَيْسٌ. فَحَدَّثَنِي أَبُو سَهْلَةَ: أَنَّ عُثْمَانَ عَثْمَانَ عَلَى قَالَ يَوْمَ الدَّارِ حِين مُحِيزً: إِنَّ رَسُولَ اللَّهِ ﷺ عَهِدَ إِلَيَّ، فَأَنَا صَابِرٌ عَلَيْهِ. قَالَ قَيْسٌ: فَكَانُوا يروْنَهُ ذَلِكَ الْيَوْمَ. [انظر . ٥٠١]

تخريج: إسناده حسن.

2.٨٨ حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْبَانُ وَعَنْدُ الْوَرَّاقِ قَالًا. حَدَّثَنَا سُفْبَانُ عَنْ عُنْدَا الرَّحْمَنِ بْنِ أَبِي عُفْدَا الْنَ حَكِيمِ عَنْ عَنْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةً، عَنْ عُنْمَانَ بْنِ عَقَانَ عَبْهُ قَالَ عَنْدُ الرَّرَّاقِ: عَنِ النَّبِيِّ يَعْقَ قَالَ: "مَنْ صَلَّى صَلَّاةً لَعِشَاءِ وَالصَّبْحِ فِي جَمَاعَةٍ، فَهُوَ صَلَّى عَنْدُ الرَّحْمَنِ: "مَنْ صَلَّى عَنْدُ الرَّحْمَنِ: "مَنْ صَلَّى عَنْدُ الرَّحْمَنِ: "مَنْ صَلَّى المِشْاءِ وَالصَّبْحِ فِي جَمَاعَةٍ، فَهُوَ كَتِيَامِ لِللَّهِ» وَقَالَ عَبْدُ الرَّحْمَنِ: "مَنْ صَلَّى الْمِشَاءِ فَهُوَ كَتِيَام بِصْفِ لَيْلَةٍ، وَعَاعَةٍ فَهُو كَتِيَام بِصْفِ لَيْلَةٍ،

Comments: [Its isnad is saheeh, Muslim (656)]

ومنَّ صَلَّى الصَّبْحَ فِي جَمَاعَةِ فَهُوَ كَقِيَامٍ لَيُلَةٍ". [انظر: ٤٩١، ٤٩٩]

409. It was narrated from 'Uthman bin 'Affan (♣) that the Prophet (♣) said: "Whoever prays 'Isha' in congregation is like one who spent half the night in prayer, and whoever prays Fajr in congregation is like one who spent the entire night in prayer."

تخريج: إسناده صحيح، م: (٦٥٦).

Comments: [A hadeeth saheeh]

4.4 حِدَّثْنَا عَبْدُ الْمَلِكِ بُنُ عَمْرِو: حَدَّثَنَا عَلَيْ الْبُلُ الْمُبَارِكِ عَنْ يَخْيَى _ يَغْنِى الْنَ أَبِي كَثِيرٍ _ عَنْ مُحْمَدِ بْنِ إِنْرَاهِيمَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ هُمِد: أَنَّ النَّمْ يَئِيرٍ فَالَ المَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَهُوَ كُمنْ قَامَ لِنُسُلُمَ فِي الْعِشَاءَ فِي جَمَاعَةٍ فَهُو كُمنْ قَامَ اللَّيْلِ كُلُهُ. [راجع: ٤٠٨]

تخریج: حدیث صحیح کسابقه، وهذا سند فیه انقطاع، محمد بن إبراهیم التیمي لم بدرك عثمان بر عمان.

410. 'Ata' bin Farrookh, the freed slave of the Qurashis, narrated that 'Uthman (4) bought some land from a man and the man did not seek payment for it. Then he met him and he said to him: What prevented you from coming and taking your money? He said: You were unfair to me; I never met anyone but he blamed me. 'Uthman said: Is this the reason? He said: Yes. 'Uthman said: Then choose between your land or your money. Then 'Uthman said: The Messenger of Allah (鑑) said: "Allah, may He be glorified and exalted, admitted to Paradise a man who was easygoing in buying and selling, when paying off debt and when asking for a debt that was owed to him."

Comments: [A *hadeeth* that is *hasan* because of corroborating evidence].

تخريج: حسن لعيره، وله شاهد من حديث حابر في صحيح المخاري: (٢٠٧٦) وغيره، عطاء بن فروخ روى عنه اثنان، ولم يوثقه عير ابن حيان، وذكر علي بن المديني في "العلل" أنه لم يلق عنمان.

411. It was narrated that 'Algamah said: I was with Ibn Mas'ood when he was with 'Uthman (46). 'Uthman (🚓) said to him: Do you still feel any desire towards women? When women were mentioned, Ibn Mas'ood said: Come closer, 'Algamah. I was a young man (at that time). 'Uthman (4) said to him: The Messenger of Allah (ﷺ) came out to some young men of the Multajireen and said: "Whoever among you has the means to get married, let him do so, for it is more effective in lowering the gaze and guarding chastity; whoever cannot (do that), then fasting is a shield for him."

Comments: [A saheeh hadeeth]

412. It was narrated from 'Uthman bin 'Affan (46) that the Prophet (ﷺ) said: "The best of you is the one who teaches Our'an or learns it." Muhammad bin Ja'far and Hajjaj said: Abu 'Abdur-Rahman said: That is what made me sit in this place (i.e., become a teacher). Hajjaj said: Shu'bah said: Abu 'Abdur-Rahman did not hear (it) from 'Uthman (46) or from 'Abdullah, but he heard it from 'Ali (44). My father said and Bahz said: (It was narrated from) Shu'bah who said: 'Alqamah bin Marthad told me "The best of you is the one who learns Qur'an and teaches it."

Comments: [Its isnad is saheeh, al-Bukhari (5028)] 211 حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ أَبِي مَعْشَرٍ، عَنْ إِثْرَاهِيمَ، عَنْ عُلْقَمَةً قَالَ: كُنْتُ مَعَ ابْنِ مَسْعُودٍ عِهْ وَهُوَ عِنْدَ عُلْمَانَ عَلَى مُقَالَ لَهُ عُنْمَانُ: مَا بَقِيَ لِلنِّسَاءِ مِنْكَ؟ قَالَ: فَلَمَّا فَكُرَتِ النِّسَاءُ، قَالَ ابْنُ مَسْعُودٍ: اذْنُ يَا عَلْقَمَةُ، قَالَ: وَأَنَا رَحُلُ شَابٌ، فَقَالَ عُنْمَانُ عَلَى اللَّهِ عَلَى فِئْيَةٍ مِنَ الْمُهَاجِرِين، فَقَالَ: مَنْكُمْ ذَا طَوْلٍ فَلْيَثَرَوَّحُ، فَإِنَّهُ أَغَضُ رَسُولُ اللَّهِ عَلَى فِئْيَةٍ مِنَ الْمُهَاجِرِين، فَقَالَ: لِلطَّرْفِ، وَأَخْصَنُ بِلْقَرْجِ، وَمَنْ لَا، فَإِنَّ الصَّوْمَ لَلْهُ وَجَاءًا.

تخريج: صحبح محفوط من حديث ابن مسعود الآتي برقم. (٣٥٩٧)، وقد وهم أبو معشر في جعل هذا الحديث عن عثمان بن عفان.

713- حَدَّثَنَا مُحَمَّدُ بَنُ جَعْمَرِ وَبَهْرٌ وَحَجَاجٌ، قَالُوا: حَدَّثَنَا شُعْبَهُ، قَالَ: سَمِعْتُ عَلْقَمَةً بْنَ مَرْثَلِد يُحَدِّثُ عَنْ سَعْدِ بْنِ عُبَيْدَةً، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشُّلَمِيْ، عَنْ عُثْمَانَ بْنِ عَقَّانَ عَجْ عَنِ النَّيْ يَحَجُّ أَنَّهُ قَالَ: قَإِنَّ حَيْرَكُمْ مَنْ عَلَّمَ الْفُرْآنَ أَوْ تَعَلَّمُهُ. قَالَ مُحَمَّدُ بُنُ جَعْفِر وَحَجَّاجٌ: قَالَ: فَقَالَ أَبُو عَبْدِ الرَّحْمَنِ: فَذَاكَ اللّذِي أَفْعَدَنِي هَذَا فَقَالَ أَبُو عَبْدِ الرَّحْمَنِ: فَذَاكَ اللّذِي أَفْعَدَنِي هَذَا فَقَالَ أَبُو عَبْدِ الرَّحْمَنِ مِنْ عَلِيٍّ هِهُ، وَلَا مِنْ عَبْدِ اللّهِ وَلَكِنْ قَدْ سَمِعْ مِنْ عَلِيٍّ هِهُ، وَلاَ مِنْ عَبْدِ اللّهِ وَلَكِنْ قَدْ سَمِعْ مِنْ عَلِيٍّ هِهُ، وَلاَ مِنْ عَبْدِ اللّهِ وَقَالَ: "خَيْرُكُمْ مَنْ تَعَلَّمُ الْقُرْآنَ وَعَلَّمَهُ،" وَقَالَ: "خَيْرُكُمْ مَنْ تَعَلَّمُ الْقُرْآنَ وَعَلَّمَهُ،"

تخريج: إساده صحيح، خ: (٥٠٢٨).

413. 'Affan told us: Shu'bah told us: 'Alqamah bin Marthad told me... and he said in it: "Whoever learns the Qur'an or teaches it."

Comments: [Its isnad is saheeh]

414. It was narrated that 'Amr bin Deenar said: I heard a man narrate from 'Uthman bin 'Affan (4) from the Prophet (2) who said: "A man was easy-going when buying and selling, and when paying his dues and asking for what he was owe then he will enter Paradise."

Comments: [Hasan because of corroborating evidence; this 1snad is da'cef]

415. It was narrated from Aban from 'Uthman (&) that he called for water and did wudoo': he rinsed his mouth and nose, then he washed his face three times, his arms three times each, and wiped his head and the tops of his feet, then he smiled and said to his companions: Aren't you going to ask me what made me smile? They said: What made you smile, O Ameer al-Mu'mineen? He said: I saw the Messenger of Allah (經) call for water near this spot, then he did wudoo' as I have done it, then he smiled and said: "Aren't you going to ask me what made me smile?" They said: What made you smile, O Messenger of Allah? He said: "If a person calls for (water for) wudoo', then he washes his face, Allah will remove from him every sin that he committed ٤١٣ خَدَّثَنَا عَفَّانُ: خَدَّثَنَا شُغْبَةُ: أُخْبَرَنِي عَلْمَ الثُّرْآنَ عَلْمَ الثُّرْآنَ أَوْ عَلْمَهُ". [راجع: ٤٠٥]

تخريج: إسناده صحيح كسابقه.

818 - حدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ وَحَحَّاحٌ قَالَا: حَدَّثَنَا شُعْنَةً عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ رَحُلَا يُحدِّثُ عَنْ عُثْمَانَ بْنِ عَفَّانَ هِذِ عَنِ النَّبِيِّ وَحُلَّا يُعِنَا عَالَى رَجُلٌ سَمْعًا بَانِعًا وَمُبْتَاعًا.
وَقَاضِيًا وَمُقْتَضِيًا، فَذَخَلَ الْجَدَّةُ. [راجع: 18]

تخريج: حسى لعبره، وهذا إسناد ضعيف لحهالة الدي روى عنه عمرو بن دينار، ويحمتل أن يكون عطاء بن فروح.

418 - حدَّثْنَا مُحمَّدُ بْنُ جَعْفَرِ: حَدَّثْنَا سَعِيدٌ عَنْ خُمْرَانَ اللهِ أَبَانَ، عَنْ مُحْمَرَانَ اللهِ أَبَانَ، عَنْ عُمْمَانَ بْنِ عَفَّانَ هِهِ: أَنَّهُ دَعَا اللهِ أَبَانَ، عَنْ عُمْمَانَ بْنِ عَفَّانَ هِهِ: أَنَّهُ دَعَا بِمَاءِ فَتَوَضَّا وَمَضْمَضَ وَاسْتَنْشَقَ، ثُمُّ غَسَلَ وَجَهَهُ ثَلَانًا، وَذِرَاعَيْهِ ثَلَانًا ثَلَانًا، وَمَسْتَحَ بِرَأْسِهِ وَظَهْرِ قَدَمَيْه، ثُمَّ ضَجِكَ، فَقَلَ لِإِلَٰسِهِ وَظَهْرِ قَدَمَيْه، ثُمَّ ضَجِكَ، فَقَلَ لِأَسْتَعْرَانِ اللهُ وَمِنْتَ يَا أُمِيرَ الْمُؤْمِنِينَ؟ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ يَشِحُ دَعَا بِمَاءٍ قَرِيبًا مِنْ هَذِهِ وَتَقَالُوا: اللهِ يَشَالُونِي مَا أَصْحَكُنِي؟ فَقَالُوا: النَّهُ عَنْهُ ضَجِكَ، فَقَالُوا: اللهُ عَنْهُ مَن اللهُ عَنْهُ أَنْ دَعَا بِمَاءٍ قَرِيبًا مِنْ هَذِهِ فَقَالُوا: اللهِ يَشْعَلُ وَجُهَهُ، حَطَّ اللّهُ عَنْهُ أَنْ الْعَبْدَ أَصَابَهَا بِوَجُهِهِ، فَإِذَا غَسَلَ ذِرَاعَيْهِ كُلُ خَطِينَةً أَصَابَهَا بِوَجُهِهِ، فَإِذَا غَسَلَ ذِرَاعَيْهِ كُلُ خَطِينَةً أَصَابَهَا بِوجُهِهِ، فَإِذَا غَسَلَ ذِرَاعَيْهِ كُلُونَ كُذَاكِنَ كُولًا لَكُونَ كُلُونَ كَلَوْنَ كَلَالَاهُ عَنْهُ كُلُوا كُلُوا لَهُ فَلَالُوا: هُولَاكُوا وَلَا كَانَ كُذُولَا غَسُلَ ذِرَاعَيْهِ كُلُوا فَيْ اللهُ عَنْهُ كُلُوا فَالْكُوا وَلَا كَاللهُ عَنْهُ كُلُوا وَلَوْلَوْنَ عَلَى كَالَوْلُولُ كُلُولُ اللّهِ عَلَالَهُ عَلَهُ لَوْلَا عَلَى كَلْ خَلْهِ الللهُ عَنْهُ لَا يَسْلُ وَلَا عَلَى اللهُ عَلَهُ لَا كُلُولُ الْعَلَى اللهُ عَلَهُ لَا عُلْولُوا وَلَا عَلَى اللهُ عَلَهُ عَلَى اللهُ عَلَهُ عَلَى اللهُ عَلَهُ الْعَلَالُولَ عَلَالَهُ عَلَهُ عَلَالَهُ عَلَلْهُ عَلَهُ لَا عَلَالَهُ عَلَهُ لَا عَلَالَهُ عَلَهُ عَلَالَهُ عَلَهُ عَلَهُ عَلَالُوا وَلَا عَلَالُهُ عَلَهُ عَلَهُ عَلَالُوا وَلَا عَلَالَهُ عَلَهُ عَلَالُوا عَلَيْهِ وَلَهُ عَلَالُوا عَلَيْهُ عَلَالُوا عَلَالَهُ عَلَالُوا عَلَالْهُ عَلَهُ عَلَهُ عَلَى اللهُ عَلَهُ

with his face; when he washes his arms, the same applies; when he wipes his head, the same applies; when he purifies his feet, the same applies."

Comments: [Saheeh because of corroborating evidence]

416. It was narrated from al-Hasan bin Sa'd, the freed slave of Hasan bin 'Ali, that Rabah said: My masters married me to a Roman slave girl of theirs. I was intimate with her and she bore me a boy who was black like me and I named him 'Abdullah. Then I was intimate with her again and she bore me a boy who was black like me, and I named him 'Ubaidullah. Then she was corrupted by a Roman slave of my masters, whose name was Yuhannas and he spoke to her in their language. Then she gave birth to a boy who looked like a lizard (i.e., was very fair). I said to her: What is this? She said: He is the child of Yohannas. So we referred the case to Ameer al-Mu'mineen 'Uthman (+) - Mahdi said: I think he said: And he asked them both - and they confessed. He said: Will you agree to me passing judgement between you according to the judgement of the Messenger of Allah (變)? He said: The Messenger of Allah (変) ruled that the child be attributed to the (husband of the) woman, and the fornicator gets nothing. Mahdi said: and I think he said: He flogged her and him, and they were both slaves.

كَذَلِكَ، وَإِذَا طَهَرَ قَدَمَيْهِ كَانَ كَذَٰلِكَ». [انظر: ٤٣٠، ٤٧٦، ٥٥٣]

تخريج: صحيح لغيره، فتادة لم يسمع س مسلم بن يسار فيما قاله بحيى لقطان وأنو حاتم.

٤١٦- حَدَّثُنَا بَهْزٌ: أَخْبَرَنَا مَهْدِي نُنُ مَيْمُون: حَدَّثَنَا مُحَمَّدُ بُنُ عَبْدِ اللَّهِ بُن أَبِي يَعْقُوبَ عَن الْحَسَنِ بْنِ سَعْدِ مَوْلَى حَسَنِ بْنِ عَلِيٌّ، عَنْ رَبَاحِ قَالَ: زَوْجَبِي أَهْلِي أَمَةً لَهُمْ رُومِيَّةً، فَوَقَعْتُ عَلَيْهَا فَوَلَدَتْ لِي غُلَامٌ أَسْوَدَ مِثْلِي، فَسَمَّيْتُهُ عَنْدُ اللَّهِ، ثُمَّ وَقَعْتُ عَلَيْهَا فَوَلَدَتْ لِي غُلَامًا أَسْوَدَ مِثْنِي فَسَمَّيْنُهُ عُبَيْدَ اللَّهِ . ثُمَّ طَبِنَ لَهَا غُلَامٌ لِأَهْلِي رُومِيٌّ يُقَالُ لَهُ: يُوحَنَّسُ، فَرَاطَنَهَا بلِسَايهِ، قَالَ فَوَلَدَتْ غُلَامًا كَأَنَّهُ وَزَغَةٌ مِنَ الْوِزْغَانِ، فَقُلْتُ لَهَا مَا هَذَا؟ قَالَتْ: هُوَ لِنُوحَنِّسَ، قَالَ: فَرُفِعْنَا إِلَى أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ عِلَى قَالَ مَهْدَى الْحُسَبُهُ قَالَ: سَأَلَهُمَا فَاعْتُرَفَا _ فَقَالَ: أَتَرْضَيَانِ أَنْ أَفْضِى بَيْنَكُمَا بِقَضَاءِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: فَإِنَّ رَسُولَ اللَّهِ يَجِيُّ قَضَى أَنَّ الْوَلَدَ لِلْهِرَاشِ، وَلِلْعَاهِرِ الْحَجَرَ. قَالَ مَهْدِيٌ وَأَحْسَبُهُ قَالَ: جَلَدَهَا وَجَلَدَهُ، وَكَامًا مُمْلُوكَبُن. [انظر . ٤١٧ ، ٤٦٧ . ٥٠٢]

تخريج: إسناده صعبف لحهالة ربح وللمرفوع شاهد من حديث أبي هريرة منفق عليه.

Comments: [Its ssnad is da'cef because Rabah is unknown]

417. It was narrated from Rabah... he mentioned a similar hadeeth. He said: I took them to Ameer al-Mu'mineen 'Uthman bin 'Affan (季), who said: The Messenger of Allah (焉) ruled that the child be attributed to (the husband of) the woman... and he mentioned a similar report.

Comments: [Its *isnad* is *da'cef* and it is a repeat of the previous report]

418. It was narrated that Humran said: 'Uthman (&) called for water when he was in al-Maga'id. He poured some on his right hand and washed it, then he put his right hand in the vessel and washed his hands three times, then he washed his face three times, and he rinsed his mouth and nose; he washed his arms up to the elbows three times, then he wiped his head, then he washed his feet up to the ankles three times. Then he said: I heard the Messenger of Allah (say: "Whoever does wudoo' as I have done wudoo', then prays two rak'alıs in which he does not let his mind wander, will be forgiven his previous sins.

Comments: [Its isnad is salueli, al-Bukhari (159) and Muslim (226)]

419. It was narrated from Humran, the freed slave of 'Uthman, that he saw 'Uthman (4) call for a vessel,... and he mentioned a similar report.

Comments: [A Saheeh hadeeth and it is repeat of the previous report]

٤١٧ حَدَّثَنَا عَبْدُ اللهِ: حَدَّثَنَا شَيْبَانُ أَنُو مُحمَّدِ: حَدَّثَنَا مُعَيْبُنُ أَنُو مُحمَّدُ مُحمَّدُ اللهِ عَنِ الْحَسَنِ بُنِ اللهِ بْنِ أَبِي يَعْقُوبَ عَنِ الْحَسَنِ بُنِ سَعْدٍ، عَنْ زَبَاحٍ... فَذَكَرَ الْحَدِيثَ. قَالَ: فَرَعْتُهُمَا إِلَى أَمِيرِ الْمُؤْمِنِينَ عُثْمَانَ بُنِ عَمَّانَ مُنِ عَمَّانَ مُنِ عَمَّانَ مُنِ عَمَّانَ الْوَلَدَ عَلَى اللهِ ﷺ قَصَى أَنَّ الْوَلَدَ لِلْهِ اللهِ ﷺ قَصَى أَنَّ الْوَلَدَ لِلْهَرَاشِ . فَذَكَرَ مِثْلُهُ. [راجع:٤١٦]

تخريج: إسناده صعيف كسابقه.

الله سَعْدِ .. : حَدَّثَنَا النُ شِهَابِ عَنْ عَطَاءِ بْنِ الله سَعْدِ .. : حَدَّثَنَا النُ شِهَابِ عَنْ عَطَاءِ بْنِ يَرِدَ، عَنْ حَطَاءِ بْنِ يَرِدَ، عَنْ حُمْرَانَ قَالَ: دَعَا عُثْمَانُ هَ بِمَاءِ بُوَ وَمُوْ عَلَى الْمَقَاعِدِ، فَسَكَبَ عَلَى يَوِينِهِ فَعَسَلُهَا، ثُمَّ فَحَ الْمِرَانِ فَعَسَلُ كَفَّيْهِ فَلَاتًا، ثُمَّ غَس وَحْهَهُ ثَلَاثَ مِرَادٍ، وَمَضْمَضَ وَاسْتَنْزَ، ثُمَّ غَسَلَ وَمَضْمَضَ وَاسْتَنْزَ، ثُمَّ مَسلَ وَحْهَهُ ثَلَاثً مِرَادٍ، وَمَضْمَضَ وَاسْتَنْزَ، ثُمَّ مَسلَ دراعَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مِرَادٍ، ثُمَّ مَسلَ مِحْلَيْهِ إِلَى الْكَعْبَيْنِ مَسَع بِرَبْسِه، ثُمَّ عَسَلَ رِجْلَيْهِ إِلَى الْكَعْبَيْنِ مَسَلَ مِحْلَيْهِ إِلَى الْكَعْبَيْنِ مَسَلَى الْكَعْبَيْنِ وَصُلْ اللّهِ يَلِيْهِ الْمَاءَ مُثَلِقُ وَضُونِي هَذَا، ثُمَّ صَلَّى رَعْدَلُهُ لَهُ مَا لَيْهِ مَنْ مَسلَى رَعْمَنِ لَا يُحَدِّثُ نَفْسَهُ فِيهِمَا، عَقَرَ اللهُ لَهُ مَا وَتَعْرَ اللهُ لَهُ مَا تَقَرَ اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ مَا تَقَرَ اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ مَا لَعْدِي مَنْ اللهُ لَهُ مَا لَيْعَلَى الْكَاءِ اللهُ لَهُ مَا اللهُ لَهُ اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ اللهُ لَهُ مَا اللهُ لَهُ اللهُ لَهُ مَا اللهُ لَهُ الْمِورَالِي الْمُعَلِّى الْمِعْمَا اللهُ لَهُ مَا اللهُ لَهُ اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ اللهُ لَهُ مَا اللهُ لَهُ اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ مَلْهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَهُ اللهُ لَهُ مَا اللهُ لَهُ مَا اللهُ لَلهُ لَهُ مَا اللهُ لَهُ الْمَا الْعَا

تخريج: إسناده صحيح، ح: (١٥٩) م: (٢٢٦).

614 حَدَّنَنَا إِبْرَاهِيمُ مْنُ نَصْرِ التَّرْمِذِيُّ: خَدَنَنَا إِبْرَاهِيمُ مْنُ نَصْرِ التَّرْمِذِيُّ: خَدَنَنَا إِبْرَاهِيمُ مْنُ سَعْدِ عَنِ ابْنِ شِهَابٍ، عَنْ عَطْوَ بْنِ يَزِيدَ، عَنْ حُمْرَانَ مَوْلَى مُعْثَمَانَ: أَنَّهُ رَثَى عُثْمَانَ هُوهُ.
رَأَى عُثْمَانَ هُوهُ. دَعَا بِإِنَاءٍ... فَذَكَرَ نَحْوَهُ.

تخريج: حديث صحيح وهو مكرر ما قبله، وهذا إساد ضعيف إبراهيم بن نصر صعفوه بل كذبه بعضهم.

420. It was narrated that Abu Salamah bin 'Abdul-Rahman said: 'Uthman (46) looked out from the house when he was under siege and said: I adjure by Allah anyone who was present with the Messenger of Allah (ﷺ), on the day of Hira', when the mountain shook beneath his feet; he kicked it with his foot and said: "Be still, Hira', there is no one on you but a Prophet, a Siddeeq or a martyr," and I was with him. And some men testified to what he said. Then he said: I adjure by Allah anyone who was present with the Messenger of Allah () on the day of Bai'atul-Ridwan, when he had sent me to the mushrikeen, the people of Makkah; he said, "This is my hand and this is the hand of 'Uthman," and he swore allegiance on my behalf. And some men testified to what he said. Then he said: I adjure by Allah anyone who was present when the Messenger of Allah (24) said: "Who will expand the mosque by incorporating this house into it, in return for a house in Paradise?" and I bought it with my wealth and expanded the mosque by incorporating it into it. And some men testified to what he said. Then he said: I adjure by Allah anyone who saw the Messenger of Allah (霉) on the day of the army of hardship (i.e., Tabook), when he said: "Who will spend today a spending that will be accepted by Allah?" and I

٤٢٠ حَدَّثَنَا أَبُو قَطَن: حَدَّثَنَا يُونُسُ _ يَعْنِي ابْنَ أَبِي إِسْحَاقَ _ عَنْ أَبِيهِ، عَنْ أَبِي سَلَّمَةً بْن غَيْدِ الرَّحْمِي قَالَ ۚ أَشْرَفَ عُشْمَانُ ﴿ مِنْ الْقَصْرِ، وَهُوَ مَحْضُورٌ، فَقَالَ: أَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ يَوْمَ حِرَاءِ إِذِ اهْتَوْ الْجَيَلُ فَرَكُلُهُ بِقَدَمِهِ، ثُمَّ قَالَ: «اسْكُنْ حِرَاءُ، لَيْسَ عَلَيْكَ إِلَّا يَبِيُّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ» وَأَنَا مَعَهُ؟ فَانْتُشَدَ لَهُ رَجَالٌ. قَالَ: أَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ يَوْمَ يَيْعَةِ الرُّضْوَانِ إِذْ بَعَثَنِي إِلَى الْمُشْرِكِين، إِلَى أَهْلِ مَكَّةً، قَالَ: «هَذِهِ يَدِي، وَهَذِهِ يَدُ عُثْمَانَ * فَبَايَعَ لِي؟ فَانْتَشَدَ لَهُ رَجَالٌ. قَالَ: أَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يُوسِّعُ لَنَا بِهَذَا الْبَيْتِ فِي الْمَسْحِدِ بَبَيْتٍ فِي الْجَنَةِ؟؛ فَابْتَعْتُهُ مِنْ مَالِي فَوَسَّعْتُ بِهِ الْمَسْجِدَ؟ فَانْتُشَدَ لَهُ رَجَالٌ. قَالَ: وَأَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رَسُولَ اللَّهِ ﷺ يَوْمَ جَيْشِ الْعُشْرَةِ. قَالَ: «مَنْ يُنْفِقُ الْيَوْمَ نَفَقَةً مُتَقَبَّلَةً؟» فَجَهَزْتُ نِصْفَ الْجَيْش مِنْ مَالِي؟ قَالَ: فَانْتَشَدَ لَهُ رَجَالٌ. وَأَنْشُدُ بِاللَّهِ مَنْ شَهِدَ رُومَةً يُبَاعُ مَاؤُهَا ابْنَ السَّبِيلِ، فَابْتَعْتُهَا مِنْ مَالِي، فَأَبَحْتُهَا لِابْن السَّبيلِ؟ قَالَ: فَانْتَشَدَ لَهُ رَجَالٌ. [انظر: ٥١١]

تخریج: حدیث صحیح، أو سلمة بن عبدالرحمن محتلف في سماعه من عثمان، لكن صحح أحمد شاكر سماعه منه. equipped half of the army with my wealth. And some men testified to what he said. Then he said: I adjure by Allah anyone who saw the water of Roomah (a well) being sold to wayfarers, then I bought it with my own wealth and gave it to wayfarers for free." And some men testified to what he said.

Comments: [A saheeli hadeeth]

421. It was narrated that Humran bin Aban said: I saw 'Uthman bin 'Affan (4) do wudoo'. He poured water onto his hands three times and washed them, then he rinsed his mouth and nose, then he washed his face three times, then he washed his right arm up to the elbow three times, then the left arm likewise, then he wiped his head, then he washed his right foot three times, then the left foot likewise. He said: I saw the Messenger of Allah (ﷺ) do wudoo' similar to what I just did, then he said: "Whoever does wudoo' as I just did, then prays two rak'ahs without letting his mind wander, his previous sins will be forgiven."

Comments: [Its *isnad* is *saheeli*, al-Bukhari (159) and Muslim (226)]

422. It was narrated that Nubaih bin Wahb said: 'Umar bin 'Ubaidullah sent word to Aban bin 'Uthman (ﷺ), (to ask) whether he could apply something to his eyes when he was in *ihram* - or (to ask) what he could apply to his eyes when he was in *ihram*. He sent word back to him telling him that

271 حدثنا عَبْدُ الرَّرَّاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ الرُّهْرِيِّ، عَنْ عَطَاء بْنِ يَرِيدَ اللَّيْعِيِّ، عَنْ خَمْرَانَ بْنِ عَلْمَانَ بْنُ عَقَانَ خَمْرَانَ بْنِ أَتَانَ قَالَ: رَأَيْتُ عُثْمَانَ بْنُ عَقَانَ مَصْمَصَ وَاسْتَنْفَرَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ الْمُسْرَى عَشْلَ ذَلِكَ، ثُمَّ مَسَحَ يِرَأْسِهِ، ثُمَّ غَسَلَ قَلَمَهُ وَلَكَ، ثُمَّ مَسَحَ يِرَأْسِهِ، ثُمَّ غَسَلَ قَلَمَهُ النَّيْمُنَى فَلَاثًا، ثُمَّ الْمُسْرَى مِثْلَ ذَلِكَ، قَالَ: النَّهُ تَوْضَأَ نَحْوًا مِنْ وُضُونِي وَلَانَ، قَالَ: هَمْ قَالَ: هَمْ قَالَ: هَمْ تَوَضَأَ فَحُوا مِنْ وُضُونِي هَذَا، ثُمَّ صَلَى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفرَ لَهُ مَا صَلَى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفرَ لَهُ مَا تَقَدَّمُ مَنْ ذَنْهِهُ، وَقُرْ لَهُ مَا تَقْسَهُ، غُفرَ لَهُ مَا تَقَدَّمُ مِنْ ذَنْهِهِ، [راجع: ٤١٨]

نخریج: إساده صحیح، خ^{. (۱}۵۹) م[.] (۲۲۲<u>)</u>.

٤٢٧ حدَّ ثَنَا عَبْدُ الرَّرَّ قِ: أَخْبَرَنَا مَغْمَرٌ عَنْ أَبْتِهِ بْنِ وَهْبٍ قَالَ: أَبُوبَ، عَنْ نَبْتِهِ بْنِ وَهْبٍ قَالَ: أَبُونَ عُمْمَلًا عَمْدُ نُنُ عُبِيّدِ اللَّهِ إِلَى (١٠/١) أَبَانَ ابْنِ عُشْمَانَ: أَيْكَحُلُ عَيْنَتِهِ وَهُوَ مُحْرِمٌ؟ أَوْ بِأَيِّ شَيْءٍ يُكَحِّلُهُمَا وَهُوَ مُحْرِمٌ؟ فَأَرْسَلَ إِلَيْهِ: أَنْ يُضَمَّدُهُمَا وَالْهُو مُحْرِمٌ؟ فَأَرْسَلَ إِلَيْهِ: أَنْ يُضَمَّدُهُمَا وَالطَّيرِ، فَإِنِّي سَمِعْتُ عُثْمَانَ عَنْمَانَ عَنْمَانَ عَنْمَانَ مَنْمَانَ عَنْمَانَ مَنْ يُنْ يُسَمِعْتُ عَنْمَانَ إِلَيْهِ:

he could apply aloes to them, and I heard 'Uthman bin Affan (季) narrating that from the Messenger of Allah (囊).

ابْنَ عَفَّانَ ﴿ يُحَدِّثُ دَلِكَ عَنْ رَسُولِ اللَّهِ اللَّهِ اللَّهِ عَلَى رَسُولِ اللَّهِ عَلَى اللَّهِ عَل

تخريج: إساده صحبح، م: (١٢٠٤).

Comments: [Its isnad is saheeh, Muslim (1204)]

423. It was narrated from 'Uthman bin 'Affan that the Prophet (ﷺ) said: "Whoever knows that prayer is an obligatory duty will enter Paradise."

Comments: [Its isnad is da'eef, because Abdul-Malik bin Ubaid is unknown]

27٣ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُنَيْدُ اللَّهِ بَنُ عُمَرَ: حَدَّثَنَا عَبْدُ اللَّهِ بَنُ عُمَرَ: حَدَّثَنَا عِمْرَانُ ابْنُ خُدَيْرٍ عَنْ عَبْدِ الْمَلِك بْنِ عُبَيْدٍ عَنْ حُمْرَانَ بْنِ عُبَيْدٍ عَنْ حُمْرَانَ بْنِ عَفَانَ هِدَ أَنَّ السَّلَاةَ حَقَّ النَّبِيُ بِعَلِيْ قَالَ: هَمْنُ عَلِمَ أَنَّ الصَّلَاةَ حَقِّ النَّبِيُ بِعِلِيْ قَالَ: هَمْنُ عَلِمَ أَنَّ الصَّلَاةَ حَقِّ النَّبِيُ بِعِلِيْ قَالَ: هَمْنُ عَلِمَ أَنَّ الصَّلَاةَ حَقِّ وَاجَبٌ، دَخُلَ النَّجَنَّةُ».

تخويج: إسناده صعيف لجهالة عدالملث بن عبيد.

424. It was narrated that Sa'eed bin al-Musayyab said: 'Uthman went for Hajj, and when he was halfway there, Ali was informed that 'Uthman had told his companions not to do tamattu'. 'Ali said to his companions: When he sets out, set out too. 'Ali and his companions entered ihram for 'Umrah, and 'Uthman did not say anything to them. 'Ali said: Have I not been told that you have forbidden tamattu'? Didn't the Messenger of Allah (5%) do tamattu'? He (the narrator) said: I do not know what answer 'Uthman (46) gave.

Comments: [A hadeeth saheeh, Muslum (1223)] 274 - حَدَّثَنَا عَبْدُ اللّهِ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُفَدَّمِيُ. حَدَّثَنِي أَبُو مَعْشَرٍ _ يَعْنِي الْبُو مَعْشَرٍ _ يَعْنِي الْبُرَّاءَ وَاسْمَهُ يُوسُفُ بْنُ يَزِيدَ: حَدَّثَنَا الْبُنَ حَرِّمَلَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: حَجَّ عُثْمَانُ مِحْ حَتَّى إِذَا كَانَ فِي بَعْصِ الطَّرِيقِ عَثْمَانُ مِحْ نَهِى أَصْحَابَهُ أَخْبِرَ عَلِيُ هِمْ أَنَّ عُثْمَانَ مِحْ نَهَى أَصْحَابَهُ أَخْبِرَ وَالْحَجْ، فَقَالَ عَلِي كَانَ فِي الْعُمْرَةِ وَالْحَجْ، فَقَالَ عَلِي عَنِ النَّمَتَّعِ بِالْعُمْرَةِ وَالْحَجْ، فَقَالَ عَلِي كَنْ مَنْ اللَّمَتَّعِ بِالْعُمْرَةِ وَالْحَجْ، فَقَالَ عَلَي عَنْ النَّمَتَّعِ، وَأَصْحَابِهُ بِعُمْرَةٍ، فَلَمْ يُكَلِّمُهُمْ عُتْمَانُ هَا عَنْ النَّمَتَّعِ، وَأَصْحَابُهُ بِعُمْرَةٍ، فَلَمْ يُكَلِّمُهُمْ عُتْمَانُ هَا اللّهَ عَلَيْ عَلَى اللّهَ عَلَيْ عَلَى اللّهَ عَلَى عَنِ النَّمَتَّعِ، عَلَى النَّمَتَّعِ، وَاللّهُ يَلِيُكُمْ قَالَ عَلَى عَلِي اللّهُ عَلَى عَنِ النَّمَتَّعِ، وَاللّهُ يَلِيُكُمْ قَالَ اللّهُ عَلَى عَنِ اللّهَ اللّهِ يَلِيْكُمْ وَاللّهِ يَلِيعُ وَاللّهُ اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى عَنِ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى عَنِ اللّهُ اللّهُ عَلَى اللللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ الللّهُ اللّهُ ا

تخريع: صحيح، م: (١٢٢٣)، ابن حرملة محتلف فيه، روى له مسلم حديثاً واحداً في الفنوت متابعة.

مَا أَجَابُهُ عُثْمَانُ عِلْهِ. [راجع: ٤٠٢]

425. It was narrated that Malik bin Aws bin al-Hadathan said: 'Umar bin al-Khattab (&) sent for me, and whilst I was like that, his freed slave Yarfa' came and said: 'Uthman, 'Abdur-Rahman, Sa'd and az-Zubair bin al-'Awwam are here - (the narrator) said: I do not know whether he mentioned Talhah or not - and they are asking for permission to enter upon you. He said: Let them in. Then after a while, (Yarfa') came and said: al-'Abbas and 'Ali are asking permission to enter upon you. He said: Let them in. When al-'Abbas came in, he said: O Amcer al-Mu'mineen, judge between me and this one. They had a dispute at that time concerning the fai' (booty) that Allah had granted to His Messenger of the wealth of Banun-Nadeer. The people said: Judge between them, O Ameer al-Mu'mineen, and relieve each one of his opponent, for their dispute has gone on too long. 'Umar (&) said: I adjure you by Allah, by Whose Leave heaven and earth exist, do you know that the Messenger of Allah (24) said, "We are not to be inherited from; what we leave behind is charity"? They said: He did say that. He said: I shall tell you about that fai'; Allah, may He be glorified and exalted, gave something exclusively to His Prophet () that He did not give to anyone else. And he quoted the verse: "And what Allah gave as booty (Fai') to His Messenger

١٢٥- حَدَّثَنَا عَنْدُ لِزَرَّاقِ حَدَّثَنَا مَعْمَرٌ عَن الرُّهْرِيِّ، عَنْ مَالك بْنِ أَوْسِ بْنِ الْحَدْثَانِ قَالَ أَرْسِلَ إِنَّ عُمْرُ نُنُ الْخُعَابِ عِنْم، فَبَيُّنَا أَن كَدَلِكَ إِذْ حَاءَهُ مَوْلاهُ يَرْفَأُ. فَقَالَ هَذَا عُثْمَانُ وَعَبْدُ الرَّحْمَلِ وَشَعْدٌ وَ لِزُّنَيْزٌ ثُنِّ الْعَوَّامِ _ عالَ وَلا أَدْرِي أَدُكِ طَلْحَةً أَمُّ لَا _ يَسْنَأُدِنُونَ عَلَيْكَ. قال: الله فَهُمْ. ثُمَّ مَكَثَ ساعَةً ثُمَّ جَاءً، فَقَالَ: هَدَ الْعَنُّسُ وَعَلِيٌّ يسْنَأُدنَانِ عَلَيْكَ. قَالَ النَّذَنُ نَهُمَا. قَلَمًا دَخَلَ الْعَدَّسُ، قَالَ. يَا أَمِيرِ الْمُؤْمِينِ، اقْض بَيْنِي وَنَيْنِ هَذَ وَهُمَا جِينَبِ يحْصَمَانِ فَيمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَمُوابِ سِي النَّضِيرِ، فَقَالَ الْقَوْمُ: اقْصِ يُنهُمَ بَا أَمِيرَ الْمُؤْمِنِينِ، وَأَرْحُ كُلِّ وَاحدِ مِنْ صاحِبِهِ، فَلَدُ طَالَتْ خُصُومَتُهُم. فَقَالَ عُمرُ ﴿ اللَّهُ اللَّهُ اللَّهُ الَّدِي بِإِدْنِهِ تَقُومُ السَّمَوَاتُ وَالْأَرْضُ، أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ عِلَيْ قَالَ: ﴿ نُورَثُ مَا نَرَكُنَا صَدَقَةً» ۚ قَانُونَ قُدْ قَالَ ذَلكَ. وَقَالَ لَهُما مِثْمُ ذَلِكَ. فَقَالًا عَمْ. قَالَ: فَإِنِّي سَأُحْوُكُمْ عَنْ هَذَا الْفَيْءِ، إِنَّ اللَّهَ غَزَّ وَجَلَّ خُصَ نَبَيَّهُ مِنْهُ بِشَيْءِ لَمْ يُعْمِهِ غَبْرَهُ، فَقَالَ: ﴿ وَمَا أَفَّادُ لَقُهُ عَلَى رَسُولِهِ، مِنْهُمْ فَمَ أَوْحَفْتُمْ عَلَيْهِ مِنْ حَيِّل وَلَا رِكَابِ﴾ (الحشر ٦) وكَانَتُ لِرَسُولِ اللَّهِ يَعِيدُ حاصّةً. وَاللَّه مَا احْتَازَهَا دُونَكُمْ، ولا اسْتَأْتَرَ عِاعَلَيْكُمْ، لقَدْ فسمَهَا بَيْكُمْ، ونَتُّهَا فِيكُمْ، حَتَّى بقِي مِنْهَ هَذَا الْمَالُ، فَكَانَ يُنْفِقُ عِلَى أَهْلِهِ مِنْهُ سِنَةً، ثُمَّ

(Muhammad (鑑)) from them - for this you made no expedition with either cavalry or camelry" [al-Hashr 59:6]. He said: 'This was exclusively for the Messenger of Allah (ﷺ) and by Allah, he did not keep it to himself in exclusion of you and he did not prefer himself over you with regard to it. Rather he gave it to you and divided it among you until there was nothing left of it except this property He spent on his family's needs from this property for one year, then he took what was left and regarded it as the property of Allah. When the Messenger of Allah (ﷺ) passed away, Abu Bakr said: "I am the successor of the Messenger of Allah (紫), I shall deal with it as the Messenger of Allah (ﷺ) dealt with it.

يَجْعَلُ مَا بَقِيَ مِنْهُ مَجْعَلَ مَالِ اللَّهِ، فَلَمَّا فَيُوسَ رَسُولُ اللَّهِ يَخْدَهُ، أَنَا أَبُو بَكْرٍ حَجَدَ أَنَا وَلِيُّ رَسُولِ اللَّهِ يَخْدَهُ، أَعْمَلُ فِيهَا بِمَا كَنَ يَعْمَلُ فِيهَا بِمَا كَنَ يَعْمَلُ وَيَهَا لِمَا كَنَ يَعْمَلُ رَسُولُ اللَّهِ يَخْدَ فِيها. [راجع: ١٧٢]

تخریج: إسناده صحیح، خ: (۲۹۰٤) م (۱۷۵۷).

Comments: [Its isnad is saheeli, al-Bukhari (2904) and Muslim (1757)]

426. It was narrated from 'Uthman that he saw a funeral and stood up for it and said: I saw the Messenger of Allah (霉) see a funeral and stand up for it.

Comments: [Salueth, because of corroborating evidence and its isnad is da'eef, because Yahya bin Sulaim is unknown]

773 - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْمَاعِيلُ أَبُو
مَعْمَرٍ: حَدَّثَنَا يَخْنِى بْنُ سُلَيْمٍ الطَّانِفِيُ عَنْ
إِسْمَاعِيلَ بْنِ أُمَيَّةً، عَنْ مُوسَى بْنِ عِمْرَانَ بْنِ
مَمَّحٍ، عَنْ أَبَانَ بْنِ عُشْمَانَ، عَنْ عُشْمَانَ عَنْ عُشْمَانَ عَنْ
أَنَّهُ رَأَى جَنَازَةً فَقَامَ لَهَا، وَقَالَ رَأَيْتُ
رَسُولَ اللَّهِ بِيلِيْ رَأَى جَنَازَةً فَقَامَ لَهَا، وَقَالَ رَأَيْتُ
رَسُولَ اللَّهِ بِيلِيْ رَأَى جَنَازَةً فَقَامَ لَهَا، [انظر: (انظر: (مُسُولَ اللَّهِ بِيلِيْ رَأَى جَنَازَةً فَقَامَ لَهَا، [انظر: (مَسُولَ اللَّهِ بِيلِيْ رَأَى جَنَازَةً فَقَامَ لَهَا، [انظر: (مَا لَهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الللّهُ اللللْمُواللَّهُ اللَّهُ اللَّهُ الللْمُولُولُ

تخريج: صحيح لعبره، وهذا إسناد ضعيف لضعف يحيى بن سليم.

427. It was narrated that Abu 'Ubaid said: I saw 'Ali and 'Uthman (泰) on the day of (Eid) al-Fitr and (Eid) al-Adha; they prayed, then when they finished

٤٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بِكْرٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا ابْنُ أَبِي ذِنْبٍ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ قَارِظٍ، they reminded the people. I heard them saying: The Messenger of Allah (選) forbade fasting on these two days.

Comments: [Its isnad is saheelt]

428. It was narrated from 'Ata' bin Yazeed al-Junda'i that he heard Humran the freed slave of 'Uthman bin 'Affan (&), say: I saw Ameer al-Mu'mineen 'Uthman do wudoo'; he poured water onto his hands three times, then he rinsed his nose three times and rinsed his mouth three times... and he mentioned the hadeeth, similar to the hadeeth of Ma'mar.

Comments: [Its isnad is salieeh, al-Bukhari (159) and Muslim (226)]

429. It was narrated from one of the Ansar, from his father, that 'Uthman (本) said: Shall I not show you how the Messenger of Allah (達) did wudoo'? They said: Yes. So he called for water, and he rinsed his mouth three times and his nose three times, and he washed his face and arms three times, and he wiped his head and washed his feet three times. Then he said: You should know that the ears are part of the head. Then he said: I have tried to do wudoo' for you as the Messenger of Allah (達) did it.

Comments: [A Saheeh hadeeth. This isnad is da'eef (weak)]

عَنْ أَسِ عُبِيْدِ قَالَ: شَهِدْتُ عَلِيًّا وَعُثْمَانَ، فِي يَوْمِ الْفِطْرِ وَالنَّحْرِ يُصَلِّيَانِ، ثُمَّ يَنْصَرِفَانِ، فَيُدَكِّرَانِ النَّاسَ، فَسَعِعْتُهُمَّا يَقُولَانِ: مَهَى رَسُولُ اللهِ بَيْنِ عَنْ صَوْمٍ هَذَيْنِ الْيَوْمَيْنِ. [الطر: ٤٣٥، ٥١٥]

تخريج: إسناده صحيح.

47٨ حدَّثَنَا مُحَمَّدُ بْنُ بَكْدٍ: أَخْبَرَنَا ابْنُ بُحْرِيْدِ الْخَبْرَنَا ابْنُ مُحَمَّدُ بْنُ بَكْدٍ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ الْجُنْدَعِيّ أَنَّهُ سَمِعَ مُحُمْرَانَ مَوْلَى عُثْمَانَ بْنِ عَفْدَانَ مِنْ عَفْدَانَ مِنْهِ عَفْنَانَ مِنْهِ عَفْنَانَ مِنْهِ الْمُؤْمِنِينَ عُشْمَانَ مِنْهِ يَتَوْمِنُ مَا عُشْرَادٍ، ثُمَّ الْمُتَنْثِرَ ثَلَانًا، وَمَصْمَضَ ثَلَاثًا... وَدَكَرَ الْحَدِيثَ الْمُتَنْثِرَ ثَلَانًا، وَمَصْمَضَ ثَلَاثًا... وَدَكَرَ الْحَدِيثَ مِنْلُ مَعْمَر. [راجع: ٤١٨]

تخریع: إسناده صحیح، خ: (۱۵۹) م: (۲۲۱).

219 حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْجُرَيْرِ يُ عَنْ عُرْوَةَ نُنِ قَنِيصَةً، عَنْ رَجُلِ مَنَ الْأَنْصَارِ، عَنْ أَبِهِ أَنَّ عُشْمَانَ عَلَى قَالَ: أَلَا أُرِيكُمْ كَبْفَ كَانَ وُصُوءُ رَسُولِ اللَّه بِيلَةٍ ؟ قَالُوا: نَلَى، فَدَعَا (١/ ١٦) بِمَاء، فَتَمَضْمَضَ ثَلَاثًا، وَاسْتَنْثَرَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَ نُبِهِ، وَغَسَلَ قَدَمَيْهِ، ثُمَّ قَالَ: قَدْ تَعَرَّيْكُ أَنَّ الْأُذُنَيْنِ مِنَ الرَّأْسِ، ثُمَّ قَالَ: قَدْ تَعَرَّيْكُ لَكُمْ وُضُوءَ رَسُولِ اللَّهِ ﷺ. [انظر: 208]

تخريج: حديث صحيح، ولقول عثمان: (الأدنان من الرأس) شواهد مرفوعة، وهذا الإساد ضعيف لجهالة الرجل من الأنصار وأبيه.

430. It was narrated that Humran bin Aban said: We were with 'Uthman bin 'Affan (46); he called for water and did wudoo'. When he had finished his wudoo', he smiled and said: Do you know why I smiled? He said: The Messenger of Allah (避) did wudoo' as I just did wildoo', then he smiled and said: "Do you know why I smiled?" We said: Allah and His Messenger know best. He said: "If a person does wudoo' and completes his wudoo', then he starts to pray and completes his prayer, he will come out of his prayer free of sin as he came out of his mother's womb."

Comments: [Its isnad is saheeh]

431. It was narrated that Qatadah said: I heard 'Abdullah bin Shaqeeq say: 'Uthman (﴿) forbade tanattu' and 'Ali enjoined it. 'Uthman (﴿) said something and 'Ali (﴿) said to him You know that the Messenger of Allah (﴿) did that. 'Uthman (﴿) said: Yes, but we were in a state of fear [at that time]. Shu'bah said: I said to Qatadah: What were they afraid of? He said: I do not know.

Comments: [Its isnad is saheeh, Muslim (1223)]

432. It was narrated that Qatadah said: 'Abdullah bin Shaqeeq said: 'Uthman used to forbid mut'ah (of Hajj, i.e., tamattu') and 'Ali used to enjoin it 'Uthman said something to 'Ali, then 'Ali said: You know

27. حَلَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: حَلَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ: حَلَّثَنَا عُوْفُ الْأَعْرَابِيُ عَنْ مَعْبَلِ الْحُهَنِيِّ، عَنْ حُمْرَانَ بْنِ أَبّانَ قَالَ: كُنَّ عِنْ غَفْمَانَ بْنِ عَفَّانَ شِنْ أَبّانَ قَالَ: كُنَّ عِنْدَ عُثْمَانَ بْنِ عَفَّانَ شِنَ مُلَّا فَرَغَ مِنْ فَقَالَ: هَلْ نَدُرُونَ مِمَّا فَقَالَ: هَلْ نَدُرُونَ مِمَّا فَقَالَ: هَلْ نَدُرُونَ مِمَّا تَوَصَّأْتُ، فَمَّ قَالَ: هَلْ تَنْمَمَ، فُمَ قَالَ: هَلْ تَعْمَلُونَ مَمَّا تَوَصَّأْتُ، فُمَ قَالَ: هَلْ تَعْمَلُونَ مَمْ قَالَ: هَلْ تَعْمَلُونَ مَمْ قَالَ: هَلْ تَعْمَلُونَ مَمْ قَالَ: هَلْ تَعْمَلُونَ مَمْ قَالَ: هَلْ قَالَ: هَلَا تَوَصَّأُ وَمُونَهُ مُنْ مَا فَرَحَ مِنْ بَطْنِ فَلَاتِهِ كَمَا حَرَحَ مِنْ بَطْنِ فَلَاتِهِ كَمَا حَرَحَ مِنْ بَطْنِ فَلَاتِهِ كَمَا حَرَحَ مِنْ بَطْنِ أَنْهُ مِنَ الذُّنُوبِ. لراجع: ١٤٤٥

تخريج: إساده صحيح.

٤٣١ حَدُّثَنَا رَوْحٌ. حَدَّثَنَا شُعْبَةُ عَنْ فَتَادَةً
قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بُنَ شَقِيقٍ بَقُولُ: كَانَ عُنْمَانُ شَعْبةً وَعَلَيِّ بَعْه يُلَبِّي عَنْمَانُ شِه قَوْلًا، فَقَالَ لَهُ عَلْمِيَ بَعْه يُلَبِّي فِهِ يَنْهَى عَنِ الْمُتَعَةِ، وَعَلَيِّ بَعْه يُلَبِّي بِهِا، فَقَالَ لَهُ عَلْمَانُ شِه قَوْلًا، فَقَالَ لَهُ علِي فِهِ : لَقِد لَقِلْ اللَّه بَيْعَةً فَعَلَ ذَلِكَ؟ فَقَالَ لَهُ عَلَيْمِنَ اللَّه بَيْعَةً فَعَلَ ذَلِكَ؟ فَقَالَ كُمْ عَلْمَتَ أَنْ رَسُولَ اللَّه بَيْعَةً فَعَلَ ذَلِكَ؟ قَالَ عُمْمانُ عَنْهَا: فَقُلْتُ عَلَيْفِينَ. وَلَكِمَا كُنَّ خَلْفِينَ. وَلَكِمَا كُنَّ خَلْفَهُمْ؟ قَالَ: لا أَدْرِي.

تخريج: إساده صحيح، م (١٢٢٣).

277 - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرِ: حَدَّثَنَا شُغْبَةُ عَنْ فَعَنْدِ: حَدَّثَنَا شُغْبَةُ عَنْ فَتَادَة قَالَ: قَالَ عَبْدُ اللَّهِ بُنُ شَقِيقِ: كَانَ عُنْمَانُ هُم يَنْهَى غَنِ لْمُثْمَةٍ، وَعَلِيُّ هُمْ يَأْمُرُ بَهَا، فَقَالَ عُثْمَانُ هُمْ لِعَلِيٍّ قَوْلًا، ثُمَّ قَالَ بَهَا، فَقَالَ هُمْ قَالَ هُمْ قَالَ .

that we did tamattu' with the Messenger of Allah (達). He said: Yes, but we were in a state of fear then.

Comments: [Its isnad is saheeh]

433. It was narrated that 'Abdullah bin az-Zubair said: 'Uthman bin 'Affan (本) said, speaking from his minbar: I am going to tell you a hadeeth that I heard from the Messenger of Allah (經); nothing kept me from telling it to you except the fact that I care for you. I heard the Messenger of Allah (經) say: "Standing guard for one night for the sake of Allah, may He be exalted, is better than a thousand nights spent in prayer and [a thousand] days spent fasting."

Comments: [Husan, and its isnad is da'eef because of the weakness of Mus'ab bin Thabit]

434. It was narrated that 'Uthman bin 'Affan (秦) said: I heard the Messenger of Allah (囊) say: "Whoever builds a mosque for the sake of Allah, may He be glorified and exalted, Allah will build something like it for him in Paradise."

Comments: [Its isnad is Saheeh, al-Bukhari (450) and Muslim (533)

435. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, said: I saw 'Ali (♣) and 'Uthman (♣) praying on the day of al-Fitr and the day of al-Adha, then they reminded the

عَلَيُّ ﷺ: لَقَدُ عَلِمْتَ أَنَّ قَدُ تَمْتَعُنَا مَعَ رَسُولِ اللهِ ﷺ؟ قَالَ: أَخَلُ، وَلَكَنَّ كُنَّا خَائِفِينَ. [راجع: ٤٣١]

تخريج: إسناده صحيح كسالفه.

٣٣٤ - حَلَّثَنَا رَوْحٌ : حَدَّثَنَا كَهْمَسٌ عَنْ مُضْعَبِ
الْنِ ثَابِتِ بْنِ عَبْدِ الله بْنِ الزِّبْبْرِ قَالَ: قَالَ عُنْمَانُ بْنِ عَفْانَ هِ وَهُو بَخْطُتُ عَلَى مِشْرِهِ:
إِنِّى مُحَدِّنَكُمْ حَبِيئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ مَا كَنَ يَسْعُي أَنْ أُحَدِّنَكُمْ إِلَّا الصَّنْ عَلَيْكُمْ، مَا كَنَ يَسْعُي أَنْ أُحَدِّنَكُمْ إِلَّا الصَّنْ عَلَيْكُمْ، وَمِن سَعْتُ رَسُولَ اللَّهِ ﷺ يقُولُ: "حَرَسُ لَيْهِ عِيهِ يقُولُ: "حَرَسُ لَيْهِ عَلَيْكُمْ، أَيْلُه عِيهِ يقُولُ: "حَرَسُ لَيْهَ فَعَلَى أَفْضَنُ مِنْ أَلْهِ لَيْهَ لَيْهَ لَيْهَا لَهُ الطَّنْ عَلَيْكُمْ اللَّهِ عَلَيْهِ الْمُعَلِي اللهِ عَلَيْهِ اللهِ الطَّنْ عَلَيْهُ وَعَلَى اللهِ عَلَيْهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ ا

تخريج: حديث حسن، وهدا إساد ضعيف لصعت اصعب بن تابت، ولانقطاع بيه وبين عثمان.

٤٣٤ - حدَّ ثَنَا عَبْدُ الْكَبِيرِ مْنُ عَبْدِ الْمَجِيدِ أَبُو نَكْمِ الْمَجِيدِ أَبُو نَكْمِ الْمَخْدِ الْمَحْدِد _ يَعْنِي ابْنَ جَعْنَر _ عَنْ أَبِيهِ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ عُشُمانَ بْنِ عَقَّانَ عَهْ فَالَ: سَمعْتُ رَسُولَ اللَّهِ عَنْ عَشْمانَ بْنِ عَقَّانَ عَهْ فَالَ: سَمعْتُ رَسُولَ اللَّهِ عَشْمَانَ بْنِ عَقَّانَ عَهْ فَالَ: سَمعْتُ رَسُولَ اللَّهِ عَشْم فَيْ الْجَنَّة ، [انظر: ٥٠٦]

تخريج: إسناده صحيح، ح: (٤٥٠) م: (٥٣٣).

3٣٥ حَدَّثَنَا عُثْمَانُ بْنُ عُمْرَ ﴿ حَدَّثَنَا النُّ أَبِي ذِنْ عَلَيْ اللَّهِ بْنِ فَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ قَارِطٍ ﴿ عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَرْهُ عَنْدَ الرَّحْمَنِ بْنِ أَرْهُ عَبْدًا وَمُعْمَن بُصَلِيَانِ وَعُشْمَان يُصَلِّيَانِ

people. And I heard them say: The Messenger of Allah (達) forbade fasting on these two days. And I heard 'Ali (本) say: The Messenger of Allah (选) forbade anything of the sacrificial meat to be left after three days.

Comments: [Its isnad is saheeh]

436. It was narrated that Muhammad bin 'Abdullah bin Abi Maryam said: I entered upon Ibn Darah, the freed slave of 'Uthman, and he heard me rinsing my mouth. He said: O Muhammad¹ I said: Here I am. He said: Shall I not tell you about the wudoo' of the Messenger of Allah (霙)? I saw 'Uthman when he was in al-Maga'id. He called for water for wudoo', then he rinsed his mouth three times, rinsed his nose three times, washed his face three times, washed his arms three times, wiped his head three times and washed his feet, then he said: Whoever would like to see how the Messenger of Allah (鑑) did wudoo', this is how the Messenger of Allah (did wudoo'.

Comments: [Its isnad is hasan]

437. It was narrated that Abu Umamalı bin Sahl said: We were with 'Utluman when he was under siege in the house. He went to the entrance of the house, from which his words could be heard in al-Balat. He went to that entrance, then came out to us and said:

يَوْمَ الْفِطْرِ وَالْأَضْحَى، ثُمَّ يَنْصَرِفَانِ يُذَكِّرَانِ
النَّاسَ، قَالَ: وَسَمِعْتُهُمَا يَفُولَانِ: إِنَّ رَسُولَ
اللَّهِ يَجْهِ نَهَى عَنْ صِبَامِ هَذَيْنِ الْيُوْمَئِنِ،
[راجع ٤٢٧] قَالَ: وَسَمِعْتُ عَلِيًّا هِ يَقُولُ:
نَهَى رَسُولُ اللَّهِ يَجْهُ أَنْ يَبُقَى مِنْ نُسُكِكُمْ
عِنْدُكُمْ شَيْءٌ بَعْدَ ثَلَاثِ.

تخريج: إسناده صحبح.

١٣٦- حدَّقْنَا صَفُوانُ بْنُ عِيسَى عَنْ مُحَمَّدِ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي مَرْيَمَ قَالَ: دَخَلْتُ عَلَى ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي مَرْيَمَ قَالَ: دَخَلْتُ عَلَى ابْنِ مَالَةٍ مَوْلَى عُثْمَانَ، قَالَ: فَسَمِعْنِي أَمَصْمِصُ، قَالَ: يَا مُحَمَّدُ، قَالَ: فَالْ فُلْتُ: لَبَيْكَ. قَالَ: أَلَا أُخْبِرُكَ عَنْ وُصُوءِ فُلْتُ عَثْمَانَ عَلَى وُصُوءِ مُلْقَالًا عَنْ وُصُوءِ وَهُوَ مَلْكَ عَثْمَانَ عَلَى وَهُو وَهُوَ وَاسْتِنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ فَلَاثًا اللَّهِ عَلَى مَنْ أَحَبُ أَنْ يَنْظُرَ بِلَى وَضُوءِ رَصُولِ اللَّهِ بَيْكَ، فَهَذَا وُضُوءُ رَسُولِ وَضُوءً رَسُولِ اللَّهِ بَيْكَ، فَهَذَا وُضُوءُ رَسُولِ اللَّهِ بَيْكَةً ، فَهَذَا وُضُوءُ رَسُولِ اللَّهِ بَيْكَ ، فَهَذَا وَخُوءُ رَسُولِ اللَّهِ بَيْكَ ، فَهَذَا وَصُوءً رَسُولِ اللَّهِ بَيْكَ ، فَهَذَا وَسُولُ اللَّهُ بَيْكَ ، فَهُ اللَّهُ اللَّهُ الْهُ اللَّهُ الْمُؤْمَا وَلَا اللَّهُ اللَّهُ الْمُؤْمِ اللَّهُ الْمُؤْمِ اللَّهُ الْمُؤْمِ اللَّهُ الْمُؤْمِ اللَّهُ الْمُؤْمِ اللَّهُ الْمُؤْمِ اللَّهُ الْمُؤْمُ الْمُؤْمِ اللَّهُ الْمُؤْمِ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُومُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْ

تخريج: إساده حسن.

٤٣٧ حَدَّلْنَا سُلَيْمَانُ بْنُ حَرْبٍ وَعَفَّانُ، الْمَعْنَى قَالَا حَدَّثَنَا حَمَّادُ بْنُ زَنْدٍ: حَدَّثَنَا يَحْمَادُ بْنُ زَنْدٍ: حَدَّثَنَا يَحْمَادُ بْنُ زَنْدٍ: حَدَّثَنَا يَحْمَى بْنُ سَهْلٍ قَالَ. كُنَّا مَعَ عُثْمَانَ ﴿ وَهُوَ مَحْصُورٌ فِي قَالَ. كُنَّا مَعَ عُثْمَانَ ﴿ وَهُو مَحْصُورٌ فِي اللّهُ إِنَا إِذَا دَخَلَهُ يَسْمَعُ اللّهَ إِذَا دَخَلَهُ يَسْمَعُ لَيْسَمْعُ اللّهُ إِذَا دَخَلَهُ يَسْمَعُ اللّهُ إِنْ إِذَا دَخَلَهُ يَسْمَعُ لَيْسَمْعُ إِنْ إِذَا دَخَلَهُ يَسْمَعُ لَيْسَمْعُ لَيْسَمْعُ إِنْ إِذَا دَخَلَهُ يَسْمَعُ إِنْ إِنَا إِذَا دَخَلَهُ يَسْمَعُ إِنْ إِنْ اللّهُ إِنْ إِنْ اللّهُ إِنْ إِنْ اللّهُ اللّهُ إِنْ اللّهُ اللّهُ إِنْ اللّهُ أَنْ اللّهُ إِنْ اللّهُ اللّهُ اللّهُ إِنْ اللّهُ إِنْ اللّهُ إِنْ اللّهُ إِنْ اللّهُ اللّهُ اللّهُ إِنْ اللّهُ اللّهُ اللّهُ إِنْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ إِنْ اللّهُ الللّهُ اللّهُ اللللللّهُ الللّهُ الللّهُ اللللللّهُ الللّهُ اللللللّهُ اللّهُ اللللللّهُ الللللّهُ اللّهُ اللّهُ اللللللللمُلْمُ اللللللللمُ اللللللمُلْمُ اللللللللّهُ الللللمُ الللللمُ اللللللمُ الللّهُ اللللم

They were threatening to kill me just now. We said: Allah will suffice you against them, O Ameer al-Mu'mineen. He said: Why would they kill me? I heard the Messenger of Allah (震) say: "It is not permissible (to shed) the blood of a Muslim except in three cases: if a man disbelieves after becoming Muslim, or commits zina after being married, or kills someone and is executed in return." By Allah, I have never wished to change my religion after Allah guided me; I never committed zina either during the Jahiliyyah or in Islam; and I have never killed anyone. So why would they kill me?

Comments: [Its isnad is saheeli

438. Abu Umamah bin Sahi bin Hunaif narrated: I was with 'Uthman (泰) in the house when he was under siege. We would enter through an entrance... and he narrated a similar hadceth. And he said: I heard the Messenger of Allah (窦) say:... and he narrated a similar hadceth.

Comments: [Its isnad is saheeh]

bin Abul-Ja'd said: 'Uthman (46) called some of the Companions of the Messenger of Allah (265), among whom was 'Ammar bin Yasir, and said: I am going to ask

كَلَامَهُ مَنْ عَلَى الْبَلَاطِ، قَالَ: فَدَخَلَ ذَلِكَ الْمَدُخُلَ وَخَرَجَ إِلَيْنَا، فَقَالَ: إِنَّهُمْ يَتَوَعَّدُونِي بِالْقَتْلِ آتَى. قَالَ: يُكْفِيكَهُمُ للَّهُ يَا أَمِيزِ الْمُؤْمِنِينَ، قَالَ: يَكْفِيكَهُمُ للَّهُ يَا أَمِيزِ الْمُؤْمِنِينَ، قَالَ: وَيِمَ يَقْتُلُونَي؟ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَتَلِحُةً يَقُولُ: "لَا يَجلُ دَمُ الْمِرِي مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثِ: رَجُلُ كَفَرَ امْرِي مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ: رَجُلُ كَفَرَ امْرِي مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ: رَجُلُ كَفَرَ امْرِي مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ: رَجُلُ كَفَرَ الْمِري مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ: رَجُلُ كَفَرَ الْمَرِي مُسْلِمٍ إِلَّا إِلَيْهُ مِنْ إِنْسَلَامٍ قَالَ أَحْبَيْتُ وَلَا فِي جِاهِلِيَّةٍ وَلَا فِي إِسْلَامٍ قَطَّ، وَلَا أَنْ لِي حَيْقِيلَ فِي إِسْلَامٍ قَطَّ، وَلَا قَدْتُنُ نَفُسُهُ فَيْ إِسْلَامٍ قَطَّ، وَلَا قَدْتُ نَفْسًا، فَهِمَ يَقْتُلُونَنِي؟. [انظر: ٢٣٨] قَدْد ٢٨٤، ٢٥٤ مَهُمَ يَقْتُلُونَنِي؟. [انظر: ٢٨٥)

تخريج: إسناده صحيح.

٤٣٨- خدّثَنَا عَنْدُ اللَّهِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَمَرَ الْقُوَارِيرِيُّ: حَدَّثَنَا حُمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَبُو أَمَامَةَ بْنُ سَهْلِ يَحْيَى بْنُ سَعِيدِ: حَدَّثَنَا أَبُو أَمَامَةَ بْنُ سَهْلِ ابْن حُنَيْف قَالَ: إِنِّي لَمَعَ عُنْمَانَ عَلَى ابْن حُنَيْف قَالَ: إِنِّي لَمَعَ عُنْمَانَ عَلَى هَهِ فِي اللَّهِ وَهُوَ مَحْصُورٌ، وَقَانَ: كُنَّا نَدْخُلُ الدَّبِ وَهُوَ مَحْصُورٌ، وَقَانَ: كُنَّا نَدْخُلُ مَذْحَلاً... فَدَكَر الْحَدِيثَ مِنْلُهُ، وَقَالَ: قَدْ مَدْحَلاً... فَذَكَرَ الْحَدِيثَ مِنْلُهُ، وَقَالَ: قَدْ كَن مَعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ... فَذَكَرَ الْحَديثَ مِنْلُهُ أَوْ نَحْوَهُ. [راجع: ٢٣٧]

تخريح: إسناده صحبح، وانطر ماقىله.

٤٣٩ - حَدَثنَا عَنْدُ الصَّمَدِ: حَدَّثَنَا الْقَاسِمُ _ يَعْمِى ابْنَ الْفَضْلِ _ حَدَّثَنَا عَمْرُو بْنُ مُرَّةُ عَنْ سَالِم بْسِ أَبِي الْجَعْدِ، قَالَ: دَعَا عُثْمَانُ ﴿ مَا لَا عَنْمَانُ ﴿ مَا لَا عَنْمَانُ ﴿ مَا اللَّهِ عَلَيْهِ مَا اللَّهِ عَلَيْهِ مَا اللَّهِ عَلَيْهِ مَا فَيْهِمْ فَيهِمْ فَيهِمْ .

you something and I would like you to be honest with me. I adjure you by Aliah, do you know that the Messenger of Allah (差) used to give Quraish precedence over all people and he gave precedence to Banu Hashim over all of Quraish? The people fell silent, then 'Uthman said If I had the keys of Paradise in my hand, I would have given them to Banu Umayyah [his own clan] so that they could all, down to the last man, enter it. Then he sent for Talhah and az-Zubair. And 'Uthman (46) said: Should I tell you about him - i.e Ammar? I was walking with the Messenger of Allah (2), who was holding my hand, and we were walking in al-Batha', until he came to where his ['Ammar's] father and mother were being tortured. 'Ammar's father said: O Messenger of Allah, are we going to be like this forever? The Prophet (鑑) said to him: "Be patient." Then he said "O Allah, forgive the family of Yasir, and You have already done so."

Comments: [Its isnad is da'eef, because it is interrupted]

440. It was narrated from 'Uthman bin 'Affan (\Rightarrow) that the Messenger of Allah (\Rightarrow) said: 'Everything apart from the shade of a house, a sack of bread, a garment to cover his 'awrah and water, anything more than that the son of Adam has no right to."

Comments: [Its isnad is da'eef]

تخريج: إسناده صعيف لاتحصاعه سالم س أي الحمد لم بدرك عثمان. ولقوله (اللّهم اعمر لأن ياسر) شاهد صحيح من حديث حابر.

• \$2 - حَلَّاثُنَا عَبْدُ الصَّمَدِ ﴿ حَدَّنُنَا خَرَيْثُ بَنُ السَّمَدِ ﴿ حَدَّنُنَا خَرَيْثُ بَنُ السَّعْتُ الْحَسَنَ يَشُولُ حَدَّنَي السَّعْتُ الْحَسَنَ يَشُولُ حَدَّنَي خَمْرَانُ ، عَنْ عُمْمَانَ بَى عَمَّانَ ، فِي أَنَّ وسُولَ اللَّهِ عَلَيْهُ قَالَ: الكُلُّ شَيْء سوى ظلِّ يَبْتِ ، وَحَدْ سَالِ عَلَى اللَّهِ عَلَيْهُ وَحَدْ فَا الْخُنْزِ ، وَتُؤْبِ يُوارِي عَوْرَتُهُ ، وَالْمَاء ، فَمَا فَصَلَ عَنْ هَذَا فَلَيْسَ لابْن آدَم وَالْمَاء ، فَهَا فَصَلَ عَنْ هَذَا فَلَيْسَ لابْن آدَم فَهِيَّ حَتَّ ».

تخريج: _يساده ضعيف وهو منكر.

441. It was narrated that an old man of *Thaqeef* - Humaid said that he was righteous - said that his paternal uncle told him that he saw 'Uthman (今) sitting at the second door of the mosque of the Messenger of Allah (經). He called for a shoulder [of an animal] and ate its meat, then he got up and prayed, without doing wudoo'. Then he said: I sat where the Prophet (經) sat and I ate what the Prophet (經) ate, and I did what the Prophet (經) did.

Comments: [Saheeh because of corroborating evidence]

442. It was narrated that Abu Salih, the freed slave of 'Uthman, said: I heard 'Uthman in Mina saying: O people, I shall tell you a hadeeth that I heard from the Messenger of Allah (秦). He said: "Standing guard on the border for one day for the sake of Allah is better than one thousand ordinary days, so let a man stand on guard at the border as much as he wants" ['Uthman] said: Have I conveyed [the message]? They said: Yes. He said: O Allah, bear witness.

Comments: [A hasan hadeeth]

443. 'Abdullah bin 'Abdur-Rahman bin Abi Dhubab narrated from his father that 'Uthman bm 'Affan (4) prayed four rak'alıs in Mina and the people objected to that. He said: O people, I have taken a wife in Makkah since I came here, and I heard the Messenger of Allah (4) say: "Whoever takes a wife in

181- حَدَّثَنَا عَبُدُ اللَّهِ بِنُ بَكْرٍ: حَدَّثَنَا خُمَيْدٌ لَقُولِلُ عَنْ شَيْخِ مِنْ تَقِيفِ _ ذَكَرَهُ خُمَيْدٌ مصلاح _ ذَكَرَهُ أَنَّ عَمَّهُ أَخْبَرَهُ: أَنَّهُ رأَى عُثْمَانَ الْبَابِ النَّانِي مِنْ مَسْجِدِ رسُولِ اللَّهِ بِلِلَّةٍ، فَدَعَا بِكَنِفٍ فَتَعَرَّقَهَا، مشجِدِ رسُولِ اللَّهِ بِلِلَّةٍ، فَدَعَا بِكَنِفٍ فَتَعَرَّقَهَا، مُشَمَّ قَالَ: جَلَسْتُ مُجْلِسَ النَّبِيِّ بِلِيَّةٍ، وَأَكَلْتُ مَا أَكُلَ النَّبِيُ بِيلِيَّةٍ، وَضَعْهُ، النَّهُ اللَّهُ الللَ

تخريج. صحيح لغيره، وهذ. إساد ضعيف احهالة الشيح من تقيف وعمه.

٧٤٧ - حَدَّنَنَا بَنْ لَهِيعَةً. حَدَّنَنَا رُهْرَةً بْنُ مَعْنَدِ عَنْ أَبِي هَاشِمِ: حَدَثَنَا بْنُ لَهِيعَةً. حَدَّنَنَا رُهْرَةً بْنُ مَعْنَدِ عَنْ أَبِي صالِح مَوْلَى عَثْمَانَ أَنَّهُ حَدَّنَهُ قَالَ: سمعْتُ عَثْمَانَ إِنْهُ النّاسُ، إِنِي أُحَدَثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ إِنِي أُحَدَثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ إِنِي أُحَدَثُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ أَنْفِ أَخِيلًا اللَّهِ ﷺ أَنْفُ اللَّهِ اللَّهُ اللَّهُ

تخريج: حديث حسن، عبدالله بن لهيعة قد توبع.

28٣- حَدَثَنَا أَثُو سَعِيدِ _ يَعْنَى مَوْلَى بَنِي السَّمِ _ الْبَاهِلِيُّ: هَاشِم _ الْبَاهِلِيُّ: خَدَّثَنَا عَدُ اللَّهِ بُنُ عَبْدِ الرَّحْمَنِ بُنِ أَبِي ذُبَابٍ خَدَّثَنَا عَدُ اللَّهِ بُنُ عَنْدِ الرَّحْمَنِ بُنِ أَبِي ذُبَابٍ عَلْ عَمْ أَبِيهِ: أَنْ عُشْمَانَ بُنَ عَفَّانَ هُ صَلَّى بِمِنَى غَلْ أَبِيهِ: أَنْ عُشْمَانَ بُنَ عَفَّانَ هُ صَلَّى بِمِنَى أَرْعَ رَبَعَاتٍ، فَأَنْكَرَهُ النَّاسُ عَلَيْهِ فَقَالَ: يَا أَرْعَ رَبَعَاتٍ، فَأَنَّكُرَهُ النَّاسُ عَلَيْهِ فَقَالَ: يَا أَرْعَ النَّاسُ عَلَيْهِ فَقَالَ: يَا أَمْلُتُ بِمَكَّةً مُنْذُ فَدِمْتُ.

a city should offer the prayer of one who is a resident (i.e., in full).

Comments: [Its isnad is da'eef because 'Ikrimah bin Ibraheem is unknwon]

444. Sa'eed bin al-Musayyab said: I heard 'Uthman (秦) delivering a khutbah from the minbar. He said: I used to buy dates from one of the Jewish clans who were called Banu Qainuqa', and sell them at a profit. News of that reached the Messenger of Allah (吳) who said: "O 'Uthman, when you buy, take your dues with nothing extra, and when you sell, give (the other party's) dues with nothing less."

Comments: [A hasan hadceth]

445. Moosa bin Wardan narrated from Sa'eed bin al-Musayyab from 'Uthman bin 'Affan (﴿)... and he mentioned a similar report.

Comments: [*Hasan*, it is repeat of the report above]

446. It was narrated from Aban bin 'Uthman that his father said: The Messenger of Allah (囊) said: "Whoever says 'In the Name of Allah, with Whose name nothing on earth or in heaven can cause harm, and He is the All-Hearing, All-Knowing,' nothing will harm him."

Comments: [Its isnad is hasan]

وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "مَنْ تَأَهَّىٰ فِي بَلَدٍ فَلْيُصَلِّ صَلَاةَ الْمُقِيمِ". [انظر: ٥٥٩]

تخريج: إسناده ضعف لجهالة عكرمة بن بهراهيم وعدالرحمن بن أبي ذب.

48.٤- حَدَّفُنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمِ: حَدَّثَنَا مُوسَى بَنُ حَدَّثَنَا مُوسَى بَنُ وَرُدَانَ فَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: وَرُدَانَ فَالَ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ عُمْمَالَ عَلَى الْعِسْرِ، وَهُوَ يَقُولُ: يَقُولُ: كُنْتُ أَبْتَاعُ التَّمْرَ مِنْ بَطْنِ مِنَ الْبَهُودِ يُقَالُ يَقُولُ: يَقُولُ: فَيُنْقَاعَ، فَأَبِيعُهُ بِرِبْحٍ، فَبَنَعَ ذَلِكَ رَسُولَ لَهُمْ: بَنُو قَيْنُقَاعَ، فَأَبِيعُهُ بِرِبْحٍ، فَبَنَعَ ذَلِكَ رَسُولَ اللَّهِ يَشِيعٍ فَقَالَ: اليَا عُشْمَانُ، إِذَا اشْتَرَيْتُ فَاكْتَلُ. وَإِذْ بِعْتَ فَكِلُّ". [انظر: 310، 210]

تخريج: حديث حسن، فإنه من قديم حديث ابن لهيعة.

كَدَّثَنَا يَحْمَى بْنُ إِسْحَاقَ: حَدَّثْنَا ابْنُ
 لَهِيعَةَ. حَدَّثَنَا مُوسَى بْنُ وَرْدَانَ عَنْ سَعِيدِ بْنِ
 الْمُسَيَّبِ، عَنْ عُشْمَانَ بْنِ عَمَّانَ هِه... فَذَكَرَ مِثْنَهُ.

تخريج: حس، هو مكرر ماقبله.

٢٤٦ حَدَّثَنَا عُبَيْدُ بْنُ أَبِي قُرَةً حَدِّثُنَا ابْنُ بِي قُرَةً حَدِّثُنَا ابْنُ بِي قُرَةً حَدِّثُنَا ابْنُ أَبِيهِ عَنْ أَبِانَ بْنِ عُشْمَانَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ بَطْرَةً : «مَنْ قَالَ: بِشِمِ اللَّهِ الَّذِي لَا يَضُرُ مَعَ اسْمِهِ شَيْءٌ فِي الشَّمَاءِ (١٣/١) وَهُوَ الشَّمِيعُ الْعَلِيمُ، لَمْ يَضُرُهُ شَيْءٌ». [انظر السَّمِيعُ الْعَلِيمُ، لَمْ يَضُرُهُ شَيْءٌ». [انظر السَّمِيعُ الْعَلِيمُ، لَمْ يَضُرُهُ شَيْءٌ». [انظر اللهُ ١٤٧٤]

تخريج: إسناده حس.

447. It was narrated from Hurman bin Aban that 'Utluman bin 'Affan (🚓) said[.] I heard the Messenger of Allah (變) say: "I know a word which no one says, sincerely from the heart, but he will be forbidden to the Fire." 'Umar bin al-Khattab (&) said to him: I will tell you what it is: it is the word of al-ikhlas by means of which Allah, may He be blessed and exalted, caused Muhammad and his companions to prevail and it is the word of taqua that the Prophet of Allah (鑑) urged his uncle Abu Talib to say when he was dying, the testimony that there is no god but Allah.

Comments: [Its isnad is qawiy]

448. Abu Salamah narrated that 'Ata' bin Yasar told him that Zaid bin Khalid al-Juhani told him that he asked 'Uthman bin 'Affan (46): What do you think if a man has intercourse with his wife but does not ejaculate? 'Uthman (46) said: He should do wudoo' as for prayer and wash his private part. And 'Uthman (⁂) said: I heard it from the Messenger of Allah (ﷺ); I asked 'Ali bin Abi Talib, az-Zubair bin al-'Awwam, Talhah bin 'Ubaidullah and Ubayy bin Ka'b about that, and they told him to do the same.

Comments: [Its isnad is saheeh, al-Bukhari (179) and Muslim (347)] ٧٤٠- حَدَثَنَا عَبْدُ الْوَهَّابِ الْحَفَّافُ حَدَّثَنَا سَعيدٌ عَنْ قَتَادَةً، عَنْ مُسْمِ بْنِ يَسَادٍ، عَنْ مُسْمِ بْنِ يَسَادٍ، عَنْ مُسْمِ بْنِ يَسَادٍ، عَنْ مُسْمِ بْنِ يَسَادٍ، عَنْ حُمْرَانَ بْنِ أَبْنَ عَفَّانَ عَلَى شَمعْتُ رَسُولَ اللَّهِ يَنْ يَقُولُ: "إِنِّي لَأَعْلَمُ تَعْمِدُ لَا يَقُولُ: "إِنِّي لَأَعْلَمُ تَعْمِدُ لَا يَقُولُ: "إِنِّي لَأَعْلَمُ اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهُ الللَّهُ اللَّهُ الللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللللَّهُ ال

تخريج: إسناده قوي.

24. حَدَّثُنا الْخُسَيْنُ _ يَعْنِي الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثُنا الْخُسَيْنُ _ يَعْنِي الْمُعَلَّمَ _ عَنْ يَعْنِي _ حَدَثُنا الْخُسَيْنُ _ يَعْنِي الْمُعَلَّمَ _ عَنْ يَعْنِي _ يَعْنِي الْمُعَلَّمَ _ عَنْ يَعْنِي _ يَعْنِي الْمُعَلَّمَ _ عَطَاء ثَى يَسَارِ الْخَبَرَهُ: أَنَّ رَيْدَ بُن عَفَّانَ عَلَّانَ عَلَى الْمُعَلِّمَ وَاللَّهُ مَنْ اللَّهُ وَلَمْ يُمْنِ؟ الْخُهَنِيَّ اخْبَرَهُ: إِذَا جَامَعَ الْمُرَأَتَهُ وَلَمْ يُمْنِ؟ فَقَال عُنْمَانُ عَلْمَ الْمَرَأَتَهُ وَلَمْ يُمْنِ؟ فَقَال عُنْمَانُ عَلَى الْمَوْظَمُ لِلطَّلَاةِ، وَقَالَ عُنْمَانُ عَلَى الْمَوْلِمِ اللَّهِ اللَّهِ اللَّهِ وَقَالَ عُنْمَانُ عَلَى الْمَوْلَمِ، وَطَلْحَة رَسُولُ اللَّهِ وَالْمُ اللَّهُ اللَّهُ اللَّهِ وَالْمَ اللَّهُ اللَّهِ اللَّهِ وَالْمَالِقَ مَنْ الْمُوامِ، وَطَلْحَة أَبِي طَالِب عَلَى وَالْرَبَيْنِ بُنَ الْمُوامِ، وَطَلْحَة أَبِي طَالِب عَلْمَ وَالْمُرَاتِي اللَّهُ الْمُعْمَالُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِ اللَّهُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُولُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُولُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُولُ الْمُؤْمِلُ الْمُؤْمُ الْمُؤْمُ الْمُ

تخريج: إساده صحيح، خ: (۱۷۹) م. (۳٤٧). وهذا الحديث مسوخ بحديث أبي بن كعب وأبي هربرة وعائشه. **449.** 'Ubaid bin Abi Qurrah said: I heard Malik bin Anas say: "We raise whom We will in degrees" [al-An'am 6:83]. He said: [i.e.] by means of knowledge. I said: Who told you that? He said: Zaid bin Aslam said that.

Comments: [The isnad of this report going back to Zaid bin Aslam is saheeh]

450. It was narrated that 'Uthman bin 'Affan (ﷺ) said: A man came to the Prophet (ﷺ) and said: O Messenger of Allah, I prayed but I do not know whether I did an even number [of rak'ahs] or an odd number. The Messenger of Allah (ﷺ) said: "Beware lest the Shaitan toy with you in your prayer. Whoever among you prays and does not know whether he did an even number [of rak'ahs] or an odd number, let him prostrate twice, for that will complete his prayer."

Comments: [*Hasan* and its *isnad* is *da'eef* because it is interrupted]

451. It was narrated that Masarrah bin Ma'bad said: Yazeed bin Abi Kabshah led us in praying 'Asr, then he turned to us after the prayer and said: I prayed with Marwan bin al-Hakam and he did two prostrations like these, then he turned to us and told us that he prayed with 'Uthman (歩), who narrated from the Prophet (寒)... and he mentioned a similar report.

Comments: [Its isnad is hasan]

كَاتُنَا عُبَيْدُ بْنُ أَبِي قُرَّةَ قَالَ: سَمِعْتُ
 مَالِكَ بْنَ أَنْسِ يَقُولُ: ﴿ زَفَعُ مَرَجَنتِ سَ
 أَنْسَائًا﴾ (الأنعام: ٨٣) قَالَ: بِالْعِلْمِ، قُلْتُ: مَنْ حَدَّنُكَ؟
 مَنْ حَدَّنُكَ؟
 قَالَ: زَعْمَ ذَاكَ زَيْدُ بْنُ أَسْلَمَ.

تخريج: ليس ذا بحديث إنما هو أثر عن زيد بن أسدم النامعي، وإساده صحيح.

• 10- حَلَّثُنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزَّبَيْرِ : حَدُّثُنَا مَسَرَّةُ بْنُ مَعْبَدِ عَنْ يَزِيدَ بْنِ أَبِي كَبْشَةَ، عَنْ عُشَانَ بْنِ عَغَّانَ حَمْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ بِيَعِيْهُ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي صَلَيْتُ مُ أَدْرِ أَشَهَعْتُ أَمْ أَوْتَرْتُ. فَقَالَ رَسُولُ اللَّهِ بَعِيْهُ فَقَالَ: يَا رَسُولَ اللَّهِ، وَشَلَّتُ بِكُمُ رَسُولُ اللَّهِ بَعِيْهُ: "إِيَّانِ وَأَنْ يَتَلَعْبَ بِكُمُ اللَّهِ بَعِيْهُ فَلَمْ اللَّهِ عَلَيْهُ مَلَائِكُمْ، مَنْ صَلَّى مِعْمُمْ فَلَمْ يَدْرِ أَشْفَعْ أَوْ أَوْتَرَ، فَلْيَسْجُذُ سَجُدَتَيْنِ، فَإِيَّانِهُمَا تَمَامُ صَلَاتِهِ".

تخريج: حس، وهذا إساد صعيف بالانقطاع، يزيد بن أبي كبشة لم يسمعه من عثمان، والواسطة بينهما مرو ل كما هي الروايه التاليه.

101- حَدَّثَنَا يَخْيَى بْنُ مَعِينِ وَزِيَادُ بْنُ أَيُوبَ فَالَا: حَدَّثَنَا سَوَّارٌ أَبُو عُمَارَةَ الرَّمْلِيُّ عَنَ مَسَرَّةَ بْنِ مَعْبَدِ قَالَ: صَلَّى بِنَا يَزِيدُ نَنُ أَيِي كَبْشَةَ الْمَصْرَ، فَانْصَرَفَ إِلَيْنَا بَعْدَ صَلَاتِهِ، فَقَالَ: إِنِّي صَلَّيْتُ مَعْ مَرُوانَ بْنِ الْحَكْمِ، فَقَالَ: إِنِّي صَلَّيْتُ مَعْ مَرُوانَ بْنِ الْحَكْمِ، فَشَادَ بِعْلَا مَا تَشِ السَّجْدَتَيْنِ، ثُمَّ انْصَرَفَ فَسَجَدَ مِثْلَ مَا تَشِ السَّجْدَتَيْنِ، ثُمَّ انْصَرَفَ إِلَيْنَا فَعْمَانَ عَلَى مَعَ عُمْمَانَ عَلَى وَحَدَّثَ عَنَ النَّبِي يَلِي اللَّهِ عَلَى مَعَ عُمْمَانَ عَلَى وَحَدَّثَ عَن النَّبِي يَلِي اللَّهِ عَلَى مَعَ عُمْمَانَ عَلَى وَحَدَّثَ عَن النَّبِي يَلِي اللَّهُ عَلَى مَعَ عُمْمَانَ عَلَى مَعَ عُمْمَانَ عَلَى وَحَدَّثَ عَن النَّبِي يَلِي اللَّهُ عَلَى مَعَ عُمْمَانَ عَلَى مَعْ عُمْمَانَ عَلَى مَعْ عُمْمَانَ عَلَى مَعْ عُمْمَانَ عَلَى مَعْ عُمْمَانَ عَلَى اللَّهِ الْمَانِي يَعْلِي اللَّهُ اللَّهُ الْعَلَى مَعْ عُمْمُانَ عَلَى الْتَهِ الْعَلَى اللَّهُ الْعَلَى مَعْ عُمْمَانَ عَلَى اللَّهُ الْعَلَى الْعَلَى عَلَى عَلَى عَلَى عَلَى مُعْلَى مَعْ عُمْمُانَ عَلَيْقِ اللَّهُ الْعَلَى اللَّهُ الْعَلَى عَلَى اللَّهِ اللَّهُ الْعُلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ الْعَلَى اللَّهُ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعُلَى اللَّهُ الْعَلَى اللَّهُ الْعَلَى الْعَل

تخريج: إسناده حسن.

452. It was narrated from Nafi', from Ibn 'Umar, that 'Uthman (歩) looked out at his companions when he was under siege and said: Why do you want to kill me? I heard the Messenger of Allah (※) say: "It is not permissible to shed the blood of a Muslim man except in one of three cases: a man who commits zina after being married, so he is to be stoned; or a man who killed deliberately (committed murder), so he is to be killed in retaliation; or a man who apostatised after having become Muslim, so he is to be executed." By Allah, I never committed zina either during the Jahiliyyah or in Islam; I never killed anyone such that my life should be taken in retaliation, and I never apostatised since I became Muslim I bear witness that there is no god but Allah and that Muhammad is His slave and His Messenger.

Comments: [Hasan]

453. It was narrated from Abu Dharr that he came and asked permission to enter upon 'Uthman bin 'Affan (*). He gave him permission and he had a stick in his hand. 'Uthman (*) said: O Ka'b, 'Abdur-Rahman has died and left behind wealth. What do you think of him? He said: If he paid the dues of Allah, then that is fine. Abu Dharr raised his stick and struck Ka'b, and said: I heard the Messenger of Allah (*) say "I would not like to have this mountain in gold and spend it (for the sake of Allah) and Allah

٢٥٤ حَلَّقُنَا رَسْحَقُ بُنُ سُلَيْمَانَ قَالَ. سَمَعْتُ مُعِيزةَ بُنَ مُسْلَمِ أَبَا سَلَمْةً يَذْكُرُ عَنْ مطر، عَنْ نَعْجِرةَ بُنَ مُسْلَمِ أَبَا سَلَمْةً يَذْكُرُ عَنْ مطر، عَنْ نَعْجِي أَبِي عُمِرَ يَشْ : أَنَّ عُتْمَانَ عَلَمْ مَشْلِم بِهِ وَهُوَ مَحْصُورٌ فَقَالَ: عَلَامْ تَعْتُويِي؟ فَرَبِي سَمِعْتُ رَسُولَ اللّهِ يَشْخُ نُمُولُ اللّهِ يَشْخُ نَهُولُ اللّهِ يَشْخُ نَهُولُ اللّهِ يَشْخُ نَهُولُ اللّهِ يَشْخُ نَهُولُ اللّهِ عَشْفِهُ فَوْلُ اللّهِ عَشْفُهُ الرَّجْمُ، فَوَاللّه مَا رَسْقُ هِي مَسْلِم فَعَلَيْهِ الوَّجْمُ، فَوَاللّه مَا رَسْتُ هِي حَلَيْهِ الْفَوْدُ، أَوِ ارْنَدُ بَعْمَ سِلامِهِ فَعَلَيْهِ الْمُؤْهُ، فَوَاللّه مَا رَسْتُ هِي حَلَيْهِ الْمُعْرَةُ مُنْذُ شَلَمْتُ، إِنِّي حَلَيْهِ الرَّحْمُ، وَلا قَنْتُ مُثِلًا شَلْمَتُ، إِنِّي صَعِي مِنْهُ وَلا الْمِدْتُ مُنْذُ شَلَمْتُ، إِنِّي صَعِي مِنْهُ وَلا الْمِدْتُ مُنْذُ شَلَمْتُ، إِنِّي صَعِيمٍ مِنْهُ أَلْهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ وَالْ مُحمَدًا عَبْدُهُ وَلا أَرْمَدُتُ مُنْذُ شَلَمْتُ مَنْهُ اللّهُ اللّهُ اللّهُ اللّهُ مَا وَلا مُحمَدًا عَبْدُهُ وَلا أَنْهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُولُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ اللّهُ اللّهُ اللّه

تخريج حسن، مطر الورق- وإن تكلموا في حيطه حسن الحديث في المتابعات و شواه .

 accept it from me, and leave behind six Ooqiyyah of it." I adjure you by Allah, O 'Uthman, did you hear him? - [He said it] three times. He said: Yes.

Comments: [Its isnad is da'eef because Ibn Lahee'ah is da'eef and Malik bin Abdullah is unknown]

454. It was narrated that Hani', the freed slave of 'Uthman, (&) said: 'Uthman (&) used to stand by a grave and weep until his beard became wet. It was said to him: You remember Paradise and Hell and you do not weep, but you weep for this? He said: The Messenger of Allah (無) said: "The grave is the first stage of the Hereafter. If one is saved from it (i.e., its torments), then what comes after it is easier than it. But if one is not saved from it (i.e., its torments), then what comes after it is worse." And the Messenger of Allah (憲) said. By Allah, I have never seen any frightening scene but the grave is more frightening than it."

Comments: [Its isnad is salieeli]

455. It was narrated from Hisham bin 'Urwah from his father from Marwan, and we have no reason to suspect him, who said: 'Uthman (*) suffered a nosebleed in the year of the nosebleed, (which was so bad that) he stayed behind from Hajj and gave his final instructions (because he thought he was going to die). A man of Quraish entered upon him and said: Appoint a

أَنْفِقُهُ وَيُتَقَبَّلُ مِنِّي، أَذَرُ خَلْفِي مِنْهُ سِتَّ أَوَاقِ ا أَنْشُدُكَ اللَّهَ يَا عُثْمَانُ، أَسَمِغْتُهُ ؟_ ثَلَاثَ مَرَّاتٍ_ قَالَ: يَعَمْ.

تخريج: إسناده صعيف لصعف ابن لهيعة وجهالة مانك بن عسائله.

408 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يَخْمَى بَنُ مَعِينِ: حَدَّثَنَا مِخْمَى بَنُ مَعِينِ: حَدَّثَنَا هِضَمْ بُنُ يُوسُفَ: حَدَّثَنِي عَبْدُاللَّهِ ابْنُ تَجِيرِ الْقَاصُّ، عَنْ هَانِي مَوْلَى عُشْمَانَ عَشْمَانَ عَشْ هَانِي مَوْلَى عُشْمَانَ عَشْمَانَ عَشْمَ بَعْدَهُ فَشَ تَعْمَمُ أَشَدُ مِنْهُ فَصَ تَعْمَمُ أَشَدُ مِنْهُ فَصَ تَعْمَمُ أَشَدُ مِنْهُ فَصَ بَعْدَهُ أَشَدُ وَاللَّهِ مِنْ رَأْئِثُ مَنْظُوا فَطُ إِلَّا وَالْقَبْرُ أَفْظَعُ مِنْهُ فَطَالًا وَالْفَبْرُ أَفْظُعُ مِنْهُ فَصَ مَنْظُوا فَطُ إِلَّا وَالْفَبْرُ أَفْظُعُ مَنْهُ فَطَالًا وَاللَّهِ مَا رَأَيْتُ مَنْظُوا فَطُ إِلَّا وَالْفَبْرُ أَفْظُعُ مَنْهُ وَاللَّهُ مِنْهُ فَلَا يَعْمَلُوا فَطُ إِلَّا وَالْفَبْرُ أَفْظُعُ مَنْهُ مَنْهُ مَنْهُ مَنْهُ مَا رَأَيْتُ مَنْظُوا فَطُ إِلَّا وَاللَّهُ مِنْهُ وَاللَّهُ مِنْهُ فَلَا مَا رَأَيْتُ مَنْظُوا فَطُ إِلَا وَاللَّهُ مِنْهُ وَلَالَهُ مَا رَأَيْتُ مَنْظُوا فَطُ إِلَا وَالْفَبْرُ أَفْطَعُ مَا لَهُ وَلَالًا مَا رَأَيْتُ مَنْظُوا فَطُ إِلَا وَالْفَهُمُ أَفْطَعُ مَا عَلَالًا مَا رَأَيْتُ مَنْظُوا اللَّهُ عَلَا إِلَاهُ مِنْ الْفَالِمُ مَا رَأَيْتُ مَنْظُوا اللَّهُ عَلَا إِلَاهُ مِنْهُ وَالْمَالِهُ مَا رَأَيْتُ مَنْهُ الْمُعْمَالِهُ مَا رَأَيْتُ مَنْهُ الْمُنْهُ الْمُعْمَالِهُ الْمُنْهُ مِنْهُ مَا مَنْهُ الْمُنْهُ مَا مِنْهُ الْمُنْهُ مِنْهُ الْمُنْهُ مِنْهُ الْمُنْهُ مُنْ الْمُنْهُ مَا مِنْهُ الْمُنْهُ مِنْهُ الْمُنْهُ مِنْهُ مِنْهُ الْمُنْهُ الْمُنْهُ مُنْ الْمُؤْمُ الْمُؤْمُ الْمُنْهُمُ الْمُعْمُ الْمُعْمُ الْمُعْلَمُ الْمُنْهُ الْمُعْمُ الْمُعْمُ الْمُعْلَمُ الْمُؤْمُ الْمُؤْمُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُولُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ ا

تخريج: إساده صحيح.

603 - حَدَّثَنَا رَكَرِيًّا بْنُ عَدِيِّ: حَدَّنَا عَلَيُّ بْنُ مُدِيِّ: حَدَّنَا عَلَيُّ بْنُ مُسْهِرٍ عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ مَرْوَانَ _ وَمَا إِحَالُهُ يُتَّهَمُ عَلَيْنَا _ قَالَ: مَرَوَانَ _ قَالَ: أَصَابَ عُتُمانَ عَلَيْهُ رُعَافٌ سَنَةَ الرُّعَافِ، حَتَى تَخَمَّلُ عَنْهَا فَ عُلَيْهُ رَحُلٌ تَخَمِّفَ عَنْهَ الرُّعَافِ، حَتَى الْحَجِّ وَأَوْصَى، فَذَخَلُ عَلَيْه رَحُلٌ مِنْ فَوَى قَالَ: وَقَالُوهُ عَلَيْه وَحُلْ قَالَ: اسْتَخْلِفْ. قَالَ: وَقَالُوهُ عَلَيْه وَحُلْ قَلْد. فَالَ: فَقَالَ: اسْتَخْلِفْ. قَالَ: فَقَالُ: فَعَلْمُ مَنْ هُو؟ قَالَ: فَسَكَتَ، قَالَ: فَعَرْمُ مَنْ هُو؟ قَالَ: فَهُ مِثْلُ مَا قَالَ: فَهُ مِثْلُ مَا وَلَا لَهُ مِثْلُ مَا لَيْهُ وَحُلْ آخَوُ فَقَالَ نَهُ مِثْلُ مَا لَيْهِ وَحُلْ آخَوُ فَقَالَ نَهُ مِثْلُ مَا لَيْهِ وَحُلْ آخَوُ فَقَالَ نَهُ مِثْلُ مَا لَيْهِ وَحُلْ آخَوُ فَقَالَ نَهُ مِثْلُ مَا لَا يَعْلُ مَا لَا يَعْلُ مَا لَا يَعْلِمُ الْمَالِ اللَّهُ الْمَالَ اللّٰ الللّٰ اللّٰ الللّٰ اللّٰ الللّٰ الللّٰ اللللّٰ الللّٰ اللّٰ اللّ

successor. He said: Are they suggesting that? He said: Yes. He said: Who are they suggesting? The man kept quiet. Then another man entered upon him and said something similar to what the first man said, and he gave the same response. Then 'Uthman (♣) said: Are they suggesting az-Zubair? He said: Yes. He said: By the One in Whose hand is my soul, indeed he is the best among them as far as I know, and the most beloved of them to the Messenger of Allah (舞).

Comments: [Its isnad is saheeh]

456. 'Abdullah told us: Suwaid told us: 'Ali bin Mus-hir told us a similar report, with his isnad.

Comments: [A saheeh hadeeth]

تخريج: حديث صحيح، سويد- وإن كان فيه كلام قد نابعه زكريا بن عدي في الحديث

457. It was narrated that Moosa bin 'Imran bin Mannah said: Aban bin 'Uthman (🚓) saw a funeral and stood up for it. He said: 'Uthman bin 'Affan (ﷺ) saw a funeral and stood up for it, then he narrated that the Messenger of Allah 💥 saw a funeral and stood up for it.

Comments: [Hasan because of corroborating evidence and its isnad is da'eef

تخريج: حسن لعيره، وهذا يساد ضعيف، ركزيا بن أبي ركزيا مترحم في التعجير، وقال

458. It was narrated from Zaid bin Khalid al-Juhani that he asked 'Uthman bin 'Affan (--): What do you think if a man has intercourse

قَالَ لَهُ الْأَوَّالُ، وَرَدُّ عَلَيْهِ نَحْوَ ذَٰلِكَ، قَالَ. فَقَالَ عُشَّانُ فَقِهِ: قَالُوا: الزُّنَرْ؟ قَالَ: نَعَمْ. قَالَ ۚ أَمَ وَالَّذِي نَفْسِي بِيَدِهِ، إِنْ كَانَ لَحَيْرَهُمْ مَ عَلِمْتُ، وَأَحَبَّهُمْ إِلَى رَسُولِ اللَّهِ ﷺ. [نط: ٥٥٠]

تخربج: إسدده صحيح، خ: (٣٧١٧).

٤٥٦ - حَدَّثَنَا عِنْدُ اللَّهِ: حَدَّثَنَاهُ شُوَيْدٌ:

حَدَّثَنَا عَبِيُّ بْنُ مُسْهِرٍ بِإِسْنَادِهِ مِثْلُهُ.

[راجع:٥٥٤]

٧٥٧- حدَّثَنَا زُكَريَّا بْنُ أَبِي زَكَريًّا . حَدَّثَنَا يَحْيَى ائنُ شُلَيْهِ: حَدَّثْنَا إِسْمَاعِيلُ بْنُ أُمِيَّةً عَنْ مُوسَى اسٌ عِمْرَ لَ بُنِ مَنَّاحِ قَالَ ۖ رَأَى أَبَنُ بُنُ مُثَّمَانَ جَدرةً فَدَمَ لَهَا، وَقَالَ: رَأَى غُثُمَانُ بْنُ عَفَّانَ عِيْدَ حَمَازَ، فَقَامَ لَهَا ، ثُمَّ حَدَّثَ أَنَّ رَسُولَ اللَّهُ عِيْجَ

راد حَد ةٌ فَقَامَ لَهَا. [راحع ٢٦٦]

٤٥٨ حَدَّثُنَا حَسَنُ مُ مُوسِي خَدَّثُنَا شَيْبَانُ عنْ يحْسَى بْنِ أَبِي كَثِيرِ، غَنْ أَبِي صَلْمَةً: أَنَّ عطاء ألى يُشار أخْسَرُهُ، عَنْ رَبْد بْن خَالِدِ

with his wife but does not ejaculate? 'Uthman (♣) said: Let him do wudoo' as for prayer, and wash his private part. And 'Uthman (♣) said: I heard it from the Messenger of Allah (:戌). I asked 'Ali bin Abi Talib (♠), az-Zubair, Talhah and Lbayy bin Ka'b about that and they told him to do the same thing.

Comments: [Its isnad is saheeh, al-Bukhari (179) and Muslim (347)]

459. Mu'adh bin 'Abdur-Rahman narrated that Humran bin Aban told him: I came to 'Uthman bin 'Affan (\$\pi\$) when he was sitting in al-Maqa'id. He did wudoo' and did it well, then he said: I saw the Messenger of Allah (\$\pi\$) when he was in this place; he did wudoo' and did it well, then he said: "Whoever does wudoo' as I have done, then goes to the mosque and prays two rak'alis, his previous sins will be forgiven." And he said: The Messenger of Allah (\$\pi\$) said: "Do not become complacent."

Comments: [Its isnad is salieeli, al-Bukhari (160) and Muslim (227)]

460. 'Ubaidullah bin Muhammad bin Hafs bin 'Umar at-Taimi said: I heard my father say: I heard my paternal uncle 'Ubaidullah bin 'Umar bin Moosa say: I was with Sulaiman bin 'Ali (&) and an old man of Quraish came in. Sulaiman said: Look at the old man, give him

الْحُهَنِيِّ اخْتَرَهُ: أَنَّهُ سَأَنَ عُشَانَ مِنَ عَفَّانَ مِنْ عَفَّانَ هِ. قَانَ: قُلْتُ: أَرْأَيْتَ إِذَا جَامَعِ الرِّحُنُ الْمَرْأَنَّهُ وَلَمْ يُمْنِ؟ فَقَالَ عُشْمَانُ عَثِمَ: بَنَوصَ كُمَا للطّلاقِ وَيَغْسَلُ ذَكرَهُ، قَالَ: وَقَالَ عُشْمَانُ هِم: سَمِعْتُهُ مِنْ رَسُولِ اللّهِ يَشِيْد. فَسَأَلْتُ عَنْ ذَلِكَ عَلِيّ مْنَ أَبِي طَلِبٍ والرُّبَيْرَ وَطلُحَةً وَأُنَيً مُنْ كَعْب، فَأَمْرُوهُ بِذَلِكَ. [راجع: ٤٤٨]

تخریج: استاده صحیح، ح (۱۷۹) م. (۳٤۷). وهو مسوح،

204 - حَدَّثَنَا حَنَنُ بُنُ مُوسى : حَدَّثَنَ شَبْيَانُ عَنْ نَحْنَى ، عَلَ مُحَمَّدِ لَى إِبْرَاهِيمَ ثَن الْحَدرِثِ عَنْ نَحْنَى ، عَلْ مُحَمَّدِ لَى إِبْرَاهِيمَ ثَن الْحَدرِثِ النَّمِيّ فَلَ الزَّحْمَنِ : أَنَّ حُمْرَانَ مِن أَنَانَ أَحْبَرَهُ قَالَ : أَنَيْتُ عَثْمَانَ مُنَ عَفَّانَ مُن عَفِي الْمُقَاعِدِ ، فَعَوْثُ فَا خَسَنَ فَاحْسَنَ الْوصُوع ، فَمَّ قَالَ : هُمَّ قَال . رأَيْتُ رشولَ اللَّه عَنْ وَهُو فِي هَذَا الْمُجْلِسِ تَوْضاً فَاحْسَنَ اللَّهُ عَلَيْهِ وَهُو فِي هَذَا الْمُجْلِسِ تَوْضاً فَاحْسَنَ اللَّهُ عَلَيْهِ وَهُو فِي هَذَا اللَّهُ عَلَيْهِ وَكُمْ فِيهِ رَكُمْسِ غَفِيرَ لَهُ مَن اللَّهُ عَلَيْ وَهُو فِي هَذَا اللَّهُ عَلَيْهِ وَكُمْ فِيهِ رَكُمْسِ غَفِيرَ لَهُ اللَّهُ عَلَيْهِ مَا تَعَلَّمُ مِنْ دَبُولُ لَلَّهُ عَلَيْهِ أَنَّهُ مَا تَعَلَّمُ مِنْ دَبُولُ لَلَهُ عَلَيْهِ وَلَا رَسُولُ لَلَّهُ عَلَيْهِ : مَا تَقَدَّمُ مِنْ دَبُولُ لَلَهُ عَلَيْهِ أَنَا لَهُ اللَّهُ عَلَيْهِ وَلَا رَسُولُ لَلَهُ عَلَيْهِ : اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ الْحَمْ فِيهِ وَكُمْ فِيهِ وَكُمْ فِيهِ وَكُمْ فِيهِ وَكُمْ فِيهِ وَكُمْ فِيهِ وَلَا اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ وَلَا اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ الْعُلْسُ فَعَلَى اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِ الْعُمْولُ لَلْهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَيْهِ الْعُمْ الْعُلْسُلُولُولُولُولُولُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ

تخریج: بساده صحبح، ج. (۱۹۰)م (۲۲۷)

- ٤٦٠ حدَّثَنَا غَبِيْدُ اللَّه بْنُ مُختَه بْنَ حَفْضِ بْنِ عُمْرَ التَّبْمِيُ قَالَ. سَمِعْتُ أَبِي نَفُولُ. سَمِعْتُ عَمْى غَيْدِ اللَّه بْنَ عُمْرَ بْنِ مُوسَى نَفُولُ كُنْتُ عِنْدَ سُئْتُمُ مَنْ قُرْيُشِ، عِنْدَ سُئْتُمُ مَنْ قُرْيُشٍ، فَدَحَلْ سُئْتُ مَنْ قُرْيُشٍ، فقال شُئْتُمَ مَنْ قُرْيُشٍ، فقال شُئْتُمَ مَنْ فَعْدًا فقال شُئْتُمَ ، فَعَدَّا صَالِحَ، فَلْ يُقْرَيْشِ حَقًّ. فقَنْتُ بُهِ لَا سِرْ، صَالِحَ، فَلْ شُهُ لُهِ لَا سِرْ،

a good seat, for Quraish have a right. I said: O Ameer, shall I not tell you a hadeeth that has reached me from the Messenger of Allah (靈)? He said: Yes. I said to him: I have heard that the Messenger of Allah (滅) said: "Whoever humiliates Quraish, Allah will humiliate him." He said: Subhanallah, how good this is. Who told you this? I said: Rabee'ah bin Abi 'Abdur-Rahman told me, from Sa'eed bin al-Musayyab, from 'Amr bin 'Uthman bin 'Affan (🚓) who said. My father said to me: O my son, if you are put in a position of authority over the people, then honour Quraish, for I heard the Messenger of Allah (宏) say: "Whoever humiliates Quraish, Allah will humiliate him."

'لا أُحاثُكَ حبيتً للغبي عَنْ رَسُول اللّه ﷺ ؟ فال نبي عَلَى رَسُول اللّه ﷺ فال نبي قال قُلْتُ لَهُ. بَعْيِي 'نَّ رَسُولَ اللّه اللّه بعض أهان قُرَيْشًا أهانهُ اللّه الله على خشن هذا المن حتقت هذا المن حتقت هذا المن عقب لزخم عن عُنْ شعيد بن المستب، عَنْ عَمْرِو النّ عُنْسانَ بْنِ عَقَالَ حَهْ قَالَ: قَالَ لي أَبِي: يَا الله الله عَنْ عَلْمِو لين عُنْسانَ بْنِ عَقَالَ حَهْ قَالَ: قَالَ لي أَبِي: يَا لين مُنْسَانَ بْنِ عَقَالَ حَهْ قَالَ: قَالَ لي أَبِي: يَا لين مُنْسَالًا فَاتُومُ مُنْ أَمْرِ النّاسِ شَيْنًا فَاتُحْرِمُ فَرْنَشًا، هَا فِي سَمِعْتُ وَسُولَ اللّه بعِيدٍ يَقُولُ. فَرْنَشًا، هَا هَا مَنْ هَا الذّه.

تخريج: حس لغيره، محمد من حفص و ما عدالله وعمه عبيدلله بن عمر لم يوثقهما عراس حال.

Comments: [Hasan because of corroborating evidence]

461. It was narrated from 'Uthman bin 'Affan (&): 'Abdullah bin az-Zubair said to him when he was besieged: I have camels that I have prepared for you; do you want to go to Makkah, then whoever wants to see you can come and see you? He said: No, I heard the Messenger of Allah (£) say: "A ram of Quraish whose name is 'Abdullah will seek to commit profanity and wrongdoing in Makkah; he will have half of the burden of mankind's sins."

Comments: [Its *tsnud* is *da'cet* and its text is *munkar* (odd); it is virtually fabricated]

462. It was narrated from 'Uthman bin 'Affan (♣) that the Messenger of Allah (♣) said:

271 خَدَثْنَا إِسْمَاعِيلُ مِنْ أَنَانَ الْوَرَاقَ. خَدَثَنَا يَعْفُونُ عَنْ جَعْفُو مِنْ أَبِي الْمُغِيرة، عِن الْنَ الْرَى، مِنْ عُفْدَنَ أَنِي عَفْدَن فِيهِ قَالَ قَالَ لَهُ عَنْدُ اللّهِ بِنُ لَوْتِهُ حِنْ خُصِرَ. إِنَّ عِنْدِي حَالِيْنِ مَنْ بَلْهُ مِنْ لَوْتِهِ لِنَ عَلَيْهِ لَكَ اللّهِ مَنْ اللّهُ اللّهِ مَنْ اللّهُ اللّهُ اللّهُ اللّهُ مَنْ اللّهُ اللّهُ مَنْ اللّهُ اللّهُ اللّهُ اللّهُ مَنْ اللّهُ مَنْ اللّهُ مَنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مَنْ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ

its text is munkar (odd); it is وصنه مكو شبه موضوع. It is بالمناسبة

877 – حَلَمْنَا عَبْدُ اللّهِ بَنْ إِكْمِ وَمُحَمَّدُ بُنُ حَفْظِمٍ عالاً: حَلَمْنَا سَعَيْدٌ مِنْ مُفَلَّرٍ، وَيَعْلَى نُنِ حَكِيمٍ. "The pilgrim in *iltram* should not get married, arrange a marriage or propose marriage."

Comments: [A saheeli hadeetli, Muslim (1409)] عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَنَانَ بْنِ عُثْمَانَ ابْنِ عَثْمَانَ ابْنِ عَفَّانَ عَلَّانَ عَلَّانَ عَلَّا أَنَّ رَسُولَ اللَّهِ يَشِيُّ فَالَ: "لَا يَنْكِحُ الْمُحْرِمُ وَلَا بُنْكِحُ وَلَا يَنْكِحُ الْمُحْرِمُ وَلَا بُنْكِحُ وَلَا يَنْخِطُبُ". [راجع: ٤٠١]

تخریج: حدیث صحیح، م: (۱٤٠٩)، إسناده من طریق یعلی بن حکیم صحیح، ومصر الوراق- وإن کان فیه کلام- قد توبع.

463. It was narrated that 'Abdullah bin az-Zubair said: 'Uthman bin 'Affan (4) said, speaking from his minbar: I am going to tell you a hadeeth that I heard from the Messenger of Allah (25); nothing kept me from telling it to you except the fact that I care for you. I heard the Messenger of Allah (25) say: "Standing guard for one night for the sake of Allah, may He be exalted, is better than a thousand nights spent in prayer and [a thousand] days spent fasting."

Comments: [Hasan, and its isnad is da'ec; because Mus'ab bin Thabit is unknown]

464. It was narrated from 'Uthman bin 'Affan (毒) that the Prophet (憲) said: "Whoever dies knowing that there is no god but Allah will enter Paradise."

Comments: [Its isnad is saheeh, Muslim (26)]

465. Nubaih bin Wahb narrated that the eye of 'Umar bin 'Ubaic ullah became inflamed when he was in *ihram*, and he wanted to apply kohl to it, but

27٣ - حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَلَّثَنَا مُضْعَبُ بْنُ ثَبِتٍ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبْثِرِ قَالَ: قالَ عُنْمَانُ هُ وَهُوَ يَخْطُبُ عَلَى (١٥/١) مِنْبَرِهِ: إِنِّي مُحَدِّنُكُمْ يَخْطُبُ عَلَى (١٥/١) مِنْبَرِهِ: إِنِّي مُحَدِّنُكُمْ خَدِيئًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ يَطْعُ ، لَمْ يَكُنْ يَمْنُ اللَّهِ يَطْعُ يَقُولُ. احَرَى لَبْلَةٍ مِي سَبِيلِ اللَّهِ أَفْصَلُ مِنْ أَلْفِ يَعْقُ يَقُولُ. احَرَى لَبْلَةٍ فِي سَبِيلِ اللَّهِ أَفْصَلُ مِنْ أَلْفِ يَعْقِ يَقُولُ. احَرَى لَبْلَةٍ فِي سَبِيلِ اللَّهِ أَفْصَلُ مِنْ أَلْفِ يَتُولُ. احْرَى لَبْلَةً فِي سَبِيلِ اللَّهِ أَفْصَلُ مِنْ أَلْفِ لَيْلَةً يُقَامُ لَلْلُهَا وَيُضَامُ نَهَارُهَا». [راجع: ٤٣٣]

تخريج: حس، وهذا إسناد ضعيف لضعف مصعب بن ثابت.

174 حَدَّثَنَا مُحَمَدُ بِنْ حَعْفَرٍ: حَدَّثَنَا شُعْبَةً فَلَ: صَعَّنَا شُعْبَةً فَلَ: سَمَعْتُ خَالِدًا عَنْ أَبِي بِشْرٍ الْعَنْبَرِيِّ، عَنْ حُمْرانَ بْنِ عَفَّنَ مَعْهِ عَن اللهِ عَلْمُ أَنْ لَا يَلَةً اللهِ عَلَى اللهِ عَلْمُ أَنْ لَا يَلَةً لَكَ يَلِيْهُ أَنْ لَا يَلَةً لَكَ لَا يَلَةً لَكَ لَا يَلَةً لَكَ الْجَنَّةُ [الطر: 498]

تخریج: إسناده صحیح، م (۲٦)

٢٦٥ حدثنا عمَّانُ خدّتَ عَبْدُ لُؤارثِ عَدَّنَا أَبُوبُ ثَنُ مُوسى: خَدَّنَي ثُنَبُهُ نُنُ
 وَهْبِ أَنْ غَمْرَ ثَنْ عُنَدُ اللّه ثَنِ مغمر رمنَتْ

Aban bin 'Uthman (4) forbade him to do that and told him to apply aloes to it. He said that 'Uthman (4) narrated from the Messenger of Allah (25) that he had done that.

Comments: [Its isnad is saleeh, Muslim (1204)]

466. It was narrated from Nubaih bin Wahb that 'Umar bin Ubaidullah wanted to arrange a marriage for his son when he was in *ihram*, but Aban forbade him to do that and said that 'Uthman narrated that the Messenger of Allah (愛) said: "The pilgrim in *ihram* should not get married, arrange a marriage or propose marriage."

عَبْنُهُ وَلَهُوَ مُحْرِمٌ، فَأَرَادَ أَنْ يُكَخِلَهَا، فَنَهَاهُ أَدَنُ بُنُ عُشْمَانَ، وَأَمَرَهُ أَنْ يُضَمِّدَهَا بِالصَّبِرِ، وَرَعَمَ أَنْ يُضَمِّدَهَا بِالصَّبِرِ، وَرَعَمَ أَنَّ عُنْمَانَ عَبْهُ حَدَّثَ عَنْ رَسُولِ اللَّهِ، أَنَّهُ فَعَلْ دَبُكَ. [راحع: ٤٢٢]

تخريع ، إساده صحيح ، م: (١٢٠٤).

٤٦٦ حَدَّثَنَا عَفَّانُ: حَدَّثَنَ عَبْدُ الْوَارِكِ: خَدَثَنَ اتْوِبُ بْنُ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهْبِ: أَنْ عُمَرَ بْنَ عُبَيْدِ اللَّهِ أَرَادَ أَنْ يُزَوِّجَ ابْنَهُ وَهُوَ أَنْ عُمْرَ بْنَ عُبَيْدِ اللَّهِ أَرَادَ أَنْ يُزَوِّجَ ابْنَهُ وَهُوَ مُحْرِمٌ فِهَاهُ أَبْانُ، وَزَعَمَ أَنَّ عُنْمَانَ عَلَمْ حَدَّثُ مُحْرِمٌ فِهَا حَدَّثُ عَلَىٰ رَسُولِ اللَّهِ عَلَيْهِ قَلَ: "الْمُحْرِمُ لَا تَنْكِحُ عَلَىٰ رَسُولِ اللَّهِ عَلَيْهِ قَلَ: "الْمُحْرِمُ لَا تَنْكِحُ وَلا يُتُكحِهُ (راجع: ٤٠١]

تخریج: إسناده صحیح، م. (١٤٠٩).

Comments: [Its isnad is saheeh, Muslim (1409)]

467. It was narrated that Rabah said: My masters married me to a Roman slave girl of theirs and she bore me a black boy. Then she fell in love with a Roman slave whose name was Yuhannas, and he spoke to her in their language. Then she got pregnant. She had borne me a child who was black like me, then she gave birth to a boy who looked like a lizard (i.e., was very fair). I said to her: What is this? She said: He is the child of Yuhannas, I asked Yuhannas and he admitted it. I went to 'Uthman bin 'Affan (&) and told him about that. He sent for them and asked them, then he said. I will pass judgement between you according to the judgement of the Messenger 270 خدُفْنَا عَقَانُ : حَدَّثَنَ جَرِيرُ بَنُ حَارِمِ فَان : سَمِعْتُ مُحَمَّدَ بَنَ عَبْدِ اللَّهِ بَنِ أَبِي يَنفُوبَ لَحَدْتُ عَنْ رَبَاحٍ قَالَ : رَوَّجنِي أَهْلِي يَنفُوبَ لَحَدْتُ عَنْ رَبَاحٍ قَالَ : رَوَّجنِي أَهْلِي لِمَعْ لَهُ لَهُ لَهُ لَمُ كَالَمَا أَسْوَدَ، مَعْ لَهُ لَهُ لَمُ كَالَمًا أَسْوَدَ، فَلَنهَ لِي غُلَامًا أَسْوَدَ، يُرطِئه بِالرُّومِيَّةِ، وَلَنتُ لَهُ يُوحَلَّى فَجَعَلُ فَجَعَلُ ولدتُ لِي عُلامًا أَسْوَدَ مِثْلِي، فَجَاءَتُ يعُلام ولائه . وَقَدْ كَانتُ ولدتُ لِي عُلامًا أَسْوَدَ مِثْلِي، فَجَاءَتُ يعُلام ولائه . وَقَدْ كَانتُ هِدَاءَ لَهَا : مَا يُورِعَلَى ، فَعَلْمَ لَهَا : مَا يُورِعَلَى ، فَقُلْتُ لَهَا : مَا يُورِعَلَى ، فَعَلْمَ لَهَا : مَا يُورِعَلَى اللهُ مَا أَنْ يَلُومُ عَلَى اللهُ مَا اللهُ اللهُ مَا اللهُ مَا اللهُ مَا اللهُ مَا اللهُ مَا اللهُ اللهُ اللهُ مَا اللهُ اللهُ اللهُ اللهُ مَا اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ مَا اللهُ اللهُه

of Allah (ﷺ): the child is to be attributed to the (husband of the) woman, and the fornicator gets nothing. He attributed the child to me and flogged them both. Then later on she gave birth to a black child.

الْحَجَرُهُ فَالْحَقَّهُ بِي، قَالَ فَخَلَّدَهُما، فَوَلَدَثْ لِي نَعْلُدُ عُلائد أَسْوَدَ. [رحع 1817] تخريج: بساده صعيف نحهانة رباح.

Comments: [Its isnad is da'eef because Rabah is unknown]

468. It was narrated that Abu Umamah bin Sahl said: I was with 'Uthman (<table-container>) in the house when he was under siege. We would go into an entryway where, when we entered it, we could hear what the people were saving in al-Balat. 'Uthman (*) entered it one day for some reason, then he came out with his face flushed and said: They were threatening to kill me just new. We said: Allah will suffice you against them, O Ameer al-Mu'mineen He said. Why would they kill me? I heard the Messenger of Allah (ﷺ) say: "It is not permissible to shed the blood of a Muslim man except in one of three cases, a man who disbelieved after having become Muslim, or a man who committed zing after being married, or a man who killed a person not in retaliation of murder But by Allah, I never committed zina either during the Jandiyyah or in Islam, I never wanted to change my religion since Allah, may He be glorified and exalted guided me, and I never killed invone So why do they want to kill me?

Comments: [Its isnad is subceh]

 ٤٦٨ حَدَّثنا عَفَالُ: حَدَثَنا حَمَادُ بُنُ زَيْدِ: حَدَّثنَا بِحْنِي بْنُ سَعِيدٍ عَنْ أَنِي أَمَامَةً بْنِ سَهْلِ قَالَ. كُنْتُ مَعَ عُثْمَانَ ﷺ فِي الدّرِ وَهُوَ مَحْصُورٌ قَالَ: وَكُمَّا نَدْخُلُ مَدْخَلًا إِد دَخَلْنَهُ سمعنا كلام من غلي النلاط، قال فَدُخه عُثْمَانُ يؤمَّا لِحَاجَةٍ. فَحرح لِيُنَّا مُنْتَفِعٌ لؤنُّهُ، فَقَالَ لَهُمْ لَلْتُوغَدُّونِي بِالْفَتْلِ مَفَّا. قَالَ قُنْنَا لِكُمكُهُمُ لِلَّهُ يَا أَمِيرِ الْمُؤْمِنِينَ. قَالَ. فقَالَ: وَمِهَ غُنُنُومٍ؟ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ يجيعٌ يَقُولُ. ﴿ إِنَّهُ لَا يَحَلُّ دَمُ الْمُرَى مُسْمَم إِلَّا فِي رِحْدَى تَلاثِ. رَخُلُ كَفَرَ نَعْدَ إِشْلَامُهِ، أَوْ رىي بغد إخصابِه، أَوْ قَتَلَ بَعْشُ بَعْدُ نَنْسُ» فَوَرَئْلُهُ مَا رَبُّتُ مِن حَاهَلَيَّةً وَلَا إِشْلَامَ قَطَّهُ ولا لَمُنَّتُ يَدِلًا عَلِينِ مُذَّ هَدَاتِي النَّهُ عَلَ وَجَارٌ وَلا قُنْتُ غُنْهُ، فَهُ غُنُّونِي؟. [راجع: ٤٣٧]

تخریج: اساده صحبح،

469. It was narrated that 'Amir bin Sa'd said: Husain bin Abi Waqqas said: I heard 'Uthman bin 'Affan (ﷺ) say: What prevented me from narrating from the Messenger of Allah (ﷺ) was not the most knowledgeable of his Companions about what he said, but I bear witness that I heard him say: "Whoever says something about me that I did not say, let him take his place in Hell." And he said: Husain was the most aware of his companions of what he said.

Comments: [Its isnad is hasan]

470. It was narrated that Abu Salih, the freed slave of 'Uthman bin 'Affan (4) said: I heard 'Uthman (\clubsuit) say on the minbar: O people, I concealed from you a hadeeth that I heard from the Messenger of Allah (ﷺ) for fear that you would scatter away from me, then I thought that I should tell it to you, and let each one choose for himself what he thinks is best. I heard the Messenger of Allah (ﷺ) say: "Guarding the border for one day for the sake of Allah is better than a thousand other days doing other deeds."

Comments: [Its isnad is hasan]

471. It was narrated that 'Uthman bin 'Affan (本) said: The Messenger of Allah (金) said. "There is no Muslim who leaves his house, intending to travel or otherwise, and says when leaving: 'In the Name of Allah, I believe in Allah, I seek the protection of Allah, I put

218 - حَدَّقُنَا إِسْخَاقُ بْنُ عِيسَى. خَدُّتُنَا عَبْدُ انْزَخْصَ بُنُ أَبِي الرِّنَادِ (ح) وَشُرِيْحٌ وَحُسيْنٌ وَلا. حَدْثَنَا ابْنُ أَبِي الزِّنَادِ (ح) وَشُرِيْحٌ وَحُسيْنٌ الله الله عِنْ أَبِيهِ، عَنْ عَمِرِ الله سعّد _ قَالَ حُسْيُنُ الله أَبِي وَقَاصٍ _ قَالَ الله سعْتُ عَشْمَان بْنَ عَفّان بِشِيعٌ أَنْ لاَ أَكُونَ أَوْغَى سعْتُ عَنْ مُنا لَهُ الله بِسِيعٌ أَنْ لاَ أَكُونَ أَوْغَى أَصْحَابِه عَنْهُ، وَلَكِنِي أَشْهَدْ لَسَمِعْتُهُ يَقُولُ: "مَنْ أَلُو عَنِي مَا لَمْ أَقُلُ فَلَيْتَنَوَّ مُقْعَدَهُ مِنَ الدّرِهِ. قَال عَنِي مَا لَمْ أَقُلُ فَلَيْتَنَوَّ مُقْعَدَهُ مِنَ الدّرِهِ. وَلَكِنِي أَشْهَدُ لَسَمِعْتُهُ يَقُولُ: "مَنْ قَال عَنِي مَا لَمْ أَقُلُ فَلَيْتَنَوَّ مُقْعَدَهُ مِنَ الدّرِهِ. وَلَا حَلَى صحَابَتِه عَنْهُ.

تخريج: إساده حس والحديث منواتر.

١٧٠ حَلَقُنا هَ شِمْ خَلَتُنا لَئِتٌ: حَلَّتُنِي رَهْرَهُ مَنْ مَعْنَدِ الْقُرْشِيْ، عَنْ أَبِي صَالِحٍ مَوْلَى عُنْدَانَ مِنْ عُنْمَانَ حَلَّمَ عُنْدَانَ مَعْنَدُ عُقْمَانَ حَلَّهُ عُنْدَانَ مَنْ عُنْدَانَ مَنْ عُنْدَانَ عَلَى الْمِسْرِ: أَنْهَا النَّاسُ، إِنِّي كَتَمْتُكُمْ حَدَثُنَا سَمِعْتُهُ مِنْ رَسُولَ اللَّهِ يَنِيَّةٌ كَرَاهِبَةً تَعْرُقُونُ عَنِي، ثُمْ تَذَا لِي أَنْ أُحَدِّنَكُمُوهُ تَعْرُومُ عَنِي، ثُمْ تَذَا لَي أَنْ أُحَدِّنَكُمُوهُ تَعْرَفُومُ عَنِي سَبِيلِ اللَّهِ يَعْمِ عِي سَبِيلِ اللَّهِ يَعْمِ عِي سَبِيلِ اللَّهِ تَعْلَى حَدْلًا مِنْ أَلْفَ عَوْمٍ عِي سَبِيلِ اللَّهِ تَعْلَى حَدْلًا مِنْ أَلْف عَوْمٍ عِي سَبِيلِ اللَّهِ تَعْلَى حَدْلًا مِنْ أَلْف عَوْمٍ عِي سَبِيلِ اللَّهِ لَعْلَى عَنْ مِنْ أَلْف عَوْمٍ عِي سَبِيلِ اللَّهِ لَعْلَى عَرْمٌ فِيمَ سِبَوْاهُ مِن الْمَارِكِ". [راحع: ١٤٤٢]

تخريج: إساده حسن.

- حَلَّتُنَا هَاشِمٌ: حَدَّثَنَا 'بُو جَعْفَرٍ لَنَ عُمْرَ، عَنْ صَالِح لِرَّ رَيُّ عَنْ عَنْ صَالِح بِن عَيْمَانَ بُنِ عَفَانَ بِن عُمْرَ، عَنْ صَالِح بِن كَيْسَانَ بُنِ عَفَانَ بَنِ عَفَانَ بَنِ عَفَانَ بَتِ عَلَا لَهُ يَنْجُ لَنْ لَلَه بَيْجٌ : هَمَا مِنْ مُسْلِم بِحَرْحُ مِنْ نَبْتِهِ لَيْرِيدُ سَفَرًا أَوْ غَيْرُهُ فَقَالَ مُسْلِم بِحَرْحُ مِنْ نَبْتِهِ لَيْرِيدُ سَفَرًا أَوْ غَيْرُهُ فَقَالَ مَسْلِم بِحَرْحُ مِنْ نَبْتِهِ لَيْرِيدُ سَفَرًا أَوْ غَيْرُهُ فَقَالَ

my trust in Allah, there is no strength and no power except with Allah,' but he will be granted the goodness of that going out, and the evil of that going out will be diverted from him."

Comments: [Its isnad is da'eef]

تخريج: إساده صعيف لجهالة الرجل الدي روى عنه صالح بن كيسان.

472. It was narrated that 'Uthman (---) said: I saw the Messenger of Allah se doing wudoo'. He washed his face three times and his hands three times, and he wiped his head and washed his feet.

Comments: [A Saheeh hadeeth; this isnad is da'eef]

١٧٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيُ: حَدُّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ الْمَحَجَّاجِ، عَنْ عَظَاءٍ، عَنْ عُثْمَانَ عَلْهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ عِلْجٍ تَوَضَّأَ فَعَسَلَ وَجْهَهُ ثَلَاتًا، وَيَدَيْهِ ثَلَاتًا، وَعَسَلَ وَجْهَهُ رِجْلَيْهِ غَسْلًا. [انطر: ٧٢٥]

(٦٦/١) حِينَ يَخْرُجُ: بِسُم اللَّهِ، آمَنْتُ

بِاللَّهِ، اعْتَصَمْتُ باللَّهِ، تَوَكَّلْتُ عَلَى اللَّهِ، لَا

حَوْلَ وَلَا قُوَّةً إِلَّا بِاللَّهِ، إِلَّا رُزِقَ خَيْرَ ذَلِكَ

الْمَخْرَج، وَصُرفَ عَنْهُ شَرُّ دَلِكَ الْمَخْرَجِ"،

تخريج: حديث صحيح، وهذا إسناد ضعيف، الحجاج مدلس وقد عنعن، وعطاء لم يدرك ودوان

473. Abu Sakhrah Jami' bin Shaddad told me that he said: I heard Humran bin Aban tell Abu Burdah in the mosque of Basrah, when I was standing next to him, that he heard 'Uthman bin 'Affan (--) narrating from the Prophet (--) that he said: "Whoever does wudoo' properly as enjoined by Allah, may He be glorified and exalted, the five prayers will be an expiation for whatever comes in between them."

Comments: [Its isnad is saheeh, Muslim (231)]

474. It was narrated that Aban bin 'Uthman said: I heard 'Uthman bin 'Affan (秦) say: The Messenger of Allah (窦) said:

2٧٣- خدَنْنَا هَاشِمُ: حَدَّنْنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَبُو صَخْرَةَ جَامِعُ بْنُ شَدَّادٍ قَالَ: شَيعِتُ حُمْرَانَ بْنَ أَنَانَ يُحَدِّثُ أَبَا بُرْدَةَ فِي سَيعِتُ حُمْرَانَ بْنَ أَنَانَ يُحَدِّثُ أَبَا بُرْدَةَ فِي مَسْجِدِ الْبَضْرَةِ، وَأَنَا قَائِمٌ مَعَهُ أَنَّهُ سَمِعَ عُثْمَانَ بْنَ عَفَّانَ مِنْهِ يُحَدِّثُ عَنِ النَّبِيِّ يَنْ اللَّهِ عَنَّا أَمْرَهُ اللَّهُ عَزَّ قَالَ: "مَنْ أَنَّمُ الْوُضُوءَ كَمَا أَمْرَهُ اللَّهُ عَزَّ قَالَ: "مَنْ أَنَّمُ الْوُضُوءَ كَمَا أَمْرَهُ اللَّهُ عَزَّ قَالَ: لِمَا وَجُلَّ، وَالصَلَوَاتُ الْخَمْسُ كَفَّارَاتُ لِمَا يَنْهُنَّ». [راحع: ٤٠٦]

تخريج: إسناده صحيح، م: (٢٣١).

474 حَدَّثَنَا سُرَيْعٌ: حَدَّثَنَا ابْنُ أَبِي الزُّنَادِ عَنْ
 أَبِيه، عَنْ أَبَانَ بْنِ عُثْمَانَ قَالَ: سَمِغْتُ عُثْمَانَ
 إِنْ عَثَّانَ هِه وَهُوَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ:

"Whoever says at the beginning of the day or the beginning of the night, 'In the Name of Allah with Whose name nothing on earth or in heaven can cause harm, and he is the All-Hearing, All-Knowing,' three times, nothing will harm him during that day or that night."

Comments: [Its isnad is hasan]

bin Mawhab that 'Uthman (﴿) said to Ibn 'Umar (﴿): Judge between the people. He said: I will not judge between two people or lead two men in prayer. Did you not hear the Prophet (﴿) say, "Whoever seeks refuge with Allah has indeed sought refuge with a powerful one"? 'Uthman (﴿) said: Yes I did. He said: Then I seek refuge with Allah lest you appoint me to some post. So 'Uthman (﴿) let him off and said: Do not tell anyone else about this.

أمَنْ قَالَ فِي أَوَّلِ يَوْمِهِ، أَوْ فِي أَوَّلِ لَيْلَتِهِ: بِسَمِ
 اللَّهِ الَّذِي لَا يَضُرُ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ
 وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلَاثَ مُرَاتٍ، لَمْ يَضُرُهُ شَيْءٌ فِي ذَلِكَ الْيَوْمِ، أَوْ فِي يَلْكَ اللَّيْلَةِ». [راجع: ٤٤٦]

تخريج: إساده حسن.

٥٧٥ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً: أَجْبَرَنَا أَبُو سِتَانِ عَنْ بَرِيدَ بْنِ مَوْهَبٍ أَنَّ عُمْرَ ﴿ اللّهِ عُمْرَ ﴿ اللّهِ الْفَضِ بَيْنَ الْنَيْنِ، وَلَا أَقُمُ لَلّهِ لِللّهِ عُمْرَ ﴿ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ عَلَى اللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ اللللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللللّهِ الللّهِ الللّهِ اللللّهِ الللّهِ الللّهِ الللّهِ اللللّهِ الللّهِ الللللّهِ الللّهِ اللللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللللّهِ الللللّهِ اللللللّهِ الللّهِ اللللللّهِ الللللّهِ اللللللللّهِ اللللللللللللللللللللللهِ الللللللللهِ الللللللّهِ الللللللّهِ الللللللهِ اللللللللللهِ اللللللللهِ الللللهِ الل

تخريج: حسن الخيره، وهذا إسناده ضعيف لصعف أبي سنان.

Comments: [Hasan because of corroborating evidence; this isnad is da'eef because of the weakness of Abu Sinan]

476. It was narrated that 'Uthman bin 'Affan said: The Messenger of Allah (雲) said: "Whoever does wudoo' and does wudoo' well, his sins come out of his body, even from beneath his nails."

Comments: [Its isnad is saheeh, Muslim (245)]

477. It was narrated from Abu Salih, the freed slave of 'Uthman (&), that 'Uthman (&) said: O

٤٧٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ عُبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ عُفْمَانَ بْنِ حَكِيمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِدِ عَنْ عُفْرَانَ، عَنْ عُفْمَانَ بْنِ عَفَّانَ هِ قَالَ: قَالَ رَسُولُ الله يَعِيْجُ: "مَنْ تَوَضَّأً فَأَخْسَنَ الْوُضُوءَ، رَسُولُ الله يَعِيْجُ: "مَنْ تَوَضَّأً فَأَخْسَنَ الْوُضُوءَ، خَرْجَتْ حَطَايَاهُ مِنْ جَسَدِهِ، حَتَّى تَعْخُرُجَ مِنْ تَحْتِ أَظْهَرِهِ». [راجع: ٤١٥]

تخريج: إسناده صحيح، م: (٢٤٥).

﴿ حَدَّثَنَا عَبْدُ اللَّهِ: خَدَّثَنَاهُ سُوَيْدُ بْنُ
 سَعِيدٍ سَنة سِتٌ وَعِشْرِينَ: حَدَّثَنَا رِشْدِينُ بْنُ

people, move on in the middle of the day, for I am moving on in the middle of the day. So the people moved on in the middle of the day. Then he said: O people, I shall tell you a *hadeeth* of which I have not spoken since I heard it from the Messenger of Allah (ﷺ) until this day. The Messenger of Allah (塞) said: "Guarding the border for one day for the sake of Allah is better than a thousand other days, so let a man guard the border as much as he wants." Have I conveyed the message to you? They said: Yes. He said: O Allah, bear witness.

Comments: [A hasan hadeeth, but this isnad is da'eef]

478. It was narrated that Humran said: 'Uthman was sitting in al-Maqa'id. He called for water and did wudoo', then he said: I saw the Messenger of Allah (美) doing wudoo' in this place where I am sitting, then he said: "Whoever does wudoo' as I have done, then gets up and prays two rak'alıs, his previous sins will be forgiven." And the Messenger of Allah (美) said: "Do not become complacent."

Comments: [Its isnad is saleeh, al-Bukhari (160) and Muslim (227)]

479. Abu 'Awn al-Ansari narrated that 'Uthman bin 'Affan (&) said to Ibn Mas'ood: Are you going to give up what I heard about you? He was apologetic, then 'Uthman (&) said: Woe to

سَعْدِ عَنْ رُهْرَة بْنِ مَعْبَدِ، عَنْ أَبِي صالحِ مؤلَى عُمْمَانَ أَنَّ عُمْمَانَ مَهِه قَالَ: أَنَّهَا النَّسُ، عَجْرُوا وَبِنِي مُهَجِّرٌ. فَهَجَرْ النَّسْ، ثُمَّ ولَ. أَنَّهَا النَّسْ، ثُمَّ ولَ. أَنَّهَا النَّسْ، ثُمَّ ولَ. أَنَّهَا النَّسْ، ثُمَّ ولَي أَنْهَا النَّسْ، ثُمَّ ولَي مُحَدَّثُكُمْ بِحَدِيثِ مَا تَكَلَّمْتُ بِعَدِيثِ مَا تَكَلَّمْتُ بِعَدِيثِ مَا تَكَلَّمْتُ بِعَا النَّه عَلَيْهِ مِنْ اللَّه عَلَيْهِ اللَّه عَلَيْهِ إِلَى يَوْمِي مَلَّا اللَّه عَلَيْهِ إِلَى يَوْمِي مَلَّا اللَّه عَلَيْهِ أَنْفُ لَهُ مِنْ اللَّه عَلَيْهِ مِمَّا سَوَاهُ. مَنْ اللَّه عَلَيْهِ مِمَّا سَوَاهُ. فَلْبُرامِطِ امْرُولٌ حَيْثُ شَاءً هَلْ بَلَّغُتُكُمْ ؟ قالُون. فَعْبُر اللَّه عَلَيْهِ اللَّهُمَ اشْهَد. [راجع. 123]

تخریج: حلیث حس، وهد إساد ضعیف، سوید بن سعید مختف قیه، ورشدین س سعد صعیف

4VA - حَدَّثَنَا أَنُو الْمُغِيرَةِ: حَدَّتُ الْأُوْرَاعِيُّ:
حَدُّثَنَا بِخْنِي بُنُ أَبِي كَثِيرٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ
النَّبُويِّ: حَدَّثَنِي شَقِيقُ بْنُ سَلَمَةَ عَنْ حُمْرَانَ
قَالَ. كَنَ عُثْمَانُ هِ، فاعدًا فِي الْمَقَاعِدِ، فَدَعَا
بوَضُوءٍ فَتَوَضَّا، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ بِهِيْتَ
نُوضًا فِي مَقْدِي هَذَا، تُمْ قَالَ اللهِ عَلَيْ وَشُولُ اللهِ عَلَيْهِ
مِثْلُ وُضُونِي هَذَا، ثُمْ قَامَ فَرَكَعَ رَكْعَنَيْنِ، غُفِرَ
لهُ مَا تَفَدَم مِنْ دُنْهِ " وَفَل رَسُولُ الله يَشِيَّةِ اللهِ اللهُ عَنْرُوا الله يَشِيَّةِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ الله

تخريج: اساده صحيح، ح. (١٦٠) م (٢٢٧).

٧٩- حَدَّثَنَا أَنُو الْمُعِيرَةِ. حَدَّثُنَا أَرْطَاةً _ يَعْنِي الْ الْمُنْذَرِ _: أَخْرَبِي أَنُو عَوْدٍ الْأَنْصَارِيُّ أَنَ عُنْمَانَ بْنِ عَفَّانَ عِشْ فَالَ لِالْبُنِ مشعُودِ علْ أَنْتَ مُثْتُهِ عَمَا بَلغيي عَنْفَ؟ you! I heard and remembered and it is not as you heard; the Messenger of Allah (建) said: "A leader will be killed and a criminal will commit a crime." I am the one who will be killed, not 'Umar (季); rather 'Umar (季) was killed by one man, but a group of people will kill me.

Comments: [Its isnad is da'cef]

480. 'Uthman bin 'Affan (ﷺ) said to his nephew: Did you meet the Messenger of Allah (變)? He said: No, but there reached me of his knowledge and certainty of faith that which would reach a virgin in her seclusion. He ['Uthman] recited the tashahhud then he said: Verily Allah, may He be glorified and exalted, sent Muhammad (ﷺ) with the truth and I was one of those who responded to (the call of) Allah and His Messenger, and I believed in that with which Muhammad (46) was sent. Then I migrated twice, and I also attained the honour of becoming the son-inlaw of the Messenger of Allah (經); I swore allegiance to the Messenger of Allah (囊), and by Allah, I never disobeyed him or betrayed him until Allah, may He be glorified and exalted, took his soul in death.

فَ عَدْرَ عَصْ الْعُذْرِ. فَقَالَ عَثْمَانُ ﴿ اللَّهِ وَيُعْدَ وَعَيْطُتُ، وَلَيْسَ كَمَا وَيَعْنَ اللَّهِ عَلَيْمَ فَالَ: ﴿ مَنْقُنْلُ أَمِيرٌ وَلَكَ اللَّهِ عَلَيْهِ فَالَ: ﴿ مَنْقُنْلُ أَمِيرٌ وَيَنْ إِنَّا الْمَقْتُولُ، وَلَيْسَ عُمَرَ وَاحِدٌ، وَإِنَّهُ يُجْتَمَعُ عَلَيْ.

تخريج: إساده صعبف، أبو عول الأنصاري لم يوثقه عبر ابن حبان وروابته عن عندال مرسلة.

خاتَفَنَا بِشْرُ بُنُ شُعَيْبٍ: حَدَّتَنِي أَبِي اللهِ مِنْ الرَّبَيْرِ أَنَّ عُبَيْدَ عَلَيْ أَبِي اللهِ بَنَ عدِيِّ بَنِ الْجَيَارِ أَخْبَرَهُ أَنَّ عُفْمَانَ بَنَ عَمَّالَ مِنْ عدِي بَنِ الْجَيَارِ أَخْبَرَهُ أَنَّ عُفْمَانَ بَنَ عمَّالَ مِنْ عالَىٰ لَهُ: ابْنَ أَخِي, أَدْرَكُتْ رَسُول الله بطيرًا قَالَ: فَقُلْتُ لَهُ. لا، وَنَكِنْ خَلَصَ اللهِ بطيرًا قَالَ: فَقُلْتُ لَهُ. لا، وَنَكِنْ خَلَصَ إِلَى الْعَذْرَاءِ فِي سِنْرِهِ. قَالَ: فَقَلْتُ لَهُ. لا، وَنَكِنْ خَلَصَ فِي سِنْرِهِ. قَالَ: فَقَلْتَهِ بَنْ مَنْ عَلْمُ قَالَ: أَمَّ بَعْدُ، فَي سِنْرِهِ. قَالَ: قَلْمُ مُحَمَّدًا يَعِلِجُ بِالْحَقِّ. فَي سُنْرِهِ. أَلْكُ مِنَ اللهَ عَزَّ وَجَلَّ بَعْثَ مُحْمَدًا لِي اللهِ بَيْنَ مِنَا اللهِ جُرْتَيْنِ مَا كُما (١٧/١) فَلْتُ، وَنَلْتُ صِهْرَ رَسُولِ اللهِ بَيْنِ ، فَوَاللّهِ مَا كُما (١٧/١) فَلْتُ، وَنَلْتُ صِهْرَ رَسُولِ اللهِ بَيْنَ ، فَوَاللّهِ مَا عَشْمُهُ ولا عَشَشْنَهُ، حَتَى تَوْقَهُ اللّهُ عَلَى قَوْلُهُ اللّهُ عَرْقَ أَلْهُ عَلَى اللّهُ عَشْمَةً ولا عَشَشْنَهُ، حَتَى تَوْقَهُ اللّهُ عَرْقَهُ اللّهُ عَرْدَ (١٦٧/١) فَصَانُهُ ولا عَشَشْنَهُ، حَتَى تَوْقَهُ اللّهُ عَرْدَ اللهُ عَرْدَ اللهُ عَلَى اللهُ عَلْهُ اللهُ عَلَى اللهُ اله

تخریج: إسناده صحیح، خ (٣٦٩٦).

Comments: [Its isnad is saliceli, al-Bukhari (3696)]

481.lt was narrated from al-Mugheerah bin Shu'bah that he entered upon 'Uthman (40) when he was under siege and said: You are the leader of the people and 1A1 - حَدَّثُنَا عَلِيُّ بْنُ عَبَّاشٍ ﴿ حَدَّثُنَا الْوَلِيدُ بْنُ مُسْلِم قال : وَأَخْبِرَنِي الْأُوْزَاعِيُّ عَنْ مُحَمَّدِ بْنِ عَسْد الْمَلِك بْنِ مَوْوَانَ، أَنْهُ خَدَثُهُ عَنْ الْمُغِيرَةِ

there has befallen you what you see. I am going to suggest to you three options; choose one of them. Either go out and fight them, because you have numbers and strength, and you are in the right and they are in the wrong; or we will make another door for you other than the door where they are, then you can mount your animal and go to Makkah, for they will not try to kill you there; or go to Syria, for the people of Syria are good people and among them is Mu'awiyah. 'Uthman (46) said: As for going out and fighting, I will never be the first successor of the Messenger of Allah (to shed blood among his ummah; as for going out to Makkah because they will never try to kill me there, I heard the Messenger of Allah say, "A man of Quraish will commit profanity in Makkah and half the punishment of the world will be upon him", and I will never be that one; as for going to Syria, because they are the people of Syria and Mu'awiyah is among them, I shall never leave the land to which I migrated, where I am close to the Messenger of Allah (變).

Comments: [Its isnad is da'cef because it is interrupted]

482. It was narrated from Ibn al-Mubarak... and he mentioned the same *hadeeth*, and said "will commit profanity."

Comments: [A da'eef hadeeth it is repeat of the previous hadeeth]

483. It was narrated from Mu'adh bin 'Abdur-Rahman at-Taimi, from Humran the freed

ابْنِ شُعْيَةً: أَنَّهُ دَحَلَ عَلَى عُثْمَانَ هُمَّهُ وَهُوَ مَعْضُورٌ، فَقَالَ: إِنَّكَ إِمَامُ الْعَامَّةِ، وَقَدْ نَزَلَ بِكَ مَا تَرَى، وَإِنِّي أَغْرِضُ عَلَيْكَ خِصَالًا ثَلَاثًا، اخْتَرْ إِخْدَاهُنَّ: إِمَّا أَنْ تَخْرُجَ فَتُقَاتِلَهُمْ، فَإِنَّ مَعَكَ عَذَدًا وَقُوَّةً، وَأَنْتَ عَلَى الْحَقِّ، وَهُمْ عَلَى الْبَطِل، وَإِمَّا أَنْ نَخْرِقَ لَكَ بَانَ سِوَى الْبَابِ الَّذِي هُمْ عَلَيْهِ، فَتَقْعُدَ عَلَى رَوَاحِلِكَ، فَتَلْحَقَ بِمَكَّةً، فَإِنَّهُمْ لَنْ يَسْتَجِلُّوكَ وَأَنْتَ بِهَا، وَإِمَّا أَنْ تَلْحَقَ بِالشَّامِ، فَإِنَّهُمْ أَهْلُ الشَّامِ، وَفِيهِمْ مُعَاوِيَةُ. فَقَالَ عُنْمَانًا عَلِهُ: أَمَّا أَنْ أَخْرُجَ فَأَقَاتِلَ، فَلَنْ أَكُونَ أَوَّلَ مَنْ خَلَفَ رَسُولَ اللَّهِ ﷺ فِي أُمَّتِهِ بِسَفْكِ الدِّمَاءِ، وَأَمَّا أَنْ أَخْرُجَ إِلَى مَكَّةَ فَإِنَّهُمْ لَنْ يَسْتَجِلُوبِي بِهَا، فَإِنِّي سَمِغْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ﴿يُلْحِدُ رَجُلٌ مِنْ قُرَيْش بِمَكَّةَ، يَكُونُ عَلَيْهِ نِصْفُ عَذَابِ الْعَالَمِ» فَلَنْ أَكُونَ أَنَا إِيَّاهُ، وَأَمَّا أَنْ أَلْحَقَ بِالشَّامِ فَإِنَّهُمْ أَهْلُ الشَّامِ، وَفِيهِمْ مُعَاوِيَةً، فَلَنْ أَفَارِقَ دَارَ هِجْرَتِي، وَمُجَاوَرَةَ رُسُولِ اللَّهِ ﷺ [راجع: ٤٦١]

تخريج: إسناده ضعيف لانقطاعه، محمد بن عندالملك لم يشب سماعه من المغيرة.

٤٨٧ – حَدَّثَنَاهُ عَلِيُّ بْنُ إِسْحَاقَ عَنِ ابْنِ الْمُبَارَكِ... فَدَكَرَ الْحَدِيثَ وَقَالَ: *بُلْجِدُه.[انظر: ٤٦١]

تخريج: ضعيف كسابقه، ابن المبارك هو عبدالله، وهو يرويه عن الأوزاعي.

٤٨٣- حَدَّثَنَا حَجَّاجٌ وَيُونُسُ فَالَا: حَدَّثَنَا لَبْثٌ. قَانَ حَجًاجٌ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ عَبْدِ slave of 'Uthman (46), from 'Uthman (48), that he said: I heard the Messenger of Allah (24) say: "Whoever does wudoo' and does it properly, then goes and offers an obligatory prayer, his sins will be forgiven."

Comments: [Its isnad is salveh, al-Bukhari (160) and Muslim (227)]

اللَّهِ بْنِ أَبِي سَسَمَةً وَنَافِع بْنِ جُبَيْرِ بْنِ مُطْعِم، عَنْ مُعَادِ بْن عِنْدِ الرَّحْمَنِ النَّيْمِيِّ، عَنْ خُمْرَانَ مَوْلَى عُثْمَانَ، عِنْ عُثْمَانَ عَلَى أَنَّهُ قَالَ * سَمِعْتُ رَسُولَ اللَّهُ ﷺ فَولُ: الْمَنْ تَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ, ثُمَّ مَشَى إِلَى صَلَاةٍ مَكُنُوبَةٍ فَصَلًّا هَا، غُفِرَ لَهُ ذُنْبُهُ". [راحع. ٥٥٤]

تخریج: اسناده صحبح، ح (۱۹۰) م: (۲۲۷).

484. It was narrated that Humran said: 'Uthman (&) did ghusl every day since he became Muslim. I brought water for him one day to do wudoo' for prayer. After he did wudoo', he said: I wanted to tell you a hadeeth that I heard from the Messenger of Allah (26). Then I decided not to tell it to you. al-Hakam bin al-'As said: O Ameer al-Mu'mineen, if it is enjoining us to do good we will do it and if it is warning us of a bad thing we will avoid it. He said: I will tell it to you: the Messenger of Allah (25) did wudoo' in this manner, then he said: "Whoever does wudoo' in this manner and does it well, then goes and prays, bowing and prostrating properly, it (the prayer) will expiate his sins between that prayer and the next, unless he does something serious" i.e., major sin.

Comments: [A Salveelt hadeeth, Muslim (228) and this isnad is hasan]

485. It was narrated that 'Uthman bin 'Affan (48) said: I heard the Messenger of Allah (鑑) say: "Allah admitted to Paradise a

٤٨٤ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِم، عَنِ الْمُسَيِّب، عَنْ مُوسَى بْنِ طَلْحَةً، عَنْ خُمْرانَ قَالَ: كَانَ عُثْمَانُ مِنْهِ يَغْتَسِلُ كُلُّ يَوْم مَرَّةً مُنْذُ أَسْلَم، فَوَضَعْتُ وَضُوءًا لَهُ ذَاتَ يَوْم لِلصَّلَاةِ. عَلَمًا تُوَضَّأَ قَالَ: إِنِّي أَرَدْتُ أَنْ أُحَدِّثَكُمُ بِحَدِيثِ سَمِغْتُهُ مِنْ رَسُولِ اللَّهِ عِنْ أَمُ قَالَ: لَذَا لَى أَنْ لَا أُحَدُّنُكُمُوهُ. فَقَالَ الْحَكَمُ بْنُ أَبِي الْعَاصِ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنْ كَانَ خَيْرًا فَنَأْخُذُ مِهِ، أَوْ شَرًّا فَنَتَّقِيهِ. قَالَ: فَقَالَ · فَإِنِّي مُحَدِّثُكُمْ بهِ: تَوَصَّأَ رَسُولُ اللَّهِ ﷺ هَذَا الْوُضُوءَ، ثُمَّ قَالَ: «هَوْ: تَوْصًا هَذَا لُوُضُوءَ، فَأَحْسَنَ الْوُضُوءَ، ثُمَّ قَامَ إِلَى الصَّلَاةِ. فأتَمَّ رُكُوعَهَا وَسُحُودَهَا، كَفَّرَتْ عَنْهُ مَا بَيْنَهَا وَبَيْنَ الصَّلَاةِ الْأُخْرَى، مَا لَمْ بُصِبْ مَقْتَلَةً» يَعْنِي كَبِيرَةً.

تخریج: حدیث صحیح، م: (۲۲۸)، وهدا إسناد حسن.

8٨٥- خَدَّثَنَا عَفَّانُ: خَدَّثَنَا حَمَّادُ بُنُ سَلَمَةً عَنْ يُونُسَ، عَنْ عَطَاءِ بْنِ فَرُّوخَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ عِنْهُ قَالَ * سَمِغْتُ رَسُولَ اللَّهِ عِنْهُ يَقُولُ: man who was easy-going in buying and selling, when paying off debt and when asking for a debt that was owed to him."

Comments: [A hasan hadeeth]

486. It was narrated from 'Ikrimah bin Khalid: a man from Madinah told me that the mu'adlidhin gave the call to 'Asr prayer and 'Uthman (本) called for water and purified himself, then he said: I heard the Messenger of Allah (底) say: "Whoever purifies himself as he has been enjoined and prays as he has been enjoined, his sins will be expiated." Then he called four of the Companions of the Messenger of Allah (溪) to testify to that, and they testified that the Prophet (溪) had said that.

Comments: [Hasan because of corroborating evidence; this isnad is da'cef]

487. It was narrated that Busr bin Sa'eed said: 'Uthman (毒) came to al-Maqa'id and called for water for wildoo'. He rinsed his mouth and nose, then he washed his face three times, then he washed his hands three times each, then he wiped his head and (washed) his feet three times each. Then he said: I saw the Messenger of Allah (蛭) doing wildoo' like this. O people, isn't that true? They said: Yes - i.e., a group of the Companions of the Messenger of Allah (蛭) who were with him.

﴿ اللَّهُ لَجْمَةٌ رَجُلًا كَانَ شَهْلًا قَاضِيًا وَمُثْنَصِبًا. وَبَائِمًا وَمُشْتَرِيًا ﴿ [راجع ٤١٠]

تخريج: حس لعيره، وله شاهد من حديث أمى أبوب الاتي، برقم: (٢٣٥٩٥)، وهذا يساد صعبف، براهيم بن المهاجر فيه بين، والرحن من أهل المدينة محهول.

٧٨ - حدَّثَنَا ابْنُ الْأَشْخَعِيَّ: حَدَّثَتَ أَبِي عَنْ شُفِينَ، عَنْ سَالِم أَبِي النَّصْرِ، عَنْ بُشْرِ بْنِ سَعِيدِ قَال: أَتَى عُفْمَانُ الْمَقَاعِد، فَدَعَا نَوْضُوءِ، فَتَمَضْمضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ تلائًا، وَيدَيْهِ فَلاتًا تَلاثًا، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللَّه يَتَلِيْهِ فَلائًا، يَتُوضَأً، يَا هَوُلاءِ رَسُولِ اللَّه يَتِلِيْهِ هَكَذَا يَتَوَضَأً، يَا هَوُلاءِ رَسُولِ أَكْدَاكَ؟ قَالُوا. نَعَمْ. لِنَفَرِ مِنْ أَصْحَابِ رَسُولِ اللَّه يَتِلِيْهِ عَنْدَهُ. [راجع ٤٠٤]

Comments: [A Sahech hadeeth, its isnad is hasan, Muslim (230)]

488. It was narrated from 'Uthman bin 'Affan (4) that he called for water and did wudoo' in al-Maqa'id. He did wudoo', washing each part three times, then he said to the Companions of the Messenger of Allah (美): Did you see the Messenger of Allah (美) doing (wudoo') like this? They said: Yes

Comments: [A Sulfeelt hadeeth and its isriad is quwi]

489. It was narrated that Humran bin Aban, the freed slave of 'Uthman bin 'Affan (﴿), said: I saw 'Uthman bin 'Affan (4) call for water at the door of the mosque He washed his hands, then he rinsed his mouth, and took water into his nose and blew it out; then he washed his face three times, then he washed his hands up to the elbows three times, then he wiped his head. Then he passed his hands over the outside of his ears, then passed them over his beard, then he washed his feet up to the ankles three times. Then he stood and prayed two rak'alıs. Then he said: I have done wudoo' for you as I saw the Messenger of Allah (ﷺ) do wudoo', then I prayed two rak'alıs as I saw him do. When the Messenger of Allah (ﷺ) had finished praying his two rak'alis, he said: "Whoever does wudoo' as تخریج: حدیث صحیح، وإساده حسن، م (۲۳۰).

تخريج: حديث صحبح كساغه، وإساده فوي.

 ٤٨٩ حَدَّثنا يَعْقُونُ: خَدَّثنا أَبِي عَن ائن بِسْحَاقَ حَدَّثْنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْن الْحارثِ التَّيْمِيُّ عَنْ مُعَاذَ بْن عَبْدِ الرَّحْمَن سُميّ، عنْ خُمْرَانَ بْن أَبَان مَوْلَى عُثْمَانَ بْن عَدَانَ عِيدُ قَالَ: رَأَنْتُ عُشْمَانَ ثُنَ عَفَّانَ عِبْدُ ذَعَا بُوضُوءَ وَهُوَ عَلَى بَابِ الْمُسْجِدِ، فَغَسْلُ يديُّه، تُهَ مضْمَضَ، وَاسْتَشْقَ، وَاسْتَثْرَ، ثُمُّ عَمَا وَحَهُمُ ثُلَاثُ مَرَّاتِ، ثُمَّ غُمُلَ يَدَّيْهِ إِلَى الْهِرْفَفَيْنِ ثَلَاثُ مَرَّاتٍ، ثُمَّ مَسَحَ بِرَأْسَهِ، وَأَمْرَ بَدُنُهِ عَنِي ظَاهِرِ أُذُنَيُّهِ، ثُمَّ مَرَّ بهمَا عَلَى نْحْبَيُّهِ، نُمُّ عَسَل رَحْلَيْهِ إِلَى الْكَعْبَيْنِ ثَلَاتَ مرُ تٍ، ثُمُّ قَامَ فَرَكغَ رَكُعَتَيْنِ، ثُمٌّ قَالَ: تَوْضَأْتُ لَكُمْ كُمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوضَّأَ، ثُمَّ رَكَعْتُ رَكُعْتَيْنِ كَمَا رَأَيْتُهُ رَكَعَ۔ قال: ثُمَّ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ حِينَ فَرَغَ مِنْ رَكْعَيْهِ: ﴿ مَنْ تَوضَّا كَمَا تَوَضَّأْتُ. ثُمَّ I have done, then prays two rak'alis in which he does not let his mind wander, will be forgiven whatever sins came between that and his previous prayer."

Comments: [A Saheeh hadeeth and its isnad is hasan]

490. It was narrated that Shaqeeq said: 'Abdur-Rahman bin 'Awf met al-Waleed bin 'Ugbah, Al-Waleed said to him: Why do I see you keeping away from Ameer al-Mu'mineen 'Uthman (4)? 'Abdur-Rahman said to him: Tell him that I did not flee on the day of 'Ainain -'Asim said: The day of Uhud - and I did not stay behind on the day of Badr, and I did not turn away from the way of 'Umar (&). So he went and told that to 'Uthman (*), who said: As for his saying that he did not flee on the day of 'Ainain, how could he shame me for a fault for which Allah has pardoned me and said: "Those of you who turned back on the day the two hosts met (i.e the battle of Uhud), it was Shaitan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them'' [Al 'Imran 3:155]? As for his saying that I stayed behind on the day of Badr, I was tending Ruqayyah, the daughter of the Messenger of Allah (鑑), when she was dying, and the Messenger of Allah (建) allocated to me a share (of the booty), and whoever was allocated a share by the Messenger of Allah (ﷺ) was present. As for his saying that he

رَكُعَ رَكُعَتَيْنِ لَا يُخدِّثُ فِيهِمَا نَمْسَهُ، غُفِرَ لَهُ مَا كَانَ بَيْنَهُمَا وَبَيْنَ صَلَاتِهِ بِالْأَمْسِ». [راحم: ٤٥٩]

تخريج: حديث صحيح كسابقه، وإسناده حسن.

٤٩٠ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرو: حَدَّثَنَا زَائِدَةُ عَنْ عَاصِم، عَنْ شَقِيقِ قَالَ: لَقِيَ عَبْدُالرَّحْمَل ابْنُ عَوْفٍ الْوَلِيدَ بْنَ عُقْنَةً، فَقَالَ لَهُ الْوَلِيدُ: مَا لِي أَرَاكُ قَدْ جَفَوْتَ أَمِيرَ الْمُؤْمِنِينَ عُشْمَانَ؟ فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: أَبْلِعْهُ أَنِّي لَمْ أَفِرْ يَوْمَ عَيْنَيْنِ _ قَالَ عَاصِمٌ: يَقُولُ: يَوْمَ أُخْدِ_ وَلَمْ أَنَخَلَفْ يَوْمَ بَدْرٍ، وَلَمْ أَثْرُكْ سُنَّة عُمَرَ ﴿ مَالَ: فَانْطَلَقُ فَخَبَّرَ ذَلِكَ عُثْمَانَ هِ ، قَالَ · فَقَالَ: أَمَّا قَوْلُهُ: إِنِّي لَمْ أَفِرَّ يَوْمَ عَيْنَيْنَ، فَكَيْفَ يُعَيِّرُنِي بِدَنْبٍ وَقَدْ عَفَا اللَّهُ عَنْهُ، فَقَالَ: ﴿إِنَّ ٱلَّذِينَ تَوَلَّوْا مِنكُمْ يَوْمَ ٱلْتَقَى لَلْمَتْعَانِ إِنَّمَا اَشْتَزَلَّهُمُ الشَّيْطَانُ بَبَعْضِ مَا كَسَبُوا وَلَقَدُ عَفَا اللَّهُ عَنْهُم ﴿ (آل عمران: ١٥٥)، وَأَمَّا قَوْلُهُ: إِنِّي تَخَلَّفْتُ يَوْمَ بَدْر، فَإِنِّي كُنْتُ أُمَرِّضُ رُقَّةَ بِنْتَ رَسُولِ اللَّهِ ﷺ حَتَّى مَاتَتْ، وَقَدْ ضَرَبَ لِي رَسُولُ اللَّهِ ﷺ بِسَهْمِي، وَمَنْ ضَرَبَ لَهُ رَسُولُ اللَّهِ ﷺ بِسَهْمِهِ فَقَدْ شَهِدَ، وَأَمَّا قُوْلُهُ: إِنِّي لَمْ أَتُرُكُ سُنَّةً عُمَرَ عِنْهِ فَإِنِّي لَا أُطِيقُهَا وَلَا هُوَ، فَأَتِهِ فَحَدُّثُهُ بِذَلِكَ. [انضر: ٥٥٦]

تخريج: إسناده حسن.

did not turn away from the way of 'Umar (40), I cannot bear it and not even he could bear it. Go and tell him that.

Comments: [Its isnad is hasan]

491. It was narrated that 'Uthman bin 'Affan said: The Messenger of Allah (美) said: Whoever prays 'Isha' in congregation, it will be like spending half the night in prayer (qiyam) and whoever prays 'Isha' and Fajr in congregation, it will be like spending the whole night in prayer."

Comments: [Its isnad is saheeh, Muslim (656)]

492. It was narrated that Nubaih bin Wahb said: Ibn Ma'mar wanted to marry his son to the daughter of Shaibah bin Jubair. So he sent me to Aban bin 'Uthman who was the Ameer of Hajj. I came to him and said to him: Your brother wants to arrange his son's marriage and wants you to witness it. He said: I think you are no more than an ill-mannered Iraqi. The pilgrim in iliram should not get married or arrange a marriage. Then he narrated a similar report from 'Uthman (&) and attributed it to the Prophet (總).

Comments: [Its isnad is salieth, Muslim (1409)]

493. It was narrated from Humran, the freed slave of 'Uthman (46) that 'Uthman did wudoo' in al-Maqa'id; he washed each part of the body three times

191- حَدَّثَنَا إِسْخَاقُ بْنُ يُوسُفَ: حَدَّثَنَا مِسْخَاقُ بْنُ يُوسُفَ: حَدَّثَنَا مُنَ مُفْنَانُ بَنَ مُفْنَانُ بَنَ مَخْمِم _: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ عَنْ عَثْمَانَ بْنَ عَفْنَانَ بْنَ عَفْنَا مَعْهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَمْرَةً عَنْ عَشْدَ الْمِشَاءَ فِي جَمَاعَةٍ، كَانَ كَثِيامٍ نِصْفِ لَئِلَةٍ، وَمَنْ صَلَّى الْمِشَاءَ وَالْفَجْرَ كَانَ كَثِيامٍ نِصْفِ لَئِلَةٍ، وَمَنْ صَلَّى الْمِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ، كَانَ كَثِيامٍ لَيْلَةٍ، [راجع: ٢٠٨].

- عَدُّثُنَا إِسْمَاعِيلُ: خَدَّثَنَا أَيُّوبُ عَنْ اللهِ عَنْ اللّهِ عَنْ اللهِ عَنْ اللهِ عَنْ اللهِ عَنْ اللّهِ عَنْ اللهِ عَنَا اللّهِ عَنْ اللّهِ عَالْمَا عَلَا عَلَا عَلَا عَلَا عَلَا عَالِمَا عَلَا عَلَا

يَّةُ عُثْمَانَ ﷺ بِمِثْلِهِ يَرْفَعُهُ. [راحع. ٤٠١].

تخريج: إسناده صحيح، م. (١٤٠٩).

٤٩٣– حَلَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةً عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ ﴿ وَالَّهُ عُثْمَانَ تَوضَّا بِالْمَقَاعِدِ، فَعَسَلَ ثَلَاثًا ثَلَاثًا، وَقَالَ: and said: I heard the Messenger of Allah (靈) say: "Whoever does wudoo' as I have done then gets up to pray, his sins will fall away, i.e., from his face, his hands, his feet and his head."

Comments: [Its isnad is saheeh, al-Bukhari (160) and Muslim (277)]

494. It was narrated that Nubaih bın Wahb said: 'Umar bin 'Ubaidullah bin Ma'mar had a problem in his eyes. He sent word to Aban bin 'Uthman (*) - Sufyan said: He was the Ameer (of Hajj) to ask what he should do. He said: Apply aloes to them, for I heard 'Uthman (4) narrate that from the Messenger of Allah (ﷺ).

Comments: [Its isnad is saliceli, Muslim (1204)]

495. It was narrated from Aban bin 'Uthman (4x) that he saw a funeral coming towards him. When he saw it, stood up and said: I saw 'Uthman (&) do that and he told me that he saw the Prophet (see) do that.

Comments: [Saheeh because of corroborating evidence; this isnad is du'eef because Sa'eed bin Maslamah is weakl

تخريج: صحبح لعبره، وهذا إسناد ضعيف لصعف سعبد بن مسلمة.

496. It was narrated from 'Aban bin 'Uthman (趣) from 'Uthman (), who attributed it to the Prophet (鑑), that [the latter] said: "The pilgrim in iliram should not get married or propose marriage."

سَمِعْتُ رَسُولَ اللَّهِ بِينِينَ يَقُولُ. «مَنْ تَوَضَّأَ وُصُوئِي هَدا، ثُمَّ قامَ إلَى الطَّلَاةِ، سَقَطَتُ خَطَايَاهُ * يَعْنِي مِنْ وَجْهِهِ وَيَدَيْهِ وَرِجُلَيْهِ وَرُأْسِهِ. [راجع: ٤٠٠]

تخريج: إساده صحيح، ح: (١٦٠) م: (٢٢٧).

292- حَدَّثْنَا شَفْيَانُ بْنُ غُبَيْنَةً عَنُ أَيُّوبَ لَن مُوسَى، عَنْ نُبَيْهِ بْنِ وَهُبِ قَالَ: اشْنَكَى عُمَرُ بْنُ عُبْدِ اللَّهِ بْنِ مَعْمَرِ عَيْنَيُّهِ، فَأَرْسَلَ إِلَى أَمَالَ مُن عُشْمَانَ _ قَالَ شُفْيَانًا. وَهُوَ أَمِيرٌ _: مَا يَصْنُعُ بِهِمَا ۚ قَالَ ۖ قَالَ ضَمَّدُهُمَا بالصّبر، فَإِنَّى سَمِعْتُ غُثْمَانَ ﴿ يُحَدِّثُ ذَلِكَ غَنْ رَسُولَ اللَّهِ ﷺ. [راحع: ٤٦٥]

تخريج: إساده صحيح، م: (١٢٠٤).

٤٩٥ حَدَثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْحَكُمُ بْنُ مُوسَى أَنُو ضالِح حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةً عِنْ اسْمَاعِيلَ بْنِ أُمَيَّةً، عَنْ مُوسَى بْنِ عِمْرَانَ ال منَّاح، عن أَنَانَ بْنِ عُثْمَانَ: أَنَّهُ رَأَى جَنارَةً مُقْبِيةً، فَلَمَّ رَهِا قَامَ، وَقَالَ: رَأَيْتُ عُتْمَانَ بَفُعلُ ذَلكَ، وَأَخْتَرَنِي أَنَّهُ رَأَى النَّبِيُّ ي فَعْلُهُ. [راجع: ٢٦٦]

(٦٩/١) ٤٩٦- حدَّثُنَ سُفْيَانُ عَنْ أَيُّوبَ بُن مُوسى، عَنْ نُبَيْهِ ثَنْ وَهْبٍ، عَنْ أَبَانَ بُن غُثْمانَ، عَنْ عُثْمَانَ بُلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: ﴿ لَا بَنْكِحُ الْمُعْرِمُ وَلَا يَخْطُبُ». [راجع: ٤٠١] Comments: [Its isnad is salueli, Muslim (1409)]

497. It was narrated from Aban bin 'Uthman (歩) that he narrated from 'Uthman (歩) that the Messenger of Allah (雲) granted a concession, or said concerning the pilgrim in *ihram*, if he has a problem in his eyes, that he may apply aloes to them.

Comments: [Its *isnad* is *saheeh*, Muslim (1204)]

498. It was narrated that 'Uthman (40) said: "Whoever dies knowing that there is no God but Allah will enter Paradise."

Comments: [Its *isnad* is *saheeh*, Muslim (26]

499. Ibn 'Abbas (36) told us: I said to 'Uthman bin 'Affan: What made you take al-Anfal, which is one of the Mathani and Bara'ah, which is one of al-mi'een, and put them next to one another and not write - Ibn Ja'far said: A line between them saying Bismillahir-Rahmanir-Raheem - and put it with the seven long ones? What made you do that? 'Uthman (&) said: Sometimes many soorahs would be revealed (incomplete) to the Messenger of Allah (變), and when something was revealed he would call one of the scribes to write it down for him and say: "Put this in the soorah in which such and such is mentioned": and

تخریج: ساده صحح، م (۱۲۰۹).

99۷ حَدَثْنَا سُفُبَنُ عَنْ أَيُّوبَ لَى مُوسَى سُ عَمْرُو سُنِ سَعِيدٍ، عَنْ نَبِيْهِ بَسِ وَهَبَ رَجُلٍ مِن الْحَحَدَّة، عَنْ أَنَانَ سُ عُثْمَانَ أَنَّهُ حَدَّثَ عَنْ عُثْمَانَ هُ * ثَنْ رَسُولَ اللَّه ﷺ رَحْصَ، أَوْ قَالَ فِي امُحْرِمِ إِذَا اشْتَكَى عَبْنَهُ أَنْ نُضَمَّدَهَا بَالصَّرِ، [راجع: 3٢٢]

تخریج: إساده صحح، ه (۱۲۰۶).

جَدَّتُنَا إِسْمَاعِنُ عَنْ خَالِدِ الْحَدَّاءِ، عَن خَالِدِ الْحَدَّاءِ، عَن خُمْرا، عَنْ غُشْمَان عَن غُشْمَان هَدِه قَالَ: قَال رَسُولُ اللّهِ بَتَيْرٌ. "مَنْ مَاتَ وَهُو يَعْلَمُ أَنْ لَا إِلٰه إِلّا اللّهُ، دَحَل الْجَنَّةَ"، [رحم : ٤٦٤]

تخريج: إساده صحيح، د (٢٦).

299- حدثنا إسماعيل بن إثراهيم: حدثنا عوف بن ابي جميعة: حدثنا بيد الفارسي المحدثان بيد الفارسية حدثني ببيد الفارسية حمّلكُمْ على أن غمدتُمْ بني سورة الألفال وهي من أنمتاني، وإلى سورة برغة وهي من المبين، ففرنشه تيههم، وإلى سورة برغة وهي من سطر بشم الله الرحم الرحم، فوصعتموه في السبع لطول، فما حمَلكُمْ على ذلك؟ فال الرحمة المناتي عليه الرحمة فكان وهو ينزل عليه من ينتي عليه الومان وهو ينزل عليه من الشور ذوات المعدد، فكان إذا أثرل عليه من الشور ذوات المعدد، فكان إذا تنهوك المعتمد المشور في المنتوا المنتان الشور في المنتان إذا أثرل عليه المنتان إذا أثران المنتان المنتان

verses would be revealed to him and he would say, "Put these verses in the soorah in which such and such is mentioned"; and a verse would be revealed to him and he would say: "Put this verse in the soorah in which such and such is mentioned." Al-Anfal was one of the first soorahs to be revealed in Madinah and Bara'ah was one of the last soorahs of the Our'an, and the content of the two soorahs was similar. Then the Messenger of Allah (機) passed away without having stated clearly to us that it was part of it, but we thought that it was, hence I put them together and I did not put between them the line Bismillahir-Rahmanir-Raheem, and I put it with the seven long ones.

Comments: [Its isnad is Da'cef]

500. It was narrated from 'Uthman (毒) that the Prophet (建) said: "The best of you are those who learn Qur'an and teach it."

Comments: [Its isnad is saheeli, al-Bukhari (5028)]

501. Abu Sahlah narrated that 'Uthman (♣) said on the day of the house when he was under siege: The Prophet (♣) solemnly advised me and I shall follow his advice with patience. Qais said: They thought it (his advice) was about that day.

الشُّورَةِ النِّينِ يُمْذُكُرُ فِيهَا كَذَا وَكَذَا ۗ وَإِذَا أُنْزِلَتْ عَنَيْهِ الْآيَاتُ، قَالَ: "ضَعُوا هَذِهِ الْآيَاتِ فِي الشُّورَةِ النِّيَاتُ، قَالَ: "ضَعُوا هَذِهِ الْآيَاتُ فِي عَنَيْهِ الْآيَةُ، قَلَ: "ضَعُوا هَذِهِ الْآيَةُ فِي عَنَيْهِ الْآيَةُ، قَلَ: "ضَعُوا هَذِهِ الْآيَةَ فِي الشُّورَةِ النِّينِ يُمُذْكُرُ فِيهَا كَذَا وَكَذَا وَكَذَا وَكَانَتِ الشُهُورَةِ النِّينِ يُمُذْكُرُ فِيهَا كَذَا وِلَكَذَا وَكَانَتِ وَكَانَتِ مِنْ أَوْلِ مَا نَزَلَ بِالْمَدِينَةِ، وَكَانَتِ فَكَانَتُ قِطَّتُهَا شَيِيهً بِقِصَّتِهَا، فَطَلَّا أَنْهَا فَكَانَتُ قِطَتُهَا شَيِيهً بِقِصَّتِهَا، فَطَلَّا أَنْهَا فَكَانَتُ قِطَتُهَا، فَطَلَّا أَنْهَا مِنْهَا، وَقَلْمُ اللَّهِ يَعِلَيْنُ لَنَ فَكَانَتُ مِنْهُمَا وَلَمْ يَتِهُمَا وَلَمْ أَنْهَا مِنْهَا، وَلَمْ اللَّهِ الرَّحْمَنِ أَنْهُا مِنْهُا فِي السَّعِ الطُّولِ. وَلَمْ الشَّعِ الطُّولِ. الرَّحِمَنِ الطَّولِ. السِّعِ الطُّولِ. الرَّحِمَنِ الطُّولِ. السَّعِ الطُّولِ. الرَّحِمَ الطُّولِ. الرَّحِمَةِ اللَّهِ الرَّحِمَةِ الطَّولِ. السَّعِ الطُّولِ. الرَّحِمِ اللَّهِ الرَّحِمَةِ اللَّهِ الرَّحْمَةِ الطَّولِ. السَّعِ الطُّولِ. السَّعِ الطُّولِ. الرَّحِيمِ، وَوَضَعْتُهَا فِي السَّعِ الطُّولِ. [الرَّحِيمِ اللَّهِ الرَّحِيمِ اللَّهِ الرَّحِمَةِ اللَّهِ الرَّحِمَةِ اللَّهِ الرَّحِمَةِ اللَّهِ الرَّحِمَةِ اللَّهِ الرَّحِمَةِ الْفَوْلِ. [السَّعِ الطُولِ. [الرَّحِمَةِ اللَّهُ الْحَلَالَةُ الْمُؤْلِ اللَّهُ اللَّهُ الْمُؤْلِدِ الْمُؤْلِدُ الْمُؤْلِدِ الْمُؤْلِدُ الْمُؤْلِدُ الْمُؤْلِدُ الْمُؤْلِدُ الْم

تخريج: إسناده ضعبف، ومتنه منكر.

٥٠٥ حَدَّقْنَا يَحْيَى بْنُ سَعِيدِ عَنْ شُفْيَانَ وَشُعْبَةً،
 عَنْ عَلْقَمَةً بْنِ مَرْقَدِ، عَنْ سَعْدِ بْنِ عُبَيْدَةً، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عُلْمَانَ عَلَى عَنْ النَّبِيِّ يَعْلَمُ ؟ فَالَ شُفْيَةُ: «خَبْرُكُمْ مَنْ شُفْيَةُ: «خَبْرُكُمْ مَنْ نَعْلَمُ الْمُرْقَانَ وَعَلَّمُ أَمْنَ
 مَفَلُمَ الْقُرْآنَ وَعَلَّمُهُ. [راحم. ١٢٤]

تخريج: إسناده صحيح، خ: (٥٠٢٨).

٥٠١ حَدَّثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ بُنِ أَبِي خَالِدٍ قَالَ. قَالَ قَيْسٌ: فَحَدَّثَنِي أَبُو سَهْلَةً: أَنَّ عُشْمَانَ قَالَ يَوْمَ الدَّارِ حِينَ حُصِرَ: إِنَّ النَّبِيِّ عَلِيمٌ عَهِدَ إِلَيَّ عَهْدًا، فَأَنَّ صَابِرٌ عَلَيْهِ. قَالَ قَيْسٌ: فَكَانُوا يَرَوْنَهُ ذَبِكَ الْبَرْمَ. [راجع: ٤٠٧]

Comments: [Its isnad is hasan]

502. It was narrated from al-Hasan bin Sa'd that Rabah said: My masters married me to a Roman slave girl of theirs. I was intimate with her and she bore me a boy who was black like me and I named him 'Abdullah. Then I was intimate with her again and she bore me a boy who was black like me, and I named him 'Ubaidullah. My masters had a Roman slave whose name was Yuhannas, who spoke to her in his language, i.e. the Roman language. Then he was intimate with her and she bore him a boy who was red like a lizard. I said to her: What is this? She said: He is the child of Yuhannas. So we referred the case to Ameer al-Mu'mineen 'Uthman (46) and they both confessed. He said: Will you agree to me passing judgement between you according to the judgement of the Messenger of Allah (處)? He said: The Messenger of Allah (姓) ruled that the child be attributed to the (husband of the) woman. And he flogged them.

Comments: [Its isnad is da'eef because Rabah is unknown]

503. It was narrated that Jami'bin Shaddad said: I heard Humran bin Aban telling Abu Burdah in the mosque that he heard 'Uthman bin 'Affan (本) narrate from the Prophet (墨) that he said: "Whoever does wudoo' properly as enjoined by Allah, the prescribed prayers will be expiations for whatever comes between them."

تخريج: إسناده حس.

٥٠٢ حدَّثَنَا يَزِيدُ: أَخْبَرَنَا مَهْدِي بْنُ مَيْمُونِ عَنْ مُحَمّدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ، عَن الْحَسَن بْن سَعْدِ قَالَ: حَدَّثْنِي رَبَّاحٌ قَالَ: زْوَخْنِي مُوْلَايَ جَارِيَةً رُومِيَّةً. فَوَقَعْتُ عَلَيْهَا فَوَلْدَتْ مِي غُلَامًا أَسْوَدَ مِثْلِي، فَسَمَّيْتُهُ عَبْدَ اللَّهِ، نُمَّ وَقَعْتُ عَلَيْهَا فَوَلَدَتْ لِي غُلَامًا أَسُودَ مِثْبِي، فَسَمَّئِتُهُ عُبَيْدَ اللَّهِ، ثُمَّ طَبِنَ لِي غُلَامٌ رُومِيٌ _ قَالَ: حَسِبْتُهُ قَالَ: لِأَهْلِي رُومِيُّ _ يُقَالُ لَهُ: يُوحَنَّسُ، فَرَاطَنَهَا بِلِسَانِهِ _ يَعْبِي بِالرُّومِيَّةِ _ فَوَقَعَ عَلَيْهَا فَوَلَدَتْ لَهُ غُلَامًا أَحْمَرَ، كَأَنَّهُ وَزَغَةٌ مِنَ الْوِزْغَانِ، فَقُلْتُ لَهَا: مَا هَذَا؟ فَقَالَتْ: هَذَا مِنْ يُوحَنِّسَ. قَالَ: فَارْنَفَعْنَا إِلَى غُثْمَانَ بُن عَفَّانَ ﴿ وَأَقَرَّا جَمِيعًا، فَقَالَ عُثْمَانُ: إِنْ شِلْتُمْ قَضَيْتُ بَيْنَكُمْ بِقَضِيَّةِ رَسُولِ اللَّهِ ﷺ، إنَّ رَسُولَ اللَّهِ ﷺ قَضَى: أَنَّ الْوَلَدَ لِلْفِرَاشِ. قَالَ: حَسِبْتُهُ قَالَ: وَجِلْدُهُمًا. [رجع: ٤١٦]

تخريج: إسناده صعيف لجهالة رباح، وللمرفوع شاهد من حديث أبي هريرة متفق عليه.

٣٠٥ - حَدَّقَنَا مُحَمَّدُ بَنُ جَعْفَرٍ: حَدَّقَنَا شُعْبَةُ عَنْ جَامِعِ بْنِ شَدَّادِ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ يُحَدِّثُ أَن بُرُدَةً فِي الْمَسْجِدِ: أَنَّهُ سَمِعَ عُلْمَانَ ابْنِي عِيْدٍ أَنَّهُ سَمِعَ عُلْمَانَ ابْنِي عِيْدٍ أَنَّهُ عَالَ: "مَنْ أَبْنَ عَفَّانَ يُحَدِّثُ عَنِ النَّبِي عِيْدٍ أَنَّهُ قَالَ: "مَنْ أَتْمَ النَّهُمُ اللَّهُ مَ فَالصَّلَوَاتُ الْمَكْوبَالُ كَفَّارَاتْ لِمَا يَبْنَهُنَّ". [راجع: ٢٠٦]

Comments: [Its isnad is saheeh, Mushm (231)]

504. It was narrated that Simak bin Harb said: I heard 'Abbad bin Zahir Abu Ruwa' say: I heard 'Uthman (4) delivering a khuthah in which he said. By Allah, I accompanied the Messenger of Allah (5) whilst travelling and not travelling; he used to visit our sick, attend our funerals, go out on campaign with us and comfort us with whatever means he could. Some people tell me about him and perhaps none of them ever saw him.

Comments: [Its isnad is hasan]

505. Sa'eed bin al-Musayyab said: I saw 'Uthman (\Rightarrow) sitting in al-Maqa'id. He called for food that had been touched by fire and ate it, then he got up to pray; he prayed, then 'Uthman (\sim) said: I sat where the Messenger of Allah (\approx) sat and I ate the food that the Messenger of Allah (\approx) ate and I offered the prayer that the Messenger of Allah (\approx) offered.

Comments: [Its isnad is Hosan]

تخريج: إساده صحيح، م: (٢٣١)

٥٠٤ خَدَّثَنَا مُحَمَّدُ بُنُ جَعْمِ: حَدَّثَنَا شُعْبَهُ عَنْ سِمَاكِ بَنِ حَرْبِ قَالَ سَمِعْتُ عَبَّادَ سُنَ رَاهِمِ أَبَا رُوَاعِ قَالَ. سَمِعْتُ عَبَّادَ سُنَ مَخْصُ مَ أَمَانَ هَمِهِ تَخْطُتُ، فَقَالَ: إِنَّ وَاللَّهِ قَدْ صَحبْتَ رَسُولَ لَمَّ عَنْمَانَ مَعْهُ لَلَهِ بَيْعٌ فِي السَفْرِ والْحَصَر، وكَانَ بَعُودُ مَرْصَانَ، وَيَعْزُو (٧٠/١) مَرْصَانَ، وَيَعْزُو (٧٠/١) مَعْانَ، وَيُعْزُو (٧٠/١) مَعْنَا، وَيُعْرَفُ رَانً نَاسًا مَعْلَمُونِي بِهِ، غَسَى أَنْ لا يَكُون أَحَدُهُمْ رَاهُ يَعْلَمُونِي بِهِ، غَسَى أَنْ لا يَكُون أَحَدُهُمْ رَاهُ قَطْ.

تخريج: إساده حس.

٥٠٥ خَذَتُنَا الْوَلَدُ بْنُ مُسْلَم: حَذَتَنِي شُعْتُ عَطَاءً شَعْتُ عُطَاءً الْحُرَاسَانِيِّ بَقُولُ. سَمِعْتُ سَعِيدَ بْنَ الْمُشَيِّبِ يَقُولُ. سَمِعْتُ سَعِيدَ بْنَ الْمُشَيِّبِ يَقُولُ. رَأَيْتُ عُشْمَانَ قاعِدًا فِي الْمُمَقَاعِدِ، فَدعَا بِطِعه مِمَّا مَسْتُهُ النَّالُ، فَأَكَدُهُ، ثُمَّ قَالَ الصَّلَاةِ فَصَلَّى، ثُمَّ قَالَ عُشْمَانُ الشَّلَاةِ فَصَلَّى، ثُمَّ قَالَ عُشْمَانُ اللَّه يَشْعُ، وَسُولَ اللَّه يَشِيْعُ، وَصَلَّتُ وَحَلَّنُ مُشَعَةً رَسُولَ اللَّه يَشِيْعُ، وَصَلَّتُ وَخَلَانُ مَنْعَدَ رَسُولَ اللَّه يَشِيْعٍ، وَصَلَّتُ وَطَلَّانُ مَضْلَاةً رَسُولَ اللَّه يَشِيْعٍ، وَصَلَّتُ مَضَلَاءً مَشْعَةً رَسُولَ اللَّه يَشِيعٍ، وَصَلَّتُ مَضَلَاةً رَسُولَ اللَّه يَشِيعٍ، وَصَلَّتُ مَنْدُ رَسُولَ اللَّه يَشِيعٍ، وَصَلَّتُ مَنْدُ رَسُولَ اللَّه يَشِيعٍ، وَصَلَّتُ مَنْدُ رَسُولَ اللَّه يَشِيعٍ، وَصَلَّتُهُ .

تخريج: إسناده حس.

٥٠٩ حَدَّثَنَا الصّحَاكُ بْنُ مَخْلدٍ: حَدَثَنَا عَبْدُ الْحَمِيدِ مْنُ جَعْفَرٍ حَدَثَنِي أَبِى عَنْ مَحْمُودِ الْجَمِيدِ أَنَّ عَثْمَانَ أَرَادَ أَنْ يَبْنِيَ مَسْجِذَ الْمَدينَةِ، فَكَرِهَ النّاسُ ذَاكَ، وَأُحنُوا أَنْ يَدْعُوهُ عَنى هَبْنِيْهِ، فَقَال عُثْمانُ عَنى هَبْنِيْهِ، فَقَال عُثْمانُ عَنى السّبغث رَسُول

sake of Allah, Allah will build for him a house like it in Paradise."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (450) and Muslim (533)]

507. It was narrated that 'Uthman bin 'Affan (♣) said: The Messenger of Allah (♣) said: "Whoever tells a lie about me deliberately, let him take up his abode in Hell."

Comments: [Its isnad is saheeli]

508. It was narrated that 'Uthman bin 'Affan (♣) said: The Messenger of Allah (♣) said: "Allah admitted to Paradise a man who was easygoing in buying and selling, when paying off debt and when asking for a debt that was owed to him."

Comments: [Hasan because of corroborating evidence]

509. It was narrated that Abu Umamah bin Sahl bin Hunaif said. We were with 'Uthman when he was besieged in the house. He said: Why would they kill me? I heard the Messenger of Allah (ﷺ) say: "It is not permissible (to shed) the blood of a Muslim except in three cases: if a man disbelieves after becoming Muslim, or commits zina after being married, or kills someone and is executed in retaliation."

Comments: [Its isnad is saliceli]

الله بينيج يَقُونُ ﴿ فَمَنْ لَنَى مَشْجِدًا لَلَّهِ، لَنَى اللَّهِ لَمَا اللَّهِ اللَّهِ اللَّهِ لَلَّهِ اللَّ

تخریج: بساده صحبح، ح (٤٥٠) م (٥٣٣).

تخريح: إساده صحيح.

٥٠٨ حلَّاتُنَا إِسْمَاعِينُ ﴿ حَاثَا يُولُسُ حَاثَنَا يُولُسُ حَاثَنَا عَصَاءُ لَنْ مُرْوحَ مؤلى الْقرششِ عَنْ مُشْمان بُنِ عَمَانَ مَهْ عَلَىٰ اللهِ عَلَىٰ اللهُ عَمَانَ مَهْ عَلَىٰ اللهُ عَلَىٰ اللهُولِيْ اللهُ عَلَىٰ اللهُولِيْ اللهُ عَلَىٰ اللهُهُ عَلَىٰ اللهُ عَلَىٰ اللهُ عَلَىٰ اللهُ عَلَىٰ اللهُمُ عَلَىٰ اللهُمُ عَلَىٰ اللهُمُ عَلَىٰ اللهُمُعَلِىٰ اللهُمُ عَلَىٰ اللهُم

تخريج: حس لغيره، وله شاهد من حديث حابو في الصحيح المحاري (٢٠٧٦)، وعبره، عماء بن فروخ لم ملو عدب و بطور (٢٠٧٦). حدَّثُنَا حَمَّةُ مِنْ زَيْد عَنْ بَحْمَى بْنِ شَعِيد، عَنْ أَبِي حَمَّدُ بُنْ زَيْد عَنْ بَحْمَى بْنِ شَعِيد، عَنْ أَبِي أَمُّهُ مَا يُخْمَورُ في المَالِهِ، قَالَ وَلَمْ يَعْتَنُونَنِي؟ وَهُو مَحْضُورٌ في المَالِهِ، قَالَ وَلَمْ يَعْتُنُونَنِي؟ سَوِعْتُ رَسُول اللّهِ رَبِيْد يَغُولْ. ﴿لَا يَجِلُّ دَمُ مُوي مُعْد إشْفَالَد، أَوْ فَتَن مُعْد إشْفَالَد، أَوْ فَتَن نَعْد إلْهَالَد إلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلْهَا إِلَيْهِ إِلَاهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَاهِ أَنْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ أَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلْهِ إِلَيْهِ إِلْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلْهِ إِلْهِ إِلَيْهِ إِ

تخريج سده صحيح.

510. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, said: I saw 'Ali and 'Uthman (本) on the day of (Fid) al-Fitr and (Eid) al-Adha; they prayed, then when they finished they reminded the people. I heard them saying: The Messenger of Allah (金) forbade fasting on these two days. He said And I heard 'Ali say: The Messenger of Allah (金) forbade anything of the sacrificial meat to be left after three days.

Comments: [Its isnad is salieeh]

511. Al-Ahnaf said: We set out for Hajj and passed by Madinah. Whilst we were in our camp, someone came to us and said: The people are in a panic in the mosque. My companion and I set out, and we found some people gathered around a group in the mosque. I pushed through them until I got to (that group), where I found 'Ali bin Abi Talib, az-Zubair, Talhah and Sa'd bin Abi Waqqas. Soon 'Uthman came walking and said: Is 'Ali here? They said: Yes. He said: Is az-Zubair here? They said: Yes. He said: Is Talhah here? They said: Yes. He said: Is Sa'd here? They said. Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (said: "Whoever buys the date-drying place of (the tribe of) Banu So • ١٥ - حَدَّثَنَا عُثْمَانُ بَنُ عُمَرَ: حَدَّثَنا ابْنُ أَبِي فِيْتِ عَنْ سَعِيدِ بْنِ خَالِدِ بْنِ عَبْدِ اللَّهِ بْنِ عَلْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ مْنِ أَذْهُرَ قَالَ ﴿ رَأَيْتُ عَلِيًّا وَعُنْمَانَ ﴿ مُنْ مَا يُضَرِفَانِ يُومَ الْفِطْرِ وَالْأَضْحَى ﴿ ثُمَّ يَنْصَرِفَانِ يُومَ الْفِطْرِ وَالْأَضْحَى ﴿ ثُمَّ يَنْصَرِفَانِ يُؤْمَ الْفِطْرِ وَالْأَضْحَى ﴿ ثُمَّ يَنْصَرِفَانِ النَّاسَ ﴿ قَالَ: وَسَمِعْتُهُمَا يَقُولَانِ: إِنَّ يُذَكِّرَانِ النَّاسَ ﴿ قَالَ: وَسَمِعْتُهُمَا يَقُولَانِ: إِنَّ يَلْمَولَانِ النَّهِ مَنْ النَّذِهَ مَنْ لِللَّهِ مَنْ النَّهِ عَلَيْ يَقُولُ: نَهْى رَسُولُ اللَّهِ مَنْ نَسُعِهُ أَنْ يَنْقَى مِنْ نُسُكِكُمْ عِنْدَكُمْ شَيْءٌ بَعْدَ مَنْ عَنْ عَنْدَكُمْ شَيْءٌ بَعْدَ مَنْ مَنْ يَنْ لَكُونَ اللَّهِ مِنْ لَكُومَ عَنْدَكُمْ شَيْءٌ بَعْدَ مَنْ مَنْ يَعْدَلُكُمْ شَيْءٌ بَعْدَ لَكُمْ شَيْءٌ بَعْدَ اللَّهِ مَنْ لَكُومَ عَنْدَكُمْ شَيْءٌ بَعْدَ اللَّهِ مَنْ لَيْ الْمُعْرَالِ اللَّهِ اللَّهِ عَلَيْكُمْ عَنْدَكُمْ شَيْءٌ بَعْدَ اللَّهُ عَلَيْكُمْ شَيْءٌ بَعْدَ اللَّهِ عَنْدَكُمْ شَيْءٌ بَعْدَ اللَّهِ عَلَيْكُمْ عَنْدَكُمْ شَيْءٌ بَعْدَ اللَّهِ عَلَيْكُمْ عَنْدَكُمْ شَيْءٌ بَعْدَ اللَّهِ عَلَيْكُمْ عَنْدَكُمْ شَيْءٌ بَعْدَالًا لَهُ عَلَيْكُمُ مَا عَنْ عَلَالًا لِمَ عَلَيْكُمْ مَنْ عَلَيْكُمْ عَنْدَكُمْ شَيْءٌ بَعْدَ اللَّهِ عَلَيْكُمْ فَلَالُكُمْ شَيْءٌ بَعْدَلَعُمْ فَلَيْكُمْ الْمُعْلِقِيلُ الْمُعْمُولُ اللَّهُ عَلَيْكُمْ شَيْعَ الْمُعْلِقُولُ اللَّهُ عَلَيْكُولُ الْمُعْلَى الْمُعْمِلُ اللَّهِ عَلَيْكُمْ عَنْدَكُمْ شَيْعَ الْعَلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُنْ الْمُعْلَى اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ اللللّهُ اللللّهُ اللللّه

تخريج. إسناده صحيح.

مُعَيْنٌ عَنْ عَمْرِو بْيِ جَاوَانَ فَالَ: فَالَ خُصَيْنٌ عَنْ عَمْرِو بْيِ جَاوَانَ فَالَ: فَالَ الْأَحْنَفُ: الْطَلَقْنَا حُجَّاجًا، فَمَرَدُنَ بِالْمَلِينَةِ، فَمَرَدُنَ بِالْمَلِينَةِ، فَمَرَدُنَ بِالْمَلِينَةِ، فَلَانَمَا نَحُنُ فِي مَنْرِلِنَا إِذْ جَاءَنَا آتِ، فَقَالَ: النَّاسُ مِنْ فَزَعٍ فِي الْمُسْجِدِ. فَانْطَلَقْتُ أَنَا وَصَاحِي، فَإِذَا السَّسُ مُجْتِعِعُونَ عَلَى نَفْرٍ فِي الْمَسْجِدِ، فَالْطَلَقْتُ أَنَا الْمَسْجِدِ، فَالَّذَ فَمَ عُلَيْهِمْ وَطَلْحَةُ الْمَسْرِدِ وَالرَّبَيْرُ وَطَلْحَةُ الْمَسْرِعِ مِنْ أَنْ جَاءَ عُشْمَانُ يَمْشِي فَقَالَ: وَسَعْدُ بْنُ أَبِي طَالِبٍ وَالرَّبَيْرُ وَطَلْحَةُ الْمَسْرِعَ مِنْ أَنْ جَاءَ عُشْمَانُ يَمْشِي فَقَالَ: أَهَاهُنَ عَلَيْهِمْ وَقَالَ: أَهَاهُنَ عَمْمِي فَقَالَ: أَهَاهُنَ عَمْ فَلَانَ الْمُعَلِي اللّهِ لَلْنِي لا إِنْهُ اللّهُ هُو، قَالُ: أَهَاهُنَا طَلْحَةً وَلُوا: نَعْمُ، قَالُوا نَعْمُ قَالُوا نَعْمُ قَالُوا نَعْمُ قَالُوا نَعْمُ وَلَا أَنْ رَسُولُ اللّهِ لَيْنِي لا إِنْهِ إِلَّا هُولِ اللّهِ اللّهِ لَيْنِي لا إِنْهِ إِلَّا هُولِ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهِ اللّهُ ال

and-so, Allah will forgive him," so I bought it and went to the Messenger of Allah and said: I have bought it; he said: "Add it to our mosque and the reward for that will be yours"? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (變) said: "Who will buy the well of Roomah?" so I bought it for such and such and went to the Messenger of Allah (建) and said: I have bought it - meaning the well of Roomah, and he said: "Make it a water source for the Muslims and the reward for that will be yours"? They said: Yes. He said: I adjure you by Allah, beside Whom there is no other god, do you know that the Messenger of Allah (ﷺ) looked at the faces of the people on the day of the army of hardship (Tabook) and said: "Whoever equips these men, Allah will forgive him," so I equipped them until they were not without even reins or ropes? They said: By Allah, yes. He said: O Allah, bear witness; O Allah, bear witness; O Allah, bear witness. Then he left.

Comments: [A Sahech hadeeth]

512. It was narrated that one of the family of Ya'la bin Umayyah said: Ya'la said:l circumambulated [the Ka'bah] with 'Uthman (-\$\sigma_c\) and he touched the corner. Ya'la said: I was next to the House and when I reached the western corner which is next to the Black

مِرْبِد بَنِي فُلَانِ غَفَرَ اللَّهُ لَهُ ۚ فَالْبَعْتُهُ، فَأَتَّمِتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إِنِّي قَدِ الْبَتَعْنَهُ. فَقَالَ: "احْعَلْهُ مِي مَشجينًا وَأَجْرُهُ لَكَ" قَالُوا: نَعَمْ. قَالَ: أَنْسُدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَتَعْنَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ يَبْتَءُ شُر رُومَهُ؟ ۚ فَالْبَتَعْتُهَا بِكَذَا وَكَذَا، فَأَنَّيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: إنِّي قَدِ ابْتَعْتُهَا، يَعْنِي للهِ رُومَهُ، فَقَالَ: «احْعَلْهَا سِقَايَةً لِلْمُسْلِمِينَ وَأَخْرُهَا لَكَ ٣٠ قَالُوا: نَعَمْ. قَالَ أَنْشُدُكُمْ باللهِ الَّذِي لَا إِلَهَ إِلَّا هُوْ، 'تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ عَلَمَ فِي وُجُوهِ لْفَوْم يَوْمَ جَيْش الْعُسُرةِ، فَقَالَ: "مَنْ يُجَهِّزُ هَؤُلَّاءِ غَفَرَ اللَّهُ لهُ * فَحَيَّ نُهُمْ. خَتَّى مَا يَفْقِدُونَ خِطَامًا وَلَا عِنَالًا؟ قَالُون اللَّهُمَّ نَعَمْ. قَالَ: اللَّهُمَّ اشْهَدْ، للَّهُمَّ اشْهَدْ، اللَّهُمَّ اشْهَدْ. ثُمَّ نُصرَفَ. [راجع: ٤٢٠]

تخريج: حديث صحيح، عمرو بن جاوان لم برو سه غير حصين، ولم يذكره أحد في النقاب عد اس حيان.

٥١٧ - حَدَّثَنَا مُحَمَّدُ بِنُ بَكْمٍ الْخَبَرَ الْنُ خُرِيْجِ الْخَبْرِي سُلَئِدَنُ بْنُ عَيْقِ عَنْ عَبْ الدَّ بْنِ النِيْهِ، عَنْ بعْضِ نبي يَعْلَى بْنِ أُمَيَّةً عال. فَال يَعْلَى، طُفْتُ مَعَ عُشْدانَ، (١/١٧) فَاسْنَلُمْ الرُّكُنَ، قالَ يَعْلَى: فَكُنْتُ مِمَّا يَلِي Stone, I took his hand to touch it and he said: What is the matter with you? I said: Aren't you going to touch it? He said: Did you not do tawaf with the Messenger of Allah (£)? I said: Yes indeed. He said: Did you see him touch these two western corners? I said. No. He said: Don't you have a good example in him? I said: Yes indeed. He said. Then stop bothering about that.

Comments: [Saheeh because of corroborating evidence and its *isnad is da'eef*]

513. Alsu 'Ageel narrated that he heard al Harith, the freed slave of 'Uthman say 'Uthman sat down one day and we sat down with him. The mu'adidliin came to him and 'Uthman called for water in a vessel which I thought would contain one mudd. He did wudoo', then he said: I saw the Messenger of Allah (建) doing wu.loo' as I have just done it, then he said: "Whoever does wudoo' as I have just done, then gets up and prays Zuhr, will be forgiven for (whatever sins he committed) between it and Farr; then (if he) prays 'Asr, he will be forgiven for (whatever sins he committed) between it and Zuhr; then if he prays Maghrib, he will be forgiven for (whatever sins he committed) between it and 'Asr, then if he prays 'Isha', he will be forgiven for (whatever sins he committed) between it and Maglirib. Then he may spend the night indulging in physical

تخريج عديث صحيح لعده، وهد إساد صعيف، فإن تعض سي تعلى بن أمية محهدل لا تعرف.

 ٥١٣ حَدَّلُنَا أَبُو عَنْد الرَّحْمَى الْمُقْرِئُ. خَدَّتُنَّا حَبْوَةً أَخْبَرَنَا أَبُو عَقِيلِ أَنَّهُ سمع لْحَارِثَ مَوْلَى غُثْمَانَ يَقُولُ: حَلَسَ غُثْمَانُ مِهُ مَا وَحَلَسْتَ مَعِدُ، فَحَاءَهُ الْمُؤَذِّلُ، فَدَعَ مَهُ عِنْ مَاءِ فِي ادَّةٍ، اطَّنُهُ سَيَكُونُ فِيهِ مُلَّا، فَنُوسَاً، يُو قَالَ ۚ رَأَنْتُ رَسُونَ اللَّهِ بَرْيَةٌ بِتَوْضَا ۚ وُصُونِي هَٰذَا، لَمْ قَالَ: ﴿ وَمَنْ نَوْضَا ۚ وُضُونِي هَٰذَا، نُمُّ فَامَ فَصِيرٍ صَلَّاهُ الطُّهُم ، غُهِرَ له ما كان يَبِيهَ وَلَيْنَ الصُّنْحِ، ثُمَّ صَنَّى الْعَصْرِ، عَفِر لَهُ ما سُنها وَسُ صَلاة الظُّهُر، ثُمَّ صلَّى لَمَعْرِبَ عُفَوَ لَهُ مَا نَبُّهَا وَنَيْنَ صَلاةِ الْغَصْرِ، ثُمٌّ صَلَّى الْعَسَاء غُفُو لَهُ مَا يَبْنُهِ وَمِينَ صَلَاةَ الْمُغُرِبِ. ثُمَّ لَعَلَّهُ أَنَّ بَسَتَ يَتَمَرَّعُ لَبُلِّلُهُ. ثُمَّ إِنَّ قَامَ فَتُوصًّا وَضَدَّى الصُّبْحَ عُفَرَ لَهُ مَا بَيْهَا وَيَيْنِ صلاة العشاء وهُوَ الْحساتُ يُنْهُنُ السَّيِّئَاتِ». قَالُوا هذه الْحَسْنَاتُ، فَمَا الْيَاقِيتُ يَا عُثْمَانُ؟ قَالَ: هُنَّ لَا إِلَّهَ إِلَّا

pleasure, then if he gets up and does wudoo' and prays Fajr, he will be forgiven for (whatever sins he committed) between it and 'Isha'. These are the good deeds that remove the evil deeds (cf. 11:114)." They said: These are the good deeds, but what are the good righteous deeds that last (cf. 18.46), O'Uthman? He said: They are (the words) La ilaha illallah, wa subhanallah wal-hamdu Lillah wallahu akbar, wa la hawla wa la guwwata illa Billah (There is no god but Allah, glory be to Allah, praise be to Allah, Allah is Most Great and there is no power and no strength except with Allah).

Comments: [Its isnad is hasan]

514. 'A'ishah, the wife of the Prophet (25), and 'Uthman narrated that Abu Bakr asked for permission to enter upon the Messenger of Allah (&) when he was lying down on his bed, wearing the cover of 'A'ishah. He gave permission to Abu Bakr (to enter) when he was like that, and he fulfilled his need then he went away. Then 'Umar asked for permission to enter and he gave him permission (to enter) when he was like that, and he fulfilled his need then he went away. 'Uthman said: Then I asked permission to enter and he sat up and said to 'A'ishah: "Cover yourself properly." I fulfilled my need then I went away. 'A'ishah said: O Messenger of Allah, why did I not see you stirring for Abu

اللهُ، وسُبْحَانَ اللَّهِ، وَالْخَمْدُ لِلَّهِ، وَاللَّهُ اَخُرُ، وَلَا خَوْلَ وَلَا قُوْةً إِلَّا بِاللَّهِ. تخريج: إسناده حسن.

 Bakr and 'Umar as you did for 'Uthman? The Messenger of Allah (ﷺ) said: "'Uthman is a shy man, and I was afraid that if I gave him permission to enter when I was in that state, he would not tell me of his need." Al-Laith said: Some people said: The Messenger of Allah (ﷺ) said to 'A'ishah (ﷺ): "Should I not feel shy before a man before whom the angels feel shy?"

أَرْغَتَ لِمُغْمَاذَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ عُفْمَانَ رَجُلٌ حَبِيِّ وَإِنِّي خَفِيتُ إِنْ أَذِنْتُ لَهُ عَفْمَانَ رَجُلٌ حَبِيِّ وَإِنِّي خَفِيتُ إِنْ أَذِنْتُ لَهُ عَلَى بَنْكَ الْحَالِ، أَنْ لَا بَبْلُغَ إِلَيَّ فِي خَاحَتِهِ". وَقَالَ اللَّبْثُ وَقَالَ جَمَاعَةُ النَّاسِ: إِنَّ رَسُولَ اللَّهِ بِيهِ قَالَ لِعَائِشَةَ: "أَلَا أَسْتَحْيِي إِنَّ لَهُ الْمَلَائِكَةُ". [انظر: ٥١٥] مِمَّنْ يَسْنَحْيِي مِنْهُ الْمَلائِكَةُ". [انظر: ٥١٥] تخريج: إسناده صحيح، م (٢٤٠٦).

Comments: [Its isnad is saheeh, Muslim (2402)]

515. Sa'eed bin al-'As narrated that 'Uthman and 'A'ishah narrated that Abu Bakr asked for permission to enter upon the Messenger of Allah (ﷺ) when he was lying down on his bed, wearing the cover of 'A'ishah. And he narrated a hadeeth similar to that of 'Uqail.

Comments: [Its isnad is saheeli]

516. It was narrated from Humran, the freed slave of 'Uthman, that 'Ut man bin 'Affan said. I heard the Messenger of Allah (經) say: "Whoever does wudoo' and does it properly, then goes to offer an obligatory prayer and offers it, his sins will be forgiven."

Comments: [Its isnad is saheeh, al-Bukh iri (160) and Muslim (227)] ٥١٥ حدَّثَ يَغَفُونُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي يَخْيَى بْنُ صَالِحٍ، قَالَ ابْنُ شِهَابٍ أَخْبَرَنِي يَخْيَى بْنُ الْغَاصِ عَنْ الْغَاصِ أَنَّ سَعِيدَ مْنَ الْغَاصِ أَخْبَرَهُ: أَنَّ مَثْمَانَ وَعَائِشَةً حَدَّنَاهُ: أَنَّ أَبَا بَكُمْ عَلَى رَسُولِ اللَّهِ عَلَى وَهُو يَكُمُ وَهُو مُضَطَحِعٌ عَنَى فِرَاشِهِ، لَابِسٌ مِرْطَ عَائِشَةً... مُضْطَحِعٌ عَنَى فِرَاشِهِ، لَابِسٌ مِرْطَ عَائِشَةً... فَضُطَحِعٌ عَنَى حَدِيثِ عُقَيْلٍ. [راجع: ١٥١٤]

تخريج: إسناده صحيح، والطر ماقله.

710 - حَدَّثَنَا يُونُسُ حَدَّثَنَا نَيْتٌ عَنْ يُزِيدَ بُى أَبِي خَبِيبٍ، عَنْ عَنْدِ اللَّهِ _ يَعْنِي ابْنَ أَبِي سَلَمَهُ _ وَنَافِع بُن جُبِيْر بْن مُطْعِمٍ، عَنْ مُعَادِ بَنْ عَبْدِ الرَّحْمَى التَّيْمِيّ، عَنْ خُمْرَانَ مَوْلَى بَنْ عَبْد الرَّحْمَى التَّيْمِيّ، عَنْ خُمْرَانَ مَوْلَى عُمْمانَ، عَنْ عُنْمانَ بْن عَفَان ﷺ فَلْ تَعْمَانَ، عَنْ عُنْمانَ بْن عَفَان ﷺ فَالَ الله يَلِيقَ يَقُولُ المِنْ تَوَصَا فَاسْنَعَ الْوُضُوءَ، ثُمَّ مَثْمَى إلَى صلاقٍ مَكْنُونَةٍ فَضَادَهَ، عُيز لَه ذَبْهُ ال إراجع ٢٤٨٣]

تخریج: بساده صحیح، ح. (۱۲۰) م. (۲۲۲).

517. It was narrated that Abu Hurairah (4) said: 'Uthman (4) went to Makkah for Hajj. The wife of Muhammad bin Ja'far bin Abi Talib entered upon him (i.e., her husband) and he spent the night with her. Then the next morning, he (i.e., Muhammad bin Ja'far) came out smelling of perfume and wearing a wrapper saturated with safflower dye. He caught up with the people in weariness before they set out. When 'Uthman saw him, he rebuked him and expressed disapproval, saying: Are you wearing something dyed with safflower when the Messenger of Allah (靏) forbade that? 'Ali bin Abi Talib (4%) said to him: The Messenger of Allah (独) did not forbid it to him or you; he only forbade it to me.

مسالرحمن وجهالة عبدالله من عبدالله. Comments: [Its isnad is da'eef because of the weakness of Ubaidullah bin Abdur Rahman and Ubaidullah bin Abdullah is unknown]

518. Aban bin 'Uthman said: 'Uthman said: I heard the Messenger of Allah (建) say: "Do you think, if there was a river in the courtyard of one of you and he washed himself in it five times each day, would any dirt remain on him? They said: Nothing (would remain on him). He said: "The (five daily) prayers take away sins as water takes away dirt."

Comments: [Its isnad is sahech]

الم حداً فَنا عَبْدُ اللَّهِ: حَدَّقَنِي أَبِي وَأَنُو خَيْنَمَةً وَالَا: حَدَّقَا يَعْقُوتُ قَالَ أَبِي فِي حَدِيثِهِ قَالَ. وَخَرَنَا انْنُ أَجِي الْنِ شِهَابٍ وَقَالَ أَنُو حَيْنَمَةً. حَدَثَى عَنْ عَمْهِ قَالَ: أَحْبَرَي صَالِحُ بُنُ (١/ حَدَثَى عَنْ عَمْهِ قَالَ: أَحْبَرَي صَالِحُ بُنُ (١/ عَبْد اللّهِ بُنِ أَبِي فَرُوهَ. أَنَّ عَمِرَ بُنَ سَعْدِ بُنِ اللهِ بُنِ أَبِي فَرُوهَ. أَنَّ عَمِرَ بُنَ سَعْدِ بُنِ اللهِ بُنِ أَبِي فَرُوهَ. أَنَّ عَمِرَ بُنَ سَعْدِ بُنِ اللهِ بَنْ عَشْمَانَ عَمْد اللهِ بُنِ أَنِي فَرُوهَ. أَنَّ عَمِر بُنَ سَعْدِ بُنِ عَمْدَ اللهِ بَنْ عَشْمَانَ عَرَاتٍ مَنْ عَرَاتٍ بَنَ عَمْد يَعْمَ عَمْد عَمْد اللهِ بَنْ عَشْمَانَ عَرَاتٍ مَنْ عَرَاتٍ مَا كَانَ يَبْغَى غَولُ ﴿ رَأَيْتَ لُو كَانِ بَيْنَاءِ أَحِدِكُمْ مَهُرٌ يَعْجُرِي. عَمْلَ مَرَاتٍ، مَا كَانَ يَبْغَى عَمْد فَرَاتٍ، مَا كَانَ يَبْغَى عَمْد أَنْ الصَّافِقَاتِ مَنْ مَرَاتٍ، مَا كَانَ يَبْغَى مَنْ مَرَاتٍ، مَا كَانَ يَنْغَى مَنْ مَرَاتٍ مَا فَالَا اللّهِ اللهِ اللهِ اللهِ عَلَيْهِ مَنْ مَرَاتٍ مَا مَا كَانَ يَنْغَى مَنْ مَرَاتٍ مَا مَاهُ اللهَاءُ الذَرَكَ الْمَاءُ الذَرَكَ الْمَاءُ الذَرَكَ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ

تخريج: إسناده صحيح.

519. It was narrated that 'Uthman bin 'Aftan said: The Messenger of Allah (<u>E</u>) said: "Whoever betrays the Arabs will never receive my intercession or attain my love."

Comments: [Its isnad is da'cef jiddan (very weak)]

618 - قال أَبُو عَبْدِ الرَّحْمَٰنِ: وَجَدْتُ فَي كِنَابِ ثَي: حَدَّثَ فَي كِنَابِ ثَي: حَدَّثَ مُحَمَّدُ بُلُ بِشْدٍ: حَدَّثِي عَبْدُ اللَّهِ بُنِ الْأَسْوَدِ عَنْ خَصَيْن بْنِ عُمَر، عَلْ مُحَرِق بْنِ عَبْدِ اللَّهِ بْنِ جَابِي بْنِ عُمَر، عَلْ مُحَرِق بْنِ عَبْدِ اللَّهِ بْنِ جَابِي الْأَحْمَسِيِّ، عَنْ طَارِق بْنِ شَهَاب، عَنْ عُمْدان بْرِ عَمَان قال رَسُولُ اللَّهِ ﷺ! عُمْدان بْرِ عَمَان قال رَسُولُ اللَّهِ ﷺ! فَمَنْ عَمْنَ نُعْرَت نَمْ يَدْخُلُ فِي شَفَاعَتِي، وَلَمْ تَنَاهُ مُودَّتِي، وَلَمْ تَنْهُ مُودَّتِي، وَلَمْ تَنْهُ مُودَّتِي، وَلَمْ اللَّهُ مُودَتِي، وَلَمْ اللَّهُ مُودَّتِي، وَلَمْ اللَّهُ مُونَ لَهُ مُونَا لَهُ مُونَا لَهُ مُونَا اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنَ الْمُؤْمِنُ اللْمُؤْمِنَ اللَّهُ اللَّهُ الْمُؤْمِنُ اللْمُؤْمِنُ اللْمُولُ الْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِ

تخريج: اساده صعف حدا، حصيل بن عمر ضعه أحمد وقال: إنه كان بكانت وقال البحاري بنكر الحديث وقال مسلم مروك لحديث.

520. It was narrated from 'Uthman that the Messenger of Allah (達) said: 'The hornless animal will settle the score with the horned one on the Day of Resurrection."

Comments: [A Saliceh Indeeth because of corroborating evidence, this sand is da'eef because of the weakness of Hajjaj bin Nusair]

٥٢٠ حدّثنا عناً الله : حَدَّثني عنَّاسُ ثَنَ مُحمَدِ وَأَنُو نَعْنِي انْدَرَ وَ فَالَا ! حدثنا حَحَاثُ ثَلُ نُصِيْرِ حَدَّثنا شُعْنَةً عن الْمَوَّده ثن مُوَاجِم مِنْ لَنِي فَيْمَانَ النَّهْدِيّ، مِنْ لَنِي فَيْمَانَ النَّهْدِيّ، عَنْ أَنِي فَيْمَانَ النَّهْدِيّ، عَنْ عَيْمَانَ النَّهْدِيّ، عَلَى الله عَيْمَ فَالَ النَّهْدِيّ. عَلَى النَّهُ عَيْمَانَ النَّهْدِيّ. الله عَيْمَةً فَالَ النَّهُ عَيْمَةً فَالَ النَّهُ عَيْمَانَ النَّهُ اللهُ عَيْمَانَ النَّهُ اللهُ الله

تخريج: حديث صحيح لعيره، وهذا إساد ضعيف لصعف حجاج بن نصير،

521. Al-Hasan narrated: I saw Uthman enjoining, in his *khutbah*, the killing of dogs and the slaughter of pigeons.

Comments: [Its isnad is da'eef because of the weakness of Mub rak bin Fadalah]

522. It was narrated that Umin Moosa said: 'Uthman was the most handsome of people

Comments: [Its isnad is hisan]

٥٢١ حدثنا عند الله حدثنا شيال بن أبي الميثه حدث مارك نن فصاله . حدثنا ألخسن قال . شهدت عندان بالمؤ في خطئته عند أكلاب ودع الحمام.

تخريج. اساده صعيف الصعف مبارك بي الصدة

حقائنا عبد لية حيّتي غشان بن الله حيّتي غشان بن اله إلى سنيه حيّت حريز عن المعين الخيس الناس

523. Ibraheem bin Sa'd narrated: My father narrated that his father said: I was praying and a man passed in front of me; I tried to stop him but he insisted. I asked 'Uthman bin 'Affan (about that) and he said: It does not affect you, O son of my brother.

Comments: [Salveelt]

تخریج: صحح، سوید بن سعید و بن کان فیه کلام قد توبع

524. Ibraheem bin Sa'd narrated: My father narrated that his father said: 'Uthman said: If you find in the Book of Allah, may He be glorified and exalted, that you should put my feet in fetters, then do that.

Comments: [Salveel1]

525. It was narrated from 'Ubaidullah bin Abi Rafi', the freed slave of the Messenger of Allah (選), from 'Ali bin Abi Talıb (46), that the Messenger of Allah (震) stood in 'Arafah with Usamah bin Zaid riding behind him, and said. "This is the place of standing, and all of 'Arafah is a place of standing" Then he moved on at an unhurried pace, and the people started rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people" Then he came to al-Muzdalifah and put two prayers together, then he stood in al-Muzdalıfah in a place called Quzah, with al-Fadl bin al-'Abbas riding behind him, and he said: "This is the place of standing and all of Muzdalifah is a place of standing." Then he moved on at an unhurried pace and the people ٧٤ حدثنا عبْدُ الله: خدَّننا سُوَيْدُ: حَدْنَنا اللهِ عَنْ اللهِ قَالَ اللهِ عَلْ اللهِ قَالَ اللهِ عَلْ اللهِ قَالَ اللهِ عَلْ اللهِ عَلَى اللهِ اللهُ اللهِ اللهِي

تخريج: صحيح، سويد بن سعيد قد تولع.

٥٢٣ حَدُّنَنَا عَبْدُ اللَّه حَدِّثَنَا شُؤَيْدُ بُنُ

سعيد خَدَّثُنَا إِنْرَاهِمُ بْنُ سَعْدٍ خَدَّثَنِي أَبِي

عنَ أنه قالَ ۚ كُنْتُ أُصَلِّي، فَمَرَّ رَخُلُّ نَيْنَ

يدى، فمنعته فأبي، فَسَأَلْتُ عُتْمَالَ بْنِ

عَمَانَ، فَقَالَ الْا يَضُرُّكَ يَا النُّر أَحِي.

 started rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." he quoted the *hadeeth* at length.

Comments: [Its isnad is hasan]

526. It was narrated from Muslim Abu Sa'eed, the freed slave of 'Uthman bin 'Affan, that 'Uthman bin 'Affan manumitted twenty slaves, and called for some pants and put them on; he had never worn them before, either during the Jahiliyyah or in Islam. And he said: I saw the Messenger of Allah (in a dream last night, and I saw Abu Bakr and 'Umar (&), and they said to me: Be patient, for you will break your fast with us tomorrow. Then he called for a Mushaf and opened it, and he was killed with it in front of him,

Comments: [Its isnad is Saheeh]

527. It was narrated that 'Uthman said: I saw the Messenger of Allah (ﷺ) do wudoo': he washed his face three times and his hands three times, and he washed his arms three times each, and wiped his head, and washed his feet thoroughly.

Comments: [A Saheeh hadeeth, this isnad is da'eef]

ابْنَ الْعَبَّاسِ، وَقَالَ: "هَلَنَا الْمُوْقِفُ، وَكُلُّ مُزْتَلِفَةً مَوْقِفٌ، وَكُلُّ مُزْتَلِفَةً مَوْقِفٌ» ثُمَّ دَفَعَ وَجَعَلَ يَسِيرُ الْعَنْقَ، وَالنَّاسُ يَضْرِبُونَ يَوِينًا وَشِمَالًا، وَهُوَ يَلْتَفِثُ وَيَعُولُ النَّاسُ السَّكِينَةَ النَّاسُ السَّكِينَةَ اللَّهِ وَذَكَرَ الْحَدِيثَ بِطُولِهِ. [انظر: ٥٦٢]

تخريج: إساده حس.

٣٦٥ - حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنَا عُنْمَالُ بَنُ أَبِي شَيْبَةً: حَدَّثَنَا يُونُسُ بَنُ أَبِي الْيَغْفُورِ الْغَبْدِيُ عَنْ أَبِي مَعْنِ مَوْلَى عُثْمَانَ بَنِ عَقَانَ أَعْتَى عِشْرِينَ عَقَانَ أَعْتَى عِشْرِينَ عَقَانَ أَعْتَى عِشْرِينَ مَمْلُوكَا، وَدَعَا بِسَرَاوِيلَ فَشَدَّهَا عَلَيْه، وَلَمْ يَلْبُسْهَا فِي جَاهِلِيَّةٍ وَلَا إِسْلَام، وَقَالَ: إِنِي يَلْبَسْهَا فِي جَاهِلِيَّةٍ وَلَا إِسْلَام، وَقَالَ: إِنِي رَأَئِتُ رَسُولَ اللَّهِ يَشِيَّةِ الْبَارِحَة فِي الْمَنَام، وَزَائِتُ رَسُولَ اللَّهِ يَشِيَّةِ الْبَارِحَة فِي الْمَنَام، وَزَائِتُ رَسُولَ اللَّهِ يَشِيَّةٍ الْبَارِحَة فِي الْمَنَام، وَزَائِتُ رَسُولَ اللَّهِ يَشِيَّةٍ الْبَارِحَة فِي الْمَنَام، وَزَائِتُ رَسُولَ اللَّهِ يَشِيَّةً وَلَا إِسْلَام، وَقَالَ: إِنِي وَرَائِتُ رَسُولَ اللَّهِ يَشْعَرُهُ وَعُمَرَ، وَإِنَّهُمْ قَالُوا لِي: الْمَنْرَهُ بَيْنَ يَدَيْهِ، فَقَتِلَ وَهُو بَيْنَ يَدَيْهِ. إِمْ يَعْمَر بَعْمَ يَعْنَى وَهُو بَيْنَ يَدَيْهِ.
بِمُصْحَفِ فَنَشَرَهُ بَيْنَ يَدَيْهِ، فَقُتِلَ وَهُو بَيْنَ يَدَيْهِ.
تخريع: إساده صحيح، قاله احمد شاكر.

٧٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّنَي مُحَمَّدُ بُنُ أَبِي بَكْرِ الْمُقَدَّمِيُّ وَأَبُو الرَّبِيعِ الزَّمْرَائِيُّ قَالَا اللَّهِي بَكْرِ الْمُقَدَّمِيُّ وَأَبُو الرَّبِيعِ الزَّمْرَائِيُّ قَالَا اللَّهِ حَدَّثَنَا حَمَّادُ بُنُ زَيْدِ عَنِ الْحَجَّاجِ، عَنْ عَطَاءِ، عَنْ عُشَادُ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ بَطَاءٍ، عَنْ عُشَالُ وَجُهُهُ ثَلَاقًا، وَيَدَيْدٍ ثَلَائًا، وَعَنْ بَوَأَسِهِ، وَعَسَلَ وَجُهُهُ ثَلَاقًا، وَمَسَحَ بِرَأْسِهِ، وَعَسَلَ رِحْلَيْهِ غَسْلًا. [راجع ٢٠٤٢]

تخريج: حديث صحيح، وهذ إسناد ضعيف، الحجاج مدلس وقد عنعن، وعطء لم سرك عثمان.

528. It was narrated from Aban bin 'Uthman, from 'Uthman, that the Prophet (ﷺ) said: "Whoever says, 'In the Name of Allah with Whose name nothing on earth or in heaven can cause harm, and he is the All-Hearing, All-Knowing,' three times, will not be struck unawares by calamity until night comes, and whoever says it in the evening will not be struck unawares by calamity until morning comes, in sha' Allah."

Comments: [Hasan]

529. It was narrated from Aban bin 'Uthman that he saw a funeral coming. When he saw it he stood up and said: I saw 'Uthman doing that and he told me that he saw the Prophet (ﷺ) doing that.

Comments: [Saheeh because of corroborating evidence: this isnad is da'eef because of the weakness of Sa'eed bin Maslamah]

٨٢٥ – حدَّقَنَا عَبْدُ اللَّهِ: خدَّتْنِي مُحَمَّدُ بَنُ إِسْحَاقَ الْمُسَيِّبِيُّ: حَدَّمًا أَنَسُ بْنُ عِيَاضِ عَنْ أَبَانَ أَنسُ بْنُ عِيَاضٍ عَنْ أَبِى مَوْدُودٍ، عَنْ مُحَمَّد بْنِ كَعْبٍ، عَنْ أَبَانَ السِّيِّ عَلَيْهِ قَالَ. السَّيْعُ اللَّهِ اللَّهِ اللَّهِ اللَّهِي لَا يَضُرُّ مَعَ اسْمِهِ اللَّهِ اللَّهِي لَلْ يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي النَّسْمَاءِ وَهُوَ شَيْءٌ فِي النَّسْمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ، ثَلَاثَ مَرَّاتٍ، لَمْ تَفْجَأُهُ فَاحِنةُ بَلَاءٍ وَمَنْ قَالَهَا جِينَ فَاحَنهُ مِرْاتٍ، لَمْ تَفْجَأُهُ فَاحِنةُ بَلَاءٍ خَتِّى الشَّلِ، وَمَنْ قَالَهَا جِينَ يُصْحَع إِنْ شَيْءًا أَنْ اللَّهِ الْحَيْدِةُ بَلَاءٍ حَتِّى يُصْحَع إِنْ شَاءَ اللَّهُ . [راجع: 183]

تخريج: حس، وانظر. (٤٤٦).

٥٢٩ حدَّثَنَا عَدْد للَّهِ: حَدَّثَنَا الْحَكَمُ لَنُ عُوسى: حدَّثَنَا سَعِيدُ بْنُ مسْلَمَةَ عَنْ إسْمَاعِيلَ الْمِ أَمْدَانَ (٧٣/١) لِنِ أَمْدَانَ (٧٣/١) لِنِ مَنْ أَبَانَ بْنِ عُلْمَانَ أَنَّهُ رَأَى جَنَارَةً مُنْسَةً، عَنْ أَبَانَ بْنِ عُلْمَانَ أَنَّهُ رَأَى جَنَارَةً مُنْسِلةً، عَمْ أَبَانَ بْنِ عُلْمَانَ أَنَّهُ رَأَى النَّبِي يَعْجَدُ مَنْ فَعَلْ: رَبُّيتُ عُلْمَانَ مُنْسِلةً عَمْ فَقَال: رَبُّيتُ عُلْمَانَ غُعْمُ النَّبِي يَعْجَدُ بَعِيهِ لَنَّهُ رَأَى النَّبِي يَعْجَد يَعْجَد لَهُ إِلَى النَّبِي يَعْجَد يَعْجَد اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ ال

تخريج الصحيح الغيره، وهذا إساد ضعيف لضعف سعيد بن مسلمة.

530. It was narrated from 'Amr bin 'Uthman bin 'Affan that his father said: The Messenger of Allah (經) said: "Sleeping early in the day leads to withholding of provision."

Comments: [Its isnad is da'cef jiddan, virtually mawdoo' (fabricated)]

-٥٣٠ حدثن عبد الله: حَدَّثنا أَبُو إِثْرَاهِيم الرَّوْحُمانِ: حدّثنا إشمَاعِيلُ بْنُ عيَّانِي عَنِ الرَّوْحُمانِ: حدّثنا إشمَاعِيلُ بْنُ عيَّانِي عَنِ الرَّوْعَةَ، عَنْ مَحْمَّدِ بْنِ بُوسُفَ، عَنْ عَنْ عَشَالَ بْنِ عَفَّانَ، عَنْ أَبِيهِ قَالَ عَلْ وَسُولُ اللهِ عَشَالَ بْنِ عَفَّانَ، عَنْ أَبِيهِ قَالَ قَال رَسُولُ اللهِ عَشَادُ اللهِ عَلَيْهِ: «الصَّبْحَةُ نَمْنَعُ الرَّزْقَ» [رسولُ اللهِ عَلَيْهِ: «الصَّبْحَةُ نَمْنَعُ الرَّزْقَ» [رسولُ اللهِ عَلَيْهِ: «الصَّبْحَةُ نَمْنَعُ الرَّزْقَ» [رسولُ اللهِ عَلَيْهِ:

تخريج: إساده ضعيف حدا شبه موضوع.

531. It was narrated from Ibraheem bin 'Abdullah bin Farrookh that his father said: I saw 'Uthman bin 'Affan (40) buried in his clothes soaked with his blood: he was not washed.

Comments: [Its isnad is da'cef because of the weakness of Mahboob bin Muhriz and Ibraheem bin Abdullah is unknown]

532. It was narrated from Mihjan the freed slave of 'Uthman, that 'Uthman said: I heard the Messenger of Allah (ﷺ) say: "Allah will shade with His shade on the Day when there is no shade but His a person who gave more time to a debtor who was in difficulty or waived a debt for one who had a lot of debts."

Comments: [Its isnad is da'ecf jiddan]

تخريج: إسده صعيف حدًا، وبغي عه حديث أبي البسر في صحيح مسلم (٣٠٠٦)

533. It was narrated from 'Amr bin 'Uthman bin 'Affan that his father said: The Messenger of Allah (\$\varphi\$) said: "Sleeping early in the morning leads to withholding of provision."

Comments: [Its isnad is da'ecf jiddan (very weak), virtually mawdoo' (fabricated)]

534. It was narrated from Aban bin 'Uthman, from his father, that the Prophet () said: "The pilgrim

٥٣١ حدَّثَنَا عندُ اللَّه. خدَّثَنِي شَرْئِعُ بَلُ يُوسُد. خدَّثَنَا مَحْدُوبُ بَنُ مُحْرِد، عَنْ إِبْراهِيمَ بَنِ عَنْ أَبِيهِ قَال: إِبْراهِيمَ بَنِ عَنْد اللَّه بْنِ فَوُوخَ، عنْ أَبِيهِ قَال: شَهِدُتُ عَنْمَانَ بَنَ عَفَّانَ هَاهُ دُفنَ فِي بُنَانِهِ لَيْعَانِهِ عِنْمَانِهِ بِنَانِهِ لِيَعَانِهِ وَلَمْ بُغَسُلُ.

تخريج: إسناده صعيف لضعف محوب س محرر و حهالة إبراهيم بن عبدالله.

٣٧٥ - حَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنِي أَبُو يَخَيَى الْبَرَّارُ مُحَسَّدُ بَنُ عَبُدِ الرَّحِيمِ: حَدَثَنَا الْخَبَّاسُ بَنُ الْبُورِيْ عَنْ جَثَّنَا الْغَبَّاسُ بَنُ الْفَصَرِيُّ عَنْ جَمَّنَنا الْغَبَّاسُ بَنُ الْفَصَرِيُّ عَنْ هِشَامِ بَنِ دِيَادِ الْفَرْشِيِّ، عَنْ أَبِيهِ، عَنْ مِخْخَنِ مَوْلَى عُشْمَانَ، عَنْ مُخْخَنِ مَوْلَى عُشْمَانَ، عَنْ عُشْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ عُشْمَانَ، عَنْ عُشْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ عُشْمَانَ عَلْ اللَّهِ عَنْدًا فِي طِلَّةِ يَوْمِ لا يَشْمَ مُعْيَرًا، أَوْ نَوْكَ لِعَرَمِ". ظَلَّ إِلَّا طِلْتُهُ: أَنْضَرَ مُعْيَرًا، أَوْ نَوْكَ لِعَرَمِ".

تخريج: إسده صعيف حدًا، وبغى عه وحدث اي هريرة في حامع مرمدي (١٣٠٦).

٣٥- حَدَثَنَا عَبْدُ اللَّهِ: حَدَثَني يحْبَى نَنُ عُثْمَانَ _ بَغْنِي الْحَربِيّ _ أَنُو رَكْرِتِ. حَدَثَنَا إِسْمَاعِيلُ نُنُ عَنَّاشٍ عَنْ رَجُلٍ فَلَدْ سَمَاهُ، عَنْ مُحْمَدِ نَنِ عُنْمَانَ نُنِ عَمْرِو نَنِ عُنْمَانَ نُنِ عَنْدَ نَنِ عُنْمَانَ نُنِ عَنْدَ نَنَ عَمْرِو نَنِ عُنْمَانَ نُنِ عَنْدَ مَنْ أَنِيهِ قَال: قَالَ رَسُولُ اللَّه بَالِهُ عَنَى اللَّهُ بَالِهُ اللَّهُ اللللللْمُ اللَّهُ اللَّهُ اللللْمُ اللَّهُ اللللَّهُ الللللْم

تخريج: إسناده ضعيف جد شه موصوع،

٣٤ حَدَّثنا يَحْبَى لَنْ سَعِيدٍ عَنْ مَالِكِ.
 حَذَثني نَافِعٌ عَنْ لَبَيْهِ بْنِ وَمْبٍ. عَنْ أَنَاد ثَن

in *ihram* should not get married, arrange a marriage or propose marriage."

Comments: [Its isnad is saliceli, Muslim (1409)]

535. It was narrated from Naíi': Nubath bin Wahb told me: 'Umar bin 'Ubaidullah bin Ma'mar proposed marriage on behalf of his son to the daughter of Shaibah bin 'Uthman. He sent me to Aban bin 'Uthman, who was the leader of the Hajj, and he [Aban] said: I think he must be a Bedoum. "The pilgrim in ihram should not get married or arrange a marriage." 'Uthman (4) told me that from the Prophet (25), and Nubaih told me something similar from his father.

Comments: [Its isnad is saliech]

536. It was narrated that Na'ilah bint al-Farafisah, the wife of 'Uthman bin 'Affan (---), said: Ameer al-Mu'mineen 'Uthman felt sleepy and had a brief nap. When he woke up, he said: The people will certainly kill me. I said: No, in sha Allah it will not go that far; your people will only ask you for an explanation. He said: I saw the Messenger of Allah (---) in my dream, and Abu Bakr and 'Umar, and they said: You will break your fast with us tonight.

Comments: [Its isnad is da'eef]

مُنْمَانِ، عَنْ أَبِيهِ، عَنَّ النَّبِيِّ يَشِيِّ قَالَ: * لَمُحُرِدُ لَا يَلْكُعُ، وَلَا يُتَكُفُ، وَلَا يَخْطُبُه. لرحم 1811

تحريج: إساده صحح، م. (١٤٠٩)

٥٣٥ حدثنا عَبْدُ الله حدثنى مُحَمَّدً الله الله بكر الْمُقَدْمِيُّ: حدّت حمّادُ بْنُ زَيْدٍ عنْ أَوْبِ عَنْ أَوْبِ عَلَى الله الله الله الله وكان معمرٍ، وكان يخطف بئت شبينة الله الله الله على البه المنطف بئت الذي أن عُمَّدانَ وَهُو على البه المؤسم، فقال: إذَ أَرَادُ أَوْرُو عَلَى البه المنظوم لا يَتْكُمُ وَلا لَنْكُمُ الْحَرْبِي بِعَلَى البه عنها النّي يَشْهُد (واجع: 151) عَمَّمَانُ هِمْ عَنْ أَبِيه مَخُوه.

تخريج: إستاده صحيح كساعه.

وَمِنْ أَخْبِارِ عُثْمَانَ بْنِ عَفَّانَ ﴿

Comments: [Its isnad is da'eef because of the weakness of Abul-Miqdam]

تخريج: إساده صعيف لصعف أبي المقدم . واسمه هشام بن زياد- الفرشي.

538. Umm Ghurab narrated that Bunanah said 'Uthman never dved his hair.

Comments: [Its isnad is da'eef because Umm Ghurab is unknown]

539. Waqid bin 'Abdullah at-Tamcemi narrated from someone who saw 'Uthman bin 'Affan with his teeth covered with gold.

Comments: [Its isnad is da'eef]

٥٣٧ حَدْثَنَا عَبْدُ اللّهِ: حَدَّثَنِي زِيدُ بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ قَالَ: زَعَمَ أَبُو الْمِقْدَامِ عَنِ الْحَسَنِ قَالَ: زَعَمَ أَبُو الْمِقْدَامِ عَنِ الْحَسَنِ قَالَ: دَخَلْتُ الْمَسْجِدَ فَإِذَا أَنَا بِعُنْمَانَ بْنِ عَقَانَ هُ مُتَكِئُ عَلَى رِدَائِهِ، فَأَتَاهُ سقّاءَانِ بَخْتَصِمانِ إِلَيْهِ، فَقَضَى بَيْنَهُمَ، ثُمَّ أَنَيْتُهُ فَنَظُرُتُ إِلَيْهِ، فَإِذَ فَقَضَى بَيْنَهُمَ، ثُمَّ أَنَيْتُهُ فَنَظُرُتُ إِلَيْهِ، فَإِذَ رَجُلُ حَسَنُ الْوَجْه، بوختِهِ نَكَتَاتُ جُدريّ. وَإِذَا شَعْرُهُ قَدْ كَسَا ذِرَاعِيْه.

٥٣٨ - حَدَثَنَا وَكِيعٌ: حَدَّثَنَي أَمُّ عُرَابٍ عَنْ نُئَانَةً فَالَتُ: مَا خَصْبِ عُشْمَانُ قَطَّ.

تخريج: إسدده صعيف لجهالة أه عراب.

٣٩- حَدَثْنَا عَبْدُ اللّهِ: حَدَثْنِي عُبَيْدُ اللّهِ بْنُ عُمَرَ الْقَاسِمِ بْنُ أَبِي عُمَرَ الْقَاسِمِ بْنُ أَبِي الزّنَد: حَدَثْنِي وَاقِدُ بْنُ عَبْدِ للّهِ التّوسِميُّ عَنْ مَرْ أَي عُشْمَانَ نُن عَفَّانَ ضَبَّبَ أَسْنَانَهُ بَذَهَب.

تخريج: إسناده صعيف لإنهام الراوي الذي رأى عثمان.

540. It was narrated that Moosa bin Ta'hah said: I heard 'Uthman bin 'Affan (♣), when he was on the *minbar* and the *mu'adhdhin* was giving the *ijamah* (call immediately preceding the prayer), asking the people about their news and business.

Comments: [Saliech]

• 40 - حَدَّثَنَا مُشَنْمُ ثُنُ سُنَيْدٍ إِمْلَاءً قَالَ. أَخْبَرَنَا مُحَمَّدُ ثُنُ قَشْمٍ الْأَسْدِيُّ عَنْ مُوسَى بَن طَلْحة فَلَ: سَبِغْتُ عُثْمَان بُنَ عَفّانَ عَه وَهُوَ عَنَى الْمِشْر، وَالْمُؤذَّنُ نَقِبُهُ لَصَلاةً، وَهُو تَشْنَحْبِرُ الْمِشْر، وَالْمُؤذَّنُ نَقِبُهُ لَصَلاةً، وَهُو تَشْنَحْبِرُ النَّسْن، تَشْأَلُهُمْ عَنْ أَخْبَارِهِمْ وأَسْعَارهِمْ.

541. It was narrated from as-Sa'ib bin Yazeed that 'Uthman (李) prostrated in Soorat Sad.

Comments: [Saheeh]

542. Is it was narrated from Ibraheem bin 'Abdullah - i.e. Ibn Farrookh - that his father said: I offered the *Eid* prayer behind 'Uthman (ﷺ) and he said the *takbeer* seven times and five times [i.e., in the first and second *rak'ahs*, respectively].

Comments: [Its isnad is da'cef because of the weakness of Mahboob bin Muhriz and Ibraheem bin Abdullah is unknown]

543. Al-Hasan mentioned 'Uthman's extreme shyness and said: If he was in a room with the door closed, and he took off his garment to pour water on himself, shyness prevented him from standing up straight.

Comments: [Its isnad is Salieeh]

544. Umayyah bin Shibl and others said: 'Uthman held the position of caliph for twelve years and the turmoil lasted for five years.

Comments: [Its isnad is munqati' (interrupted)]

تخريج: إسناده مقطع، أمية بن شبل قال عنه أحمد شاكر: "ولا يمكن أن يكون أدرك عثمان ولا عبره من الصحابه".

545. It was narrated that Abu Ma'shar said: 'Uthman (♣) was killed on the eighteenth of Dhul-

٢٥٥ خَدُّفْنَا عَبْدُ اللَّهِ. حَدَّثْنِي سُونِيدُ بْنُ سَعِيدٍ:
 حَدَثْنَا ،نْزَاهِيمُ بْنُ سَعْدِ عَنِ ابْنِ شِهَابٍ، عنِ الشايبِ بْنِ يَزِيدَ: أَنَّ عُثْمَانَ هِ سَخدَ فِي ص.

تخريج: صحيح، سويد بن سعيد متابع.

787 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوَيْجُ بْنُ يُوسُنَ عَبْدُ اللَّهِ: حَدَّثَنِي سُوَيْجُ بْنُ يُوسُنَ: حَدَّثَنَا مَحْبُوبُ بْنُ مُحْرِزِ بَيَّاعُ الْفَوَارِيرِ كُوفِيِّ ثِقَةً، كَذَا قَالَ سُوَيْجٌ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ _ يَعْنِي ابْنَ فَرُّوخَ _ عَنْ آمِيهِ قَالَ صَلَّيْتُ حَلْفَ عُشْمَانَ هَهِ الْعِبدَ. أَمِيهِ قَالَ صَلَّيْتُ حَلْفَ عُشْمَانَ هَهِ الْعِبدَ. فَكُنَ سَنْعًا وَخَمْسً.

تخریج: إسناده صعیف تضعف محبوب بن محرر وحهالة إبراهیم بن عبدالله.

• حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَثَنَا سَالِمٌ أَبُو حُسْعِ: حَدَثَنَا سَالِمٌ أَبُو حُسْعِ: حَدَّثَنَا الْحَسَنُ، وَذَكَرَ عُمْمَانَ هُ وَشِدَّة (١/ ٧٤) حَيَائِهِ فَقَالَ: إِنْ كَانَ لَيَكُونُ فِي الْبَيْتِ وَالْبَابُ عَلَيْهِ مُعْلَقٌ، فَمَا يَضَعُ عَنْهُ الثَّوْبَ لِيُفِيصَ عَلَيْهِ الْدَ:، يَمْنَعُهُ الْحَيَاءُ أَنْ يُقِيمِ صُلْبُهُ.

تخريج: إسناده صحيح. قاله أحمد شاكر. 84 - حَدَّثَنَا إِيْرَاهِيمْ بْنُ حَالِدِ الصَّنْعَابِيُ. حَدَّثَنِي أُمَيَّةُ بْنُ شِبْلِ وَغَيْرُهُ قَالُوا: وَلِيَ عُتْمَانُ ثِنْتَيْ عَشْرَهَ، وَكَانَتِ الْفِئْنَةُ خَمْسَ سِنينَ.

٥٤٥ حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى بْنِ الطَّبَاعِ
 عَنْ أَبِي مَعْشَرٍ قَالَ: وَقُتِلَ عُثْمَالُ ﷺ يَوْمَ

Hijjah 35 AH. His caliphate lasted twelve years less twelve days.

Comments: [Its usnad is munqati' (interrupted), Abu Ma'shar is da'ecf]

الْمُجَلِّعة، لَنْمَانَ عَشْرَهُ مَصِتُ مِنْ دِي لُحَجّة. سَنَةَ خَشْسِ وَثَلَاتِينَ، وَكَالَتُ جِلَامُنَهُ نِنْتَيْ عَشْرِهَ سَنَةً إِلَّا النَّيْ عَشَرَ يَوْمًا.

تخريج: إساده منقطع، أبو معشر صعف، ولم يدرك عثمان.

546. Abu 'Uthman narrated that 'Uthman (46) was killed in the middle of the days of al-tashreeg.

Comments: [Its isnad is salteeh]

81 - حَدَثنا عَنْدُ اللّهِ حَدَّشي غَبَنْدُ اللّهِ بْنُ مُعَادٍ حَدَّتُ عُبِنَدُ اللّهِ بْنُ مُعَادٍ حَدَّتُ مُعْتَمْرُ بْنُ سُلْئِمَانَ قَالَ قَالَ قَالَ أَيْ عُنْمَانَ قَالَ أَيْ عُنْمَانَ قَالَ أَيْ عُنْمَانَ قَالَ عُنْمَانَ قَالَ عُنْمَانَ قَالَ عُنْمَانَ قَالَ عُنْمَانَ قَالَ عُنْمَانًا أَيْ عُنْمَانًا قَالَ عُنْمَانًا قَالَ عُنْمَانًا عَلَيْمُ لِيقِ.

547. Qatadah narrated that 'Uthman was killed when he was ninety years old or eighty-eight years old.

Comments: [Its isnad is munquti' (interrupted)]

548. It was narrated that Abul-'Aliyah said: We were guarding the door of 'Uthman (*) for the first ten days of [Dhul-Hijjah].

Comments: [Its isnad is salieeli]

تخريج. إساده صحبح.

٥٤٧ خَدَّثَنَا خَسَلُ بْنُ مُوسَى خَدَتَنَا أَنُو هَلِالٍ خَدَثَنَا قَتَادَةً أَنَّ عُشْمَانَ قَتِن وَهُو اثْنُ بَشْمِينَ سَنَةً ، أَوْ ثَمَانٍ وَثُمَانِينَ.

تخريج: بساده مقطع، قتادة لم بدرك عسال.

٥٤٨ حَدَّثنا عَبْدُ النَّهِ: حَدَّثني حَقْفُر بْنُ
 مُحَمَّدِ بْنِ فُضْلِل: حَدَّثنا أَبُو نَعَبْم: حَدَّثنا أَبُو
 حَلْدَةَ عَنْ أَنِي الْغَالِيَةِ قَل: كُنَّ يَبِنَابٍ عُنْمَانَ
 مُحَدِّدَةً عَشْرِ الْأَصْحَى [انظر: ٥٥١]

تحريج. سناده صحيح.

٥٤٩ حَدَّثْنَا عَبْدُ الرَّزْاق: حَدَّثَنَ مَعْمَرٌ عَنْ
 قَتَدَةَ قَالَ صَلَى الرُّئِيرُ عَلَى عُثْمَانَ ﷺ وَدَفَةً. وَكَنَ أَوْصَى إلَيْهِ.

prayer for 'Uthman (-&-) and buried him in accordance with his instructions.

Comments: [Its isnad is mungati']

549. It was narrated that Qatadah

said: az-Zubair offered the funeral

550. It was narrated that 'Abdullah bin Muhammad bin 'Aqeel said. 'Uthman (&) was killed in 35 AH and the fituali (turnoil) lasted for

تخريج: إسده معطع، قنادة لم يدرك عنماد.
• ٥٥- حَدَّثُنا ركريًا لِنُ عَدِيّ عَنْ عُنْيُد اللّهِ انْنِ عَمْرِو، عَنْ عَنْد لللهِ لْنِ مُحَمِّد لِنَ عَنِينِ قَال: قُتل عُثْمَالُ ﷺ سنة خَمْسِ وثَلاثِس،

five years including four months of al-Hasan's rule.

Comments: [Its isnad is mungati']

تخريج: إسناده سقطع، عبدالله بن محمد بن عقيل لم يدرك عثمان. فاله أحمد شاكر.

551. It was narrated that Abul-'Aliyah said: We were guarding the door of 'Uthman (40) for the first ten days of [Dhul-Hijjah].

Comments: [Its isnad is saliceli]

552. It was narrated from Zaid bin Aslam that his father said: I saw 'Uthman (&) on the day he was besieged in the place where funerals were held; if a stone were to be thrown it would not have landed anywhere but on a man's head. And I saw 'Uthman (46) look out of the window beside the place where Jibreel see once stood, and he said: O people, is Talhah among you? They kept quiet. Then he said: O people, is Talhah among you? They kept quiet. Then he said; O people, is Talhah among you? Talhah bin 'Ubaidullah stood up and 'Uthman (&) said to him: Are you there? I did not think that you would be in a group of people, hearing me call you three times and not answering me. I adjure you by Allah, O Talhah, do you remember the day when you and I were with the Messenger of Allah (磁) in such and such a place, and none of his Companions were with him except you and 1? He said: Yes. ['Uthman said:] And the Messenger of Allah (鑑) said to you: "O Talhah, there is no Prophet

يُحسر شد ٥٥١ حَدَثُنَا أَنُو نُعَيْمٍ: خَدَّثُنَا أَنُو خَلْدَةً عَنْ أَبِي الْعَالَيْةِ قَالَ كُنَّ بِيَابٍ عُثْمَانَ ﷺ مِي

فكالب الْفُلْلَةُ خَمْسَ سَلِينَ، مِنْهَا أَرْلَعُهُ أَشْهُر

تخريج: إساده صحيح.

عشر الأصْعَى. [راجع ٥٤٨]

٢٥٥- حدَّثنا عندُ الله : حدَّثني غَسَدُ الله يُــ عُمرَ الْمُواريريُ : حَدَّثي الْفاسمُ بْنُ الْحَكَم مُن أوس الْأَنْصَارِيُ خَدَّثْنِي أَمُو عُنَادَهُ الرُّرِقِيُّ الْأَنْصَارِيُّ، مِنْ أَهْرِ الْمَدِينةِ، عَنْ زَيْدِ الن أسم ، عَنْ أَيهِ قالَ: شهدتُ عُثْمَانَ عَلَه يَوْم حُدِصرَ مِي مَوْضِعِ الْحَنَائِزِ، وَلَوْ أُلْقِيَ حَجَرٌ لَمْ غَعْ إِلَّا عَلَى رَأْسِ رَخُلٍ، فَرَأَيْتُ عُثْمَانَ ﴿ اشْرِفَ مِنَ الْخُوْخَةِ الَّتِي لَلِي مَقَامَ حَبَّرِيلَ عَلَيْهِ السَّلَامُ. فَقَالَ: أَيُّهِ النَّاسُ، أَفِيكُمْ طَلْحَةً ؟ مِسكِتُولَ تُمَّ قَالَ: أَيُّهَا النَّاسُ. أَفِيكُمْ طَلْحَةً؟ فَسَكُتُوا، ثُمَّ قَالَ. أَيُّهَا النَّاسِ، أَفِيكُمْ طَلْحَةً ٢ فسكتُوا ثُمَّ قَالَ أَبُّهَا النَّاسُ، أَفِيكُمْ طَلْحَهُ؟ عِدَاهُ صَنْحَةً بُنُ عُمِيدِ اللَّهِ، فَقَالَ لَهُ عُثْمَانُ عَلَيْهِ: لَا أَزَكَ هَاهُمَا؟ مَا كُنْتُ أَزَى أَنَّكَ تَكُونُ مِي حماعةِ سُمَعُ بِنَانِي آحرَ تَلَاثِ مَرَّاتِ ثُمُّ لَا لْجِنْبِي، أَنْشُدُكَ اللَّهَ يَا طَلْحَةُ، تَذْكُرْ يَوْمَ كُنْتُ انَا وَأَنُّ مَعَ رَسُولِ اللَّهِ ﷺ فِي مَوْضِع كَذَا وكَذَا، لِيْسَ مَعَهُ أَحَدٌ مِنْ أَصْحَابِهِ غَيْرِي وغَيُّكَ؟ فَالَ: نَعَمُّ. فَقَالَ لَكَ رَسُولُ اللَّهِ ﷺ: but he had a companion from among his ummah who will be with him in Paradise, and this 'Uthman bin 'Affan (ﷺ' - meaning me - "is that companion who will be with me in Paradise." Talhah said: By Allah, yes [I remember that]. Then he went away.

Comments: [Its isnad is da'eef]

1553. It was narrated from Humran bin Aban that he saw 'Uthman (去) do wudoo' one day; he rinsed his mouth and his nose, and he washed his face three times... and he narrated a liadeeth from the Prophet (窦) similar to the hadeeth of Ibn Ja'far from Sa'eed.

Comments: [Sahech because of corroborating evidence]

النَّا طَلْحَهُ، إِنَّهُ لَيْسَ مِنْ نَبِيُّ إِلَّا وَمَعَهُ مِنْ أَصْحَابِهِ رَفِيقٌ مِنْ أُمَّتِهِ مَعَهُ فِي الْجَنَّةِ، وَإِنَّ عُثْمَانَ بُنَ عَمَّانَ هِلَا هَذَا _ يَعْمِينِي _ رَفِيقِي مَعِي فِي الْجَنَّةِ». قَالَ طَلْحَةُ: اللّهُمُّ، نَعَمْ، لُمْ الْصَرَفَ.

تخريج: إسدده صعيف لضعف القاسم من الحكم، وأبو عبادة الررقي متروك.

٥٥٣ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَنَّاسُ بَنُ الْلَهِ: حَدَّثَنَا مَرِيدُ بَنُ زُرِيْعٍ حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا مَرِيدُ بَنُ زُرِيْعٍ حَدَّثَنَا سَعِيدٌ: حَدَّثَنَا فَفَادَةُ عَنْ مُسْلِم بَنِ يَسَارٍ، عَنْ خُمْرَانَ بْنِ يَسَارٍ، عَنْ خُمْرَانَ بْنِ أَبَانَ: اللَّهُ شَهِدَ عَنْمَانَ ﴿ مَنْ مَوْضًا وَجُهَهُ مُومًا، فَمَضْمَضَ وَاسْتَنْفَقَ، وَغَسَلَ وَجُهَهُ لَلْالًا. وَحَدَّثَ عَنِ النَّبِيِّ يَشِيْ نَحْوَ حَدِيثِ ابْنِ خَعْفَر عَنْ سَعِيدٍ .[راجع: ٤١٥]

تخريج: صحيح لغيره، قتادة لم يسمع من مسلم بن يسار.

554. It was narrated from one of the Ansar that his father said: I was standing with 'Uthman bin 'Affan (本) and he said: Shall I not tell you how the Messenger of Allah (云) did wudoo'? We said: Yes indeed. He called for water and washed his face three times, rinsed his mouth and nose three times, then he washed his hands up to the elbow three times, then he wiped his head and his ears, and washed his feet three times. Then he said: This is how the Messenger of Allah (云) did wudoo'.

Comments: [A Saheeli hadeeth, this isnad is da'eef because of a man and his father from Ansar are unknown]

١٥٥- خَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةً الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدٌ _ يَغْنِى ابْنَ عَبْدِ اللَّهِ _ عَنِ الْجُرَئِيْ ، عَنْ عُرْوَةً بْنِ قَبِيصَةً ، عَنْ رَجُلِ عَنِ الْجُرْنِيْ ، عَنْ أَبِيهِ قَالَ: كُنْتُ قَائِمًا عِنْدَ عُشْمَنَ نُو عَقَالَ: كُنْتُ قَائِمًا عِنْدَ عُشْمَنَ نُو بُعْقَالَ: أَلَا أَنْبَتُكُمْ كَيْفَ عَانَ رَسُولُ اللَّهِ ﷺ يَتَوَصَّأَ ؟ قُلْنَا: بَلَى. فَدَعَا كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَصَّأَ ؟ قُلْنَا: بَلَى. فَدَعَا كَانَ رَسُولُ اللَّهِ ﷺ يَتَوَصَّأَ ؟ قُلْنَا: بَلَى. فَدَعَا كَانَ رَسُولُ اللَّهِ ﷺ يَلَوْمَا ، وَعَصْمَصَ وَاسْتَنْشَقَ مَنَ عَلَى مِرْفَقَيْهِ فَلَائًا ، ثُمَّ ثَلَائًا ، وَعَمْمَ رِخْلَيْهِ فَلَائًا ، ثُمَّ مَنَ عِرْأَسِهِ وَأُذْنَهِ ، وَغَمْلَ رِخْلَيْهِ فَلَاثًا ، ثُمَّ مَنَ عَرَاسِهِ وَأُذْنَهِ ، وَغَمْلَ رِخْلَيْهِ فَلَاثًا ، ثُمَّ مَنَ عَرَاسُولُ اللَّهِ ﷺ يَتَوْضًا .

تخريج: حديث صحيح، وهذا إسناد ضيعف لجهالة الرجل من الأنصار وأبيه. 555. It was narrated that Thumamah bin Hazn al-Oushairi said: I was present at the house (of 'Uthman) on the day 'Uthman (46) was killed. He looked out at them and said: Call for me your two companions who incited you against me. They were called for him and he said: I adjure you by Allah, do you know that when the Messenger of Allah (鑑) came to Madinah, the mosque got too crowded for its people and he said: "Who will buy this piece of land with his own wealth and use it like the rest of the Muslims (i.e., donate it to the Muslims and share it with them) and he will have something better than it in Paradise?" So I bought it with my own wealth and donated it to the Muslims, but now you are preventing me from praying two rak'alıs in it! Then he said: I adjure you by Allah, do you know that when the Messenger of Allah (變) came to Madinah, there was no well good for drinking from except (the well of) Roomah. The Messenger of Allah (變) said: "Who will buy it with his own wealth and his bucket will be like that of the Muslims (i.e., donate the well to the Muslims and share it with them) and he will have something better than it in Paradise." So I bought it with my own wealth, but now you are preventing me from drinking from it. Then he said: Do you know that I am the one who equipped the army of hardship

٥٥٥- حَدَّثْنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بُنّ أَسِ بَكْرِ بْنِ عَلِيِّ الْمُقَدِّمِيُّ: حَدَّثَا مُحَمَّدُ بْنُ عَنْدِ اللَّهِ الْأَنْصَارَى: حَدَّثَنَا هِلَالُ بْنُ حِقٍّ عَنِ الْجُرَيْرِيِّ، عَنْ ثُمَامَةً بْنِ حَزْنِ الْقُشَيْرِيُّ قَالَ: شهدْتُ الدَّارَ يَوْمَ أُصِيبَ عُفْمَانُ عَهِ، فَطَّلَعَ عَلَيْهِمُ اطِّلَاعَةً، فَقَالَ: ادْعُوا لِي صَاحِبَيْكُمُ اللَّذَيْنِ أَلَّبَاكُمْ عَلَيَّ. فَدُعِيَا لَهُ فْقَالَ: نَشَدْتُكُمَا اللَّهَ، (١/٧٥) أَتَعْمَانِ أَنَّ رسُولَ اللَّهِ عِينَ لَمَّا قَدِمَ الْمَدِينةَ ضَاقَ الْمُسْجِدُ بِأَهْلِهِ، فَقَالَ: "مَنْ يَشْتَرى هَذِهِ الْبِثْقَعَةَ مِنْ خَالِصِ مَالِهِ، فَيَكُونَ فِيهَا كَالْمُسْلِدِينَ، وَلَهُ خَيْرٌ مِنْهَا فِي الْجَلَّةِ» فَاشْتَرَيْتُهَا مِنْ خَالِصِ مَالِي، فَجَعَلْتُهَا بَيْنَ الْمُسْلِمِينَ، وَأَنْتُمْ تَمْنَعُونِي أَنْ أُصَلِّيَ فِيهِ رَكْعَتَيْن. ثُمَّ قَالَ: أَنْشُدُكُمُ اللَّهَ أَتَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدمَ الْمَدِينَةَ لَمْ يَكُن فِيهَا ئرٌ يُسْتَعْذَتُ مِنْهُ إِلَّا رُومَةً، فَقَالَ رَسُولُ اللَّهِ ﷺ: "منْ يَشْتَرِيهَا مِنْ خَالِصِ مَالِهِ، فَيَكُونَ ذَلْوُهُ بِيهِا كَذُلِقَ الْمُسْلِمِينَ. وَلَهُ خَيْرٌ مِنْهَا فِي الْجَنَّةِ» فَاشْتَرَيْتُهَا مِنْ خَالِص مَالِي، فَأَنْتُمُ تَمْنَعُونِي أَنْ أَشْرَبَ مِنْهَا. أَثُمَّ قَالَ: هَلْ تَعْلَمُونَ أَنِّي صَاحِبُ جَيْشِ الْعُسْرَةِ؟ قَالُوا: اللُّهُمُّ نَعمُ .[راجع: ٢٠٤]

تخريج: حديث صحيح، وإسناده حس.

(i.e., the army that went on the campaign of Tabook)? They said: By Allah, yes.

Comments: [A Saheelt hadceth and its isnad is hasan]

556. It was narrated that Shaqeeq said: 'Abdur-Rahman bin 'Awf met al-Waleed bin 'Ugbah, Al-Waleed said to him: Why do I see you keeping away from Ameer al-Mu'mineen 'Uthman (4)? 'Abdur-Rahman said to him: Tell him that I did not flee on the day of 'Ainain · 'Asim said: The day of Uhud and I did not stay behind on the day of Badr, and I did not turn away from the way of 'Umar (46). So he went and told that to 'Uthman (40), who said: As for his saving that he did not flee on the day of 'Ainain, how could he shame me for a fault for which Allah has pardoned me and said: "Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was Shaitan (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allah, indeed, has forgiven them" [A] 'Imran 3.155]? As for his saying that I stayed behind on the day of Badr, I was tending Ruqayyah, the daughter of the Messenger of Allah (ﷺ), when she was dying, and the Messenger of Allah (28) allocated to me a share (of the booty), and whoever was allocated a share by the Messenger of Allah (建) was present.... and he quoted the hadeeth at length to the end.

تخريج: إساده حس.

Comments: [Its isnad is hasan, and it is a repeat of 490]

Wa'il said: I said to 'Abdur-Rahman bin 'Awf: How could you swear allegiance to 'Uthman (﴿) and not to 'Ali (﴿)? He said: It is not my fault. I started with 'Ali and said: I swear allegiance to you in accordance with the Book of Allah, the Sunnali of His Messenger, and the way of Abu Bakr and 'Umar (﴿). He said: As much as I can. Then I offered it to 'Uthman (﴿) and he accepted it.

Comments: [Its isnad is da'eef]

558. It was narrated that Abu Salih, the freed slave of 'Uthman bin 'Affan (♣) said: I heard 'Uthman (46) say on the minbar: O people, I concealed from you a hadeeth that I heard from the Messenger of Allah (建) for fear that you would scatter away from me, then I thought that I should tell it to you, and let each one choose for himself what he thinks is best. I heard the Messenger of Allah (趣) say: "Guarding the border for one day for the sake of Allah is better than a thousand other days doing other deeds."

Comments: [A hasan hadeeth]

559. 'Abdullah bin 'Abdur-Rahman bin Abi Dhubab narrated... a similar hadeeth.

Comments: [Its isnad is da'eef; it is a repeat of 442]

٧٥٥ - حدَّثَنَا عَبْدُ اللَّهِ: حَدَثْنِي شُفَيْنُ بُنُ وَكَسِعِ: حَدَثْنِي شُفَيْنُ بُنُ وَكَسِعِ: حَدَّثْنِي قَبِيضَةً عَنْ أَبِي وَالِلِ قال عَبْسُ، عَنْ أَبِي وَالِلِ قال قَدْنُ لَمَنْدُ الرَّحْمَنِ ثَنِ عَوْفٍ: كَيْفَ بَايَعْتُمُ قُلْتُ بَعْدِ؟ قَال. مَا ذَنْبِي؟ قَدْ عُشْدَان وَنَرَكْتُمْ عَلِيَّا جِعه؟ قَال. مَا ذَنْبِي؟ قَدْ عُشْدان وَنَرَكْتُمُ عَلِيَّا جِعه؟ قَال. مَا ذَنْبِي؟ قَدْ نَدْنُ بَاللَّه وَسُنَةٍ رَسُولِهِ بِيَالِحِ قَرْسِيرَةِ أَبِي بَكُو وَعُمَرَ. قَالَ. وَشَالَ: فَمَّ عَرَضْتُهَا عَلَى فَقَالَ: فَمَّ عَرَضْتُهَا عَلَى عَلَى اللَّه عَلَى عَلَى عَلَى كِتَابِ اللَّه فَقَالَ: فَمَّ عَرَضْتُهَا عَلَى عَل

تخريج: إسناده ضعيف لضعف سفيان بن وكبع.

٥٥٨ حدَّثنا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثنا لَيْتُ: حَدِّثنا رُهْزةُ بْنُ مَعْبَدِ الْفَرْشِيُّ عَنْ أَبِي صَالِح موْنى عُتْمَان عَلَى مَعْبَدِ الْفَرْشِيُّ عَنْ أَبِي صَالِح على الْمِسْرِ. أَيُّهَا النَّسُ، إِنِّي كَتَمْتُكُمْ حَدِيثًا سمعْتُهُ بَنْ رَسُولِ اللَّه بَطِيْهُ، كَرَاهِيَةَ نَفَرُّقِكُمْ عَدِيثًا عَنِي، ثُمَّ بَدَا لِي أَنْ أُحَدِّثَكُمُوهُ، لِيَخْتَرَ امْرُوقَ بَنْي. ثُمْ لَا لَهُ مَسِعِفْ رَسُولَ اللَّه يَطْهُ يَتُولُ: لِينَا بِهِ اللَّهِ مَنْ اللَّه يَظْهُ يَتُولُ: الراط يؤم في سَبِلِ اللَّهِ، خَيْرٌ مِنْ أَلْفِ يَوْم اللَّه عَنْ اللَّهِ مَنْ الْفِ يَوْم فِي سَبِلِ اللَّهِ، خَيْرٌ مِنْ أَلْفِ يَوْم فِي سَبِلِ اللَّهِ، اللهِ اللَّه عَلَيْهِ اللَّه عَلَيْهِ اللَّه اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهُ اللَّه اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ الللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهِ عَلَيْهِ اللَّهِ عَلَهُ اللَّهُ الْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهُ اللَّهُ عَلَهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ الللَّهِ عَلَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ الللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْه

تخريج: حديث حس.

909 حدَّثَ أَبُو سَعِيدٍ مَوْلَى بَني هَاشِم: حدَثنَا عِكْرَمَهُ بَنُ إِبْراهِيمَ بَاهلِيِّ: حَدَّثَنَا عَبُدُ الله بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذُبَابٍ. وَذَكَرَهُ. [راحع. ٤٤٢]

تخريج: إسناده ضعيف لجهالة عكرمة بن إبراهيم وعدالرحمن بن أبي ذباب.

560. Sa'eed bin al-Musayyab said: I heard 'Uthman (*) delivering a khutbah from the minbar. He said: I used to buy dates from one of the Jewish clans who were called Banu Qainuqa', and sell them at a profit. News of that reached the Messenger of Allah (*) who said: "O 'Uthman, when you buy, take your dues with nothing extra, and when you sell, give (the other party's) dues with nothing less."

Comments: [A Hasan hadceth]

561. 'Ubaidullah bin 'Adiyy bin al-Khiyar narrated that 'Uthman (\$\ightarrow\$) said to him: Verily Allah, may He be glorified and exalted, sent Muhammad (with the truth and I was one of those who responded to (the call of) Allah and His Messenger, and I believed in that with which Muhammad (运) was sent. Then I migrated twice, and I also attained the honour of becoming the son-in-law of the Messenger of Allah (魏); I swore allegiance to the Messenger of Allah (远), and by Allah, I never disobeyed him or betrayed him until Allah, may He be glorified and exalted, took his soul in death.

• حَدَّثَنَا أَنُو سَعِيدٍ ﴿ حَدَّثَنَا ابْنُ لَهِيعَةَ ﴿ أَخْرَنَا مُوسَى بْنُ وَرْدَانَ قَالَ: سَمِعْتُ سَعِيدَ الْمَ الْمُسَيَّبِ يَقُولُ ﴿ سَمِعْتُ عُثْمَانَ يَخْطُتُ عَلَى الْمِبْرِ وَهُوَ يَقُولُ ﴿ كَنْتُ أَبْتَاعُ التَّمْرَ مِنْ عَلَى الْمِبْرِ وَهُوَ يَقُولُ ﴿ كُنْتُ أَبْتَاعُ التَّمْرَ مِنْ بَطْنِ مِنَ الْمُبْرِدِ وَهُوَ يَقُولُ ﴿ كُنْتُ أَبْتَاعُ التَّمْرَ مِنْ فَلَنَا فَهُمْ ﴿ بَهُو فَيْنَقَاعِ مَ فَلَكَ ذَلِكَ النَّبِيِّ يَشِيعُهُ مِرِيعِ الْآصُعِ ، فَلَكَ ذَلِكَ النَّبِيِّ يَشِيعُ ، فَلَكَ ذَلِكَ النَّبِيِّ يَشِيعُهُ فَقَالَ: ﴿ وَإِذَا الْمُسَرِيْتَ فَاكْتَلُ ، وَإِذَا فَمَتَوْنَ وَإِذَا الْمُسَرِيْتَ فَاكْتَلُ ، وَإِذَا الْمُسَرِيْتَ فَاكْتَلُ ، وَإِذَا لِلْكَ النَّبِي اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّلِكُ اللَّهُ اللْهُ اللَّهُ اللَهُ اللَّهُ الْعُلِلْعُلَالَ الْمُعَالَلُولُ اللَّهُ اللَّهُ اللْعُلِلْ اللَّهُ ال

تخريج: حديث حسن، فإنه من قديم حديث الل لهيعة.

710 - حَدَّثُنا بِشُرُ بَنُ شُعَيْبِ بَنِ أَبِي حَمْزَةً: حَدَّنَي أَبِي حَمْزَةً بَنُ النَّبِي أَبِي عَنِ للْهُوِيْ: حَدَّنَي عُرُوةً بَنُ النَّبِيرِ: أَنَّ عُبْيَدَ اللَّهِ بَنَ عَدِيِّ بْنِ الْخِيَارِ أُخْرَهُ: أَنَّ عُنْمَانَ شِهُ قَالَ لَهُ: إِنَ اللَّهَ قَدْ بَعَثَ أُخْمَدًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِالْحَقِّ، فَكُنْتُ مُحَمَّدًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ بِالْحَقِّ، فَكُنْتُ مُحَمِّدًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، ثُمَّ مَا مَحْنَ بِهِ مُحَمَّدًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، ثُمَّ مَا مَحْنَ بِهِ مُحَمَّدًا عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، ثُمَّ مَا حَمْنُ بِهِ الْهِجْرَئِينِ، وَيَلْتُ صِهْرَ رَسُولِ اللَّهِ بَيْعَةً، وَتَايِنُتُ مَا عَصَيْتُهُ، وَيَا يَعْفَى تَوَقَاهُ اللَّهُ عَلَى مَصَيْئَةُ، وَلَا عَصَيْئَةُ، وَلَا اللَّهُ عَلَى تَوَقَاهُ اللَّهُ عَلَى وَجَلْ. وَلَا عَصَيْئَةُ، وَلَى اللَّهُ عَلَى وَجَلْ. وَلَا عَصَيْئَةُ، وَلَى اللَّهُ عَلَى وَوَاللَّهِ مَا عَصَيْئَةُ، وَلَا عَمْدُ وَلَا عَشَيْئَةً وَلَا اللَّهُ عَلَى وَوَاللَّهِ مَا عَصَيْئَةً وَلَا اللَّهُ عَلَى وَالْمَالَةُ عَلَى وَالْمَاهُ اللَّهُ عَلَى وَاللَّهِ وَالْحَدِيلَةُ وَالْمَاهُ عَلَيْهِ وَالْمَالَةُ عَلَى اللَّهُ عَلَيْهِ الْلَلَةِ وَلَيْ وَاللَّهُ وَاللَّهِ وَالْمَالَةُ وَلَا اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى وَاللَّهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى الْمُعَلِي اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ ع

تخريج: إسناده صحيح، خ: (٣٦٩٦).

Comments: [Its isnad is saheelt, al-Bukhari (3696)]

مُشنَدُ عَلِي بُن أَبِي طَالِبِ ﴿ [1/2] Musnad Ali Ibn Abi Talib

562. It was narrated that 'Ali bin Abi Talib (said: The Messenger of Allah (28) stood in 'Arafah and said: "This is the place of standing and all of 'Arafah is a place of standing." He moved on when the sun set, then he put Usamah behind him (on his mount) and moved on at a measured pace on his camel, and the people started rushing right and left. He turned to them and said: "Calmly, O people." Then he came to Jam' and led them in praying two prayers, Maghrib and 'Isha'. Then he stayed all night until morning came, then he came to Quzali and stood at Quzah, and said: "This is the place of standing and all of Jam' is a place of standing." Then he moved on until he came to Muhassir, where he stood, then he struck his she-camel and she trotted until he crossed the valley, then he reined her in. Then he put al-Fadl behind him (on his mount) and carried on until he came to the *lamrali*. He stoned it, then he came to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice." He [the narrator] said: A young woman of Khath'am asked him: My father is an old man and has become senile; he

٥٦٢ حدَّثَنَا أَبُو أَحْمَدُ مُحَمَّدُ بُنُ عَبْدِ اللَّهِ ابْي الزُّنْدِ * حَدَّثَنَا شَفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ ائى الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةً، عَنْ زَيْد بْن علِيِّ، عَنْ أَبِيهِ، عَنْ عُنَيْدِ اللَّهِ بْن أَسَى رَافِع، عَنْ عَلِيّ ثَنَ أَبِي طَالِبَ ﷺ قَالَ: وَقَفُّ رَسُولُ اللَّهِ ﷺ بِعَرَفَةً، فَقَالَ: "هَذَا الْمَوْقِفُ، وَعَرَفَةً كُلُّهَا مَوْقِفٌ» وَأَفَاضَ جِينَ غَابِ الشُّمْسِ ، ثُمَّ أَرْدَفَ أُسَامَةً ، فَجَعَلَ يْعْبَقْ عَلَى نَعِيرِهِ، وَالنَّاسُ يَضْرِبُونَ يَمِينًا وَشِمَالًا. يَلْتَفِتُ إِلَيْهِمْ وَيَقُولُ: ﴿ السَّكِينَةَ أَيُّهَا النَّاسُ! اللُّمُّ أَتَّى جَمْعًا فَصَلَّى بهمُ الصَّلَاتَيْنِ ا الْمَغْرِبَ وَالْعِشَاءَ، ثُمَّ بَاتَ حَتَّى أَصْبَحَ، ثُمَّ أَتَى قُزَحَ، فَوَقَفَ عَلَى قُزَحَ، فَقَالَ: "هَذَا الْمَوْقِفُ، وَجَمْعٌ كُلُّهَا مَوْقِفٌ ۗ ثُمَّ سَارَ حَتَّى أَتَى مُحَسِّرًا فَوَقَفَ عَلَيْهِ فَقَرَعَ نَاقَتَهُ، فَخَبَّتُ حتى جَارُ الْوَادِينَ، ثُمَّ حَسَهَا، (٧٦/١) ثُمَّ أَرْدِفَ الْفَضْلَ، وَسَارَ حَتَّى أَتَى الْجَمْرَةَ فَرَمَاهَا، ثُمَّ أَتَّى الْمَنْحَرَ، فَقَالَ: "هَذَا الْمُنْحَرُ، وَمِنْنِي كُلُّهَا مَنْحَرٌ ٩. قَالَ: وَاسْتَمْتَنَّهُ جَارِيَةٌ شَابَّةٌ مِنْ خَنْعَمَ، فَقَالَتْ: إِنَّ أَبِي شَيْخٌ كَبِرُ قَدْ أَفْنَدَ، وَقَدْ أَدْرَكَتُهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ، فَهَلْ بُجْزِئُ عَنْهُ أَنْ أُؤَذِّيَ عَنْهُ؟ قَالَ. «نَعَمْ فَأَذَى عَنْ أَبِيكِ» قَالَ. وَقَدْ لَوَى عُنُقَ

has lived until Allah made Hajj obligatory. Will it be acceptable if I perform Hajj on his behalf? He said: "Yes; perform Hajj on behalf of your father." And he twisted al-Fadl's neck (to turn his face away). Al-'Abbas said to him: O Messenger of Allah, why did you twist the neck of your cousin? He said: "I saw a young man and a young woman and I was not certain that they would be safe from the Shaitan" Then a man came to him and said: O Messenger of Allah, I shaved my head before offering a sacrifice. He said: "Offer your sacrifice, there is no problem." Then another man came to him and said: O Messenger of Allah, I did tawafal-ifadah before shaving my head. He said: "Shave your head or cut your hair, there is no problem." Then he came to the Ka'bah and circumambulated it, then he came to Zanizani and said: "O Banu 'Abdul-Muttalib, it is your right to draw water for pilgrims. Were it not that the people would overwhelm you, I would have drawn water myself."

Comments: [Its isnad is hasan]

563. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "The urine of a boy is to be sprinkled with water and the urine of a girl is to be washed." Qatadah said: That is if they are not yet eating solid food; if they are eating solid food then their urine is to be washed in both cases.

Comments: [Its isnad is saheeh]

تخريج: إساده حس.

٣٠٥- حَدَّثَنَا عَبُدُ الصَّمَدِ بْنُ عَلْدِ الْوَارِثِ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةً، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَلَى قَالَ: قَالَ رَسُولُ اللّهِ ﷺ. "بَوْلُ الْغُلَامِ بُنْضَحُ عَلَيْهِ، وَبَوْلُ الْغُلَامِ بُنْضَحُ عَلَيْهِ، وَبَوْلُ الْغُلَامِ بُنْضَحُ عَلَيْهِ، وَبَوْلُ الْغُلَامِ بُنْضَحُ عَلَيْهِ، وَبَوْلُ الْغُلَامِ بُنْفَحَحُ عَلَيْهِ، وَبَوْلُ الْغُلَامِ بُنْفَحَحُ عَلَيْهِ، وَبَوْلُ الْغُلَامِ بُنْفَحَحُ عَلَيْهِ، وَبَوْلُ الْغُلَامِ بُولُهُمَا.

تخريج: إساده صحيح.

564. It was narrated from 'Ubaidullah bin Abi Rafi', the freed slave of the Messenger of Allah (變), from 'Ali bin Abi Talib (45), that the Messenger of Allah (stood in 'Arafah with Usamah bin Zaid riding behind him, and said: "This is the place of standing, and all of 'Arafah is a place of standing." Then he moved on at an unhurried pace, and the people started rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." Then he came to al-Muzdalifah between the two prayers, then he stood in al-Muzdalifah and he stood at Quzah, with al-Fadl bin 'Abbas riding behind him, and he said: "This is the place of standing and all of Muzdalifah is a place of standing." Then he moved on at an unhurried pace and the people started rushing right and left. He turned to them and said: "Calmly, calmly, O people." He came to Muhassir and struck his mount, and it trotted until he left (the valley) then he resumed his original pace until he (came and) stoned the Jamrali. Then he went to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice." Then a young woman from Khath'am came and said: My father is an old man and has become senile, he has lived until Allah made Hajj obligatory, but he cannot do it. Will it be acceptable if I perform Hajj on his behalf? The Messenger of Allah (強) said: "Yes." And he started turning the

٥٦٤ حدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَحْمَدُ مُنْ عندة الْصْرِيُّ: حَدَّثْنَا الْمُغِيرَةُ بْنُ عَبْدِ الْرَحْمَٰنِ سُ الْحَارِثِ الْمَخْرُومِيُّ: حَدَّشَنِي أَبِي عَنْدُ الرَّحْمَٰنِ بْنُ الْحَارِثِ عَنْ زَيْدِ بْنِ عَلِيَّ نْنِ حُسِيْنِ بْنِ عَبِيٍّ، عَنْ أَبِيهِ عَلِيّ بْنِ خُسَيْرٍ، عنْ عُبَيْدِ اللَّهِ بْنِ أَنِي رَافِعِ مَوْلَى رَسُولِ اللَّهِ جَيْرٌ، عَنْ عَلِيَّ مْن أَبِي طَالِبٍ ﴿ اللَّهِ اللَّهِ اللَّبِيِّ عِينَ وَقَفَ بِعَرَفَةً وَهُوَ مُرْدِفٌ أَشَامَةً بُنَ رَيْدٍ، فَقَالَ. *هَذَا الْمَوْقِفُ، وَكُلُّ عَرَفَةَ مَوْقِفٌ» ثُمٌّ ذَفِع يَشِيرُ الْعَنَقَ، وَجَعَلَ النَّاسُ يَضْرِبُونَ يَمِينًا وَشَمَالًا، وَهُوْ يَلْتَفِتُ وَيْفُولُ: «السَّكِينَةَ أَيُّهَا النَّاسُ! لسَّكِينَةً أَيُّهَا النَّاسُ!» حَتَّى جَاءَ الْمُزْدَلِفَةً، وَحَمَعَ بَيْنِ الصَّلَانَيْنِ، ثُمَّ وَقَفَ بِالْمُرْدَلِفَةِ، فَوْقَفَ عَلَى قُزَخٍ، وَأَرْدَفَ الْفَصْلَ ابْي عَبَّاسٍ، وَقَالَ: «هَذَا الْمُوْقِفُ، وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ ا ثُمَّ دَفَعَ وَجَعَلَ يَسِيرُ الْعَنَقَ، والنَّاسُ بِصْرِئُونَ يَمِينٌ وَشِمَالًا. وَهُوَ يَلْتَمِتُ ويقُولُ ﴿ لِسَكِينَةُ ، السَّكِينَةُ أَيُّهَا النَّاسُ! ا خَتَى جَاءَ مُحَسِّرًا لَقَرَعَ رَاحِلَتَهُ فَخَبَّتُ. حَتَّى خرخ، نُمُّ عَاد لِسَيْرِهِ الْأَوّْلِ، حَتَّى رَمَى الْجِمْرَةَ، ثُمَّ جَاءَ الْمَنْحَرَ فَقَالَ: «هَذَا الْمَنْحَرُ، وَكُلُّ مِنِّي مَنْحَرٌ». نُمَّ جَاءَتُهُ امْرَأَةٌ شَابَّةُ مِنْ خَنْعَمَ، فَفَالَتْ: إِنَّ أَبِي شَيْخُ كَبِيرٌ، وَقَدْ أَفْنَدَ. وَأَدْرَكَتْهُ فَرِيضَةُ اللَّهِ فِي الْحَجِّ، وَلَا يَسْتَطبعُ أَدَاءَهَا، فَيُجْزئُ عَنْهُ أَنْ أُؤَدِّيَهَا عَنْهُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «نَعَمْ»، وَجَعَلَ يَصْرِفُ وَجْهَ الْفَضْلِ بْنِ الْعَبَّاسِ عَنْهَا. ثُمَّ أَتَاهُ

face of al-Fadl bin al-'Abbas away from her. Then a man came to him and said: I stoned the lamrals and did tawafal-ifadah and put on my ordinary clothes, but I did not shave my head. He said: "No problem, go ahead and shave your head." Then another man came to him and said: I stoned the Jamrah and shaved my head and put on my ordinary clothes, but I did not offer the sacrifice. He said: "No problem, go ahead and offer the sacrifice." Then the Messenger of Allah (ﷺ) did tawafal-ifadali, then he called for a bucket of Zamzam water and drank from it and did wudoo'. Then he said: "Draw water, O Banu 'Abdul-Muttalib. Were it not that you would be overwhelmed, I would have drawn water myself." Al-'Abbas said: O Messenger of Allah, why did I see you turning your cousin's face away? He said: "I saw a young man and a young woman and I feared that the Shaitan might tempt them."

Comments: [Its isnad is hasan]

565. It was narrated that 'Ali said: When the Messenger of Allah (愛) recited *ruqyalı* for a sıck person, said: "Remove the hardship and suffering, Lord of mankind, and grant healing, for You are the Healer and there is no healing except Your healing; (grant) healing which does not leave any sickness behind."

Comments: [Saheeh because of corroborating evidence; this is a da'eef (weak) isnad because of the weakness of Al-Harith Al-A'war]

رَحُلٌ فَقَالَ: إِنِّي رَمَيْتُ الْجَمْرَةَ، وَأَفَضْتُ
وَلَيْمْ أَخْلِقْ. قَالَ: «فَلَا حَرَجَ،
فَا خُلِقْ». ثُمَّ أَنَاهُ رَجُلٌ آخَرُ، فَقَالَ: إِنِّي
رَمَيْتُ وَحَلَقْتُ وَلَبِسْتُ وَلَمْ أَنْحَرْ. فَقَالَ: إِنِّي
حَرَج فَنْحَرْ». ثُمَّ أَعاضَ رَسُولُ اللّهِ ﷺ،
فَذَعَا بِسَجُلٍ مِنْ مَاءِ زَمْزَمَ، فَشَوِبَ مِثْهُ
فَذَعَا بِسَجُلٍ مِنْ مَاءِ زَمْزَمَ، فَشَوِبَ مِثْهُ
وَتَوَشَّأَ، ثُمَّ قَالَ: «النُوعُوا يَا بَنِي عَبْدِ
وَتَوَشَّأَ، ثُمُّ قَالَ: «النُوعُوا يَا بَنِي عَبْدِ
فَلَوَا الْمُطَيِّبِ! فَلُؤلًا أَنْ تُغْلَبُوا عَلَيْهَا لَنَوْعُتُهِ،
فَلَو اللّهِ! إِنِّي رَأَيْتُكَ
فَالَ الْعَبْاسُ: يَا رَسُولَ اللّهِ! إِنِّي رَأَيْتُكَ
فَلَا الْعَبْاسُ: وَجَارِيَةً شَائِنَةً، فَخَيْمِيتُ عَلَيْهِمَا
الشَيْطانَّ، وَجَارِيَةً شَائِنَةً، فَخَيْمِيتُ عَلَيْهِمَا

تخريج: إسناده حسن.

- حَدَّقَنَا أَبُو سَعِيدِ مَوْلَى بَنِي هَاشِمِ: حَدُّقَنَا إِشْرَائِيلُ. حَدَّنَا أَبُو إِسْحَاقَ عَنِ الْخَارِثِ، عَنْ عَلِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ عِشْهِ إِذَا عَوَّذَ مَرِيضًا قَالَ: «أَذْهِبِ الْبَأْسَ، رَبُّ النَّاسِ! اشْف أَنْتَ الشَّافِي، لَا شِفَاء إِلَّا شِفَاء إِلَّا شِفَاءً إِلَّا الشَّافِي، لَا شِفَاءً إِلَّا شِفَاءً إِلَّا الشَّافِي، لَا شِفَاءً إِلَى الشَّافِي، لَا شِفَاءً إِلَّا الشَّافِي، لَا شِفَاءً إِلَى اللَّهُ الْمَافِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمِلْ اللَّهُ اللِّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْعُلَالِي اللَّهُ اللْعُلَالِمُ اللللَّهُ اللَّهُ اللَّهُ اللْعُلَالَٰ اللَّهُ الللِهُ الْعُلَالَٰ اللَّهُ اللْعُلَالَ اللْعُلَالَةُ اللَّهُ اللَّهُ اللَل

تخريج: صحيح لعيره، وهذا إساد ضعيف، لصعف الحارث الأعور.

566. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) said: "If I were to appoint anyone to a position of authority without consulting the believers, I would have appointed Ibn Umm 'Abd (Abdullah bin Mas'ood)."

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

567. It was narrated from 'Amr bin Sulaim that his mother said: Whilst we were in Mina, I saw 'Ali bin Abı Talib (﴿) say: The Messenger of Allah (﴿) said: "These days are for eating and drinking, so no one should fast these days." And he went around to the people on his camel, shouting that.

Comments: [A salieeli hadeeth]

٥٦٦ حَدَّثَنَا أَبُو سَعِيدِ: حَدَّثَنَا إِشْرَائِيلُ : حَدَّثَنَا أَسُرَائِيلُ : حَدَثَنَا أَتُو إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «لَوْ كُنْتُ مُؤمِّرًا أَخْدَا دُونَ مَشُورَةِ الْمُؤْمِنِينَ، لأَمَّرْتُ ابْنَ أَمَّ عَبْدِ». [انْظُرْ: ٧٣٩، ٨٤٦]

تخريج: إسناده صعيف لصعف الحارث الأعور.

970 - خَدَّثَنَا أَبُو سَعِيدِ: حَدَّثَنَا سَعِيدُ بَنُ سَمِعَةُ بَنْ الْمَعَامِ مَدَنِيٌّ مَوْلَى لِآلِ عُمَرَ: حَدَثَنَا يَرِيدُ بُنُ عَبْدِ اللَّهِ بُنِ الْهَادِ: عَنْ عَمْرِهِ النِّ مُسَلِّمِ، عَنْ أَمِّهِ قَالَتْ: يَيْنَمَا نَحْنُ بِمِنَى إِنْ مَشُولُ إِنْ مَثُولُ: إِنَّ رَسُولُ اللَّهِ يَعْفِولُ: إِنَّ رَسُولُ اللَّهِ يَعِيْهِ قَالَ: "إِنَّ مَدِهِ أَيَّامُ أَكُلٍ وَشُرْب، اللَّهِ يَعِيْهِ قَالَ: "إِنَّ مَدِهِ أَيَّامُ أَكُلٍ وَشُرْب، فَلَا يَصُومُهَا أَحَدٌ، وَانَّتَعَ النَّاسَ عَلَى جَمَلِهِ يَصُومُهُا أَحَدٌ، وَانَّتَعَ النَّاسَ عَلَى جَمَلِهِ يَصُومُ مِدلِكَ. [انْظُرُ: ٨٢١، ٨٢٤]

تخريج: حديث صحيح، والظاهر أنه سقط هي هذا الموضع عبدالله بن أبي سلمة بين يزيد بن عدالله وبين عمرو بن سليم.

568. It was narrated that 'Ali (本) said, attributing it to the Prophet (运): "Whoever tells a lie about his dream will be commanded to tie a grain of barley on the Day of Resurrection."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Abdul-A'la]

٣٦٥ حدَّثَنَا أَبُو سَمِيدِ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا عِنْدُ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِي هَدْ وَدَفَعَهُ قَالَ: "مَنْ كَذَبَ فِي حُلْمِهِ، كُلِّفَ عَقْدَ شَعِيرَةٍ يَوْمَ(١/٧٧) الْقِيامَةِ". [انْظُرْ: ١٩٤، ١٩٩، ٩٨٧، ١٠٨٠]

تخريج: صحيح لعيره، وهذا إسناد ضعيف لضعف عبدالأعلى.

569. It was narrated that 'Ali (秦) said: The Messenger of Allah (靈) used to pray the two *rak'alts* of *Fajr* when the *iqamah* was given.

٥٦٩- حدَّثَنَا أَبُو سَعِيدِ وَحُسَيْنُ بُنُ مُحَمَّدِ فَ لَا: حَدَثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْخارث، عَنْ عَلِيٌّ قَالَ: كَانَ رَسُولُ اللَّهِ **Comments:** [Its isnad is da'eef because of the weakness of Al-Harith]

عِنْهُ يُصَلِّي رَكُعَتَيِ الْفَجْرِ عِنْدُ الْإِقَامَةِ. [انْظُرُ: 709، 718، 784، 949]

تخريج: إسناده ضعيف، لضعف الحارث، وهو ابن عبدالله الأعور.

570. It was narrated that 'Abdullah bin Nujayy said: 'Ali said: There was a time before dawn when I would ask to enter upon the Messenger of Allah (ﷺ). If he was praying, he would say Subhan Allah to me, and that was my permission to enter; if he was not praying, he would give me permission to enter.

Comments: [Its isnad is da'cef]

571. It was narrated from 'Ali bin Husain that his father said: I heard 'Ali say The Messenger of Allah (塞) came to me when Fatimah and I were sleeping, and that was at the time before dawn. He stood at the door and said, "Why don't you get up and pray?" I answered him: O Messenger of Allah, our souls are in the hand of Allah and if He wills, He will wake us up. The Messenger of Allah (趣) went back and did not say anything else (to me), but I heard him, as he was leaving, strike his hand against his thigh and say: "But, man is ever more quarrelsome than anything" [al-Kahf 18:54].

Comments: [Its isnad is saheeh, al-Bukhari (7347) and Muslim (775)] ٥٧٠- حَدْثَنَا أَبُو سَعِيدِ: حَدَّثَنَا عَبُدُ الْوَاحِدِ النَّقَيْقُ: حَدَّثَنَا عَمَارَةُ بْنُ الْقَعْفَاعِ عَنِ الْبُنُ رِيادِ النَّقَيْقُ: حَدَّثَنَا عَمَارَةُ بْنُ الْقَعْفَاعِ عَنِ الْمُحَلِيْ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللّه بْنِ نُجَيِّ قَالَ قَالَ عَلِيَّ: كَنَتْ لِي عَبْدِ اللّه بْنِ نُجَيِّ قَالَ قَالَ عَلِيَّ: كَنَتْ لِي ساعةٌ مِنَ السّحَرِ أَدْحُلُ فِيهَا عَلَى رَسُولِ اللّهِ يَعِيْدٍ، فَإِنْ كَانَ فَائِمًا يُصَلِّي، سَبِّع بِي، فَكَانَ ذَاكَ إِذْنُهُ لِي، وَإِنْ لَمْ يكُنْ يُصَلِّي، أَدِنَ لِي. { اللّهُ يَكُنْ يُصَلِّي، أَدِنَ لِي. { الْغُرْ: ٥٩٨، ٥٦٤، ٥٨٤]

تخريج: إساده ضعيف لعلل.

تخریج: إسناده صحیح. خ. (۷۳٤۷)، م: (۷۷۷). (۵۷۷)

572. It was narrated that 'Ali (...) said: The Messenger of Allah (ﷺ) and his wife used to do *ghusl* from the same vessel.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Al-Harith]

573. It was narrated that 'Ali (🍲) said: The Messenger of Allah (鑑) sent me to Yemen, and we came to some people who had built a trap for a lion. They began to push one another, and one man fell, so he grabbed onto another one, who then grabbed onto another one, until all four of them ended up in the trap and the lion wounded them. Then a man came and killed the lion with a spear, and they all died of their wounds. The next of kin of the first man went to the next of kin of the last man, and they took out weapons to fight, then 'Ali came to them straight away and said: Do you want to fight one another when the Messenger of Allah (عع) is still alive? I will judge between you, and if you agree then that is the verdict, otherwise keep away from one another until you go to the Prophet (獎) and he will be the one who judges between you, then whoever transgresses after that will have no right. Collect from the tribes of those who fell into the hole one quarter of the diyah [blood money], one third of the diyalt, one half of the diyalt and a complete diyah. For the first man (who fell in) there will be ٥٧٢ حدثنا أبو سَعِيد ﴿ حَدَّثَنَا اسْرَائِيلُ : حَدَّنَا أَبُو إِسْحَاق عَنِي الْحَارِث ، عَنْ عَبِتِي فَالَ : كَانَ رَسُولُ الله بَيْجَ وَأَهْمُهُ يَعْتَسُلُونَ مِنْ إِذَا وَ جَدِ.

تخريج: صحيح لعيره، وهذا إساد صعيف لصعف الحارث.

٥٧٣ حدَّثْنَا أَنُو سَعِيدٍ: حَدَّثَنَا إِشْرَائِيرٌ: خَدَّتُنَا سَمَاكُ عَنْ حَنْشُ، عَنْ عَبِيِّ قَالَ بَعْشَى رَسُولُ للَّهِ ﷺ آئَى لَيْدٍ ، فَانْتَهَبْ إِلَى قَوْم قَدْ مَوْا زُنَّةً لِلْاسد، فَيْمَا هُمْ كَدَلِكَ يُتَدَافِغُونَ إِذْ سَقُطَ رَخُلٌ، فَنعَنُّو بِحَرٍّ، ثُمُّ تَعَنُّوٰ رَجُلُ بِاخْرُ، حَتَّى صَارُهِ فِيهَا أَرْبَعَةً. فَخَرَخَهُمُ الْأَسَدُ، فَاشْدَتَ لَهُ رَخُلُ بَحُوْلَةٍ فَقَدَلُهُ، وَمَا تُو مِنْ جِزَاحَتِهِمُ كُلُّهُمْ، فَقَامُوا أَوْلِياءُ الْأَوَّلِ إلى أَوْلَذِهِ الْأَخْرِ، فَأَخْرِحُوا السَّلَاحَ النُّتْتِلُوا، فَأَنَّاهُمُ عَلَيٌّ عَلَى تَغِيثَةٍ ذَلِكَ، فَقَالَ: تُريدُونَ أَنْ تُقَاتِنُوا وَرَسُولُ اللَّهِ ﷺ حَيٌّ؟ إِنِّي أَقْضَى بَيْنَكُمْ فَصَاءً إِنْ رَضِينُمُ فَهُوَ الْقُصَاءُ، وَإِلَّا حَجِزَ لِغُضِّكُمْ عَنْ يَعْص حَتَّى تَأْتُوا النَّبِيِّ مِينًا فيكُونَ هُو الَّذِي بِقُصِي يَّيْنَكُمْ، فَمِنْ عَذَا نَعْذَ دَلِكَ فلا حَقُّ لهُ، اجْمعُوا مِنْ قَبَانِلِ الَّذِينِ خَضِرُوا لُبِنُو رُبُعَ الدِّية، وَنُلُث الدَّيَة ونصْف الدُّيَّة، وَالدِّيَّةُ كَامِلةً، فَللْأَوِّلِ الزُّبْعُ، لِأَنَّهُ هَلَكَ مَنْ فَوْقَهُ. وَلِلتَّاسِي ثُنْثُ الدِّبَةِ، وَلِلتَّالِثِ بِصْفُ الدِّيَّةِ. فَأَبُوا أَنْ بِرْضَوْا. فَأَنُوا النِّبِيِّ عِينٌ وهُو عِنْد مَقَام إِذْ اهم، فقصُّوا عَلَهُ الْفَصَّةُ، فَقَالَ: «أَنَا ۚ أَفْضِى شِكُمُ» وَاحْتَبِي، فقال رَجُلٌ مِن one quarter, because he caused the death of the one who came after him; for the second one there is one third of the diyalt; and for the third one there is half of the diyalt. They refused to accept that, so they went to the Prophet (鑑) when he was at Maqam Ibraheem and told him the story, and he said: "I will judge between you." One of the people said: 'Ali has already passed judgement. They told him about it and the Messenger of Allah (选) approved it.

الْقَوْم: إِنَّ عَلِيًّا فَضَى فِينَا. فَقَصُّوا عَلَيْهِ الْقِصَّةَ، فَأَحَازَهُ رَسُولُ اللَّهِ ﷺ. [أَنْظُرُ: ١٠٦٣، ١٠٦٣]

تخريج: إسناده ضعيف لضعف حنش، وهو ابن المعتمر.

Comments: [Its isnad is da'eef because of the weakness of Hanash]

574. It was narrated from Hanash that 'Alı (45) said: The fourth one gets the *diyalı* [blood money] in full.

Comments: [Its isnad is da'eef like the report above]

575. It was narrated from 'Ali bin Abi Talib (秦) that the Prophet (寒) came to him and Fatimah at night and said "Why don't you get up and pray?" I said: O Messenger of Allah, our souls are in the hand of Allah and if He wills to wake us up, He will wake us up. The Messenger of Allah (秦) left when I said that to him and I heard him, as he was leaving, strike his hand against his thigh and say: "But, man is ever more quarrelsome than anything" [al-Kahf 18:54].

Comments: [Its isnad is saheeli, al-Bukhari (7347) and Muslim (775)] ٥٧٤- حَدَّثَنَا حَمَّادُ: أَخْبَرَنَا حَمَّادُ: أَخْبَرَنَا سِمَاكُ عَنْ حَنَشٍ: أَنَّ عَبِيًّا قَالَ: وَلِلرَّابِعِ اللهِ كَامِلَةً.
 الله تُكامِلَةً.

تخريج: إساده ضعيف كسابقه.

٥٧٥ - حَدَّمُنَا عَبْدُ اللَّهِ قَالَ: كَتَبَ إِلَيَّ قُتَيْبَةُ النُّ سَعِيدِ: كَتَبْتُ إِلَيْكَ بِخَطِّي، وَخَمْتُ الْكِتَابَ بِخَاتِمِي، يَذْكُرُ أَذَّ اللَّيْثَ بْنَ سَعْدِ الْكِتَابَ بِخَاتِمِي، يَذْكُرُ أَذَّ اللَّيْثَ بْنَ عَلِيً خَدَّمُهُمْ عَنْ عَقَيْلٍ، عَنِ الزَّهْرِيِّ، عَنْ عَلِيً النِّ الْحُسَيْنِ بْنَ عَلِيٍّ حَدَّمُهُ عَنْ عَلِيً اللَّهِ إِنِّي طَلِيبٍ: أَنَّ النَّبِيَّ طَوْقَهُ وَفَاطِمَةً فَقَالَ: ابْنِ أَبِي طالِبٍ: أَنَّ النَّبِيَ طَوْقَهُ وَفَاطِمَةً فَقَالَ: اللَّهِ إِنِّمَا أَنْهُلُنَا النِّي طَرِقَهُ وَفَاطِمَةً فَقَالَ: اللَّهِ اللَّهِ إِنِّمَا أَنْهُلُنَا اللَّهِ إِنِّمَا أَنْهُلُنَا اللَّهِ إِنَّمَا اللَّهِ إِنَّمَا أَنْهُلُنَا اللَّهِ اللَّهِ إِنَّمَا أَنْهُلُنَا اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الللْمُولَى الْمُؤْمِلُ الللللْمُولَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللِّهُ الللْمُعُلِقُولُ ال

تخریج: إساده صحیح، خ: (۷۳٤٧)، م: (۷۷۵)۔

576. It was narrated from 'Ali bin Husain, from his father, from his grandfather, that the Messenger of Allah (ﷺ) took Hasan and Husain (♣) by the hand and said: "Whoever loves me and loves these two and their father and their mother will be with me at my level on the Day of Resurrection."

Comments: [Da'eef because of the weakness of Ali bin Ja'far]

تخريج: ضعيف لضعف علي بن جعفر بن محمد.

577. It was narrated that 'Ali (秦) said: The Messenger of Allah (窦) said: "No woman should be married and become a co-wife to her paternal aunt or her maternal aunt."

Comments: [A Saliceli because of corroborating evidence and its isnad is da'cef because of the weakness of Ibn Lahee'ah]

٥٧٧- حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا ابْنُ لَهِ بِعَدَٰ: حَدَّثَنَا ابْنُ لَهِ بِعَذَٰ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ هُبَيْرَةَ السَّبَيْقُ، عَنْ عَبْدِ اللَّهِ (٧٨/١) مْنِ زُرْيْرِ الْغَافِقِيّ، عَنْ عَلِيٍّ قَالَ: قَال رَسُولُ اللَّهِ ﷺ : «لَا تُنْكَحُ الْمَرْأَةُ قَالَ: عَلَى حَلَتِهَا».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف ابن لهيعة.

578. It was narrated that 'Abdullah bin Zurair said: I entered upon 'Ali bin Abi Talib (📤) - Hasan said: On the day of (Eid) al-Adha - and he brought some khazeerah (a dish made from small pieces of meat, broth and flour) to us. I said: May Allah guide you! Why don't you make a dish for us from these ducks, for Allah, may He be glorified and exalted, has blessed us with a great deal of bounty. He said: O son of Zurair, I heard the Messenger of Allah (姓) say: "It is not permissible for the caliph to take more from the wealth of Allah than two dishes:

٨٧٥- حَدَّقَنَا حَسَنُ وَأَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِم قَالَا: حَدَّقَنَا ابْنُ لَهِينَةً: حَدَّثَنَا عَبْدُ اللَّهِ بْنِ ذُرَيْرِ، أَنَّهُ اللَّهِ بْنِ ذُرَيْرِ، أَنَّهُ اللَّهِ بْنِ ذُرَيْرِ، أَنَّهُ عَلَىٰ عَلَى عَلِي بْنِ أَسِي طَالِبٍ _ قَالَ حَسَنٌ: يَوْمَ الْأَضْحَى _ فَقَرَّبَ إِلَيْنَا خَزِيرَةً، فَقُلْتُ: أَصْلَحَكَ اللَّهُ، لَوْ قَرَّبْتِ إِلَيْنَا مِنْ هَذَا الْبَعْ فَ _ يَعْنِي الْوَزَّ _ فَإِنَّ اللَّهُ عَزَّ وَجَلًّ قَدُ أَكْمَ الْخَيْرِ، فَقَالَ: يَا ابْنَ رُرَيْرٍ! إِنِّي سَمِعْتُ أَكْمَ اللَّهِ عَلَىٰ يَتُولُ: ﴿لَا يَرِحُلُ لِلْحَلِيفَةِ مِنْ رَسُولَ اللَّهِ إِلَّا فَصْمَتَانِ: قَصْمَةً بِأَكْلُهَا هُو وَأَهْلُهُ وَقَطْمُهُ بَيْنَ يَدَي النَّاسِ!.

one from which he and his family eat and one that he offers to the people."

تخريج: إساده صعيف، لصعف ابن لهيعة

Comments: [Its isnad is da'eef because of the weakness of Ibn Lanee'ah]

579. It was narrated that 'Ali (\$\sigma\$) said: I have never had an eye infection since the Prophet (\$\sigma\$5) spat in my eye."

Comments: [Its isnad is hasan]

580. It was narrated that 'Ali (季) said: The Messenger of Allah (鑑) used to pray *Witr* at the beginning of the night and in the middle and at the end, then he persisted in praying it at the end of the night.

Comments: [Its isnad is qawi]

581. It was narrated from Husain, from his father, that the Prophet (ﷺ) said: "Do not stare at lepers, and if you speak to them, let there be a distance of a spear between you and them."

Comments: [Its isnad is da'eef]

582. It was narrated that 'Ali said: The Prophet (ﷺ) said to me: "O 'Ali, do wudoo' properly even if it is difficult for you; do not consume charity; do not mate a donkey with a horse; and do not sit with astrologers."

حَدَّثَنَا مُعْتَمَرُ ثُنُ سُلَبْمانَ عَنْ أَبِيهِ،
 عَنْ مُعِيرة، عَنْ أَمْ مُوسَى، عَنْ عَلِيٍّ قَالَ: مَا رَبِئْتُ مُئْدُ تَعَلَ انْتَبِيُّ ﷺ في عَيْمى.

تخريج السادة حس.

حدّ لنا مُحَمّدُ سُ فُضيْلٍ: حَدَّثَنَا مُحَمَّدُ سُ فُضيْلٍ: حَدَّثَنَا مُطَرِّفٌ عَنْ عاصم، عَنْ عاصم، عَنْ عاصم، عَنْ عاد. كان رَسُولُ لنّهِ ﷺ يُوتِرُ فِي أَوَّلِ اللّيْلِ، وَفِي وَسَطِهِ، وَفِي آجِرِه، ثُمَّ ثَبَتَ لَهُ اللّيْلِ، وَفِي وَسَطِهِ، وَفِي آجِرِه، ثُمَّ ثَبَتَ لَهُ اللّيْلِ، وَفِي آجِرِه، ثُمَّ ثَبَتَ لَهُ اللّيْلِ، وَفِي آجِرِه، ثُمَّ ثَبَتَ لَهُ اللّيْلِ، وَفِي آجِرِه، أَدَّم ثَبَتَ لَهُ اللّيْلِ، وَفِي آجِرِه، أَدَى ١٢٥٣، ١٢٥٨، ١٢٥٨.

تخريج: إساده فوي.

- حدَّثَنَا عَبْدُ اللّهِ خَدَّثْنِي أَبُو إِبْراهِيمَ التَرْجُمايِقُ: حدَّثنا الْمرخُ بْنُ فَصَلَةً عَنْ مُحمَّدِ بْنِ عُنْدَنَ، عَنْ مُحمَّدِ بْنِ عُنْدَنَ، عَنْ أَنْهِ فَاضَمَةً بنتِ خَمَيْنٍ، عَنْ خَسَيْنٍ، عَنْ خَسَيْنٍ، عَنْ أَبِيهِ، عَن خَسَيْنٍ، عَنْ أَبِيهِ، عَن خَسَيْنٍ، عَنْ أَبِيهِ، عَن خَسَيْنٍ، عَنْ أَبِيهُ فَال. "لَا تُدِيمُوا التَّظْرَ أَبِيهِ، عَل النَّبِيّ عَلَيْهِ فَال. "لَا تُدِيمُوا التَّظْرَ إِلَى الْمُحَدِّمِينَ، وَإِذَا كَمُمْنُمُوهُمْ، فَلَيكُنْ إِلَى الْمُحَدِّمِينَ، وَإِذَا كَمُمْنُمُوهُمْ، فَلَيكُنْ يَتَكِمُ مُومَنِّهُمْ قِيدُ رُمْحِ،

تخريج اسناده ضعيف لعلل.

٥٨٢ حَدَّثَنَا عَدُ اللّهِ: حَدَّثَنِي مُحَمَّدُ ثَنُ
 أَبِي نَكْرِ الْمُقَدَّمِيْ: حَدَثَنَا هَارُوذُ بْنُ مُسْلِم:
 حَدَّثَ الْقَاسِمُ بْنُ عَنْد الرّحْمَن عَنْ مُحَمَّد
 ابن علي، غن أبه، عن غنى قال فال لي

Comments: [Hasan because of corroborating evidence; this is a weak isnad because of the weakness of Haroon bin Muslim]

المَنَى يَهُ ﴿ اللَّهِ عَلَيْهُ الْمُسْعِ الْوَصُوءَ وَإِنْ شُقَ عَلَنَكَ، وَلا تَأْكُلِ الصَّدَقَةَ، وَلا تُشُر الْحَمِيرِ عَلَى لُحَبْلٍ، ولا تُحالمَنُ اصْحابَ النُّحُومِ»

تخريج: حس لعبره، وهد إساد ضعيف نصعف هارون بن مسلم، وعلي بن الحسين والذ محمد بن على الناقر لم يدرك حدد على بن أبي طالب.

583. It was narrated that an-Nazzal bin Sabrah said: A jug of water was brought to 'Ali (為) when he was in ar-Rahbah He took a handful of water and rinsed his mouth and nose, and wiped his face, forearms and head. Then he drank whilst standing, then he said: This is the wudoo' of one who has not broken his wudoo'. I saw the Messenger of Allah (義) do this. Comments: [Its isnud is saheeh, al-Bukhan (5616)]

٥٨٣- حَدَّفْنَا مُحَمَّدُ بِنُ فُضَيْلٍ عَيِ الْأَعْمَشِ، عَنْ عَبْدِ الْمَلِكِ بِي مَيْسَرَةً، عَيِ الْأَعْمَشِ، عَنْ عَبْدِ الْمَلِكِ بِي مَيْسَرَةً، عَيِ الْنَوَّالِ بُنِ سَبَرَةً قَال: أَتِي عَلِيٍّ كُوزٍ مِنْ مَاءٍ وَهُوَ فِي الرَّحْبَةِ، قَالَدَ مَنَّ مَاءٍ وَهُوَ فِي وَرَأْسَهُ، وَرَاعَنِهِ، وَرَأْسَهُ، وَرَأْسَهُ، فَرَاعَنِهِ، وَرَأْسَهُ، ثُمَّ شَرِب وَهُوَ قَائِمٌ، ثُمَّ قَالَ: هذَا وُضُوءً مَنْ لَمُ عَلَدٍ. هَذَا وُضُوءً مَنْ لَمُ عَلَدٍ. هَذَا وُضُوءً مَنْ لَمُ عُلِدَتْ، هَكَذَا رَأْئِتْ رَسُونَ اللّهِ بِيهِ فَعَلَ. لَمُ عَرَدِهِ: إسده صحيح، ح (٢١٦٥).

584. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever tells a he about me deliberately, let him take his place in Hell."

Comments: [Salueli because of corroborating evidence]

تخريج: صحيح لغيره، حـيب مدلس، وقد عنعن، والحديث متواتر، خ: (١٠٦)، ١٠ (في لمقدمة) (١).

585. It was narrated from 'Alı (ﷺ) that he said: "The last words of the Messenger of Allah (ﷺ) were: "Prayer, prayer! And fear Allah with regard to what your right hands possess [i.e., female slaves]."

Comments: [Hadeeth saheeh and its isnad is hasan]

٥٨٥ - حَلَثْنا مُحمَّدُ بْنُ فُصْئِلٍ. حَدَّث الْمُعِبرَةُ
 عَنْ أَمْ مُوسَى، عَنْ عَلِيٍّ قَالَ. كَانَ آجِرُ كَلَامِ
 رَسُولِ اللَّه بَيْهَ. «الصّلاة الصّلاة، انْقُوا اللَّه
 فِيمَا مَلَكَ أَيْمَانُكُمْ ". [الطر ٢٦٤٨٣]

تخريج: حديث صحيح، وهذا إسناد حسن.

586. It was narrated that 'Ali (幸) said: The Messenger of Allah (憲) forbade me to put my ring on the forefinger or the one next to it.

Comments: [Its usuad is saheeh]

587. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said: Then I saw 'Ali bin Abi Talib (&) after that on the day of Eid; he started with the prayer before the klutbalı and he prayed with no adhan or iqamalı. Then he said: I heard the Messenger of Allah & forbidding (the people) to leave any of the meat of their sacrifice after three days.

Comments: [Its isnad is saheeh, al-Bukhari (5573) and Muslim (1969]

588. It was narrated from 'Ali (本) that the Prophet (姓) gave his wives the choice between this world and the Hereafter; he did not give them the option of divorce.

Comments: [Its isnad is da'eef because of the weakness of Muhammad bin Ubaidullah bin Abu Rafi'] - مَلَّ ثَنَا مُحَمَّدُ بِنُ فُضَيْلٍ عَنْ عَصِمٍ بَنِ كُلْثِبٍ، عَنْ أَبِي مُوسَى، عَنْ عَلِيْ قَالَ: نَهَانِي رَسُولُ اللَّهِ عَلَى أَنْ أَجْعَلَ خَاتَهِي فِي هَذِهِ السَّبَّاحَةِ، أَهِ اللَّهِ عَلَى خَلْفِي فِي هَذِهِ السَّبَّاحَةِ، أَهِ اللَّهِ عَلَى خَلْدِهِ المَّابَّاحَةِ، أَهِ اللَّهِ عَلَى خَلْفِهِ المَّابَّاحَةِ، أَهِ اللَّهِ عَلَى خَلْفِهِ الْمَابَاحَةِ، أَهِ اللَّهِ عَلَى عَلَيْهِ السَّبَاحَةِ، أَهِ اللَّهِ عَلَى عَلَيْهِ السَّبَاحَةِ، أَهِ اللَّهِ عَلَى عَلَيْهِ السَّبَاحَةِ، أَهِ اللَّهِ عَلَى عَلَيْهِ اللَّهِ عَلَى عَلَيْهِ اللَّهِ عَلَى اللَّهِ عَلَى عَلَيْهِ اللَّهِ عَلَى عَلَيْهِ اللَّهِ عَلَى عَلَيْهِ اللَّهِ عَلَى عَلَيْهِ عَلَى اللَّهِ عَلَى عَلَيْهِ اللَّهِ عَلَى عَلَيْهِ عَلَى عَلَيْهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَيْهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَيْهِ عَلَيْهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهِ عَلَى عَلَى اللَّهِ عَلَيْهِ اللَّهِ عَلَى اللْهِ عِلَى اللْهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللللْهِ عَلَى اللْهِ عَلَى اللَّهِ عَلَى اللْهِ عَلَى اللْهِ عَلَى اللْهِ عَلَى اللْهِ عَلَى اللْهِ عَلَى اللْهِ عَلَى اللَّهِ عَلَى اللْهِ عَلَى اللْهِ عَلَى اللْهِ عَلَى اللللْهِ عَلَى اللْهِ عَلَى اللْهِ عَلَى اللّهِ عَلَى اللْهِ عَلَى الْهِ عَلَى اللْهِ عَلَى اللّهِ عَلَى اللْهِ عَلَى الْهِ عَلَى اللْهِ عَلَى اللّهِ عَلَى الللّهِ عَلَى الللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى الللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى الللّهِ عَلَى الللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى الللّهِ عَلَى اللّهِ عَلَى الللّهِ عَلَى

تخريج: إسناده صحيح.

٥٨٧ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا مَعْمَرٌ: أَخْبَرَنَا الرَّهْرِيُّ، عَنْ أَبِي عُبْيْلِ مَوْلَى عَبْيِ الرَّحْمَنِ بُنِ عَوْفٍ قَالَ: ثُمَّ شَهِدْتُ عَلِيَّ بْنَ أَبِي طَالِبِ بَعْدَ ذَلِكَ يَوْمَ عِيدٍ، بَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ، وَصَلَّى بِلَا أَذَانِ وَلَا إِقَامَةٍ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى أَنْ يُمْسِكَ أَحَدٌ مِنْ نُسُكِهِ شَيْنًا فَوْقَ ثَلَاثَةٍ أَيَّامٍ. [راجع: ٣٥]]

تخریج: إسناده صحیح. خ. (۵۷۳)، م: (۱۹۲۹).

٨٨٥ - حَدَّثَنَا عَدُ اللَّهِ: حَدَّثَنِي شُرَيْجُ بَنُ يُوشَى: حَدَّثَنِي شُرَيْجُ بَنُ يُوشَى: حَدَّثَنَا عَلِى بَنُ هَاشِم - يَعْنِي بَنَ النَّبِي اللَّهِ بَنِ أَبِي النَّبِي اللَّهِ بَنِ أَبِي رَافِعٍ، عَنْ عُمَرَ بْنِ عَلِيِّ بْنِ حُسَيْنِ، عَنْ أَبِي رَبِعَ عَلَى اللَّهِ عَنْ عَلِيٍّ بْنِ حُسَيْنِ، عَنْ أَبِي اللَّهِ عَنْ عَلِيٍّ بْنِ حُسَيْنِ، عَنْ أَبِي اللَّهِ إِنْ عَلَيْ بْنِ حُسَيْنِ، عَنْ أَبِي اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهَ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ الللَّهُ اللَّهُ اللَّهُ اللللَّهُ الللللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللللَّهُ اللللَّهُ الللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللْمُ اللَّهُ الللَّهُ اللللْمُ الل

تخريج: إسناده ضعف لصعف محمد بن عبيدالله بن أبي رافع.

589. 'Ali bin Hashim bin al-Bareed narrated a similar report and said: He gave his wives the choice between this world and the Hereafter; he did not give them the option of divorce. ٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَ حَدَّثَنَاهُ يَحْيَى بْنُ
 أَيُّوت: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ بْنِ الْبَرِيدِ، فَذَكَرَ
 مِثْلُهُ، وَقَالَ خَيْرَ نِسَاءَهُ بَيْنَ الدُّنْيَا وَالْآخِرَةِ،
 وَلَمْ يُخَيِّرُ هُنَّ الطَّلَاق. [راجع ١٨٥٠]

شَهِيدٌ".

Comments: [Its isnad is da'eef]

590. It was narrated from Zaid bin 'Ali bin al-Husain from his father that his grandfather said: The Messenger of Allah (選) said: "Whoever is killed defending his wealth is a martyr."

Comments: [A saheeh hadeeth; this isnad is hasan]

591. It was narrated from 'Ali (♣) that the Prophet (♣) said on the day of al-Ahzab; "May Allah fill their houses and graves with fire; they distracted us from prayer until the sun set."

Comments: [Its isnad is saheeh, al-Bukhari (4533) and Muslim (627)]

592. It was narrated that 'Ali said to Ibn 'Abbas (泰): The Messenger of Allah (﴿ forbade mut'ali marriage and the meat of domestic donkeys at the time of Khaibar.

Comments: [Its isnad is saheeh, al-Bukhari (5115) and Muslim (1407)]

593. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) instructed me to share out the meat of his sacrifice and to be in charge of it, and to share out its skin and blankets, and he instructed me not

تخريج: إسنده ضعيف، وهو مكرر ماقىله. وهو مكرر ماقىله. وهو حدَّقَنَا أَبُو يُوسُفَ الْمُؤَدِّبُ يَعْقُوبُ جرُنا: خَدَّقَنَا إِبْرَاهِيمُ بُنُ سَعْدِ عَنْ غَنْدِ الرَّحْمَنِ بُنِ الْمُطَلِّبِ، عَنْ عَبْدِ الرَّحْمَنِ بُنِ الْخَارِثِ، عَنْ زَيْدِ بُنِ عَلِيِّ بُنِ الْخُسَيْنِ، الْخَسَيْنِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ يَتِيْ رُونَ مَالِهِ فَهُوَ يَتِيْ دُونَ مَالِهِ فَهُوَ

تخريج: حديث صحيح، وإسناده حس. و91 - حدَّثْنَا مُحَمَّدُ بْنُ أَبِي عَلِيِّ عَنْ سَعِيدٍ، عَنْ أَبِي حَلَّانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةً، عَنْ أَبِي خَسَّانَ، عَنْ عَبِدَةً، عَنْ عَلِيٍّ: أَنَّ النَّبِيِّ يَشَيِّهُ قَالَ يَوْمَ الْاَحْزَابِ: "هَلَا اللَّهُ بُيُوتَهُمْ وَثُبُورَهُمْ نَارًا كَمَا شَعْلُونَا عَن الصَّلَاةِ حَتَّى آبَتِ الشَّمْسُهُ.

تخريج: بسنده صحيح. ح. (٤٥٣٣)، م: (٢٢٧) ٩٩٠ حَدَّلْنَا شَفْيَانُ عَيِ الزَّهْرِيِّ، عَنِ الْحَسْيِ وَعَبْدِ اللّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا-وَكَانَ حَسْنُ أَرْضَاهُمَا فِي أَنْفُسِنَا- أَنَّ عَلِيًّا قَالَ لاش عَبِّسٍ رَضِيَ اللّهُ عَنْهُمَا إِنَّ رَسُولَ اللّهِ اللهِ عَبْهُمَا وَعَنْ لُحُومِ الْحُمُرِ لاهنة دَه. خَنْدَ. [انظر: ٨١٢]

تخریح: سده صحیح. ح. (۵۱۱۵)، م: (۱۲۰۷).

٣٩٥- حَمَلَتُنَا شُفْيَانُ عَنْ عَبْد الْكَرِيمِ، عَنْ مُحدي، عَنِ الْبَنِ أَبِي لَيْنَى، عَنْ عَلِيَّ قَالَ أَمْرَيى مُحدهد، عَنِ الْبَنِ أَبِي لَيْنَى، عَنْ عَلِيٍّ قَالَ أَمْرَيى رَسُولُ الله يَشِيِّةُ أَنْ أَفْسَمَ بُدُنهُ أَقُومُ عَلَيْهَا، وَأَنْ أَفْسِمُ لَلْهُ أَعْمِينَ أَنْ لا أَعْطِينَ أَوْسَمَ خُلُودَهَ وَجِلالَهَا، وَأَمْرَيي أَنْ لا أَعْطِينَ

to give the butcher anything of it and said: "We will give him something ourselves."

Comments: [Its isnad is salveli, al-Bukhari (1717) and Muslim (1317)]

594. It was narrated from Zaid bin Uthai', a man from Hamdan' We asked 'Ali (4): With what were you sent, i.e., on the day the Prophet (25) sent you with Abu Bakr (4) for Hajj? He said: I was sent with four things: No one will enter Paradise except a believing soul; no one should circumambulate the Ka'bah naked; whoever had a covenant with the Prophet (25), it would remain in effect until the agreed time; and the mushrikeen were not to perform Hajj with the Muslims after that year.

Comments: [A salieth hadeeth]

595. It was narrated from 'Ali (﴿): Muhammad (﴿) ruled that debts must be paid before carrying out bequests, but you read the will before debts are paid off. [And he ruled] that sons from the same mother inherit from one another, but sons from different mothers do not.

Comments: [Its isnad is da'eef because of the weakness of Al-Harith]

596. It was narrated that 'Ali (*) said 'The Prophet (*) said "I will not give to you and leave ahlussuffalt suffering from hunger" On one occasion he said: "I shall not give you a servant and leave ahlussuffalt suffering from hunger."

الْحَارِزَ مُنْهَا شَيْنَ، وَقَالَ النَّحْنُ نُعْطَهِ مِنْ عِنْدَنَا / [الطر ۸۹۵، ۸۹۷، ۲۰۰۲، ۲۰۰۳، ۱۱۰۰ ۱۰۰۱، ۲۰۱۹، ۱۳۲۵، ۲۳۲۱، ۱۳۷۶، ۲۸۸۱]

تخریع: اسده صحیح. ح (۱۷۱۱)، م (۱۳۱۷)

998 حَدَّثنا سُفَيانُ عَنْ أَنِي بِسْحَقَ، عَنْ زَيْدِ اللَّهِ أَنْتِعِ _ رَجُلٍ مِنْ هَمْدَ نَ _ سَأَلْنَا عَلِيَّ . اللَّهِ شَيْعَ اللَّبِيْ وَيَجْ مِعَ اللَّهِ اللَّهِ وَيَجْ مِعَ اللَّهِ اللَّهِ وَيَجْ مِعَ أَنِي سَكْدٍ فِي الْحَجْدِ، قال بُعشْتُ بأَرْتَعِ. لَا يَشُوفُ يَنْخُلُ انْجَدَّ إِلَّا فَسْ مُؤْمِنَةً، وَلا يَطُوفُ يَنْخُونُ اللَّهِيْ بَيْجَةً يَالُهُ شَرِقُونَ اللّبِيْ بَيْجَةً يَالُهُ شَرِي اللَّهِيْ بَيْجَةً عَهْدُ فَعَهْدُهُ إِلَى مُدَتَبِهِ، وَلا يَخُجُ الْمُشْرِكُونَ وَالْمُصْلِمُونَ بَعْدَ عَمِهِمُ هذا. [انظر: ١٢٩٧]

تخریج: حدیث صحیح شواهده، وهدا رساد به عمه أبی إسحاق.

• حَدَثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنَ الْحَارِتِ، عَنْ عَلَىٰ إِنْ إِسْحَاقَ، عَنَ الْحَارِتِ، عَنْ عَلَىٰ : فَصَى مُحَمَّدٌ * أَنَّ الدَّيْنِ فَنْ الْوَصِيَّةِ، وَأَنْتُمُ تَقْرُؤُونَ الْوَصِيَّةِ فَئِلْ الذَيْنِ، وَأَنْ أَعْبَانَ نَنِي الْأُمْ يَتُوارَثُونَ فَئِلْ اللّهِ ١٩٢٢، ١٠٩١٠

تخريج: إساده صعيف، لصعف لحارث وهو الأعور.

٩٦٥ حدَّثنا سَفْيَانُ عَنْ عَطَاء بْنِ السّائِب، عَنْ أَسِيه، عَنْ عَلَى عَلَى السّائِب، عَنْ عَلَى عَالَى. قَالَ السَّيْ ﷺ الآ أُعْطِيتُهُمْ وأَدَعُ أَهْلِ الصَّفَةِ تَلَوَّى بُطُولُهُمْ مِنَ الْجُوعِ، وَقَالَ مَرَةً الله الْخُدِمُكُمَا وأَدعُ أَهْلَ الضَّفَةِ نَطْوَى. [الطر: ٨٣٨]

Comments: [Its isnad is quwi]

597. Muhammad bin 'Ali Abu Ja'far told us: My paternal uncle told me, from his father, that he saw the Messenger of Allah (运) doing sa'y between as-Safa and al-Marwah in the Mas'a, lifting up his garment which reached to his knees.

Comments: [Its isnad is hasan]

598. It was narrated that Abu Umamah said: 'Ali (♠) said: I used to come to the Prophet (鑑) and ask permission to enter. If he was praying, he would say Subhanallah, and if he was not praying, he would give me permission to enter.

Comments: [Its *isnad* is a chain of weak narrators]

599. It was narrated that Abu Juhaifah said: We asked 'Alı (♣): Do you have something from the Messenger of Allah (♣) apart from the Qur'an? He said: No, by the One Who split the seed and created the soul, except the understanding that Allah, may He be glorified and exalted, helps a person to acquire of the Qur'an or what is in the document. I said. What is in the document? He said: Diyah (blood money), ransom of prisoners and no

تخريج: إساده فوي.

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تخريج: إساده حسن.

٥٩٨ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو كُرَيْبٍ مُحمَدُ بَنُ الْعَبَارَكِ عَنْ مُحمَدُ بَنُ الْعَبَارَكِ عَنْ مُحمَدُ بَنُ الْعَبَارَكِ عَنْ الْحَبِي بَنِ أَيُوبَ، عَنْ عُبَيْدِ اللَّهِ بَنِ زَحْرٍ، عَنْ علِيٍّ بَنِ الْفَاسِمِ، عَنْ أَبِي أَمَامَةَ عَلَى: كُنْتُ آتِي النَّبِيِّ بَيْجٍ، قَالَ: فَانَ عَلِيْ : كُنْتُ آتِي النَّبِيِّ بَيْجٍ، فَإِنْ كَانَ فِي صَلاةٍ سَبَّح، وَإِنْ كَانَ فِي صَلاةٍ سَبَّح، وَإِنْ كَانَ فِي صَلاةٍ سَبَّح، وَإِنْ كَانَ فِي عَبْرِ صَلاةٍ سَبْح، وَإِنْ كَانَ فِي عَبْرِ صَلاةٍ اللَّهِ سَلَمْ اللَّهُ اللَّهِ اللَّهُ الْحَبْرِ الْهُ الْعَلَيْدِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْعُلْمُ اللَّهُ اللَّهُ الْمُولَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

تخريج: إساده مسلسل بالصعفاء.

تخریج: إسناده صحیح ح (٦٩٠٣).

Muslim should be killed in retaliation for a kafir.

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim]

600. 'Ubaidullah bin Abi Rafi' said: l heard 'Alı (40) say: The Messenger of Allah (經) sent me, az Zubair and al-Miqdad, and he said: "Go to the garden of Khakh, where you will find a woman ricing a camel with whom there is a letter, and take it from her," We set out, with our horses galloping, until we reached that garden, and there we found the woman. We said: Give us the letter She said: I do not have any letter. We said: Either you give us the letter or we will remove your clothes. So she brought it out from her braided hair, and we took it and brought it to the Messenger of Allah (囊), and in it (was written): From Hatib bin Abi Balta'ah to some of the mushrikeen of Makkah, telling them about some of the plans of the Messenger of Allah (ﷺ). The Messenger of Allah (海) said: "O Hatib, what is this?" He said: Do not be hasty in judging me, O Messenger of Allah, I am a man who was attached to Quraish but I was not one of them. The Muliajireen who are with you have relatives who will protect their families in Makkah, and I wanted, as I have no blood ties among them, to do them a favour so that they would protect my family. I did not do it out of kufr or because I apostatized from my religion, or because I approved of kufr after

 - حَدَّنَنَا شُفْيَانُ عَنْ عَمْرو قَال: أَخْبَرَنِي حَسَنُ ثُنُ مُحَمَّدِ بْنِ عَلَىِّ. أَحْتَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي رَافِع _ وَقَالَ مَرَّةً: إِنَّ عُبَيْدً للَّهِ ثُنَ أَبِي رَاهِم أَخُبَرَهُ _ أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرَ وَالْمِقْدَادَ، فَقَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ حَاجَ، فَإِنَّ بِهَا طَعِينَةً مَعَهَا كِتَابٌ، فَخُذُوهُ مِنْهَ ". فَانْطَلَقُنَا تَعَادَى بِنَا خَيْلُنَا حَتَّى أَتَيْنَ الرَّوْصَةَ, فَإِذَا نَحْنُ مالضَّعِينَةِ، قُلْنَا: أَخْرِجِي الْكِتَابَ. قَالَتُ: مَا مَعِى مِنْ كِتَابِ. فُلْنَا: لَتُخْرِجِنَ الْكِتَابِ أَوْ لَلْقَمَ الثَّاتِ. قَالَ: فَأَخْرَجَتِ انْكِتَاتِ مِنْ عَقَاصِهَا. فَأَخَذْنَا الْكِنَابَ، فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ بَيْجٌ، فَإِذَا فِيهِ: مِنْ حَاطَب بْنِ أَبِي بَلْنَعَةً إِلَى ناس منَ الْمُسْرِكِينَ بمَكَّةَ، يُخْبِرُهُمْ ببعض أَمْر رَسُولِ اللَّهِ عِلَى، فَقَالَ رَسُولُ اللَّهِ عِلَى اللَّهِ خَاطِتُ! مَا هَلَا؟؛ قَالَ ۚ لَا تَعْجُلُ عَلَيْ، إنِّي كُنْتُ امْرَأً مُلْصَقًا فِي فُرَيْش، ولَمْ أَكُنْ مِنْ أَنْفُسهَا. وَكَانَ مَنْ كَانَ مَعَكَ (١/ ٨٠) مِن الْمُهَاجِرِينَ، لهُمْ قَرَابَاتٌ يَحْمُونَ أَهْلِيهِمْ بِمَكُّهُ، فَأَحْبَبْتُ إِذْ فَاتبِي ذَلَكَ مِنَ اسْبَ فِيهِمْ أَنْ أَتَّخِذُ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي. وَمَا فَعَلْتُ ذَلِكَ كُفْرًا وَلَا ارْبُدَادًا عَنْ دِينِي، وَلَا رصًا بِالْكُثِرِ بِعُدَ الْإِسْلَامِ. فَقَالَ رَسُولُ لللهِ مِينٍ: ﴿إِنَّهُ فَذْ صَدَقَكُمُ ۚ فَقَالَ عُمَرُ: دعُي

becoming Muslim. The Messenger of Allah (ﷺ) said: "He has told you the truth." 'Umar (♣) said: O Messenger of Allah, let me strike the neck of this hypocrite. He said: "He was present at Badr, and you do not know, perhaps Allah looked upon the people of Badr and said: 'Do what you wish, for I have forgiven you.""

اضْرِثُ غُمُقَ هَذَا الْمُنَافِقِ. فَقَالَ. ﴿إِنَّهُ قَدْ شَهِدَ تَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ قَدِ اطَّلَعَ إِلَى أَهْلِ بَدْرِ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ، فَقَدْ غَفَرْتُ لَكُمْ». [الطر: ۸۲۷، ۸۲۲، ۱۰۹۰]

تخریع: إسناده صحیح. خ: (۳۰۰۷)، م: (۲۴۹٤)، م:

Comments: [Its isnad is saliecli, al-Bukhari (3007) and Muslim (2494]

601. It was narrated from Moosa bin Salim Abu Jahdam that Abu Ja'far told him, from his father, that 'Ali (炎) told them that the Messenger of Allah (爱) forbade three things to me, and I (the narrator) do not know whether that was only for him or for everyone: He forbade garments made from a blend of linen and silk, red saddle cloths and reciting Qur'an whilst bowing.

Comments: [Hasan because of corroborating evidence, this is a da'eef isnad]

602. It was narrated from al-Hasan bin Zaid bin Hasan: My father told me, from his father, that 'Ali (本) said: I was with the Prophet (运) when Abu Bakr and 'Umar (本) came and he said: "O 'Ali, these two are the leaders of the middle aged people of Paradise and its youth, after the Prophets and Messengers."

Comments: [A saheeh hadeeth; this is a hasan isnad]

7.1- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي حَجَّاجُ بْنُ مُوسَفَ الشَّاعِرُ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: حَدَّثَنَا ابُو عَوْ لَهُ عَنْ مُوسَى نُنِ سَالَم أَي حَمْضَم: أَنَّ أَبَا جَعْفَرٍ حَدَّقَهُ، عَنْ بِعَالَمَ أَنَ رَسُولَ اللَّهِ بِيلِيَّ نَهَانِي بِهِ: أَنْ عَلِيًّا حَدَّثَهُمْ أَنَ رَسُولَ اللَّهِ بِيلِيَّ نَهَانِي بِهِ: أَنْ عَلِيًّا حَدَّثُهُمْ أَنَ رَسُولَ اللَّهِ بِيلِيَّ نَهَانِي بِهُ: أَنْ مَسُولَ اللَّهِ بِيلِيَّ نَهَانِي لِللَّهِ عِلْمَةً فَهَانِي لِللَّهِ عِلْمَةً فَهَانِي للنَّاسِ عامَّةً . أَمْ للنَّاسِ عامَّةً . أَمْ للنَّاسِ عامَّةً . أَمْ للنَّاسِ عامَّةً . وَالْمِيثَرَةِ، وَالْمِيثَرَةِ، وَالْمَيشَرَةِ، وَالْمَيشَرَةِ، وَالْمِيثَرَةِ، وَالْمَيشَرَةِ، وَالْمَيشَرَةِ، وَالْمَارِيمَ . [انظر: ٧١٠]

تخريج حس لفيره. وهذا إسناده صعيف، عطاء بن السانب قد احتلط هو منقطع، قاب على بن الحسين والد أبي جعفر الباقر لم عدك حده على بن أبي طالب.

7.۲- حَدَثنَا عَبْدُ اللّهِ، حَدَّتني وَهْبُ بُنُ بَقِيَّة الْوَاسطيُّ: حَدَّثنَا عُمْرُ بُنُ يُونَسَ _ يَعْني النَّهَامِيِّ _ عَنْ عَبْدِ اللَّهِ بُنِ عُمْرَ الْبَمَامِيِّ . عَنْ عَبْدِ اللَّهِ بُنِ حُمَنِ حَدَّثَنِي أَبِي، عَنْ الْخَمَنِ بُنِ حَمَنِ حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ عَبِيَّ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ عَنْ أَبِيهِ، فَقُلَ أَبُو تَكُو وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، يَتِيْهُ، فَقُلَ أَبُو تَكُو وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا، فَقُل البَّيِّ فَقَل: هَلَ اللَّهُ عَنْهُمَا، فَقُل الْجَنَّةِ فَقُل الْجَنَّةِ عَلَيْ مَنْ رَضِيَ اللَّهُ عَنْهُمَا، فَقُل الْجَنَّةِ فَقُل الْجَنَّةِ وَلَلْمُ مَنْلِينَ وَالْمُرْسَلِينَ».

603. It was narrated from Ibn Abu Najeeh, from his father, from a man who heard 'Ali (&) say: I wanted to propose marriage to the daughter of the Messenger of Allah (經), but I thought: I have nothing, so how could it be? Then I remembered how he upheld ties of kinship and his kindness and generosity, so I asked him for his daughter's hand in marriage. He said: "Do you have anything?" I said: No. He said: "Where is the Hutamiyyah shield that I gave you on such and such a day?" I said: I have it. He said: "Then give it to her."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

that Fatimah came to the Prophet (ﷺ) to ask him for a servant. He said: "Shall I not tell you of something that is better for you than that? Say Subhanallah thirty-three times, Allahu Akbar thirty-three times and Alhamdulillah thirty-three times; one of them thirty-four times."

Comments: [Its isnad is saheeh, al-Bukhari (5362) and Muslim (2727)]

605. It was narrated from Muhammad bin al-Hanafiyyah, that his father said: The Messenger of Allah (塞) said: "Allah loves the believing slave who falls into sin a great deal and repents a great deal."

تحريع: حديث صحيح، وهذا إسناد حس. ١٩٠٣ أخبرنا شفيانُ عَنِ ابْنِ أَبِي نَحيح، عَنْ رَجُلٍ سَمِع عَلِيَّا يَقُولُ. أَرَدْتُ أَنْ 'خُطْبَ إِنِي رَسُولِ اللّهِ يَتُعَيِّ الْنَتُهُ، فَقُلْتُ مَا لَى مِنْ شَيْءٍ فَكَيْفَ؟ ثُمُّ ذَكَرُتُ صِلْتَهُ وَعَانِدَتُهُ، فَحُطَبُتُهَا إِلَيْهِ عَتَالَ. "هَلْ لَكَ مِنْ شَيْءٍ؟" قُلْتُ: لا، قَالَ: عَقَالُ. "هَلْ لَكَ مِنْ شَيْءٍ؟" قُلْتُ: لا، قال: عَقَائِن وَرَعْكَ مِنْ اللّهِ عَتَالَ. "فَلْ وَكَذَا؟" فَلَا وَكَذَا؟" قَالَ: هِي عَلْدِي. قالَ "فَاعْطَنِهَا" قَالَ. قَالَ اللّهُ عَلَيْهُا قَالَ. فَكَذَا؟" قَالَ: هَا عُطَنِهَا قَالَ. قَالَ اللّهُ عَلَيْهُا قَالَ. قَالًا عَطَنِهَا قَالَ. قَالًا قَالَ اللّهُ عَلَيْهُا قَالَ. قَالًا قَالَ اللّهُ عَلَيْهُا قَالَ. فَكَذَا؟ اللّهُ عَلَيْهِا إِنْهُ عَلَيْهِا قَالَ اللّهُ عَلَيْهَا قَالَ. اللّهُ عَلَيْهُا قَالَ اللّهُ عَلَيْهُا قَالًا اللّهُ عَلَيْهُا اللّهُ عَلَيْهُا اللّهُ عَلَيْهُا اللّهُ اللّهُ عَلَيْهُا اللّهُ اللّهُ عَلَيْهُا اللّهُ عَلَيْهُا اللّهُ عَلَيْهُا اللّهُ عَلَيْهُا اللّهُ عَلَيْهُمْ اللّهُ اللّهُ عَلَيْهُا اللّهُ اللّهُ عَلَيْهُا اللّهُ عَلَيْهُا اللّهُ اللّهُ عَلَيْهُا اللّهُ اللّهُ عَلَيْهُا اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهُا اللّهُ اللّهُ اللّهُ عَلَيْهُا اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهُا اللّهُ اللّهُ عَلَيْهُا اللّهُ اللّهُ اللّهُ عَلَيْهُا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهُا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهُا اللّهُ اللّهُولُ اللّهُ اللّهُولُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّه

تخريج: حسن الهبره، وهذا إساد ضعيف لجهاله الرجل لدي منمع علياً.

7.8- حَدَثَنَا سُفَيْنُ عَنْ عُبَيْدِ اللَّهِ بُنِ أَبِي يَرِيدَ، عَنْ مُحَاهِدٍ، عَن ابْنِ أَبِي لَبْلَى، عَنْ عَلِي أَبِي لَبْلَى، عَنْ عَلِي أَنِّ وَالْمَهُ أَنْتِ اللَّبِي بِيلِيْ تَشْنَحْدِمُهُ، فَقَال. وَأَلَا أَدُلُّكُ عَلَى مَا هُو حَيْرٌ لَكِ مِنْ ذَلِكُ؟. نُسْنَجِينَ ثلاثًا وتَلاثِين، وتُكْرِينَ وَلَلاثِين، وتُكْرِينَ ثَلاثًا وتَلاثِين، وتُكْرِينَ ثَلاثًا وتَلاثِين، وتُكْرِينَ أَنْلاثِين، وتُحْمَدِين ثلاثًا وثَلاثِين، أَحَدُهَا أَرْبُعًا وَثَلاثِين، (انظر. ٧٤٠، ٨٣٨، ٨٢٤)

تخریج: إساده صحیح، ح. (٥٣٦٢)، م: (٢٧٢٧).

 Comments: [Its *isnad* is *da'eef juddan*, it is virtually fabricated]

606. It was narrated that 'Ali (♣) said: I was a man who emitted a great deal of *madhi*, but I felt too shy to ask the Prophet (₺) about that because of the position of his daughter, so I told al-Miqdad bin al-Aswad to ask him, and he said: "Let him wash his private part and do wudoo'."

Comments: [Its isnad is saluech, al-Bukhari (132) and Muslim (303)]

607. It was narrated from Abu Hurairah and from 'Ubaidullah bin Abi Rafi', from his father, from 'Ali (泰), that they [Abu Hurairah and 'Ali] said: The Prophet (愛) said: "Were it not that it would be too difficult for the *unmali*, I would have commanded them to use the *siwak* at the time of every prayer."

Comments: [A saheeh hadceth]

مُنْيَانَ النَّفَفَيِّ، عَنْ أَسِي جَعْفَرٍ مُحَمَّدِ ثَنِ عَنَى، مِنْ مُحمَّدِ الْنِ الْحَنْمَةِ، عَنْ أَسِهِ قَالَ ا قَالَ رَسُولُ اللَّهِ ﷺ. اإنَّ اللَّهَ بُحِتُ الْعَبْدَ الْمُؤْمِنَ الْمُقَتَّنَ التَّوَابَ!! [ظر: ١٨١٠].

تخريج: إساده صعيف جداً شه موضوع.
7.7 حلَّتُنا عَبْدُ الله: حَدَّتُنِي مُحَمَّدُ بْنُ عَبْد
الله ننِ مَيْرِ حدَّنُنا وكِيعٌ: حَدَّنُنا الْأَعْمَشُ عَل
الْمُدْدِ، عَنْ مُحَمَّدِ بْنِ عَلِيّ، عَنْ عَلِيّ قَالَ:
كُنْتُ رِخْلا مدَّاء، فكُنْتُ أَسْتَحِي أَنْ أَسْأَلَ
يُسُولَ للّهِ يَتِيعٌ لِمُكَانِ الْبَتِهِ، فَأَمَرُتُ الْمِقْداد
سِلُولَ للّهِ يَتِيعٌ لِمُكَانِ الْبَتِهِ، فَأَمَرُتُ الْمِقْداد
سِلُولُ للّهِ يَتَعْلِى لَكُرَهُ وَبَتَوَضَّالًا. [الخرد
المَالَدُ اللهِ اللهِل

تخریج: إسناده صحیح، خ (۱۳۲)، م. (۲۰۳)،

7.٧ حدّ لثنا عَبْدُ اللّهِ: حَدَّنَي عُقْبَةُ لَنُ مُكَرَّمُ الْكُوفِيُ حَدَّثَنَا مُحَمَّدً الْكُوفِيُ حَدَّثَنَا مُحَمَّدً النُّهُ إِلَى اللّهِ اللّهِ اللّهِ الْمُقَبِّرِيّ، النَّهُ إِلَيْهِ اللّهِ لَنِ أَبِي رَافِع، عَنْ أَبِي رَافِع، عَنْ أَبِي رَافِع، عَنْ أَبِي رَافِع، عَنْ أَبِي مَنْ عَلِي قَالَا: قَالَ رَسُولُ اللّهِ بِهِيَّةٍ: "لَوْلَا أَبِهِ مَنْ عَلَى قَالَا: قَالَ رَسُولُ اللّهِ بِهِيَّةٍ: "لَوْلَا اللهِ مَنْ عَلَى قَالَا: قَالَ رَسُولُ اللّهِ بِهِيَّةٍ: "لَوْلَا اللهِ عَنْدَ كُلِّ اللّهُ اللّهِ اللهِ اللهِ عِنْدَ كُلِّ صَلاة». إالط : ١٩٦٧ م ٩٦٧]

تخريج: – حديث صحيح، محمد بن إسحاق مدلس، وقد عنعن، وسيأتي برقم: (٩٦٨) " عن ابن إسحاق حدثني عمي عبدالرحمن بن يسار . . . »

(本) said: I was narrated that 'Abdullah bin Nujayy said: 'Ali (本) said: I used to enter upon the Messenger of Allah (素) twice, by night and by day. If I entered upon him and he was praying, he

- حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبَّاشٍ: حَدَّثَنَا الْحَدِثُ الْمُكْلِيُ عَنْ
 مُعيرَةُ دْنُ مِغْسَمٍ: حَدَثَنَا الْحَارِثُ الْمُكْلِيُ عَنْ
 عنْدِ اللَّه بْنِ نُجِيِّ قَالَ: قَالَ عَبِيُّ: كَانَ لِي
 مِنْ رَسُولِ اللَّهِ مَدْخَلَانِ بِاللَّيْلِ وَالنَّهَارِ،

would clear his throat. I came to him one night and he said: "Do you know what the angel did this night? I was praying and I heard some movement in the house. I went out and I saw Jibreel (﴿ﷺ). He said: All night I have been waiting for you. In your house there is a dog and I could not enter. We do not enter the house in which there is a dog or a person who is junub or a statue."

Comments: [Its isnad is da'cef]

609. It was narrated that 'Ali bin Abi Talib (秦) said: The Messenger of Allah (囊) forbade sacrificing an animal with its ears slit from the front, an animal with its ears slit from the back, an animal whose ears are slit in two lengthwise, an animal with a round hole in its ear, and an animal with its nose [or ear or lip] cut off.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

610. It was narrated that 'Ali (秦) said: The Messenger of Allah (憲) said: "No prayer should be offered after 'Asr unless the sun is bright and still high."

Comments: [Its isnad is Salrech]

611. It was narrated that 'Ali (秦) said: The Messenger of Allah (远) forbade me to recite Qur'an whilst bowing or to wear gold rings,

وَكُنْتُ إِذَا دَخَلْتُ عَلَيْهِ وَهُوَ بُصَلِّي تَنَخْنَحَ، فَأَنْتُهُ دَاتَ لَيْلَةِ، فَقَالَ. «أَتَدْرِي مَا أَخْدَثَ الْمَلِكُ اللَّبْلَةِ؟ كُنْتُ أُصَلِّي فَسَمِعْتُ حَشْفَةً فِي الذَّارِ، فَخَرَحْتُ فَإِذَا جِئْرِيلُ عَلَيْهِ السَّلَامُ، فَفَالَ. مَا رَلْتُ هَذِهِ اللَّيْلَةَ أَنْتَظِرُكَ، إِنَّ فِي بَيْتِكَ كَلْبًا، فَلَمْ أَسْتَظِعِ الذُّخُولُ، وَإِنَّا لَا نَدْخُلُ بَيْنًا فِيه كَلْبٌ وَلَا حُنُبٌ وَلَا تِمْنَالٌ». [راجع ٢٠٧٠]

تخريج: إسناده ضعيف لعلل.

7.٩- حَدَّثَنَا أَبُو بَكُرِ بْنُ عَبَّاشٍ: حَدَّثَنَا أَبُو بَكُرِ بْنُ عَبَّاشٍ: حَدَّثَنَا أَبُو الشَّمَانِ الْهَمْدَانِيِّ، عَنْ عَلَيْ بْنِ أَبِي طَالِبٍ قَالَ: نَهَى رَسُولُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللِهُ الللَّهُ اللَّهُ الللللَّهُ اللَّهُ الللَّهُ اللَّهُ الللّهُ الللْمُولَاللَّهُ اللَّهُ اللَّهُ الللْمُولَاللَّهُ اللَّهُ الللْمُولُولُولُولُولُول

تغريج: حسن، وهدا بساد صعيف، أبوبكر بن عياش سماعه من أبي إسحاق ليس بذاك القوي، وأبو اسحاق لم يسمع هدا الحديث من شريح بن العمان.

٦١٠ حَدَثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ مَنْصُورٍ،
 عَنْ هِلَالٍ، عَنْ وَهْبِ نُنِ الْأَجْدَعِ، عَنْ عَبِيِّ
 قَالَ. قَالَ (١/ ٨١) رَسُولُ اللَّهِ ﷺ: "لَا يُصَلَّى تَعْدَ الْعَصْرِ بِلَّا أَنْ تَكُونَ الشَّمْسُ بَيْضَاء مُرْتَقِعَةً.
 آبط: ١٩٤٢، ١٠٧٦، ١٠٧٦]

تخريج: إساده صحيح. قاله أحمد شاكر. 711 حَدَّثُنَا يَحْنَى تَنُ سعيلِ عَنِ ابْنِ عَجُلَانَ: حَدَثُني إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ garments made of a blend of linen and silk, or garments dyed with safflower.

Comments: [Hadeeth saheeh; its isnad is hasan, Muslim (280,2078)]

خُنَيْنِ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيًّ فَالَ: نَهَانِي رَسُولُ اللَّهِ بِيَجِةً أَنْ أَفْرَأَ وَأَنَّ رَبِعْ، وَعَنْ خَتَم النَّهَبِ، وَعَنِ الْفَسِّيِّ والْمُغَضِّرِ. [راجع. ٢٠١]

تخريج: حديث صحيح، وإساده حسن، م. (٢٠٧٨،٤٨٠).

612. It was narrated that 'Abdur-Rahman bin Abi Laila said: Abu Moosa came to al-Hasan bin 'Ali to visit him when he was sick. 'Ali (-3) said: Have you come to visit him or to gloat? He said: No, I have come to visit him because he is sick. 'Ali (&) said to him; Since you have come to visit him because he is sick, I heard the Messenger of Allah (差) say: "If a man visits his Muslim brother when he is sick, he is walking amongst the fruits of Paradise until he sits down, and when he sits down he is covered with mercy. If it is morning, seventy thousand angels will send blessings upon him until evening, and if it is evening, seventy thousand angels will send blessings upon him until morning."

Comments: [Saheelt but mawqoof]

613. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) stood in 'Arafah with Usamah bin Zaid riding behind him and said: "This is a place of standing and all of 'Arafah is a place of standing." then he moved on at a measured pace and the people were rushing right and left. He turned to them and said: "Calmly, O people;

71٣ حَذَقَنَا عَبْدُ اللَّهِ: خَدَّنَا سُوَيْدُ بُنُ سَعِيدِ فِي سَةِ سِتُ وَعِشْرِينَ وَمِائَتَيْنِ: حَدَّفَنَا مُسْلِمُ أَنْ حَلِيدِ الرَّنْجِيُّ _ قَالَ أَبُو عَبْدِ لرَّحْمَنِ فَنْتُ لِسُوَيْدِ: وَلِم سُمِّيَ الزَّنْجِيْ؟ عال : كانَ شديدَ السَّوَادِ _ عَنْ عَبْدِ الرِّحْمَنِ عال : كانَ شديدَ السَّوَادِ _ عَنْ عَبْدِ الرِّحْمَنِ عال : كانَ شديدَ السَّوَادِ _ عَنْ عَبْدِ الرِّحْمَنِ على بُنِ الْمُحْمَنِ عَلَى بُنِ عَلَى بُنِ الْمُحَمَنِ عَنْ أَنِيه ، عَنْ أَبِي رَافِعٍ ، عَنْ عَبْدِ اللَّه نِهِ إِنْ أَبِي رَافِعٍ ، عَنْ أَبِي رَافِعٍ ، عَنْ أَبِيهِ رَافِعٍ ، عَنْ أَبِيهِ رَافِعٍ ، عَنْ أَبِيهِ رَافِعٍ ، عَنْ أَبِيهِ رَافِعٍ ، عَنْ أَبِهِ مِنْ أَبِيهُ إِنْ أَبِيهِ رَافِعٍ ، عَنْ أَنْهِ مِنْ أَبِيهِ رَافِعٍ ، عَنْ أَبِيهِ رَافِعٍ ، عَنْ أَبِيهِ مِنْ أَبِيهِ مَا عَلَيْهِ الْهِ إِنْهِ مِنْ أَبِيهِ إِنْهِ أَنْهِ مِنْ أَبِيهِ مَا عَلَاهِ مِنْ أَبِيهِ مِنْ أَبِيهِ الْمِنْ أَنِهِ إِنْهِ إِنْهِ

ورفعه. . الوقف أصح.

calmly, O people." When he came to al-Muzdalifah, he put two prayers together, then he stood in al-Muzdalıfah with al-Fadl bin 'Abbas riding behind him. Then he stopped in Quzali and said: "This is the place of standing, and all of al-Muzdalifah is a place of standing." Then he moved on at a measured pace, and the people were rushing right and left. He turned to them and said: "Calmly, O people; calmly, O people." When he stopped in Muhassir, he struck his mount and it trotted until it left the valley. Then he continued until he came to the Jamrali, then he went to the place of sacrifice and said: "This is the place or sacrifice and all of Mina is a place of sacrifice."... and he mentioned a hadceth like that of Ahmad bin 'Abdah from al-Mugheerah bin 'Abdur-Rahman.

Comments: [A hasan hadeeth]

عَلِيْ ثُن أَبِي طَالِبٍ: أَنَّ رَسُولِ اللَّهِ ﷺ وَقَفَ بِعْرِفَهُ، وَهُوَ مُرْدِفٌ أُسَامَةً بُنَ رَيْدٍ. فَهَالَ * "هَذَا مَوْقِفٌ، وَكُلُّ عَرَفَهَ مَوْقِفٌ" ثُمُّ دَفَعَ فَحَعَلَ يَسِيرُ الْعَنَقَ، وَالنَّاسُ يَصْرِبُونَ يَمنًا وَشِمَالًا. وَهُوَ يَلْتَفَتُ وَيَقُولُ: اللَّمَكِينَةَ أَيُّهَا النَّاسُ! السَّكِينَةَ أَيُّهَا النَّاسُ!» حَتَّى جَاءَ الْمُزْدَلِفَة، فَجَمَعَ بَيْنَ الصَّلاتَيْن. ثُمَّ وَقَفَ بِالْمُزْ دَلِفَةِ، فَأَرْدَف الْفَصْلِ بْنَ عَبَّاسٍ، ثُمَّ وَقَفَ عَلَى قُزْحَ. فَقَالَ: «هَذَا الْمَوْقِفُ، وَكُلُّ الْمُزْدَلِفَةِ مَوْقِفٌ» ثُمّ دَفَع، فَجعَلَ يَسِيرُ الْعَنَقَ، وَالنَّاسُ يَضُرِبُونَ يَمينًا وَشِمَالًا، وَهُوَ نَلْتُعِتْ وَتَقُولُ: "السَّكِنَةَ أَيُّهَا النَّاسِ!. السَّكِينَةَ أَتُهَا النَّاسُ! اللَّهُ اللَّهُ وَقَفَ عَلَى مُحَسِّر قَرْع رَاحِلَتُهُ فَحَبَّتُ بِهِ، خَتَّى خَرَجَتْ مِنَ الْوَ دِي، ثُمَّ سَارَ سِيرتهُ، خَتَّى أَنَّى الْجَمْرَةَ، ثُمَّ دَخلَ الْمَنْحَرَ، فَقَالَ: «هَذَا الْمَنْحَرُ، وَكُلُّ مِنْي مَنْحَرٌ * . . . فَذَكَرَ مِثْلُ حَدِيثِ أَحْمَدَ بْن عَبْدَةً، عَنِ الْمُغِيرَةِ بْنِ عَبْدِ الرَّحْمَنِ، مِثْلَهُ، أَوْ نَحْوَهُ. [راجع: ٥٢٥، ٥٦٢، ٥٦٤]

تخريج: حديث حس، سويد س سعيد ومسلم بن خالد قد تومعا.

614. It was narrated that 'Ali (本) said: The Messenger of Allah (金) said: "No one hates the Arabs except a hypocrite."

Comments: [Its isnad is da'eef because of the weakness of Isma'eel bin Ayyash and Zaid bin Jabeerah] تخريج: إسناده ضعبف لضعف إسماعيل بن عياش وزيد بن حبيرة.

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615. It was narrated from Ibraheem at-Taimi that his father said: 'Alı bin Abi Talib addressed us and said: Whoever claims that we have something that we recite apart from the Book of Allah and this document in which are the ages of camels [to be given as diyali or blood money] and rulings concerning injuries, is lying. And in it the Prophet (🛬) said: "Madinah is sacred, the area between 'Air and Thawr, Whoever commits any offence, or gives refuge to an offender, upon him will be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any obligatory or nafil act of worship from him. Whoever claims to belong to someone other than his father or to belong to someone other than his masters (who manumitted him), upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any nafil or obligatory act of worship from him. Protection granted by any Muslim is binding upon all of them, and may be given by the humblest of them."

مِنْ إِنْ اهِيمَ النَّيْهِيّ، عَنْ أَبِيهِ قَالَ خَطْبَنَا وَالْمَصْنُ، عَنْ إِنْ اهِيمَ النَّيْهِيّ، عَنْ أَبِيهِ قَالَ خَطْبَنَا عَبِيِّ فَعَالَ اللَّهِ عَنْ أَبِيهِ قَالَ خَطْبَنَا عَبِيِّ فَعَالَ اللَّهِ وَهَذِهِ الصَّجِيعَةَ _ صَجِيقَةٌ فِيهَا كَتَابُ اللَّهِ وَهَذِهِ الصَّجِيعَةَ _ صَجِيقَةٌ فِيهَا كَتَابُ اللَّهِ اللَّهِ اللَّهِ عَلَيْ اللَّهِ اللَّهُ الللَّهُ اللَّهُ الل

تخریج: اِسده صحیح. ح: (۳۱۷۲)، م ۱۳۷۰)

Comments: [Its isnad is saheeh, al-Bukhari (3172) and Muslim (1370)]

616. It was narrated that Suwaid bin Ghafalah said: 'Ali (♣) said. When I narrate to you from the Messenger of Allah (⅙), it would be dearer to me to be thrown down from the sky than to tell lies about him. But if I narrate to you from anyone else, then I am a

717 خَلَقْنَا أَبُو مُعَاوِيَةً: حَلَّنَنَا الْأَعْمَشُ عَنْ خَنْفَهَ ، عَنْ سُويْدِ بْنِ عَفَلَةً قَالَ: قَالَ عَلَى خَنْفَهَ ، عَنْ سُويْدِ بْنِ عَفَلَةً قَالَ: قَالَ علَى * إِذَا خَلَّتُكُمْ عَنْ رَسُولِ اللَّهِ حَدِيثًا فَلَانْ خِرَّ مِنَ السَّمَاءِ أَخَبُّ إِلَيَّ مِنْ أَنْ فَلَانِ عَنْ غَيْرِهِ فَإِنْمَا أَنَا اللَّهَ عَنْ غَيْرِهِ فَإِنْمَا أَنَا اللَّهُ عَنْ غَيْرِهِ فَإِنْمَا أَنَا اللَّهُ عَنْ غَيْرِهِ فَإِنْمَا أَنَا اللَّهُ أَنْ اللَّهُ عَنْ غَيْرِهِ فَإِنْمَا أَنَا اللَّهُ عَنْ غَيْرِهِ فَإِنْمَا أَنَا اللَّهُ اللَّهُ عَنْ غَيْرِهِ فَإِنْمَا أَنَا اللَّهُ اللَّهُ عَنْ غَيْرِهِ فَإِنْمَا أَنَا اللَّهُ اللْعُلَالِهُ اللَّهُ اللْمُنَالَّةُ الْعُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعُلَالَةُ الْعُلِمُ الْمُنَالَةُ الْعُلْمُ اللْعُلَالَةُ اللَّهُ اللَّهُ اللَّ

warrior and war is deceit. I heard the Messenger of Allah (ﷺ) say: "There will emerge at the end of time people who are young in age and immature. They will speak like the best of people but their faith will go no deeper than their throats. Wherever you encounter them, kill them, for killing them brings to the one who kills them reward with Allah on the Day of Resurrection."

Comments: [Its isnad is saheelt, al-Bukhari (6930) and Muslim (1006)]

617. It was narrated that 'Ali (幸) said: The Messenger of Allah (运) said on the day of al-Ahzab: "They d.stravted us from the middle prayer, 'Asr prayer. May Allah fill their graves and houses with fire." Then ne offered it between the two evening prayers, Maghrib and 'Isha'.

Comments: [Its isnad is saheeh, Muslim (627)]

618. It was narrated that Muhammad Ibn al-Hanafiyyah said concerning 'Alı (秦): He was a man who emitted a great deal of madln (prostatic fluid), but he felt too shy to ask the Prophet (秦) about madln. He said to al-Miqdad: Ask the Messenger of Allah (秦) for me about madli. So he asked him, and the Messenger of Allah (秦) seid: "Let him do wudoo' for that"

رَجُلٌ مُخارِبٌ، وَالْحَرْبُ خَدْعَةٌ، سَمِعْتُ
رَسُولَ اللّهِ بِيْعَ يَقُولُ: المَخْرُجُ فِي آخِرِ الزَّمَان
افْوَامُ أَخْدَاتُ الْأَسْنَانِ، شُفَهاءُ الْأَخْلَام،
يَقُولُونَ مِنْ قَوْلِ حَيْرِ الْبَرِيَّةِ، لَا بُجَاوِزُ
إِيمَانُهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا تَقِيتُمُوهُمْ
فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجُرٌ بِمَنْ قَتَلَهُمْ يَوْمَ
الْقَنَامَةِ، [انطر: ٩١٧، ١٩٨٦]

تخریج. اسناده صحیح. ح (۱۹۳۰)، م (۱۰۲۱)

71٧- حَدَّثَنَا أَنُو مُعَاوِيَةً. حَدُّثَ الْأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ شُتَبُرِ بْنِ شَكَلٍ، عَنْ عَلِيٍّ هِ شَكَلٍ غَانَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ. «شَعَلُونَ عَنْ (٨٢/١) صَلَاةِ الْوُسْطَى، صَلَاةِ الْعَصْرِ، مَلاَ اللَّهُ تُبُورَهُمْ وَيُبُوتُهُمْ نارًا، ثُمَ صَلَاهَ بَيْنَ الْعِشَاءِيْنِ: بَيْنَ الْمَعْرِبِ وَالْعِشَاءِ [راجع: ١٩٩١]

تخريج: بساده صحيح. م (٦٢٧).

- حَدَثَنَا أَبُو مُعَاوِيةً. حَدَّثَ لَأَعْمَشُ عَى الْمُنْذِر أَبِي يَعْلَى، عَنْ مُحَمَّدِ الْنِ الْحَنْبَةِ، عَنْ مُحَمَّدِ الْنِ الْحَنْبَةِ، عَنْ مُحَمِّدِ الْنِ الْحَنْبَةِ، عَنْ الْمُذْيِ، فَالَ: كَانَ رَجُلًا مُذَّاءً، فاسْتَحْيى أَنْ يَسْأَلَ النَّبِيُّ بِيلِيْ عَيِ الْمُذْيِ، قَالَ فَقَالَ لِلْمِقْدَدِ: سَلُ لِي رَسُولَ اللَّهِ بَيِئِةً عَيْ الْمُدْي. عَنِ الْمُدْيِ، عَلَى اللَّهِ بَيْئَةً عَلَى اللَّهِ بَيْئَةً عَيْ اللَّهِ بَيْئَةً عَيْ اللَّهِ بَيْئَةً عَيْ اللَّهِ بَيْئَةً اللَّهِ اللَّهِ بَيْئَةً اللَّهُ اللَّهِ بَيْئَةً اللَّهُ اللَّهِ بَيْئِةً الْمُؤْمُوءُ اللَّهِ اللَّهُ بَيْئِةً اللَّهِ اللَّهُ عَلَى اللَّهِ اللَّهُ اللْمُلْمُ اللْمُلْعُلُمُ اللْمُعْلَمُ اللْمُلْعُلُمُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللْمُلْعُلُمُ اللْمُلْمُ اللَّهُ اللْم

تخريج: إسناده صحيح. ح: (١٣٢)، م: (٣٠٣).

Comments: [Its isnad is saheeli, al-Bukhari (132) and Muslim (303)]

619. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade a man to recite Qur'an whilst bowing or prostrating.

Comments: [Its isnad is Sahech, Muslim (480, 2078) and this is a da'eef isnad because of the weakness of Al-Harith Al-A'war]

620. It was narrated that 'Ali said: I said: O Messenger of Allah, why do you choose to get married from among Quraish and you ignore us? He said: "Have you anybody to suggest?" I said: Yes, the daughter of Hamzah. The Messenger of Allah (經) said: "She is not permissible for me (to marry), for she is the daughter of my brother through breastfeeding."

Comments: [Its isnad is saheeh, Muslim (1446)]

621. It was narrated that 'Ali said: One day the Messenger of Allah (憲) was sitting with a stick in his hand, with which he was hitting the ground. He raised his head and said: "There is no soul among you but his place in Paradise or Hell is known." They said: O Messenger of Allah, why should we strive? He said: "Keep striving, for everyone will be helped to do that for which he was created. 'As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in Al-Husnal We will

719 - حلَّثَنَا عَبْدُ اللّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا حَجَّاجٌ
 عَنْ أَبِي إِسْحَاقَ، عَن الْحَارِثِ، عَنْ عَلِيٍّ قَالَ:
 نَهى رَسُولُ اللّهِ ﷺ أَنْ يَقْرَأَ الرَّجُلُ وَهُوَ رَاكِعٌ أَوْ
 ساجدٌ. [انظ: ٧١٠، ١٢٤٤]

تخريج: إساده صحيح. م (۲۰۷۸، ۲۰۷۸). وهده إساد ضعيف لضعف الحارث الأعور.

- ٣٠٠ حَدَّثَنَا أَبُو مُعَاوِيَةً عَيِ الْأَعْمَشِ، عَنْ سَعْبِ نَى عَبْدِ الرَّحْصِ سَعْبِ نَى عَبْدِ الرَّحْصِ الشَّلِمِيِّ، عَنْ عَبِيقٍ الرَّحْصِ الشَّلَمِيِّ، عَنْ عَلِيقٍ فَالَ: قُلْتُ: يَا رَسُولَ الشَّهِ! مَ لَكَ تَنَوَّقُ فِي قُرَيْشٍ وَتَدَعُنَا؟ قَالَ: السَّهُ وَعِنْدَكُمْ شَيْءٍ؟ فَالَ: قُلْتُ: نَعَمْ، البَّهُ وَعِنْدَكُمْ شَيْءٍ؟ فَالَ: قُلْتُ: نَعَمْ، البَّهُ خَمْرَةً. قَالَ: هِيَ البَّهُ خَمْرَةً. قَالَ: هِيَ البَّهُ أَنِي مِي البُقُ أَلِي، هِيَ البَّهُ أَجِي صِ الرَّصَاعَةِ». [انظر: ١٠٣٨، ٩١٤، ١٠٣٨،

تخريج: إسناده صحيح. م. (١٤٤٦).

- حَدَّثَنَا الْبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ لِمِنْ عُبَيْدَةً، عَنْ أَبِي عَبْدِ الرَّحْمَرِ الشَّلْمِيّ، عَنْ عَلِيٌ قَالَ. كَانَ رَسُولُ اللَّهِ ﷺ وَاللَّهِ عَلَيْ قَالَ. كَانَ رَسُولُ اللَّهِ ﷺ وَاللَّهِ مَنْ نَفْسِ دَاتَ يَوْهُ جَالِسًا، وَعِي يَدِهِ عُودٌ يَنْكُتُ مِنْ نَفْسِ فَلَنَ. وَمَا مِنْكُمْ مِنْ نَفْسِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ قَالَ! هَمَا مُنْ لَفُسِ مَنْوِلُهَا مِنَ الْجَنَّةِ وَالنَّارِ عَالَ: هَا لُولَهِ عَلَى اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ اللللللْمُ الللْهُ اللَّهُ اللل

^[11] Al-Husna: The Best (i.e. either La ilaha illallali: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise)

make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies *Al-Husna*, We wi'l make smooth for him the path for evil. [al-Lail 92:5-10]."

بِالْحُسْنَى 0 فَسَنُيسِّرُهُ لِلْمُسْرَى﴾ ﴿ (اللَّبَلِّ: ٥-١٠). [انظر . ١٠٦٧، ١٠٦٨، ١٠٦٨، ١١١٨.

تخريع: إسده صحيح. خ (٤٩٤٦)، م (٢٦٤٧).

Comments: [Its isnad is saheeh, al-Bukhari (4946) and Muslim (2647]

622. It was narrated that 'Ali (&) said: The Messenger of Allah (***) sent out an expedition and appointed a man of the Ansar to lead it. When they went out, he (the man in charge) got upset with them for some reason and said to them. Didn't the Messenger of Allah () instruct you to obey me? They said: Yes. He said: Bring firewood. Then he called for fire and lit it, then he said: I insist that you enter it. The people thought of entering it, but then a young man among them said: You fled to the Messenger of Allah (ﷺ) from the Fire; do not rush (to enter it) until you meet the Prophet (髪), then if he orders you to enter it, enter it. They went back to the Prophet (345) and told him about that. He said to them: "If you had entered it you would never have come out of it; obedience is only with regard to that which is right and proper."

Comments: [Its isnad is saheeh, al-Bukhari (4340) and Muslim (1840]

623. Waqid bin 'Amr bin Sa'd bin Mu'adh said: I saw a funeral among Banu Salimah so I stood up. Nafi' bin Jubair said to me: Sit down, and

٣٢٢ - حَدَّثُنَا أَنُو مُعاوِيَّةً حَدَّثُنَا الْأَعْمَسُ عَنُ سعْد بْن عُيْدَةً، عَنْ أَنِي عَبْدِ الرَّحْمِنِ السُّلَمِيَّ، عَنْ عَلِينٌ قَالَ: بَعَث رَسُولُ اللَّهِ ﷺ سَريَّةً. وَاسْتَعْمَزَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ، قَالَ: فَلْمَا خَرَجُوا. قَالَ ۚ وَخَذَ عَلَيْهِمْ فِي شَيْءٍ. قَالَ: فَقَالَ لَهُمْ ۚ أَلِيْسَ قَدُ أَمَرَكُمْ رَشُونُ اللَّهِ ﷺ أَنْ تُطعُون ؟ قالَ قَالُوا: بَدِي. قَالَ فَقَالَ: اجْمَعُوا حطبٌ. ثُمَّ ذع بَارِ فَأَضْرَمُهَا فِيهِ، ثُمَّ قَالَ عَنَ مُتُ عَلَيْكُمْ لِتَذْخُسُهَا. قَالَ فَهَمَّ الْفَوْمُ أَنْ يَدْخُلُوهَا ، قَالَ . فَقَالَ نَهُمْ شَاتُ مِنْهُمْ : إِنَّمَا فَوَرْتُمْ إِلَى رَسُولِ اللَّهِ ﷺ من لنَّارٍ ، فَلَا تَعْجَلُوا حَتَّى تَلْقَوُهِ النَّبِيِّ بَشِيٍّهِ، فَإِنْ أَمَرُكُمْ أَنْ تَدْحُلُوهَا فَادْخُلُوهَ. قَالَ: فَرَخَعُوا إِلَى لَبْنَي ﷺ فَأَخْيَهُ وهُ، فَقَالَ لَهُمْ: (لَوْ دَخَلْتُمُوهَا مَا خَرَجْتُمُ مِنْهَا أَنَدًا، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ». [انظر، 374, 11.1, 05.1, 68.1]

تخریج: اسناده صحیح. ح: (٤٣٤٠)، م. (١٨٤٠).

7٢٣ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِثْرَاهِيمَ عَنْ مُحَمَّدِ ابْنِ عَمْرِو قَالَ. حَدَّثَني وَاقِدُ بُنُ عَمْرِو بُنِ سَعْدِ بْنِ مُعَاذِهُ قَالَ. شَهِدْتُ جَنَازَةً فِي بَنِي I will tell you something decisive about this: Mas'ood bin al-Hakam az-Zuraqi told me that he heard 'Ali bin Abi Talib (-&) in Rahbatal-Koofah saying: The Messenger of Allah (-\(\text{2}\)) told us to stand up for funerals; then later on he remained seated and told us to remain seated.

Comments: [A saheeh hadeeth and its isnad is Hasan, Muslim (962)]

سلِمَةً. فَقُمْتُ، فَقَالَ لِي نَافِعُ بُنُ جُمَيْرٍ: حُسِنَ، هِنِّي سَأُحْرِكُ فِي هَذَا بِثَنْتِ. حَدِّنَنِي مَسْعُودُ نُنُ نُخْكُمِ الرُّرَقِيُّ، أَنَّهُ سَمِعَ عَلِيَ بْنَ بِي طَالْبِ بِرَحْبِهِ الْكُوفِهِ، وهُو يَقُولُ: كَان رشولُ نَنَّهِ يَتِيْعُ اَمْرَنَا بِالْقِيام فِي الْجِنَازَةِ، ثُمَّ جلسَ عَدَ ذَلِكَ وأَمرنَا بِالْجُلُوسِ. [انظر: جلسَ عَدَ ذَلِكَ وأَمرنَا بِالْجُلُوسِ. [انظر:

تخريج: حدث صحيح، وهذا إساد حس. ه: (٩٦٢).

624. It was narrated from Huzain Abu Sasan ar-Raqashi that some people from Koofah came to 'Uthman (45) and told him what al-Waleed had done - i.e., drinking alcohol. 'Ali spoke to him about that and he said: Here is your cousin; carry out the hadd punishment on him. He said: O Hasan, get up and flog him. He said: You are not able to do that; appoint someone else for this. He said: Rather you are too weak and helpless. Get up, O 'Abdullah bin Ja'far. So 'Abdullah began to strike him and 'Ali counted until he reached forty. Then he said: Stop - or: That's enough - The Messenger of Allah (ﷺ) gave forty lashes and Abu Bakr gave forty lashes, and 'Umar completed it and made it eighty. And all are Sunnah.

Comments: [Its isnad is saheeh, Muslim (1707)]

625. It was narrated that Ibn 'Abbas (♣) said: 'Ali entered upon me in my house and called for water for wudoo'. I brought him a wooden vessel that held a mudd or

٦٧٤ حَلَّنْنَا إِسْمَاعِيلُ عَنْ سَعِيدِ بْنِ أَبِي عَرْوِبَةً، عَنْ عَبْدِ اللَّهِ الدَّانَاحِ، عَنْ حُضَيْنِ أَبِي سَاسان الرَقَاشِيِّ قَالَ: إِنَّهُ قَدِمَ نَاسٌ مِنْ أَهْلِ سَاسان الرَقَاشِيِّ قَالَ: إِنَّهُ قَدِمَ نَاسٌ مِنْ أَهْلِ الْكُوفَة عَلَى عُثْمَانَ، فَأَخْبِرُوهُ بِمَا كَانَ مِنْ أَمْرِ الْكُوفَة عَلَى عُثْمَانَ، فَأَخْبِرُوهُ بِمَا كَانَ مِنْ أَمْرِ الْكُوفَة عَلَى فِي الْوَيْدِ _ فَكَلَّمَهُ عَلِيٍّ فِي الْخَدْ. فَالْنَ عَمْكَ، فَأَقِمْ عَلَيْهِ الْخَدِّ. فَالْنَ عَمْلُنَ، فَأَقِمْ عَلَيْهِ الْخَدِّ. فَالْنَ عَمْلُ أَقْهُمْ عَلَيْهِ الْخَدْ. فَالَن: مَا الْخَدَ فَلَ عَبْدَ اللَّهِ عَلَيْهِ الْمُعْلِقُ قَالَ: فَا لَنَ عَمْدُ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ أَلْ عَبْدَ اللَّهِ عَلَى عَبْدَ اللَّهِ عَلَيْهِ أَنْ عَبْدَ اللَّهِ عَلَيْهِ أَنْ عَلَى اللَّهِ عَلَيْهِ أَنْ عَبْدَ اللَّهِ عَلَى اللَّهِ عَلَيْهِ أَنْ عَبْدَ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ عَلَى اللَّهِ مِنْ أَلَى اللَّهِ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللْهُ اللَّهُ اللْهُ اللللْهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللللْهُ ال

تخريج: إسناده صحيح. م: (١٧٠٧).

حَدِّثْنَا إِسْمَاعِيلُ حَدِّثْنَا مُحَمَّدُ بْنُ
 إِسْحَاقَ حَدَّثَنِي مُحَمَّدُ بْنُ طَلْحَةً بْنِ يَزِيدَ بْنِ
 رُكانَةَ عَنْ عُبْيْدِ اللَّهِ الْحَوْلَايِقَ، عَنِ ابْنِ

thereabouts and put it in front of him. He had urinated and he said: O Ibn 'Abbas, shall I not do wudoo' for you as the Messenger of Allah (建) did wudoo'? I said: Yes, may my father and mother be sacrificed for you. He said: A vessel was placed before him and he washed his hands, then he rinsed his mouth, and took water into his nose and blew it out. Then he took water in his hands and splashed it onto his face, putting his thumbs at the top of his ears. He did that three times. Then he took a handful of water in his right hand and poured it over his forehead, then he let it drip on his face. Then he washed his right hand up to the elbow three times, then his other hand likewise. Then he wiped his head and the backs of his ears. Then he scooped up water with two hands and poured it onto his feet, with sandals on his feet, then he turned his foot over (to wash it), then he did the same with the other foot. I said: With his sandals on? He said: With his sandals on. I said: With his sandals on? He said: With his sandals on, I said: With his sandals on? He said: With his sandals on.

Comments: [Its isnad is hasan]

626. It was narrated from 'Abeedah that 'Ali (4) mentioned the Khawarij and said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you

عَبَّاسِ قَالَ: دَخَلَ عَلَىٰ عَلِيٌّ نَيْتِي، فَلَـعًا بِوَضُوعٍ، فَجِئْنَا بِقَعْبِ بَأْخُذُ الْمُدِّ أَوْ قَرِيبَهُ، حَتَّى وُصِعَ سُنِنَ يَذَيْهِ، وَقَدْ بَالَ، فَغَالَ: يَا ابْنَ غَبَّاس! أَلَا أَتَوَضَّأُ لَكَ وُضُوءَ رَسُولِ اللَّهِ عِيْدٌ؟ قُلْتُ نَلَى. فِداكَ أَبِي وَأُمِّي. قَالَ : فَوْصِعَ لَهُ إِنَّهُ، فَغَسَلَ يَذَيْهِ، ثُمَّ مَصْمَضَ، (١/ ٨٣) وَاسْتَنْشَقَ. وَاسْتَثْثَرَ، ثُمَّ أَخَذَ بِيَدَّيْهِ فَصِنَّ بِهِمَا وَخُهَهُ. وأَلْفَمَ بِبْهَامَهُ مَا أَفْبَلَ مِنْ أُذْنَيْهِ، قَالَ اللَّهُ عَادَ فِي مِثْلِ ذَلِكَ ثَلَاثًا، ثُمُّ أَخَذَ كَفًّا مِنْ مَاءِ بِيَدِهِ الْيُمْنَى، فَأَفْرِعَهَ عَلَى نَاصِيتِهِ، ثُمَّ أَرْسَلَهَا تَسِيلُ عَلَى وَجُههِ، ثُمَّ غَــَـلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلاثًا، ثُمُّ يَدهُ الْأُخْرَى مِثْلَ ذلِكَ، ثُمَّ مَسَحَ برَأْسِهِ وَأُذُنِّهِ مِنْ ظُهُورهِمَا، ثُمَّ أَحَدَ بِكَفَّيْهِ مِنَ الْمَاءِ، فَصَكَّ بِهِمَا عَلَى قَدَمَيْهِ وَفِيهِمَا النَّعْلُ، ثُمَّ قَلَنَهَ مِهَا، ثُمَّ عَلَى الرَّجْلِ الْأُخْرِى مِثْلَ ذَلِكَ. قَالَ. فَقُلْتُ: وَفِي النَّعْلَيْنِ؟ فَالَ: وَفِي النَّعْنَيْنِ. قُلْتُ: وَفِي لنَّعْلَيْنِ؟ قالَ: وَفِي التَّعْلَيْنَ. قُلْتُ: وَفِي لنَّعْلَيْن؟ قَالَ: وَفِي النَّعْنَيْنِ.

تخريج: إسناده حس.

77٦- حَدَّثَنَا إِسْماعِيلُ خَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ عَلِي قَالَ: ذُكِرَ مُحَمَّدٍ، عَنْ عَلِي قَالَ: ذُكِرَ الْخَوْارِحُ فَقَالَ: فِيهِمْ مُخْذَجُ الْيَدِ أَوْ مُودَنُ الْيَدِ لَوْلًا أَنْ تَبْطُرُوا لَحَدَّتُكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى

what Allah promised on the lips of Muhammad (ﷺ) to those who kill them. I said: Did you hear that from Muhammad (ﷺ)? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah.

Comments: [Its isnad is saheeh, Muslim (1066)]

627. It was narrated that 'Ali (本) said: The Messenger of Allah (美) would teach us Qur'an so long as he was not junub.

Comments: [Its isnad is hasan]

628. It was narrated that 'Ali (ﷺ said: I said: O Messenger of Allah, when you send me on a mission, should I go and do what you tell me to do (with no delay) or witness and find out what someone who is not there cannot find out? He said: "Witness and find out what someone who is not there cannot find out."

Comments: [Hasan because of corroborating evidence and its isnad is interrupted]

629. Mansoor said: I heard Rib'i say: I heard 'Ali (泰) say: The Messenger of Allah (﴿秦) said: "Do not tell lies about me, for whoever tells lies about me will enter the Fire."

Comments: [Its isnad is saheeh]

نِسَانِ مُحَمَّدٍ. قُلْتُ: آلْتَ سَمِعْنَهُ مِنْ مُحَمَّدٍ؟ فَانَ: إِنِي وَرَبِّ الْكَعْبَةِ! إِي وَرَبِّ الْكَعْبَةِ! إِي وَرَبُّ لَكُعْبَةِ! [الطر ٢٥٥، ٩٠٤، ٩٨٢، ٩٨٣]

تخريج: إسناده صحيح. م: (١٠٦٦).

٦٦٧ حَدَّثَنَا أَبُو مُعَاوِيةً: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو نْنِ مُرْةً، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةً، عَنْ عَبْدِ اللَّهِ بِيْلِحَ يُقْرِئُنَا الْقُرْآن علِي قَال: كَانَ رَسُولُ اللَّهِ بِيلِحَ يُقْرِئُنَا الْقُرْآن ما نَمْ يَكُنْ جُنُنا. [انظر: ٦٣٩، ٨٤٠، ١١٢٣، ١١٢٨.]

تخريج. إسناده حس.

٩٢٨ حَدَّثَنَا مُحَمَّدُ بُنُ عَمْرَ بُنِ عَلِيٍّ بُنِ أَيِي خَدُّثَنَا مُحَمَّدُ بُنُ عُمْرَ بُنِ عَلِيٍّ بُنِ أَيِي طالِبٍ، عَنْ عَلِيٍّ فَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِذَا نَعَثَنَي أَكُونُ كَالسَّكَّةِ الْمُحْمَاةِ، أَم الشَّاهِدُ يَرَى مَا لَا يَرَى الْغَائِبُ؟ قَالَ: «الشَّاهِدُ يَرَى

تخريج: حسن لعيره، وهذا إسناد منقطع، محمد بن عمر- بن عني من أي طالب- لم يدرك جدّه.

٦٢٩ حدَّثَنَ يَحْيَى عَنْ شُعْبَةً، حَدَّثَنَا مَنْصُورٌ قَلَ: سَمِعْتُ رِبْعِيًّا قَانَ: سَمِعْتُ عَلِيًّا يَقُولُ: قَلَ رَسُولُ اللَّهِ ﷺ : «لَا تَكْذَبُوا عَلَيًّ، فَإِنَّهُ مَنْ يَكْذِبُ عَلَيًّ، يَلِجِ النَّارَ». [انظر: ٦٣٠، مَنْ يَكْذِبُ عَلَيًّ، يَلِجِ النَّارَ». [انظر: ٦٣٠،

تخريج: إسناده صحيح، والحديث متواتر، خ: (١٠٦)، م: (ني المقدمة) * (١).

630. It was narrated that Rib'i bin Hirash said: I heard 'Ali say: The Messenger of Allah (ﷺ) said: "Do not tell lies about me, for whoever tells lies about me will enter the Fire."

Comments: [A continuous report]

631. It was narrated that 'Ali (40) said: We saw the Messenger of Allah (25) standing so we stood, then we saw him remain seated so we remained seated [i.e., when a funeral passed by].

Comments: [Its isnad is saheeh, Muslim (926)]

632. It was narrated from 'Ali (本) from the Prophet (囊): "The angels do not enter a house in which there is a junub person or an image or a dog."

Comments: [Saheeh because of corroborating evidence]

تخريج: صحيح لعيره، دون دكر الحب، وهذا إساد ضعيف لعلل.

633. It was narrated that 'Ali (秦) said: The Messenger of Allah (墨) forbade sacrificing an animal with a broken horn or a cut-off ear.

Comments: [Its isnad is hasan]

634. It was narrated that 'Ali (森) said: The Messenger of Allah (建) forbade gourds and varnished pars.

- كَذَّنَاهُ حُسَيْنٌ. كَذَّنَا شُعْهُ عَنْ مَنْ رَبْعِي بْنِ جِزَاشِ قَالَ سَعِعْتُ عَنْ عَنْ رَبْعِي بْنِ جِزَاشِ قَالَ سَعِعْتُ عَنْ عَلِيًا يَقُولُ قَلْ رَسُولُ اللَّهِ ﷺ الله تَخْعُ اللهِ تَخْعُ اللهِ تَخْعُ اللهِ تَخْمُونُ عَلَيْ، فَإِنَّهُ مَنْ يَكْدِثُ عَلَيْ، يَلِجِ النَّارَة.
النَّارَة.

تخريج: حديث متواتر، وهو مكرر ماقبله.

- حَدَّثَنَا نَحْنِي عَنْ شُعْنَة ﴿ حَدَّثَنَا مُحَمَّدُ الْبُنُ الْمُنْكَدِرِ عَنْ مَشعُودِ ثَنِ الْحَكَمِ، عَنْ عَيْ غَينٍ قَالَ. قَدْ رَأَيْنَا رَسُولَ اللّه يَشْجُ قَامَ نَقْمُنا، وَقَعَدَ فَقَعَدُنا. [راحع: ٦٣٠]

تخريج: إسناده صحيح. م. (٩٦٢).

٦٣٢ حَدَّثَنَا يَحْنَى عَنْ شُعْبَةً: حَدَّثَنِي عَلَيْ اللهِ اللهِ عَنْ أَبِي ثَمْنِي عَلَيْ اللهِ الهُ

١٣٣ عَدَّثَنَا يَحْنَى عَنْ هِشَمِ: خَدَّثَنَا فَتَادَةُ عَنْ هِثَمِ: خَدَّثَنَا فَتَادَةُ عَنْ خُرَى بُنِ كُلْب، عَنْ غَيِى قَالَ: نَهِى زَسُولُ اللَّهِ عِلْمَ أَنْ يُضَحَى بِعَضْبَهِ الْقُرْنِ وَالْأُذُنِ. [انظر: ٧٩١، ١٠٤٨، ١٠٦٦، ١٠٤٨، ١٠٥٧]

تخريج: إسناده حسن.

٦٣٤ - حَدَثَنَا يَحْنَى عَنْ سُفْيَانَ: حَدَّثَني سُلْمَانُ عَنْ إِبْرَاهِيمَ النَّيْهِيِّ، عَنِ الْحَارِثِ بُنِ
 سُلْمَانُ عَنْ إِبْرَاهِيمَ النَّيْهِيِّ، عَنِ الْحَارِثِ بُنِ

Comments: [Its isnad is saheeli, al-Bukhari (5594) and Muslim (1994)]

سُويْدِ، عَنْ عَلِيَّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ الرَّحْمَنِ: عَلَى الرَّحْمَنِ: مَالَ أَبُو عَبْدِ الرَّحْمَنِ: سَمعُتُ ،بِي يَقُولُ: لَيْسَ بِالْكُوفَةِ عَلْ عَلِيٍّ خَدِيثٌ نُضَحَ مِنْ هَذَا. [انظر: ١١٨٠]

تخريج: إساده صحيح. ج: (٥٥٩٤)، م (١٩٩٤).

said: The Messenger of Allah (ﷺ) said: The Messenger of Allah (ﷺ) cursed ten: the one who consumes *riba*, the one who pays it, the one who writes it down, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done, the one who withholds *zakalı*, the one who does tattous and the one for whom tattoos are done.

٩٣٥ - حدثانا بَحْنِي عَنْ مُجَالِد: حَدَّثَنِي عَامِرٌ عَنِ الْحَدِثِ. حَدَّثَنِي عَامِرٌ عَنِ الْحَدِثِ. عَنْ عَلِي قَالَ: لَعَنَ رَسُولُ اللّهِ ﷺ عَشرةً: أَمَنَ الرّب، وَمُوكِلَهُ، وَكَاتِبَهُ، وَشَاهِدَيْه، وَالْمُحَلِّلُ لَهُ. وَمَانِعَ الصَّدَقَةِ. وَالْحَالَ. وَأَمُسْتَوْتِبَمَةً. [انظر ١٦٥٠، ١٦٥، ٢٧١، ١٢٨٥]

تخريج: حسن لغيره، وهذا إساد ضعف لصعف لحارث الأعور.

Comments: [Hasan because of corroborating evidence and its isnad is da'cef because of the weakness of Al-Harith Al-A'war]

said: The Messenger of Allah (ﷺ) sent me to Yemen when I was young I said: You are sending me to people among whom things happen and I do not know how to judge. He said: "Allah will guide your tongue and make your heart steadfast." And I never doubted any judgement I passed between two people after that.

٦٣٦- حَدَّثَنِي يَعْيَى عَنِ الْأَعْمَشِ، عَنْ عَمْرِو ابْن مُزةً، عَنْ أَبِي الْبَحْتَرِيِّ، عَنْ عَلِيٍّ قَالَ: بَعْثَنِي رَسُولُ اللَّهِ يَشِيْحٍ إِلَى الْيَمَنِ وَأَنَّا حَدِيثُ السّرّ، فَالَ فَلْتُ: تَنْعَثْنِي إِلَى قَوْم يَكُونُ بَيْنَهُمْ أَحْدَاثُ، وَلَا عِلْم لِي بِالْقَضَاء؟ فَالَ: "إِنَّ اللَّهَ سَيَهْدِي سَامَكَ، وَيُثَبِّتُ قَلْبِفَ». قَالَ: فَمَا شَكَكُتُ فِي قَضَاءِ بَيْنَ اثْنَيْنِ بَعْلُد [انظر: ٦٦٦]

Comments: [A saheeh hadeeth and its isnad is da'eef]

تخربج: حديث صحيح، وهدا إسناد صعيف، أبو المحتري لم بسمع من علي شيئًا.

637. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) passed by me when I was in pain and I was saying O Allah, if my time has come then grant me

٦٣٧- حَدَّثْنَا يَخْنَى عَنْ شُغْبَةً: خَدَّثُنَا عَمْرُو بْنُ مُرَّة غَنْ غَنْدِ اللَّهِ نُنِ سَلَمَةً، عَنْ عَلِيَّ قَالَ: مَرَّ بِي رَسُولُ اللَّه ﷺ وَأَنَا وَجِعٌ. وَأَنَا أَقُولُ: اللَّهُمَّ إِنْ relief; if it has not yet come then raise me in status; and if this is a trial then grant me patience He said: "What did you say?" I repeated it to him, then he nudged me with his foot and said: "What did you say?" I repeated it to him and he said: "O Allah, grant him well being or heal him." And I never suffered that pain again after that.

Comments: [Its isnad is hasan]

638. It was narrated that 'Ali (秦) said: I was ill and the Messenger of Allah (囊) passed by me... And he mentioned a similar report, except that he said: "O Allah, grant him well being; O Allah, heal him."

Comments: [Its isnad is hasan]

639. It was narrated that 'Abdullah bin Salimah said: Two men and I came to 'Ali (金), who said: The Messenger of Allah (霉) was relieving himself, then he came out and recited Qur'an and ate meat with us. Nothing prevented or stopped him from reciting Qur'an except janabah.

Comments: [Its isnad is hasan]

640. It was narrated that 'Ali (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "The best women (of her time) was Maryam bint 'Imran, and the best woman (of her time) is Khadeejah."

كَانَ أَجَلِي قَدْ حَضَرَ فَأْرِحْنِي، وَإِنْ كَانَ آجِلَا، فَارْفَعْنِي، وَإِنْ كَانَ آجِلَا، فَارْفُعْنِي، وَإِنْ كَانَ بَلَاءَ فَصَبِّرْفِي. قَالَ: "مَا قُلْتَ؟" مَأْعَدْتُ عَلَيْهِ، فَضَرَبِي بِرِجْلِهِ، فَقَالَ: "اللَّهُمَّ "مَا قُلْتَ؟" قَلَ: فَأَعَدْتُ عَلَيْهِ، فَقَالَ. "اللَّهُمَّ عَافِهِ، (١/ ٨٤) أَوِ اشْفِهِ" قَالَ: فَمَا اشْتَكَیْتُ ذَلِكَ عَلَیْهِ، مَعْدُ. [انظر. ٨٣٨، ٨٤١، ٨٤١]

٦٣٨- خَلَّثَنَا عَفَّانُ: حَلَّنَنَا شُعْبَةُ عَنْ عَمْرِو ابْنِ مُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ سَلَمَةً، عَنْ عَلِيٍّ قَالَ: كُنْتُ شَاكِيًا، فَمَرَّ بِي رَسُولُ اللَّهِ عِيْعِ ... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: «اللَّهُمَّ

تخريج: إسناده حس، وانظر ماقله.

عَامِهِ، اللَّهُمَّ اشْفِهِ اللَّهُمَّ اشْفِهِ الرَّجِعِ: ٦٣٧]

٩٣٩- حَلَّقُنَا يَخْتَى عَنْ شُغْبَة: حَلَّثَنِي عَمْرُو ابْن مُرَّةً، عَنْ عَبْدِ اللَّهِ بْن سَلِمَةً قَالَ: أَتَنِتُ عَلَى عَمِيٍّ أَنَا وَرَجُلَان، فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْضِي حَاجَتَهُ، ثُمُّ يَخْرُجُ فَيَقُرَأُ القُرْآن، وَيَأْكُلُ مَعَنَا اللَّحْمَ، وَلَا يَخْجِرُهُ وَرُبَّمَا قَالَ: يَحْمُبُهُ مِنَ الْقُرْآنِ شَيْءٌ لَيْسَ الْخَارَة. [انظ: ٨٤٠، ١٠١١]

تخريج: إسناده حسن.

٩٤٠ حَلَّثْنَا عَبْدُ اللَّهِ مِنْ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ عَلِيً عَنْ عَلِي عَلَى اللَّهِ عَلَيْهُ يَتُولُ: "حَيْرُ فِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةٌ". [انظر. ٩٣٨، ١١٠٩]

Comments: [Its isnad is saheeh, al-Bukhari (3432) and Muslim (2430)]

641. It was narrated that Zadhan Abu 'Umar said: I heard 'Ali in ar-Rahbah, when he was adjuring the people and asking who had been present with the Messenger of Allah (运) on the day of Ghadeer Khumm when he said what he said. Thirteen men stood up and testified that they had heard the Messenger of Allah (运) say: "If I am a person's mawla^[1], 'Ali is also his mawla."

Comments: [Sahech because of corroborating evidence; this is a da'eef isnad because Abu Abdur Raheem Al-Kindi is unknown]

642. It was narrated that Zirr bin Hubaish said: 'Ali (季) said: By Allah, one of the things that the Messenger of Allah (囊) promised me was that no one would hate me except a hypocrite and no one would love me except a believer.

Comments: [Its isnad is saheeh, Muslim (78)]

643. It was narrated that 'Ali (本) said: The Messenger of Allah (達) gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with idlnkhir fibres.

Comments: [Its isnad is qawı]

644. It was narrated that 'Ali (為) said: The Prophet (達) and I set out and came to the Ka'bah. The

تخریج: إساده صحیح. ح. (۲۲۳۲)، م. (۲۲۳۰).

781 حَدَّثَنَا ابْنُ نُمَيْرِ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ أَبِي عَنْ زَاذَانَ أَبِي عَنْ أَرَدَانَ أَبِي عَنْ أَرَدَانَ أَبِي عُمْرَ فَالَ. سَمِعْتُ عَلِيًّا فِي الرَّحْيَةِ وَهُو يَنْشُدُ النَّاسِ: مِنْ شَهِدَ رَسُولَ اللَّهِ يَتِيْجُ يَوْمَ غَلِيدٍ خُمْ، وَمُو يَتُولُ مَا قَالَ؟ فَقَامَ ثَلاثَةً عَشَرَ رَخْد، يَشْهِدُوا أَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ يَتَلِيْ رَخْد، يَشْهِدُوا أَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ يَتَلِيْ رَخْد. فَنْهِدُوا أَنْهُمْ سَمِعُوا رَسُولَ اللَّهِ يَتَلِيْ وَقَالًا لَّهُمْ عَلَى مَوْلَاهُ فَعَلَى مَوْلَاهُ.

تخريج: صحيح لعيره، ومتنه متواتر، وهذا إسدد ضعف لحهالة أبي عندالرحيم الكندي.

تخريح: إساده صحيح. م (٧٨).

٦٤٣ حدَّثَنَا أَنُو أَسَامَةَ: أَحْبَرَنَا زَائِدَةُ: حَدَثَنَا غَطَاءُ بْنُ السَّابِ عَنْ أَبِيهِ، عَنْ عَلِيً فَالَ. جَهَر رَسُولُ اللَّهِ بَشِحْ فَاطِمَةَ فِي خَمِيلٍ، وَشَادَةِ أَدْمِ خَشْوُهَا لِيفُ الْإِذْجِرِ. (الط: ٧١٥، ٨٣٨). [مع]

تخريج: إسناده قوي.

٦٤٤- خَدَّثْنَا أَسْبَاطُ بْنُ مُحَمَّدِ: حَدَّثْنَا نُعْيْمُ ابْنُ مُحَمَّدِ: حَدَّثْنَا نُعْيْمُ ابْنُ حَكِسِ الْمَدَاتِيقُ عَنْ أَبِي مَرْيَمَ، عَنْ ابْنُ حَكِسِم الْمَدَاتِيقُ عَنْ أَبِي مَرْيَمَ، عَنْ

¹¹¹ The word mawla refers to the one who manumits a slave, who has the right to inherit from the ex-slave. Changing one's mawla means giving the right of inheritance to the new mawla

Messenger of Allah (26) said to me: "Sit down," and he climbed onto my shoulders. I went to stand up with him, but he saw that I was weak. So he got down and the Prophet of Allah (😹) sat down for me and said: "Climb onto my shoulders." So I climbed on to his shoulders and he stood up with me. I felt that if I had wanted to, I could have reached the edge of the sky. I climbed up onto the top of the House, where there was a statue of brass or copper. I started shaking it right and left, forwards and backwards until, when I had managed to loosen it, the Messenger of Allah (建) said to me: "Throw it down." I threw it down and it broke like a glass bottle. Then I came down and the Messenger of Allah (經) and I ran and hid among the houses lest any of the people see us.

Comments: [Its isnad is da'eef because Abu Maryam Ath-Thagafi is unknown and Nu'aim bin Hakeem is unknown]

645. It was narrated that 'Ali (40) said: The Messenger of Allah (22) said. "The Mahdi is one of us, Alılal-Bait (the Prophet's family) and Allah will prepare him in one night."

Comments: [Its isnad is da'eef]

تخريج: إسناده ضعيف، إبراهيم بن محمد ابن الحلفية لم يوثقه غير العجلي وابن حباب،

646. It was narrated that 'Abdur-Rahman bin Abi Laila said: I heard Ameer al-Mu'mineen 'Ali (4) say I met with Fatimah (4), al-'Abbas and Zaid bin Harithah

عَلِيٌّ. قَال: انْطَلَقْتُ أَنَا وَالنَّـىٰ ﷺ حَتَّى أَتَيْنَا الْكَعْبَةُ. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ "احْلِسُ" وَضَعِذَ عَلَى مُنْكِبَتْي، فَلَـهَنْتُ لِأَنْهَصَ بَهِ، فَرَأَى منَّى ضَعْمًا، فَنَزَلَ، وَجَلَس لِي نَبُّ اللَّهِ ﷺ وَقَالَ. الصَّعَدُ عَلَى مَكْكِبَىٰ ۗ قَالَ فَصَعِدْتُ عَلَى مَنْكِنَيْهِ، قَالَ: فَنَهَضَ بِي، فَالَ[،] فَإِنَّهُ يُخَيِّلُ إِلَيَّ أَنِّي لَوْ شِئْتُ لِبَلْتُ أُفِّنَ السَّمَاءِ، حَتَّى صَعِدْتُ عَلَى اثْنَيْتِ، وَعَلَيْهِ نَمْثَالُ صُفْر أَوْ نُحَاسٍ، فَجَعَلْتُ أَزَاوِلُهُ عَنْ يَوِينِهِ وَعَنْ شَمَالِهِ، وَيَثِنَ يَدَيُهِ وَمِنْ خَلَفِهِ، خَتَّى إِذًا اسْنَمْكَنْتُ مَنْهُ قَالَ لِي رَسُولُ اللَّهِ بِمِيجٍ: ﴿اقَالِهِ بِهِ» فَقَذْفُتُ بِهِ، فَنَكَسُّر كَمَا تَتَكَسَّرُ الْقُوارِيرُ، ثُمَّ نَرَائْتُ، فَالْطَلَقْتُ أَنَ وَرَسُولُ اللَّهِ ﷺ نَسْتَبِقُ حَتَّى تُوارِيْنَا بِالْبُيُوتِ، خَشْيَةً أَنْ يَلْقَانَا أَخَدُ مِنَ النَّاس. [انظر: ١٣٠٢]

تخريج: إسناده صعيف، لحهالة أي مريم الثقفي و صعف بعيم س حكيم.

٦٤٥- حَدَّثْنَا فَضُلُّ بْنُ دُكِيْنٍ خَدَّثَنَا يَاسِينُ الْعِجْدِي عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الْنِ الْحَفْيَّةِ ، عَنْ أبيهِ، عَنْ عَلِيِّ قَالَ. قَالَ رَسُولُ النَّهِ ﷺ «الْمَهْدِيُّ مِنَا أَهْلَ الْبَيْتِ، بُصْلِحُهُ النَّهُ فِي لَيْلَةِ».

ويسين لعجلي فيه نظر.

٦٤٦- حَدَّثُنَا مُحَمَّدُ بْنُ عُنَيْدٍ: حَدَّثُنَا هَاشِمُ ابْنُ الْنُوِيدِ عَنْ خُسَنْنِ بْنِ مَيْمُونِ، عَنْ عَبْدِ اللَّهِ بْنِ غَيْدِ اللَّهِ قَاضِي الرَّيِّ، عَنْ عَبْدِ

in the presence of the Messenger of Allah (ﷺ). Al-'Abbas said: O Messenger of Allah, I have grown old and my bones have grown weak, and I need more sustenance. If you see fit, O Messenger of Allah, to order such and such measure of food for me, then do so. The Messenger of Allah (ﷺ) said: "We will do it." Fatimah said: O Messenger of Allah, if you see fit to order that I be given what you have given to your paternal uncle, then do so. The Messenger of Allah (囊) said: "We will do it." Then Zaid bin Harithah said: O Messenger of Allah, you gave me land from which I made my livelihood, then you took it back; if you see fit to return it to me, then do so. The Messenger of Allah (經) said: "We will do that" I said: O Messenger of Allah, if you see fit to put me in charge of the use of share of the klumus that Allah has decreed for us in His Book, I shall divide it whilst you are still alive so that no one will dispute it with me after you are gone. The Messenger of Allah (海) said. "We will do that." And the Messenger of Allah (趣) appointed me in charge of it and I divided it during his lifetime. Then Abu Bakr (*) put me in charge of it and I divided it during his lifetime. Then 'Umar put me in charge of it and I divided it during his lifetime until the last year of 'Umar's reign, when a great deal of wealth came to him.

Comments: [Its isnad is da'eef]

الرَّحْمَن بْنِ أَبِي لَيْلَى فَالَ. سَمِعْتُ أَمِيرَ الْمُؤْمِنِينَ عَلِيًّا يَقُولُ: اجْتَمَعْتُ أَنَا وَفَاطِمَةُ رَضِيَ اللَّهُ عَنْهَا وَالْعَبَّاسُ وزَيْدُ بْنُ حَارِثَةً عِنْدَ رَسُولَ اللَّهِ بَيْنَةٍ ، فَقَالَ الْعَبَّاسُ: يَا رَسُولَ الله! كبر سِنِّي، وَرِقَّ عَظْمِي، وَكَثُرَتُ مُؤْنَتِي، فإنْ رَأَيْتَ يَا رَسُولَ اللَّهِ أَنْ تَأْمُرَ لِي بكدا وكذا وسُقًا مِنْ طَعَام فَافْعَلْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: "نَفْعَلُ" فَقَالُتْ فَاطِمَةُ: يَا رَسُولَ اللَّهِ! إِنْ رَأَيْتَ أَنْ تَأْمُرَ لِي كَمَا أَمَرْتَ لِعَمَّكَ فَافْعَلْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَفْعَلْ ذَلِكِ أَنُّمْ قَالَ زَيْدُ بُنُّ خَارِثُهُ ۚ يَا رَسُولَ اللَّهِ ا كُنْتُ أَعْطَيْتُنِي أَرْضًا كَانَتْ مَعِيشَتِي مِنْهَا، ثُمَّ فَصْنَهَا، فَإِنْ رَأَيْتَ أَنْ تَرُدَّهَا عَلَى فَافْعَلْ. عَمَالَ رَسُولُ اللَّهِ ﷺ: "نَفْعَلُ ذَاكَ". قَالَ: فَقُلْتُ أَنا: يَا رَسُولَ اللَّهِ! إِنَّ رَأَيْتَ أَنَّ تُولِّنَى هَذَا الْحَقِّ الَّذِي جَعَلَهُ اللَّهُ لَنَا فِي كِنَايِهِ مِنْ هَذَا الْحُمُسِ، فَأَقْسِمُهُ فِي حَيَايَكَ كُنْ لَا بُنازِعَبِيهِ أَخَدُ بَعُدَكَ. فَقَالَ رَسُولُ اللَّهِ يَجِرُ: "نَنْعِمُ ذَاكَ ا مَوَلَانِيهِ رَسُولُ اللَّهِ عِيدًا: (١/ ٨٥)، فَقَسَمْتُهُ فِي حَيَابِهِ، ثُمَّ وَلَّانِيهِ أَبُو بَكْرِ فَقَسَمْتُهُ فِي خَيَاتِهِ، ثُمَّ وَلَّانِيهِ عُمْرً فَتَسَمْتُهُ مِي حَيَاتِهِ، حَتَّى كَانَتْ آخِرُ سَنَةٍ مِنْ سِي عُمرِ، فَإِنَّهُ أَتَاهُ مَالٌ كَثِيرٌ.

تخريج: إسناده ضعيف، حسين بن ميمون لبس بمعروف قل من روى عنه، قال البخاري: هو حديث لم يتابع عليه.

647. It was narrated from 'Abdullah bin Nujayy al-Hadrami that his father said: 'Alı (🚓) said to me: I had a status with the Messenger of Allah (海) that no one else had. I used to come to him every morning before dawn and greet him with salam until he cleared his throat. One night I came in and greeted him with salam. I said: Peace be upon you, O Prophet of Allah. He said: "Wait a moment, O Abu Hasan, until I come out to you." When he came out to me, I said: () Prophet of Allah, has someone upset you? He said: "No" I said: Why did you not speak to me in the past, but you spoke to me tonight? He said: "I heard a sound in the room and said: 'Who is this?' He said: 'I am Jibreel.' I said: 'Come in.' He said: 'No; come out to me.' When I came out he said: 'In your house there is something that no angel will enter so long as it is there.' I said: 'I did not know, O Jibreel.' He said: 'Go and look.' So I opened the door and I did not find anything apart from a puppy that al-Hasan had been playing with. I said: 'I did not find anything except a puppy.' He said: There are three things, no angel will enter so long as one of them is in the house: a dog, major impurity or an image of an animate being."

Comments: [Its isnad is da'eef]

648. It was narrated from 'Abdullah bin Nujayy from his father that he travelled with 'Ali (40) - he was the one who carried his vessel for wudoo'. When he

٦٤٧- خَدُّثُنَا مُحَمَّدُ بُنُ غُيَيْدِ: حَدَّثُنَا شُرَحْسِلُ مَنْ مُدْرِكِ الْجُعْفِيُ عَنْ عَبْدِ اللَّهِ بْن نُحَى الْحَضْرَمِي، عُنْ أَبِيهِ قَالَ ۚ قَالَ لَى عَلِيٌّ ۚ كَانَتْ لِي مِنْ رَسُولِ اللَّهِ ﷺ مَنْزِلَةٌ لَمْ تَكُنُ لأَحَدِ مِنَ الْحَلائِقِ، إنِّي كُنْتُ آتِيهِ كُلَّ سَخَر فأُسَلِّمُ عَلَيْهِ حَتَّى يَتَنَحْنَخ، وَإِنِّي جِئْتُ ذَاتَ لَيْلَةِ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ: السَّلامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ! فَقَالَ ﴿ ﴿عَلَى رَسْلِكَ يَا أَبَّا حَسَن حَتَّى أَخْرُجَ إِلَيْكَ * فَلَمَّا حَرَجَ إِليَّ قُلْتُ: يَا بَيِي اللّهِ! أَغْضَبَكَ أَحَدٌ؟ قَالَ: «لَا» قُلْتُ: فَمَا لَكَ لَمْ لُكَلِّمْنِي فيمَا مَصَى حَتَّى كَلَّمْتَنِي اللَّيْلَةُ؟ قَالَ: «إِنِّي سَمِعْتُ فِي الْحُحْرةِ حَرَكَةً، فَقُلْتُ: مَنْ هَدَا؟ فَقَالَ: أَنَا حَبْرِيلُ. قُنْتُ: ادْخُلْ، فَالَ: لَا، اخْرُجْ إِلَىَّ. فَلَمَّا خَرَحْتُ قَالَ: إِنَّ فِي بَيْنِكَ شَيْئًا لَا يَدُخُلُهُ مَلَكٌ مَا دَامَ فِيهِ، قُلْتُ: مَا أَعُلْمُهُ يَا جِنْ يِلُ قَالَ ادْهَتْ فَانْطُرْ. فَمَنْحْتُ الْبَيْتَ فَلَمْ أَجِدْ فِيهِ شَيْئًا غَيْرَ جَرْوِ كُلْبٍ كَانَ يَلْعَبُ مِهِ الْحَسَنُ، قُلْتُ: مَا وَجَدْتُ إِلَّا جَرُوًّا. قَالَ: إِنَّهَا ثَلَاثٌ لَنْ يَلِجَ مَلَكٌ ما دَام فِيهَا أَبِنَا وَ جِدُ مِنْهَا: كَلْبٌ. أَوْ جَنَابَةُ، أَوْ صُورَةُ رُوح؛ [راجع: ٦٠٨، ٦٣٢]

تخريج: إسناده ضعيف لعلل.

٦٤٨- حَدَّثَنَا مُحَمَّدُ بُنُ عُبَيْدٍ. حَدَّثَنَا شُوَخِيلُ بُنُ مُدْرِكِ عَنْ عَبْد اللَّهِ بُنِ نُجَيِّ، عَنْ أَبِي أَنْ بَنِ نُجَيِّ، عَنْ أَبِي أَنْ مَنَا حِبَ عَلِيْ، وَكَانَ صَاحِبَ

reached Neenawa on his way to Siffeen, 'Ali (♣) called out: Be patient, Abu 'Abdullah; be patient, Abu 'Abdullah, on the banks of the Euphrates. I said: What did he say? He said: I entered upon the Prophet (ﷺ) one day and his eyes were flowing with tears. I said: O Prophet of Allah, has someone upset you? Why are your eyes flowing with tears? He said: "No, but libreel left me a while ago. He told me that al-Husain would be killed on the banks of the Euphrates. And he said: 'Would you like to smell his dust (the dust of the land where he will fall)?' I said: Yes. He stretched out his hand and picked up a handful of dust and gave it to me, and I could not help but weep."

Comments: [Its isnad is da'ecf]

649. It was narrated from al-Khadir bin al-Qawwas from Abu Sukhailah who said: 'Ali (4) said: Shall I not tell you of the best verse in the Book of Allah, may He be exalted, that the Messenger of Allah (鑑) told to us? [It is:] "And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much" [ash-Shoora 42:30]. [He said:] "I will explain it to you, O 'Ali. 'And whatever of misfortune befalls you', be it sickness or punishment or trials in this world, 'it is because of what your hands have earned'. And Allah is too generous to double the punishment in the Hereafter. Whatever Allah pardons in this مِطْهَرَتِهِ، فَلَمَّا حَاذَى نِينَزى وَهُوَ مُنْطَلِقٌ إِلَى صَمِّينَ، فَنَادَى عَلِيُّ : اصْبِرْ أَبَا عَبْدِ اللَّهِ! اصْبِرْ أَبَا عَبْدِ اللَّهِ! بِشَطَّ الْقُراتِ. قُلْتُ: وَمَاذَا؟ عَالَ: دَخَلْتُ عَلَى النَّبِيِّ يَشِيُّ ذَاتَ يَوْمِ وَمَاذَا؟ عَالَ: دَخَلْتُ عَلَى النَّبِيِّ يَشِيُّ ذَاتَ يَوْمِ وَمَاذَا؟ عَالَ: هَيْلُ أَعْضَيْكُ أَغْضِنَانِ؟ قَالَ: "بَلْ قَامَ احدٌ، مَا شَأَنُ عَيْبَتُ تَغْيضَانِ؟ قَالَ: "بَلْ قَامَ مِنْ عِنْدِي جِبْرِيلُ قَبْلُ، فَحَدَّتَنِي أَنَّ الْحُمَيْنَ مِنْ عِنْدِي جِبْرِيلُ قَبْلُ، فَحَدَّتَنِي أَنَّ الْحُمَيْنَ فَيْ إِنْ الْحُمَيْنَ إِلَى أَنْ أَشِمَكُ مِنْ تُرْبَعِهِ؟ قَالَ: "قَلْلَ: "قَلْلَ لَكَ مَمْ. يَمُولُ لَكَ مَمْ نَوْرَاتٍ فَأَعْطَانِيهَا. وَمَدَّ يَهِمْ أَنْ فَاضَنَا وَمُنْ أَوْراتٍ فَأَعْطَانِيهَا. وَمَدْ يَنْهُ اللَّهُ عَنْ اللَّهُ اللَّهُ اللَّهُ الْمُعْلَى اللَّهُ اللَّالَةُ اللَّهُ ا

تخريج: إسناده صعيف كالذي قبله.

789- حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَرَارِيُ:
أَخْتَرَنَا الْأَزْهَرُ بْنُ رَاشِدِ الْكَاهِلِيُّ عَنِ الْخَضِرِ
الْبِ الْقَوْاسِ، عَنْ أَبِي سُخَيْلَةً قَالَ: قَالَ
عَلِيِّ: أَلاَ أُخْيِرُكُمْ بِأَفْضَلِ آيَةٍ فِي كِتَابِ اللَّهِ
تَعَالَى حَدَّثَنَا بِهَا رَسُولُ اللَّهِ يَلِيَّةً: ﴿مَا
أَصَابَكُمْ مِنْ مُصِيبَةٍ فَيِمَا كَسَبَثُ أَيْدِيكُمْ وَيَعْفُو
بَعْ عَلِيُّ مَا أَصَابَكُمْ مِنْ مَرَضِ، أَوْ عُقُوبَةٍ،
ي عَلِيُ مَا أَصَابَكُمْ مِنْ مَرَضِ، أَوْ عُقُوبَةٍ،
ي عَلِيُ مَا أَصَابَكُمْ مِنْ مَرَضِ، أَوْ عُقُوبَةٍ،
ي عليُ مَا أَصَابَكُمْ مِنْ مَرَضِ، أَوْ عُقُوبَةٍ فِي
الدُّنِي عَلَيْهِمُ الْعُقُوبَةَ فِي
اللَّذِينَ عَلَيْهِمُ الْعُقُوبَةَ فِي اللَّذِينَ اللَّهُ تَعَالَى عَنْهُ فِي اللَّذُيْنِ،
وَاللَّهُ تَعَالَى عَنْهُ فِي اللَّذُيْنِ،
وَللَّهُ تَعَالَى عَنْهُ فِي اللَّذُيْنَ،
وَللَّهُ تَعَالَى عَنْهُ فِي اللَّذُيْنِ،
وَللَّهُ تَعَالَى أَخْلَمُ مِنْ أَنْ بَعُوذَ مَعْدَ عَفُومِه.

world, He is too forbearing to retract His pardon."

Comments: [Its isnad is da'eef]

650. It was narrated that 'Asim bin Daınrah said: I asked 'Ali (40) about the nafl prayers of the Prophet (趣) during the day. He said: You are not able for that. We said: Tell us and we will do as much of it as we can. He said: When the Messenger of Allah (28) prayed Fair, he would wait until the sun would rise from there, meaning in the east, as high as it is at the time of 'Asr there, meaning in the west. Then he would get up and pray two rak'ahs. Then he would wait until the sun rose as high there, meaning in the east, as it is at the time of Zuhr there. meaning in the west; then he would pray four rak'ahs, and four before Zuhr when the sun passed the meridian, and four afterwards, and four before 'Asr. He would separate each two rak'ahs with salams upon the angels who are close to Allah, the Prophets, the believers and the Muslims who follow them. 'Ali (4) said: That is sixteen rak'alts which the Prophet (25) offered as naft prayers during the day, but there are very few who offer them regularly. Wakee' narrated: my father said: Habeeb bin Abi Thabit said to Abu Ishaq when he narrated this to him: O Abu Ishaq, this hadeeth of yours is worth this mosque filled with gold.

Comments: [Its isnad is qawi]

تخريج: إساده صعبف لعلل.

٠٦٠- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُفْيَادُ وَإِسْرَائِيلُ وَأَبِي عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِم بْن ضَمْرَةَ قَالَ: سَأَلْنَا عَلِيًّا عَنْ تَصَوُّع النَّبِي ﷺ بالسَّهَارِ، فَقَالَ: إِنَّكُمْ لَا تُطِيقُونَهُ. قَالَ: قُلْنَا: أَخْبِرْنَا بِهِ نَأْخُذُ مِنْهُ مَا أَطَفُ. قَالُ كَانَ النَّبِيُّ ﷺ إِذَا صَلَى الْفَجْرَ أَمْهَلَ حَتَّى إِذَا كَانْتِ الشَّمْسُ مِنْ هَا هُنَا_ يَعْنِي مِنْ قِبَلِ الْمَشْرِقِ_ مِقْدَارَهَا مِنْ صَلَاةِ الْعَصْرِ مِنْ هَاهُنا_ مِنْ قِبَلِ الْمَغْرِبِ, قَام فَصلَّى رَكُعْنَيْن، ثُمَّ يُمْهِلُ حَتَّى إذَا كَانْتِ الشَّمْسُ مِنْ هَاهُمْ لِي يَعْنِي مِنْ قِبَلِ الْمَشْرِقِ_ مِقْدَارَهَا مِنْ صَلَاةِ الطُّهْرِ مِنْ هَاهُنَا يَعْمِي مِنْ قِبَلِ الْمَغْرِبِ قَامَ فَصَلَّى أَرْبَعًا، وَأَرْبَعًا قَبْلِ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ، وَرَكُعَتَيْنِ يَعْدَهَ ، وَأَرْبَعًا قَبْلِ الْعَصْرِ ، يَفْصِلُ نَيْنَ كُلِّ رْكْعَتَيْنِ بِالتَّسْلِيمِ عَلَى الْمَلَائِكَةِ الْمُقَرِّينَ، وَالنَّيِّينَ وَمَنْ تَنعَهُمْ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ. قَالَ: قَالَ عَلِيٌّ: تِلْكَ سِتُّ عَشْرَةَ رَكُعَةً تَطَوُّعُ رَسُولِ اللَّهِ ﷺ بالنَّهَارِ، وَقَلَّ مَنْ يُدَاوِمُ عَلَيْهَا. [انظر: ۲۸۲، ۸۸۵، ۱۲۰۲، 7.71. A.71. 7371. 7071. A071. ١٣٧٥] حَدَّثَنَا وَكِيعٌ عَنْ أَبِيهِ قَالَ: قَالَ حَبِيبُ بْنُ أَبِي ثَابِتٍ لِأَبِي إِسْحَاقَ حِينَ حَدُّتُهُ: يَا أَنَا إِسْحَاقَ! يَسْوَى حَدِيثُكَ هَذَا مِلْءَ مُسْحِدكَ ذَهَا.

تخريج: إسناده قوي.

651. It was narrated that 'Ali (本) said: At different times of the night the Messenger of Allah (經) prayed *Witr*: at the beginning, in the middle and at the end. Then he settled on praying *Witr* at the end of the night.

Comments: [A qawi hadeeth and its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

- حدَّفَنَا أَسْوَدُ بْنُ عَامِرٍ وحُسَيْنٌ قَالَا:
 حَدَّثَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ،
 عَنْ عَلِيٌ قَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أُوْتَرَ رَسُولُ اللَّهِ
 حَدَّثَ مِنْ أَوَلِهِ، وَأَوْسَطِهِ، وَآحرِه، (١/٨٦)
 فَشْت الْوِئْرُ آخِرَ اللَّيْلِ. [راحع: ٥٨٠]

تخريح: حديث قوي، وهذا إسناد صعيف لصعف الحارث الأعور.

652. It was narrated that 'Ali (♣) said: *Witr* is not an essential like regular prayer, but it is a *Sunnah* that was established by the Messenger of Allah (ஊ).

Comments: [Its isnad is qawi]

653. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) prayed *Witr* at the beginning of the night and at the end and in the middle. And in the end he settled on praying *Witr* just before dawn.

Comments: [Its isnad is gawi]

854. It was narrated that 'Ali said: I remember the day of Badr, when we were seeking shelter with the Messenger of Allah (ﷺ) and he was the closest of us to the enemy and the most courageous of the people on that day

Comments: [Its isnad is Saheeli]

655. It was narrated that 'Ali (♣) said: A Bedouin came to the Prophet (₺) and said: O Messenger of Allah,

70۲ حَدَثْنَا وَكِيعٌ. حَدَّثْنَا شَفْيَالُ عَنْ أَبِي
 إشحى عن عاصم بن صَمْرَهُ، عَنْ عَلَيْ
 قَلَ الْوِنْرُ لَيْس بِحَثْم مِثْلَ لَصْلَاةٍ، وَلَكِيَّةُ شَنَّةٌ سَنَّةً رَسُولُ اللَّهِ بَهِيْ . [انطر: ٧٦٧]

تخريح: إساده قوي.

تخريج: إساده قوي.

708 حَدَثْنَا رَكِيعٌ: خَدُثْنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاق: عَنْ حَدِثْقًا إِسْحَاق: عَنْ خَلِيقً السِّحَاق: عَنْ خَلِيقًا قَال: نَقْدُ رَأَئِتُنَا يَوْمُ نَدْرٍ ونَخْنُ نَلُودُ بِرَسُولِ اللَّهِ يَتِيجٌ، وَهُوَ أَفُرِنْنَا إِلَى الْغَدُو، وَكَانَ مِنْ أَشَدًّ النَّاسِ يَوْمَنِذِ بَأْصًا. [انظر: ٢٠٤٧، ١٣٤٧]

تخريج: إسناده صحيح.

٩٥٥- حَدَّثْنَا وَكِيعٌ: حَدَّثْنَا عَبْدُ الْمَلِكِ بْنُ مُسْلِمِ الْحَدْقِيُّ عِلْ أَمُسْلِمِ الْحَدْقِيُّ عِلْقَ عَلْقَ الْحَدْقِيُّ عَلَيْ قَالَ: جَاءَ أَعْرَابِيُّ إِلَىَّ

what if we are in the desert and a little wind comes out of one of us? The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, not too shy to tell the truth. If one of you does that, let him do wudoo'. And do not approach women in their back passage [and once he said: in their anuses]."

Comments: [Its isnad is da'eef because of the weakness of Muslim bin Salam]

656. It was narrated that 'Ubaidullah bin 'Iyad bin 'Amr al-Qari said: 'Abdullah bin Shaddad came and entered upon 'A'ishah (\$\frac{1}{2}\end{a}) when we were sitting with her, as he was returning from Iraq during the time when 'Ali was murdered. She said to him: O 'Abdullah bin Shaddad, will you tell me the truth about what I am going to ask you? Tell me about these people whom 'Ali (*) killed. He said: Why shouldn't I tell you the truth? She said: Tell me about them. He said: When 'Ali (4) corresponded with Mu'awiyah and the two arbitrators gave their verdict, eight thousand of the pious rebelled against him and camped in a land called Haroora', near Koofah. They criticised him and said: You have taken off a chemise that Allah caused you to wear and a title that Allah gave to you, then you went ahead and asked people to issue a decree concerning the religion of Allah. There is no ruling except the ruling of Allah, may He be

النَّبِيِّ عِطْةَ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّ نَكُونُ بِالْبَادِيَةِ فَتَخُرُجُ مِنْ أَحَدِنَ الرُّوَيْحَةُ؛ فَقَالَ رَسُولُ اللَّهِ بِطِيِّةِ: "إِنَّ اللَّهَ عَزَّ وَجَلَّ لَا يَشْتَخْيِي مِنَ الْحَقِّ، إِذَا فَعَلَ أَحَدُكُمُ فَلْبَتَوَصَّأً، وَلَا تَأْتُوا النِّسَاءَ فِي أَعْجَازِهِنَّ» وَقَالَ مَرَّةً: "فِي أَذْبَارِهِنَّ».

تخريج: إسناده ضعيف لضعف مسلم بن سلام، والقطعة الأحيرة: «لا تأنوا النساء في أدبارهن صحيحة بشواهدها.

٦٥٦- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى الطَّبَّاعُ: حَدَّثَنِي يَحْيَى بْنُ سُلَيْم عَنْ عَبْدِ اللَّهِ بْنِ عُنْمَان بْن خُنْيُم، عَنْ عَبَيْدِ اللَّهِ بْن عِيَاض ائْنِ عَمْرُو الْقَارِّيِّ قَالَ: جَاءَ عَبْدُ اللَّهِ بْنُ شُذَّادٍ فَدَخَلَ عَلَى عَائِشَةً، وَنُحْنُ عِنْدَهَا جُلُوسٌ، مَرْجِعَهُ مِنَ الْعِرَاقِ لَيَالِيَ قُتِلَ عَلِيٌّ، فَقَالَتُ لَهُ: يَا عَبْدَ اللَّهِ بْنَ شَدَّادٍ! هَلْ أَنْتَ صَادِقِيَّ غَمَّا أَسْأَلُكَ عَنْهُ؟ تُحَدِّثُنِي عَنْ هؤلاءِ الْقَوْمِ الَّذِينَ قَتَلَهُمْ عَلِيٌّ. قَال: وَمَا لِي لَا أَصْدُقُكِ؟ قَالَتْ: فَحَدَّنْنِي عَنْ فِطَّتِهِمْ. قَالَ: فَإِنَّ عَلِيًّا لَمَّا كَاتَبَ مُعَاوِيَةً، وَحَكَّمَ الْحَكَمَيْنِ، خَرَجَ عَلَيْهِ ثَمَانِيَةُ الْآفِ مِنْ قُرَّاءِ النَّاس، فَنَزَلُوا بِأَرْضِ يُقَالُ لَهَا: خَرُورَاءُ مِنْ جَانِبُ الْكُوفَةِ، وَإِنَّهُمْ عَتَبُوا عَلَيْهِ فَقَالُوا: الْسَلَخُتَ مِنْ قَمِيصِ أَلْبُسْكَهُ اللَّهُ تَعَالَى، وَاسْمِ سَمَّاكَ اللَّهُ تَعَالَى بِهِ، ثُمَّ الْطَلَفْتَ فَحَكَّمُتَ فِي دِينِ اللَّهِ، فَلَا خُكُمَ إِلَّا لِلَّهِ تَعَالَى. فَلَمَّا أَنْ بَلَعَ عَلِيًّا مَا عَتَبُوا عَلَيْهِ،

exalted. When 'Ali (44) heard about their criticism of him and the reason why they had split from him, he told his caller not to admit anyone but those who had memorised the Our'an. When the house was filled with people who had memorised the Qur'an, he called for a large Mushaf and put it front of him, and he started tapping it with his hand, saying: O Mushaf, tell the people. The people called out: O Ameer al-Mu'mineen, how could you ask it? It is only ink and paper, but we could speak on the basis of what we understand from it. What do you want? He said: These companions of yours who rebelled, between me and them is the Book of Allah, and Allah says in His Book concerning a woman and a man: "If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allah will cause their reconciliation." [an-Nisa' 4:35]. The ummah of Muhammad is more important with regard to life and sanctity than a woman and a man. They got angry with me when I wrote a document between me and Mu'awiyah and wrote 'Ali bin Abi Talib [without adding the title Ameer al-Mu'mineen]. But Suhail bin 'Amr came to us when we were with the Messenger of Allah (28) at al-Hudaibiyah, when he made a peace deal with Quraish, and the Messenger of Allah (髪) wrote, "In the Name of Allah, the Most

وَفَارِغُوهُ عَنَيْهِ، فَأَمَّرَ مُؤَذِّنًا فَأَدَّنَ أَنْ لَا يَدْحُلَ عَلَى أَمِيرِ الْمُؤْمِينَ إِلَّا رَحُلٌ قَدْ حَمَلَ الْقُرْانَ. فلمَا أَنِ امْتَلاَبِ الدَّارُ مِنْ قُرَّاءِ النَّاسِ، دَعَا بِمُصْحَفِ إِمَامٍ عَظِيمٍ، فُوَضَعَهُ بَيْنَ يَذَيْهِ، فَجَعَلَ يَصُكُهُ بِيِّدِهِ وَيَقُولُ: أَيُّهَا الْمُصْحَفُ! حَدَّثِ لنَّاسَ. فَنَادَاهُ النَّاسُ فَفَانُوا: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا تَسْأَلُ عَنْهُ إِنَّمَا هُوَ مِدَادٌ فِي وَرَق، وَنَحْنُ نَتَكَلُّمُ بِمَا رُوينَا مِنْهُ، فَمَادا تُريدُ؟ قَالَ: أَصْحَائُكُمْ هَوُّلَاءِ الَّدِينَ خَرِحُوا. بَيْنِي وَبَيْنَهُمْ كِتَابُ اللَّهِ عَزَّ وَحَلَّ. يَفُولُ اللَّهُ تَعَانَى فِي كِتَابِهِ فِي الْمُرَأَةِ وَرَجُلِ: ﴿ وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا ۚ فَابْعَثُواْ حَكَمًا مِنْ أَهْلِهِ. وَحَكَمًا مِنْ أَهْلِهَأَ إِن يُريدًا إَصْلَنَكًا لُوْفِقَ أَللَّهُ لِيَنْهُمَا ﴾ (النساء: ٣٥)، فَأُمَّةُ مُحَمَّدِ أَعْظَمُ ذَمَّ وَخُرْمَةً مِن امْرَأَةٍ وَرَحُنِ. وَغَمُوا عَلَيَّ أَنْ كَاتَبْتُ مُعَاوِيَّةٍ: كَتَتَ عَلِيُّ بْنُ ابِي طَالِبٍ، وَقَدْ جَاءَمَا سُهَيْلُ بْنُ عَمْرٍو. وَمَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْحُدَيْبِيَةِ، جير ضالخ قَوْمَهُ قُرَيْشًا، فَكَتَبَ رَسُولُ اللَّهِ صِيرٌ: بِسْمُ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. فَقَالَ سُهَيْلٌ: لَا نَكْتُبُ بِسُمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. فَقَالَ: «كَيْفَ نَكْنُك؟» فَقَالَ: اكْتُك: باسْمِكَ اللَّهُمَّ. فَقَالَ رَسُولُ اللَّهِ ﷺ : «فَاكْتُتْ مُحَمَّدٌ رَسُولُ اللَّهِ عَنْهُ اللَّهِ الْعُلَمُ أَنَّكَ رَسُولُ اللَّهِ يِينَ لَمْ أُخَالِفُكَ. فَكَتَبَ: هَذَا مَا صَالَحَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ قُرَيْشًا. يَقُولُ اللَّهُ تَعَالَى فِي كِتَابِهِ ﴿ لَّقَدْ كَانَ لَكُمْمْ فِي رَسُولِ ٱللَّهِ أَسْوَةً

Gracious, the Most Merciful." Suhail said: Do not write, In the Name of Allah, the Most Gracious, the Most Merciful. He said: What should we write? He said: Write: "In Your Name, O Allah." The Messenger of Allah (ﷺ) said: Write "Muhammad the Messenger of Allah." He [Suhail] said: If I knew that you were the Messenger of Allah, I would not have opposed you. So he wrote: This is what was agreed by Muhammad bin 'Abdullah with Quraish. And Allah says in His Book: "Indeed in the Messenger of Allah (Muhammad 🕸) you have a good example to follow for him who hopes for (the Meeting with) Allah and the Last Day" [al-Ahzab 33.21]. So 'Ali sent 'Abdullah bin 'Abbas (%) to them and I went out with him until we reached the middle of their camp. Ibnul-Kawwa' stood up and addressed the people, saying: O bearers of the Qur'an, this is 'Abdullah bin 'Abbas (媽). Whoever does not know him, I know of the Book of Allah what can tell you about him. He is one of those concerning whom the words "they are a quarrelsome people" [az-Zukhruf 43:58 were revealed. Tell him to go back to the one who sent him and do not discuss the Book of Allah with him. Their spokesmen stood up and said: By Allah, we will discuss the Book of Allah. If he says something sound and true that we recognise we will follow him, and if he says something false we will

حَسَنَةٌ لِمَن كَانَ يَرْهُوا اللَّهَ وَالْيَوْمَ ٱلْأَخِرَ﴾ (الأحراب: ٢١). فَعَتْ إِلَيْهِمْ عَلِيٌّ عَبْدُ اللَّهِ ائنَ عَبَّاس رَضِيَ اللَّهُ عَنْهُمَا فَخُرَحْتُ مَعْهُ. حَتَّى إِذَا تُوسَّطُنَا عَسْكَرَهُمْ، قام ابْنُ الْكُوَّاءِ يُعْطِبُ النَّاسِ، فَقَالَ: يَا حَمَلَةُ الْقُرْآنِ! إِنَّ هذا عَبْدُ الله بْنُ عَنَاس رَضِي اللهُ عَنْهُمَا، فَمَنْ لَمُ يَكُنْ بَعْرِفُهُ فَأَد أَعَرَّفُهُ مِنْ كِتَابِ اللَّهِ مَا يَعْرِفُهُ بِهِ، هَدَا مِمَّنْ رَنَّ فِيهِ وَفِي قَوْمَهِ: ﴿فَرْمُ خَصِمُونَ﴾ (الزخرف ٥٨)، فَرُدُّوهُ إِلَى صَاحِبِهِ. وَلَا تُوَاضِعُوهُ كِتَاتَ اللَّهِ. فَقَام خُطَّنَا وُهُمْ فَقَالُوا: وَاللَّهِ لِنُوَاضِعَتْهُ كِتَابِ النَّهِ، فَإِنْ جَاءَ بِحَقِّ نَعْرِفُهُ لَنَتَّبِعَنَّهُ. وَإِنْ جَاءَ بِيَاطِيلُ لَلْبَكَّتُنَّةُ بِبَاطِلِهِ. فَوَاصْعُوا (٨٧/١) عَبْدُ النَّهِ الْكِنَابُ ثَلَاثَةَ أَيَّام، فَرَجَعَ مِنْهُمُ أَرْبَعَةُ آلافٍ كُلُّهُمْ تَاثِبٌ، فِيهِمُ ابْنُ الْكَوَّاءِ، خَتَّى أَذْخَلَهُمْ عَلَى عَلَى الْكُوفة فَبَعْتَ عَلَي إلَى بَقِيَتِهِمْ. فَقَالَ: قُدْ كَانَ مِنْ أَمُونَا وَأَمْرِ النَّاسِ مَا قَدْ رَأَيْتُمْ، فَقِفُوا حَيْثُ شِئْتُمْ حَتَّى تَجْنَمِعَ أُمَّةً مُحَمَّدٍ، يَيْنَنَا وَبَيْنَكُمْ أَنْ لَا تَسْفِكُوا دَمَّا حَرَامًا. أَوْ تَقْطَعُوا سَيلًا، أَوْ تَظْلَمُوا دِمُّةً، فَوَنَّكُمْ إِنْ فَعَلْتُمْ فَقَدْ نَنَدُن إِلَيْكُمُ الْحَرَّتَ عَلَى سَوَاء، إِنَّ اللَّهَ لَا يُحتُّ الْخَاتِينِ. فَقَالَتْ لَهُ عَائِشَهُ: يَا ابْنَ شَدَّادٍ! فَقَدْ فَتَلَهُمُ! فَقَالَ: وَ للَّهِ مَا بَعَثَ إِلَيْهِمْ حَتَّى قَطَعُوا السَّبِيلَ، وَسَفَكُوا الدَّمَ، وَاسْنَحَلُّوا أَهْلَ الدُّمَّةِ. فَقَالَتْ: آللُّهِ؟ قَالَ: آللُّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَقُدْ كَانَ. قَالَتْ: فَمَا شَيْءٌ بَلَغَنِي عَنْ أَهْل reject his false argument. So they discussed the Book with 'Abdullah for three days, and four thousand of them recanted and all of them repented, including Ibnul-Kawwa'. He took them to 'Ali in Koofah, and 'Ali sent word to the rest of them. saying: You know the turmoil between us and our opponents. Stay wherever you wish until the ummalı of Muhammad (🛵) is united. The deal between us and you is that you should not shed any blood that it is forbidden to shed or commit acts of banditry on the roads or do wrong to any non-Muslim under Muslim protection. If you do that, we will declare war, for Allah does not love those who betray. 'A'ishah (36) said: O Ibn Shaddad, did he kill them? He said: By Allah, no sooner had he sent this message to them but they committed acts of banditry, shed blood and regarded it as permissible to harm alludhdhimmah (non-Muslims living under Muslim protection). She said: Do you swear by Allah? He said: I swear by Allah besides Whom there is no other god that this is what happened. She said: I have heard that the people of Iraq are talking and saying dhuththuda, dhuth-thuda [i.e., the one with a deformed arm that looks like a breast]. He said: I saw him and I was with 'Ali (4) when he was examining the slain. He called the people and said: Do you know this one? How many of them came and said: I saw him praying in the

الْعِراقِ يَحَدُّمُونَهُ مَنْ يَقُولُون: دُو الثَّدَيِّ، وَدُو النَّدِيِّ، وَلَنْ النَّهُ مِنْ عَلَيْ عَلَيْهِ فِي الْقَنْلِي، فَذَعَ النَّاسَ فَقَالَ: أَنْعُرِفُونَ فَي الْقَالِ: أَنْعُرِفُونَ هَذَ أَكْثَرُ مَنْ جَاء يَقُولُ: فَلَا رَأَيْتُهُ فِي مَسْجِدِ سِي فَلَانِ يُضلِّي، وَرَأَيْتُهُ فِي مَسْجِدِ سِي فَلَانِ يُضلِّي، وَرَأَيْتُهُ فِي مَسْجِدِ بَي فَلَانِ يُصلِّي، وَلَمْ يَأْتُوا فِيهِ بِنَبَتِ يُعْرَفُ كَم يَلِكَ . فَمَا قَوْلُ عَلِيَّ جِينَ قَامَ عَلَيْهِ كُن يَرْخُمُ اللَّهُ عَلِيًّا إِنَّهُ أَلَى مَنْ كَلَا مَنْ كَلَاهُ عَلِيًّا إِنَّهُ أَلَى مَنْ كَلَاهُ عَلَيْ اللَّهُ عَلِيًّا إِنَّهُ أَلَى مَنْ كَلَاهُ وَرَسُولُهُ، فَيْدَهُ مُ يَرْخُمُ اللَّهُ عَلِيًّا إِنَّهُ أَلَى مَنْ كَلَاهُ وَرَسُولُهُ، فَيَدَهُ مُ يَرْخُمُ اللَّهُ عَلِيًّا إِنَّهُ عَلَى مَنْ كَلَاهُ وَرَسُولُهُ، فَيَدَهُ مُ يَعْمَلُهُ عَلِيًّا إِنَّهُ عَلَيْكًا إِنَّهُ عَلَى اللَّهُ عَلِيًّا إِنَّهُ عَلَيْكًا إِنَّهُ عَلَى اللَّهُ عَلِيًّا إِنَّهُ عَلَيْكًا إِنَهُ كَال مَنْ كَلَاهِ وَرَسُولُهُ، فَيَدَهُ مُ يَعْمِلُهُ فِي الْحَدِيثِ. صَدَقَ اللَهُ وَرَسُولُهُ، فَيَدْهُ فِي الْحَدِيثِ. وَمَالُهُ مَ مَنْ عَلَيْهِ فِي الْحَدِيثِ. عَلَيْكُ فِي الْحَدِيثِ. وَعَلَى اللَّهُ عَلِيًا إِنَّهُ عَلَى اللَّهُ عَلِيًا إِنَّهُ عَلَى اللَّهُ عَلِيًّا إِنَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ فِي الْحَدِيثِ. وَعَلَاهُ وَمِنْ الْحَدِيثِ.

mosque of Banu So and so, and I saw him praying in the mosque of Banu So and so. And there was no proof of who he was except that. She said: What did 'Ali (&) say when he stood over him, as the people of Iraq claim? He said: I heard him say: Allah and His Messenger spoke the truth. She said: Did you hear him say anything other than that? He said: No, by Allah. She said: Yes, Allah and His Messenger spoke the truth. May Allah have mercy on 'Ali (4), it was his habit, if he saw something he liked, to say: Allah and His Messenger spoke the truth. But the people of Iraq fabricated lies against him and added words to what he said.

Comments: [Its isnad is hasan]

657. It was narrated that 'Ali (#) said: The Messenger of Allah (ﷺ) was at a funeral and he said: "Which of you will go to the city and not leave in it any idol but he will break it, or any grave but he will level it, or any image but he will spoil it?" A man said: "I will, O Messenger of Allah." So he went, but he was afraid of the people of the city, so he came back. 'Ali (*) said: I will go, O Messenger of Allah. He said: "Go." So he went then he came back and said: O Messenger of Allah, I did not leave in it any idol but I broke it, or any grave but I levelled it, or any image but I spoiled it. The Messenger of Allah (33) said: "Whoever goes back to doing any of that has dishelieved in what was revealed to

١٩٥٧ خَدَّفَنَا مُعَاوِيَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُمْبَةً. عَنِ الْحَكْمِ، عَنِ أَبِي مُحَمَّدِ الْهُذَلِيُ، عَنْ أَبِي مُحَمَّدِ الْهُذَلِيُ، عَنْ خَلِيْ : قَالَ: كَانَ رَسُولُ اللَّهِ يَشْقُ فِي جَنَازَةٍ، فَقَالَ: "أَيُّكُمْ يَنْطَلِقُ إِلَى الْمَدِينَةِ فَلَا يَدَعُ بِهَا وَثَنَا إِلَّا كَسَرَهُ، وَلا قَبْرًا إِلَّا سَوَّاهُ، يَدَعُ بِهَا وَثَنَا إِلَّا لَطَخَهَ؟ " فَقَالَ رَحُلٌ أَنَا يَا يَدَعُ فَقَالَ رَحُلٌ أَنَا يَا وَسُولَ اللَّهِ. وَالْطَلْقَ، فَهَابَ أَهْلَ الْمَدِينَةِ فَلَا وَسُولَ اللَّهِ. وَالْطَلْقَ، فَهَابَ أَهْلَ الْمَدِينَةِ فَلَا رَسُولَ اللَّهِ. فَانْطَلَقَ، فَهَابَ أَهْلِ الْمَدِينَةِ فَلَا رَسُولَ اللَّهِ. قَالْطَلْقَ ثُمَّ رَحَعَ، فَقَالَ: يَا وَسُولَ اللَّهِ وَلَا عُلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّه

Muhammad." Then he said: "Do not be a cause of division or show off or be a merchant except a good one, for those are the ones who are lagging behind in good deeds."

Comments: [Its isnad is da'eef because Abu Muwarri' is unknown]

658. It was narrated from al-Hakam that a man from Basra whom the people of Basra called Abu Muwarri' and the people of Koofah called Abu Muhammad, said: The Messenger of Allah (ﷺ) was at a funeral... and he mentioned a similar hadeeth, but he did not say that 'Ali said: "or any image but he will smear something over it." And he said: I did not come to you, O Messenger of Allah, until I did not leave any image but I spoiled it." And he said: "Do not be a cause of division or show off."

Comments: [Its isnad is da'eef because Abu Muwarri' is unknown and it is repeat of previous report]

659. It was narrated from 'Ali that the Prophet (ﷺ) used to pray Witr when the adhan was given and he prayed two rak'ahs when the iqamah was given.

Comments: [Its isnad is da'eef]

تَاحِرًا إِلَا تَاجِرَ خَيْرٍ، فَإِنَّ أُولَئِكَ هُمُ الْمَسْبُوفُونَ بِالْعَمَلِ». [انظر: ٧٤١، ٨٨١. ١١٧٠، ١١٧٥، ١١٧٦]

تخريج: سناده ضعيف لجهالة أبي المورع، وقصة طمس الصورة و تسوية القبر المشرف، ستأتى بإسناد صحيح برقم: (٧٤١)

70A حدِّثْنَا مُحَمَّدُ مَنُ جَعْفَرٍ: حَدَّثَنَا شُغْبَهُ عَنِ الْحَكَمِ، عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ قَالَ: وَأَهْلُ وَيَكُونَهُ اهْلُ الْبُصْرَةِ قَالَ: وَأَهْلُ الْكُوفَةِ يُكَنُّونَهُ بِأَبِي مُحَمَّدٍ، فَلَ: كَانَ رَسُولُ النَّهُ يَثْبُتُ فِي جَنَارَةٍ... فَلَكُرَ الْحَدِيثَ، وَلَمْ اللّه يَثْبُتُ فِي جَنَارَةٍ... فَلَكُرَ الْحَدِيثَ، وَلَمْ يَمُلُ: عَنْ حَلَيْتُ، وَقَالَ: "وَلَا صُورَةً إِلّا طَلحَهَا». فقالَ: هَا أَنْتِثُكَ يَا رَسُولَ اللّه حَتَّى طَلحَهَا». فقالَ: «لا تَكُنْ فَدْ وَقَالَ: «لا تَكُنْ

تخريج: إستاده ضعيف لجهالة أبي السورع، رهو مكرر ماقبله.

٦٥٩ حَدَثَنَا إِبْرَاهِيمُ نُنُ أَبِي الْمَنَّاسِ: حَدَّثَنَا شَرِيكٌ عَنْ الْمَنَاسِ: حَدَّثَنَا شَرِيكٌ عَنْ الْمَنَارِثِ، عَنْ عَنِ الْمَنَارِثِ، عَنْ عَنِي الْمَنَارِثِ، عَنْ عَنِي النَّبِيِّ بِيلِيْ فَالَ: كَانَ يُوتِرُ عِنْدَ الْأَذَانِ، وَيُشْتَارِ عِنْدَ الْإَفَامَةِ. [راجع: ٥٦٩]

تعجريج: إسناده صنعيف، شريك وهو ابن عبدالله الفاصي، سيء الحفظ، والحارث وهو اس عدمه الاعور صعيف.

660. It was narrated from al-Harith that one of the Companions of the Prophet (ﷺ) - he said: There is no doubt that it was 'Ali (♣) said: The Messenger of Allah (⅙) ١٦٠- خدثنا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا أَبُو جَعْفَرِ
 يغيي الوَارِيَّ : عَنْ خُصَيْن بْنِ عَبْدِ الرَّحْصَ،
 عَن الشَّعْيِّ، عَنِ الْخَارِثِ، عَنْ رَجُلٍ مِنْ
 عَن الشَّعْيِّ، عَنِ الْخَارِثِ، عَنْ رَجُلٍ مِنْ

cursed the one who consumes *riba*, the one who pays it, the two who witness it, the one who writes it down, the one who does tattoos, the one for whom tattoos are done, the one who marries a woman and divorces her so that she becomes permissible for her first husband, the one for whom that is done, and the one who withholds *zakah*. And he forbade wailing.

Comments: [Hasan because of corroborating evidence; this is a weak isnad]

661. It was narrated that 'Ali (*) said: The Messenger of Allah (*) said: "O 'Ali, if you are appointed in charge after I am gone, then expel the people of Najran from the Arabian Peninsula."

Comments: [Its isnud is da'eef juddan (very weak) because of the weakness of Qais]

تخريج: اسناده صعيف جداً لصعف قيس وهو ابن الربيع الأسدي الكوفي و أشعث بن سوار.

662. It was narrated that 'Ali (*) said: I was a man who emitted a great deal of *madhi* (prostatic fluid). I asked the Messenger of Allah (*) (about that) and he said: "As for *mani* (semen), *ghusl* is due for it; as for *madhi* (prostatic fluid), *wudoo'* is due for it."

Comments: [A sahech hadeeth; this is a da'eef isnad because of the weakness of Yazeed bin Abi Ziyad Al-Hashmi]

تخريج: حديث صحيح، وهذا إسناد ضعيف لصعف يزيد بن أبي رياد الهاشمي.

that the Messenger of Allah (美) forbade raising the voice when reciting Qur'an before or after 'Isha' and causing others to make mistakes in recitation when praying.

أَصْحَابِ النَّبِيِّ _ قَالَ: لَا أَشُكُّ إِلَّا أَنَّهُ عَلِيًّ _ قَالَ: لَا أَشُكُّ إِلَّا أَنَّهُ عَلِيًّ _ قَالَ: لَعَلَ رَسُولُ اللَّه ﷺ أَيْلَ الرَّاء ، وَشُوكَلَهُ ، وَالْوَاشِمَةَ ، وَالْمُشْتَوْشَمَةً ، وَالْمُشْتَوْشَمَةً ، وَالْمُشْتَوْشَمَةً ، وَالْمُشْتَوْشَمَةً ، وَالْمُشْتَوْشَمَةً ، وَالْمُشْتَوْشَمَةً ، وَالْمُحَلِّ لَهُ ، وَصَبِع الصَّدَقَةِ ، وَكَانَ يَنْهُى عِن النَّوْح ، [راحع : 300]

تخريج: حسن لغيره، وهده إسناد صعيف. أبو حعفر سيء الحفظ، والحارث الأعور صعيف.

٦٦١- حَدَّثَنَا حَلَفٌ: حَدَثَنَا قَيْسٌ عَن

الْأَشْعَتِ بْنِ سَوَّارٍ، عَنْ عَدِيٍّ بْنِ ثَانتٍ، عَنْ

أَمِي طَيِّيانَ، عَنْ عَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ

يَهِ : إِمَا عَلَمُ اللَّهِ أَنْتَ وَلِيتَ الْأَمْرِ بَعْدَى،

فَأَخْرِجُ أَهْلَ نَجْرَانَ مِنْ حَرِيرَةِ انْغَرَبِ».

- عَدَّثَنَا حَلَفٌ: حَدَّثَنَا نَبُو حَغْفَرٍ _ يَغْنِي الرَّازِيِّ _ وَخَالِدٌ _ يَغْنِي الطَّحَانَ _ عَنْ يَزِيدُ بُنِ أَبِي لَيْلَى، عَنْ أَبِي لَيْلَى، عَنْ عَبْدِ الرَّحْمَنِ بُنِ أَبِي لَيْلَى، عَنْ عَبْدِ الرَّحْمَنِ بُنِ أَبِي لَيْلَى، عَنْ عَلْدٍ الرَّحْمَنِ بُنِ أَبِي لَيْلَى، عَنْ عَلْدٍ الرَّحْمَنِ بُنِ أَبِي لَيْلَى، عَنْ عَلِي طَلِي قَلَ. كُنتُ رَجُلًا مَذَاءً، فَسَالُ رَجُلًا مَذَاءً، فَسَالُ وَسُولًا اللّهِ يَتَظِيرٍ، فَقَالَ اللّهِ عَلَيْهِ الْوُصُوءُ». [انظر: النَّفْر: النَّفَر: 1840، 1940، 1940]

٦٦٣ - حدَّثَنَا خَلَفٌ: (١/ ٨٨) حَدَثَنَا خَالِدٌ عَنُ

مُطرِّف، عَنْ أَسِي إَسْخَاقَ، عَنِ الْحَارِثِ، عَنْ

عَلِيٌّ أَنَّ رَسُولَ اللَّهِ يَنْكُمْ نَهَى أَنْ يَرُّفَعَ الرَّجُلُّ عَلِيٌّ

Comments: [Hasan lighairihi; this is a da'eef isnad]

صَوْتَهُ بِالْقِرَاءَةِ قَبُلَ الْعِشَاءِ وَيَعْدَهَا، يُغَلِّطُ أَصْخَابُهُ وَهُمْ يُصَلُّونَ.[انطر: ٧٥٢، ٨١٧]

تخريج: حسن لعيره، وهذا إساد صعيف لصعف الحارث الأعور.

664. It was narrated from Abu Burdah bin Abi Moosa that 'Ali said: The Prophet (些) said: "Ask Allah, may He be exalted, for guidance and proper aim. When asking for guidance, think of directions when travelling, and when asking for proper aim, think of aiming an arrow."

Comments: [Its isnad is saheeh]

665. It was narrated from Katheerun-Nawwa' that 'Abdullah bin Mulail said: I heard 'Ali (4) say: I heard the Messenger of Allah (愛) say: "There is no Prophet who came before me but he was given seven chiefs, advisors and nobles, but I have been given fourteen chiefs, advisers and nobles. seven from Quraish and seven from among the Mulajireen."

Comments: [Its isnad is da'eef because of the weakness of Katheer An Nawwa' and Abdullah bin Mulail] 778 - حَلَّثَنَا حَلَفٌ: حَلَّثَنَا خَالِدٌ عَنْ عَاصِمٍ انْ كُلُب، عَنْ أَبِي مُوسَى انْ كُلُب، عَنْ أَبِي مُوسَى الْنَّ عَلَيْ عَلَيْهُ: "سَلِ اللَّهَ تَعَلِّمُ: "سَلِ اللَّهَ تَعَالَى النَّهُدَى وَالشَّدَادَ، وَاذْكُرْ بِالْهُدَى هِدَايَتَكَ الطَّرِيقَ، وَاذْكُرْ بِالسَّدَادِ تَسْدِيدَكَ هِدَايَتَكَ الطَرِيقَ، وَاذْكُرْ بِالسَّدَادِ تَسْدِيدَكَ النَّهُمْ». [انطر: ١١٢٨، ١١٢٤]

تخريج: إساده صحيح.

- حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ، قَالَ عَبْدُ اللهِ: وَسَمِعْتُهُ أَنَا مِنْ مُحَمَّدِ بْنِ الصَّبَّاحِ: حَدَّثَنَا اللهِ: وَسَمِعْتُهُ أَنَا مِنْ مُحَمَّدِ بْنِ الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيًّا عَنْ كَثِيرِ النَّوَّاءِ، عَنْ غَبْدِ اللَّهُ بْنِ مُلْئِلٍ قَالَ: سَمِعْتُ عَلِيًّا يَتُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَشْعُ يَقُولُ: «لَيْسَ مِنْ نَبِيًّ كَانَ قَبْلِي رَسُولَ اللَّهِ يَشْعُ يَقُولُ: «لَيْسَ مِنْ نَبِيً كَانَ قَبْلِي إِلَّى مَنْ نَبِيًّ كَانَ قَبْلِي اللَّهِ عَلَى مَنْ اللَّهُ عَلَى مَنْ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى الْعَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللْهُ عَلَى اللَّهُ عَلَى الْعَلَى اللْهُ عَلَى الْعَلَى الْعَلَى الْعَلَ

تخريج: إساده ضعيف لصعف كثير النواء وعدالله من مليل.

666. It was narrated that 'Ali (本) said: The Messenger of Allah (卖) sent me to Yemen and I said: O Messenger of Allah, are you sending me to people who are older than me to judge between them? He said: "Go, for Allah, may He be exalted, will make

٦٦٦- حَلَّثَنَا يَخْيَى بُنُ آدَمَ: حَلَّثُنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بُنِ مُضَرَّبٍ، عَنْ عَلِيَّ قَالَ: بَعَنْنِي رَسُولُ اللَّهِ ﷺ إِلَى الْيَمَنِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ تَبْعَثْنِي إلى قَوْء هُمْ أَسَنُّ مِنِّي لِأَفْصِيَ بَيْنَهُمْ. قَالَ: your tongue steadfast and guide your heart."

Comments: [Its isnad is saheeh]

667. It was narrated that 'Ali (♣) said: The zakah camels passed by the Messenger of Allah (₤) He lay his hand on a hair on the side of a camel and said: "I have no more right to this hair than any Muslim."

Comments: [Hasan because of corroborating reports; this is a da'eef isnad because Amr bin Ghuzayy and his uncle Ilba' are unknown]

تخريج: حسن بشواهده، وهذا إسناد ضعيف لحهالة عمرو بن عزي وعمه علماء.

668. It was narrated that 'Ali bin Abi Talib (&) said: Whilst we were praying with the Messenger of Allah (Æ), he left whilst we were standing there, then he came back with his head dripping and led us in prayer. Then he said: "I remembered that I was junub when I got up to pray and had not done gluis!. Whoever hears a sound in his stomach or is in the state I was in, let him go and relieve himself or do gluis!, then come back to his prayer."

Comments: [Its isnad is da'eef because of the weakness of Ibn Lahee'ah]

تخريح! بساده صعف لصعف ابن لهيعة، وانظر حديث أبي هريرة الصحيح في المسند. ٢/ ٣٣٨، فقية أن الصرافة كان قبل الدحول في الصلاة

669. It was narrated from 'Abdullah bin Zurair from 'Ali (45)... and he narrated a similar report.

Comments: [Its *isnad* is *da'cef*; it is a repeat of the report above]

«اذْهَبْ، فَإِنَّ اللَّهَ تَعَالَى سَيُثَنَّتُ لِسَانَكَ،
 وَيَهْدِي قَلْبَكَ». [انظر: ١٣٤٢]

تخريج: إسناده صحيح.

77٧- حَدَثْنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ:
حَدَثْتُ أَنَانُ _ يَعْنِي ابْنِ عَبْدِ اللَّهِ _ : حَدَثَنِي عَمْرُو
ابْنُ غُرَيِّ: حَدَّثِي عَنْنِي عِلْنِاءُ عَنْ عَلِيٍّ قَالَ:
مُرَّتُ إِبْلُ الصَدقَةِ عَلَى رَسُولِ اللَّهِ يَشِيْهِ، قَالَ:
فَأَهْوَى بِيَدِهِ إِلَى وَنَرَةٍ مِنْ حَنْبٍ بَعِيرٍ، فَقَالَ: "هَا
أَنَا بِأَخَقَ بِهَذِهِ لُوْيَرَةٍ مِنْ رَحْنٍ مِنْ الْمُشْهِمِينَ ٥.

٦٦٩ حَدَّثَنَا يَخْيَى بْنُ إِسْخَاقَ: حَدَّثَنَا ابْنُ الْهِيمَةَ عَنْ عَبُد اللَّهِ بْنِ الْهِيمَةَ عَنْ عَبُد اللَّهِ بُن الْهِيمَةَ عَنِ الْخَرْثِ بْنِ تَزِيدَ، عَنْ عَبُد اللَّهِ بُن زُرِيْرٍ، عَنْ عليِّ... فَذَكَرَ مِثْلَهُ.

تخريج: إساده صعيف، وهو مكرر ماقبله.

670. Ziyad bin Abi Ziyad narrated: I heard 'Alı bin Abi Talib (益) adjure the people and say: "I adjure you by Allah, dıd any Muslim man hear the Messenger of Allah (建) say what he said on the day of Ghadeer Khumm? And twelve men who had been at Badr stood up and testified.

Comments: [Saheeh because of corroborating evidence]

671. It was narrated that 'Ali (秦) said: The Messenger of Allah (吳) cursed the one who pays *riba*, the one who consumes it, the one who writes it down, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done.

- حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الرَّبِيغُ

ـ يَغْنِي ابْنَ أَبِي صَالِحٍ لْأَسْلَمِيَّ _: حَدَثَنِي رِيَادُ

بْنُ أَبِي زِيَادٍ: سَمِعْتُ عَيِيَّ بْنَ أَبِي طَالِبٍ يَشْهُدُ

النَّاسَ، فَقَالَ: أَنْشُدُ اللَّهَ رَجُلًا مُسْلِمًا سَمِعَ

رسُولَ، لَهِ يَنْ يَقُولُ يَوْمَ غَدِيرٍ خُمٍّ مَ قَالَ. فَقَامَ

رسُولَ، لَهِ يَنْ يَقُولُ يَوْمَ غَدِيرٍ خُمٍّ مَ قَالَ. فَقَامَ

اثْنَا عَشْرَ بُدْرِيًّا فَشَهدُوا.

تخريج: صحيح لعيره، ومن الحديث صحيح مشهور.

- حَدَّثْنَا مُحَمَّدُ بْنُ عَنْدِ اللَّهِ: حَدَّثْنَا (﴿

(ﷺ

الْمُرَانِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنِ (ﷺ

one
عمي قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ صَاحِبً

الزّبًا، وَآكِلُهُ، وَكَاتِبُهُ، وَشَاهِدَيْهِ، وَالْمُحِلُ،

والْمُحَلِّلُ لَهُ، [راجع. ٦٣٥].

تخريج: صحيح لغره، وهذا إساد ضعيف لصعف الحارث الأعور.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

672. Abu Katheer, the freed slave of the Ansar, narrated: I was with my master 'Ali bin Abi Talib (4) when the people of an-Nahrawan were killed, and it was as if the people were upset about their being killed. 'Ali (46) said: O people, the Messenger of Allah (趣) told us about people who would pass out of the faith like the arrow passes through the prey, then they will never come back to it until the arrow comes back to the string of the bow. And the sign of that is that there would be a black man among them who had a deformed arm: one of his arms would be like the

7٧٢- خَدْتُنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمِ:
حَدَّنَا مِسْمَاعِيلُ بُنُ مُسْلِمِ الْعَبْدِيُّ: حَدَّثَنَا إِنْهِ
كَنْمِ مَوْى الْأَنْضَارِ قَالَ: كُنْتُ مَعَ سَيِّدِي مَعَ
عَنَى بْنِ أَبِي طَالِبٍ حَبْثُ قَثْلَ أَهْلَ النَّهْرَوَانِ،
عَنَى بْنِ أَبِي طَالِبٍ حَبْثُ قَثْلَ أَهْلَ النَّهْرَوَانِ،
عَنَى بْنِ أَبِي طَالِبٍ حَبْثُ قَثْلَ أَهْلَ النَّهْرَ اللَّهِ مَنْ قَلْلِهِمْ،
فَقَالَ عَنِي . يَا أَيُّهُا النَّاسُ! إِنْ رَسُولَ اللَّهِ عَنِي فَقَلَ مَسْولَ اللَّهِ عَنِي الرَّبِيقِ مَنْ فَوقِو، وَإِنَّ اللَّهِ بَهُمْ عَنِي فُوقِو، وَإِنَّ آيَةً بِكُولَ اللَّهِ مَلْكَ النَّهِمُ عَنِي فُوقِو، وَإِنَّ آيَةً دلكَ النَّهِمُ عَنِي فُوقِو، وَإِنَّ آيَةً دلكَ النَّهِ مَنْ المَوْرَةِ، لَهَا حَلْمَةً كَخَلْمَةِ النَّيْدِ، بُحَدَى مَا لَيْدٍ، بُحَدَى مَالْكِهِ عَنْ مُوقِو، وَإِنَّ آيَةً دلكَ النَّهِ مَنْ المَوْرَةِ، لَهَا حَلَمَةً كَخَلْمَةً النَّذِهِ . بَحَدَى مَنْ عَنْ مُوقِو، وَإِنَّ آيَةً دلكَ النَّهُ مُنْ مَنْ مَنْ مَنْ عَلَيْهِ مَنْ المَوْرَةِ، لَهَا حَلَمَةً كَخَلْمَةً النَّسُ اللَّهُ مَنْ مَنْ مَنْ مَنْ عَلَيْمِ اللَّهُ مَنْ مَنْ اللَّهُ مَنْ مَنْ اللَّهُ مَنْ مَنْ مُنْتَا اللَّهُ مَنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مَنْ مَنْ اللَّهِ مَنْ اللَّهِ اللَّهُ اللَّهُ مَنْ مُنْ اللَّهُ اللَّهُ مَنْ اللَّهُ مَنْ مَنْ اللَّهُ اللَّهُ مَنْ مَنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ مَنْ مُنْ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللْمُؤَالَةُ الللَّهُ

breast of a woman, with a nipple like the nipple on a woman's breast, around which are seven coarse hairs. Look for him, for I think he must be among them. So they looked for him and they found him on the bank of the river, lying beneath the slain. They brought him out and 'Ali (46) said: Allah Akbar! Allah and His Messenger spoke the truth. He was holding an Arabian bow of his: he took it in his hand and started poking the man's deformity with it and said: Allah and His Messenger spoke the truth. The people said Allah Akbar when they saw that and they rejoiced and no longer felt upset.

Comments: [A saheeh hadeeth, this is a da'eef isnud, Muslim (1066)]

673. It was narrated that 'Ali (-5-) said: "The Muslim has the right to six acts of kindness from his fellow Muslim: he should greet him with saiam when he meets him; he should say 'Yarhamukullah (may Allah have mercy on you) when he sneezes; he should visit him when he is sick; he should respond to him when he invites him; he should attend his funeral when he dies; he should love for him what he loves for himself; and he should be sincere towards him when he is not present."

لَذِي الْمَرْأَة، حَوْلُهُ سَبُعُ هَلَبَاتِ، فَالْنَصِوْهُ فَهِنِي الْمَرْأَة، حَوْلُهُ سَبُعُ هَلَبَاتِ، فَالْنَصِوْهُ فَهِنِي أَرَاهُ فِيهِمْ. فَانْتَمَسُوهُ، فَوَخَدُوهُ إِلَى شَهِيرِ النَّهُ وَمَتَ الْقَتْلَى، فَأَخْرَحُوهُ، فَجَيْرَ عَلِيَّ فَقَالَ اللَّهُ وَرَسُولُهُ. وَإِنَّهُ نَمْتُقَدُّ قُوسًا لَهُ عَرَبِيَةً، فَأَخْذَهَا بِيدهِ، فَجَعَلَ يَطْعَلُ فَوسًا لَهُ عَرَبِيَةً، فَأَخَذَهَا بِيدهِ، فَجَعَلَ يَطْعَلُ بِها فِي مُخْدَجَتِهِ وَيَقُولُ صَدَقَ اللَّهُ وَرَسُولُهُ. وَكَبَر النَّاسُ جِينَ رَ وَهُ وَاسْتَبْشُرُوا، وَرَسُولُهُ. وَكَبَر النَّاسُ جِينَ رَ وَهُ وَاسْتَبْشُرُوا، وَرَسُولُهُ. وَكَبَر النَّاسُ جِينَ رَ وَهُ وَاسْتَبْشُرُوا، وَرَهُولُ عَالِمُهُ وَاسْتَبْشُرُوا، وَدَهَبَ عَنْهُمْ مَا كَانُوا يَجِدُونَ. [راجع. وَدَهَبَ عَنْهُمْ مَا كَانُوا يَجِدُونَ. [راجع. ٢١٦]

تخريج: حديث صحبح. م (١٠٦٦)، وهدا إساد صعبف لجهالة أبي كثير مولى الأنصار.

70٣- حَدَّثُنَا أَنُو سَعِيدٍ ﴿ حَنَّثَنَ بِسُرَائِيلُ (١/ ٨) عَنْ أَي إِسْحَاقَ ، عَنِ الْخَارِثِ ، عَنْ عَلَيً قَالَ رَسُولُ لَلَّهِ ﷺ : الْلَمْسُلْم عَلَي الْمُشَلِم مِن الْمَعْرُوفِ سِتُّ : يُسَلِّمُ عَلَيْهِ إِذَا لَهَئِهُ ، وَيُشْمَئُهُ إِذَا عَطْسَ ، وَيَعُودُهُ إِذَا مَرضَ ، وَيَعُودُهُ إِذَا مَرضَ ، وَيَعُودُهُ إِذَا مَرضَ ، وَيُعْجِبُهُ إِذَا مُؤْفَى ، وَيُجِبُ لَهُ مِالْغَيْب » .

تحريج: حس عيره، وهذا إساد صعبف لصعف الحارث الأعور.

Comments: [Hasan because of corroborating evidence; this is a da'ecf isnad]

674. It was narrated from Abu Ishaq from al-Harith... and he narrated a similar report with the same isnad.

- كَدُّنْنَا حُسَيْنٌ: خَدَّتُنَا إِسْرَائِيلُ عَنْ أَبِي
 إسْخَاقَ، عَنِ الْحَارِثِ.. فَذَكْرَ نَحْوَهُ بِإِسْنَادِهِ وَمَعْنَاهُ.
 تخريج: حسن لغيره، وهو مكررما قبله.

Comments: [Hasan because of corroborating evidence; it is a repeat of the report above]

675. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "The Hour will not begin until one of my Companions is sought as a lost thing is sought and cannot be found."

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

676. It was narrated that 'Ali (﴿) said: The Messenger of Allah (﴿) said on the day of Badr: "Whoever you can capture of Banu 'Abdul-Muttalib, capture him [and do not kill him], for they were forced to come out."

Comments: [Its isnad is salveli]

677. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) said: "And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!" [al-Waqi'ah 56:82]. He said: "Your shirk is when you say, 'We were given rain by such-and-such a star.""

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnod]

678. It was narrated that 'Ali (♣) said: The Messenger of Allah (♣) used to pray Witr reciting nine soorahs from al-Mufassal. Aswad said: In the first rak'alı he would recite "The mutual rivalry (for piling up of worldly things) diverts you" [at-Takathur 102] and "Verily, We have sent it (this Qur'an) down in the Night of Al-Qadr (Decree)"

٩٧٥ حَدِّثْنَا أَبُو سَعِيدٍ. خَدَثْنَا إِشْرَائِيلُ خَدَنْنَا أَبُو إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلِيّ فالْ. ولْ رَسُولُ النَّهِ بِيهِ . «لَا تَقُومُ السَّاعَةُ خَتَى يُسْمَسَ رَجُلٌ مِنْ أَصْحَابِي كَمَا تُلْتُمَسَلُ أَوْ تُشْتَعَى الضَّالَّةُ، فَلَا يُوخَدُه. [انظر. ٢٢٠]

تخريج: إسناده صعيف لضعف الحارث الأعور. 7۷٦ حَدَّلُنَا أَنُو سَعِيدِ: حَدَّثَنَ إِسْرَائِيلُ عَنْ سَى إِسْحَاقَ، عَنْ حَارِنَةً بْنِ مُضَرَّبٍ، عَنْ عَنِي قَال: قَالَ رَسُولُ اللَّه ﷺ يَوْمَ بَدْرٍ: "مَنِ مُنطَعْتُهُ أَنْ تَأْسِرُوا مِنْ بَنِي عَبْدِ الْمُطَّلِبِ، طَائِهُمُ حَرْجُوا كُرْهَاه.

تخريج: إسناده صحيح.

- حَدَّثَنَا أَبُو سَعِيدِ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا عِسْرَائِيلُ: حَدَّثَنَا عَدْ الرَّحْمَنِ حَدَّثَنَا عَدْ الرَّحْمَنِ النَّبِي عَبْدِ الرَّحْمَنِ النَّبِي عَنْ قَالَ: ﴿ الْمُلَامِّنَا مِنْكُمْ نَكُذْبُونَ ﴾ (الواقعة: ٨٢) قال: نِوْتَكُمُ "مُطِرْنَا بِنَوْءِ كَذَا وَكَدَ، بِنَجْمِ قَالَ: نِوْتَكُمُ "مُطِرْنَا بِنَوْءٍ كَذَا وَكَدَ، بِنَجْمِ تَدا وَكَدَ، إِنَجْمِ تَدا وَكَدَ، إِنَاطِ: ٨٤٩ ٨٥٠، ٨٥٠٠]

تخريج: صحيح لغيره، وهدا إسناد صعيف لصعف عبدالأعلى الثعمي.

7٧٨ حَدَّثَنَا مُحَمَّدُ بْنُ عَدْدِ اللَّهِ مْنِ الزُّنْشِ وَالْمُوْنِ اللَّهِ مِنْ الزُّنْشِ وَالْمُوْنِ اللَّهُ عَنْ الْمُوالِيلُ عَنْ أَلِي السَّرَائِيلُ عَنْ أَلِي السَّحَاقَ، عَنِ الْمُحَارِثِ، عَنْ عَلِيٌّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِيشِعِ سُورٍ مِنَ النَّكُمُ اللَّهُ عَقْدَ أَنْ فِي الرَّكْعَةِ الْمُؤْمِلُ . وَهِ إِنَّا أَنْزَلَمُ فِي الرَّكْعَةِ الْمُؤْمِلُ . وَهِ إِنَّا أَنْزَلَمُهُ فِي الرَّكُمَةِ اللَّهُ النَّكُارُ ﴾ وَهِ إِنَّا أَنْزَلَمُهُ فِي الرَّكُمَةِ فِي الرَّكُمَةِ اللَّهُ الْمُعَالِمُ اللَّهُ الْمُعَلِمُ اللَّهُ اللَّهُ الْمُعَلِمُ

[al-Qadr 97] and "When the earth is shaken with its (final) earthquake" [az-Zalzalah 99]. In the second rak'ah he would recite "By Al-'Asr (the time)" [al-'Asr 103] and "When there comes the Help of Allah (to you, O Muhammad (鑑) against your enemies) and the Conquest (of Makkah)" [an-Nasr 95] and "Verily, We have granted you (O Muhammad (建)) Al-Kawthar (a river in Paradise)" [al-Kawthar 108]. In the third rak'ah he would recite "Say (O Muhammad (趣) to these Mushrikoon and Kafiroon): "O Al-Kafiroon (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar)" [al-Kafiroon 109] and "Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!" [al-Masad 109] and "Say (O Muhammad (塞)): "He is Allah, (the) One" [al-Ikhlas 112].

لَيْلَةِ ٱلْقَدْرِ﴾، وَ﴿إِذَا رُلْزَلَتِ ٱلْأَرْضُ رِلْرَالْهَا﴾، وَفِي الرَّكْعَةِ النَّانِيَةِ وَالْعَصْرِ: وَ﴿ إِذَا جَآءَ نَصْرُ اللَّهِ وَٱلْمَـتَحُ﴾، و﴿إِنَّا أَعْطَيْنَكَ ٱلْكُوْنَكُ﴾، وَفِي الرَّكْمَةِ النَّالِثَةِ: ﴿فُلْ يَتَأَيُّهَا ٱلْكَنِرُورَكِ ، وَ﴿تَنَّتْ يَدَا أَبِي لَهَب وَتَبَّ ﴿ ، وَ ﴿ فَأَ هُو اللَّهُ أَحِدُ ﴾ [انظ: ٦٨٥]

تخريج: إساده ضعيف لضعف الحارث

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war] **679.** It was narrated from 'Ali that a s.ave woman of theirs committed zına and became pregnant. 'Ali went to the Prophet (ﷺ) and told him. He said: "Leave her until she gives birth, then flog her."

Comments: [Hasan because of corroborating evidence; this is a da'eet isnad

٦٧٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَر: حَدَّثَنَا شُعْبَةً: سَمِعْتُ عَبْدَ الْأَعْلَى يُحَدِّثُ عَنْ أَبِي جَمِيلَة، عَنْ عَلِيٌّ. أَنَّ أَمَةً لَهُمْ رَنَتْ، فَحَمَلَتْ، فَأَتَى عَلِيٌّ النَّبِيِّ يَعِيُّ فَأَخْبَرَهُ، فَقَالَ لَهُ: "ذَعْهَا حَتَّى تَلِدُ أَوْ تَصَعَر ثُمَّ اجْلِدُهَا ٤.. [الطر: ٧٣٦. V711, N711, 7311, 1771]

تخريج: حسن لغيره، وهذا إساد ضعيف لضعف عبدالأعلى الثعلمي.

680. It was narrated that Zirr bin Hubaish said: Ibn Jurmooz asked for permission to enter upon 'Ali (->). He said: Who is this? They -٦٨٠ حَلَّثُنَا هَاشِمٌ وَحَسَنٌ قَالًا: حَلَّثُنَا شَيْبَالُ عَنْ عَاصِم، عَنْ زَرِّ بْن خُنَيْش قَالَ: اسْتَأْذَنَ ابْنُ جُرْمُورِ عَلَى عَلِيٍّ. فَقَالَ مَنْ هَذَا؟ قَالُوا: اثْنُ said: Jurmooz is asking for permission to enter upon you. He said: Let him in; let the killer of az-Zubair enter the Fire. I heard the Messenger of Allah (妇) say: "Every Prophet has a disciple and my disciple is az-Zubair."

Comments: [Its isnad is husan]

681. It was narrated that Zirr bin Hubaish said: Ibn Jurmooz asked for permission to enter upon 'Ali (ﷺ) when I was with him. 'Ali (ﷺ) said: Give the killer of Ibn Safiyyah the tidings of Hell. Then 'Ali (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: "Every Prophet has a disciple and my disciple is az-Zubair." I heard Sufyan say: A disciple is a supporter.

Comments: [Its isnad is hasan]

682. It was narrated from 'Ali (本) that the Messenger of Allah (运) used to pray at the time of the forenoon (duha).

Comments: [Its isnad is qawi]

683. It was narrated from Jareer bin Hayyan from his father that 'Ali (&) said: I shall send you on the same mission as the Messenger of Allah (&) sent me: Level every grave and destroy every idol.

Comments: [Its isnud is da'eef µddan because of the weakness of Yoonus bin Khabbab] جُرْمُوزِ سْتَأْذَنُ. قَالَ. اثْنَنُوا لَهُ، لِيَدْخُلْ قَاتِلُ الرَّبِيْرِ الدَرَ، إِنِّي سَمِغْتُ رَسُولَ اللّهِ يَقُولُ: ﴿إِنَّ لِكُنْ نَبِئِ حَوَارِيًّا، وَحَوَارِيًّ الرُّبِيْرُ». [انظر. . لِكُنْ نَبِئِ حَوَارِيًّا، وَحَوَارِيًّ الرُّبِيْرُ». [انظر. . ٨١٣ . ٧٩٩ . ٨٨١]

تخريج: إسناده حسن.

- حَدَّثَنَا مُعَاوِيَةً نَنْ عَمْرِو: حَدَّتَنَا زَائِدَةً عَنْ عَاصِمٍ، عَنْ زَرِّ بْنِ خَيْشٍ قَال:اسْتَأَذَنَ النِّنْ جَيْشٍ قَال:اسْتَأَذَنَ النِّنْ جُنِشٍ قَال:اسْتَأَذَنَ عَلَى عَلِيٍّ وَأَنَا عِنْدَهُ، فَقَالَ عَلَى عَلِيٍّ وَأَنَا عِنْدَهُ، فَقَالَ عَلَى عَلَى عَلِيٍّ وَأَنَا عِنْدَهُ، فَقَالَ عَلَى : شَمْر قَاتِلَ ابْنِ صَنِيّةً بِالنَّارِ، ثُمَّ قَالَ عَلَى : سَمِعْتُ رَسُولَ اللَّه ﷺ يَقُولُ: "إِنَّ لِكُنِّ بَنِي حَوَارِيًّا، وَحَوَارِيَّ الزُّبَيْرُ، [راجع: لَكُن بَي حَوَارِيًّا، وَحَوَارِيَّ الزُّبَيْرُ، [راجع: آلكن أبي: سَمِعْتُ سُفْيَانَ يَغُولُ: الْحَوَارِيُّ النَّاصِرُ.

تخريج: إساده حسر، وانظر ماقله.

حَدِّتُنَا شُلَيْمَانُ بُنْ دَاوُدَ: أَخْبَرَنَا شُعْبَةُ
 أبي إشخاق: سَيغ عاصم نن ضَمْرَةً.
 عَنْ عَلِيٍّ: أَنْ رَسُولَ اللَّهِ يَظِيرٌ كَانَ يُضلِّي مِنَ
 الضْحَى [راجع. ٦٥٠]

تخربج: إسناده قوي.

7۸۳ - حَدَّثَنَا يُونُسُ بُنُ مُحَمَّدٍ : خَدَّثَنَا حَمَادٌ _ يَعْمَ لَنِ خَبَّابٍ، عَنْ يَعْمِ بُنِ خَبَّابٍ، عَنْ جَرير بْن حَبَّانَ، عَنْ أَبِيهِ. أَنْ عَلِيًّا قَالَ أَبْعَثُكَ خَرير بْن حَبَّانَ، عَنْ أَبِيهِ. أَنْ عَلِيًّا قَالَ أَبْعَثُكَ عَل عَمْم نَعْمَى رَسُولُ اللَّهِ يَعِيْد: أَمْرَنِي أَنْ أُسْوِيَ كُلُ فَمْر، وأَصْبِسَ كُلُّ صَنَم. [الطر ٤٨٠ ٧٤١]

تخريج: إساده صعيف جداً لضعف يونس بن حياب، وأصل الحديث صحيح من حديث مان بر حصير أبي الهياج الأسدي، وسيأتي برقم: (٧٤١).

684. It was narrated from Muhammad bin 'Ali that his father said: The Messenger of Allah (ﷺ) had a large head, big eyes, long eyelashes, reddish eyes, a thick beard, and a pinkish colour. When he walked he would lean forward as if he was walking uphill, and when he turned he would turn with his whole body. And he had large hands and feet.

Comments: [Its isnud is hasan]

685. If was narrated from 'Ali (中) that the Prophet (建) used to pray Witr with three rak'alis

. أَنَّ النَّبِيِّ بَيْتِهِ كَانَ يُوسَرُ بِثَلَاتٍ. Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]
تخریج: حسن لغیره، وهذا إسناد صعیف لضعف الحارث الأعور.

686. It was narrated that 'Ali (♣) said: The Messenger of Aliah (₤) recited Qur'an after minor impurity before touching water. And perhaps Isra'eel said: [It was narrated] from a man, from 'Ali (♣), from the Prophet (₤).

Comments: [Its isnad is da'eef because al-Harithul-A'war is da'eef]

687. It was narrated that Mujahid said: 'Ali said: I set out and came to a garden and [the owner hired me to draw water] - a date for a bucket. I drew water until I filled my palm [with dates]. Then I went to the water and drank from it. Then I came to the Prophet (ﷺ) and gave him some of the dates to eat, and I ate some of them.

Comments: [Its isnad is da'cef because Shareek is da'eef]

748- حَدَّثُنا يُونُسُ حَدَّثِنا حَمَادٌ عَنْ عَبْدِ اللَّهِ اللَّهِ الْمَنِ مُحَمِّدِ بُنِ عَلِيٍّ، عَنْ أَجْمَدِ بُنِ عَلِيٍّ، عَنْ أَجِمِهِ اللَّهِ عَالَى مَعْلِي عَنْ أَجْمَدِ بُنِ عَلِيٍّ، عَنْ أَبِهِ فَالَ. كَانَ رَسُولُ اللَّهِ عِيْقَ ضَحْم الرَّأْسِ، عَظیم الْعَیْنِ عَظیم الْعَیْنِ، مَدب الْأَشْفَالِ، مُشْرَت الْغَیْنِ بِحُمْرِةِ، کَثُ اللَّحْیَةِ، أَرْهَرَ اللَّوْن، إِذَا مَشَى نَحْفَظَ كَانَّهُ يَهُمْ فِي ضَعْدٍ، وَإِذَا الْتَفْت الْتَفْت الْعَفْت حمیعًا، سَنْن الْكَفْیَن وَالْمَدَمَئِن.

تخريج: اساده حس

٦٨٥ - خَدَّثني أَسْوَدْ بْنُ عَمرٍ أَخْبَرْنَا أَنُو
 بَكْرٍ عنْ أَي إِسْخَاقَ، عَنِ الْحَادِث، عَنْ عليْ. أَذَ النّبِي يبلج كَانَ يُوتِرُ بِثَلَاتٍ.

- حَدَّثُنَا (٩٠/١١) أَشْوَدُ. خَدَثُنَا بِسَرَائِيلُ غَنْ أَبِي اسْخَاقَ، عَنِ الْخَارِثِ، غَنْ عَلِيَّ قَال. فَرَا رَسُولُ اللَّهِ ﷺ بَعْدَ مَا أَخْدَث، قَبْلُ أَنْ يَنْسَ مَاءً. [راجع: ٢٧٧] وَرُبُمَا قَالَ إِسْرَائِيلُ. غَنْ رَحُلٍ، عَنْ عَلِيٍّ غَنِ النَّبِيِّ ﷺ ﷺ تخريع: إسناده صعيف لضعف الحارث الأعور. تخريع: إسناده صعيف لضعف الحارث الأعور.

تخريج: إسباده صعيف لضعف شريك،وهو ابن عبدالله القاضي.

688. It was narrated that 'Ali (本) said: A man came to the Prophet (窦) and said: I vowed to sacrifice my she-camel and to do such and such. He said: "As for your she-camel, sacrifice it. But as for such and such, it is from the Shaitan."

Comments: [Its isnud is da'cef because Jabir is da'cef]

7AA حَدِّنْنَا هَاشَمُ بَنَ انْقَسِمِ: حَدُّنْنَا الْشَرِائِلُ عِنْ جَائِمِ، عَنْ مُحَمَّد بُنِ عَلَيْ، عَنْ السَّرِيّ السَّرِيّ أَنَّ الْحَرْ لَ أَنْ السَّرِيّ السَّرِيّ السَّرِيّ السَّرِيّ أَنْ الْمُحَرِّ لَا تَتَنِي وَكُنْتُ وَلَمْنَا لَمْنَا وَلَمْنَا وَلِمْنَا وَلَمْنَا وَلَمْنَا وَلَمْنَا وَلَمْنَا وَلَمْنَا وَلَمْنَا وَلَمْنَا وَلْمَانِهُ وَلَمْنَا وَلَمْنَالِهُ وَلَمْنَا وَلَمْنَا وَلَمْنَا وَلَمْنَا وَلَمْنَا وَلَمْنَالِهُ وَلَمْنَا وَلْمُعْلَالِهُ وَلَمْنَا وَلَمْنَالِعُلْمُ لَلْمُلْعُلُمُ لِلْمُلْعُلُمُ لَ

تخريج: إسناده ضعيف لضعف جابر، وهو اس يريد الحعمي.

689. It was narrated that a man from Banu Asad said: 'Alı bin Abı Talib (森) came out to us and they asked him about Witr. He said: The Messenger of Allah (金) commanded us to pray Witr at this time. O Ibn an Nabbah, give the adhan - or, say the namah

Comments: [Its isnad is da'vef]

7۸۹ حدَّقًا أَبُو نُوحٍ _ يَعْمِي قُرادًا _ أَخْرَنَا شُعْمَةً عَلَمُ اللهِ بُن أَبِي النَّيَّاحِ سَمعْتُ عَنْدَ اللهِ بُن أَبِي النَّيَّاحِ سَمعْتُ عَنْدَ اللهِ بُن أَبِي النَّيَّاحِ مَن مِن أَسَدِ قَالَ حَرَجَ حَمِنا عَلَيْ نُن أَبِي طالِبٍ، فَسَأَلُوهُ عَن لُوتُو ، عالَ. فَقَال. أَمْرَنَ رَسُونُ اللهِ يَتَنَجُ أَنْ نُوتُو بَ ابْنَ اللهِ يَتَنَجُ أَنْ نُوتُو بَ ابْنَ اللّهِ عَنْجَ أَنْ نَرُسُونُ اللهِ يَتَنَجُ أَنْ نُوتُ بَا ابْنَ اللّهِ عَنْجَ أَنْ نُونُ بَا ابْنَ اللّهَ عَلَيْهِ أَنْ نُونُ بَا ابْنَ اللّهَ عَلَيْهِ أَنْ اللّهَ عَلَيْهِ أَنْ اللّهَ عَلَيْهِ أَنْ اللّهُ عَلَيْهِ أَنْ اللّهُ عَلَيْهِ أَنْ اللّهُ عَلَيْهِ اللّهِ عَلَيْهُ أَنْ اللّهُ عَلَيْهِ أَنْ اللّهُ عَلَيْهِ اللّهِ اللّهُ اللّهُ اللّهُ عَلَيْهِ اللّهِ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللللّهُ اللّهُ اللللّهُ الل

تخريج: إسناده صعيف لجهالة الرجل من بني أسد الراوي عن علي.

690. It was narrated that 'Ali (♣) said: The Prophet (ੴ) said to me: "When two disputants come to you, do not listen to the words of the first one until you have also listened to the words of the other, then you will know how to judge." And 'Ali (♣) said: Since then I have continued to be a good judge.

Comments: [Hasan because of corroborating evidence]

- ٦٩٠ خَدَّنَا خُسَنُونَ نُنُ عَلِيٍّ عَنْ زَائِدةً، عَنْ سَماكِ، عَنْ حَسْنُ نُنُ عَلِيٍّ قَالَ: قَالَ لَيَ سَمَاكِ، عَنْ حَشْنِ، عَنْ عَلِيٍّ قَالَ: قَالَ لَيَ النَّبِيُ جَوْمَدَانِ، فَلَا تَسْمَعُ كَلامَ الْأَحْرِ، فَلَا تَسْمَعُ كَلامَ الْأَحْرِ، فَسَوْفَ كَدْمَ الْأَحْرِ، فَسَوْفَ نَرَى كَنْتَ تَقْضِي اللَّهُ قَالَ عَلِيٍّ: فَمَا زِلْتُ بِعْدَ ذَلَكَ قَاضِيًّا. أَالطَر: ٧٤٥، ١٢١١،

٠٨٢١. (٨٢١، ٢٨٢١. ٣٨٢١، ٥٨٢١]

تخريج حسن لعيره، حنش- وإن كان فيه صعف- فد توبع.

691. It was narrated that 'Ali (季) said: When the Prophet (建) wanted to travel he would say: "By Your help, O Allah, I move

741- حدَثَنَا أَبُو النَّضُر هَاسَمُ بْنُ الْفَاسَمِ حدَّثَنَا الْو سَلَّامِ عَبْدُ لَمَنك بْنُ مُسْلَمِ الْحَفِيُ عَنْ عِمْرَانَ بْنِ طَلِيْهَانَ، عَنْ حُكَثِمٍ بْنِ سَعْدِ about and by Your help I travel and by Your help I walk."

Comments: [Its isnad is da'eef because Imran bin Zabyan is da'ccf]

أَحُولُ، وَبِكَ أَسِيرُ». [ابطر: ١٢٩٦] تخريج: إساده صعيف لصعف عمران بن ظبيان الحنفي الكوفي.

أَبِي يَخْنَى، عَنْ عَلِيٌّ قَالَ: كَانَ النَّبِيُّ إِذَا

أَرَادَ سَفَرًا قَالَ: «اللَّهُمِّ بِكَ أَصُولُ، وَبِكُ

٦٩٢- حَدَّثنَا أَبُو النَّضْرِ هَاشِمٌ وَأَبُو ذَاوُدَ

قَالًا: حَدَّثَنَا وَرُقَاءُ عَنْ عَنْدِ الْأَعْلَى النَّعْلَى:

عَنْ أَسِي جَمِيلَةً، عَنْ علِيٌّ قَالَ: احْتَجَمَ

رَسُولُ اللَّهِ ﷺ، فَأَمْرَيِي أَنْ أُعْطِيَ الْحَجَّامَ

أَحْرَهُ. [انطر: ١١٣٩، ١١٣٠، ٢١٣٦]

692. It was narrated that 'Ali (4) said: The Messenger of Allah (***) was treated with cupping and he ordered me to pay the cupper his fee.

Comments: [Hasan because of corroborating evidence; this is a da'ecf isnad\

تخريج: حس لغيره، وهذا إسناد صعيف نصعف عبدالأعلى الثعببي.

693. It was narrated that 'Ali bin Abi Talib (44) said: The Prophet (x) wanted me to bring him something on which to write, by means of which his ummah would not be m.sguided after he was gone. 'Ali said: I was afraid that he would die (before I could bring it). I said: I can memorise and understand. He said: "I urge you to pray and pay zakali and to be kind to those whom your right hands possess."

Comments: [Its isnad is da'eef because Nu'aim bin Yazeed is unknown]

694. It was narrated from 'Ali bin Abı Talib (40) that the Prophet (35) said: "Whoever tells a lie about seeing me in his dream will be ordered to tie a grain of barley on the Day of Resurrection,"

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

٦٩٣ - حَدَّثُنَا بَكُرُ لُنُ عِيسَى الرَّاسِبِيُّ: حَدَّثَنَا عُمرُ بْنُ الْفَصَّلِ عَنْ نُعَيْم بْنِ يَزِيدَ، عَنْ عَلِيِّ بْنِ أبى طَالِب قال: أَمَرْنِي النَّبِيُّ ﷺ أَنَّ آتِيهُ بِطَبَقِ يَكْتُبُ فِيهِ مَا لَا تَصِلُّ أُمَّنَهُ مِنْ بَعْدِه، قَالَ: فَخَشِيتُ أَنْ نَهُوتَنِي نَفْسُهُ، قَالَ. قُلُتُ · إِنِّي أَخْفَظُ وأَعِي. قَالَ. «أُوصِي بالصَّلَاةِ،

تخريج: إساده ضعيف لجهالة نعيم س يزيد.

وَالزُّكَاةِ، وَمَا مَلَكَتْ أَيْمَانُكُمْ". [راجع: ٥٨٥]

٩٩٤- حدَّثُنا حُجِيْنٌ: حَدَّثُنَ إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَمِي عَبْدِ الرَّحْمَن، عَنْ عَبِيٌّ بْنِ أَبِي طَالِبٍ عَنِ النَّيِّ بِينِ قَالَ "مَنْ كَذَبْ عَلَى فِي خُلْمه، كُلُّفَ عَقْدَ شَعِيرَةِ يَوْمَ الْقِنَامَة». [راحم. ٥٦٨]

تخريج: صحيح لعبره، وهذا إسناد صعبف صعب عبدالأعلى. **695.** It was narrated that 'Ali bin Abi Talib said: The Messenger of Allah (验) said: "After I am gone there will be a dispute or something; if you can adopt a peaceful stance, then do so."

Comments: [Its isnad is da'eef because Iyas bin Amris unknown]

696. It was narrated that 'Ali (\$\sigma\$) said: Allah, may He be glorified and exalted, called war deceit on the lips of His Prophet. Zahmawaih said in his hadeeth: on the lips of

Comments: [A salieeli liadeeth; this is a da'cef isnad]

your Prophet.

990- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بِنُ أَسِيمَانَ المُفَدَّمِيُ: حَدَّثَنَا مُصَيْلُ بُنُ سُلَيْمَانَ لِي بَكْرِ الْمُفَدَّمِيُ: حَدَّثَنَا مُحَمَّدُ بَنُ أَبِي لِيعْنِي النَّفَيْرِيِّ _: حَدَّثَنَا مُحَمَّدُ بَنُ أَبِي يخيى عنْ إِيَاسِ بْنِ عَمْرِو الْأَسْلَمِيّ، عَنْ عَمْرِ الْأَسْلَمِيّ، عَنْ عَمْرٍ اللّهِ عَلَى رَسُولُ اللّهِ عَلَى الْمُنْفِقُ، أَوْ أَمْرٌ، بَعْدِي اخْبَلَاكٌ، أَوْ أَمْرٌ، فان السَلْمَ، فَافْعَلْ.

تخريج إسناده ضعيف لجهالة إياس من عمرو.

797 - حدَّثَنَا عَبْدُ اللَّهِ حَدَّنْنِي مُحَمَّدُ بْنُ خَعْمِرٍ الْمُرَكَّانِيُّ وَإِشْمَاعِيلُ بْنُ مُوسَى الشَّدْئُيُّ: وَحَدَّثَنَا رَكِيَّا بْنُ يَحْمَى زَحْمَوْنِهِ قَالُوا: أَخْبَرَنَا شَرِيكٌ عَنْ أَمِي إِشْحَاقَ، عَنْ سَعِيدِ بْنِ ذِي خُدَّانَ، عَنْ على على قَال: إِنَّ اللَّهُ عَزْ وَجَلَّ سَمَّى الْحَرْبَ عَلَى على غَلَى بَشِيدِ بْنِ ذِي خُدَّانَ، عَنْ على على قَال: إِنَّ اللَّهُ عَزْ وَجَلَّ سَمَّى الْحَرْبَ عَلَى بَسَانِ بَنِهِ: خَدْعَةً. قَالَ زَحْمَوَيْهِ فِي حَدِيثِهِ. غَلَى لِسَانِ نَشِيمُ فَي حَدِيثِهِ. عَلَى السَّمَى الْحَرْبَ عَلَى غَلَى اللَّهُ عَزْ وَجَلَّ سَمَّى الْحَرْبَ عَلَى غَلَى عَلَى عَلَى عَلَى اللَّهُ عَزْ وَجَلَّ سَمَّى الْحَرْبَ عَلَى غَلَى عَلَى عَلَى اللَّهُ عَزْ وَجَلَّ سَمَّى الْعَرْبَ عَلَى عَلَى عَلَى عَلَى عَلَى اللَّهُ عَزْ وَجَلَّ سَمَّى الْعَرْبَ عَلَى اللهُ عَلَى عَلَى اللّهُ عَزْ وَجَلَّ سَمَّى الْعَرْبَ عَلَى اللّهُ عَلَى عَلَى عَلَى اللّهُ عَلَى عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُولُ اللّهُ الللّهُ اللّهُ

تخريج: حديث صحيح، وهدا إساد ضعيف، لجهالة سعيد بن ذي حدّان ثم هو لم يدرك عليا وشريك سيء الحقط. ومنن الحديث صحيح، عند أحمد والبحاري ومسم من حديث حابر.

697. It was narrated from Sa'eed bin Dhu Huddan: I was told by someone who heard 'Ali say: War is deceit, on the lips of your Prophet (%).

Comments: [A salieeli hadeeth; this is a da'eef isnad]

علبا وشريك سيء الحفظ. ومنن العديث صحيح.
- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي وَعُبَيْدُ اللَّهِ بُنُ عُمَرَ الْتَوَارِيرِيُّ قَالًا: حَدَّثَنَا عَنْدُ اللَّهِ بُنُ عُمَرَ الْتَوَارِيرِيُّ قَالًا: حَدَّثَنَا عَنْدُ اللَّهِ بُنُ عُمْرَ ابْنُ مَهْدِيٍّ عَنْ شُفْبَانَ، عَنْ أَبِي اللَّهَانَ، عَنْ أَبِي السَّحَاقَ، عَنْ شَعِيدِ بُنِ نِي حُدَّانَ: حَدَّثَنِي السَّحَاقَ، عَنْ سَعِيدِ بُنِ نِي حُدَّانَ: حَدَّثَنِي أَنْ سَعِع عَلِيًّا يَقُولُ: الْحَرْبُ خَدْعَةٌ عَلَى لَسَانِ نَبِيكُمْ. [انصر. ١٠٣٤]

تخريج الحديث صحيح، وهذا إسناد صعف كسابقه.

698. It was narrated from 'Ali (♠) that the Prophet (₤) was given a suit of pure silk. He sent it to me

٦٩٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْخَاقُ بُنُ اسْمَاعِسِ: حَدَّثَنَا يَخْنِي بُنُ عَبَّادٍ حَدَّثَنَا and I went to him in the evening wearing it. I recognised anger on the face of the Messenger of Allah (ﷺ) so I shared it among my womenfolk.

Comments: [Its isnad is saheeli, al-Bukhari (2614) and Muslim (2071)]

تخريج: إسناده صحيح. ح: (٢٦١٤)، م: (٢٠٧١)، والمواد بقوله: «بين نسائي» بين الفواطم، أي فاطمة بنت النبي وفاطمة بنت الأسد والدة علي، وفاطمة بنت حمرة.

699. It was narrated from 'Ali bin Abi Talib (๑) - Sufyan said: I think he attributed it to the Prophet (寒) - he said: "Whoever tells a lie about seeing me in his dream will be ordered on the Day of resurrection to tie a grain of barley." Abu Ahmad said: I think it is from the Prophet (寒).

Comments: [Saheeh because of corroborating evidence; this is a da'ee' isnad]

تخريج: صحبح لعيره، وهذا إسناد صعيف لصعف عبدالأعلى.

700. It was narrated that 'Ali (泰) said: The Messenger of Allah (宏) used to continue his fast until before dawn.

Comments: [Hasan because of correborating evidence; this is a da'ce; isnad]

تخريج: حسن لغيره، وهذا إسناد صعيف لضعف عبدالأعلى الثعلمي.

701. It was narrated that 'Ali bin Abi Talib (&) said: The Messenger of Allah (&) taught me to say, if calamity befell me: "There is no god but Allah, the Forbearing the Most Generous; glory be to Allah, blessed be Allah, the Lord of the mighty Throne; praise be to Allah, the Lord of the Worlds,"

شُعْنَهُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَهَ: سَمِع رَيْدَ ابْنَ وَهْبِ عَنْ عَلِيٍّ أَنَّ النَّبِيِّ بِمِثْ أَهْدَيْتُ لَهُ حُلَّةً سِيَرَاءً، فَأَرْسَلَ بِهَا إِلَيْ، فَرُحْتُ بِهَا، فَعَرَفْتُ فِي وَجْهِ رَسُولِ النَّهِ بِيَتِيِّ الْغَضَبَ، قَالَ: (١/ ٩١) فَقَسَمْتُهَا بُنَنَ يَسَائِي. [انظر: ٧٥٥، ١٣١٥]

- 799 - حَدَّثَنَا عَنْدُ اللَّهِ بَنُ الْوَلِيدِ وَأَبُو أَحْمَدَ الرَّيْوِيُ وَأَبُو أَحْمَدَ الرَّيْوِيُ وَ أَلَى الرَّيْوِيُ وَ عَنْدِ الرَّحْمَنِ، عَنْ عَلِي بَنِ الْأَعْلَى، عَنْ عَلِي بَنِ الرَّحْمَنِ، عَنْ عَلِي بَنِ الْمُعْلَىٰ وَ اللَّهِ عَنْ عَلَي بَنِ أَبِي طَالِب _ قَالَ سُفْيَانُ: لَا أَعْلَمُهُ إِلَّا قَدْ رَفَعَهُ فَالَابُ فِي خُلْمِهِ، كُلِّتَ يَوْمَ الْفَيْاهُ عَقْد شَعِيرَةٍ هِ. قَالَ أَبُو أَحْمَدَ: قَالَ: أَرَاهُ عَنِ النَّبِي تَعْلَىٰ يَوْمَ أَرَاهُ عَنِ النَّبِي تَعْلَىٰ . [راجع: ٦٨٥]

٧٠٠ حَدَثْنَا حُجَيْنُ بْنُ الْمُثَنَّى: خَدَثْنَا إِسْرَائِيلُ عَنْ أَبِي عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيَّ قَالَ: كَانَ رَسُولُ اللَّهِ يَشْخَ يُوَاصِلُ إِلَى السَّحَرِ. [انظر: ١١٩٥]

٧٠١ حَلَّىْنَا رَوْحٌ حَدَّنْنَا أَسَامَةُ بَنُ زَيْدِ عَنْ مُحمَّدِ بَنِ كَغْبِ الْقُرْطِيِّ، عَنْ عَبْدِ اللَّهِ بَنِ شَخَلَةِ بَنِ اللَّهِ بَنِ عَنْ عَبْدِ اللَّهِ بَنِ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بَنِ جَعْفَرٍ، عَنْ عَلِي بَنِ أَبِي طَالِبِ قَال: عَلَّمْنِي رَسُولُ اللَّهِ عَلَى بَنِ أَبِي طَالِبِ قَال: عَلَّمْنِي رَسُولُ اللَّهِ عِلَى إِذَا نَزَلَ بِي كَرْتُ أَنْ أَقُولَ: اللَّهِ إِلَا إِلَهُ إِلَا اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ الْمُؤْمِنَ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ الللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ اللَّهُ الْمُؤْمِنِ الللَّهُ الْمُؤْمِنِ الللِهُ اللَّهُ الْمُؤْمِنِ اللللْمُؤْمِ الْمُؤْمِنِ الللللْمُؤْمِ اللْمُؤْمِ الللللْمُؤْمِ اللْمُؤْمِ اللْمُؤْمِ الللْمُؤْمِ اللْمُؤْمِ اللللْمُؤْمِ اللْمُؤْمِ الللْمُؤْمِ الللللْمُؤْمِ اللللْمُؤْمِ اللْمُؤْمِ اللْمُؤْمِ اللْمُؤْمِ الْمُؤْمِ اللللْمُؤْمِ اللْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤ

Comments: [A saheeh hadeeth; this is a hasan isnad]

702. Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali (when he was sick). 'Ali (\$\sigma\$) came in and said: Have you come to visit him (because he is sick), O Abu Moosa, or is it just a (social) visit? He said: No, () Ameer al-Mu'mineen; rather I have come to visit him (because he is sick). 'Ali (🊕) said; I heard the Messenger of Allah (鑑) say: "No Muslim visits his fellow Muslim when he is sick but seventy thousand angels send blessings upon him from morning until evening, and Allah grants him a stream in Paradise." [The narrator] said: O Ameer al-Mu'mineen, what is a stream? He said: The channel that waters palm trees.

Comments: [A hasan hadeeth]

703. It was narrated that Zaid bin Wahb said: 'Ali (&) came to some of the people of Basrah who were Khawarij, among whom was a man called al-Ja'd bin Ba'jah. He said to him: Fear Allah, O 'Ali, for you are going to die. 'Ali (🛶) said: Rather I am going to be killed by a blow on this that will soak this meaning his beard (would be soaked by blood from his head), a certain covenant and divine decree. And surely, he who invents a lie (against Allah) will fail miserably (cf 20:61). Then (the man) criticised 'Alı for the way he was dressed. He اللَّهُ رَبِّ الْعَرْشِ الْعَظِيمُ، وَالْحَمْدُ لَنَّهِ رَبِّ الْغَائِمِينَ. [انظر: ٧٢٦]

تخريج: حدبث صحيح، وهذا إسناد حسن. ٧٠٢ - حدَّثُنَا عَبِدَةُ بْنُ حُمْيُدِ: خَدَّتَنِي تُويْرُ بَنُ أَبِي فَاخِتَةٌ عَنْ أَبِيهِ، قَالَ: طَادَ أَبُو مُوسَى الْأَشْغَوِنُ الْحَسَنَ بْنَ عَلِيّ. قالَ. فَدَخَلَ عَلِيّ، فَفَالَ: عَانِدًا جِئْتَ يَا أَنِ مُوسَى أَمْ زَائِرًا؟ فَقَالَ: بِ أَمِيرَ الْمُؤْمِنِينَ! لا، بَلُ عَائِدًا، فَقَالَ عَلِيٌّ . فإنِّي سَمِعْتُ رَسُولَ اللَّهِ بِيَّةٍ يَقُولُ: امَا عَاد مُسْمَمٌ مُسْلِمًا إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ ملكِ، من جينَ يُضِيعُ إِنِّى أَنْ بُمْسِي، وَجَعَلَ ملكِ، من جينَ يُضِيعُ إِنِّى أَنْ بُمْسِي، وَجَعَلَ اللهُ تَعَالَى لَهُ خَرِيفًا فِي الْجَنِهِ الْ فَالَ: فَقُلْنَا: يَا مر الْمُؤْمِنِينَ! وَمَا الْخَرِيفُ؟ فَالَ: السَّاقِيَةُ النَّي تَسْغَى النَّخُلَ. [داحع: ١٦٢]

تخريج: حديث حسن، لكن اصحيح وقفه، وهذا إساد ضعيف لضعف ثوير بن أبي قاحتة. ٧١٣ حدَّ قَتَا عَبْدُ اللَّهُ خَذَّ ثَنِي عَلَيْ بُنُ حكيم الأوْدِيُ. أَخْبَرْنَا شَرِيكُ عَنْ عُثْمَانَ بْنِ أَبِي زُرْحَهْ، عَنْ رَبْدِ بْنِ وَهْبٍ قَالَ: قَدِمَ عَلَى عِنْ رَبْدِ بْنِ وَهْبٍ قَالَ: قَدِمَ عَلَى عِنْ وَهْبٍ قَالَ: قَدِمَ عَلَى عِنْ وَهْ مِنَ الْخُوَارِجِ، عِنْ أَهْلِ الْنَصْرَةِ مِنَ الْخُوارِجِ، عِنْ أَهْلِ الْنَصْرَةِ مِنَ الْخُوارِجِ، فَقَالَ نَ الْجَعْدُ بْنُ بَعْحَةً، فَقَالَ نَ اللَّهُ يَا عَلِيُّ! فَإِنَّك مَيْتُ، فَقَالَ عَلَيِّ ! فَإِنَّك مَيْتُ، فَقَالَ عَلَيْ اللَّهُ يَا عَلِيُّ! فَإِنَّك مَيْتُ، فَقَالَ عَلَيْ اللَّهُ يَا عَلِيْ ! فَإِنَّك مَيْتُ، فَقَالَ عَلَى هَذَه تَخْضِبُ عَلَى هَذَه مَعْهُودٌ، وَقَلْ عَلَى هَذَه مَعْهُودٌ، وَقَلْ عَلَى اللَّه عَنْ رَأْسِهِ عَهْدٌ مَعْهُودٌ، وَقَلْ عَالَ هَا لَكُمْ وَلِلِاسِي، هُو أَبْعَدُ فِي لِباسِد، فَقَالَ اما لَكُمْ وَلِلِاسِي، هُو أَبْعَدُ الْمَالِي ، هُو أَبْعَدُ اللَّه اللَّه اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّه اللَّه اللَّه اللَّهُ اللَّه اللَّه اللَّهُ عَلَى اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمَاسِي اللَّهُ اللَّهُ الْمَلِيْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْهُ اللَّهُ الْمُعَلِّلُهُ اللَّهُ الْمِيْلِ اللَّهُ الْمَاسِلِي اللَّهُ الْمَاسِلِي الْمِنْ الْمُؤْلِلُ اللَّهُ الْمِنْ الْمَاسِي الْهُ الْمَاسِلِي الْمَاسِلِهُ الْمِنْ الْمَلْلِيْلِهُ الْمِنْ الْمُؤْلِلِيْلِهُ الْمَلْمُ الْمُعَلِّلِهُ الْمِنْ الْمُعْلِيْلِهُ الْمِنْ الْمَلْمُ الْمُعْلِلْمُ الْمِنْ الْمُعْلِلْمُ الْمَاسِي اللْمُولِلِلِلْمُ الْمُعْلِلِيْلِلْ الْمَالِلْمُ الْمِنْ الْمُلْمُ الْمُعْلِلِلْمُ الْمِنْ الْمُعْلِ

said: What does the way I am dressed have to do with you? It is furthest removed from arrogance and it is more appropriate for the Muslim to follow my example.

Comments: [Its isnad is du'eef because Shareek is da'eef]

704. It was narrated that al-Harith bin Abdullah al-A'war said: I said: Ameer al-Mu'mineen will certainly come and I shall certainly ask him about what I heard tonight. After 'Isha' I came to him and entered upon him... and he narrated the liadeeth. Then he said: I heard the Messenger of Allah (建) say: "Jibreel (世) came to me and said: 'O Muhammad, your ummali will differ after you are gone.' I said to him: 'What is the solution, O Jibreel?' He said: 'The Book of Allah, may He be exalted, by means of which Allah will destroy every tyrant. Who-ever clings to it will be saved and whoever abandons it will be doomed.' He said it twice. 'Verily, this (the Qur'an) is the Word that separates (the truth from falsehood, and commands strict laws for mankind to cut the roots of evil). And it is not a thing for amusement' [at-Tariq 86:13-14]. It does not wear out from being repeated and its wonders never end; in it is news of what came before you, judgement of what happens among you, and foretelling of what will happen after you are gone.""

مِنَ الْكِبْرِ، وَأَجْدَرُ أَنْ يَفْتَدَيَّ بِيَ الْمُسْلِمُ. [انظر: ١٠٧٨، ٨٠٢]

تخريج: اسناده صعيف لضعف شريك، وهو ابن عبدالله النجعي.

١٠٠٤ حَدَّثَنَا يَعْقُونُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَقَ قَالَ: وَذَكَرَ مُحَمَّدُ بُنُ كَعْبِ الْقُرْظِيُّ، عَنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ الْأَعْزِرِ، قَالَ. قَلْتُ: لاَتِينَ أَمِيزَ الْمُؤْمِنِينَ، فَلاَ سُأَلَنَهُ عَمَّا فَلْتُ: لاَتِينَ أَمِيزَ الْمُؤْمِنِينَ، فَلاَ سُأَلَنَهُ عَمَّا سَعِعْتُ الْعَشِيَّةَ. قَالَ: عَجِئْتُهُ بَعْدَ الْعِشَاءَ فَلَا عَلَيْهِ... فَلَاكَرَ الْحَدِيثَ. قَالَ: ثُمَّ قَالَ: شَعْفُ رَسُولَ اللَّهِ يَشِقُ يَقُولُ: الْأَتَانِي قَالَ: يَعْ مُحَمِّدُ! إِنَّ قَالَ: يَعْ مُحَمِّدُ! إِنَّ قَالَ: فَقَالَ: يَعْ مُحَمِّدُ! إِنَّ وَمُنْ مُنْ مُعْ يَعْفِ مُ اللَّهُ كُلَّ جَبَّادٍ، مَنِ اعْتَصَمَ اللَّهُ كُلُّ جَبَّادٍ، مَنِ اعْتَصَمَ اللَّهُ كُلُ جَبَادٍ، مَنِ اعْتَصَمَ وَلَكُ مَنْ مُوكَةً مَلَكَ. مَنْ اعْتَصَمَ اللَّهُ كُلُ جَبَادٍ، مَنِ اعْتَصَمَ اللَّهُ كُلُ جَبَادٍ، مَنِ اعْتَصَمَ وَمُنْ رَكِهُ مَلْكُ. مَنْ مَنَ اعْمُ اللَّهُ مُلُكُ مَنْ اعْتَصَمَ وَلَكُ مَنْ مُعَدِينًا مَا يَعْتَلَى اللَّهُ عُلْمُ مُنْ اعْنَى اعْتَلَى اللَّهُ عُلْمُ مُعْدَلًا مَا يَعْتَلَ اللَّهُ مُنْ اعْتَكَمَ مُؤْمِلُ مَا يَعْتَلَى اللَّهُ مُنْ اعْمَوالًا مَا يَعْتَلَى اللَّهُ مُنْ اعْدِيلُهُ مَا يَعْتَلَى الْعُلِقُ مُنْ اعْدِيلُهُ مُ الْمُعْرَالُ مَا يَعْتَلَى الْعَلَى الْعُولُ مَا يَعْتَلَى اللَّهُ مُنْ الْمُنْ الْمُعْرَالُ مَا يَعْتَلَى الْعَلَى الْمُعْلِقُ الْمُؤْمِلُ مَا يَعْتَعْتُمَ الْمُنْ الْمُنْ الْمُولُ مُنَالِقُ مُنْ الْمُعْلَى الْمُولِ الْمُؤْمِلُ مَا الْمُعْرَالُ مُنْ الْمُنْ الْمُعْمُ الْمُنْ الْمُعْلِقُ الْمُولُ اللَّهُ الْمُنْ الْمُعْلَى الْمُولُ الْمُعْمُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى اللَّهُ الْمُعْلَى ا

تخريج: إسناده صعيف لضعف الحارث الأعور والقطاع بين محمد بن إسحاق ومحمد ابن كعب القرظي.

Comments: [Its isnad is da'eef because Harith Al-A'war is weak]

705. It was narrated from 'Ali bin Husain, from his father, that his grandfather 'Ali bin Abi Talib (4) said: The Messenger of Allah (鑑) entered upon me and Fatimah (4) one night and woke us up for prayer, then he went back to his house and prayed for a while at night. He did not hear any sound from us, so he came back to us and woke us up, saying: "Get up and pray." I sat up, rubbing my eyes, and said: By Allah, we will not offer any prayers but what is decreed for us. Our souls are in the hand of Allah: if He wills, He will wake us up. The Messenger of Allah (娅) turned away saying, as he struck his hand against his thigh, "We will not offer any prayers but what is decreed for us, we will not offer any prayers but what is decreed for us. 'But, man is ever more quarrelsome than anything' [al-Kahf 18:54]."

Comments: [A salieeli hadeetli and its isnad is hasan]

706. It was narrated that Zaid bin Wahb said: When the Khawarij rebelled and fought in an-Nahrawan, 'Ali (金) stood before his companions and said: These people have shed blood that it is forbidden to shed and have raided the flocks of the people. They are the closest of the enemy to you, but if you go to your enemy, I am afraid that these people may attack what you leave behind. I heard the Messenger of Allah (墨) say: "Some rebels will emerge from my unumah; your prayer will be as nothing compared to their prayer,

٧٠٥- حَدَّثُنَا يَعْقُوبُ: حَدَّثُنَا أَبِي عَنِ ابْنِ إَسْخَاقَ حَدَّثَنِي حَكِيمُ بْنُ حَكِيم بْنِ عَبَّادِ بْنِ حُمَيْفٍ، عَنْ مُحَمَّدِ بْن مُسْلِم نْن عُبَيْدِ اللَّهِ بْن شَهَابٍ، عَنْ عَلِيٌّ بْن خُسَيْنِ عَنْ أَبِيهِ، عَنْ جَدُّهِ علِيٌّ بْنِ أَبِي طَالِبِ قَالَ: دَخَلَ عَلَيٌّ رَسُولُ اللَّهِ عَيْدٌ وَعَلَى فَاطِمَةً رَضِيَ اللَّهُ عَنْهَا مِنَ اللَّذِي، فَأَيْفَظُنَا لِلصَّلَاةِ، قَالَ: ثُمُّ رَجَعَ إِلَى بَيْتِهِ، فَصَلَّى هويًّا مِنَ اللَّيْلِ، قَالَ: فَلَمْ يَسْمَعْ لَنَا حِسًّا، فَالُ: مِرْجَعُ إِلَيْنَا، فَأَيْقَظَنَا وَقَالَ: اقْومَا فَصَلَّبًا"، قَالَ: فَجَلَسْتُ وَأَنَا أَعْرُكُ عَيْبَىَ وَأَقُولُ: إِنَّا وَاللَّهِ مَا نُصَلِّى إِلَّا مَا كُتِتَ لَنَا، إِنَّمَا أَعْسُنَا بِدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا تَعَثَنَا. قَالَ. فَوْنِي رَسُولُ اللَّهِ ﷺ وَهُوَ يَقُولُ، وَيَضْرِبُ بَيْدِهِ عَلَى فَجِذِهِ * هَا نُصَلِّى إِلَّا مَا كُتِبَ لَنَا، مَا لْصِلِّي إِلَّا مَا كُتِتَ لَنَا! ﴿ وَكَانَ ٱلْإِنْكَنُّ أَكُثَرَ ثَيْءٍ سَلاً﴾ (الكيف: ١٥).

تخريج: حليث صحيح و إسناده حسن.
- حدَّقُنَا عَبْدُ اللَّهِ: حَدَثُنَا أَحْمَدُ بْنُ حَبِيلِ أَنُو يُوسُفَ: أَخْبَرَنَا يَخْبَى بْنُ عَبْدِ الْمَلِكِ نْنِ حُمَيْدِ بْنِ أَبِي غَيْثَةً عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي غَيْثَةً عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي عَنْ صَلَمَةً بْنِ كُهَيْسٍ، عَنْ بْنِ أَبِي سُلَيْمَانَ، عَنْ سَلَمَةً بْنِ كُهَيْسٍ، عَنْ رَبِد بْن وَهْبٍ قَالَ لَهَا سَلَمَةً بْنِ كُهَيْسٍ، عَنْ بالنَّهْرَوَان فَامَ عَلِيٍّ فِي أَصْحَابِهِ، فَقَالَ: إِنَّ مَؤْلَاءِ الْقَوْمَ قَلْ سَفَكُوا الذَّمَ الْخَوَامُ، هُؤُلاءِ الْقَوْمَ قَلْ سَفَكُوا الذَّمَ الْخَرَامَ، وَهُمْ أَفْرَبُ الْعَدُوقِ وَأَعْرُوا إِلَى عَدُوكُمْ أَنَا أَخَافُ أَنْ الْعَدُوقَ إِلَى عَدُوكُمْ أَنَا أَخَافُ أَنْ الْعَدُوقَ الْمَا الْمَا الْعَدُوقَ الْمَا الْمَا الْعَدُولُ أَلْ أَخَافُ أَنْ الْعَدُوقَ الْمَا الْمَا أَخَافُ أَنْ الْعَدُوقَ الْمَالِقُومَ الْمَا الْمَا الْمَا أَوْلَاءُ الْمَالُولُ الْمَالِقُومَ الْمَالَةُ وَالْمَالُولُ الْمَالُولُ الْمَالِقُومَ اللّهُ اللّهِ الْمَالُولُ اللّهِ الْمَالُولُ اللّهِ اللّهُ الْمُؤْمُ اللّهُ الْمُعَلّمُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ اللللّهُ الللّهُ الللللّهُ اللللّهُ الللللّهُ اللللْمُولِقُولُولُ الللللْمُ الللّهُ الللللّهُ الللللّهُ اللللللّهُ اللللللّ

and your fasting will be as nothing compared to their fasting, and your recitation will be as nothing compared to their recitation. They will recite the Qur'an, thinking that it is in their favour, but it will be against them; it will go no further than their throats. They will pass out of Islam as the arrow passes out of the prey. The sign of that is that among them will be a man who has an upper arm but no forearm, and on it will be something like the nipple of a breast, on which will be some white hairs." If the army that fights them knew what reward they will have, as spoken on the lips of their Prophet, they would cease striving and rely on that March forth in the Name of Allah, And he narrated the hadeeth at length.

Comments: [Its isnad is quiter]

707. It was narrated that 'Abdullah bin az-Zubair said. We were with 'Uthman bin 'Affan in al-Juhfah, and with him were a group of people from Syria, among whom was Habeeb bin Maslamah al-Fihri. 'Uthman said, when joining 'Umrah to Hajj (tamattu') was mentioned to him: It is more perfect for Hajj and 'Umruh that they should not be done together in the months of Hajj. If you delay this 'Umralı so that you visit this House twice, that will be better, for Allah, may He be exalted, has bestowed a great deal of good. 'Ali bin Abi Talib () was at the bottom of the valley, feeding a camel of his. He

يَخْنَفَكُمْ هَوُلَاءِ فِي (٩٢/١) أَعْقَابِكُمْ، إِنِّي سَمِعْتُ رَسُول اللهِ يَنْظِقَ يَغُولُ التَخْرُجُ عَارِحَةٌ مِنْ أَمْنِي، لَيْسَ صَلَائُكُمْ إِلَى صِيَامِهِمْ صَلَاتِهِمْ بِشَيْءٍ، وَلَا صِيَامُكُمْ إِلَى صِيَامِهِمْ بِشَيْءٍ، وَلَا صِيَامُكُمْ إِلَى صِيَامِهِمْ بِشَيْءٍ، وَلَا قِرَاءَتُكُمْ إِلَى قِرَاءَتِهِمْ بِشَيْءٍ، وَلَا قِرَاءَتُهِمْ وَهُوَ عَلَيْهِمْ، يَمُرُقُونَ مِن الْإِسْلَامِ لَكُمْ يَهُرُقُونَ مِن الْإِسْلَامِ لَكُمْ يَهُرُقُونَ مِن الْإِسْلَامِ فَيْمَ يَمُرُقُونَ مِن الْإِسْلَامِ فَيْمَ يَمْرُقُونَ مِن الْإِسْلَامِ فِيهِمْ رَجُلَا لَهُ عَصْدٌ وَلَيْسَ لَهَا ذَرَاعٌ، عَلَيْها مِبْلُ حَسَمًةِ النَّذِي، عَلَيْها شَعْراتَ بِيصَّهُ. لَوْ يَعْمَلُ الْحَبْمُ مَا لَهُمْ عَلَى الْحَمْلِ، فَسِيرُوا يَعْمَلٍ، فَسِيرُوا عَلَى الْحَمْلِ، فَسِيرُوا إِلَى الْحَمْلِ، فَسِيرُوا عَلَى الْحَمْلِ، فَسِيرُوا إِلَيْهُمْ عَلَى الْمَهِمْ اللّهِ... فَذَكَرَ الْحَدِيثَ بِطُولِهِ. [الحَدِيثَ بطُولِهِ.

تخريج: إسناده قوي. م. (١٠٦٦).

٧٠٧ حدَّثنا يَعْتُونَ: حَدَّثَنَا أَى عَنِ النَّهِ إِسْحَاقَ: حَدَّثَنِي يَحْيى بْنُ عَبَّادِ بْنِ عَبْدِ اللَّهِ ابْنِ الزُّبَيْرِ عَنْ أَبِهِ، عَنْ عَنْدِ اللَّه بْنِ الزُّبَيْرِ عَنْ أَبِهِ، عَنْ عَنْدِ اللَّه بْنِ الزُّبَيْرِ عَنْ أَلْهِ إِنَّا لَمِعَ عَنْمَانَ بْنِ عَمَّانَ أَمْ الشَّامِ، فِيهِمْ وَدُبُوا فِي أَشْهُرِ الْحَجِّ، إِنَّ أَتَمَ لِلْهُ مِنْ أَنِي النَّعَلِي النَّعَلِي بْنَ أَنِي طالِبٍ بِعَلْنِ وَشَعْ فِي الْخَيْرِ. وَعَلِيُّ بْنُ أَبِي طالِبٍ بِعَلْنِ وَشَعْ فِي الْخَيْرِ. وَعَلِيُ بْنُ أَبِي طالِبٍ بِعَلْنِ وَسَعْ فِي الْخَيْرِ. وَعَلِيُ بْنُ أَبِي طالِبٍ بِعَلْنِ وَسَعْ فِي الْخَيْرِ. وَعَلِيُ بْنُ أَبِي طالِبٍ بِعَلْنِ وَالَيْ إِنْ الْمُعْرِةِ فَي الْمُعْرَةِ فَيْ الْمُؤْمِ وَالْمِي بِعَلْمِ الْمَالِمِ بِعَلْمِ وَالْمَالِمِ بِعَلْمِ الْمَالِمِ بِعَلْمِ الْمَالِمِ بِعَلْمِ الْمُعْرَةِ وَالْمُعْرِةِ الْمُؤْمِ الْمَالِمِ بِعَلْمِ الْمَالِمِ بِعَلْمِ الْمَالِمِ بِعَلْمِ الْمَالِمُ الْمُؤْمِ الْمِنْ الْمُؤْمِ الْمَالِمِ الْمَالِمِ الْمُعْرِقُ الْمُؤْمِ الْمُؤْمِ الْمَالِمِ الْمِنْ الْمُؤْمِ الْمِنْ الْمُؤْمِ الْمَالِمِ الْمَالِمِ الْمِنْ الْمُؤْمِ الْمَالِمِ الْمَالِمِ الْمِلْمِ الْمُؤْمِ الْمِلْمِ الْمِلْمِ الْمَالِمِ الْمَالِمِ الْمَالِمِ الْمِلْمِ الْمَالِمِ الْمِلْمِ الْمِلْمِ الْمِلْمِ الْمِلْمُ الْمَالِمُ الْمَالِمُ الْمِلْمِ الْمِلْمِ الْمَالِمِ الْمَلْمِ الْمَلْمِ الْمُلْمِ الْمَالِمِ الْمِلْمِ الْمَلْمِ الْمَالِمُ الْمُؤْمِ الْمِلْمِ الْمَلْمِ الْمِلْمِ الْمِلْمِ الْمِلْمِي الْمُؤْمِ الْمُؤْمِ الْمُعْلِمِ الْمُعْرِقُ الْمُؤْمِ الْمُؤْمِ الْمُعْلِمِ الْمِلْمِ الْمُؤْمِ الْمُعْمِلِي الْمُعْمِلِي الْمُ

heard about what 'Uthman had said, and he came and stood over 'Uthman (&) and said: Do you want a Sunnali that was established by the Messenger of Allah (ﷺ) and a concession that Allah, may He be exalted, granted to people in His Book to be restricted for them and to forbid it to them? It is for the one who needs it and for the one whose home is remote. Then he entered iliram for Hajj and 'Umralı together. 'Uthinan (46) turned to the people and said: Did I forbid it? I did not forbid it; rather it was only an opinion that I suggested. Whoever wants to follow it may do so and whoever wants to ignore it may do so.

Comments: [Its isnad is hasan]

708. It was narrated from Mas'ood bin al-Hakam al-Ansari az-Zuraqi, from his mother, that she told him: It is as if I can see 'Ali bin Abi Talib (歩), riding the white mule of the Messenger of Allah (金), when he stood at the mountain pass of the Ansar during the Farewell Pilgrimage and said: O people, the Messenger of Allah (金) says: "These are not the days of fasting; rather they are days of eating, drinking and remembering Allah."

Comments: [A saheeli hadeeth and ts isnad is hasan]

709. It was narrated from 'Abdullah bin Shaddad: Sa'd bin al-Hadi said: I heard 'Ali (🖘) say: I never heard the Prophet (🕿) mention his father and mother together (in the phrase "may my father and mother be sacrificed

الوادِي عُلِفُ بَعِيرًا لَهُ، قالَ: فَبَلَغَهُ الَّذِي قَالَ عَنْمَانَ فَالَمْ عَنْمَانَ قَالَ عَنْمَانَ عَلَى عُثْمَانَ فَعَالَ اللَّهِ فَعَالَ اللَّهِ فَعَالَ اللَّهِ عَنْهُ، وَرُخْصَةٍ رَخَصَ اللَّهُ تَعَالَى بِهَا لِلْعِبَادِ فَي كِتَابِهِ، تُصَيِّقُ عَلَيْهِمْ فِيهَا، وَنَنْهِى عَنْهَا، فَوَ كَاتُ لَذِي الْحَاجِةِ وَلِنَانِي الدَّرِ. ثُمَّ أَلْهَ أَلْمَالِي بَعْقَالَ: وَهَلْ نَهْمُتُ عَنْهَا، فَأَفْتِلَ عُلْمَانُ عَلَى السَّرِ، ثُمَّ اللَّهِ يَحَدِّقَ وَعُمْرَةٍ مَعًا، فَأَفْتِلَ عُلْمَانُ عَلَى السَّرِ، فَقَالَ: وَهَلْ نَهْمُتُ عَنْهَا؟ إِنِّي لَمْ أَنْهُ النَّهِ السَّرِ، فَقَالَ: وَهَلْ نَهْمُتُ عَنْهَا؟ إِنِّي لَمْ أَنْهُ عَنْها، إِنَّهَا كَانَ رَأْيًا أَشَرْتُ بِهِ، فَمَنْ شَاءَ عَنْها، إِنَّهَا كَانَ رَأْيًا أَشَرْتُ بِهِ، فَمَنْ شَاءَ عَنْهَا، أَنْهُ حَدْدِهِ وَمَنْ شَاءَ تَوَكَلُ.

تخريج: إساده حس.

٧٠٨ حدّثَنا مَعْقُوبْ: حَدَّثُنَا أَبِي عَنِ الْنِ السَحاقَ عَنْ الْنِ عَنْ الْنِ السَحاقَ حَدَّثَني عَبْدُ اللّهِ نُنُ أَبِي سَلَمَةً عَنْ مَسْعُودِ بُنِ الْحَكَم الْأَنْصَادِيْ، ثُمُّ الوُّرَقِيِّ، عَنْ أُمِّ النَّورَةِيِّ، عَنْ أُمِّ النَّورَةِيِّ عَلَى أَنْ الْطُورُ إِلَى عَلِيٍّ بُنِ أَيْسَ طَايْبِ وَهُوَ عَلَى بَعْلَهُ رَسُولِ اللَّهِ بِيَعِيْ الْمُنْصَادِ فِي الْبُيْصَاءِ فِي الْمُنْصَادِ فِي الْمُنْصَادِ فِي اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللللَّهُ الللللَّهُ اللللْهُ اللَّهُ الللْهُ اللَّهُ الللللِّهُ الللللْهُ اللللْهُ الللللْهُ الللْهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ الللللْهُ الللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللِ

تخريج حديث صعيع، وإسده حس. ٧٠٩- حدَّثَنَا يَعْقُوبُ وَسَعْدُ قَالا: حَدَّثَنَا أَبِي غَنْ أَسِهِ، عَنْ عَبْدِ اللّهِ بْنِ شَدَّهِ قِللَا سَعْدٌ: اسْ الْهَادِ: سَمِعْتُ عَلِيًّا يَهُولُ: مَا سَمِعْتُ السَّمَ يَحْمِعُ أَبَاهُ وَأُمَّهُ لِأَخْدٍ، غَيْرَ سَعْدِ بْنِ for you") for anyone except Sa'd bin Abi Waqqas. I heard him say on the day of Uhud: "Shoot, O Sa'd, may my father and mother be sacrificed for you!"

Comments: [Its isnad is salech, al-Buknari (4059) and Muslim (2411)]

710. Ibraheem bin 'Abdullah bin Hunain narrated that his father said: I heard 'Ali bin Abi Talib (*) say: The Messenger of Allah (鑑) forbade me, but I do not say that he forbade you, to wear gold rings, to wear garments made of a blend of linen and silk or garments dyed with safflower, and to recite Qur'an whilst bowing. He gave me a suit of pure silk and I went out wearing it, and he said: "O 'Ali, I did not give it to you to wear it." So I went back to Fatimah (4) and gave it to her to hold an edge of it, so she took hold of it to fold it with me, but I tore it in two. She said: May your hands be rubbed with dust, O son of Abu Talib! What have you done? I said to her: The Messenger of Allah (囊) forbade me to wear it. Wear it and give it to your womenfolk.

Comments: [A saheeh hadeeth]

711. It was narrated that 'Ali (秦) said: The Messenger of Allah (秦) said: "I have relieved you of zakah on horses and slaves, so give zakah on silver: for every forty dirhams, one dirham. There is no zakah on one hundred and ninety, but if it

أَبِي وَقَّاصِ، فَإِنِّي سَمِعْتُهُ يَقُولُ يَوْمَ أُحُدِ: «ارْمٍ يَا سَعْدُ! فِذَاكَ أَبِي وَأُمِّي». [انظر: ١٠١٧، ١١٤٧، ١٣٥٧]

تخریج: إسناده صحیح. خ (٤٠٥٩)، م. (۲٤١١).

إِسْحَاقَ حَدَّقَنَا يَغَقُوبُ: حَدُّقَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ حَدَّقَنِي إِبْرَاهِيمُ بُنُ عَبْدِ اللَّهِ بْنِ خَيْسِ عَنْ أَبِهِ قَالَ: سَمِعْتُ عَلَيْ بْنَ أَبِي طَالِبِ يَقُولُ: نَهَانِي رَسُولُ اللَّهِ يَشِخْ _ كَ طَالِبِ يَقُولُ: نَهَانِي رَسُولُ اللَّهِ يَشِخْ _ كَ أَنْحَنُم الدُّمْب، وَعَنْ لُبُسِ النَّفْسِ، وَعَنْ لُبُسِ النَّفْسِ، وَعَنْ لُبُسِ النَّفْسِ، وَعَنْ لُبُسِ النَّفْسِ، وَعَنْ لُبُسِ وَتَعْزَاءَةِ القُرْآنِ وَأَنَا رَاكِعٌ، وَعَزَاءَةِ القُرْآنِ وَأَنَا رَاكِعٌ، وَعَنَانِي خُلِقًا اللَّهِ عَلَيْهُ إِلَى فَاطِمَةً رَضِيَ اللَّهُ عَلَيْهُ إِلَى فَاطِمَةً رَضِيَ اللَّهُ عَلْمَا إِلَى فَاطِمَةً رَضِيَ اللَّهُ عَلْمُ اللَّهِ يَعْجَعُ عَنْ اللَّهِ عَلَى اللَّهِ يَعْجَعُ عَنْ لِيَسَعْ، فَالْحَدِي وَاللَّهِ إِلَى فَاطِمَةً وَضِي اللَّهُ يَعْجَعُ عَنْ نَهِ اللَّهِ يَعْجَعُ عَنْ اللَّهُ اللَّهُ يَعْلَى اللَّهُ يَعْلَى اللَّهُ اللَّهُ يَعْلَى اللَّهُ اللَّهُ يَعْلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ ال

تخريج: حديث صحيح، وانظر الشطر الأول في م. (٢٠٧٨).

٧١١ حدَّفَنَا شَرَيْجُ بْنُ النَّعْمَانِ: حَدَّثَنَا أَنُو
 عَوَانَةً عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ بْنِ
 ضَمْرَة، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ يَتَلِيُّةً:
 "قَدْ عَفَوْتُ لَكُمْ عَنِ الْخَيْلِ وَالرَّقِيقِ، فَهَانُوا
 صَدْقة الرَّقَةِ: مِنْ كُلُّ أَرْبَعِينَ دِرْهُمَا دِيْهِ فَيْ الْهَالِيقِ فِي الْهَالِيقِ فَيْ الْمُعْلَى اللّهُ اللّهَا لِهَا لَهُ اللّهُ اللّهِ اللّهِ اللّهَالِيقِيقَ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهَالِيقِ اللّهَالِيقِ اللّهَالِيقِ اللّهُ اللّهِ اللّهَالِيقِ اللّهَالِيقِ اللّهَالِيقِ اللّهَالِيقِ اللّهَالَةِ اللّهِ اللّهَالَةِ اللّهَالِيقِ اللّهَالَةِ اللّهَالِيقِيقِ الللّهَالَةِ اللّهَالَةِ اللّهَالِيقِ اللّهَالِيقِ الللّهِ اللّهِ اللّهَالَةِ اللّهَالَةِ اللّهَالَةِ اللّهَالِيقِينَ الْمُعْلِقِ وَلَمُمْ اللّهَالِيقِ اللّهَالِيقِ اللّهَالِيقِينَ الْمُعْلَى اللّهَالِيقِيقِ اللّهِ اللّهِ اللّهَالِيقِ الللّهِ الللّهِ اللّهِ الللللهِ اللّهِ اللّهِ الللّهِ اللّهِ اللّهَ اللّهِ الللللّهِ الللللّهِ الللللْهِ الللْهِ الللللْهِ اللّهِ اللّهِ الللّهِ الللّهِ اللّهِ اللّهِ اللّهِ الللّهِ اللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ اللّهِ الللّهُ اللّهِ الللّهِ الللّهِ الللّهِ الللّهِ اللللّهِ الللّهِ الللللّهِ الللللّهُ اللّهُ اللّهِ الللّهِ اللللللّهِ الللللّهِ الللّهِ الللّهِ اللللللْهِ الللّهِ اللللللّهِ اللللللللللْهِ الللّهِ الللللللللّهِ الللللللللللللللْهِ الللللللْهِ اللللللللللْهِ الللللْهِ الللللللللْهِ الللللللللْهِ الللللللْهِ اللللْهِ الللللْهِ اللللْهِ الللللْهِ اللللْهِ اللللْهِ اللللْه

reaches two hundred, then five dirhams are due (in zakah)."

Comments: [A saheeli hadeeth]

وَلِيْسَ فِي تِشْعِينَ وَمِائَةٍ شَيْءٌ. فَإِذَا بَلَغَتْ مِانتَيْنِ فَعِيهَا خَمْسَةُ دَرَاهِمَ». [انظر: ٩١٣. ١٢٣٣، ١٢٦٧، ١٢٦٩]

٧١٧- حدَّثَنَا أَبُو أَحْمَدَ الزُّنيْرِيُّ: حَدَّثَنَا عَلِيثُ

تخريج: صحيح، أبو عونة وإن روى عن أبي إسحاق بعد تغيره، لكن قد تابعه غير واحد.

712. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said to me: "Shall I not teach you some words that if you say them, you will be forgiven, even though you are already forgiven: 'There is no god but Allah, the Forbearing, the Most Generous; there is no god but Allah, the Most High, the Almighty. Glory be to Allah, Lord of the seven heavens and Lord of the mighty Throne; praise be to Allah the Lord of the Worlds.""

Comments: [A hasan hadveth]

ابْنُ صَابِحِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَشْرِو بْنِ مُرَةً، عَنْ عَبْدِ اللّهِ بْنِ سَلِمَةً، عَنْ عَلِيَّ قَالَ: قَالَ نِي رَسُولُ اللَّهِ بِهِ اللّهِ اللّهِ أَكْلَمُكَ كَلِمَاتِ إِد فَمُنْتَهُنَ عُفِرَ لَكَ، مَعَ أَنَّهُ مَعْفُورٌ لَكَ: لَا إِنْ إِلَا اللّهُ مُنْحَلِيمُ مُنْكَوِيمُ، لَا إِنَّهَ إِلَّا اللّهُ الْعَلَيُّ الْعَظْيِمُ، شُبْحَانَ اللّهِ رَبْ السَمَوَاتِ السَّعْ، ورَبِّ الْعَرْشِ الْعَظِيمِ، الْحَمْدُ اللّهِ رَبِّ الْعَلْمِ، الْعَرْشِ الْعَظِيمِ، الْحَمْدُ اللّهِ رَبِّ الْعَلْمِ، الطرد ١٣٦٣]

تخريج: حديث حسن، عبدالله بن سلمة قد توسع.

٧١٣ - حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا (٩٣/١) شَرِيكٌ عَنْ عِمْرَ نَ بْنِ ظُنْيَانَ، عَنْ أَبِي تِحْيَى قَالَ: لَمَّا ضَرِبَ انْنُ مُلْحِمٍ عَلِيًّا الضَّرْبَةَ، قَالَ عَلِيُّ: الْمَلُوا بِهِ كَمَا أَرَادَ رَسُولُ اللَّهِ ﷺ أَنْ يَقْعَلَ بِرَجُلٍ أَرَادَ فَقَنْهُ، فَقَالَ. وَاقْتُلُوهُ، ثُمَّ حَرْقُوهُ॥.

713. It was narrated that Abu Tihya said: When Ibn Muljim struck 'Ali (♣), 'Ali said: Do with him what the Messenger of Allah (ﷺ) wanted to be done with a man who wanted to kill him. He said: "Kill him, then burn him."

Comments: [Its isnad is da'eef because Shareek is da'eef]

تخريج: [سناده ضعيف لضعف شريك- وهو ابن عبدالله النجعي- وعمران بن طبيان.

714. It was narrated from Nu'aim bin Dijajah that he said: Abu Mas'ood 'Uqbah bin 'Amr al-Ansari entered upon 'Ali bin Abi Talib (40) and 'Ali said to him: Are you the one who says that in one hundred years time there will be on earth no eye that blinks?

٧١٤ حَلَّثَنَا مُحَمَّدُ بَنُ سَابِقِ: حَلَّنَنَا إِنْ الْمِنْهَالِ إِنْوَاهِيمُ بْنُ طَهْمَانَ عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ الْمِنْ عَمْرٍو، عَنْ نُعَيْمٍ بْنِ وَجَاجَةَ، أَنَّهُ قَالَ: دَحَنَ أَبْر مَسْعُودٍ عَفْبَةُ بْنُ عَمْرٍو الْأَنْصَارِيُ عَلَى عَلَي بُنِ أَبِي طَالِبٍ فَقَالَ لَهُ عَلِيٌّ: أَنْتَ

Rather the Messenger of Allah (ﷺ) said: "In one hundred years time, there will be no eye that blinks left on earth of those who are alive today." By Allah, there is great hope for this ummah after one hundred years.

Comments: [Its isnad is qawi]

الَّذِي تَقُولُ لَا يَأْتِي عَلَى النَّاسِ مِانَةُ سَنَةٍ وَعَلَى اللَّاسِ مِانَةُ سَنَةٍ وَعَلَى الأَرْضِ عَبْنُ تطرفُ؟ إِنَّمَا قَال رَسُولُ اللّهِ ﷺ «لا يَأْتِي عَلَى النَّاسِ مِانَةُ سَنَةٍ وَعَلَى النَّاسِ مِانَةُ سَنَةٍ وَعَلَى الْأَرْضِ عَبْنٌ تطْرِفُ مَمّنُ هُوَ حَيِّ الْيُومُ". وَاللّهِ إِنَّ رَخَاء هَدِهِ الْأُمَةِ نَعْدَ مِائةٍ عَامٍ. [انظر: ٧١٨، ٧١٨]

تخريج: إسده قوي، عبدالله بن سلمة قد توبع.

715. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with idlikhir. Abu Sa eed said: Palm fibres.

Comments: [Its isnad is gawi]

716. It was narrated from Salimah and Mujalid, from ash-Sha'bi, that they heard him narrate that 'Ali said, concerning a woman from Koofah who he had flogged on Thursday and stoned on Friday: I flogged her in accordance with the Book of Allah and stoned her in accordance with the Prophet of Allah (22).

Comments: [A saheeli hadeeth; its men are thigat]

حدَّثَنَا مُعَاوِنَةً نُنُ عَمْرِو وَأَبُو سَعِيدِ قَالا. حَدَّثَنَا زَائِنَةً عنْ عَطَاء نُنِ السَّائِ. عَنْ أَيه، عَنْ عَلِيِّ قَالَ: جَهَّرَ رَسُولُ اللَّهِ يَخِيْ فَاطِمَة رَضِيَ اللَّهُ عَنْهَا فِي حَمِيلٍ، وَقَرْبَةٍ، وَوِسَادَةٍ أَدْمٍ حَشُوها إِذْجِرٌ. قَالَ أَبُو سَعِيدِ: لِيفٌ. [راحع ٦٤٣، و الطر: ٨٥٣]

تخريج: إساده فوي

٧١٦ حدَّثَنَا حُسَيْنُ بْنُ مُخشَدِ: حَدَّثَنَا شُعْبَةً، عَنْ سَلمَة وَالْمُحَالِدِ، عَنَ الشَّعْبِيِّ، أَنَّ عَلَيًا حِينَ رَجْمَ أَنَّهُمَا سَمِعَاهُ يُحَدِّثُ. أَنَّ عَلَيًا حِينَ رَجْمَ الْمُواَة مِنْ أَهْسِ الْكُوفَةِ، صَرَبَها يَوْمَ الْمُحِيسِ، ورَجْمَهَا يَوْمَ الْجُمْنَة. وَقَالَ: أَجْدَلُهَا بِسُنَةً بَيِيَ أَجْلَلُهَا بِسُنَةً بَيِيً اللّهِ، وَأَرْجُمُهَا بِسُنَةً بَيِيً اللّهِ، وَأَرْجُمُهَا بِسُنَةً بَيِيً اللّهِ، وَأَرْجُمُهَا بِسُنَةً بَيِيً اللّهِ، وَالرّجُمُهَا بِسُنَةً بَيِيً اللّهِ، وَالرّجُمُهَا بِسُنَةً بَيِيً اللّهِ، وَالرّجُمُهَا بِسُنَةً بَيلًا اللّهِ، وَالرّجُمُهَا بِسُنَةً مَيلًا اللّهِ، وَالرّجُمُهَا اللّهِ، وَاللّهَ عَلَى اللّهِ، وَالرّجُمُهَا اللّهُ اللّهِ اللّهِ، وَالْمَرْءُمُهُا اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّه

[1717 . 171 . 119 . 1170]

تخريج. حديث صحيح، رحاله ثفات من طريق سلمة، وأما مجالد فضعيف، روي له مسم مقروباً وأصحاب السن. وفي خ. (٦٨١٢)، وهو مختصر بقصة الرجم دون الجلد.

717. It was narrated from 'Ali bin Abi Talib (毒) that when the Messenger of Allah (鑑) stood up

٧١٧- حَدَثَنَا سُأَيْمَانُ بُنُ دَاوُدَ. خَدَّنُنَا عَبُدُ الرَّحْمَنِ _ يَعْنِي ابْنَ أَبِي الرَّنَّادِ _ عَنْ مُوسَى to offer the prescribed prayer, he would say *Allah Akhar* and raise his hands to shoulder height; he did the same when he finished reciting and wanted to bow, and he did it when he raised his head from bowing. He did not raise his hands when sitting in any part of his prayer, but when he stood up following the two prostrations, he raised his hands in the same manner and said *Allah Akhar*.

Comments: [Its isnud is hasan]

718. It was narrated from Nu'aim bin Dijajah that he said: Abu Mas'ood 'Uqbah bin 'Amr al-Ansari entered upon 'Ali bin Abi Talib (ﷺ) and 'Ali said to him: Are you the one who says that in one hundred years time there will be no soul left on earth? Rather the Messenger of Allah (ﷺ) said: "In one hundred years time, there will be no soul left on earth of those who are alive today." By Allah, there is great hope for this ummah after one hundred years.

Comments: [Its isnad is qawı]

719. It was narrated that 'Ali bin Abi Talib (﴿) said: On Friday, the devils emerge to try to push the people to the markets, and they have banners with them. The angels sit at the doors of the

ابن عُفْمَة، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ فُلَالِ بْنِ رَبِيعَةً بْنِ الْحارثِ بْنِ عَبْدِ الْمُحْمَنِ مْنِ فُلْلِ بْنِ رَبِيعَةً بْنِ الْحارثِ بْنِ الْأَعْرَجِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ عُبْدِ اللَّهِ بْنِي أَبِي رَافِعٍ، عَنْ عَلْمَ بْنِ أَبِي طَالِبِ عَنْ رَسُولِ اللَّهِ بَشِحْةً: أَنَّهُ كَانَ إِذَا مَامَ إِلَى الصَّلَاةِ الْمَكْتُونَةِ كَبْرَ، وَرَفَعَ كَانَ إِذَا مَامَ إِلَى الصَّلَاةِ الْمَكْتُونَةِ كَبْرَ، وَرَفَعَ يَدْنِهِ حَذْهُ مِنْكِيبَهِ، وَيَصْنَعُ مِثْلَ ذَلِكَ إِذَا فَضَى يَدْنِهِ خَذْهُ مَنْكِيبَهِ، وَيَصْنَعُ مِثْلُ ذَلِكَ إِذَا فَضَى مِنْ الرَّكُوعِ، وَلا يَرْفَعُ يَدَنِهِ فِي شَيْءٍ منْ مِنْ السَّجْدَتَيْنِ صَلاتِهِ وَهُو كَاعِدٌ، وَإِذَا فَامَ مِنَ السَّجْدَتَيْنِ رَمِع يَدَيْهِ فِي شَيْءٍ مَنْ السَّجْدَتَيْنِ رَحِع يَدَيْهِ فِي شَيْءٍ مَنْ السَّجْدَتَيْنِ

تخريج: إساده حس.

٧١٨- حَدَّثَنَا عَلَيُّ بْنُ حَفْصِ: أَخْبَرَنَا وَرْقَاءُ عَنْ مُنْصُورِ عَنِ الْمِنْهَالِ، عَنْ نُعْيَمِ بْنِ دِجَاجَةَ دَالَ: دَخَلَ أَبْرِ مَسْعُودِ عَلَى عَلِي فَقَالَ وَسُولُ اللَّهِ يَجْعُ: لَا يَقْلَى اللَّهِ عَلَى اللَّهُ عَلَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَهُ عَا عَلَهُ عَلْ

تخريج: إسناده قوي.

٧١٩ حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاق: أُخْبَرَنَا عَبْدُ
 الله. حَدَثَنَا الْحَجَاجُ بْنُ أَرْطَاةَ عَنْ عَطَاءِ
 الْحُرَاسَانِيَ: أَنَّهُ حَدَّثَهُ عَنْ مَوْلَى الْمُرَأْتِهِ، عَنْ عَلَى بْنِ أَي طَلِي قَالَ: "إِذَا كَانَ يَوْمُ الْجُمُعَةِ
 عَلَىّ بْنِ أَي طَالِبٍ قَالَ: "إِذَا كَانَ يَوْمُ الْجُمُعَةِ

mosques, writing down people's names according to their status: the one who comes early, the one who prays, and the one who comes after him, until the imam comes out. Whoever is close to the imam and is silent or listens, and does not engage in idle talk, will have a twofold reward. The one who is further away from the iniam but is silent or listens, and does not engage in idle talk will have one reward. The one who is close to the imam but engages in idle talk and does not keep silent or listen will have a twofold burden of sin. The one who is further away from the imam and engages in idle talk and does not keep silent and listen will have one burden of sin. And the one who says, Be quiet, has spoken, and the one who speaks has no Jumu'alı. Then he said: This is what I heard your Prophet (鑑) say.

Comments: [Its isnad is da'eef]

720. It was narrated that 'Ali (4) said: The Prophet (45) said: "The Hour will not begin until one of my Companions will be sought as a lost item is sought, but he will not be found."

Comments: [Its isnad is da'eef because Al-Harith Al-A'war is da'eef]

721. It was narrated that 'Ali (本) said: The Messenger of Allah (些) cursed the one who pays *riba*, the one who consumes it, the two who witness it, the one who marries a woman and divorces her so that she becomes permissible for her

خَرَجَ القَّيَاطِينُ يُرَبِّثُونَ النَّاسَ بِلَى أَسْوَاقِهِمْ، وَمَعْهُمُ طُرَايَاتُ، وَتَقْعُدُ الْمَلَايَكَةُ عَلَى أَبْوَابِ الْمَسَاجِدِ يَكْتُبُونَ النَّاسَ عَلَى قَدْرِ مَنَازِلِهِمْ: الْمُسَاجِدِ يَكْتُبُونَ النَّاسَ عَلَى قَدْرِ مَنَازِلِهِمْ: الشَّابِقَ، وَالْمُصَلِّي، وَالَّذِي يَلِيهِ، حَتَّى يَخْرُحَ الشَّابِقَ، وَالْمُصَلِّي، وَالَّذِي يَلِيهِ، حَتَّى يَخْرُحَ وَلَمْ يَنْعُ، كَانَ لَهُ كِفُلَانِ مِنَ الْأَجْوِ، وَمَنْ نَأَى وَلَمْ يَنْعُبُ عَنْهُ فَاسْتَمَعَ وَانْصَتَ وَلَمْ يَلُعُ، كَانَ لَهُ كِفُلَانِ مِنَ الْأَجْوِ، وَمَنْ نَأَى الْأَخْوِ، وَمَنْ نَأَى الْأَخْوِ، وَمَنْ نَأَى الْأَخْوِ، وَمَنْ نَأَى الْأَخْوِ، وَمَنْ يَنْصِتْ وَلَمْ يَسْتَمِعْ، كَانَ وَلَمْ يَسْتَمِعْ، كَانَ وَلَمْ يَسْتَمِعْ، كَانَ وَلَمْ يَسْتَمِعْ، كَانَ عَلَيْهِ كِفُلَانِ مِنَ الْوِزْدِ، وَمَنْ قَالَ: صَهْ، فَقَدْ نَكُلُمْ، وَمَنْ تَكُلُمْ فَلا جُمْعَةَ لَهُ". ثُمُّ قَالَ: صَهْ، فَقَدْ نَكُلُمْ، وَمَنْ تَكُلُمْ فَلا جُمْعَةَ لَهُ". ثُمُّ قَالَ: هَمْ قَالَ: هَمْ قَالَ: هَمْ تَكُلُمْ فَلا جُمْعَةً لَهُ". ثُمُّ قَالَ: هَمْ قَالَ: هُمْ قَالَ: هَمْ قَالَ: هُمُعَلَى مَنْ لَكُلُمْ، وَمَنْ تَكُلُمْ فَلا جُمْعَةً لَهُ". ثُمُ قَالَ: هُمْ قَالَ: هُمُعَلَى مَنْ مَنْ لَيْهِ لَهُ الْمَامِ فَكُذَا سَمِعْتُ نَيْكُمْ، فَلا جُمْعَةً لَهُ". ثُمُّ قَالَ: هَمْ نَكُلُمْ، وَمَنْ تَكُلُمْ فَلا جُمْعَةً لَهُ". ثُمُّ قَالَ:

تخريج: إسناده صعبف لجهالة مولى امرأة عطاء.

٧٢٠ حَدَّثَنَا حَلَفُ بْنُ الْوَلِيدِ. حَدَّثَنَا عَلْقُ بِنُ الْوَلِيدِ. حَدَّثَنَا إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِي قَالَ : قَالَ النَّبِيُ يَشِيعٌ: «لَا تَقُومُ السَّاعَةُ حَتَى يُلْنَمُسَ الرَّجُلُ مِنْ أَصْحَابِي كَمَا لُلْتَمَسُ الضَّالَّةُ، فَلَا يُوجَدُه. [راجع: ٣٧٥]

تخريج: بسناده ضعبف لضعف الحارث الأعور. ٧٢١- حَدَّثَنَا خَلَفُ بُنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْخَارِثِ، عَنْ عَلِيٌ قَالَ: لَعَنْ رَسُولُ اللَّهِ ﷺ صَاحِبَ الرُّبَا، وَآكِلُهُ، وَشَاهِدَيْهِ، وَالْمُحِلَّ، وَالْمُحَلَّلَ لَهُ. [راجع: ١٣٥] first husband, and the one for whom that is done.

تخريج: حس لغيره، وهذا إسناد صعيف لصعف الحارث الأعور.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

722. Abu Ishaq said: I heard Hubairah say: I heard 'Ali (秦) say: The Messenger of Allah (愛) forbade - or the Messenger of Allah (趣) forbade me - to wear gold rings or garments made of a blend of linen and silk, and to use red saddle cloths.

Comments: [Its isnad is hasan]

723. It was narrated from 'Ali bin Abi Talib (秦) that the Prophet (姓) said: "Blood money will be paid for the *mukatab* (a slave with a contract of manumission) commensurate with as much as he had paid off."

Comments: [Saheeh]

724. It was narrated from 'Ali that the Messenger of Allah (**) sent out an army and appointed a man in charge of them. He lit a fire and said: Enter it. Some people wanted to enter it, but others said: This is what we wanted to flee from. That was mentioned to the Messenger of Allah (趣) and he said to those who had wanted to enter it: "If you had entered it you would have remained in it until the Day of Resurrection." He said some kind words to the others, then he said: "There is no obedience in that which involves disobedience ٧٢٧- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةً قَالَ: أَخْبَرَنَا أَنُو إِسْحَاقَ قَالَ: شَعِعْتُ مُبَيْرَةً يَقُولُ: سَمِعْتُ مُبَيْرَةً يَقُولُ: سَمِعْتُ علبًا يَقُولُ: سَمِعْتُ مُبَيْرةً يَقُولُ اللَّهِ ﷺ _ أَوْ نَهْ اللَّهِ ﷺ _ أَوْ نَهْ يَوْقَ _ عَنْ خَاتَمِ اللَّهَ ﷺ وَأَوْ نَهْ اللَّهِ عَلَيْهِ _ عَنْ خَاتَمِ اللَّهَ عَلِيْهِ _ قَوْ النَّهِ عَلَيْهِ وَ لِنَهْرَةً وَ [انظر: ٨١٦] مَا ١١٤٨، ٨١٩] وَالْفَيْرَةِ قَلْ النَظر: ٨١٦] مَا ١١٩٨، ١١٤٩]

تخريج: إساده حسن.

٧٢٣ حَدُّثْنَا عَفَّانُ: حَدْثَنَا وُهَيْبٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيْوِ طَالِبٍ أَيْوِ طَالِبٍ عَنْ عَلِيْ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ بَيْعَةً قَالَ: «يُوذَى الْمُكَانَبُ بِقَدْرٍ مَا أَذَى». [انظر: ٨١٨]

تخريج: صحيح.

٧٧٤ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفرِ: حَدَّثَنَا شُغْتُهُ عَنْ زُبَيْدِ الْإِيَامِيْ، عَنْ صَغْدِ بْنِ عُبَيْدَةً، عَنْ أَبِي عَبْدِ الْإِعْمَٰنِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ بَيْنَ جَيْنَا وَأَمَّرَ عَلَيْهِمْ رَجُلًا، فَأَوْقَدَ نَاسٌ أَنْ رَسُولَ اللَّهِ بَيْنَا فَوَرُنَا مِنْهَا. فَأَرَادَ نَاسٌ أَنْ يَذْخُلُوهَا. فَأَرَادَ نَاسٌ أَنْ يَذْخُلُوهَا. فَأَرَادَ نَاسٌ أَنْ يَذْخُلُوهَا. وَقَالَ الْحَرُونَ: إِنَّمَا فَرَرُنَا مِنْهَا. يَذْخُلُوهَا اللَّهِ بَيْنِيْ ، فَقَالَ لِلَّذِينَ قَوْلًا أَرْدُوا أَنْ يَذْخُلُوهَا: «لَوْ دَخَلَنْمُوهَا لَمْ تَزَالُوا فَدُوا أَنْ يَذْخُلُوهَا: «لَوْ دَخَلَنْمُوهَا لَمْ تَزَالُوا فِيهَ إِلَى يَوْمِ الْقِيَامَةِ». وَقَالَ لِللَّذِينَ قَوْلًا خَيْنَا، وقَالَ لِللَّذِينَ قَوْلًا حَسَنَا، وقَالَ: «لَا طَاعَةً فِي مَعْصِيَةِ اللَّهِ، خَيْلًا اللَّهِ اللَّهِ عَلَى مَعْصِيَةِ اللَّهِ، وَقَالَ لِللْاَحْرِينَ قَوْلًا إِلَيْهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الْمُؤْلُولُولُهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلُولُولُهُ اللللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ الللَّهُ اللللَّهُ الللَّهُ اللَّهُ الللْهُ الللَّهُ اللَّهُ اللللْهُ الللَّهُ اللللْهُ الللْهُ الللَّهُ اللللْهُ اللَّهُ الللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْه

towards Allah; obedience is only with regard to that which is right and proper."

تخریج. إسناده صحیح. خ (۷۲۵۷)، م^۰ (۱۸٤۰).

Comments: [Its isnad is saheeh, al-Bukhari (7257) and Muslim (1840)]

725. It was narrated that 'Ali (&) said: 'Umar bin al-Khattab (45) said to the people: What do you think about what we have with us that is left over from this wealth? The people said: O Ameer al-Mu'mineen, we kept you away from your family, your land and your trade; it is yours. He said to me: What do you think? I said: That they have suggested something to you. He said: Speak, I said: Why do you want to opt for uncertainty rather than certainty? He said Stop talking like that. I said: Yes, by Allah, I will stop. Do you remember when the Prophet of Allah (왕) sent you to collect zakah, and you went to al-'Abbas bin 'Abdul-Muttalib (4) and he withheld something from you? There was some misunderstanding between you and you said to me: Come with me to the Prophet (建), but we found him feeling low, so we went back. Then the next morning we came to him and we found him in a good mood, so you told him what had happened and he said to you: "Don't you know that a man's uncle is like his father?" We told him what we had seen of his low mood the day before and what we saw of his good mood on the second day, and he said: "You came to me on the first day when I

٧٢٥- حَدَّثُنَا وَهُبُ نُنُ جِرِيرٍ: حَدَّثُنَا أَبِي: سَمِعْتُ الْأَعْمَشُ يُحدَّثُ عَنْ عَمْرُو بْنِ مُرَّةً غَنْ أَسِي الْمُخْتَرِيّ، عَنْ عَلَىٰ قَالَ: قَالَ عُمَرُ ابْنُ الْخَطَّابِ لِلنَّاسِ: مَا تَرَوْنَ فِي فَصْلِ فَضَل عِنْدَنَا مِنْ هَذَا الْمَالِ؟ فَقَالَ النَّاسُ: يَا أَمِرَ الْمُؤْمِنِينَ! قَدْ شَغَلْنَاكَ عَنْ أَهْلِكَ وَصِيْعَتِكَ وَتِحَارَتِكَ، فَهُو لكَ. فَقَالَ لِي: مَا نَقُولُ أَنْتُ؟ فَقُلْتُ: فَدْ أَشَارُوا عَلَيْكَ، فَقَالَ قُلْ، فَقُلْتُ: لِمَ تَجْعَلُ تَقِينَكَ طَنَّا؟ فَقَالَ، لْتَحْرُجَنَ مِمَّا قُلْت. فَقُلْتُ أَجَلُ، وَاللَّهِ لَأَخْرُجُنَّ مِنْهُ، أَتَذْكُرُ جِينَ بَعَنْكَ سِيُّ اللَّهِ ﷺ سَعِيًا، فَأَنَّبُتَ الْعَنَّاسَ بْنَ عَبْدِ الْمُطَّلِب فَمْنَعَك صَدَقَتُهُ، فَكَانَ تَيْنَكُمَا شَيْءٌ فَقُلْتَ لِي انْطلِقْ مَعِي إِلَى النَّبِيِّ بَيْلِيَّةٍ، فَوَجَدْمَاهُ خَاثِرًا، فَرَجَعْنَا، ثُمَّ غَدُوْنَا عَنَيْهِ فَوَجَدُنَاهُ طَيْتَ النَّفْسِ، فَأَخْبَرْتَهُ بِالَّذِي صَنَعَ، فَقَالَ لَكَ: ﴿ أَمَا عَلِمْتَ أَنَّ عَمَّ الرَّجُلِ صِنْوُ أَسِهِ؟ ٩-وَذَكَرْنَا لَهُ الَّذِي رَأَيْهَاهُ مِنْ حُثُورِهِ مِي الْيُوْم الْأُوِّلِ، وَالَّذِي رَأَيْنَاهُ مِنْ طيب نَفْسِهِ فِي الْهُم النَّانِي، فَقَالَ: "إِنَّكُمَا أَيُّتُمَانِي فِي الْبُوم الْأَوَّل وَقد بَقِيَ عندي مِنَ الصَّدَقَةِ دِينَارَانِ، فَكَانُ الَّذِي رَأَيْتُمَا مِنْ خُتُورِي لَهُ، وَأَنْئِتُمَايِي الْيَوْمَ وَقَدْ وَجَهْنُهُمَا ۚ فَذَاكَ الَّذِي

still had two dinars of the zakalı left over, and what you saw of my low mood was because of that. And when you came to me today, I had given them [to someone] and that is why you saw me in a good mood." 'Umar (&) said: By Allah, you are speaking the truth; I should be grateful to you in this world and in the Hereafter.

Comments: [Its isnad is da'eef because it is interrupted]

726. It was narrated that 'Ali bin Abi Talib (🚓) said: The Messenger of Allah (taught me some words and told me to say them if some distress or hardship befell me: "There is no god but Allah, the Most Generous, the Forbearing, glory be to Him. Blessed be Allah, Lord of the mighty Throne and praise be to Allah the Lord of the Worlds.

Comments: [A saheeh hadeeth; this is a hasan isnad

727. It was narrated that 'Ali (♣) said: I heard the Prophet (say: "Whoever leaves a space the size of a hair when doing ghust for janabah and does not make water reach it, Allah will punish him with such and such in the Fire." 'Ali (46) said: From that time I disliked my hair.

Comments: [Its isnad is marfoo' and da'eef

تخريج: بساده مرفوعاً ضعيف، عطاء بن السائب احتلط بأخرة، وعامة من رفع عنه هذا

728. It was narrated from Muhammad bin 'Ali, Ibn al-Hanafiyyah, from his father, that رأيْنُم منْ طيب نفْسي». فَقَالَ عُمَرُ: صَافَتَ، وَاللَّهِ لَأَشْكُرَنَّ لكَ الْأُولَى وَالْأَخِرَةَ.

تخريج: إساده صعيف لانقطاعه، أبو البحري- واسمه سعيد بن فيرور- لم يدرك علياً و ١٠٠٠ عم الرحل صنو أبيه؛ له شاهد صحيح من حديث أبي هربرة في صحيح مسلم وعيره.

٧٢٦- حَدُّثُنَا يُونُسُ: حَدُّثُنَ لَيْثٌ عَن الْهُن عُجُلاب، عنْ مُحمَّدِ بْنِ كَعْبِ الْقُرَظِيِّ، عَنْ عَلْدِ الله بْن شدَاد بْن الْهَادِ، عَنْ عِبْدِ اللَّهِ بْن جَعْفَر، عَنْ عَبِيٌّ نُنَ أَمِي طَالِبِ فَالَ: لقَّسَنِي رَسُولُ اللَّهِ ﷺ هؤُلًا، الْكَلِمات، وَأَمرَنِي إِنْ نَزَلَ بِي كَرُبٌ أَوْ شِدَّهُ أَنْ أَفُولِهُنَّ: ﴿لَا إِلَٰهَ إِلَّا اللَّهُ الْكُوبِمُ الْحَلِيمُ، شُنْحَانُهُ، وَتَبَارُكَ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لَنَّهُ رَبِّ الْعَالَمِينَ". [راجع: ٧٠١]

تخريح: حديث صحيح، وهدا إسناد حسن. ٧٢٧- حَلَّ ثُنَا حَسِّلُ بِنُ مُوسِّى : حَدَّثُنَا حَمَّادُ بُنُ سلمة عَنْ عَطَاءِ بُن الشَّائِب، عَنْ زَاذَانَ، عَنْ عَلِيَّ قَالَ. سَمِعْتُ النَّبِيِّ يَقُولُ: "مَنْ تَرَكَ مَوْصِع شَعرَةِ مِنْ جَنَابَةٍ لَمْ يُصِنْهَا مَاءً، فَعَلَ اللَّهُ نَعَالَمَ بِهِ كَذَا وَكُذَا مِنَ النَّارِ». قَالَ عَلِمُ : فَمِنْ ثَمِّ عادَيْتُ شعْرى. [نظر . ٧٩٤، ١١٢١]

الحدث، قايما رواه عنه بعد اختلاطه.

٧٢٨- حَدَّثَنَا حَسَنُ بُنُ مُوسَى: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ he said: The Prophet (建) was shrouded in seven pieces of cloth.

Comments: [Its isnad is da'eef]

ابْنِ عَلِيِّ ابْنِ الْحَنْفِيَّةِ، عَنْ أَبِيهِ قَالَ: كُفِّنَ النِّبِيُّ فِي سَبْعَةِ أَنْوَابِ. [انظر: ٨٠١]

تخريج: إساده ضعيف لنفرد عبدالله بن محمد بن عقيل به، ولمخالفة الحديث الصحبح الدي رواه المخاري: (١٢٦٤)، ومسلم: (٩٤١) من حديث عائشة «إن رسول الله ﷺ كمن في ثلاثة أثواب. ..».

729. It was narrated from 'Ali bin Abi Talib that when the Messenger of Allah (got up to pray, he would say takbeer, and start the prayer by saying: "I have turned my face in submission to the One who originated the heavens and the earth, as a monotheist and a Muslim, and I am not one of the mushrikeen. Verily, my Salah (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alameen (mankind, jinn and all that exists). He has no partner. And of this I have been commanded, and I am one of the Muslims [Abun-Nadr said: and I am the first of the Muslimsl. O Allah, there is no god but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive sins except You. Guide me to the best of conduct, for none can guide to that except You and divert from me bad conduct, for no one can divert it from me except You. Blessed and exalted are You, I seek Your forgiveness and I repent to You." When he bowed, he said: "O Allah, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews

٧٢٩- حَدَّثَنَا أَبُو شعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزيز ائنُ عَبْدِ اللَّهِ الْمَاحِشُونُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْفَضْلِ وَالْمَاجِئُونُ عَنِ الْأَعْرَحِ، عَنْ عُبَيْدِ اللَّهِ بْنِ رَافِعٍ، عَنِ عَلِيٌّ بْنِ أَبِيٌّ طَالِبٍ: أَنَّ رَسُولَ اللَّهِ بِعِينَ كَانَ إِذَا كَبَّرَ اسْتَفْتَحَ، ثُمَّ قَالَ: "وَجُّهْتُ وَجُهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَ لَأَرْضَ حَنِيغًا مُسْلِمًا، وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَعْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَلَمِينَ، لَا شَرِيكَ لَهُ، وَبَذَلِكَ أُمِّ تُ وَأَنَا مِنَ الْمُسْلِمِينَ _ وَقَالَ أَبُو النَّضِ: وَأَنَا أَوَّلُ الْمُسْلِمِينَ _ اللَّهُمَّ لَا إِلَّهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبُدُكَ، ۚ ظَلَمْتُ نَفْسِي، وَاعْتَرَفْتُ بِذَنْبِي، فَاغْفِرْ لِي ذُنُوبِي جِمعًا، لَا يَعْفِرُ الذُّنُونِ إِلَّا أَنْتَ، وَاهْدِنِي لأَحْسَنِ الْأَخْلَاقِ، لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتُ، وَاصْرِفْ عَنِّي سَيِّنَهَا. لَا يَصْرِفُ (١/ ٩٥) عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، نَبَارَكْتَ وَتَعَالَيْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ». وَكَانَ إِذَا رَكَعَ قَالَ. « للَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَمُحِّي وْعِظَامِي وَعَصَبِي». وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ. مِلْءَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا.

submit to You." When he rose from bowing he said: "Allah hears those who praise Him. Our Lord, to You be praise, filling the heavens, the earth and that which is between them and filling whatever else You will besides." When he prostrated he said: "O Allah, to You I have prostrated, in You I have believed and to You I have submitted. My face has prostrated to the One Who created it, shaped it and gave it a good shape, and opened its hearing and sight. Blessed be Allah, the Best of creators." Then he after said the salam at the end of the prayer: "O Allah, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what You know more than I. You are the One Who brings forward and the One Who puts back, there is no god but You."

Comments: [Its isnad is saheeh, Muslim (771)]

730. It was narrated that Ibn al-Hanafiyyah said: 'Ali (🚓) said: O Messenger of Allah, if I have a son after you are gone, I will call him by your name and give him your kunyali. He said: "Yes." That was a concession from the Messenger of Allah (ﷺ) to 'Ali.

Comments: [Its isnad is saheeli]

731. It was narrated that 'Ali (泰) said: The Prophet (窦) assured me: No one will love you but a believer and no one will hate you but a hypocrite.

وَمِلْ، مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». وَإِذَا سَجَدَ قَلْ: «اللَّهُمَّ لَكَ سَجَدْتُ، وَبِثَ آمَنْتُ، وَلَكَ أَسُنُهُ، وَلَكَ أَسَلُمْتُ، سَجَدَ وَجُهِيَ لِلَّذِي خَلَقَهُ فَصَوَّرَهُ اللَّهُ أَحْسَنَ صُورَهُ، فَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَنَارَكَ فَأَخْسَنَ صُورَهُ، فَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَنَارَكَ فَأَخْسَنَ الْخَلِقِينَ». فَإِذَا سَلَّمَ مِنَ الصَّلَاةِ قَالَ اللّهُ أَخْسَلُ الْخَلِقِينَ». فَإِذَا سَلّمَ مِنَ الصَّلَاةِ وَمَا أَشْرَدُتُ وَمَا أَشْرَفْتُ، وَاللّمَ اللّهُ اللّهُ وَأَلْتُ الْمُقَدِّمُ وَأَلْتُ الْمُوَلِّذِي ، لَا إِلَهَ إِلّا أَنْتُ». [انظر: ٢٠٨، ٨٠٤]

تخريج: إسناده صحيح. م: (٧٧١).

٧٣٠ حَدَثْنَا وَكِيعٌ: حَدَثْنَا فِطْرٌ عَنِ الْمُنْذِرِ، عَنِ الْمُنْذِرِ، عَنِ الْمُنْذِرِ، عَنِ الْمُنْذِرِ، عَنِ اللهِ! أَرَائْتَ إِنَّ وُلِدَ لِي بَعْدَكُ وَلدَّ أُسَمِّيهِ اللهِ! أَرَائْتَ إِنَّ وُلِدَ لِي بَعْدَكُ وَلدَّ أُسَمِّيهِ بِكُنْيَكَ؟ قَالَ: مَعَمْهُ. مَا مُحَمَّهُ فَكَانَتُ رُحْصَةً مِنْ رَسُولِ اللهِ ﷺ لِعَلِيْ.

تخريج: إسناده صحيح.

٧٣١ حَدَثْنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشْ عَنْ عَلِيً
 عَدِيٌّ بْنِ تَابِتٍ، عَلْ ذِرِّ بْنِ حُتِشْ، عَنْ عَلِيً
 قَالَ: عَهِد إِلَيَّ النَّبِيُّ ﷺ : أَنَّهُ لَا يُحِبُّكَ إِلَّا مُنَافِق.
 مُؤْبِرٌ، وَلا يُبْغِضُكَ إِلَّا مُنَافِق.

Comments: [Its isnad is saheeh, Muslim (78)]

732. It was narrated that 'Ali (本) said: The Messenger of Allah (海) commanded us to check the eyes and ears [when selecting an animal for sacrifice]

Comments: [Its isnad is hasan]

733. It was narrated that Marwan bin al-Hakam said: We were walking with 'Uthman (泰) and saw a man entering *thram* for both ['umrah and Haji]. 'Uthman (泰) said: Who is this? They said: 'Ali. He said: Do you not know that I have forbidden this? He said: Yes, but I will not give up the advice of the Messenger of Allah (囊) for your opinion.

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari]

734. It was narrated that Hujayyah said: A man asked 'Ali (&) about (sacrificing) a cow. He said: (It may be sacrificed) on behalf of seven people. He said: (What about a cow with) a broken horn? He said: It doesn't matter. He said: (What if it is) lame? He said: If it can reach the place of sacrifice, then slaughter it. The Messenger of Allah (\$\mathscr{x}\mathscr{y}\mat

Comments: [Its isnad is hasan]

735. It was narrated from 'Abeedah that 'Ali (♣) said: The Messenger of Allah (₺) said:

تخريج: إساده صحح، م: (٧٨).

٧٣٧ - حَلَثَنَا وَكِيعٌ: حَنَنَا سُفْيَانُ عَنْ سَلَمَة، عَنْ حُحِيَّة، عَنْ علِيٍّ فَال: أَمْرِنَا رَسُونُ اللّهِ عِلَيْ فَال: أَمْرِنَا رَسُونُ اللّهِ عِلَيْ أَلْ أَنْدَ رَسُونُ الْمُئِنَ وَالْأَذُذَ. [انطر: ٧٣٤، ٨٢٦، ٨٥١، ١٠٢١،

تخريج: إساده حس.

٧٣٧- حَدَّثُنَا وَكِيعٌ: حَدَثَا الْأَغْمَسُ عَنْ مُسُلِمٍ
الْبَطِينِ، عَنْ علِيِّ بْنِ الْخُسْسُ، عَنْ مَوْوَانَ بْنِ
الْحَكْمِ فَالَ: كُنَّا نَسِيرْ مَعَ عُثْمَانُ، فَإِذَا رَجُلُ
يُلَبِّي بِهِمَا جَمِيعًا، فَقَالَ عُثْمَانُ: مَنْ هَذَا؟
فَقَالُوا: عَلِيُّ، فَقَالَ: اَلَمْ تَعْمَمُ أَنِّي قَدْ نَهَبْتُ عَنْ هَذَا؟
هَذَا؟ قَالَ: بَلَى، ولَكِنْ لَمْ أَكُنْ لِأَدْعَ قَوْلَ رَسُولِ اللّهِ يَظِيُّ لِقَوْلِكَ. [الطر: ١١٣٩]

تخريج: إسناده صحيح. خ: (١٥٦٣).

٧٣٤ حدَّثَنَا وَكِمعٌ: خَدَّتُنَ سُفْيالٌ عَنْ سَلَمَةً ابْنِ كُهْيُلٍ. عَنْ حُحَيَّةً قالَ: سَأَلَ رَحُلٌ عَلِيًّا عَنِ الْبَقَرَة؟ فَقَالَ: عَنْ سَنْعَةٍ. فَقَالَ: مَكْسُورَةُ الْتَوْرِ؟ فَقَالَ: لا يَضُرُّكَ. قَالَ الْغَرْجَاءُ؟ قَالَ: إذَا بَلَغتِ الْمُنْسَكَ فَاذْنَعْ، أَمْرَنَ رَسُولُ اللَّهِ يَتِيْعَةً أَنْ الْعَرْجَاءُ؟
إذَا بَلَغتِ الْمُنْسَكَ فَاذْنَعْ، أَمْرَنَ رَسُولُ اللَّهِ يَتِيْعَةً أَنْ الْعَرْبَاءِ؟

تخريج: إسناده حس.

٧٣٥ حَدَّقَنَا وَكِيعٌ حَدَّثَنَا حَرِيرٌ بْنُ حَاذِمٍ وَأَبُو
 عَمْرِو بْنِ الْغَلَاءِ عَنِ انْنِ سِبْرِينَ * سَمِعَاهُ عَنْ

"There will emerge some people among whom is a man with a defective arm, or an incomplete arm, or a small arm." If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (金) to those who kill them. 'Abeedah said to 'Ali (去): Did you hear that from the Messenger of Allah (金)? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah.

غَسِدة، عَنْ عَنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ يَعِيَّة:
الْيَخْرُجُ قَوْمٌ فِيهِمُ رَجُلٌ مُودَنُ الْنِيدِ أَوْ مَثْدُونُ
الْنِيدِ، أَوْ مُخْدَجُ الْنِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ نَبِيَّهِ ﷺ.
إِمَّا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ نَبِيَّهِ ﷺ.
قَالَ عَبِيدَهُ: قُلْتُ لِعَلِيِّ أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ
ﷺ؛ قَالَ عَبِيدَهُ: قُلْتُ لِعَلِيِّ أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ
ﷺ؛ قَالَ : إِي وَرَبِّ الْكَعْبَةِ، إِي وَرَبِّ الْكَعْبَةِ،

تخريج: إساده صحيح. ه: (١٠٦١).

Comments: [Its isnad is salrech, and Muslim (1066)]

736. It was narrated from 'Ali (本) that a servant of the Prophet (囊) committed an immoral action and the Prophet (囊) wanted me to carry out the hadd punishment on her. I went to her and found that the [post partum] bleeding had not yet ended. So I went to him and told him, and he said: "When her bleeding ends, carry out the hadd punishment on her. Carry out the hadd punishments on those whom your right hands possess (i.e., slave women)."

٧٣٦ حدَّنَا وَكِيعٌ حَدَّنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى شُعْلَبِي، عَنْ أَبِي جَمِيلَة الطُّهُويِّ، عَنْ عَبْدِ عَلِيْ الْعَلَى شُعْلَبِي، عَنْ أَبِي جَمِيلَة الطُّهُويِّ، عَنْ عَبْدِ اللَّهِ عَلَيْهُ الْعَدَّ، فَأَتْبَتُهُ، فَأَتْبَتُهُ فَوَجَدْتُهُا لَلَّمَ يَشِيعُ الْحَدَّ، فَأَتْبَتُهُ، فَقَالَ: اإِذَا لَمُ نَجِفًا مِنْ دَمِهَا فَأَقِبُهُ فَأَنْتُهُ، فَأَخْتَرْتُهُ، فَقَالَ: اإِذَا لَمُثَنِّ مِنْ دَمِهَا فَأَقِبُهُ عَلَيْهَا الْحَدِّ، أَقِيمُوا الْحُدُودَ جَمَّتُ مَنْ دَمِهَا فَأَقِبُهُ عَلَيْهَا الْحَدِّ، أَقِيمُوا الْحُدُودَ عَلَى مَا مَكَثُ أَيْمَانُكُمْ الرَاجِع: ١٧٩]

تخريج: حسن لغيره، وهذا بساد ضعيف لصعف عدالأعلى الثعلمي.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad]

737. It was narrated that 'Ali (秦) said: I used to think that the bottom of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (差) wiping the top of his feet.

Comments: [A saheeh hadeeth, when all its isnads are taken into consideration] ٧٣٧- حَلَّثُنَا وَكِيعٌ: خَلَّثُنَا الْأَغْمَشُ عَنْ أَبِي السَّحَاف، عَنْ غَبْرٍ، عَنْ عَلِيٍّ فَالَ: كُنْتُ أَزَى إِلَّسَحَاف، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ فَالَ: كُنْتُ أَزَى أَنَا طَنَ الْقَدِهِمَا، حَتَى زَائِثُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى ظَاهِرِهِمَا. [انظر: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ عَلَى ظَاهِرِهِمَا. [انظر: 1718 مَامَا، 1918]

تخريج: حديث صحيح بمجموع طرقه، والأعمش كان مضطرباً في حديث أبي إسحاق. وأشار الدارفطني في "العلل» إلى الاحتلاف في سند الحديث ومتنه. 738. It was narrated that 'Ali (秦) said: The Messenger of Allah (鑑) forbade us to mate a donkey with a mare.

Comments: [Saheelt because of corroborating evidence; this is a da'eef isnad because it is interrupted between Salim bin Abul-Ja'd and Ali bin Abu Talib]

739. It was narrated that 'Ali (本) said: The Messenger of Allah (霉) said: "If I were to appoint anyone to a position of authority without consulting (the believers), I would have appointed Ibn Umm 'Abd ('Abdullah bin Mas 'ood)."

Comments: [Its isnad is da'eef]

740. 'Ali narrated that Fatimah complained to the Prophet (绘) about marks left on her hands from making dough. Some female captives were brought to the Prophet (鑑) and she went to ask him for a servant, but she did not find him so she came back. Then he came to us when we had gone to bed. I went to get up, but he said: "Stay where you are." He came and sat down, and I could feel the coolness of his feet. And he said: "Shall I not tell you of something that is better for you than a servant? When you go to your bed, say Subhan Allah thirtythree times, Alhamdulillah thirtythree times and Allah Akbar thirtyfour times."

٧٣٨ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُفْيَاذُ عَنْ عُثْمَانَ
 الثَّقْفِيّ، عَنْ سَالِم بْنِ أَبِي الْحَعْدِ، عَنْ عَلِيً
 قَالَ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نُنْزِيَ حِمَارًا
 عَلَى فَرَسٍ. [انظر ٢٦٠، ١١٠٨]

تخريج: صحيح لعبره، وهدا إساد ضعيف بالانقطاع بين سالم بن أبي المحدوعلي بن أبي طالب. ٧٣٩ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٌ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لَوِ المُتَخَلَفْتُ أَحَدًا عَنْ عَبْرٍ مَشُورَةٍ، لَا سُتَخَلَفْتُ ابْنَ أَمِّ عَبْدٍ". [راجع: ٥٦٦]

تخريج: إسناده ضعيف لضعف الحارث من عبدالله الأعور.

٧١٠ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكُم، عَنْ عَدْ الرَّحْمَنِ بْنِ أَبِي لَيْلَى: حَدَّثَنَا عَلِيَّ: أَنَّ فَاطِمَةَ شَكَتْ إِلَى النَّبِي يَشِيَّةٌ (١٩٦/١) أَثَرَ الْعَجِينِ فَاطِمَةَ شَكَتْ إِلَى النَّبِي يَشِيَّةٌ سَبْقٌ فَأَتَتُهُ تَسْأَلُهُ عَلَيْمًا، فَلَمْ تَجِدْهُ، فَرَجَعَتْ، قَالَ: فَأَتَنَهُ تَسْأَلُهُ اَخَذْنَا مَضَاجِعَنَا، قَالَ: فَذَهَنْ لَأَقُومَ، فَقَالَ. الْحَدُنُ مَضَاجِعَنَا، قَالَ: فَذَهَنْ لِأَقُومَ، فَقَالَ. الْحَدُنُ مَضَاجِعَنَا، قَالَ: فَذَهَنْ لَأَقُومَ، فَقَالَ. المَكَانَكُمَا مَ عَلَى مَا هُو خَيْرٌ لَكُمَا قَدِيهِ، فَقَالَ: "أَلَا أَذَلُكُمَا عَلَى مَا هُو خَيْرٌ لَكُمَا مِلْ خَلِيمٍ اللّهَ مِنْ خَلَيْلَ، وَثَلَا إِنْ الْحَدِيمِ إِذَا أَخَذْتُهَا مَضْجَعَكُمَا سَبَّخَتُمَا اللّهَ مِنْ خَلِيمٍ، وَحَمِدْتُهَا مُ فَلَائِلَ وَثُلَاثِينَ، وَحَمِدْتُهَاهُ فَلَلاثًا وَثَلَاثِينَ، وَحَمَدْتُهَاهُ فَلَلاثًا وَثَلَاثِينَ، وَثَلَاثِينَ، وَنَهُ لَاثِينَ، [راجع: ٢٠٤]

تخریج: استاده صحیح. ح: (۳۱۱۳)، م: (۲۷۲۷).

Comments: [Its isnad is salieeli, al-Bukhari (3113) and Muslim (2727)]

741. It was narrated that Abul-Hayyaj al-Asadi said: 'Ali said to me: I shall send you on the same mission as the Messenger of Allah (运) sent me: do not leave any image without erasing it or any built-up grave without levelling it.

Comments: [Its isnad is salieeh, Muslim (969)]

742. It was narrated that 'Ali (♣) said: The Messenger of Allah (♣६) liked this soorah: "Glorify the Name of your Lord, the Most High" [al-A'la:87].

Comments: [Its isnad is da'cef]

743. It was narrated that 'Ali (毒) said: Three people came to the Prophet (曇) and one of them said: O Messenger of Allah, I had one hundred dinars and I gave ten of them in charity. The next one said: O Messenger of Allah, I had ten dinars and I gave one of them in charity. The next one said: I had one dinar and I gave one-tenth of it in charity. The Messenger of Allah (墨) said: "You are all the same in reward, for each of you gave one tenth of his wealth."

Comments: [Its isnad is da'vef] تخويج: إسناده صعيف لصعف الحارث الأعور، وعنمة أبي إسحاق.

744. It was narrated that 'Ali (季) said: The Messenger of Allah (曇) had large hands and feet and big joints.

Comments: [Hasan because of corroborating evidence]

٧٤١ حدثثنا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبٍ، عَنْ أَبِي الْهَيَّاجِ الْاَسْدِيِّ قَالَ: عَنْ أَبِي الْهَيَّاجِ الْاَسْدِيِّ قَالَ: قَالَ: قَالَ لِي عَمَيٌّ أَبِعَتْكَ عَلَى مَا نَعْتَنِي عَلَيْهِ رَسُولُ اللّهِ يَبِيْجٍ؟ أَنْ لَا تَدْعَ تِمْثَالًا إِلَّا طَمَسْتَهُ. وَلَا قَبْرًا مُشْرِفٌ إِلَّا سَمَشْتُهُ. وَلَا قَبْرًا مُشْرِفٌ إِلَّا سَرَّيْتُهُ. [واجع: ٦٨٣]

تخريج: إسناده صحيح. م. (٩٦٩).

٧٤٧ حَدَثَنَا وَكِيعٌ: حَدَثَنَا إِسْرَائِيلُ عَنْ ثُوثِهِ ابْن أَبِي فَاحِنَةً، عَنْ أَبِيهِ، عَنْ عَلِيٌّ قَالَ: كَان رَسُولُ اللَّهِ ﷺ يُحِبُّ هَذِهِ السُّورَةَ: ﴿ سَنَج النَّهُ رَبُكَ الْأَقْلَ﴾.

تخريج: إسناده صعيف لضعف ثوير بن أبي فاختة.

٧٤٣ حدَّثَنَا وَكِيعٌ خَدَّثَنَا سُفْيَانُ عَنْ أَيِي إِسْحَاقَ، عِنِ الْحَارِثِ، عَنْ عَلِيٌ قَالَ: جَاءَ ثَلاثَةُ إِسْحَاقَ، عِنِ الْحَارِثِ، عَنْ عَلِيٌ قَالَ: جَاءَ ثَلاثَةُ لَفَى إِلَى النَّيِ يَنْهِ، فَقَالَ أَحَدُهُمْ: يَا رَسُولَ اللَّهِ! كَانَ لِي عَشَرَهُ وَفَالَ الأَحرُ: يَا رَسُولَ اللَّهِ! كَانَ لِي عَشَرَهُ وَفَالَ الأَخرُ: يَا وَسُولَ اللَّهِ! كَانَ لِي عَشَرَهُ وَفَالَ الأَخرُ: يَا رَسُولَ اللَّهِ! وَقَالَ الأَخرُ: يَا رَسُولَ اللَّهِ! وَقَالَ الأَخرُ: يَا وَسُولَ اللَّهِ يَشِيعُ: وَقَالَ الأَخرُ فِي الْأَجْرِ وَقَالَ النَّا عَلَى اللَّهِ يَشِيعُ: وَقَالَ النَّا عَلَى اللَّهُ عِنْهُ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهُ اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الللَّهُ الللْهُ اللَّهُ الللْهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُو

٧٤٤ حدَّقنا وَكِيعٌ. حَدَّفنا الْمَسْعُودِيُّ وَمَسْعُرْ عَنْ عَنْهِ اللهِ بْنِ لْمَرْمُزَ، وَمَسْعَرْ عَنْ عَنْهِ اللهِ بْنِ لْمَرْمُزَ، عَنْ حَلِيْ قَالَ: عَنْ رَسُولُ اللهِ بَشِعْ شَشْنَ الْكَفَيْنِ وَالْقَذَمَيْنِ، ضَحْم الْكَرَادِيس. [انظر: ٢٤٦]

تخريج: حسن الميره، عثمان س عدالله لم يرو عنه عير المسعودي ومسعر بن كدام، وقال السائي: ليس بداك، ودكره ابن حان في لثقات.

745. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "If two disputants sit before you, do not speak until you have listened to the second one as you listened to the first "

Comments: [Hasan because of corroborating evidence and its isnad is da'cef]

746. It was narrated that 'Ali (♣) said: The Messenger of Allah (♣) was neither tall nor short; he had a large head, a big beard and large hands and feet. His face had a reddish colour; he had a long thin line of hair from the top of his chest to his navel; and he had large joints. When he walked, he walked energetically as if walking downhill. I never saw anyone like him before or since

Comments: [Hasan because of corroborating evidence]

747. It was narrated that 'Ali (♣) said: Chosroes gave a gift to the Messenger of Allah (♣) and he accepted it from him; Caesar gave a gift to the Messenger of Allah (♣) and he accepted it from him; the kings gave him gifts and he accepted them from them.

٧٤٥ حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكِ، عَنْ سِمَاكِ، عَنْ حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكِ، عَنْ حَدَّشِ، عَنْ خَتَشِ، عَنْ خَتَشِ، عَنْ خَلَقْ قَالَ: قَالَ رَسُولُ للّهِ تَتَجَدِّ : ﴿إِذَا خَلَسَ إِنَّكِ الْخَصْمَانِ، فَلَا تَكَلَّمُ خَتَّى تَشْمَعُ مَنْ خَلَسَ إِنَّكُ مِنْ لَلْأُولِ. [راحع 199].

تخريج: حسن لعبره وهذا إسناد صعيف لصعف نبريك وحش.

تخريج: حس لعيره كسابقه، وسماع وكيع من المسعودي قبل الاحلاط.

٧٤٧ حَلَّاثُنَا يَزِيدُ: أَخْبِرَنَا إِسْرَائِيلُ عَنْ ثُوثِيرِ اثِن أَبِي فَخَتَهُ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: أَهْدَى كِشْرَى لِرَسُولِ اللَّهِ ﷺ، فَقَبِلَ مِئْهُ، وَأَهْدَى لَهُ فَيْضَرُ فَقَبِلِ مِئْهُ، وَأَهْدَتْ لَهُ الْمُلُوكُ فَقَبِلَ مِئْها. [انطر: ١٣٣٥]

Comments: [Its *isnad* is *da'eef* because of the weakness of Thuwair bin Abu Fakhitah]

تخريج: إسناده ضعيف لصعف ثوير بن أبي فاختة، وأخذ الهدية من المشركين بقصد تأسسهم وباليمهم على الإسلام ثابت عنه في غير ما حدث هي في الصحيح البحاري الهي الهية. باب قبول الهدية من المشركين، وفي الصحيح مسلما (٢٤٦٩). 748. It was narrated that Shuraih bin Ham' said: I asked 'A'ishah about wiping over the kluff (leather slippers) and she said. Ask 'Ali, for he knows more about that than me; he used to travel with the Messenger of Allah (ﷺ). So I asked 'Ali (ﷺ) and he said: The Messenger of Allah (ﷺ) said: "For the traveller, three days and nights; for the one who is not travelling, one day and night."

Comments: [A sahech hadeeth]

تخريج: صحيح. م (٢٧٦)، الحجاج مدلس و عنص، وقد نوبع.

749. A similar report was narrated from 'Ali (≥) from the Prophet (≥x).

Comments: [A saheeh hadeeth]

750. It was narrated that 'Abdullah bin Zurair al-Ghafiqi said: I heard 'Ali (♣) say: The Messenger of Allah (♣) held some gold in his right hand and some silk in his left hand, then he raised his hands and said: "These two are haram for the males of my ummah."

Comments: [Salieth because of corroborating evidence]

٧٤٨- خَدَّثْنَا يَزِيدُ عَنِ الْخَجَّاجِ عَنِ الْخَكَمِ،

عَيِ الْقَاسِمِ بْنِ مُخَيْمِرَةً، عَنْ شُرَيْحِ بْنِ هَانِيَ

قال: سَالُكُ عَائِشَةً عَنِ الْمَسْحِ ، فَقَالَتْ اسَلْ

عَلَيًّا، فَإِنَّهُ أَعْلَمُ بِهَذَا مِنِّي، كَانَ يُسَافِرُ مَعَ

رَسُولِ اللَّهِ ﷺ. قَالَ. فَمَأَلُتُ عَلِيًّا فَقَالَ: قَالَ

رَسُولُ اللَّهِ ﷺ : ﴿لِلْمُسَافِرِ ثَلَاثُةُ أَيَّامٍ وَلَيَالِيهِنَّ.

والْمُهَيِم يَوْمٌ ولَيُنَةٌ ﴿ [انظر ٧٨٠. ٩٠٦،

F1P, P111, F711, 0371, VV71]

تخريج: صحيح. وانظر ماقيله.

٥٠- حَدَّثَنَا بَزِيدُ: الْحُنرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَلَى يَزِيد بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الْعَزِيز بْنِ أَبِي الصَّعْبَةِ، عَنْ عَبْدِ اللّهِ بْنِ زُريْرِ الْغَابِقِيّ أَبِي الصَّعْبَةِ، عَنْ عَبْد اللّهِ بْنِ زُريْرِ الْغَابِقِيّ نَال: سَمِعْتُ علينًا يَقُولُ: أَخَذَ رَسُولُ اللّهِ بَنِ ذَهْنَ اللّهِ بَنِ ذَهْنَ مَرْفِلُ اللّهِ بَيْمِيهِ، وَحَرِيرًا بِشِمَالِهِ، ثُمَّ رَفْعَ بِيَهِيهِ، وَحَرِيرًا بِشِمَالِهِ، ثُمَّ رَفْعَ بِيهِيهِ، وَحَرِيرًا بِشِمَالِهِ، ثُمَّ رَفْعَ بِهِمَا يَدَيْهِ فَقَالَ: "هذَانِ حَرَامٌ عَلَى ذُكُورٍ بِهِمَا يَدَيْهِ فَقَالَ: "هذَانِ حَرَامٌ عَلَى ذُكُورٍ أَمْتَى». [انطر: ١٩٣٥]

تخريج: صحيح لشواهده، وقد سقط من الإسناد «أبو أطح الهمداني» بين عبدالعرير وبين عبدالله الرزرر، وسأتي الحديث في المسند برقم: (٩٣٥) وفيه أبو أفلح هذا.

751. It was narrated from 'Ali (♣) that the Prophet (♣) used to say at the end of his Witr: "O Allah, I seek refuge in Your pleasure from Your wrath, I seek refuge in Your forgiveness from

٧٥١- حَذَقْنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بِنُ سَلَمَةً عَنْ هِسُامٍ بْنِ عَمْرِهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحارِثِ الْبَرِيْ عِشْم، عَنْ عَلِيٍّ . أَنَّ النَّبِيَّ عَلَيْ كَانَ يَقُولُ فِي آخِرِ وَتَرِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ فِي آخِرِ وَتَرِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ

Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself."

Comments: [Its isnad is qawi]

752. It was narrated from 'Ali (秦) that the Messenger of Allah (墨) forbade the people to raise their voices over one another when reciting Qur'an between Maghrib and 'Isla'.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

753. It was narrated that 'Ali bin Rabee'ah said: I saw 'Ali (&) when a mount was brought to him to ride. When he put his foot in the stirrup, he said: Bismillah (in the Name of Allah). When he got on it, he said Glory be to the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. Then he said alhamdulillah three times and Allahu Akbar three times. then he said: Glory be to You, there is no god but You. I have indeed wronged myself, so forgive me Then he smiled, and I said: Why are you smiling, O Ameer al-Mu'mmeen? He said: I saw the Messenger of Allah (建) do what I have done, then he smiled and I said: Why are you smiling, O Messenger of Allah? He said: "The Lord is marvels at His slave when

سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُفُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ. [انظر: ٩٥٧، ٩٦٥]

تخريج: إساده قوي.

٧٥٢ خَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: خَدَّثَنَا (١/ ٩٧) خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ مُطَرِّفِ، عَنْ أَبِي إِسْخَاقَ، عَنِ الْخَارِثِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ يَتَعْجُ نَهِى أَنْ يَجْهَرَ الْقَوْمُ بَعْضُهُمْ عَلَى تَعْضِ بِيِّنَ الْمَمْرِبِ وَالْمِشَاء بِالْقَرْآنِ. [راجع: ٦٦٣]

تخريج: حسن لعيره، وهذا إساد ضعيف الحارث الأعور.

٧٥٣- حَدَثَنَا يَزِيدُ: أَخْبَرَنَا شَرِيكُ بُنُ عَنْهِ اللّهِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلَيْ شَنِ رَبِيعَة قَالَ: رَأَيْتُ عَلِيًّا أَبِيَ بِدَابَةٍ لِيرْكَبَهَا، فَلَمَا قَالَ: رِشْمِ اللَّهِ، فَلَمَّ اسْتَوَى عَلَيْهَ قَالَ: الْحَمْدُ لِلَّهِ، سُبْحَانَ الَّذِي اسْتَوَى عَلَيْهَ قَالَ: الْحَمْدُ لِلَّهِ، سُبْحَانَ الَّذِي اسْتَوَى عَلَيْهَ قَالَ: الْحَمْدُ لِلَّهِ، سُبْحَانَ الَّذِي اسْتَوَى عَلَيْهَ قَالَ: الْحَمْدُ لِلَّهِ، سُبْحَانَ اللَّهِ مَثْرِينَ، وَإِنَّا إِلَى اسْتَوَى عَلَيْهُ وَمَا كُنَا لَهُ مُشْرِينَ، وَإِنَّا إِلَى اللّهُ ثَلَاثًا، وَكَبَّرَ لَبُنَا لَهُ مُشْرِينَ، وَإِنَّا إِلَى اللّهُ ثَلَاثًا، وَكَبَرَ طَلَمْتُ نَفْسِي فَاغْفِرْ لِي ثُمَّ صَحِكَ، فَقُلْتُ، مَلْ طَلَمْتُ نَفْسِي فَاغْفِرْ لِي ثُمَّ صَحِكَ، فَقُلْتُ، مَلْ مَا فَعَلْتُ، مُثَمَّ صَحِكَ يَا رَسُولَ اللّهِ؟ رَسُولَ اللّهِ؟ رَسُولَ اللّهِ؟ رَسُولَ اللّهِ؟ وَسَعِحُتُ يَا رَسُولَ اللّهِ؟ وَمَعْرَفَ عَلَى مِثْلَ مَا فَعَلْتُ، مُثَمَّ صَحِكَ فَقَلْتُ، مُثَمَّ صَحِكَ فَقُلْتُ، مُثَمَّ صَحِكَ يَا رَسُولَ اللّهِ؟ وَمَعْرَفَ اللّهِ؟ وَيَقُولُ عَلِمَ عَنْدِهِ إِذَا قَالَ: رَبِّ الْمُؤْمِنِينَ اللّهُ لَا يَغْفِرُ لِي مُعْرَى اللّهِ؟ الرَّبُ مِنْ عَنْدِهِ إِذَا قَالَ: رَبِّ الْمُؤْمِنِينَ أَنَهُ لَا يَغْفِرُ الْمِي وَلَوْلَ عَلِمَ عَنْدِهِ إِذَا قَالَ: رَبِّ الْمُؤْمِنِينَ أَلَهُ لَا يَغْفِرُ لَى اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّ

he says, 'Lord forgive me,' and He says: 'My slave knows that no one forgives sins but Me.'''

Comments: [Hasan because of corroborating evidence]

754. It was narrated from 'Abdullah bin Yasar that 'Amr bin Huraith visited al-Hasan bin 'Ali (4) [when he was sick]. 'Ali said to him: Are you visiting al-Hasan [during his sickness] when you feel what you feel? He said to him: You are not my Lord, to direct my heart as you will. 'Ali (46) said: That does not prevent us from giving you advice. I heard the Messenger of Allah (25) say: "There is no Muslim who visits his [sick] brother, but Allah will send to him seventy thousand angels who will send blessings upon him from whatever hour of the day it is until evening comes, and from whatever hour of the night it is until morning comes. 'Amr said to him: What do you say about walking in front of or behind the bier at a funeral? 'Ali (*) said: The superiority of walking behind it over walking in front of it is like the superiority of offering a prescribed prayer in congregation over offering the prayer alone. 'Amr said: But I saw Abu Bakr and 'Umar () walking in front of the bier. 'Ali (45) said: They did not like to embarrass the people.

تخريج: حس لغيره، شريك سيئ الحفط، وقد توسع، وأبو إسحاق دلسه فحدف منه رحلين سيه وسي علي بن ربيعة.

٧٥٤- خَدُّقُنَا يَرِيدُ ۚ حَدَّثَنَ خَمَّادُ بُنُ سَلَمَةً عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ يُسَارِ: أَنَّ عَمْرُو ثُنَّ خُزَيْتِ عَادَ الْحَسَنَ بُنَّ عَلِيٌّ. فَقَالَ لَهُ عَلِيٌّ: أَتَعُودُ الْحَسَنَ وَفِي نَفْسِكَ مَا فِيهَا؟ فَقَالَ لَهُ عَمْرُو: إِنَّكَ لَسْتَ بِرَبِّي فَتُصَرِّفَ قَلْبِي حَيْثُ شِئْتَ. قَالَ عَلِيُّ . أَمَا إِنَّ دَلِكَ لَا يَمْنَعُنَا أَنْ نُؤذِّيَ إِلَيْكَ النَّصِيحَةَ. سَمِعْتُ رَسُولَ اللَّهِ رَجِيجٌ يَقُولُ: "مَا مِنْ مُسْلِم عادَ أَخَاهُ إِلَّا ابْتَعْتُ اللَّهُ لَهُ سَبْعِينَ أَلْفَ مَلْكِ يْصَنُّونَ عَلَيْهِ مِنْ أَيِّ سَاعَاتِ النَّهَارِ كَانَ حَتَّى يُمْسِيَ، وَمِنْ أَيُّ سَاعَاتِ اللَّيْلِ كَانَ خَتَّى يُصْبِحَ ۗ. قَالَ لَهُ عَمْرُو: وَكَيْفُ تَقُولُ فِي الْمَشْي مَعَ الْجِنَازَةِ: بَيْنَ يَدَيْهَا أَوْ خَلْفَهَا؟ فَقَالَ عَلَيٌّ . إِنَّ فَضْلَ الْمَشِّي مِنْ خَلْفِهَا عَلَى سْ يَدَيْهَا، كَفَصْل صلَاةِ الْمَكْتُوبَة فِي جَمَاعَةٍ عَنِي الْوَخْدَةِ. قَالَ عَمْرُو: فَإِنِّي رَأَيْتُ أَبَا بَكُر وَعُمْرَ يَسْشِيَانِ أَمَامَ الْجِنَازَةِ. قَالَ عَلِيٌّ. إِنَّهُمَا إِمَا كُرِهَا أَنْ يُحْرِجَا النَّاسِ. [انظر. ٩٥٥]

تخريج: حسن، وهذا إساد ضعيف لحهالة عندالله لن يسار.

Comments: [Hasan because of corroborating evidence, this is a da'eet isnad because Abdullah bin Yasar is unknown]

755. It was narrated that 'Ali bin Abi Talib (季) said: The Messenger of Allah (霙) gave me a suit of

٥٥٥- خَدَّثَنَا مُحَمَّدُ بْنُ خَعْفَرٍ. حَدَّنَنَا شُعْبَةُ عَنْ عَسْد الْمَلِكِ بْنِ مَيْسَرَةً، عَنْ زَيْدِ بْنِ pure silk and I went out wearing it. But I saw anger on his face, so I tore it and divided it among my womenfolk.

Comments: [Its isnad is saheeh, al-Bukhari (5840) and Muslim (2071)

تخريج: إساده صحيح. ح. (٥٨٤٠)، م (٢٠٧١).

756. 'Abdullah bin Shaqeeq said: 'Uthman (&) forbade tamattu' [in Hajj] and 'Ali (&) enjoined it. 'Uthman said to 'Ali: You do such and such. Then 'Ali (46) said: You know that we did tamattu' with the Messenger of Allah (鑑). ['Uthman] said: Yes, but we were afraid.

Comments: [Its isnad is salech, Muslim (1223)]

757. It was narrated from 'Ali bin Abi Talib (李) that the Messenger of Allah (趣) said concerning the nursing infant: "Sprinkle water on the unne of a boy and wash the urine of a girl." Qatadah said: This applies so long as they are not eating solid food; if they are eating solid food, then it is to be washed in both cases.

Comments: [Its isnad is sahech]

758. It was narrated from 'Ali (🚓) that the Prophet (霉) said: "No one (truly) believes until he believes in four things: until he believes that there is no god but Allah and that I am the Messenger of Allah Who sent me with the truth, and until he believes in the resurrection after

رَسُولُ اللَّهِ ﷺ حُلَّةٌ سِيَراءً، فَخَرَجْتُ فِيهَا، فَرَّأَيْتُ الْغَضَبَ فِي وَحُهِم، فَالَ: فَشَقَقُتُهَا بَيْنَ بسَائِي. [راجع: ٦٩٨]

وَهْبٍ، عَنْ علِيّ بْنِ أَبِي طَالِبِ قَالَ: كَسَانِي

٧٥٦ حَدَّثَنَا مُحمَّدُ نْنُ جَعْفَرِ: حَدَّثَنَا شُغْبَةُ عَنْ فَتَادَةً قَالَ: قَالَ عَنْدُ اللَّهِ بِّنُ شَقِيقٍ ۚ كَانَ عُثْمَادُ يَنْهَى عَنِ المُتْعَةِ، وَعَلِيٌّ بَأْمُرُ بِهَا، فَقَالَ عُثْمَانُ لِعِلِيِّ: إِنَّكَ كَدَا وَكَذَا. ثُمَّ قَالَ عَلَيْ * لَقَدْ عَلِمْتَ أَنَّا فَدْ نَمَتَعْنَا مُعَ رَسُولِ اللَّهِ ﷺ. فَقَالَ: أَجَلْ وَلَكِنَّا كُنَّا خَائِفِينَ. [راحع ٤٣٢]

تخريج: إساده صحيح. م: (١٢٢٣).

٧٥٧- حَدَّثَنَا مُعَاذُ نُنُ هِشَامِ ۚ حَدَّثَنِي أَسِي عَنْ قَتَادَةً، عَنْ أَبِي خَرْبِ بْنِّ أَبِي الْأَشْوَدِ، غَنْ أَمِي الْأَشْوَدِ الدَّيلِيِّ، عَنْ عَلِيِّ سُ أَمِي صَالَبِ * أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي الرَّضِعِ: ايُنْضَعُ بَوْلُ الْغُلَامِ، وَيُغْمَلُ بَوْلُ الْجَارِيَةِ ال قَالَ فَتَادَةً: وَهِذَا مَا لِمْ بَطْعَمَا الطَّعَامَ، فَإِدَا طَعِمَا عُسِلًا جَمِيعًا. [راجع: ٥٦٣]

تخريج: إسناده صحبح.

٧٥٨- حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَر: حَدَّثَنَا شُعْبَهُ عَنْ مَنْضُورٍ، عَنْ رَبْعِيّ بْن حِرَاشٍ. عَنْ عَلِيِّ عَنِ النَّبِيِّ لِللَّهِ أَنَّهُ قَالَ: ﴿ لَا يُؤْمِنُ عَنْدُ حَتَّى يُؤْمِنَ بِأَرْبَعِ: حَتَّى يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ. وَأَنِّي رَسُولُ اللَّهِ ﷺ، بَعَنْنِي بِالْحَقِّ، وَحَتَّى death, and until he believes in the divine will and decree."

Comments: [Its isnad is Saheeh]

759. It was narrated from 'Ali (泰) that he came to the Prophet (囊) and said: Abu Talib has died. The Prophet (逶) said: "Go and bury him." 'Ali said: He died a mushrik. He said: "Go and bury him." 'Ali said: When I had buried him, I came back to the Prophet (泰) and he said: "Do ghusl."

Comments: [Its isnad is Saliceh]

760. It was narrated that 'Ali bin Abi Talib (*) said: The Messenger of Allah (*) instructed me to sell two slaves who were brothers, so I sold them and separated them. I told the Prophet (*) about that and he said: "Go and find them and take them back, and do not sell them except together."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because it is interrupted]

يُؤْمِنَ بِالْبَعْث بَعْدَ الْمَوْتِ، وَحَتَّى يُؤْمِنَ إِلْقَدَرِ».

تخريج إسناده صحيح، قاله أحمد شاكر. ٧٥٩- حَدَّثُنَا شُعْبَةُ عَنْ بِ السَّحَاقَ قَالَ: سَمِعْتُ نَاجِيَةَ بْنَ كَعْبٍ يُحَدِّثُ عَنْ عِلْقَ بْنَ كَعْبٍ يُحَدِّثُ عَنْ عَلِيّ . أَنْهُ أَنَى النَّبِيُ يَبِيَّةٍ فَقَالَ: إِنَّ أَبَا طَالِبٍ عَنْ عَلِيّ . أَنْهُ أَنَى النَّبِيُ يَبِيَّةٍ فَقَالَ: إِنَّ أَبَا طَالِبٍ مَاتَ. فَعَالَ لُهُ النَّبِيِّ يَبِيَّةٍ فَقَالَ: إِنَّ أَبَا طَالِبٍ مِنْ مَاتَ مُشْرِكًا. فَقَالَ: «اذْهَبْ فَوَارِوهِ. قَالَ: إِنَّهُ مَاتَ مُشْرِكًا. فَقَالَ: «اذْهَبْ فَوَارِوهِ. قَالَ: فَلَا: فَلَا عَلَيْهُ مَاتَ مُشْرِكًا. فَقَالَ: «اذْهَبْ فَوَارِهِه. قَالَ لِي: فَلَمَا وَرِيْتُهُ رَجَعْتُ إِلَى النَّبِيِّ يَبِيعِه، فَقَالَ لِي: الْمَنْسِيْسُ. (الطر: ١٠٩٣، ٨٠٠)

تخريج اسناده صحيح، قاله أحمد شاكر. ٧٦٠ حَدَّثَنَا سَعِيدٌ _ يعني الله أَبِي عَرُوبَةَ _ عَنِ الْحَكَمِ بْنِ عُنَيْبَةَ، عَنْ عَلَيْ الله عَنْ عَلِي لْنِ أَبِي طَالِب عَلْدِ الرَّصْوَلُ بْنِ أَبِي لَيْلَى، عَنْ عَلِي لْنِ أَبِي طَالِب عَلْدِ الرَّصْوَلُ اللّهِ بَيْجَةً أَنْ أَبِيعَ عُلَامَيْنِ وَسُولُ اللّهِ بَيْجَةً أَنْ أَبِيعَ عُلَامَيْنِ أَبِي لَيْلَى اللّهِ بَيْجَةً أَنْ أَبِيعَ عُلَامَيْنِ أَنْ عَلَى اللّهِ بَيْجَةً أَنْ أَبِيعَ عُلَامَيْنِ لَلْهَ عَلَى اللّهِ عَلَيْهُمَا، فَذَكُونُ ذَلِكَ لَلْهَ عَلَيْهُمَا، فَذَكُونُ ذَلِكَ لَلْهَيْ يَتِيَةً (١/ ٩٨) فَقَالَ: اللّهَ اللّهِ عَلَيْهُمَا فَارْتَجِعْهُمَا، وَلَا تَبْهُمُا اللّهِ جَمِيعًاهُ. [انظر: ١٠٤٥]

تخريج: حسن لعيره، وهدا إسناد ضعيف لانقطاعه، سعيد بن أبي عروبة لم يسمع من الحكم اب عتبه شناً.

761. It was narrated that 'Alı (幸) said: Witr is not a must like regular prayer, but it is a Sunnah that was established by the Messenger of Allah (囊).

Comments: [Its isnad is quivi]

٧٦١ حَلَّتُنَا عَبْدُ الرَّحْمَرِ بْنُ مَهْدِيِّ: حَدَّثَنَا سُنْفِانُ عَنْ مَهْدِيِّ: حَدَّثَنَا سُنْفِانُ عَنْ عَاصِمِ بْنِ صَمْرة، عَنْ عَلِيِّ قَالَ: لَيْسَ الْوِئْرُ بِخَتْمِ تَمْيُئَة الْصَّلَةِ، وَلَكِنْ سُنَّةٌ سَنْهَا رَسُولُ اللَّهِ

يخ . [راجع ٢٥٢]

تخريج: إسناده قوي.

762. It was narrated that 'Ali (秦) said: The Prophet (絵) used to wake up his family during the last ten (nights) of Ramadan.

Comments: [Its isnad is hasan]

763. It was narrated from Muhammad bin 'Ali that he heard 'Ali bin Abi Talib (為) say: The Messenger of Allah (強) said: "I have been given that which was not given to any of the other Prophets." We said: O Messenger of Allah, what is it? He said: "I have been supported (against the enemy) with fear, I have been given the keys of the Earth, I have been named Ahmad, the dust has been made a means of purification for me and my ummah has been made the best of nations."

Comments: [Its isnad is hasan]

764. It was narrated that 'Ali (本) said: The Messenger of Allah (霉) used to pray Witr at the time of the adhan and pray two rak'alıs of Fajr at the time of the iqamah.

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

765. It was narrated from 'Ali (♣) from the Prophet (♣): We spoke of the Dajjal in the presence of the Prophet (♣) when he was sleeping. He woke up, with his face red, and said: "There is something else I fear more for you," and he mentioned something.

٧٦٧ - حَدَّنَنَا عَبْدُ الرَّحْمَنِ: حَدَّنَنَا سُفْنَانُ وَشُغَبَةُ وَإِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةً، عَنْ عَلِيً قَالَ: كَانَ النَّبِيُّ يَشِيْحُ يُرْفِظُ أَهْلَهُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ. [انطر: ١١٥٨، ١١٠٣، ١١٠٨]

تخريج: إسناده حس.

٧٦٣ حَدَّثَنَا عَبْدُ الرَّحْمَن: حَدَّثَنَا رُهَيْرٌ عَنْ عَبْدِ اللَّهِ _ يَعْنِي ابْنَ مُحَمَّدِ _ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ أَبِي طَالِبٍ يَتُولُ: قَالَ رَسُولُ اللَّهِ يَشْعُ : وَأَعْطِيتُ مَا لَمْ يُعْظَ أَحَدُ مِنَ الْأَنْبِيَاءِ * نَقُلْنَا * يَا رَسُولَ اللَّهِ! يَعْظَ أَحَدُ مِنَ الْأَنْبِياءِ * نَقُلْنَا * يَا رَسُولَ اللَّهِ! مَا لَمْ مُقَالِيتُ مَا اللَّهِ! مَقَالِيتُ مَا لَمْ مُقَالِيتُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللللَّهُ اللللْمُ اللَّهُ الللَّهُ اللَّهُ الْلِهُ الْمُؤْمِلُ اللَّهُ اللَّهُ الْمُؤْمِلُ الْمُؤْمِلُولُ الللَّهُ الْمُؤْمِلُولُ اللَّهُ الْمُؤْمِلُولُ الْمُؤْمِلُولُ الْمُؤْمُ اللَّهُ الْمُؤْمِلُولُ اللَّهُ الْمُؤْمِلُولُ اللَّهُ الْمُؤْمِ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِلُولُ اللَّهُ اللَّهُ اللللَ

تخريج: إساده حس.

٧٦٤ حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْرَائِيلُ عَنْ أَبِي إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ يَشْتُحْ يُوتِرُ عَنْد الْأَدَادِ، وَيُصْلِّي رَكْعَتَيِ الْمَجْرِ عِنْد الْإِنَادِ، وَيُصْلِّي رَكْعَتَيِ الْمَجْرِ عِنْد الْإِنَامِةِ. [راجع: ٥٦٩]

تخريج: إساده ضعيف لضعف الحارث الأعور.

٧٦٥ حَدَثَنَا أَنُو النَّضْرِ: حَدَّثَنَا الْأَشْجَعِيُّ عَنْ شَيْبَانَ، عَنْ جَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيِّ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيِّ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيِّ، عَنْ عَلِيْ عَنِ اللَّبِيِّ يَشِيْهُ قَالَ: ذَكَرُنَا اللَّجَالَ عِنْدَ النَّبِيِّ يَشِيْهُ وَلَهُ مَا سَتَيْفَظَ مُحْمَرًا لَوْنُهُ، فَقَالَ المَّمْرُا لَوْنُهُ، فَقَالَ العَبْرُ دَلِكَ أَخُوفُ لِي عَلَيْكُمْ، ذَكَرَ كَلِمَةُ.

Comments:[Its *isnad* is *da'eef* because of the weakness of Jabir Al-Ju'fi]

766. It was narrated that 'Ali (本) said: A male or female mule was given to the Messenger of Allah (法) as a gift. I said: What is this? He said: "A mule." I said: Where does it come from? He said: "From mating a male donkey with a mare, and this is what is produced." I said: Should we mate [a donkey] with [a mare]? He said: "No; this is only done by those who do not know."

Comments: [Saheeh because of corroborating evidence; this is a da'cef isnad because of the weakness of Shareek and Ali bin Alqamah is unknown]

767. It was narrated that 'Ali (本) said: When I asked permission to enter upon the Messenger of Allah (建), if he was praying he would say Subhan Allah, and if not he would give permission.

Comments: [Its isnad is da'eef]

768. It was narrated from 'Ali (本) that the Messenger of Allah (述) came to the place of sacrifice in Mina and said: "This is the place of sacrifice, and all of Mina is a place of sacrifice."

Comments: [Its isnad is hasan]

تخريج: إسناده صعيف لصعف حابر الجعفي. ٧٦٦- حَدَّثْنَا يَحْنَى بُنُ آدَمَ: حَدَّثُنَا شَوِيكٌ عَنْ عُنْمَانَ بُنِ أَبِي زُرْعَةً، عَنْ سَايِم بُنِ أَبِي الْجَعْدِ، عَنْ عَلِيَ بُنِ عَلْقُمَةً، عَنْ عَلِيٍّ قَالَ: أُهْدِينَ عَنْ عَلِيَ بُغُلِّ، أَوْ بَغْنَهٌ، فَعَلْتُ: وَمِنْ أَيِّ شَيْء عَلْ: الله الله يَشِيعُ بَغُلٌ، أَوْ بَغْنَهُ، فَعَلْتُ: وَمِنْ أَيِّ شَيْء هُو؟ قَلَ: "يُحْمَلُ الْحِمَارُ عَلَى الْفَرَسِ، هُو؟ قَلَ: "يُحْمَلُ الْحِمَارُ عَلَى الْفَرَسِ، هِحُرْجُ نِيْنَهُمَا هَذَال قَلْتُ: أَفَلًا نَحْمِلُ فَلَانًا

تخريج: صحيح لغيره، وهذا إساد ضعيف لضعف سريك وحهالة على من علقمة.

على فُلانَة؟ قَالَ اللا ، إِنَّمَا يَفْعَلُ ذَلِكَ الَّذِينَ

لَا تَعْلَمُ نَ . [انظر: ٧٨٥ ، ١٣٥٩]

٧٦٧- حَلَّائِنَا يَحْيَى بْنُ آدَمَ: حَدُّثَنَا ابْنُ مُبَارِكِ عَنْ يَحْيَى بْنُ أَبُوبَ، عَنْ عُبَيْدِ اللَّهِ بْنِ رَخْو، عَنْ عُبَيْدِ اللَّهِ بْنِ رَخْو، عَنْ الْقَاسِم، عَنْ أَيُوبَ، عَنِ الْقَاسِم، عَنْ أَي أَمَامَةَ، عَنْ عَلِيٍّ قَالَ: كُنْتُ إِذَا اسْتَأْذَنْتُ عَلَى رَسُونِ اللَّهِ ﷺ إِنْ كَانَ فِي صَلَاقٍ سَبِّح، وإنْ كَانَ فِي صَلَاقٍ سَبِّح، وإنْ كَانَ فِي صَلَاقٍ سَبِّح، وإنْ كَانَ عَيْرَ ذَلِكَ أَذِنَد [راجع: ٩٨٥]

تخريج: وإسناده مسلسل بالصعفاء.

٧٦٨ حَدَّقَنَا يَحْنَى بْنُ آدَمَ عَنْ سُفْيَانَ بْنِ سَعِيدٍ، عَنْ عَنْ الرَّحْمَنِ بْنِ الْحَادِثِ، عَنْ رَبِّهِ اللَّهِ بُنِ أَبِي رَبِّهِ اللَّهِ بُنِ أَبِي رَبِّهِ اللَّهِ بُنِ أَبِي رَافِع، عَنْ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عَبِيْدِ اللَّهِ بَشِيْقَ أَتَى رَافِع، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ بَشِيْقَ أَتَى الْمَنْحَرُ، وَمِنَى الْمَنْحَرُ، وَمِنَى الْمَنْحَرُ، وَمِنَى كُلُهَا مَنْحَرٌ». [راجع: ٥٦٢]

تخريج: إسناده حس.

769. It was narrated that 'Ali (&) said: When al-Hasan was born, I named him Harb [which means war], then the Messenger of Allah (xs) came and said: "Show me my son; what did you name him?" We said: Harb. He said: "Rather he is Hasan." When al-Husain was born, I named him Harb, then the Messenger of Allah (建) came and said: "Show me my son; what did you name him?" We said: Harb. He said: "Rather he is Husain," When the third one was born, I named him Harb. The Prophet (555) came and said: "Show me my son; what did you name him?" I said: Harb. He said: "Rather, he is Muhassin." Then he said: "I have named them after the fashion of the sons of Haroon, Shabbar and Shabeer and Mushabbir"

Comments: [Shaikh Al-Banı graded it da cef in his book da'eefah (3706)]

770. It was narrated that 'Alı (*) said: When we left Makkah, the daughter of Hamzah followed us. crying: O uncle, O uncle. I took her by the hand and gave her to Fatımah and said: Here is your cousin. When we came to Madinah, Ja'far, Zaid bın Harithah and I disputed concerning her. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me meaning Asma' bint 'Umais, Zaid said: She is the daughter of my brother. I said: I took her and she is the daughter of my paternal uncle. The Messenger of Allah (24) said: "As for you, O [a'far, you resemble

تخريج: صععه النسخ الألاني في الصعية. (٣٧٠٦)، هاني س هانئ سجهول. ٧٧- خدّثنا يَخْنِي بُلْ اَدَمَ: حدّثنا إِسْرَائِيلٌ عِنْ أَدِمَ: حدّثنا إِسْرَائِيلٌ عِنْ أَدِمَ: حدّثنا إِسْرَائِيلٌ عَنْ أَبِي إِسْحَافَ، عَنْ عَلِيْ قَالَ: لَمَّا خَرَجْنا مِنْ مَكَّةُ النَّعَثْنَا اللَّهُ حَمْزَة ثُنَادِي: يَا عَمْ، يَا عَمْ، يَا عَمْ، قَالَ: فَتَنَاوِلُتُهَا بِيَدِهَا، مَدَفَعُتُهَا إِلَى فَاطَمَةً، فَالَّ: فَلَمَا فَيَعْتُهَا إِلَى فَاطَمَةً، فَالَّ: فَلَمَا فَيَعْتُهَا إِلَى فَاطَمَةً، فَالَّ: فَلَمَا فَيَمْنَا اللَّهُ عَمْرَة ثُنَادِي: يَا عَمْ، يَا عَمْ، يَا عَمْ، لَا عَمْ، فَالَّ: فَلَمَا فَيَعْتُهَا إِلَى فَاطَمَةً، فَلَكَ: فَلَكَ اللَّهُ عَلَيْكِ اللَّهُ عَمْنِي وَخَالَتُهَا عِنْدِي لِي اللَّهُ عَمْنِي وَقَالَ زَيْدُ اللَّهِ عِنْدِي لِي اللَّهُ عَمْنِي وَقَالَ زَيْدُ اللَّهِ عِنْدِي لَا اللَّهِ عَلَيْكِ اللَّهُ عَمْنِي وَقَالَ زَيْدُ اللَّهُ عَمْنِي وَقَالَ زَيْدُ اللَّهُ عَمْنِي وَقَالَ وَهِيَ النَّهُ عَمْنِي أَنْ الْحَدْنُهُا وَهِيَ النَّهُ عَمْنِي أَنْ اللَّهُ عَمْنِي وَقَالَ زَيْدُ اللَّهُ عَمْنِي وَقَالَ رَسُولُ اللَّهِ عَلَيْدِي فَقَالَ رَسُولُ اللَّهِ عَلَيْدِي وَقُلْلَ زَيْدً اللَّهُ عَمْنِي وَقَالَ أَنْتَ يَا جَعْفَرُ اللَّهُ عَمْنِي وَقَالَ أَنْتَ يَا جَعْفَرُ فَقَالَ وَعَنِي فَا أَنْتَ يَا جَعْفَرُ وَلَهُ اللَّهُ عَمْنِي وَقَالَ وَيْنَ يَا عَلَيْ فَا عَمْنَ اللَّهُ عَمْنِي وَخَالَتُهُا وَهِي الْبَنَّةُ عَمْنِي فَعَلَيْهُا وَهِي الْبَنَةُ عَمْنِي فَعَلَيْدِي فَقَالَ رَسُولُ اللَّهِ عَلَيْهِي وَأَمْنَا أَنْتَ يَا جَعْفَرُ اللَّهُ عَلَيْهِ فَلَا أَنْتَ يَا عَلَهُ عَلَيْهُ الْمُنْ الْمُنْ الْمُعْتَلِهُ عَلَيْهُ الْمُنْ الْمُنْ الْمُنْ الْمُعْرَادِي اللَّهُ الْمُعْتَلِهُ اللَّهُ الْمُعْتَلِهُ الْمُعْتَلِهُ الْمُعْتَلِهُ الْمُعْتَلِهُ الْمُعْتِلُ اللَّهُ الْمُعْلَى الْمُنْ الْمُعْتَلِهُ الْمُعْتَلِهُ الْمُعْتَلِلَ الْمُعْتَلِهُ الْمُعْتَلِهُ الْمُعْتَلِهُ الْمُعْتَلُهُ الْمُعْتَلِهُ الْمُعْتَلِهُ الْمُعْتَلِهُ الْمُعْتَلِهُ الْمُعْتَلِهُ الْمُعْتِي الْمُعْتَلِهُ الْمُعْتَلِهُ الْمُعْتَلِهُ الْمُعْتَلِهُ الْمُعْتَلِهُ الْمُعْتَلُهُ الْمُعْتَالِهُ الْمُعْتَلِهُ الْمُعْتَلِهُ الْمُعْتَالِهُ الْمُعْتَلِهُ الْمُعْتَعِه

me in appearance and attitude. As for you, O 'Ali, you are of me and I am of you. As for you, O Zaid, you are our brother and our freed slave The girl should be with her maternal aunt, for the maternal aunt is [like] a mother." I said: O Messenger of Allah, why don't you marry her? He said "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is hasan]

771. It was narrated that 'Ali 🚓 said: I heard a man praying for forgiveness for his parents, who were mushrikeen. I said: Would a man pray for forgiveness for his parents when they are mushrikeen? He said: Didn't Ibraheem pray for forgiveness for his father? I mentioned that to the Prophet (22) and the words "It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikoon, even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief). And Ibrahcem's (Abraham) invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibraheem (Abraham)] had made to him (his father). But when it became clear to him that he (his father) is an enemy of Allah, he dissociated himself from him" [at-Tawbah 9:113-114] were revealed. He [the Prophet (鑑)] said: "[That was] when he died."

Comments: [Its isnad is hasan]

ومنّى وأن مِنْكَ، وَامَا أَنْتَ يَا رَيْدً! فَأَخُونَا وَمَوْلاً، وَأَنْ مِنْكَ، وَامَا أَنْتَ يَا رَيْدً! فَأَخُونَا وَمَوْلاً، وَإِنَّ الْحَالَةَ وَالدَّهُ عَلَىٰ الْحَالَةَ وَالدَّهُ عَلَىٰ اللهِ! (٩٩/١) أَلَا رَوْحُهِ ؟ قَالَ: الإِنَّهَا مُنْهُ الحِي مِن الرَّضَاعَةُ ». أَرَوْحُهِ ؟ قَالَ: الإِنَّهَا مُنْهُ الحِي مِن الرَّضَاعَةُ ». [نظر ٨٥٧، ٨٩٨].

تخريج: إساده حسن.هانئ وهبيره حديثهما حسن أمناعة أحدهما للاخر.

٧٧١- حَدَّثَنَا يَحْنَى نُنُ آدم: حَدَّثَنَا سُفَانُ عَنْ أَنِي الْخَلِيقِ، عَنْ عَلِيً عَنْ عَلِيً عَنْ أَنِي الْخَلِيقِ، عَنْ عَلِيً عَنْ عَلِي الْخَلِيقِ، عَنْ عَلِي قَالَ: سَمْعُتُ رَحُلاً يَسْتَغْفِرُ الرَّحُلُ لِأَبَوْنِهِ وَهُمَا مُشْرِكَان؟، فَقَالَ: أَوَلَمْ يَسْتَغْفِرُ إِبْرَاهِيمُ وَهُمَا مُشْرِكَان؟، فَقَالَ: أَوَلَمْ يَسْتَغْفِرُ إِبْرَاهِيمُ لابِهِ؟ فَذَكُونُ ذَلِكَ لِلنّبِيِّ يَبِيعُ اللّهِ فَوَلَكِ: ﴿ كَاللّهِ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ

تخريج: إساده حس.

772. Iyas bin 'Amir narrated: I heard 'Ali bin Abi Talib (秦) say. The Messenger of Allah (囊) used to offer nafl prayers at night when 'A'ishah was lying between him and the qiblah.

Comments: [Its isnad is hasan on the basis of other reports]

773. It was narrated from Hajjaj: I heard 'Ali (本) say: The Messenger of Allah (云) said: "If there was only one day left of this world, Allah, may He be glorified and exalted, would send a man from us [Ahlul Bait] to fill it with justice as it was filled with injustice." Abu Nu'airn said: "A man from me." Ile said: On one occasion I heard h.m narrate it from Habeeb from Abut-Tufail from 'Ali (本) from the Prophet (靈).

Comments: [The both isnad are Salwell and said it Ahmad Shakir]

774. It was narrated that 'Ali (秦) said: al Hasan most closely resembles the Messenger of Allah (法) in the chest and head, and al-Husain most closely resembles the Prophet (窦) in what is lower than that.

Comments: [Al-Bani graded it da'eef in the da'eef of Sunan At-Tirmidhi (4050)]

775. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Whoever commits a sin in this world and is punished therein, Allah is too generous to

٧٧٧ حَلَثْنَا أَلُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُوسَى ابْنُ أَيُّوبَ: حَدَّثَنَا مُوسَى ابْنُ أَيُّوبَ: حَدَّثَنِي عَمَّي إِيَاسُ بُنُ عَامِرٍ: سَمِغْتُ عَلَي بُنَ أَبِي طَالِبٍ يَقُولُ: كَانَ رَسُولُ اللَّهِ يَتَنِيَّةً يُسَنِّحُ مِنَ لَلْيُلِ، وَعَائِشَةُ مُغْتَرَضَةً بَيْنَةً وَبَيْنِ الْهَبْدةِ.

تخريج: إنده حس في الشواهد.

٧٧٣- حَلَّنَنَا حَجَاجٌ وَأَبُو نُعَيْمٍ قَالَا: حَلَّنَنَا وَطُرِّ عَنِ الْقَاسِمِ بْنِ أَبِي بَرُّةً، عَنْ أَبِي الطَّمَيُلِ؟ قَالَ حَجَّاجٌ. سَمعْتُ عَلِيًّا يَقُولُ: وَلَ رَشُولُ اللَّهِ ﷺ : "لَوْ لَمْ يَبْقَ مِنَ اللَّنْيَا إِلَّا يَوْمٌ، لَبَعْفَ اللَّهُ عَزُ وَجَلَّ رَجُلًا مِنَّ، لِللَّهُ عَزُ وَجَلَّ رَجُلًا مِنَّ، يَمُلُوهَا عَدُلًا كَمَا مُلِتَتْ جَوْرًا". قَالَ أَبُو نُعْمَ عَرْدًا". قَالَ أَبُو نُعْمَ عَرْدًا". قَالَ أَبُو نَعْمَ مَرَّةً بَلْدُكُوهُ عَنْ عَلِي عَنِ عَلِي عَنِ عَلِي عَنِ عَلِي عَنِ عَلِي عَنِ اللَّهَ يَعْمَ عَنْ عَلِي عَنِ اللَّهَ عَنْ عَلِي عَنِ اللَّهَ عَنْ عَلِي عَنِ اللَّهَ عَنْ عَلِي عَنِ اللَّهِ عَنْ عَلِي عَنِ اللَّهُ عَنْ عَلِي عَنِ اللَّهُ عَنْ عَلِي عَنِ اللَّهُ عَنْ عَلِي عَنِ اللَّهُ عَنْ عَلِي عَنِ عَلِي عَنِ اللَّهُ عَنْ عَلِي عَنْ عَلِي عَنِ اللَّهُ عَنْ عَلِي عَنِ عَلِي عَنِ اللَّهُ عَنْ عَلِي عَنِ عَلِي عَنِ اللَّهُ عَنْ عَلِي عَنِ عَلِي عَنِ اللَّهُ عَلَى اللَّهُ عَنْ عَلِي عَنِ عَلَى اللَّهُ عَنْ عَلِي عَنْ عَلِي عَنِ عَلَيْ عَنِ اللَّهُ عَنْ عَلِي عَنْ عَلَي عَنِ عَلَيْ عَنِ اللَّهُ عَنْ عَلَيْ عَنْ عَلَيْ عَنْ عَلَيْ عَنْ عَلَيْ اللَّهُ عَنْ عَلَى اللَّهُ عَنْ عَلَيْ عَنْ عَلَى اللَّهُ عَنْ عَلَيْ عَلَى اللَّهُ عَنْ عَلَى اللَّهُ عَلَى اللَّهُ عَنْ عَلَى اللَّهُ عَلَى اللَّهُ عَنْ عَلَى اللَّهُ عَنْ عَلَى اللَّهُ عَلَى اللَّهُ عَنْ عَلَى اللَّهُ عَلَى اللَّهُ عَنْ عَلَى الْمُعْتَلِ عَلَى الْعُلَى الْعُلِي عَلَى الْعُلَى الْعُلَى الْعُلَى الْعُلَى عَلَى الْعُلَى عَنْ عَلَى الْعُلَى الْعَلَى الْعُلَى الْعَلَى الْعَلَى الْعُلَى الْعَلَى ا

تخريج اسناداه صحيحاد، قاله أحمد شاكر. ٧٧٤- حَدَّقَنَا حَجَّاجٌ: حَدَّثَنِي إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيْ، عَنْ عَلِيٍّ قَالَ: الْحَسَنُ أَشْبَهُ النَّاسِ بِرَسُولِ اللّهِ ﷺ مَا بَئِنَ الصَّدْرِ إِلَى الرَّأْسِ، وَالْحُسَيْنُ أَشْبَهُ النَّاسِ بالنَّبِيْ ﷺ مَا كَانَ أَسْفَلَ مِنْ دَلِكَ.

تخريج: صعفه الألباني في صعيف سن البرمدي. (٤٠٥١).

حَدَّثْنَا حَجَاجٌ فَالَ يُونُسُ بَنُ أَبِي إِسْحَاقَ: عَنْ أَبِي جُحَيْقَةً، عَنْ عَلِي قَالَ: قَالَ رَسُولُ اللّهِ ﷺ:

repeat His punishment of His slave [in the Hereafter]; whoever commits a sin in this world and Allah conceals it and pardons him, Allah is too generous to retract His pardon when He has granted it."

Comments: [Its isnad is hasan]

776. It was narrated that Habbah bin al-'Uranı said: I saw 'Ali (*) smiling on the minbar and I never saw him smile more than that, [so broadly that] his eyeteeth appeared. Then he said: I remember what Abu Talib said. Abu Talib came to us when I was with the Messenger of Allah (經) and we were praying in Batn Nakhlah. He said: What are you two doing, O son of my brother? The Messenger of Allah (建) called him to Islam, but he said: There is nothing wrong with what you are doing (or saying), but by Allah you will never get my buttocks higher than me. And ['Ali] smiled in amazement at what his father said. Then he said: O Allah, I do not know that there is a slave of Yours in this nation who worshipped You before me except Your Prophet - and he said it three times. [Then he said:] I prayed seven years before the people prayed.

Comments: [Its isnad is da'eef jiddan]

777. It was narrated that 'Ali bin Abi Talib said: The Messenger of

"مَنْ أَذْنَبَ فِي الدُّنْيَا ذَنْبًا فَعُوقِبَ بِهِ، فَاللَّهُ
أَعْدَلُ مِنْ أَنْ يُتَنِّيَ عُقُوبَتَهُ عَلَى عَبْدِهِ، وَمَنْ
أَذْنَتَ دَبُّنَا فِي الدُّنْيَا فَسَتَرَ اللَّهُ عَلَيْهِ وَعَمَا عَنْهُ
فاللَّهُ أَكْرَمُ مِنْ أَنْ يَعُودَ فِي شَيْءٍ قَدْ عَفَا
عَنْهُ. [راجع: 128]

تخريج: إساده حسن.

٧٧٦- حَلَّثُنَا أَبُو سَعِيدٍ مَوْلَى نَنِي هَاشِم: حدَّثَنَا يَخْيَى بْنُ سَلَمَةً _ يَعْنِي ابْنَ كُهَيْل _ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ حَبَّةَ الْعُرَنِيّ قَالَ ﴿ أَيْتُ عَلِيًّا ضَجِكَ عَلَى الْمِنْبَرِ لَمْ أَرَهُ ضجكَ ضَجِكًا أَكْثَرَ مِنْهُ، حَتَّى بَدَتْ نَوَاجِذُهُ، ثُمُّ قَالَ: دَكَرْتُ قَوْلَ أَبِي طَالِبٍ؟ ضَهَرَ عَلَيْنَ أَبُو طَالِبٍ، وَأَنَا مَعَ رَسُولِ اللَّهِ عِنْهُ، وِنَحْنُ نُصَلِّى بِبَطْنِ نَخُلَةً، فَقَالَ: مَاذَا تَصْنَعَاد يَا ابْنَ أَحِي؟ فَدَعَاهُ رَسُولُ اللَّهِ ﷺ إِلَى الْإِسْلَام، فَقَالَ: مَا بِالَّذِي تَصْنَعَانِ بَأْسٌ _ أَوْ بَالَّذِي تَقُولَانِ بَأْسٌ _ وَلَكِنْ وَاللَّهِ لَا تَعْلُونِي اشْتِي أَبَدًا. وَضَحِكَ تَعَجُّبًا لِقَوْل أبه، نُمَّ قَالَ: اللَّهُمَّ لَا أَعْتَرِفُ أَنَّ عَبْدًا لَكَ مِنْ هَذهِ الْأُمَّةِ عَبَدَكَ قَبْلِي غَيْرَ نَبِيْكَ _ ثَلَاثَ مِزَادِ _ لَقَدْ صَلَّيْتُ قَبْلَ أَنْ يُصَلِّي النَّاسُ سنْعُر. النظ : ١١٩١ ، ١١٩٢]

تخريج: إساده صعيف جداً، يحيى س سمة بن كهيل متروك الحديث، وحبة العربي صعيف أبضاً.

٧٧٧- خَدَّثَنَا عَنْدُ اللَّهِ فَالَ: وَجَدْتُ هَذَا اللَّهِ فَالَ: وَجَدْتُ هَذَا اللَّهِ فَالَّذِي عِلْمِي _ إِذْ

Allah (ﷺ) led us in prayer. He left then he came back, and his head was dripping with water, and he led us in prayer. Then he said: "I led you in prayer just now when I was junub. Whoever is in the state I was in or hears a sound in his stomach, let him do what I did."

Comments: [Its isnad is da'eef because of the weakness of Ibn Lahee'ah] شَاءَ اللّهُ أَنِّي سَمِعْتُهُ مِنهُ: حَدَّثُنَا أَثُو سَعِيدٍ مَوْلَى بَنِي هَاشِمِ: حَدَّثَنَا عَبُدُ اللّهِ بِنُ لَهِيعَةَ: حَدَّثَنَا عَبُدُ اللّهِ بِنُ لَهِيعَةَ: حَدَّثَنَا عَبُدُ اللّهِ بِنُ هُبَيْرَةَ عَنْ عَبْدِ اللّهِ بَنِ أَرِي طَالِبٍ قَالَ: صَلَّى بِنَا رَسُولُ اللّهِ بِيَجِيَّةٍ يَوْمًا فَانْصَرَفَ، ثُمَّ طَلّى بِنَا ، ثُمَّ قَالَ: اللّهِ بَيْجَةً يَوْمًا فَانْصَرَفَ، ثُمَّ جَاءَ وَرَأْسُهُ يَقْطُرُ مَة، فَصَلّى بِنَا، ثُمَّ قَالَ: "إِنِّي صَلَّيْنُ بِكُمْ آنِفًا وَأَنَا جُنُبٌ، فَمَنْ أَصَابَهُ مِثْلُ اللّهِ بَيْدِ، أَوْ وَجَدَ رِرًا فِي بَطْنِهِ، فَلْ مَا صَعْفُ». [راجع ١٦٦٨]

تخريع: إسناده ضعيف لصعف ابن لهبعة. وانظر حديث أبي هريرة الصحيح في المسد. ٢/ ٣٣٨,٣٣٨ فهيه أن الصرافة كان قبل الدخول في الصلاة.

778. It was narrated that 'Abdur-Rahman bin Abi Laila said: My father used to chat at night with 'Ali, and 'Ali used to wear summer clothes in the winter and winter clothes in the summer. It was said to him: Why don't you ask him [about that]? He asked him and he said: The Messenger of Allah (ﷺ) sent for me when I had a sore eye on the day of Khaibar, I said: O Messenger of Allah, my eye is sore. He spat in my eye and said: "O Allah, take away heat and cold from him." And I have never felt any heat or cold since that day. And he [the Prophet (無)] said: "I shall certainly give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him, and he is not one to run away." The Companions of the Prophet (藝) hoped for it, but he gave it to me.

٧٧٨- حَدُثَنَا وَكِيعٌ عَنِ اثْنِ أَبِي لَيْلَى، عَنِ الْمِنْهَالِ، عَنْ عَبْدِ الرَّحْمَنِ بُنِ أَبِي لَيْلَى عَلَيْ الْمِنْهَالِ، عَنْ عَبْدِ الرَّحْمَنِ بُنِ أَبِي لَيْلَى عَلَيْ الْمُنْهَ عَلِيٍّ، وَكَانَ عَلِيُّ اللَّمْنَاءِ، وَثِيَابَ لِمُنْبَاءِ فِي الشَّنَاءِ، وَثِيَابَ الشَّنَاءِ فِي الصَّيْفِ، فَتِيلَ لَهُ: لوْ سَأَلْتُهُ وَاللَّمِنَالَةُ فَفَالَ اللَّهِ يَتَنِيعُ بَعَتَ الْمَيْ فَمَالَةُ فَفَالَ اللَّهِ يَتَنِيعُ بَعَتَ الْمَيْ فَيْلُو اللَّهِ يَتَنِيعُ بَعَتَ الْمَيْ وَقَالَ اللَّهِ إِنِّي أَرْمَدُ الْعَنِي فَلِينَ اللَّهِ الْمَعْقِ وَالْبَرْدَا فَمَا اللَّهِ إِنِّي أَرْمَدُ الْعَنِي عَلَيْ الْمَعْلَى فِي عَيْنِي وَقَالَ: فَتَفَلَّ فِي عَيْنِي وَقَالَ: اللَّهُ وَرَسُولُهُ وَلَيْرَدُا فَمَا لَهُ وَرَسُولُهُ، وَيُعِيمُ لَا عُرَادٍ فَمَا اللَّهُ وَرَسُولُهُ، وَيُعِيمُهُ اللَّهُ وَرَسُولُهُ، لَيْسَ بِفْرَارٍ افَشَولُونَ لَهَا أَصْحَالُ اللَّهُ وَرَسُولُهُ، لَيْسَ بِفَرَادٍ الْعَلَى اللَّهُ وَرَسُولُهُ، وَيُعِيمُهُ اللَّهُ وَرَسُولُهُ، لَيْسَ بِفَرَّارٍ افَسَرَّفَ لَهَا أَصْحَالُ اللَّهُ وَرَسُولُهُ، لَيْسَ بِفَرَّارٍ افَشَولُونَ لَهَا أَصْحَالًا اللَّهُ وَرَسُولُهُ، لَيْسَ بِفَرَادٍ اللَّهُ وَرَسُولُهُ لَهَا أَصْحَالًا اللَّهُ وَرَسُولُهُ اللَّهُ الْعَلَى الْمُعَلِيلُ اللَّهُ وَالَا اللَّهُ الْمُعَلِيلُ اللَّهُ وَلَا اللَّهُ الْعَلَى الْمُعْلِيلُ اللَّهُ الْعَلَى الْمُعْلِقُ الْمُعْلِيلُ اللَّهُ وَلَا الْعَلَى الْعَلَى الْمُعْلِيلُ اللْهُ الْعَلَى الْعَلَى اللَّهُ الْعَلَى الْمُعَلِيلُ اللَّهُ الْمُعْلِيلُ اللْهُ الْعَلَى الْعَلَى الْعَلَى الْمُعْلِيلُ اللْهُ الْعَلَى الْعَلَى الْمُسَالُولُهُ الْعَلَالِيلُولُ اللْهُ الْعَلَى الْعَلَيْلُولُ اللْهُ الْمُعْلِيلُ الْعَلَى الْعَلَى الْعَلَى الْمُعْلِيلُهُ الْعَلَى الْعَلَالِهُ الْعَلَى الْعَلَيْلُولُولُولُهُ الْعَلَى الْمُعْلَى الْمُعَلِيلُ الْمُعَلِيلُهُ الْعَلَى الْمُعْلَى الْعَلَى الْعَلَى الْعَ

تخريج: إساده ضعيف لضعف بن أبي ليلي شيح وكيم، وهو محمد بن عدالرحمن س أبي ليلي.

Comments: [Its isnad is da'eef because of the weakness of Ibn Abu laila Shaikh of Wakee']

779. It was narrated that 'Ali (幸) said: I was sitting with the Prophet (鑑) and 'Ammar came and asked for permission to enter. He said: "Let him in; welcome to the good and purified one."

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

780. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah about wiping over the khuff (leather slippers) and she said: Ask 'Ali (&). I asked him and he said: Three days and nights - i.e., for the traveller - and one day and night for one who is not travelling.

Comments: [Its isnad is sahech, Muslim (276)]

781. It was narrated that Shuraih bin Hani' said: 'Ali told me to wipe over the *khuff* (leather slippers).

Comments: [Its isnad is hasan, see the previous report]

782. It was narrated that Tanq bin Shihab said: I saw 'Ali (点) saying on the *minbar*: By Allah, we have no book we read to you except the Book of Allah, may He be exalted, and this document - which was attached to his sword - that I took from the Messenger of Allah (公), in which are the rates of *zakah*. It was attached to a sword that had iron adornments, or he said, that had iron rings.

٧٧٩- خَدَثَنَا وَكِيعٌ خَدَثَا شَفِيانُ قَالَ الْو إِسْحَاقَ (١٠٠/١) عَنْ هَامِن بْنِ هَانِيْ. عَنْ عَلَيْ قَال. كُنْتُ خَالِسًا عَنْدَ النَّبِيِّ بَيْعَةُ فَجَاء عَشَرٌ. فَسَنَأَدَنَ فَقَدَلَ: «الشَّرِ اللَّمِيِّ الْمُطْتِ». [انطر: ٩٩٩، المُشَيِّ الْمُطْتِ». [انطر: ٩٩٩، ١١٣٠، ١١٠٨،

تخريج: إسنده صحيح، فاله أحمد شاكر. ٧٨٠ - حَدِّنَنَا أَبُو سَعِيدِ مَوْلَى بَنِي هَاشِم: خَدَّنَنَا سُعْبَةُ عَنِ الْفَاسِم بُنِ هَنْمِيْ قَالَ: سَأَلْتُ مُحْبِمرَه، عَنْ شُرَيْح بُنِ هَنْيَ قَالَ: سَأَلْتُ عائمتَةً عنِ الْمَشْعِ عَلَى الْخُفَيْنِ، فَقَالَتُ: سَلْ عَلْيُ. فَلَائَةً أَيَّامٍ وَلَيَالِيهِنَّ، يَعْنِي عَلَى الْخُفَيْنِ، فَقَالَتُ: سَلْ عَلْيُ. فَشَالَتُهُ فَقَالَ: ثَلَاثَةً أَيَّامٍ وَلَيَالِيهِنَّ، يَعْنِي الْمُسَادِ، وَيَوْمٌ وَلَيَالِيهِنَّ. يَعْنِي

تخريج: إساده صحيح، م: (٢٧٦).

٧٨١- حَلَّتُنَا ابْنُ الْأَشْحَمِيْ: حَلَّتُنَا أَبِي عَنْ سُفْيَانَ، عَنْ عَبْدَةَ بْنِ أَبِي لَبَابَةَ، عَنِ الْقَاسِمِ الْمِ مُنْ مَايِئِ قَالَ: أَمَرَني الْدِي قَالَ: أَمَرَني عَلَى الْخُفْيْنِ. [راجع: ٧٨٠]

تخريج: إسناده حس، وانطر ماقبله.

٧٨٧- حَدَّثَنَا هَاشِمُ مِنُ الْقَاسِمِ: حَدُثَنَا شَرِيكٌ غَى مُحارِقِ، عَنْ طَارِقِ بْنِ شِهَابِ قَالَ: شهدْتُ عَلِيًّا وَهُوَ يَقُولُ عَلَى الْمِنْبَرِ: وَاللَّهِ مَا عِنْدُنا كنابٌ نَقْرُؤُهُ عَلَيْكُمْ إِلَّا كِتَابُ اللَّهِ تَعَالَى، وَهَذِهِ الصَّحِيفَةُ _ مُعَلَّفَةً بِسَيْفِه _ أَخَذَتُهَا مِنْ رَسُولِ اللَّهِ عِيجٍ، فِيهَا فَرَائِضُ الصَّدَقَةِ. مُعلَّقَةً بِسَيْفِ لَهُ جِلْيَتُهُ حَدِيدٌ، أَوْ قَالَ: بَكَرَاتُهُ حديدٌ [انظر: ٧٩٨، ٩٢٤] Comments: [Saheeh because of corroborating evidence; this is a da'cef isnad because of the weakness of Shareek]

783. 'Abdullah bin al-Harith bin Nawial al-Hashimi said: Abul-Harith was in charge of some of the affairs of Makkah at the time of 'Uthman. 'Uthman (4) came to Makkah and 'Abdullah bin al-Harith said: I welcomed 'Uthman in the camp at Qudaid. The people of the oasis caught a partridge and cooked it in water and salt, then they cut it into pieces to make thareed, and we offered it to 'Uthman and his companions, but they refused to eat it. 'Uthman said: It is game that I did not catch and I did not order it to be caught; it was caught by people who are not in iliram, and they have offered it to us, so there is nothing wrong with it. 'Uthman said: Who can say something about this issue? They said: 'Ali. So he sent for 'Ali (46), who came to him. 'Abdullah bin al-Harith said: It is as if I can see 'Ali when he came, brushing some leaves off his hands. 'Uthman said to him: Game that we did not catch and we did not order it to be caught; it was caught by people who are not in iliram and they offered it to us, so there is nothing wrong with it. 'Ali got angry and said: I adjure any man who was present with the Messenger of Allah (%) when the meat of an onager was brought and the Messenger of Allah (鑑) said: "We are people who are in ihram; give it

تخريج: صحيح لغيره، وهذا إسناد صعف نصعف شويك.

٧٨٣- حَدَّثنَا هَ شِهُ: حَدَّثَنَا سُلَيْمَانُ _ يَعْبَى ابْنَ الْمُغِيرَةِ عَنْ عَلِيّ بْنِ زَيْدٍ، حَدَّثَنَا عَبْدُ اللَّهِ مَنْ الْحَارِث بْنِ نَوْعَلِ الْهَاشِعِيُّ، قَالَ: كَانَ أَبِي الْخَارِثُ عَنَى أَمْرِ مِنْ أُمُورِ مَكَّةَ فِي زَمَنِ عُثْمَانَ، فَأَقْبَلَ عُثْمَانُ إِلَى مَكَّةً، فَقَالَ عَبْدُ اللَّهِ بْنُ الْحَارِثِ. وَسُتَقْبَلْتُ عُثْمَانَ بِالنُّرُلِ بِقُدَيْدٍ، فَاصْطَادَ أَهْلُ الْمَاءِ حَجَلًا، فطَبَحْنَاهُ بِمَاءٍ وَمِنْحٍ، فَجَعَلْنَاهُ عُزَاقً لِلتَّرِيدِ، َفَقَدَّمْنَاهُ إِنِّي غُثْمَانَ وَأَصْحَابِهِ، فَأَمْسَكُوا، فَقَالَ عُثْمَانُ: صَيْدٌ لَمْ أَصْطَدُهُ، وَلَمْ نَأْمُرْ بِصَيْدِهِ، اصْطَادَهُ قَوْمٌ حِلٌّ فَأَطْعَمُونَاهُ، فَمَا يَأْسٌ؟ فَقَالَ غُثْمَانُ: مَنْ يَقُولُ في هَذَا؟ فَقَالُوا: عَلِيٌّ. فَبَعَثَ إِلَى عَلِيٌّ فَجَاء، قَالَ عَبْدُ اللَّهِ بْنُ الْحَارِتِ: فَكَأَنِّي أَنْظُرُ إِلَى عَلِيِّ حِينَ جَاءَ وَهُوَ يَخُتُ الْحَنَظَ عَنْ كَفَّيْهِ، فَقَالَ لَهُ عُنْمَانُ: صَيْدٌ لَمْ نَصْطَدُهُ وَلَمْ نَأْمُرُ بِصَيْدِهِ. اصْطَادَةُ قَوْمٌ حِلٌّ فَأَطْعَمُونَاهُ، فَمَا بَأُسٌ؟ قَالَ: فَعَضِبَ عَلِيٌّ وَقَالَ: أَنْشُدُ اللَّهَ رَجُلًا شَهِدَ رَسُولَ اللَّهِ ﷺ حِينَ أُتِيَ بِقَائِمَةِ حِمَار وحْشِ. فَقَالَ رَسُولُ اللَّهِ ﷺ : "إِنَّا قَوْمٌ حُرُمٌ. فَأَطْعِمُوهُ أَهْلَ الْجِلِّ» قَالَ * فَشَهِدَ اثْنَا عَشْرَ رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، ثُمُّ قَالَ عَلِيٌّ: أَنْشُدُ اللَّهَ رَخُلًا شَهِدَ رَسُولَ اللَّهِ بِيْجِ حِينَ أُتِيَ بِبَيْضِ النَّمَامِ، نَقَالَ رَسُولُ اللَّهِ

to people who are not in *ihram*." Twelve of the Companions of the Messenger of Allah (選) bore witness to that. Then 'Ali said: I adjure by Allah, any man who was present with the Messenger of Allah (墨) when some ostrich eggs were brought and the Messenger of Allah (塞) said: "We are people who are in *ihram*; give them to people who are not in *ihram*." Fewer than twelve men bore witness. Then 'Uthman turned away from the food and entered his tent, and that food was eaten by the people of the oasis.

عَلَيْ: ﴿إِنَّا قَوْمٌ حُرُمٌ، أَطْعِمُوهُ أَهْلَ الْجِلِّ» قَلَ: فشهِدَ دُونَهُمْ مِنَ الْعِدَّةِ مِنَ الاثْنَيْ غَشَرَ، قَالَ قَتَنَى عُثْمَانُ وَرِكَهُ عَنِ الطَّعَام، فَدَخُلَ رَحْلَهُ، وَأَكَلَ ذَلِكَ الطَّعَامَ أَهْلُ الْمَاءِ. [نظر ۸۷، ۸۱٤]

تخريج. حس لغيره، وهذا إسناد ضعيف لعلي من زيد بن حدعان، وثبت جواز أكل الصيد للمحرم إذا صاده الحلال وأهداه للمحرم في صحح البخاري: (١٨٢١).

Comments: [Hasan because of corroborating evidence, this is a da'ecf isna.f]

784. It was narrated from 'Abdullah bin al-Harith that his father prepared food for 'Uthman. He said: It is as if I can see the partridge in pieces in the bowls. Then a man came and said that 'Ali (46) was objecting to this. So he sent for 'Ali, whose hands were dusty because he had been knocking down leaves (to feed to the camels) and he said: You disagree with us a great deal. 'Ali said: I am reminding of Allah those who were present with the Prophet (海) when the meat of an onager was brought to him when he was in iliram, and he said: "We are in iliram; give it to people who are not in thram." Some men stood up and testified to that. Then he said: I am reminding of Allah any man who was present with the Prophet (22) when five ostrich eggs were brought to him and he said: "We are in ilirain; give

٧٨٤- خَدُّنَا عَبْدُ اللهِ: حَدَّنِي هُدُبَةُ بُنُ خَالِدِ: خَدُّثُنَا هَمَّامٌ: خَدُّثُنَا عَلِينٌ بْنُ زَيْدٍ عَنْ عَنْدِ اللَّهِ بْنِ الْحَارِثِ: أَنَّ أَبَّاهُ وَلِيَ طَعَامَ عُثْمَانَ، قَالَ: فَكَأَنِّي أَنْظُرُ إِلَى الْحَجَل حَوَالَي الْجِفَادِ، فَجَاءَ رَجُلٌ فَقَالَ: إِنَّ عَلِيًّا يَكُرَهُ ۚ هَٰذَا. فَبَعَثَ إِلَى عَلِينٌ وَهُوَ مُلَطِّخٌ يَدَيْهِ الْخَبَطِ، مَقَالَ: إِنَّكَ لَكَثِيرُ الْخِلَافِ عَلَيْنَا. فَقَالَ عَدِيُّ: أَذْكُرُ اللَّهَ مَنْ شَهِدَ النَّبِيِّ عِلَيْ أَتِيَ ىعجُر حمَارِ وَحْش وَهُوَ مُحْرِمٌ، فَقَالَ: «إِنَّا مُخرمُورَ. فَأَطْعِمُوهُ أَهْلَ الْحِلِّ» فَقَامَ رَجَالٌ فَشَهِدُوا، ثُمَّ قَالَ: أُذَكِّرُ اللَّهَ رَجُلًا شَهِدَ النبئ ﷺ أَنِيَ بِخُمْسِ بِيضَاتٍ: بَيْضِ نَعَام، فَقَالَ: «إِنَّا مُخْرِمُونَ، فَأَطْعِمُوهُ أَهْلَ الْجِلُّ» فَقَامَ رَجَالٌ فَشَهِدُوا، فَقَامَ عُثْمَانٌ فَدَخَلَ فُسْطَاطَهُ، وَتَرَكُوا الطَّعَامَ عَلَى أَهْلِ الْمَاءِ. [راجع: ٧٨٣] them to people who are not in *iliram* " And some men stood up and testified. Then 'Uthman stood up and went into his tent, and they left the food for the people of the oasis.

تخريج: حس لعيره، وانظر ماقله.

Comments: [Hasan because of corroborating evidence]

785. It was narrated from 'Ali bin Abi Talib that he said: A mule was given to the Messenger of Allah (雲) as a gift, and we said: O Messenger of Allah, what if we mate donkeys with our mares, then we will have something like this? The Messenger of Allah (雲) said: "That is only done by those who do not know."

Comments: [Its isnad is saheeh]

786. It was narrated that 'Ali (ﷺ) said: Witr is not a must, but it is a Sunnah from the Messenger of Allah (ﷺ) and Allah, may He be glorified and exalted, is One and loves that which is odd numbered.

Comments: [Salueh]

سَعُدِ _ عَنْ يَزِيدَ بْنِ أَيِ حَبِيبٍ، عَنْ أَيِي الْحَدْرِ، عَنْ عَبْدِ اللّهِ بْنِ زُرِيْرِ الْغَافِقِيّ، عَنْ عَلِي بْنِ ابِي طَالِبٍ، أَنَّهُ قَالَ: أَهْدِيَتُ لِرَسُولِ اللّهِ بَيْعَةٍ بَعْلَةٌ، فَقُلْنَا: يَا رَسُولَ اللّهِ لَنِهِ أَنْوَلَ اللّهِ عَنى خَيْلِنَا فَجَاءَتُ بِعِثْلِ لَوْ أَرْزَيْنَا الْحُمْرِ عَنَى خَيْلِنَا فَجَاءَتُ بِعِثْلِ فَذِا فَقَالَ رَسُولُ اللّهِ عَيْمَةً وَابَعَ عَنْهُ وَلِكَ اللّهِ عَيْمَةً وَابْعَالُ وَلَمُولُ اللّهِ عَيْمَةً وَابْعَالُ وَلَمُولُ اللّهِ عَيْمَةً وَابْعَالُولُ اللّهِ عَيْمَةً وَابْعَالُولُ اللّهِ عَيْمَةً وَابْعَالُولُ اللّهِ عَيْمَةً وَاللّهِ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ وَاللّهُ اللّهِ عَلَيْهِ وَاللّهُ اللّهِ عَلَيْهِ وَاللّهُ اللّهِ عَلَيْهُ وَلَا اللّهِ عَلَيْهِ وَاللّهُ اللّهِ عَلَيْهِ اللّهُ اللّهُ اللّهُ عَلَيْهِ اللّهُ اللّهُ عَلَيْهِ اللّهُ اللّهُ عَلَيْهِ اللّهُ اللّهُ اللّهُ عَلَيْهِ عَلَيْهِ اللّهُ اللّهُ اللّهُ عَلَيْهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهِ عَلَيْهِ اللّهُ الللّهُ اللّهُ اللّهُولُ اللّهُ اللّهُولُولُهُ الللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّ

٥٨٥- خَلَٰنَا هَاشِمٌ حَدَّثَنَا لَيْثٌ _ يَعْبِي ابْنَ

تخريج. إساده صحيح.

٧٨٦ حَدَّثَنَا هَاشِمْ: حَدَّنَا أَبُو حَيْثَمَةً: حَدَّثَنَا أَبُو صَمْرَةً، عَنْ عَلْصَمْرَةً، عَنْ عَلِي قَالَ: إِنَّ الْوِثْرُ لَيْسَ بِعَشْمٍ، ولكِنَّةُ سُنَّةً مَنْ رَسُولِ اللَّهِ بَتِيْجُ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ وَثُرُ مَنْ رَسُولِ اللَّهِ بَتِيْجُ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ وَثُرُ مُحِثْ الْوَثْرَ. [راجع: ١٩٥٣].

لخريج: صحيح، أبو خيثمة- وإن كان سماعه من أبي إسحاق بعد الاختلاط- قد توبع.

787. It was narrated that the freed slave of 'Abdullah bin al-Harith said: I did 'Umrah with 'Ali bin Abi Talib (&) at the time of 'Umar - or at the time of 'Uthman. He stayed with his sister Umm Hani' bint Abi Talib, and when he had finished his 'Umrah he went back, and water was prepared for him and he washed himself. When he had

(١٠١/١) ٧٨٧- حَدَثْنَا يَغْفُرُ خَدْثُنَا أَبِي عَنِ ابْن إِسْحَافَ حَدَثَنِي أَبِي إِسْحَافَ بُنُ عَنِ ابْن إِسْحَافَ جَدَثَنِي أَبِي إِسْحَافَ بُنُ اللَّهِ يَسَادٍ، عَنْ مَوْلَكُ عَبْدِ اللَّهِ ابْنِ الْمُعَارِثِ بْنِ نَوْفَلٍ، عَنْ مَوْلَاهُ عَبْدِ اللَّه ابْن الْمُعَارِثِ بْنِ نَوْفَلٍ، عَنْ مَوْلَاهُ عَبْدِ اللَّه ابْن الْمَعَارِثِ فَلَا عَبْدِ اللَّه طَالِ فِي رَمَان عُمْرَتُ مَعَ عَبِي بْنِ أَبِي طَالِب فِي رَمَان عُمْرَ، أَوْ زَمَانِ عُثْمَان، فَنْزَلَ عَنْمَان، فَنْزَلَ

finished washing himself, some of the people of Iraq entered upon him and said: O Abu Hasan, we have come to you to ask you about something we would like you to tell us about. He said: I think al-Mugheerah bin Shu'bah is telling you that he was the last of the people to speak to the Messenger of Allah (ﷺ). They said: Yes, we have come to ask you about that. He said: The last of the people to speak to the Messenger of Allah (ﷺ) was Qutham bin al-'Abbas.

Comments: [Its isnad is hasan]

788. It was narrated that Buraid bin Asram said: I heard 'Ali (﴿) say: A man of Ahlus-Suffah died and left behind two dinars or two dirhams. The Messenger of Allah (﴿) said: "Two brands of iron; offer the funeral prayer for your companion."

Comments: [This is a da'eef isnad because Utaibah and Buraid bin Asram are unknown]

789. It was narrated from 'Ali (&), from the Prophet (&), that he said: "Whoever lies about his dreams deliberately will be ordered to tie a grain of barley on the Day of Resurrection."

Comments: [Saheeh because of orroborating evidence, and its isnad is daee'f because of the weakness of Abdul-A'la]

790. It was narrated from 'Ali bin Abi Talib (ﷺ) that he said: My ears heard and my heart understood

غلى أُخْنه أُمَّ هَانِيْ بِنْتِ أَبِي طَالِبٍ، فَلَمَّا فَرَغَ مِنْ عُمْرَتِهِ رَجَعَ فَشُكِبَ لَهُ خُسُلُ فَعْسَلْ، فَلَمَّا فَرَغَ مِنْ غُسُلِهِ ذَخَلَ عَلَيْهِ نَفَرٌ مِنْ غُسُلِهِ ذَخَلَ عَلَيْهِ نَفَرٌ مِنْ غُسُلِهِ ذَخَلَ عَلَيْهِ نَفَرٌ مِنْ أَهْلِ الْعَرَاقِ، فَقَالُوا: يَا أَبَا حَسَى! حِسْاكُ سَسَأَلُكَ عَنْ أَمْرٍ لُحِبُ أَنْ ثُخْبِرَنَا عَمَّهُ. وَلَا تَعْبَرَنَا عَمَّهُ قَالَ: أَضُ الْمُغِيرَة بُنَ شُعْبَة يُحَدِّنُكُمْ أَنَّهُ كَانَ أَحْدَثُ النَّاسِ عَهْدًا بِرَسُولِ اللَّهِ ﷺ قَلْمُ اللَّهِ عَلَيْهِ؟ قَالُوا: أَحْدَثُ النَّاسِ عَهْدًا بِرَسُولِ اللَّهِ عَلَيْهِ قَتْمُ اللَّهِ الْعَبَّاسِ. النَّاسِ عَهْدًا يِرَسُولِ اللَّهِ عَلَيْهِ قُتْمُ اللَّهُ الْعَبَّاسِ. النَّاسِ عَهْدًا يِرَسُولِ اللَّهِ عَلَيْهِ قُتْمُ اللَّهُ الْعَبَّاسِ.

تخريج: إسناده حسن.

٧٨٨- حَدَّثَنَا عَدَّنُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلْسَانَ: حَدَّثَنَا جَعْفَرُ بْنُ اَصْرَمَ سُلْسَانَ: حَدَّثَنَا عُنَيْبَةً عَنْ بُرِيْدِ بْنِ أَصْرَمَ فَالَ: مَاتَ رَجُلٌ مِنْ أَهْرِ الصَّفَّةِ، وَتَرَكَ دِينَارَيْنِ، أَوْ دِرْهَمَيْنِ، أَهْ دِرْهَمَيْنِ، وَقَدَلُ رَسُولُ اللّهِ ﷺ: «كَيْتَانِ، صَلُّوا عَلَى ضَاحِبِكُمْ . [انظر: ١١٥٥، ١١٥٥، ١١٥٥]

تخريج: إسناده ضعيف لجهالة عتية ومريد من أصرم.

٧٨٩- حَدَثَنَا عَفَّ نُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَدْ الْإَعْلَى الرَّحْمَنِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشَّيِّيِّ عِنْ أَنَّهُ قَالَ: السُّلَمِيّ، عَنْ عَلِيِّ عَنِ الشَّبِيِّ يَشِيِّةً أَنَّهُ قَالَ: «مَنْ كَذَب فِي الرُّؤْيَا مُتَعَمِّدًا، كُلِّفَ عَقْدَ شَعِيرَةٍ يَوْم الْقِيَامَةِ» [راجع: ٥٦٨]

تخريج: صحيع لغيره، وهذا إساد ضعيف لصعف عدالأعلى.

٧٩٠- حدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ سُلَيْمَانَ لُويْنٌ حَدَّثَنَا مُحَمَّدُ بْنُ حَابِرِ عَنْ from the Messenger of Allah (ﷺ): "The people follow Quraish: the righteous ones follow their righteous ones and the evil ones follow their evil ones."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Muhammad bin Jabir Al-Yamami]

791. It was narrated from 'Ali bin Abi Talib (桑) that the Prophet (曇) forbade (as a sacrifice) any animal that had lost most of its ear or horn. He [the narrator] said: I asked Sa'eed bin al-Musayyab and he said: Half or more.

Comments: [Its isnad is hasan]

792. It was narrated that 'Ali (&) said: The Messenger of Allah (霉) entered upon me when I was sleeping on the mattress. Al-Hasan or al-Husain asked for a drink, so the Prophet (ﷺ) went to a young sheep and milked it, then al-Hasan came to him and the Prophet (鑑) told him to wait. Fatimal said: O Messenger of Allah, it is as if he is the dearer of the two to you? He said: "No, but he asked for a drink first." Then he said: "You and I and these two and this one who is sleeping will be in the same place on the Day of Resurrection"

Comments: [Its isnad is da'eef jiddan because of the weakness of Qais bin Ar-Rabee']

عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عُمَارَةَ بْنِ رُوَيْبَةً، عَنْ عَلَى بْهُ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عُمَارَةَ بْنِ رُوَيْبَةً، عَنْ عَلِي بْنِ أَبِي طَالِبٍ قَالَ: سَمِعَتْ أَذْنَايَ وَوَعَاهُ قَلْبِي، مِنْ رَسُولِ اللَّهِ بِيَئِيَّةَ: "النَّاسُ نَنعٌ لِقُرْيُشْ، صَالِحُهُمْ تَنعٌ لِضَالِحِهِمْ، وَشِيرَارُهُمْ تَبَعٌ ضَالِحُهُمْ، وَشِيرَارُهُمُ تَبَعٌ لِضَالِحِهِمْ، وَشِيرَارُهُمُ تَبَعٌ لِضَالِحِهِمْ، وَشِيرَارُهُمُ تَبَعٌ لِضَالِحِهِمْ، وَشِيرَارُهُمُ تَبَعٌ لِشَالِحِهِمْ، وَشِيرَارُهُمْ تَبَعٌ لِشَالِحِهِمْ، وَشِيرَارُهُمْ تَبَعْ

تخريج: صحيح لغيره، وهذا إسناد ضعيف لصعف محمد بن حابر اليمامي.

٧٩١ حَدَّثَنَا مَعْنَانُ: خَدَّثَنَا هَمَّامٌ: حَدَّثَنَا فَتَادَهُ: حَدَّثَنَا رَجُلٌ مِنْ بَنِي سَدُوسٍ يُفَالَ لَهُ: حُرَيُّ بْنُ كُلَيْب، عَنْ عَلِي بْنِ أَبِي طَالِب: أَنَّ النَّبِيِّ بِيْعَةَ نَهِى عَنْ عَضْبَاءِ الْأَذُنِ وَالْقُرْنِ. قَالَ: قَالَ: فَمَا لَتُهُ سَعِيدَ بْنَ الْمُسَيَّب، فَقَالَ: النَّصْفُ فَمَا فَوْقَ ذَلِكَ. [راحم: ٣٣٣]

تخريج: إسناده حس.

٧٩٧- حَلَّثَنَا عَثَانُ: حَدَّثَنَا مُعَادُ بِنُ مُعَاذِ: حَلَّثَنَا قَيْسُ بَنُ الرَّبِيعِ عَنْ أَبِي الْمِفْدَامِ، عَنْ عَنِي الْمِفْدَامِ، عَنْ عَلِي الْمِفْدَامِ، عَنْ عَلِي الرَّحْمِنِ الْأَرْزَقِ، عَنْ عَلِي قَالَ: دَحَلَ عَلَي رَسُولُ اللَّهِ يَنِي وَأَنَا مَائِمٌ عَلَى الْمَنَامَةِ، فَالَي رَسُولُ اللَّهِ يَنِي وَأَنَا مَائِمٌ عَلَى الْمَنَامَةِ، فَاللَّهِ يَنِي وَأَنَا مَائِمٌ عَلَى الْمَنَامَةِ، فَاللَّهِ يَنِي وَلَّهُ اللَّهِ يَنِي وَلَى اللَّهِ عَلَى اللَّهَ عَلَى الْمَنَامَةِ، فَقَامَ النَّبِي عَلَى الْمَنَامَةِ، فَقَالَتُ فَجَاءَهُ النَّهِ يَتِهُ وَلَى اللَّهِ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى

تخريج: إسناده ضعيف جداً لضعف قيس ابن الربيع واضطرانه في الحديث. **793.** It was narrated that 'Ali (ع) said: The Prophet (ع) said: "I went out when the moon rose as if it was half of a dish." Then he said: Tonight is Lailatul-Qadr.

Comments: [A saheeh hadeeth, its isnad is da'eef because of the weakness of Hudaij]

٧٩٣ حدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ سُلْمَانَ لُوَيْنَ: حَدَّثَنَا حُدَيْعٌ عَنْ أَبِي سُلْمَانَ لُوَيْنَ: حَدَّثَنَا حُدَيْعٌ عَنْ أَبِي إِسْحَاقَ. عَنْ عَلِيٍّ قَالَ: إَسْحَاقَ. عَنْ عَلِيٍّ قَالَ: قَل النَّبِيُ يَشْعُ: "خَرجْتُ حِينَ بَزَعَ الْقَمَرُ كَانَهُ فَل النَّبِيُ يَشْعُ: الْخَرجْتُ حِينَ بَزَعَ الْقَمَرُ كَانَهُ فِيْل حَفْنَةٍ، فَقَال: اللَّيْلَةُ لَئِلَةُ الْقَدْرِه.

٧٩٤ حَدَّثَنَا عَفَّالُ: حَدَّثَنَا حَمَّادُ لُو سَيَمَةً:

أَحْبَرُنا عَطَاءُ بْنُ السَّائِب، عَنْ زَاذَانَ: أَنَّ

عَلَىٰ بُنَ أَبِي طَالِب قَالَ: سَمِعْتُ النَّبِيُّ عِلَيْهِ

يَعُولُ: المنْ تُرَكَ مَوْضِعَ شَعْرَةٍ مِنْ جَسَدِهِ مِنْ

حَالِهِ لَمْ يُصِيْهَا الْمَاءُ، فُعِلَ بِهِ كُلَا وَكُذَا مِنْ

الدر». قَالَ عَلَيْ . قَمِنْ ثَمَّ عَادَنْتُ رَأْسِي .

فَمِنْ ثُمُّ عَادَيْتُ رَأْسِي. [راجع: ٧٢٧]

تخربج: حديث صحيح، وهذا إساد صعيف لصعف حديج.

794. It was narrated from Zadhan that 'Ali (*) said: I heard the Prophet (*) say: "Whoever leaves a space the size of a hair on his side when doing ghust for janabah and does not make water reach it, Allah will punish him with such and such of fire." 'Ali (*) said: From that time I disliked my head (i.e., hair).

Comments: [Its isnad is da'eef]

تخريج : إسناده صعيف مرفوعاً. عطاء بن السائب احلط بآخرة، وعامة من رفع عنه هذا الحدث، فإنما رواه عنه بعد اختلاطه.

795. It was narrated from Zadhan that 'Ali bin Abi Talib (本) drank whilst standing and the people looked at him as if they found it odd. He said: What are you looking at? If I drink whilst standing, I saw the Prophet (金) drink whilst standing, and if I drink whilst sitting, I saw the Prophet (金) drink whilst sitting.

Comments: [Its isnad is hasan]

796. It was narrated from Muhammad bin 'Ali (44), that his father said: The Messenger of

الحديث، وإنما رواه عنه بعد احتلاطه. - ۷۹۰ حدَّثَنَا عَفَّالُ: حَدَّثَنَا حَمَّادٌ عَلْ عَطَاءِ ابْنِ السَّانِ، عَنْ زَاذَانَ: أَنْ عَلِيَّ بْنَ أَبِي طَالِبٍ شَرِبَ قَانِمَا، فَنَظُرُ إِلَيْهِ النَّاسُ كَانَّهُمْ أَنْكُرُوهُ، فَقَالَ: مَا تَنْظُرُونَ ؟ إِنْ أَشْرَبُ قَائِمَ، فَعَدْ رَأَيْتُ النّبِيِّ بِيهِ يَشْرَبُ قَانِمًا، وَإِنْ شَرْبُ قَاعِدًا، فَقَدْ رَأَيْتُ النّبِيِّ بِيهِ يشْرَبُ قاعِدًا، [انظر: ٩١٦، ٩١٢،

تخريج: إسناده حس.

٧٩٦– حَدَّثَنَا عَفَّالُ وَحَسَنُ بْنُ مُوسى قَالَا: حَدِّننا حَمَادٌ عَنْ عَبْدِ اللَّهِ _يَعْنِي ابْنَ مُحَمَّدِ بْن Allah (ﷺ) had a large head, big cyes with long eyelashes, reddish eyes, a thick beard, a pinkish colour and large hands and feet; when he walked, it was as if he was walking uphill - al-Hasan said. He leaned forward - and when he turned, he turned with his whole body.

Comments: [Its isnad is hasan]

797. It was narrated from Rib'i bin Hirash that 'Ali bin Abi Talib (48) stood up to deliver a speech in ar-Rahbah. He praised and glorified Allah, then he said what Allah willed that he should say, then he called for a vessel of water. He rinsed his mouth, washed himself, and drank what was left over whilst standing. Then he said: I heard that one of you dislikes drinking whilst standing. This is the wudoo' of one who has not broken his wudoo'. And I saw the Messenger of Allah do this

Comments: [Saheeh because of corroborating evidence, this is a hasan isnad]

798. It was narrated that Tariq said: 'Ali (40) addressed us and said: We have nothing of the Revelation - or he said: nothing written from the Messenger of Allah (5%) - except what is in the Book of Allah and this document attached to my sword. - [The

عَنِينِ _ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ قال: كَانَ رَسُولُ اللَّهِ يَتِيْقُ صَخْمُ الرَّأْسِ، عطيمَ الْعَبْنَيْنِ، هبت الأَسْفَارِ مُشْرَت الشَّفَارِ مُشْرَت النَّعَيْنِينِ بِحُمْرَةٍ، كَتَ اللَّحْيَةِ، أَزْهَرَ اللَّوْنِ، شَشْنَ الْكَمَيْنِ وَالْفَدَمْنِ، إِذَا مَشَى كَأَنَّمَا يَمْشِي فِي الْكَمَيْنِ وَالْفَدَمْنِ، إِذَا مَشَى كَأَنَّمَا يَمْشِي فِي صَعْدِ قَالَ حَسَنٌ تَكَفَّأ فِإذا الْتَفَتَ الْتَفَتِ الْتَفَتَ الْتُفَتِ الْتُفَتِ الْتَفَتَ الْتُفَتَ الْتَفَتَ الْتُفَتِ الْتَفَتَ الْتَفَتَ الْتَفَتَ الْتَفَتَ الْتَفَتَ الْتَفَتَ الْسُفَاتِ الْسُفِي فِي الْتَفَتَ الْتَفَتَ الْتَفَتَ الْتَفَتَ الْتَفَتَ الْتَفَتَ الْمُرْدِيقِيقِ الْتَفْتَ الْتَفَتَ الْتَفَتَ الْتَفَتَ الْتَفَتَ الْتَفَتَ الْتَفَقِيقُونَ الْفَالَانِ الْفَلْتِيقِ الْمَسْتِيقِيقُونِ الْفَلْتِيقِ الْفِي الْلَّذِيقِيقُونَ الْمُؤْمِنِيقِ الْتَفْتَ الْتَفْتَ الْتَفْتِ الْفَالِقِيقِ الْفَلْتَ الْتَفْتَ الْفَلْتَ الْمُثَلِقِ الْفَلْتِ الْفَلْتَ الْفَلْتَ الْفَلْتِ الْفَلْتَ الْفَلْتَ الْفَالِقِ الْفَلْتِ الْفَلْتِ الْفَلْتِ الْفَالِقِ الْفَلْتُ الْفَالَالِقُونَ الْفَلْتُ الْفُلْتِ الْفَلْتُ الْفَلْتِ الْفَالَاقِ الْفَلْتِ الْفَلْتِ الْفَالِقِ الْفَلْتِ الْفَلْتِ الْفَالِقَالَ الْفَالِقَالِقَ الْفَالِقِيقِ الْفَالِقَالَ الْفَلْتِ الْفَلْتِ الْفَالِقِيقُ الْفَالْفَالَقِلْفُ الْفَلْفَ الْفَالْفُلْفَ الْفَالَقِيقُ الْفَالْفُلْفَ الْفَالِقَالَاقِ الْفَالِقَالَاقِ الْفَالَاقِ الْفَالْفَالَاقِ الْفَالْفَالَاقِ الْفَالْفَالِقِيقَالِقَالَاقِ الْفَالْفِيقُونَ الْفَالِقَالَاقُ الْفَالِقَالِقَالَاقِ ال

بخريج: اساده حسن،

٧٩٧- حَدَّثُنَا عَبْدُ اللَّهِ ﴿ حَدَّثَنَا (١٠٢/١) أَبُو عُبَيْدَةَ بْنُ فُضَيْلِ بِن عَيَاضٍ وَقَال لِي: هُوَ السَّبِي وَكُنْبَتِي. حَدَثَنَا مَالِكُ بْنُ سُعْنِ _ يَغْنِي الْبَنِ الْحَمْسِ _: حَدَثَنَا فُرَاتُ بْنُ أَخْنَفَ حَدَّثَنَا فُرَاتُ بْنُ أَخْنَفَ حَدَّثَنَا فُرَاتُ بْنُ أَخْنَفَ حَدَّثَنَا فُرَاتُ بْنُ أَخِيقٍ بْنَ أَبِي الْبِي مَنْ رَبْعِي بْنِ جَرَاشٍ: أَنَّ عَلِي بْنَ أَبِي طَالِبٍ قَام خطينا فِي الرَّحْبَةِ، فَحَجدَ اللَّه وَأَنْنَى عَلَيْهِ، ثُمَّ قَلَ مَا شَاء اللَّهُ أَنْ يَتُونَ، ثُمَّ دَعَا فِضُورَ مِنْ مَاءِ فَتَمَضْمَضَ مِنْهُ، وَتَمَشَّعَ، وَشَرِبَ بِكُورٍ مِنْ مَاءِ فَتَمَضْمَضَ مِنْهُ، وَتَمَشَّعَ، وَشَرِبَ فَضُلَ مُونَ وَهُو قَائمٌ، وُمَدَّ عَالَ اللَّهِ بَلْغَي أَنْ يَشْرَبَ وَهُو قَائمٌ، وَمَدَا اللَّهِ بِيْكُونُ وَشُولَ اللَّهِ بِيْكُونُ وَمُولَ اللَّهِ بِيْكُونُ وَمُولَ اللَّهِ بِيْكُونُ وَمُولَ اللَّهِ بِيْكُونَ وَمُولَ اللَّهِ بِيْكُونُ وَمُولَ اللَّهِ بَيْكُونُ وَمُؤَلِ اللَّهِ بَلِكُمْ وَمُؤَلِّ مَنْ لَمْ يُحْرَدُ ، وَرَأَيْتُ رَسُولَ اللَّهِ بِيَلِكُ فَعَلَ هَكُولُ اللَّهِ بَلْكُونُ وَمُولَ اللَّهِ بَلْكُولُ اللَّهِ بَلْكُولُ اللَّهِ مَنْ لَمْ يُحْدِثُ ، وَرَأَيْتُ رَسُولَ اللَّهِ بَعْدِنَ فَيْعَلَ هَكُولُ اللَّهِ بَلْكُولُ اللَّهِ بَلْهُ اللَّهُ مَنْ لَمْ مُكَذًا . [راجع: ١٩٨٥]

تخريج: حديث صحيح لغيره، وهدا إسناد حسن.

٧٩٨ حَدَثْنَا عَبْدُ الله: حَدَّثَنَا مُحَمَّدُ بْنُ
 جَعْفَوِ الْوَرْكَانِيُّ: حَدَّثَنَا شَرِيكٌ عَنْ مُخَارِقٍ،
 عَنْ طَارِقِ قَالَ: خَطَنَنَا عَلِيٍّ، فَقَالَ: مَا
 عِنْدَنَا شَيْءٌ مِنَ الْوَحْيِ _ أَوْ قَالَ: كِتَابٌ مِنْ
 رَسُولِ الله ﷺ _ إِلَّا مَا فِي كَتَابِ اللهِ،

narrator said:] He was wearing a sword with an iron adornment. - In it are the rates of zakah.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

799. It was narrated from Zirr bin Hubaish that it was said to 'Ali: The killer of az-Zubair is at the door. He said. Let the killer of the son of Safiyyah enter the Fire. I heard the Messenger of Allah (室) say: "Every Prophet has a disciple and my disciple is az-Zubair."

Comments: [Its isnad is hasan]

800. It was narrated that 'Ali (本) said: The Messenger of Allah (囊) gave me two slaves who were brothers, and I sold one of them. The Messenger of Allah (變) said: "What happened to the two slaves?" I said: I have sold one of them. The Messenger of Allah (囊) said: "Get him back."

Comments: [Hasan because of corroborating evidence; this isnad is da'eef because it is interrupted]

تخريج: حسن لغيره، وهذا إسناد ضعيف لانقطاعه، ميمون بن أبي شبيب لم يدرك علياً

801. It was narrated from Muhammad bin 'Ali, Ibn al-Hanafiyyah, that the Prophet (建) was shrouded in seven pieces of cloth.

Comments: [Its isnad is da'eef]

وَهَذِهِ الصَّحِيفَةِ الْمَفْرُومَةِ بِسَيْقِي _ وَعَلَيْهِ سَنْفٌ حِلْيَتُهُ حَدِيدٌ _ وَفِيهَا فَزَائِضُ الطَّدَفَاتِ. [راجع: ٧٨٢]

تخريج: حسن لعبره، وهذا إسناد ضعيف لصعف شريك.

٧٩٩ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: اخْبَرَنَا عَادِّ: اخْبَرَنَا عاصِمُ بْنُ بَهْدَلَة، عنْ زِرَ بْنِ حُبَيْشِ أَنَّ عَلِيًّا فِيلًا لَهُ: إِنَّ قَاتِلَ الزِّبَيْرِ عَلَى الْبَابِ. فَقَالَ: لِيَنْحُلُ عَلَى الْبَابِ. فَقَالَ: لِيَنْحُلُ عَلَى الْبَابِ. فَقَالَ: لِيَنْحُلُ عَلَى الْبَابِ. فَقَالَ: لِللهُ يَشْعُتُ رَسُولَ لِيَنْ حَوَارِيًّا، وَإِنَّ لِكُلِّ نَبِيًّ حَوَارِيًّا، وَإِنَّ لِكُلِّ نَبِيًّ حَوَارِيًّا، وَإِنَّ لِللهِ يَشْعُ حَوَارِيًّا، وَإِنَّ لِللهِ يَشْعُ حَوَارِيًّا، وَإِنَّ لِكُلِّ نَبِيًّ حَوَارِيًّا، وَإِنَّ لِللهِ يَشْعُ حَوَارِيًّا، وَإِنَّ لِكُلِّ نَبِيًّ حَوَارِيًّا، وَإِنْ لِكُلِّ نَبِيًّ حَوَارِيًّا، وَإِنْ لِكُلِّ نَبِيًّ حَوَارِيًّا، وَإِنْ لِكُلْ نَبِيً حَوَارِيًّا، وَإِنْ لِكُلْ نَبِيً حَوَارِيًّا، وَإِنْ لِيَالِيْرَا عَلَى الْبَابِ عَلَىٰ الْمَالِيَّةُ لِلْ عَلَىٰ الْمُؤْلِقُ لَنْ إِنْ عَلَيْكُونَ الْمَالِقُونَ الْمُؤْلِقُ لَا إِنْ إِنْ اللهِ عَلَيْهُ عَلَىٰ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ الله

تخريج: إسناده حسن.

- ٨٠٠ حدَّثَنَا عَفَّانُ وَإِسْحَاقُ بْنُ عِيسَى قَالَا: خَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً عَنِ الْحَجَّاجِ، عَنِ الْحَجَّاجِ، عَنِ الْحَجَّاجِ، عَنْ عَلِيًّ الْحَكَمِ، عَنْ مَلِيًّ عَلَىٰ اللَّهِ عَلَىٰ الْحَكَمِ، عَنْ مَلِيًّ عَلَىٰ اللَّهِ عَلَىٰ اللَّهُ اللَّهِ اللَّهِ اللَّهِ عَلَىٰ اللَّهِ عَلَىٰ اللَّهِ عَلَىٰ اللَّهُ اللَّهِ عَلَىٰ اللَّهِ عَلَىٰ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهُ الللللَّهُ

تخريج: حسن لغيره، وهذا إسناد ضعيف وليس هو مداك، والحجاج مدلس وقد عنعن.

٨٠١ حدَّثْنَا عَفَّانُ وَحَسَنُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ _
 قَالَ عَفَّانُ: خَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَقِيلٍ _
 عَنْ مُحَمَّدِ بْنِ عَلِيَّ ابْنِ الْحَنَقِيَّةِ، عَنْ أَبِيهِ: أَنَّ النَّبِيِّ بِيْئَةٍ أَنْوَابٍ. [راجع: ٧٢٨]

تخريج: إسناده ضعيف لنفرد عدالله بن محمد بن عقيل به، ولمخالفة الحديث الصحيح لذي رواه البحاري:(١٦٦٤)، ومسمم: (٩٤١)، من حديث عائشة ١ إن رسول الله ﷺ كفن في ثلاثة أثواب ١٠٠٠٠٠.

802. It was narrated that Fadalah bin Abi Fadalah al-Ansari - and Abu Fadalah was one of the people of Badr - said: I went out with my father to visit 'Ali bin Abi Talib (🚓) when he was sick and had become very ill. My father said to him: What is keeping you here? If you die, there will be no one to take care of your (burial) except the Bedouin of Juhainah. It is better for you to be carried to Madinah, then if you die, your companions will take care of you and offer the funeral prayer for you. 'Ali (&) said: The Messenger of Allah (24) promised me that I would not die until I am appointed leader, then this - meaning his beard - will be dyed from the blood of this meaning his head. Then he was kılled, and Abu Fadalah was killed fighting alongside 'Ali on the day of Siffeen.

Comments: [Its isnad is da'eef because Fadalah bin Abu Fadalah is unknown]

803. It was narrated from 'Ali bin Abi Talib that when the Messenger of Allah (ﷺ) started to pray, he would say takbeer, then say: "I have turned my face in submission to the One Who originated the heavens and the earth, as a monotheist and I am not one of the mushrikeen. Verily, my Salah (prayer), my sacrifice, my living, and my dying are for Allah, the Lord of the 'Alameen (mankind, jinn and all that exists).

مُحَمَّدٌ _ يَعْنِي الْبَنْ رَاشِدِ _ عَنْ عَلْدِ اللَّهِ بُنِ مُحَمَّدٌ _ يَعْنِي الْبَنْ رَاشِدِ _ عَنْ عَلْدِ اللَّهِ بُنِ مُحَمَّدٌ بنِ عَقِيلٍ، عَنْ فَضَالَةً بْنِ أَيِي فَضَالَةً الْأَنْصَادِيِّ _ وَكَانَ أَبُو فَضَالَةً مِنْ أَهْلِ مَذْرِ _ قَلَنَ أَبِي عَائِداً لِعَلِيّ بْنِ أَيِي قَلَلَ بَدْ أَيِي عَائِداً لِعَلِيّ بْنِ أَيِي طَالَبٍ مِنْ مَرْضِ أَصَابَهُ، تَقُلُ مِنهُ، قَالَ . طَالِبٍ مِنْ مَرْضِ أَصَابَهُ، تَقُلُ مِنهُ، قَالَ . فَقَالَ لَهُ أَيْنِ الْمِينَةِ، فَإِنْ أَصَابَكَ أَجَلُكَ هَذَا، لَوْ أَصَابَكَ أَجَلُكَ وَلِيَكَ مُنْ الْمَدِينَةِ، فَإِنْ أَصَابَكَ أَجَلُكَ وَلِيَكَ مُنْ اللّهِ بِعِيثَةً عَهِدَ إِلَيْ أَنْ لَا أَعْرَابُ جُهِيئَةً ؟ وَلَيْكَ رَسُولَ اللّهِ بَعِيثَةً عَهِدَ إِلَى أَنْ لَا أَعْرَابُ جُهِيئَةً } وَمِنْ أَوْمَلِكَ مَنْ عَلِيْ : إِنِّ مُصَالِكَ مَلِكَ عَلِيْكَ وَلِيْكَ رَسُولَ اللّهِ بِعِيثَةً عَهِدَ إِلَى أَنْ لَا أَعْوتَ حَتَّى رَصُولَ اللّهِ بَعِيثَةً عَهِدَ إِلَى أَنْ لَا أَعُوتَ حَتَّى رَافُولَ اللّهِ عَلِيدٌ عَهِدَ و يَعْنِي لِحْبَنَهُ _ مِنْ وَمُ عَلَى الْمُدِينَةِ مَا عَلَيْكَ . وَقُلْلَ الْمُوتَ حَتَّى الْمُنْ مَنْ عَلَى الْمُعْتَ وَلِيكَ أَوْمَ صَفْتَهُ _ . فَقُبْلَ، وَقُبْلَ أَوْمَ مِنْ اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَيْكَ عَلَى اللّهُ اللّهُ عَلَى الْمُوتَ عَلَى الْمُعْتِي فَامَتُهُ وَلِيكَ وَلِيلًا فَطَالَةً مَعْ عَلِي يَعْمَ صَفْتَهُ _ . فَقُبْلَ، وَقُبْلَ أَبُو لَا أَنْ اللّهِ الْمُوتَ عَلَى الْمُنْ اللّهِ عَلَى اللّهُ الْمُوتَ عَلَى الْمُنْ اللّهِ الْمُؤْلِقُ عَلَى الْمُعْتَلُ . وَقُبْلَ أَنْهُ اللّهُ الْمُوتَ عَلَى الْمُنْ اللّهِ الْمُؤْلِقُ عَلَى الْمُؤْلِقُ عَلَى الْمُؤْلِقُ عَلَى الْمُؤْلِقُ عَلَى اللّهُ الْمُؤْلِقُ عَلَى الْمُؤْلِقُ اللّهُ الْمُؤْلِقُ اللّهِ الْمُؤْلُ اللّهِ الْمُؤْلِقُ اللّهُ الْمُؤْلِقُ اللّهُ اللّهُ الْمُؤْلُ اللّهُ الْمُؤْلِقُ اللّهُ الْمُؤْلِقُ اللّهُ اللّهُ الْمُؤْلِقُ اللّهُ الْمُؤْلِقُ اللّهُ اللّهُ الْمُؤْلِقُ اللّهُ الللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّه

تخريج: إسناده صعيف لجهالة فصالة بن أمي فصالة.

٣٠٨ - حَدْثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ _ يَعْنِي ابْنَ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَهُ _ عَنْ عَلِي الْمَا عِبْدُ عَمْهِ الْمَاجِشُونَ بْنِ أَبِي سَلَمَهُ ، عَنِ الْأَغْزِجِ ، عَنْ عَلِيْ نَنِ أَبِي طَالِبٍ : أَنَّ النَّبِيَّ يَشِحُ كَانَ إِذَا اسْتَغْنَحَ الصَّلَاةَ بِكُثْرٌ ، ثُمَّ يَقُولُ : "وَجُهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ السَّمَاوَاتِ وَالْأَرْضَ حَنِيفاً وَمَا أَنَا مِنَ الْمُمْرِكِينَ ، إِذَّ صَلاتِي وَنُسْكِى وَمَحْيَايَ الْمُمْرِكِينَ ، إِذَّ صَلاتِي وَنُسْكِى وَمَحْيَايَ وَمُمَاتِي لِلَّهِ رَبُ الْعَالَمِينَ ، لَا شَرِيكَ لَهُ وَبِذَلِكَ وَمَمْاتِي لِلَّهِ رَبُ الْعَالَمِينَ ، لَا شَرِيكَ لَهُ وَبِذَلِكَ

He has no partner. And of this I have been commanded, and I am the first of the Muslims. O Allah, You are the Sovereign, there is no god but You. You are my Lord and I am Your slave. I have wronged myself and I admit my sin, so forgive me all my sins, for no one can forgive sins except You. O Allah, guide me to the best of conduct, for none can guide to that except You; divert from me the worst of conduct, for none can divert it except You. Here I am at Your service, all goodness is in Your hand and evil cannot be attributed to You. My existence is due to You and my return is to You. Blessed and exalted are You, I seek Your forgiveness and I repent to You." When he bowed, he said: "O Allah, to You I have bowed, in You I have believed and to You I have submitted. My hearing, my sight, my brain, my bones and my sinews submit to You." When he rose from bowing he said: "Allah hears the one who praises Him. O Allah our Lord, to You be praise, filling the heavens, filling the earth, filling that which is between them and filling whatever else You will besides." When he prostrated he said: "O Allah, to You I have prostrated, in You I have believed and to You I have submitted. My face has prostrated to the One Who created it and gave it shape and gave it the best of shapes, and opened its hearing and sight.

أُمرْتُ وأنَّا أَوَّلُ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ الْمَلِكُ لَا اللهَ إِلَّا أَنْتُ، أَنْتُ رَبِّي، وَأَنَا عَبْدُكَ، ظَلَمْتُ نْسِبِي، وَاعْتَرَفْتُ بِذَنْبِي، فَاغْفِرْ لِي ذُنُوبِي جَمِيعاً، لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، اهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتُ، اصْرفْ عَنَّى سَيِّنْهَا لَا يَصْرفُ عَنَّى سَيِّنْهَا إِلَّا أَنْتَ، لَتَنْكَ وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ، وَانْشَرُّ نَبْسَ إِلَيْكَ، أَنَا بِكَ وَإِلَيْكَ، تَبَارَكُتَ وَمَعَالَيْتَ، أَشْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ*. وَإِذَا رَكَعَ ولَ ﴿ للَّهُمَّ لَكَ رَكَعْتُ، وَبِكَ آمَنْتُ، وَلَكَ سْلَمْتُ، خَشَعَ لُكَ سَمْعِي وَبَصَرى وَمُعْي وْعِظَامِي وْعَصَبِي. وَإِذَا رَفْعَ رَأْسَهُ قَالَ: «سَمِعَ الله لِمَنْ حَمِدَهُ، رَبًّا وَلَكَ الْحَمُّدُ، مِلْ، السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ». وَإِذَا سَجَدَ قَالَ: «اللَّهُمَّ لَكَ سَخَدْتُ، وَبِكَ آمَنْتُ، وَلَكَ أَسْلَمْتُ، سَجَدَ وَجْهِيَ لِلَّذِي خَلَقَهُ، وَصَوَّرَهُ فَأَحْسَنَ صُوْرَهُ، فَشَقَّ سَمْعَهُ وَبَصَرَهُ، فَتَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ». وَإِذَا فَرَغَ مِنَ الصَّلَاةِ وَسَلَّمَ قَالَ: «اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ، ومَا (١٠٣،١) أَسْرَرْتُ وَمَا أَعْلَنْتُ، وَمَا أَسْرَفْتُ. وَمَا أَنْتَ أَعْلَمُ مِهِ مِنِّي، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَهَ إِلَّا أَنْتَ. حَدَّثَنَا عَبْدُ الله: قَال: بَلَغَنَا عَنْ إِسْحَاقَ بْنِ رَاهَوَيْهِ، عَن النَّضْرِ بْنِ شُمَيْلِ، أَنَّهُ قَالَ فِي هَذَا الْحَدِيثِ: الوَالشَّرُ ليْسَ إِلَيْكَ، قَالَ: لَا يُتَقَرَّبُ بِالشَّرِّ إِنْبُكَ. [رجع: ٧٢٩]

Blessed be Allah, the Best of creators." When he had finished praying he said: "O Allah, forgive me my past and future sins, what I have done in secret and what I have done openly, what I have transgressed and what You know more than I. You are the One who brings forward and the One Who puts back, there is no god but You." 'Abdullah said: We heard from Ishaq bin Rahawaih, from an-Nadr bin Shumail, that he said concerning this hadeeth, instead of, "evil cannot be attributed to You," he said: Evil cannot be used to draw close to You.

Comments: [Its isnad is salteelt, Muslim (771)]

804. It was narrated from 'Ali bin Abi Talib (泰), from the Messenger of Allah (變), that when he began to pray, he said takbeer, then he said, "I have turned my face," - and he narrated a similar report, except that he said "and divert from me the worst of conduct."

Comments: [Its isnad is saliceli]

805. A similar report was narrated from al-A'raj, from 'Ubaidullah bin Abi Rafi', from 'Ali bin Abi Talib (\$\ddots\$), from the Prophet (\$\ddots\$).

Comments: [Its isnad is saheeh]

تخريج: إساده صحيح. م. (٧٧١).

٨٠٤ حَدَّثَنَا حُجَيْنٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عَمْهِ الْمَاجِشُونَ بْن أَبِي سَلَمَةً، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَالِبٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ اللَّهِ بِيَحَةِ: أَنَّهُ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ كَبْرَ، ثُمَّ قَالَ: "وَجَهْنُ وَجُهِي"... الصَّلَاةَ كَبْرَ، ثُمَّ قَالَ: "وَجَهْنُ وَجُهِي"... فَذَكَرَ مِثْلُهُ، إِلَّا أَنَّهُ قَالَ: "وَاصْرِفْ عَنْى سَيِّنَهَا". [راجع: ٧٢٩، ٧٢٩]

تخريج: إساده صحح، انظر ماقبله.

٨٠٥ حَدَّثْنَا حُجَيْنٌ: حَدَثْنَا عَبْدُ الْغَزِيزِ عَنْ
 عَثْدِ اللَّهِ بْنِ الْفَصْلِ الْهَاشِجِيّ، عَنِ الْأَعْرَجِ،
 عَنْ غَبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ يَشْقَةً مِثْلَةً. [راجع: ١٨٠٤]
 مُخريع: إساده صحح، الطر ماقله.

806. Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin Azhar, narrated that he heard 'Ali bin Abi Talib (本) say: The Messenger of Allah (經) said: "It is not permissible for any Muslim man to have any meat left from his sacrifice after three days."

Comments: [Its isnad is qawi]

807. It was narrated that 'Ali (--) said: When Abu Talib died, I came to the Prophet (編) and said: Your paternal uncle, the old man, has died. He said: "Go and bury him, then do not do anything until you come to me." So I went and buried him, then I came to him and he said: "Go and do ghusl, then do not do anything until you come to me." So I did ghusl, then I came to him and he offered du'a' for me, and I would not be happy if I had red and black camels instead of that. [The narrator] said: And 'Ali (\$) used to do ghusl when he had washed a deceased person.

Comments: [Its isnad is Salveh, Ahmad Shakir said it]

808. It was narrated from Ibraheem bin Hasan bin Hasan bin 'Ali bin Abi Talib (♣), from his father, that his grandfather said: 'Ali bin Abi Talib (♣) said: The Messenger of Allah (♣) said: "At the end of time, there will appear people who are called ar-Rafidah because they reject (yarfudoona) Islam."

٨٠٦ حَدَّفَنَا يَعْقُوبُ مْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِيرَ ابْنِ شِهَابٍ عَنْ عَمْهِ: أَخْيَرَنِي أَبُو عُبَيْدِ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ أَزْهَرَ: أَنَّهُ سَمِعَ عَلِيًّ ابْنَ أَيْقِ اللَّهِ عَلَيْ الْنَالِ عَقُولُ: قَالَ رَسُولُ اللَّهِ عَلَيْ :
ابْنَ أَيْنِ طَالِبٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ عَلَيْ :
اللَّذَ يَحِلُ لاَفِرِئٍ مُسْلِمٍ أَن يُصْبِحَ فِي بَيْنِهِ بَعْدَ ثَلَاتٍ مِنْ لَحْمٍ نُسْكِهِ شَيْءٌ". [راجع: ٥٨٧]

تخريج: إساده قوي.

٧٠٠٠ حلَّفُنَا إِثْرَاهِيمُ بُنُ أَبِي الْعَبَّاسِ عَدْنَا الْعَسَنُ بُنُ يَزِيدَ الْأَصَمُ قَالَ: سَمِعتُ الشَّدِيّ إِسْمَاعِيلَ يَذْكُرُهُ عَنْ أَبِي عَبْدِ الرَّحْمنِ السُّلَمِيُّ، عَنْ عَلِيٍّ قَالَ: لَمَّا تُوفِيِّ الرَّحْمنِ السُّلَمِيُّ، عَنْ عَلِيٍّ قَالَ: لَمَّا تُوفِيِّ الرَّحْمنِ السُّلَمِيُّ، عَنْ عَلِيٍّ قَالَ: الأَهْبُ فَوَارِهِ، عَمَّكَ الشَّيْحَ قَدْ مَاتَ. قَالَ: الأَهْبُ فَوَارِهِ، فَمُ لَا نَحْدِثْ شَيْنًا حَتَّى نَأْتِينِي». قَالَ فَوَارِهِ، فَوَارِيْنُهُ ثُمِّ النَّيْمُ، قَالَ: الذَهْبُ فَاغْتَسِلُ، ثُمَّ فَوَارِيْنُهُ ثُمِّ النَّيْمَ عَلَى نَاتَيْنِي». قَالَ فَاعْتَسِلُ، ثُمَّ فَاغْتَسِلُ، ثُمَّ فَاغْتَسِلُ، ثُمَّ فَاغْتَسِلُ، ثُمَّ فَاغْتَسِلُ، ثُمَّ فَاغْتَسِلُ، ثُمَّ فَاغْتَسِلُ، ثُمَّ فَاكَ فَعَلَى المَّعْتِيلُ، قَالَ. فَاعَا لِي بِمَا حُمْرَ التَّعْمِ وَسُودَهَا. مَا يَسُرُّنِي أَنَّ لِي بِهَا حُمْرَ التَّعْمِ وَسُودَهَا. وَلَا يَعْمَ وَسُودَهَا. وَلَا عَمْلُ الْمُثِيْتَ اعْتَسَلَ. مَا يَسُرُّنِي أَنَّ لِي بِهَا حُمْرَ التَّعْمِ وَسُودَهَا. وَلَا عَمْلُ الْمُثِيْتَ اعْتَسَلَ. وَكَانَ عَلِيٌّ إِذَا عَسَلَ الْمُثِيْتَ اعْتَسَلَ. (راجع: ٢٠٩٤)

تخريح: إساده صحيح، قاله أحمد شاكر. ٨٠٨- حَدَّفُنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ الْوَرْكَانِيُّ فِي سَنَةِ سَيْعٍ وَعِشْرِينَ وَمِانَيْنِ: حَدَّفُنَا أَبُو عَقِيلٍ يَحْيَى بُنُ الْمُتَوَكِّلِ: وَحَدَّثَنَا مُحَمَّدُ بُنُ سُلَيْمَانَ لُوزِينٌ فِي سَنَةِ أَرْبَعِينَ وَمِانَتَيْنِ: حَدَّثَنا أَبُو عَقِيلٍ يَحْيَى بُنُ Comments: [Its isnad is da'eef jiddan]

الْمُتَوَكِّلِ عَنْ كَثِيرِ النَّوَّاءِ، عَنْ إِبْرَاهِيمَ بْنِ حَسَنِ ابْرَاهِيمَ بْنِ حَسَنِ ابْنِ حَسَنِ ابْنِ حَسَنِ ابْنِ حَسَنِ عَلَى بْنِ أَبِي طَالِبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: قَالَ رَسُولُ اللَّهِ بَيْعِيْتِ : «يَظْهُرُ فِي آخِرِ الزَّمَانِ قَوْمٌ يُسْمَوْنَ الْإِسْلَامَ».

تخريج: إسناده ضعيف جداً لضعف يحيى بن المتوكل وكثير النواء.

809. 'Ali (46) said: I used to go to the Prophet (456) and ask permission to enter. If he was praying, he would say Subhan Allah, and if he was not praying, he would give me permission to enter.

Comments: [Its isnad is da'cef jiddan]

810. It was narrated from Muhammad Ibn al-Hanafiyyah that his father said: The Messenger of Allah (差) said: "Allah loves the slave who falls into sin a great deal and repents a great deal."

Comments: [Its isnad is da'eef jiddan]

811. It was narrated that 'Ali bin Abi Talib (秦) said: When the issue of *madhi* bothered me a great deal, I told al-Miqdad to ask the Messenger of Allah (窦) about

٨٠٨ حَدْثَنَا عَبْدُ اللهِ حَدَّثَنِي أَبُو كُريْبٍ مُحَمَّدُ بْنُ الْعَلاءِ: حَدِّثَنَا ابْنُ مُبَارَكِ عَنْ مُحَمَّدُ بْنُ الْعَلاءِ: حَدِّثَنَا ابْنُ مُبَارَكِ عَنْ يَحْمَى بْنِ أَيُوبَ، عَنْ عُبَيْدِ اللّهِ بْنِ زَخْرٍ، عَنْ أَبِي عَنِي بْنِ أَبِي يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أَمَامَةَ فَالَ: قَالَ عَلِيَّ كُنْتُ آتِي النَّبِيِّ يَتَلِيْهُ أَمَامَةً فَالَ: قَالَ عَلِيٍّ كُنْتُ آتِي النَّبِيِّ يَتَلِيْهُ فَاسَتَأْذِنُ، فَإِنْ كَانَ فِي صَلاةٍ سَبَّعْ، وَإِنْ كَانَ فِي صَلاةٍ سَبَّعْ، وَإِنْ كَانَ فِي عَدْرِ صَلاةٍ سَبَعْ، وَإِنْ كَانَ فِي عَدْرِ صَلاةٍ مَا ١٩٥٨

تخريج: إسناده مسلسل بالصعفاء.

- ٨١٠ حَلَّثَنَا عَبْدُ اللَّهِ: حَدَّتَنِي عَبْدُ الأَعْلَى الْمُ حَمَّادِ حَدَّثَنَا دَاوُدُ بُنُ عَبْدِ الرَّحْمَنِ الْمُعْلَى الْمُعْلَى الْمُعْلَى اللَّهِ مَسْلَمَةُ الرَّائِيُ عَنْ عَبْدِ الْمَيْكِ بُنِ عَنْ أَبِي عَمْرِهِ الْسَجَلِيِّ عَنْ عَبْدِ الْمَيْكِ بُنِ سَفْيَانَ النَّقَفِيِّ، عَنْ أَبِي جَعْفَرِ مُحَمَّدِ بُنِ سُفْيَانَ النَّقَفِيِّ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بُنِ عَلْيٍّ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بُنِ عَلْيٍّ، عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بُنِ عَلْيٍّ، عَنْ أَبِهِ قَالَ: قَال رَسُولُ اللَّهِ يَعِيْدٍ: "إِنَّ اللَّهَ تَعَالَى يُحِبُّ قَال رَسُولُ اللَّهِ يَعِيْدٍ: "إِنَّ اللَّهَ تَعَالَى يُحِبُّ النَّهُ اللَّهُ تَعَالَى يُحِبُ الْمُعْدَا الْمُعْدَا اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ الللَّهُ اللللْهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللللْهُ الللْهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللَّ

تخريج: إسناده ضعيف جداً شبه موضوع.
- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَني مُحَمَّدُ بْنُ جَعْفَرِ الْوَرْكَانِيُّ. أَخْبَرَنَا أَبُو شِهَابِ الْحَلَّاطُ عَنْدُ رَبِّهِ بْنُ نَافِعِ عَنِ الْحَجَّاجِ نْنِ أَرْطَاةَ، عَنْ it, and he said: "Wudoo' is due for it" He felt shy [to ask about this matter] because of Fatimah.

Comments: [Saheeh because of corroborating evidence]

أَبِي يَعْلَى، عَنْ مُحَمَّدِ ابْنِ الْخَنْفِيَّةِ، عَنْ عَلِيُّ ابْنِ الْخَنْفِيَّةِ، عَنْ عَلِيُّ ابْنِ أَمْرُ الْمَذْيِ أَمْرُ الْمَذْيِ أَمْرُ الْمَذْيِ أَمْرَتُ الْمِثْمَادَ أَنْ يَسْأَلَ عَنْهُ رَسُولَ اللَّهِ يَتَظِيَّهُ، فَقَدَلَ. المُنْتُحْيَاءُ مِنْ أَجُلِ فَقَدَلَ. المُبْحَيَاءُ مِنْ أَجُلِ فَاطِمَةً. [راجع: ٦١٨]

تخريج: صحيح لعيره، وهذا إسناد فيه الحجاج بن أرطاة وهو مدلس، وقد عنعن.

812. It was narrated from 'Ali (﴿) that on the day of Khaibar, the Prophet (﴿) forbade *mut'ali* marriage and the flesh of donkeys. Comments: [Saheeh]

۸۱۲ خَدَثَنَا عَبْدُ اللَّهِ ۚ خَدَّثَنِي مُحَمَّدُ مِنْ أَبِي بَكْمِ الْمُقَدِّمِيُ : حَدَّثَنَا حَمَّادُ بْنُ رَبْدٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزَّهْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلْمَ خَيْرَ عَنْ النَّهِ بَنِ مُحَمَّدِ بْنِ عَلِيٍّ مَعْمَ خَيْرَ عَلِيًّ لَهُى يَوْمَ خَيْرَ عَنْ لُحُوم النَّحُمُو. [راجع: ١٩٩٦]

تخريج: صحيح. خ. (٥١١٥). م: (١٤٠٧)، وهدا إسناد فيه انقطاع، عبدالله بن محمد بن على لم يدرك جده علي بن أبي طالب.

813. It was narrated from Zirr that it was said to 'Ali (4): The killer of az-Zubair is at the door. 'Ali said: The killer of the son of Safiyyah will certainly enter the Fire. I heard the Messenger of Allah (4) say: "Every Prophet has a disciple and my disciple is az-Zubair bin al-'Awwam."

Comments: [Its isnad is hasan]

814. It was narrated from 'Abdullah bin al-Harith bin Nawfal that 'Uthman bin 'Affan (4) halted at Qudaid and a partridge was brought to him in a bowl with its legs uppermost. He sent word to 'Ali (4), who was feeding a carnel of his, and he came with the leaves

٨١٣- حَدَثْنَا يُوسُنُ: حَدَّثَنَا حَمَّادٌ _ يَغْنِي ابْنَ سَلْمَة _ غَنْ عَاصِمٍ، عَنْ زِزِّ: أَنْ عَلِيًّا قِيلَ لَهُ: إِنَّ قَاتِلَ لَزُّبَيْرٍ عَلَى الْبَابِ. فَقَالَ عَلِيًّا: لَيْدُخُلَنَ قَاتِلُ ابْنِ صَفِيَّةَ النَّارَ، سَمِعتُ رَسُولَ لَيْدُخُلَنَ قَاتِلُ ابْنِ صَفِيَّةَ النَّارَ، سَمِعتُ رَسُولَ اللّهِ بِيْحَةً يَقُولُ: ﴿لِكُلِّ نَبِيٍّ حَوَارِيٍّ، وَإِنَّ حَوْارِيًّ الزَّبَيْرُ بْنُ الْمُوَّامِ». [راجع: ٦٨٠]

تخريج: إسناده حس.

(١٠٤/١) ٨١٤ حَدُّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّانُ اللهِ اللهِ اللهِ سَلْمَةُ أَخْبَرَنَا عَلِيْ مُنُ زَيْدٍ عَنْ عَبْدِ اللَّهِ البُنِ الْخَارِثِ بْنِ نَوْفَلِ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ نَزَل قُدَيدًا، فَأْتِن بِالْحَجَلِ فِي الْجِفَانِ شَائِلَةً بَرْحُلِها، فَأَرْسَلَ إِلَى عَلِيٍّ وَهُوَ يَضْفِرُ بَعِيراً بِعَرارًا

dropping from his hands. 'Ali refrained from eating it and the people also refrained. 'Ali said. Who here is from Ashja'? Do you know that a Bedouin brought some ostrich eggs and the meat of an onager to the Prophet (ﷺ) and he said: "Feed them to your family, for we are in ihram''? They said: Yes indeed. Then 'Uthman turned away from his seat and said: We cannot have it then.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

815. It was narrated from 'Ali (本), from the Prophet (本), that he said: "The angels do not enter a house in which there is a dog or an image."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

816. Abu Ishaq told us: I heard Hubairah say: I heard 'Ali (泰) say: The Messenger of Allah (绘) forbade me to wear gold rings or garments made from a blend of linen and silk, or to use red saddle cloths.

Comments: [Its isnad is hasan]

817. It was narrated that 'Ali (泰) said: The Messenger of Allah (秦) forbade a man to raise his voice in reciting the Qur'an before and

لَهُ, فَخَنَ وَالْخَطَّ يَتَحَتُّ مِن يَدَيْهِ، فَأَمْسَكَ عَلَيْ وَأَمْسَكَ النَّاسُ، فَقَالَ عَلَيْ مِنْ هَهُنَا مِنْ أَمْهُنَا مِنْ أَلَّ النَّبِيِّ بِعِثْمَ جَاءَهُ أَمْرَابِيِّ بِيغْضَاتِ نَعَامٍ، وَتَتَّمِيرِ وَخْشٍ، فَقَالَ: الْفَيْمُهُنَّ أَمْلِك، فَإِنَّ خُرُمُ اللَّهِ فَالُوا: بَلَى. فَتَوَرَّكُ عُنْمَانُ عَنْ سَريرِهِ، ونَولَ، فَقَالَ: فَتَوَرَّكُ عُنْمَانُ عَنْ سَريرِهِ، ونَولَ، فَقَالَ: خَنْفُ عَنْمَانُ عَنْ سَريرِهِ، ونَولَ، فَقَالَ: خَنْفُ عَنْهَانُ الراحع: ٧٨٧].

تخريج: حس لعيره، وهذا سناد ضعيف لصعب على س زيد بن حدعان، أكن الصبد للمحرم إد صاده الحلال وأهداه للمحرم في صحيح النجاري (١٨٢١).

٨١٥ حَدَّثَنَا عَفَّانُ حَدَّثَنَا شُغْبَةُ: أَخْبَرَنِي عَلِيُّ بَنُ مُدْرِكِ قَالَ: سَمِعتُ أَنَا زُرْعَةَ بْنَ عَمْرِو بُن جَرِمٍ بُخَذْتُ عَنْ عَبْدِ اللَّهِ بَنِ يُعْجَزِّ، عَنْ أَبِه، عَنْ عَلِيٍّ، عَنِ النَّبِيِّ يَعِيِّةً: أَنَّهُ قَالَ «لا تَدْخُلُ الْمَلَائِكَةُ بَنْناً فِيهِ كَلْبُ وَلَا طُورةٌ». [راحع: ٦٣٢]

تخريج: صحيح لعبره، وهذا إسناد ضعف لعلل.

٨١٦ حَدَثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَحْبَرَنَا أَوْ إِسْحَاقَ: شَعِعْتُ هُبَيْرَةَ قَالَ: سَمِعْتُ عَبِيًّا يَقُولُ. نَهَى رَسُونُ اللهِ ﷺ _ أَوْ نَهَانِي رَسُولُ اللهِ ﷺ _ أَوْ نَهَانِي رَسُولُ اللهِ ﷺ _ عَنْ حَاتَمِ الذَّهَبِ، وَالْمِيشَرَةِ. [راجع: ٢٢٢]

تخريج: إسناده حس.

٨١٧ حَدُّثَنَا عَمَالُ: حَدُّثَنَا خَالِدٌ _ يَعْنِي الطَّحَانَ _ حَدُّثَنَا مُطَرِّفٌ عَنْ أَبِي إِسْخَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يَزْفَعَ after 'Isha', lest he cause his companions to make a mistake in their prayer."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

818. It was narrated from 'Ali bin Abi Talib (秦) that the Prophet (囊) said: "Blood money will be paid for the mukatub (a slave with a contract of manumission) commensurate with as much as he had paid off."

Comments: [Saheeli]

819. It was narrated from 'Ali (﴿) that when the Messenger of Allah (﴿) gave Fatimah to him in marriage, he sent with her a velvet garment, a leather pillow stuffed with palm fibre, two millstones, a waterskin and two earthenware jars.

Comments: [Its isnad is qawi]

820. It was narrated from al-Hasan bin Sa'd, from his father, that Yuhannas and Safiyyah were two of the captives of the khumus. Safiyyah committed zina with one of the men of the khumus and gave birth to a child who was claimed by both the fornicator and Yuhannas. They referred the dispute to 'Uthman, who referred them to 'Ali bin Abi Talib. 'Ali said: I shall pass judgement between them as the Messenger of Allah (28) passed judgement: the child belongs to (the husband) of the women and the fornicator gets nothing. And he gave them fifty lashes each.

الرَّحُلُ صَوْتُهُ بِالْقُرْآنِ قَبْلَ الْعَتَمَةَ وَبَعْدَهَا، يُغَلِّطُ أَصْخَابُهُ فِي الصَّلَاةِ. [راجع: ٦٦٣]

تخريج: حسن لعيره، وهذا إسناد صعيف لصعف الحارث الأعور.

٨١٨ حدّثنا عَفْانُ حَدَّثنا وْهَنِهِ: حَدَّثنا أَوْهِنِهِ: حَدَّثنا أَيْوِ طَالِبِ أَيْوِ طَالِبِ عَنْ عَلِيٍّ بْنِ أَيِي طَالِبِ عَنْ عَلِيٍّ بْنِ أَيِي طَالِبِ عَنِ النَّبِيِّ قَالَ: «يُودَى الْمُكَاتَبُ بِقَدْرِ مَا أَدْى". [راجع: ٧٢٣]

تخريج: صحيح.

٨١٩ حدَّقْنَا عَفَّانُ: حَدَّثْنَا حَمَّادٌ: حَدَّثَنَا عَمَادٌ: حَدَّثَنَا عَطَهُ بَنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا زَوَّحَهُ فَاطِمَةً بَعَثَ مَعَهَا يَخْمَيلُة وَوِسَادَةٍ مِنْ أَدَمٍ حَشْوُهَا لِيفٌ، وَرَخَيْنِ وَسِقَاءٍ وَجَرَّتَيْنِ. [انظر: ٨٣٨]

تخريج: إسناده قوي.

• ٨٢٠ حدَّفَنَا عَفَّالُ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً. أَخْبَرَنَا حَحَاجُ عَنِ الْحَسْنِ بْنِ سَعْدِ، عَنْ أَبِيهِ: أَنَّ يُحْسَن وَصَفِيَّةً كَانَا مِنْ سَبْيِ الْخُمُسِ، فَزَنَتُ صَفِيَّةً يَرْحُن مِن الْخُمُسِ، فَزَنَتُ صَفِيَّةً وَلَنتُ عُلَامًا فَادَّعَاهُ الرَّانِي يَرْحُن مِن الْخُمُسِ، فَوَلَدَتُ عُلَامًا فَادَّعَاهُ الرَّانِي وَيُحَدِّى أَنْ أَبِي طَلْكِ، فَقَالَ عَلِيَّ: أَقْصِي فِيهَا بِقَضَاءِ اللهِ عَلِيَّ: أَقْصِي فِيهَا بِقَضَاء رَسُولِ اللهِ بَيْنِيَّ، الْوَلَدُ لِلْفِراشِ، وَلِلْعَاهِرِ الْحَجَرُ، وَسَدَهُمَا خَمْسِينَ حَمْسِينَ. [راجع. ٢١٦]

تخريج: إسناده صعيف لجهالة سعد بن معدد والد الحسن وتدليس الحجاج، وللمرفوع شاهد من حديث أبي هريرة في البحاري: (١٨٥٨)، ومسلم: (١٤٥٨). Comments: [Its isnad is da'eef, because Sa'd bin Ma'bad is unknown]

821. It was narrated from 'Amr bin Sulaim az-Zuraqi that his mother said: We were in Mina and we heard someone shouting that the Messenger of Allah (ﷺ) was saying: "Do not fast, for these are days of cating and drinking." She said: I lifted the edge of the tent and saw that the one who was shouting was 'Ali bin Abi Talib.

Comments: [Its isnad is saheeh]

822. It was narrated from 'Ali that al-'Abbas bin 'Abdul-Muttalib asked the Prophet (海) about paying zakah in advance and he gave him a concession allowing him to do that.

Comments: [Its isnad is hasan]

823. It was narrated that Ibn 'Abbas said: 'Ali bin Abi Talib said: I sent al-Miqdad bin al-Aswad to the Messenger of Allah (雲) to ask him about the madhi that comes out of a man: how should he deal with it? The Messenger of Allah (雲) said: "Do wudoo' and sprinkle water on your private part."

Comments: [Its isnad is saheeh, Muslim (303)] ^^^^ حَدَّثَنَا يَحْتَى مِنُ عَيْلانَ: حَدَّثَنَا الْمُفَضَّلُ بُنُ فَضَالَةً: حَدَّثَنِي يَزِيدُ بُنُ عَبْدِ اللَّهِ الْبَنِ أَبِي سَلَمَةً عَنْ عَمْرِو بُنِ سُلَيْمِ الزُّرَقِيِّ، اللَّهِ عَنْ أَمْهِ قَالَتْ: كُنَّ بِمِنَى، فَإِذَا صَالِحٌ يَصِيحُ: أَلَا إِنَّ رَسُولَ اللَّهِ عَيْقَ يَقُولُ: اللَّهِ عَنْهُ يَقُولُ: اللَّهِ عَنْهُ وَشُرْبِهِ. قَالَتْ: تَصُومُنَّ فَإِنَّهَا أَيَّامُ أَكُلٍ وَشُرْبِهِ. قَالَتْ: فَرَفَعْتُ أَطْنَابَ الْفُسْطَاطِ، فَإِذَا الصَّائِحُ عَلِيُ وَمُؤْا الصَّائِحُ عَلِيُ النَّفِ إِنَّهِ النَّالِ. [انظر: ٨٢٤]

تخريج: إسناده صحيح.

٨٢٢ حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَثَنَا إِسْمَاعِيلُ ابْنُ رَكْرِيًّا عَنْ حَجَّاجٍ بْنِ دِينَارٍ، عَنِ الْحَكَمِ، عَنْ حُجَيَّةُ بْنِ عَدِينٍّ، عَنْ عَلِي : أَنَّ الْعَبَّاسَ بْنَ عَلْدِ الْمُطَّلِبِ سَأَلَ النَّبِيِّ عَلَيْ فِي تَعْجِيلِ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلِ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلِ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلِ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلٍ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلِ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلِ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلِ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلٍ صَدَفَتِهِ قَبْلَ أَنْ تَعْجِيلٍ صَدَفَتِهِ قَبْلَ أَنْ يَعْجِيلٍ صَدَفَتِهِ قَبْلَ أَنْ الْعَلَى .

تخريج: إسناده حس.

- حَدَّثَنَا عَدُ اللَّهِ: حَدَّثَنِي أَحْمَدُ بِنُ عِيسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبِ: عِيسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبِ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكِيْرِ عَنْ أَبِيهِ سُلَيْمَانَ ابْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَلَ عَلِيُّ ابْنُ أَبِي طَالِبٍ. أَرْسَلْتُ الْمِقْدَادَ بْنَ ابْنُ سَلِّتُ الْمِقْدَادَ بْنَ ابْنُ سَوْدِ الْى رَسُولِ اللَّهِ ﷺ. فَسَأَلُهُ عَنِ الْمَدْيِ يَخُرُجُ مِنَ الْإِنْسَانِ، كَيْفَ يَقْمَلُ الْمَدْيِ يَخْرُجُ مِنَ الْإِنْسَانِ، كَيْفَ يَقْمَلُ مِيهِ عَالَ رَسُولُ اللَّهِ بَيْنِيْ: "تَوَضَّأَ، وَالْضَحْ فِي اللَّهِ بَيْنِيْ: "تَوَضَّأَ، وَالْضَحْ فَرَالِهُ إِلَيْنَا لِهِ اللَّهِ بَيْنِيْنَ اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللْهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ الللْهُ الللْهُ اللْمُولُ

تخريج: إساده صحيح. م: (٣٠٣).

824. It was narrated from 'Amr bin Sulaim az-Zuraqi, from his mother, that she said: Whilst we were in Mina, I saw 'Ali bin Abi Talib (4) on a camel, saying: The Messenger of Allah (45) says: "These are days of eating and drinking, so no one should fast." And he followed the people [to convey this message].

Comments: [Its isnad is saheeli]

825. It was narrated from 'Ali (&) that he said: The Messenger of Allah (>) prayed Witr at all times of the night, at the beginning, in the middle and at the end, and finally he prayed Witr at the end of the night.

Comments: [Its isnad is qawi]

826. Hujayyah bin 'Adiyy, a man from Kindah, said: I heard a man ask 'Ali (*): I bought this cow to offer it as a sacrifice. He said: [It may be offered] on behalf of seven people. He said: [What if something is wrong with] the horn? He said: It does not matter. He said: [What if it is] lame? He said: If it can reach the place of sacrifice, then sacrifice it. Then he said: The Messenger of Allah (*) commanded us to check the eyes and ears.

Comments: [Its isnad is hasan]

827. Sa'd bin 'Ubaidah said: Abu 'Abdur-Rahman as-Sulami and Hibban bin 'Atiyyah had a

474- حَدَثَنَا قُنَيْبَةُ مُنُ سَعِيدِ: حَدَّثَنَا لَيْتُ بُنُ سَعِيدِ: حَدَّثَنَا لَيْتُ بُنُ سَعَدِ عَنِ عَبْدِ اللَّهِ بُنِ أَبِي سَلَمَةً، مِنْ عَمْرِو بُنِ سُلَيْمِ الزَّرْمِيِّ، عَنْ أُمَّوِ، سَلَمَةً الزَّرْمِيِّ، عَنْ أُمُو، أَنَّهِ قَالَتْ: بَيْنَمَا مَحْنُ بِمِنِّى إِدَا عَلِيُ بُنُ أَبِي طَالِبٍ عَلَى جَمَلٍ وَهُو يَقُولُ: إِنَّ رَسُولَ اللَّهِ طَالِبٍ عَلَى جَمَلٍ وَهُو يَقُولُ: إِنَّ رَسُولَ اللَّهِ يَتُونُ: "إِنَّ هَدِهِ أَيَّامُ طُعْمٍ وَشُرْبٍ، فَلَا يَصُومَنَ أَحَدٌ" فَأَسْمَعَ النَّاسَ. [راحع: ٥٦٧] يَصُومَنَ أَحَدٌ" فَأَسْمَعَ النَّاسَ. [راحع: ٥٦٧]

٨٢٥ حَدَّثَنَا عَمَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: أَبُو إِسْحَاقَ اسْتَأْنِي غَيْرَ مَرَّةٍ قَالَ: سَمِعْتُ عَاصِمَ ابْنَ ضَمْرةً عَنْ عَلِيٍّ، أَنَّهُ قَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رِسُولُ اللَّهِ بِيلِيٍّ: مِنْ أَوَّلِهِ، (١/١٠٥) وَأَوْسَطِهِ، وَآخِرِهِ، وَانْتَهَى وِتْرُهُ إِلَى آخِرِهِ، وَانْتَهَى وِتْرُهُ إِلَى آخِرِهِ، اللَّيْنِ. [رجع: ٥٠٠]

تخريج: إسناده قوي.

٨٢٦ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ قَالَ: سَلَمَةُ اللهُ كُهْبُلِ أَنْبَأَبِي قَالَ: سَيعْتُ حُجَيَّةً بْنَ عَدِيِّ اللهُ كُهْبُلِ أَنْبَأَبِي قَالَ: سَيعْتُ حُجَيَّةً بْنَ عَدِيِّ مِنْ كُهُلاً مَنْ كِنْدَةً قَالَ: سَيعْتُ رُجُلاً سَأَلَ عَبِيْ الْبَقْرَةَ لِلأَضْحَى؟ عَبِيْ، قَالَ: إِنِّي اشْتَرَيْتُ هَذِهِ الْبَقْرَةَ لِلأَضْحَى؟ قَالَ: عَنْ سَبْتَةٍ. قَالَ: الْقَرْنُ؟ قَالَ: لَا يَصُرُّكَ. قَالَ الْمَنْسَكَ. ثُمُّ قَالَ: الْقَرْنُ؟ قَالَ: الْمَنْسَلُوفَ الْمَيْنَ قَالَ: الْمُنْسَلُوفَ الْمَيْنَ وَاللَّهُ يَظِيْحٌ أَذْ نَسْتَشْرِفَ الْمَيْنَ وَاللَّهُ يَطْعُ أَذْ نَسْتَشْرِفَ الْمُنْسَلَةِ وَاللَّهُ يَطْعُ أَذْ نَسْتَشْرِفَ الْمُنْسَلَدِ فَاللَّهُ يَعْلِمُ أَذْ نَسْتَشْرِفَ الْمُنْسَلِقُ وَاللَّهُ يَعْلِمُ أَذْ نَسْتَشْرِفَ الْمُنْسَلِكَ. وَاللَّهُ يَعْلِمُ أَذْ نَسْتَشْرِفَ الْمُنْسَلِكَ. وَاللَّهُ وَاللَّهُ وَلَا أَذُنَ لَنْ اللَّهُ يَعْلَى اللَّهُ يَعْلَى اللَّهُ يَعْلَى اللَّهُ يَعْلَى اللَّهُ عَلَى اللَّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَيْقَ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

تخريج: إسناده حس.

٨٧٧ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو عَوَانَةَ: خَدَّثَنَا خُصَيْرٌ، حَدَّثَنِي سَعُدُ بُنُ عُبَيْدَةً قَالَ: تَنَازَغَ

dispute. 'Abdur-Rahman said to Hibban: I know what made your companion - meaning 'Ali (480) audacious. He said: What is it, may you be bereft of your father? He said. Something I heard 'Ali (本) sav. He said. The Messenger of Allah (😹) sent me, az-Zubair and Abu Marthad on a mission. and we were all horsemen. He said: "Go to Rawdat Khakh, for there you will find a woman who has a letter with her from Hatib bin Abi Balta'ah to the mushrikeen: bring it to me." So we went on our horses until we caught up with her where the Messenger of Allah (*) had told us, travelling on a camel of hers. He [Hatib] had written to the people of Makkah, telling them about the march of the Messenger of Allah (数) We said to her: Where is the letter you have with you? She said. I do not have any letter. We made her camel kneel down and searched her luggage for it, but we did not find anything. My two companions said: We do not see any letter with her. I said: You know that the Messenger of Allah (数) did not tell a lie. Then I swore: By the One by Whom oaths are sworn, you will give us the letter or we will remove your clothes. She stretched out her hand to her girdle, which was wrapped around her, and brought out the letter. I brought it to the Messenger of Allah (26) and they said: O Messenger of Allah, he has betrayed Allah and His

أَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ وَحِدَّنُ بْنُ عَطِيَّةً. فَقَالَ أَنُو عَنْد الرَّحْمَنِ لَجَّانَ ۚ قَدْ عَلِمْتُ مَا الَّذِي خَرَّأَ صَاحِبَكَ يَعْنِي عَلِيًّا _ فَالَ: فَمَا هُوَ لَا ابًا لَكَ؟ قَالَ فَوْلٌ سَمِعْتُهُ يَهُولُهُ. قَالَ: يَعْشَنِي رَشُولُ اللَّهِ بَيْنِينَ وَالزُّسْرَ وَأَنَّ مَوْثَدٍ، وَكُنُّمَا فَارِسٌ، قَالَ ﴿الْطَلِقُوا حَتَّى نَلُغُوا رَوْضَة خَاخِ، فَإِنَّ فِيهَا امْرَأَةٌ مَعَهَا ضجيفةٌ مِنْ حاطِّب سُ أبِي بَلْنَعةَ إِلَى الْمُشْرِكِينَ، فَأَتُونِي بِهَا ۚ فَانْظَلَقْنَا عَنِي أَفْرَاسِنَا خَتَّى أَذْرَكُنَاهَا خَيْثُ فَالَ لَنَا رَسُولُ اللَّهِ ﷺ، تُسِيرُ عَلَى يَعِيرِ لَهَا، قَالَ. وَكَانَ كَتَبُ إِلَى أَهْلِ مَكَّة بِمَسِيرِ رَسُولِ اللَّهِ ﷺ. فَقُلُنَا نَها: أَيْنَ الْكِتَاتُ الَّذِي مَعَكِ؟ قَالَتْ. مَا مَعِيَّ كِنَابٌ. فَأَنْخُنَا بِهَا بَعِيرَهَا، فَابْتَغَيْنَا فِي رَحْلِهَا، فَلَمْ نَحدُ فِيهِ شَيْتًا، فَقَال صَاحِنَايَ. مًا يُرَى مَعَهَا كِتَابًا. فَقُلْتُ الْقَدُ عَلِمُتُمَا مَا كَدَبَ رَسُولُ اللَّهِ عِنْهُ، ثُمَّ خَلَفْتُ وَالَّذِي أَخْلِفُ بِهِ لَيْنُ لَمْ تُخْرِجِي .لْكِتَابَ لَأُجَرِّدَنَّكِ. فَأَهْوَتْ إِلَى خُجْرَتِهَا وَهِيَ مُحْتَجِزَةٌ بِكِسَاءٍ. فَأَخْرَحَتِ الصَّحِيفَةَ، فَأَتَوْ بِهَا رَسُولَ ﷺ اللَّهِ، فَمَالُوا: يَ رَسُولَ اللَّهِ! قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ، دَعْنِي أَضْرِبْ عُنْقَهُ. قَالَ: "يَا حَاطِتُ! مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ * قَالَ: يَا رَشُولَ اللَّهِ! وَاللَّهِ مَا يَي أَنْ لَا أَكُونَ مُؤْمِناً بِاللَّهِ وَرَسُولِهِ، وَلَكِنِّي أَرَدْتُ أَنْ تَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ يَدْفَعُ اللهُ بِهَا غَلُ أَهْلِي وَمَالِي، وَلَمْ يَكُنُ أَحَدٌ مِنْ

Messenger and the believers; let me strike his neck. He said: "O Hatib, what made you do what you did?" He said. O Messenger of Allah, by Allah, it is not that I do not believe in Allah and His Messenger, but I wanted to do a favour for the people by means of which Allah might protect my family and my property, for every one of your Companions has some of his people there through whom Allah will protect his family and his property. He said: You have spoken the truth; do not say anything to him but good." 'Umar said: O Messenger of Allah, he betrayed Allah and His Messenger and the believers, let me strike his neck. He said, "Is he not one of the people of Badr? How do you know? Perhaps Allah looked upon them and said: 'Do what you like, for Paradise is guaranteed for you."' 'Umar's eyes filled with tears and he said: Allah, may He be exalted, and His Messenger know best.

أَصْحَابِكَ إِلَّا لَهُ هُنَاكَ مِنْ قَوْمِهِ مَنْ يَدْفَعُ اللهُ تَعَالَى هِ عَنْ أَهْلِهِ وَمَالِهِ. قَالَ: "صَدَّقَتْ، عَلا تَقُولُوا لَهُ إِلَّا خَيْراً، فَقَالَ عُمرُ: يَا رَسُولَ اللّه إِنَّهُ قَدْ خَانَ اللّهَ وَرَسُولُهُ وَالْمُؤْمِنِينَ، دغني أَضْرِبُ عُمُقَةً. قَالَ "أُولِيْسَ مِنْ أَهْلِ مِنْرِ؟ وَمَ يُدْرِيكَ نَعَلُّ اللّهَ عَزَ وَجَلِّ اطلع عَلَيْهِمْ، فَقَالَ: اعْمَلُوا مَا شِنْتُمْ، فَقَدْ وَجَلِّ اطلع لَكُمُ الْحَنَّةُ، فَاغْرُورَقَتْ عَيْنَا عُمَرَ وَقَالَ: الله نَعَالَى ورَسُولُهُ أَعْلَمُ [راجع ٢٠٠٠]

تخریج: إسناده صحیح. خ: (۳۰۸۱)، م (۲٤٩٤).

Comments: [Its isnad is sahech, al-Bukhari (3081) and Muslim (2494)]

828. Sa'eed bin 'Abdullah al-Juhani narrated that Muhammad bin 'Umar bin 'Ali bin Abi Talib told him, from his father, from his grandfather 'Ali bin Abi Talib (48) that the Messenger of Allah (28) said: "Three things, O 'Ali, you should not delay. They are: prayer when the time comes, funerals when the bier is there, and a single woman, if she finds a compatible match."

٨٢٨ حَلَّثُنَا هَارُورُ بَنُ مَعْرُوفٍ عَالَ: عَبْدُ اللَّهِ وَسَمِعْتُهُ أَنَّ مِنْ هَارُونَ، أَخْبَرَنَا ابْنُ وَهْبِ: خَلَّتُني سَعِيدُ بْنُ عَبْدِ اللَّهِ الْجُهْنِيِّ: أَنَّ مُحَمَّدَ بَنَ عُمْرَ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ حَلَّتُهُ، عَنْ أَبِي طَالِبٍ حَلَّتُهُ، عَنْ أَبِي طَالِبٍ حَلَّتُهُ، عَنْ أَبِي طَالِبٍ حَلَّتُهُ، عَنْ أَبِي طَالِبٍ : أَنَّ رَسُولَ الله ﷺ قَالَ: «ثَلَاثَةٌ يَا عَلِيُّ! لَا تُؤخِّرُهُنَّ: الله ﷺ قَالَ: «ثَلَاثَةٌ يَا عَلِيُّ! لَا تُؤخِّرُهُنَّ: السَلَاةُ إِذَا خَضَرَتْ، وَالْجِنَازَةُ إِذَا حَضَرَتْ، وَالْإِنَازَةُ إِذَا حَضَرَتْ، وَالْإِنَازَةُ إِذَا حَضَرَتْ، وَالْإِنَازَةُ إِذَا حَضَرَتْ، وَالْإِنَارَةُ إِذَا حَضَرَتْ، وَالْإَنِّهُ إِذَا وَجَدَتْ كُفُؤَاً».

Comments: [Its isnad is da'eef because of the Sa'eed bin Abdullah is unknown]

829. It was narrated that 'Ali (泰) said: The Messenger of Allah (憲) forbade me to wear gold rings, to wear red, and to recite Qur'an whilst bowing and prostrating.

Comments: [A Salueli Hadeeth and it is a da'eef isnad because of the weakness of Muhammad bin Abdur Rahman bin Abu Laila and Abdul-Kareem] تخريج: إساده ضعيف لجهاله سعيد بن عبدالله الجهني.

٨٢٨ حَدَّفَنَا عَبْدُ اللَّهِ حَدَّثَنَا أَبُو ذَاوُدَ الْمُبَازِيِّ سُلْيَمَانُ بْنُ مُحَمَّدٍ، جَارُ خَلَفِ الْمُبَازِيِّ سُلْيَمَانُ بْنُ مُحَمَّدٍ، جَارُ خَلَفِ الْبَرَّارِ: حَدَّفَنَا أَثُو شِهَبٍ عَنِ ابْنِ أَبِي لَلْلَى، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ ابْنِ نَوْفَلٍ، عَنِ الْنِ عَبَّاسٍ، عَنْ عَلَيْ قَالَ: ابْنِ نَوْفَلٍ، عَنِ النِّ عَبَّاسٍ، عَنْ عَلَيْ قَالَ: نَهَانِي رَسُولُ اللَّهِ عَلَيْ عَنْ خَاتَمِ اللَّهَبِ، وَعَنِ الْقَرَاءَةِ فِي الرُّكُوعِ وَعَنْ الْقَرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ. [راجع: ٦١١]

تخريج: حديث صحيح، وهذا إساد ضعب لضعف محمد بن عبدالرحمن بن أبي يلى وعدالكريم، ويشبه أن يكون نهيه عن السن الحمراء معناه النهي عن المعصفر،

830. It was narrated that 'Ali bin Abi Talib (﴿) said: Some game meat was brought to the Prophet (﴿) when he was in *ihram*, and he did not eat it.

Comments: [Hasan because of corroborating evidence; this is a da'eet isnad]

- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُنْمَانُ بْنُ أَبِي شَيْبَةً : حَدَّثَنِي عُنْمَانُ بْنُ أَبِي شَيْبَةً : حَدَّثَنَا عِمْرَانُ بْنُ مُحَمِّدِ بْنِ أَبِي لَيْلَى عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ الْنِي الْحَارِثِ، عَنْ عَبْدِ اللَّهِ النِّي الْحَارِثِ، عَنْ عَلِي سُ اللَّهِ اللَّهِ اللَّهِ عَلَيْ اللَّهُ عَلَيْ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهُ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهِ الللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ الللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ الللَّهِ عَلَيْهِ الللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللللْهِ عَلَيْهِ الللّهِ عَلَيْهِ الللّهِ عَلَيْهِ الللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ اللّهِ عَلَيْهِ اللّهِ اللّهِ اللّهِ اللّهُ الللّهِ عَلَى الللّهِ عَلَيْهِ اللّهِ اللّهِ عَلَيْهِ الللّهِ عَلَى اللّهِ الللّهِ اللّهِ اللّهِ اللّهِ عَلَيْهِ اللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ اللّهِ الللّهِ الللّهِ الللّهِ اللللّهِ الللّهِ اللللّهِ الللّهِ الللللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللللّهِ الللّهِ الللّهِ الللّهِ اللللّهِ الللّهِ الللّهِ الللّهِ الللّهِ الللّهِ اللللللّهِ الللّهِ الللّهِ اللللّهِ الللللللّه

تخريج: حس لغيره، وهذا إساد ضعيف كسابقه، وثبت جو ز أكل الصيد للمحرم إذا صاده الحلال وأهداه للمحرم في صحيح المخاري: (١٨٢١).

831. It was narrated that 'Ali (基) said: The Messenger of Allah (建) forbade me to wear a blend of linen and silk, to use red saddle cloths, to wear clothes dyed with safflower and to recite Qur'an whilst bowing or prostrating.

Comments: [A Saheeh Hadeeth; this is a da'eef isnad because of the weakness of Ibn Abu Laila and Abdul-Kareem] ٨٣٨- حَدَّثْنَا عَبُدُ لِلَّهِ: حَدَّثَنَى مُحَمَّدُ بُنُ عُبَيْدِ
ابْنِ مُحَمَّدِ الْمُحَرِبِيُّ: حَدَّثَنَا عَدُ اللَّهِ بُنُ
الْأَجْلَحِ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلْدِ الْكَرِيمِ،
عَنْ عَبْدِ اللَّه بْنِ الْحَارِثِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ
عَنْ عَبْدِ اللَّه بْنِ الْحَارِثِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ
عَلِيٍّ قَالَ: لَهَانِي رَسُونُ اللَّهِ ﷺ عَنْ لِبَاسٍ
عَلِيٍّ قَالْهَ يَثْرُ وَالْمُعَصْفَرِ، وَعَنْ قِرَاءَةِ الْقُرْآنِ وَالْمُعَصْفَر، وَعَنْ قِرَاءَةِ الْقُرْآنِ

تخريج: حديث صحيح، وهذا إسناد ضعيف لصعف الن أبي ليلى وعبد الكريم.

832. It was narrated that Zirr bin Hubaish said: 'Abdullah bin Mas' ood said: We differed concerning a soorah of the Qur'an and said: (It is) thirty-five verses or thirty-six. We went to the Messenger of Allah (ﷺ) and found 'Ali (ઋ) conversing with him. We said: We have differed concerning the recitation. The face of the Messenger of Allah (ﷺ) turned red and 'Ali (ઋ) said: The Messenger of Allah (ﷺ) is telling you to recite it as you were taught.

Comments: [Its isnad is hasan]

833. It was narrated from Zirr bin Hubaish that Abu Juhaifah said: I heard 'Ali (&) say: Shall I not tell you of the best of this ummalı after its Prophet? [It is] Abu Bakr. Then he said: Shall I not tell you of the best of this ummalı after Abu Bakr? [It is] 'Umar (&).

Comments: [Its isnad is hasan]

834. It was narrated that Wahb as-Suwa'i said: 'Ali (&) addressed us and said: Who is the best of this ٨٣٧ حَدُّنَا عَبْدُ اللَّهِ: حَدَّنَا اَبُو مُحَمَّدٍ سَعِيدُ ابْنُ مُحَمَّدٍ الْجَرْمِيُ، فَدِمَ عَلَيْنَا مِنَ الْكُوفَةِ: حَدَّنَا يَخْمَى نَنُ سَعِيدِ الْأَمْوِيُ عَنِ الْأَعْمَشِ، عَنْ عَصِم، عَنْ زِرِّ بْنِ حُبَيْشٍ (ح) قَالَ (١٠٦/١) عَلَمُ اللَّهِ، وَحَدَّنَنِي سَعِيدُ بْنُ يَخْمَى بْنِ سَعِيدِ: عَدْ اللَّهِ مِنْ عَاصِم، عَنْ زِرِّ بْنِ حُبَيْشٍ (ح) قَالَ (١٠٦/١) حَدَّنَا آي مَعِيدِ: حَدَّنَنَا الْأَعْمَشُ عَنْ عَاصِم، عَنْ زِرِّ ابْنِ حُبَيْشٍ قَلَلَ اللَّهِ بْنُ مَسْعُودٍ: تَمَارَيْنَا عِلِيَّا اللَّهِ بْنُ مَسْعُودٍ: تَمَارَيْنَا فِي سُورَةٍ مِنَ الْقُرْآنِ، فَقُلْنَا: خَمْسٌ وَثَلَانُونَ آيَةً، عَالَ: فَانْطَلَقْنَا إِلَى رَسُولِ اللَّهِ بِيَعْ وَنُحَدِّ وَخَدْ رَسُولِ اللَّهِ بِيْعَ وَنُولَ اللَّهِ بِيْعَ وَنَا عَلِيًّا يُناجِيهِ، فَقُلْنَا: إِنَّا احْتَلَفَنَا فِي اللَّهِ بَيْعَ وَاحْدَرٌ وَحَدْ رَسُولِ اللَّهِ بِيْعَةً وَقَالَ عَلِيًّا يُناجِيهِ، فَقُلْنَا: إِنَّا احْتَلَفَنَا فِي الْوَرَاقِةِ وَاكْمَا عَلَيْمُ اللَّهِ بَيْعَ يَامُوكُمُ أَنْ تَقْرَؤُوا كَمَا عُلَمْتُمْ. اللَّهِ مَنْ وَاعْمَا عُلَمْتُمْ. اللَّهُ بَيْعَ يَأْمُوكُمْ أَنْ تَقْرَؤُوا كَمَا عُلَمْتُمْ. وَالْعَلَ عَلَى الْعَلَقَالَ اللَّهِ مِنْ الْعَلَقَالَ عَلَى الْمُولِ اللَّهِ مِنْ اللَّهِ مِنْ اللَّهُ مِنْ اللَّهِ مِنْ اللَّهُ مَلَا عُلَمْتُمْ وَالْعَلَقَا إِلَى مَسُولَ اللَّهِ مِنْ اللَّهُ مِنْ الْعَلَقَالَ عَلَى اللَّهُ عَلَى اللَّهُ مِنْ اللَّهِ عَلَيْ يَا عَلَى الْعَلَقَالَ اللَّهُ مُنْ الْعَلَى الْعَلَمْ عَلَى الْعُلْقُولُ اللَّهُ عَلَى اللَّهُ مِنْ اللَّهُ عَلَمْ عَلَى اللَّهُ عَلَيْهُ عَلَى الْعَلَمْ عَلَى اللَّهُ عَلَى الْعَلَقَالَ عَلَى الْعَلَقُولُ اللَّهُ مَنْ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَقُولُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْ عَلَى اللَّهُ عَلَيْهُ الْمُنْ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ الْعَلَيْمُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ الْعُلْمُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ ا

تخريج: إساده حسن.

٣٣٥ - خَدَّتُنَا عَبْدُ اللَّهِ: حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ النَّهِ النَّهِ عَبْدُ بلَكَ عَلَمْ الحَمْ بْنُ عَبْدِ اللَّهِ عُبْدُ بلَّة الْفَوَارِيرِيُّ: حَدَّثَنَا حَمَّادٌ؛ قَالَ الْفَوَارِيرِيُّ مَى حَدِينِهِ: حَدَّثَنَا عَاصِمُ بْنُ أَبِي النَّجُودِ عَنْ زِرِّ مِى حَدِينِهِ: حَدَّثَنَا عَاصِمُ بْنُ أَبِي النَّجُودِ عَنْ زِرِّ مِى خَدِينِهِ النَّجُودِ عَنْ زِرِّ مِي عَدِينَا يَقُولُ: أَلَا أُخْرِرُكُمْ بِخَيْرِ هَذِهِ الأُمَّةِ بَعْدَ نَبِهَا؟ عَنْ رَكْمُ مَ بِخَيْرِ هَذِهِ الأُمَّةِ بَعْدَ نَبِهَا؟ أَلُو نَكُمْ بِخَيْرٍ هَذِهِ الأُمَّةِ بَعْدَ نَبِهَا؟ أَلَا أُخْبِرُكُمْ بِخَيْرٍ هَذِهِ الأُمَّةِ بَعْدَ لَبَهَا؟

تخريج. إسناده حسن.

٨٣٤- خَدَّثْنَا عَبْدُ اللَّهِ: خَدَّثَنِي أَبُو صَالِحِ هَدِبَّةُ مْنُ عَمْد الْوَهَابِ بِمَكَّةَ: خَدَّثَنَا مُحَمَّدُ

Comments: [Its isnad is quwi]

835. Abu Juhaifah - whom 'Ali used to call Wahb al-Khair - said: 'Ali (ﷺ) said: O Abu Juhaifah, shall I not tell you of the best of this ummah after its Prophet? I said: Yes indeed. He [Abu Juhaifah] said: And I did not think that anyone was better than him. He ['Ali] said: The best of this ummah after its Prophet is Abu Bakr, and after Abu Bakr it is 'Umar, and after both of them there is a third one - but he did not name him.

Comments: [Its isnad is saheelt]

836. It was narrated that Abu Juhaifah said: 'Ali (ﷺ) said: The best of this *ummah* after its Prophet is Abu Bakr, and after Abu Bakr it is 'Umar (ﷺ), and if I wanted to tell you of the third one, I could do so.

Comments: [A saheelt hadeeth]

تخريع: حدث صحبح، شريك سيء الحفط، لكر للحديث طرق أحرى تقومه.

837. 'Awn bin Abi Juhaifah said: My father was part of the police force of 'Ali (&). He stood beneath

ائِنْ عُبَيْد الطَّنَافِيتِيُّ خَدَّنَنَا يَخْيَى بْنُ أَيُّوبَ

لَبْجَدِيُّ عَيِ الشَّعْيِيِّ، عَنْ وَهْبِ السَّوَافِيِّ
قَالَ: خَطْبَنَا عَلِيُّ فَقَالَ: مَنْ خَيْرُ هَذِهِ الْأُمَّةِ
مَعْدَ نَبِيَّهَا ؟ فَقُلْتُ: أَنْتَ يَا أَمِيرَ الْمُؤْمِنِينَ،
قَالَ: لَا ، خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيهَا أَبُو بَكْرٍ،
فَمَّ عُمَرُ، وَمَا نُبْعِدُ أَنَّ السَّكِينَةَ تَنْطِقُ عَلَى
لِسَانِ عُمَرُ، وَمَا نُبْعِدُ أَنَّ السَّكِينَةَ تَنْطِقُ عَلَى
لِسَانِ عُمَرُ، [راجع ٣٣٨]

تخريج: إسناده قوي، وانظر ماقبله وما بعده.

- حَدَّثَنَا إِشْمَاعِيلُ بْنُ إِيْرَاهِيمَ: أَخْبَرَنَا مِنْصُورُ بْنُ عَبْدِ الرَّحْمَنِ _ يَغْنِي الْغُذَائِيِّ الْأَشْلُ _ عَنْ الْغُذَائِيِّ الْأَشْلُ _ عَنْ الْغُذَائِيِّ الْأَشْلُ عَنْ أَبُو جُحَيْفَةً _ الَّذِي كَانَ عَلِيٍّ يُسَمِّيهِ: وَهْ الْخَيْرِ قَال. قَالَ عليٌ : يَا عَلَيْ يُسَمِّيهِ الْأُمْةِ بَعْدَ أَبُا خُحِيْفَةً ! لَآلًا أُخْيِرُكَ بِأَفْصَلِ هَذِهِ الْأُمَّةِ بَعْدَ أَبَى فَالَ: وَلَمْ أَكُنُ أَرَى أَنَّ لَيْمِ الْحَدِ اللَّمَّةِ بَعْدَ أَخِدً لَنَا الْفَصَلُ هَذِهِ اللَّمَّةِ بَعْدَ أَخِدُ اللَّهُ الْحَدُ أَوْمَ اللَّهُ اللْهُ اللَّهُ الْمُنَالَةُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِلُولُ الللْمُولَ الْمُنْ اللْمُولُولُ اللْمُنْ اللَّهُ الْمُلْمُولُولُولُولُولُولُولُولُولُ

تخريج: إسناده صحيح.

- حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنَا أَبُو بَكْرِ مَنْ أَبِي إِسْحَاقَ، أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جُحَيْفَةً قَالَ: فَالَ عَلَيُّ : خَيْرُ هَذِهِ الْأُمَّةِ نَعْدَ نَبِيْهَا أَنُو بَكْرٍ، وَبَعْدَ أَبِي بَكْرٍ عُمْرَ، وَلَوْ شِئْتُ أَخْبَرْتُكُمْ بِالثَّالِثِ لَفَمَلْتُ.

٨٣٧- حَدَّثَنَا عَبُدُ اللَّهِ ۚ حَدَّثَنَا مَنْصُورُ مُنُ أَرِي مُزاحِمٍ: حَدَّثَنِي أَنْ الرُّيَّاتُ: حَدَّثَنِي

the *minbar* and told me that he, meaning 'Ali (ﷺ), ascended the *minbar* and praised and glorified Allah and sent blessings upon the Prophet (ﷺ), and he said: The best of this *ummah* after its Prophet is Abu Bakr, and the second is 'Umar (ﷺ). And he said: Allah puts goodness wherever He wants.

Comments: [Its isnad is gawi]

838. It was narrated from 'Ali (♣) that when the Messenger of Allah (變) gave Fatimah to him in marriage, he sent with her a velvet garment, a leather pillow stuffed with palm fibres, two millstones, a waterskin and two earthenware jars. 'Ali said to Fatimah one day: By Allah, I have brought water until I felt a pain in my chest. He said: Some captives have been brought to your father; go and ask him for a servant. She said: And I, by Allah, have ground flour until my hands became sore. So she went to the Prophet (28) and he said: "What brings you here, O my daughter?" She said: I have come to greet you; and she felt too shy to ask him, so she went back. 'Ali said: What happened? She said: I felt too shy to ask him. So we went together and I said: O Messenger of Allah, by Allah I have brought water until I started to feel pain in my chest. And Fatimah said: I have ground flour until my hands hurt. Allah has brought you plenty of captives, so give us a servant. The Messenger of Allah (ﷺ) said: "By عوْلُ بُرُ أَبِي جُحَيْفَةَ قَالَ: كَانَ أَبِي مِنْ شُرَطِ عَلِيٍّ، وَكَانَ تَجَتَ الْمِنْبَرِ، فَحَدَّثَنِي أَنَّهُ صَعِدَ لُمنْبَرَ يَعْنِي عَلِيًّا _ فَحَمِدَ اللَّهَ تَعَالَى وَأَنْنَى عَلَيْهِ، وصَلَّى عَلَى النَّبِيِّ بَيْلِيُّ، وَقَالَ: حَيْرُ هَدهِ اللَّهَ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، وَالثَّانِي عُمَرُ، وَالثَّانِي عُمَرُ، وَالثَّانِي عُمَرُ، وَالثَّانِي عُمَرُ، وَقَالَ: جَعْلُ اللهُ نَعَالَى الْخَيْرِ حَيْثُ أَحْبً.

تخريج اسناده قوي.

٨٣٨ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ: أَخْيَرَنَا عَطَاءُ بُنُّ الشَّائِبِ عَنْ أَبِيهِ، عَنْ عَلِيٌّ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا رَوَّجَهُ فَاطِمَةً بَعْثَ مَعَهُ ىحَمِيلَةِ وَوسَادَةِ مِنْ أَدَم حَشُوهَا لِيفٌ، وَرَحَيَيْنِ وَسِفَاءٍ وَجَرْتَيْنِ، فَقَالَ عَلِيٌّ لِفَاطِمَةً ذَات بوْم وَاللهِ لَقَدْ سَنَوْتُ حَتَّى لَقَدِ اشْنَكَيْتُ صُدْرى، قَالَ: وَقَدْ جَاءَ اللهُ أَبَاكِ بِسَبْي، فَاذْهَبِي فَاسْتَخْدِمِيهِ. فَقَالَتْ: وَأَنَا واللهِ قد طَحَنْتُ ختَّى مَجَلَتْ يَدَايَ. فَأَتَتِ اللَّيْ يَنْ إِنَّهُ اللَّهُ قَالَتْ: جِئْتُ لِأُسَلِّمَ عَلَيْكَ. وَاسْتَحْيَتُ أَنْ تَتْأَلَهُ ورَجَعَتْ، فَقَالَ: مَا فَعَلْتِ؟ قَالَتْ: اسْتَحْسَبُ أَنْ أَسْأَلَهُ. فَأَتَسَّاهُ حَمعاً، فَقَالَ علِيٌّ لَمُ رَسُولَ اللَّهِ! وَاللَّهِ لَقَدْ سَنَوْتُ خَتَّى اشْتَكُنْتُ صَدْرِي، وَقَالَتْ فَاطِمَةُ: قَدْ طَحَنْتُ حتَّى مَحَلَتْ يَدَايَ، وَقَدْ جَاءَكَ اللهُ سَبْي وَسَغَةِ فَأَحْدَمُنَا. فَقَالَ رَسُولُ اللَّهِ ﷺ. "وَاللَّهِ لَا أُعْطِيكُمَا وَأَدَعُ أَهْلَ الصُّفَّةِ تَطْوَى بُطُونُهُمْ، لَا أَجِدُ مَا أُنْفِقُ عَلَيْهِمْ، وَلَكِنِّي

Allah, I will not give it to you and leave ahlus-suffah starving when I have nothing to spend on them. Rather I will sell them (the captives) and spend the price on (alılus-suffah)." So they went back. Then the Prophet (經) came, when they were under the cover which, if it covered their heads, it left their feet bare, and if it covered their feet, it left their heads bare. They wanted to get up, but he said: "Stay where you are." And then he said: "Shall I not tell you of something that is better than what you asked for?" They said: Yes. He said: "(It is) words that Jibreel (地) taught me." He said: "Following every prayer, glorify Allah ten times, and praise Him ten times and magnify Him ten times. And when you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times and magnify Him thirty-four times." He said: By Allah, I never omitted that from the time the Messenger of Allah (趣) taught it to me. Ibnul-Kawwa' said to him: Not even on the night of Siffeen? He said: May Allah cause your doom, O people of Iraq! Yes, not even on the night of Siffeen.

Comments: [Its isnad is hasan]

839. It was narrated from ash-Sha'bi that 'Ali (幸) flogged Shurahah on Thursday and stoned her on Friday, and he said: I flogged her in accordance with the Book of Allah and stoned her in accordance with the Sunnah of the Messenger of Allah (囊).

تخريج: إسناده حسن

٨٣٨ حَلْثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُغْبَهُ عَنْ سَلَمَة بْنِ كُهْبُل، عَنِ الشَّعْبِيّ: أَذَّ عَلِيًّا جَلَدَ شُرَاحَة يَوْمَ الْخَويسِ، وَرَجَمَهَا يَوْمَ الْخَويسِ، وَرَجَمَهَا يَوْمَ الْجُمْعَةِ، وَقَالَ: أَجْلِدُهَا بِكِتَابِ اللَّهِ، وَأَرْجُمُهَا بِسُتَّةِ رَسُولِ اللَّهِ ﷺ. [راجع: ٧١٦]

Comments: [Its isnad is sahech]

840. It was narrated that 'Abdullah bin Salimah said: I entered upon 'Ali bin Abi Talib along with two other men, one man from among my people and another from Banu Asad - I think and he sent us on an errand and said: You are strong people, so use your strength to serve your religion. Then he went to the outhouse and relieved himself. Then he came out and took a handful of water and washed himself with it. Then he started reciting Qur'an. Then it was as if he realised that we found that strange, so he said: The Messenger of Allah (鑑) used to relieve himself, then come out and recite Qur'an and eat meat with us. Nothing came between him and the Qur'an except janabah.

Comments: [Its isnad is hasan]

841. It was narrated that 'Ali bin Abi Talib (秦) said: I fell sick and the Messenger of Allah (秦) passed by me when I was saying: O Allah, if my time has come then grant me relief; if it has not yet come then raise me in status; and if this is a trial then grant me patience. The Messenger of Allah (秦) said: "What did you say?" He repeated to him what he had said, and he nudged him with his foot and said: "O Allah, grant him well being" or "O Allah, heal him." - Shu'bah was not certain. He ['Ali]

تخريج: إسناده صحيح، ومي خ المدد. (۱۸۱۲) وهو مختصر بقصة الرحم دون الجلد. المد حَدِّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفِر: حَدَّثَنَا مُحَمَّدُ بْنُ اللهِ بْنِ سَلَمَةً قَلَ: دَخَلْتُ عَلَى عَلَى بْنِ أَبِي طَالِبٍ أَنَا قَلَ: دَخَلْتُ عَلَى عَلَى بْنِ أَبِي طَالِبٍ أَنَا وَرَجُلًا مِنْ قَوْمِي، وَرَجُلً مِن سَي السَّهِ اللهِ بْنِ اللهِ بْنِ اللهِ بْنِ سَلَمَةً اللهِ اللهِ بُنِي اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ

تخريج: إسناده حسن.

- حدَّنَ مُحمَّدُ بْنُ جَعْفَرِ: حَدَّنَتَ شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةً، عَنْ عَلِي بْنِ سَلَمَةً، عَنْ عَلِي بْنِ مَلْكِ بْنِ طَلِّكِ بْنِ طَلِّكِ بْنِ طَلِكِ بْنِ طَلِكِ بْنِ طَلِكِ فَلَ عَلْمَ بْنِي رَسُولُ اللَّهِ بَلِحْ وَأَنَ أَقُولُ: اللَّهُمَّ إِنْ كَانَ أَجَلِي فَدْ حَضَرَ عَانِهُ وَأَنْ أَقُولُ: اللَّهُمَّ إِنْ كَانَ أَجَلِي فَدْ حَضَرَ عَارِخْنِي، وَإِنْ كَانَ مُتَأْخُراً فَارْفَعْنِي، وَإِنْ كَانَ بَلَاءً فَطَرَبْغِي، وَإِنْ كَانَ بَلَاءً فَطَبَرْنِي، فَقَالَ رَسُولُ اللَّهِ يَعْجَدُ: "كَيْفَ فَلْتَ؟» فَطَالَ رَسُولُ اللَّهِ يَعْجَدُ: "كَيْفَ فَلْتَ؟» فَاعَدِهُ بِرِجْلِهِ وَقَالَ: فَضَرَبُهُ بِرِجْلِهِ وَقَالَ: هَاللَّهُمُ عَافِهِ، أَوِ اللَّهُمُ الشَفِهِ» _ شَكَّ شُعْبَةُ _ قَالَ: فَمَا اشْتَكِيتُ وَجَعِي ذَاكَ بَعْدُ. [راجع: ٦٣٧]

تخريج: إساده حسن.

said: And I never suffered that sickness again after that.

Comments: [Its isnad is hasan]

842. It was narrated that 'Ali (幸) said: Witr is not a must like (obligatory) prayer, but it is Sunnah, so do not omit it. Shu'bah said: I found it written with me: And the Messenger of Allah (紫) prayed Witr.

Comments: [Its isnad is qawi]

843. It was narrated that 'Ali (毒) said: The Messenger of Allah (霉) told me to offer a sacrifice on his behalf, and I will continue to offer a sacrifice on his behalf for ever.

Comments: [Its isnad is da'eef because Abul-Hasna' is unknown]

٨٤٧ خَلَّثْنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُغْبَةً، عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ عَاصِمَ بْنُ ضَمْرَةً يُحَدِّثُ: عَنْ عَلْمِي قَالَ: لَبْسَ الْوِثْرُ بِحَثْم كَالْضَلَاةِ، وَلَكِنَّةُ سُنَةً، فَلَا تَدَعُوهُ. قَالَ شُعْبُهُ: وَوَجَدْتُهُ مَكْتُوبًا عِنْدِي: وَقَدْ أَوْثَرَ رَسُولُ اللَّهِ يَعْلَدُ مَكْتُوبًا عِنْدِي: وَقَدْ أَوْثَرَ رَسُولُ اللَّهِ يَعْلَدُ . [راجع: ٢٥٢]

تخريج: إسناده قوي.

٨٤٣ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ حَنْسٍ، عَنْ حَنْسٍ، عَنْ حَنْسٍ، عَنْ حَنْسٍ، عَنْ عَلْمَ عَنْ حَنْسٍ، عَنْ عَلْقٍ عَلْقٍ أَنْ أَمَرَى رَسُولُ اللَّهِ عَلَيْهُ أَنْ أَضَحِي عَنْهُ أَبُداً. [انظر: أَضَحِي عَنْهُ أَبُداً. [انظر: 1٢٧٩].

تخريج: إسناده ضعيف لجهالة أبي الحسناء وضعف شريك .

844. It was narrated that 'Ali (*) said: The Messenger of Allah (*) cursed the one who consumes riba, the one who pays it, the two who witness it, the one who writes it down, the woman who does tattoos and the woman who gets tattoos done for adornment, the one who withholds zakalı, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done. And he forbade wailing (for the deceased).

A14 حَدَّثَنَا عَبْدُ الرَّزَّقِ: أَخْبَرَنَا سُفْيَانُ عَنْ جَايِرٍ، عَنِ الشَّغِيِّ، عَنِ الْحَادِثِ، عَنْ عَلِيً جَايِرٍ، عَنِ الْحَادِثِ، عَنْ عَلِيً قَالَ: لَعَنَ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّبَا، وَمُوكِلَهُ، وَالْوَاشِمَةَ، وَالْوَاشِمَةَ، وَالْمُسْتَوْشِمَةَ لِلْحُسْنِ، وَمَانِعَ الصَّدَقَةِ، وَالْمُحِلِّ وَالْمُحَلِّلُ لَهُ، وَكَانَ يَنْهَى عَنِ النَّوْحِ. وَالْمُحِلِّ وَالْمُحَلِّلُ لَهُ، وَكَانَ يَنْهَى عَنِ النَّوْحِ. [راجع: 370].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي والحارث الأعور.

Comments: [Saheeh, because of corroborating evidence; this is a da'ecf isnad because of the weakness of Jabir Al-Ju'fi and Al-Harith al-A'war]

845. It was narrated that 'Ali (48) said: I used to come to the Messenger of Allah (建) every morning. If he cleared his throat, I would enter, and if he remained silent, I would not enter. He came out to me (on one occasion) and said: "Something happened last night. I heard some movement in the house, then I saw Jibreel (独). I said: 'What prevented you from entering the house?' He said 'In the house there is a dog.' I went in and I saw a puppy belonging to al-Hasan beneath a chair of ours. He [Jibreel] said: 'The angels do not enter a house if there are three things in it: a dog or an image or a person who is junub.""

Comments: [Its isnad is da'eef]

846. It was narrated that 'Ali (本) said: The Messenger of Allah (宾) said: "If I were to appoint anyone to a position of authority without consultation, I would have appointed Ibn Umm 'Abd (Abdullah bin Mas'ood)."

Comments: [Its isnad is da'eef because of the weakness of Al-Harith Al-A'war]

847. It was narrated that 'Ali said: I was a man who emitted a great deal of madhi. I asked the Prophet (強) and he said: "If you ejaculate, then do ghusl for janabah, and if you do not ejaculate, then do not do ghusl."

Comments: [Hasan because of corroborating evidence]

٨٤٥ - حَلَّتُنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا شَفْيَانُ عَنْ خَلِيٍ عَنْ عَلِيٍّ قَالَ: خَابِرٍ، عَنْ عَلِيٍّ قَالَ: كُنْتُ آنِي رَسُولَ اللَّهِ بِي يُحَيِّ كُلَّ غَدَاةٍ، فَإِدَا كُنْتُ آنِي رَسُولَ اللَّهِ عِي كُلَّ غَدَاةٍ، فَإِدَا شَخْتَعَ دَحَلْتُ، وَإِذَا سَكَتَ لَمْ أَدْخُلُ، قَالَ: فَخَرَجَ إِلَيَّ فَقَالَ: «حَدَثَ البَّارِحَةَ أَمْرٌ، فَخَرَجَ إِلَيَّ فَقَالَ: «حَدَثَ البَّارِحَةَ أَمْرٌ، سَعْفَتُ عَلَيْهِ السَّلَامُ، فَقُلْتُ: مَا مَنْعَكَ مِنْ دُحُولِ الْبَيْتِ كُلْبٌ. فَقَالَ: فِي الْبَيْتِ كُلْبٌ. قَالَ: فَي الْبَيْتِ كُلْبٌ. قَالَ: فَي الْبَيْتِ كُلْبٌ. قَالَ: فِي الْبَيْتِ كُلْبٌ. قَالَ: قَالَ: "إِنْ الْمَلَائِكَةُ لَا يَدْخُلُونَ البَيْتَ فَلَكَ: مَا مَنْعَكَ مُولِ قَالَ: فِي الْبَيْتِ كُلْبٌ. فَإِذَا كُنْ يَعْدُخُلُونَ الْبَيْتِ كُلْبٌ. فَقَالَ: "إِنْ الْمَلَائِكَةُ لَا يَدْخُلُونَ الْبَيْتِ كُلْبٌ. أَوْ صُورَةً، أَوْ عَلْمَ إِنَا كَالَ: خُلُكُ. أَوْ صُورَةً، أَوْ الْمَلَاثُ. الْمَلْكَ.

تخريج: إساده ضعيف لعلل.

٨٤٦- حَلَّثَنَا مُوسَى بْنُ دَاوُدَ: حَلَّثَنَا زُهَبُرُ عَنْ مَنْ وَاوُدَ: حَلَّثَنَا زُهَبُرُ عَنْ مَنْ أَبِي إِسْحَافَ، عَنْ الْحَادِثِ الْأَعْوَرِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ يَتَلِيُّ : "لَوْ كُنْتُ مُؤَمِّراً أَحَداً مِنْ أُمَّتِي مِنْ غَيْرِ مَشُورَةٍ، لَأَمَّرْتُ عَلَيْهِمُ ابْنَ أُمَّ عَبْدِ. [راجع: ٢٦٦]

تخريج: إسناده ضعيف لضعف الحارث الأعور.

٨٤٧ حَدُثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا رِزَامُ بْنُ سَعِيدِ التَّبِيمِينُ عَنْ يَزِيدَ بْنِ سَعِيدِ التَّبِيمِينُ عَنْ يَزِيدَ بْنِ شَعِيدِ التَّبِيمِينُ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلاً مَذَاء، فَسَأَلْتُ النَّبِي بِيهِ كَا فَقَالَ: ﴿إِذَا رَجُلاً مَذَاء، فَاغْتَسِلْ مِنَ الْجَنَابَةِ، وَإِذَا لَمْ تَكُنْ حَاذِفًا فَلَا تَعْمَلُ لَرَاجِع: ٦١٢، ٨١٨]

تخريج: حس لعيره، جوّات بن عبيدالله التيمي فيه مقال.

848. It was narrated that Tariq bin Ziyad said: We went out with 'Ali to the Khawarii, and he fought them and killed them. Then he said: Look, for the Prophet of Allah (ﷺ) said: "There will emerge people who speak the truth but it will not go further than their throats; they will pass out of the truth as the arrow passes through the prey. Their sign is that among them will be a black man with a deformed hand, with black hairs on his hand." If it is him, you will have killed the worst of people, and if it is not him, you will have killed the best of people." We wept, then he said: Go and look, So we looked, and we found the one with the deformity. We fell down in prostration and 'Ali fell down in prostration with us, but he said: "They speak the word of truth."

٨٤٨ حَدُّنَا الْوَلِيدُ بْنُ الْقَاسِمِ بْنِ الْوَلِيدِ الْهَمْدَانِيُ: حَدَّثَنَا الْوَلِيدِ الْهَمْدَانِيُ: حَدَّثَنَا إِبْرَاهِمُ _ لَهُمْدَانِيُ: حَدَّثَنَا إِبْرَاهِمُ وَيَعْنِ ابْنَ عَلْدِ الْأَعْلَى _ عَنْ طَارِقِ بْنِ زِيَادِ قَالَ: خَرَجْنَا مَعَ عَلِيٍّ إِلَى الْخَوَارِجِ فَقَتَلَهُمْ، ثُمَّ قَالَ: الْفَوُرُ جَنَّقَهُمْ، الشَّهُمُ وَسَيْخُرُجُ قَوْمٌ يَتَكَلَّمُونَ بِالْحَقِّ لَا يَجُورُ حَلْقَهُمْ، يَخْرُجُونَ مِنَ الْحَقِّ كَمَا يَخْرُجُ السَّهُمُ مِنَ الْخَقِ لَا يَخُورُ حَلْقَهُمْ، النَّيْرِجُونَ مِنَ الْحَقِّ كَمَا يَخْرُجُ السَّهُمُ مِنَ الْخَقِ اللَّهِمْ مُرَجُلًا أَسُودَ مُخْدَجَ اللَّهُمْ خَيْرَ الْمُعْرَاتُ سُودًا إِنْ كَانَ هُو فَقَدُ قَتَلْتُمْ خَيْرَ اللَّهُ مَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْ مَعَلَالًا اللَّهُ الْوَلَالَةُ اللَّهُ اللَّهُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَه

تخريج: حديث صحيح، م: (١٠٦٦)، وهذا إسناد صعيف لجهالة طارق من رياد الكومي.

Comments: [A salteel hadeeth; this is a da'eef isnad because Tariq bin Zıyad Al-Koofi is unknown]

849. It was narrated from 'Ali (&) that the Prophet (*) said: "'And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!' [al Waqi'ah 56:82]; you say, 'We were given rain by such-and-such a star."'

Comments: [Saheeh because of corroborating evidence; this is a da'ccf isnad]

تخريج: صحبح لغيره، وهذا إسناد صعيف لضعف عبدالأعلى الثعلبي.

850. It was narrated from 'Ali, in a *marfoo*' report: "And instead (of thanking Allah) for the provision

٨٤٩ حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِي قَالَ: قَالَ رَسُولُ اللَّهِ يَشْخُرُ: شُخُرَكُمْ فِي يَقُولُ: شُخُرَكُمْ ﴿ أَيْكُمْ تُكُولُونَ : مُطِونًا بِنَوْءِ كَذَا وَكَذَا وَكَذَا . [راجع: ٢٧٧]

٨٥٠ حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا غِبْدُ الْأَحْمَٰنِ، عَنْ عَلِيً
 غَبْدُ الْأَعْلَى عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ عَلِيً

He gives you" [al-Waqi'ah 56:82]. Mu'ammal said: I said to Sufyan: Isra'eel narrated it in a marfoo' report (i.e., attributed to the Prophet **). He said: Boys, boys.

Comments: [Saheeh because of corroborating evidence. This is a da'eef isnad like the one above]

851. It was narrated that 'Ali (\$) said: The Messenger of Allah (經) commanded us to examine the eyes and ears [of sacrificial animals] and not to sacrifice one that was blind in one eye, or al-mugabalah, or mudabarah, or sharqa', or kharqa'. Zuhair said: I said to Abu Ishaq: Did he mention the one with its nose [or ear or lip] cut off? He said: No. I said: What is al-muqabalah? He said: One that has the edge of its ears cut. I said: What is al-mudaharah? He said: One whose ears are slit from the back. I said: What is al-sharga? He said: One whose ears are slit in two lengthwise. I said: What is al-kharqa'? He said: One that has a round hole in its ear as a distinguishing mark.

Comments: [Hasan; this is a da'eef isnad]

852. It was narrated that 'Ali (本) said: The Messenger of Allah (运) said: "If I were to appoint anyone of my ummah to a position of authority without consultation, I would have appointed Ibn Umm 'Abd (Abdullah bin Mas'ood)."

Comments: [Its isnad is da'cef]

رَفَعَهُ: ﴿ وَتَعْمَلُونَ رِزْفَكُمْ ﴾ قَالَ مُؤَمِّلٌ: قُلْتُ لِلسَّانَّةِ وَلَيْكُمْ أَلِّلُ مُؤَمِّلٌ: صِيَّانٌ، صِيَّانٌ، صِيَّانٌ، صِيَّانٌ، صِيَّانٌ، صِيَّانٌ، صِيَّانٌ، صِيَّانٌ،

تخريج: صحيح لغيره كسابقه.

٨٥١ حَدَّثَنَا رُهَنِهُ عَنْ مُوسَى: حَدَّثَنَا رُهَيْرُ:
حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُرَيْحِ بُنِ النَّعُمَانِ _
قال أَبُو إِسْحَاقَ: وَكَانَ رَخُلَ صِدُقِ _ ، عَنْ
علِيِّ قَالَ: أَمْرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ
الْغَيْنَ وَالْأَذُنَ، وَأَنْ لَا نُضَحِّيَ بِعَوْرَاءَ، وَلَا خُرُقَاء.
مُفَائِلَةٍ، وَلَا مُدَابَرَةٍ، وَلَا شَرْقَاء، وَلَا خَرُقَاء.
قَالَ زُهَيْرُ: قُلْتُ لِأَبِي إِسْحَاقَ: أَذَكَرَ
عَضْبَاء؟ قَالَ: لَا، قُلْتُ: مَا الْمُقَابَلَةُ؟ قَالَ:
عَضْبَاء؟ هَالَ: لَا، قُلْتُ: مَا الْمُقَابَلَةُ؟ قَالَ:
قَالَ: يُشْقُ مُؤْخِرُ الْأَذُنِ، قُلْتُ: مَا الْمُقَابَلَةُ؟ قَالَ:
قَالَ: يُشْقُ مُؤْخِرُ الْأَذُنِ، قُلْتُ: مَا الْمُقَابَلَةُ؟ قَالَ:
قَالَ: يُشْقُ الْأَذُنِ، قُلْتُ: مَا الْمُوْقَاءُ؟ قَالَ:
قَالَ: يُشْقُ الْأَذُنِ، قُلْتُ: مَا الْمُوْقَاءُ؟ قَالَ:
قَالَ: يُشْقُ الْأَذُنِ، قُلْتُ: مَا الْخَرْقَاءُ؟ قَالَ:

تخريج: حسن. وهذا إسناد ضعيف، زهير سمع من أبي إسحاق بعد تغيره.

70٢ حَلَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرُ: حَدَّثَنَا منْصُورُ بْنُ الْمُعْتَمِرِ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ بَيْخٍ: «لَوْ كُنْتُ مُؤَمِّراً أَحَدًا مِنْ أُمِّتِي عَنْ غَيْرٍ مَشُورَةِ مِنْهُمْ، لَأَمَّرْتُ عَلَيْهِمُ ابْنَ أُمِّ عَبْدِ».
[راجع ٢٤٨]

تخريج: إسناده ضعيف لصعف الحارث الأعور.

853. It was narrated that 'Ali (*) said: I'he Messenger of Allah *; gave Fatimah a trousseau of a velvet garment, a waterskin and a leather pillow stuffed with palm fibres - Mu'awiyah said: idhkhir.

Comments: [Its isnad is qawi]

٨٥٣ حَدَّفَنَا أَبُو سَجِيدِ مَوْلَى نَبِي هَاشِم وَمُعَاوِيَةُ بُنُ عَمْرِو قَالاً: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَطَاءُ بُنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَلِيٌ قَالْ: جَهَّزَ رَسُولُ اللَّهِ ﷺ فَاطِمَةَ فِي خَصِيلٍ، وَقِرْبَةٍ، وَوَسَادَةٍ مِنْ أَدْمٍ حَشُوهَا لِيفٌ قَالَ مُعَاوِيَةً وَوَسَادَةٍ مِنْ أَدْمٍ حَشُوهَا لِيفٌ قَالَ مُعَاوِيَةً إِذْخِرْ. قَالَ أَبِي: وَالْخَمِيلَةُ: الْقَطِيقَةُ الْمُخْمَلَةُ. [راجع: ٧١٥]

تخريج: إسناده فوي.

- معدّقتا أشؤد بن عامر: أخبرَانا إسرائيل عن أبي إستحاق، عن هانعن بن هانعن قال: قَالَ عَلِيٌّ: الْحَسَلُ أَشْبَهُ بَرْسُولِ اللَّهِ بَيْنِ هَا نَيْنَ الصَّدْرِ إِلَى الرَّأْسِ، وَالْحُسَيْنُ أَشْبَهُ مَا نَيْنَ الصَّدْرِ إِلَى الرَّأْسِ، وَالْحُسَيْنُ أَشْبَهُ مَا نُسْعَلَ مِنْ ذَلِكَ. [راجع: ٤٧٤]

تخريج: إساده صحيح، قاله أحمد شاكر.

• ٨٠٥ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو مَكُر بْنُ أَبِي شَيْتَة ﴿ حَدَّثَنَا أَبُو حَالِدِ الْأَحْمَرُ عَنْ مَنْصُورِ بْنِ حَيَّانَ، عَنْ أَبِي الطُّقَبْلِ قَالَ ﴿ قُلْنَا لِعَلِيّ : أَخْبِرْنَا بِشَيْءٍ أَسَرَهُ إِلَيْكَ رَسُولُ اللهِ ﷺ. فقالَ ﴿ مَا أَسَرَ لِيشَيْءُ كَتَمَهُ النَّاسَ، وَلَكِنْ سَمَعْتُهُ يَتُولُ ﴿ «لَعَى اللهُ مَنْ آوَى اللهُ مَنْ آوَى اللهُ مَنْ آوَى اللهُ مَنْ آوَى مُحْدِثًا ، وَلَعَنَ اللهُ مَنْ آوَى مُحْدِثًا ، وَلَعَنَ اللهُ مَنْ آوَى مَنْ عَيْرَ تُخُومُ الْأَرْضِ _ يَعْنِي الْمَنَارُ " لَانظر مَنْ عَيْرَ تُخُومُ الْأَرْضِ _ يَعْنِي الْمَنَارُ " لَانظر مَنْ عَيْرَ تُخُومُ الْأَرْضِ _ يَعْنِي الْمَنَارُ " لَانظر مَنْ اللهُ مَنْ اللهُ مَنْ عَيْرَ تُخُومُ الْأَرْضِ _ يَعْنِي الْمَنَارُ " لَانظر مَنْ عَيْرَ تُخُومُ الْأَرْضِ _ يَعْنِي الْمَنَارُ " لَانظر مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ عَيْرَ تُخُومُ الْأَرْضِ _ يَعْنِي الْمَنَارُ " لَانظر مَنْ عَيْرَ تُحْوِمُ اللهُ وَاللّهِ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ اللهُ مَنْ عَيْرَ تُحْوِمُ الْأَرْضِ _ يَعْنِي الْمَنَارُ " لَنظر مَنْ عَيْرَ تُحْوِمُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ مَنْ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللّهُ اللللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللهُ اللّهُ الللّهُ اللّهُ الللللهُ الللّهُ اللّهُ اللّهُ اللللهُ اللللهُ

تخريج: إساده قوي، م. (۱۹۷۸).

854. It was narrated that Hani' bin Hani' said: 'Ali (->) said: al-Hasan most resembles the Messenger of Allah (->) between the navel and the head, and al-Husain most resembles him in what is lower than that.

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

855. It was narrated that Abut-Tufail said: We said to 'Ali: Tell us of something that the Messenger of Allah (經) told you in secret. He said: He did not tell me anything in secret that he concealed from the people, but I heard him say: "May Allah curse the one who slaughters in the name of something other than Allah, may Allah curse the one who gives refuge to an offender, may Allah curse the one who curses his parents and may Allah curse the one who changes the boundary markers"

Comments: [Its isnad is qawi, Muslim (1978)]

856. It was narrated that 'Ali (本) said: I was a man who emitted a great deal of madhi, and if I emitted madhi I would do ghusl. I told al-Miqdad to ask the Prophet (囊) about it. He smiled and said: "Wudoo' is due for that."

Comments: [Its isnad is da'eef]

857. It was narrated that 'Ali (♣) said: I came to the Prophet (ﷺ), along with Ja'far and Zaid. He said to Zaid: "You are my mawla," and Zaid hopped with joy. He said to Ja'far: "You resemble me in appearance and attitude." And he hopped with joy behind Zaid. And he said to me: "You are of me and I am of you." And I hopped behind Ja'far.

Comments:[Its *isnad* is *da'eef* because Hani' bin Hani' is unknown]

858. It was narrated that Mansoor bin Hayyan said: I heard 'Amir bin Wathilah say: it was said to 'Alı bin Abı Talıb (秦): Tell us of something that the Messenger of Allah (塞) told you in secret. He said: The Messenger of Allah (海) did not say anything to me in secret and conceal it from the people, but I heard him say: "May Allah curse the one who reviles his parents, may Allah curse the one who changes the boundary markers, and may Allah curse the one who gives refuge to an offender."

- محدَّثَنَا أَسْوَدُ بُنُ عَامِرٍ: حَدَّثَنَا أَسْوَدُ بُنُ عَامِرٍ: حَدَّثَنَا اسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيْ بْنِ هَانِيْ، عَنْ عَلِيَّ قَالَ: كُنْتُ رَجُلاً مَذَّاءً فَإِذَا هَانِيْ، عَنْ عَلِيَّ قَالَ: كُنْتُ رَجُلاً مَذَّادُ فَسَأَلَ أَمْرُتُ الْمِقْدَادَ فَسَأَلَ البَيْ بِيْ الْوُضُوءُ». النَّبِيِّ بِيْهِ الْوُضُوءُ». البَّيْ بِيْهِ الْوُضُوءُ». [راجع. ۲۱۸، ۲۱۹]

تخريج: إسناده صعيف، هانئ بن هانئ مجهول.

- حَدَّثْنَا أَسْوَدُ _ يَغْنِي ابْنَ عَامِرِ _: اخْبَرَنَا اسْرَانِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيْ ابْنِ هَامِيْ،عَنْ عَلِيِّ قَالَ: أَنْتُتُ النَّبِيِّ بِيْلِيَّة وَجْعُفَرٌ وَزْيُدٌ، قَالَ: وَقَالَ لِزَيْدِ: الْمَنْتُ مَوْلَايَ، فَحَحَلَ، قَالَ: وَقَالَ لِجَعْفَرٍ: الْمَنْتُ أَشْبَهْتَ حَنْقِي وَخُلْقِي، قَالَ: فَحَجَلَ وَرَاءَ زَيْدٍ، قَالَ: وَقَالَ لِي. «أَنْتُ مِنْي وَأَنَا مِنْكَ» قَالَ: فَحَجَلْتُ وَرَاءَ جَعْفَرٍ. [راجع: ٧٦٩، ٧٧٩]

تخريج: إساده ضعيف لجهالة هانئ بن هانئ.

٨٥٨ خدْثَنَا عَبْدُ اللّهِ: حَدَّثَنِي أَبُو الشَّعْنَاءِ عَلِيُ بُنُ الْحَسَنِ بُنِ سُلَيْمَانُ: حَدَّثَنَا سُلَيْمَانُ ابْنُ حَيَّانَ قَالَ: سَمِعْتُ ابْنُ حَيَّانَ قَالَ: سَمِعْتُ عَامِرَ بْنِ حَيَّانَ قَالَ: سَمِعْتُ عَامِرَ بْنِ وَائِلَةً قَالَ: قِيلَ لِعَلِيٍّ بْنِ أَبِي طَلْبٍ: أَخْرِنَا بِشَيْءِ أُسَرَّ إِلْيَكَ رَسُولُ اللّهِ عِلَيْهِ شَيْئًا وَتَعْنَ اللّهِ عَلَيْهِ شَيْئًا وَتَعْنَ اللّهِ عَلَيْهِ شَيْئًا وَتَعْنَ اللّهِ عَلَيْهِ مَنْ اللّهُ مَنْ عَيْرَ تُخُومَ مَنْ اللّهُ مَنْ آوَى مُحْدِثًا ٤. اللّهُ مَنْ آوَى مُحْدِثًا ٤. [راجع: ٥٥٥]

Comments: [Its isnad is qawi, Muslim (1978)]

859. It was narrated that 'Ali (*) said: It was said: O Messenger of Allah, who should be appointed in charge after you are gone? He said: "If you appoint Abu Bakr, you will find him trustworthy and uninterested in worldly gains, seeking the Hereafter. If you appoint 'Umar, you will find him strong and trustworthy and not fearing the blame of anyone for the sake of Allah. If you appoint 'Ali which I do not think you will doyou will find him a guide and guided; he will take you on the straight path."

Comments: [Its isnad is da'cef]

860. It was narrated that a man from [the tribe of] Banu Asad said: 'Ali (李) came out to us and said: The Prophet (囊) has enjoined Witr, and this is the time to pray Witr. O Ibnun-Nabbah, give the call to prayer.

Comments: [Its isnad is da'eef]

861. It was narrated that a man from [the tribe of] Banu Asad said: 'Ali (&) came out to us when the mu'adhilhin gave the call to Fajr prayer and said: The Messenger of Allah (&) has enjoined us to pray Witr and this is the time for it. Then he said: Give the iqamal for prayer, O Ibnun-Nawwahah.

تخريج: إسناده قوي، م: (١٩٧٨).

٨٥٨ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ أَبِي (١٠٩/١) جَعْفَرٍ _ يَعْنِي الْخَمِيدِ بْنُ أَبِي إِسْحَاقَ، عَنْ الْفَرَّاءَ _ عَنْ إِسْحَاقَ، عَنْ رَيْدِ بْنِ يُثَنِّعٍ، عَنْ عَلِيِّ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ يُؤَمَّرُوا عَلَى قَالَ: "إِنْ تُؤَمِّرُوا أَبَ نَكِهِ! فَالَ: "إِنْ تُؤَمِّرُوا أَبَ نَكِهِ بَعْدَكُ؟ قَالَ: "إِنْ تُؤَمِّرُوا أَبَ نَكِهُ وَا أَرَاهِدًا فِي اللَّهْ نَوْمَةَ لَائِم، وَإِنْ أَوْمَرُوا عُمَز، تَجِدُوهُ قَوِيًّا مَنِنًا. لَا يَخِدُوهُ قَويًّا أَرَاكُمْ فَاعِلِينَ فَجِدُوهُ تَجِدُوهُ فَويًّا مَؤُمْرُوا عَلَيْنَ مَعْدِينًا فَي اللَّهِ نَوْمَةَ لَائِم، وَإِنْ تُؤَمِّرُوا عَلَى اللَّهِ نَوْمَةَ لَائِم، وَإِنْ تَوْمَرُوا عَلَى اللَّهِ نَوْمَةَ لَائِم، وَإِنْ تُومِّدُوهُ فَويًّا مَنْدَالًا مَهْدِيًّا وَلَا أَرَاكُمْ فَاعِلِينَ مَجْدُوهُ مَجْدُوهُ مَا الطَّرِيقَ الْمُسْتَقِيمَ.

تخريج: إساده ضعيف لعبل.

٨٦٠ حَدَّثَنَا هَاشِمُ بَنُ الْقَاسِمِ: حَدَّثَنَا شُعْتُهُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ رَجُلًا مِنْ عَنْزَةً يُحدِّثُ عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ قَالَ: خَرَحَ عَلَيْنَا عَلِيٍّ فَقَالَ إِنَّ النَّبِيِّ عِلَيْهِ أَمْرَ بِالْوِشْرِ، عَلَيْنَا عَلِيٍّ فَقَالَ إِنَّ النَّبِيِّ عِلَيْهِ أَمْرَ بِالْوِشْرِ، ثَبَتَ وِنْرُهُ هَذِهِ السَّاعَةَ، يَا ابْنُ النَّبَاحِ! أَذُنْ، أَبُونَ وَنُورُهُ هَذِهِ السَّاعَةَ، يَا ابْنُ النَّبَاحِ! أَذُنْ، أَوْ نَوْبُ. [راجع: ١٨٩]

تخريج: إساده ضعيف لجهاله الرجل من بني أسد.

٨٦١ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْمَرِ: حَدَّثَنَا شُعْبَةً عَنْ أَبِي النَّيَّاحِ: حَدَّثَنِي رَجُلٌ مِنْ عَنَزَهَ، عَنْ رَجُلٍ مِنْ عَنَزَهَ، عَنْ رَجُلٍ مِنْ عَنَزَهَ، عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ قَالَ. خَرَحَ عَلِيٍّ حِينَ نَوْتُ الْمُنْوَبُ لِصَلَاةِ الصَّلْحِ، فَقَالَ: إِنَّ نُوتِرُ، فَلَكِتْ لَهُ مَذِهِ رَسُولَ اللَّهِ يَعِيْدُ أَمْرَنَا نُوتِرُ، فَلَبَتَ لَهُ مَذِهِ السَّاعَة، ثُمَّ قَالَ: أَتِمْ يَا ابْنَ النَّوَاحَةِ. السَّاعَة، ثُمَّ قَالَ: أَتِمْ يَا ابْنَ النَّوَاحَةِ.

[راجع: ٦٨٩]

Comments: [Its isnad is da'cef]

862. It was narrated that a man from [the tribe of] Banu Asad said: 'Ali (46) came out to us... and he mentioned a hadeeth similar to that of Suwaid bin Sa'eed: I was with 'Umar (48) when he was covered with his garment.

Comments: [Its isnad is da'eef]

863. It was narrated from 'Ali (如) that the Messenger of Allah (强) forbade wearing rings on this or this - the middle finger and the index finger. Jabir - i.e., al-Ju'fi - said: It is the middle finger, no doubt about it.

Comments: [Its isnad is qawi]

864. It was narrated that 'Ali (秦) said: The Messenger of Allah (囊) forbade offering an animal that has lost a horn or ear as a sacrifice.

Comments: [A hasan hadeeth its isnad is da'eef because of the Weakness of Jabir Al-Ju'fi]

تخريج: حديث حسن، وهذا إسناد صعيف لضعف جابر الجعفي، وعبدالله بن يُجيّ إلى الضعف قرب ثم هو لم يسمع من على.

865. It was narrated that 'Ali (♣) said: Abu Bakr used to recite in a low voice when he recited, and 'Umar (♣) recited in a loud voice. When 'Ammar (♣) recited, he would recite some from one soorali and some from another. That was mentioned to the Prophet (♣) and

تخريج: إسناده ضعيف كسابقه.

٨٦٢ حَدِّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّنَنَا شُغْبَهُ عَنْ أَبِي النَّيَاحِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي الْهُذَيْلِ الْعَنْزِيِّ يُحَدِّثُ عَنْ رَجُلٍ مِنْ بَنِي أَسَدِ قَالَ: حَرَجَ عَلَيْتُ عَلِيِّ... فَذَكَرَ نَحْوَ حَدِيثِ شُويْدِ بْنِ سَعِيدِ: كُنْتُ عِنْدَ عُمْرَ وَهُوَ مُسَجَّى شَوْيْدِ بْنِ سَعِيدِ: كُنْتُ عِنْدَ عُمْرَ وَهُوَ مُسَجَّى فِي تَوْبِهِ. [انظر: ٨٦٧]

تخريج: إسناده ضعيف كسابقه.

٨٦٣ حَدَّثَنَا هَاشِمْ: حَدَّنَنَا شُعْبَةُ عَنْ عَاصِمِ ابْن كُلْثِ قَالَ: سَمِعْتُ أَبَا بُرْدَةَ يُحَدِّثُ عَنْ عَلِيْ: أَنَّ رَسُولَ اللَّهِ يَشِيَّةٌ نَهَى أَنْ يَتَخَتَّمَ فِي ذِهْ عَلِيْ: أَنْ رَسُولَ اللَّهِ يَشِيَّةٌ نَهَى أَنْ يَتَخَتَّمَ فِي ذِهْ أَوْ ذِهْ: الْوُسْطَى وَالسَّبَّابَةِ. وَ قَالَ جَابِرٌ _ يَعْنِي الْمُسْطَى لَا شَكَّ فِيهَا. [انظر: الْجُعَفِي _: هِيَ الْوُسْطَى لَا شَكَّ فِيهَا. [انظر: المَجْعَفِي _: هِيَ الْوُسْطَى لَا شَكَّ فِيهَا. [انظر: المَجْعَفِي _: هِيَ الْوُسْطَى لَا شَكَّ فِيهَا. [انظر: المُجْعَفِي _: هِيَ الْوُسْطَى اللهِ اللهَاتَ اللهَ اللهُ اللهَ اللهُ اللهَ اللهُ اللّهُ اللهُ الله

تخريج: إسناده قوي..

٨٦٤ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ نُجَيِّ،عَنْ عَلِيِّ قَالَ: نَهْى رَسُولُ اللَّهِ ﷺ أَنْ يُضَحَّى بِعَضْبَاءِ النَّقَرْدِ وَالْأَدُنِ. [رحع: ٣٣٦]

٨٦٥ حدَّثْنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا عِبسَى بْنُ يُوسُنَ: حَدَّثَنَا زَكَرِيًّا عَنْ أَبِي إِسْحَاقَ، عَنْ هَامِنِ بْنِ هَامِيْ، عَنْ عَلِيٍّ قَالَ: كَانَ أَبُو بَكْرٍ يُخَافِثُ بِضَوْتِهِ إِذَا قَرَأً، وَكَانَ عُمَرُ يَجْهَرُ بِفِرَاءَتِهِ، وَكَانَ عَمَّارٌ إِذَا قَرَأً يَأْخُذُ مِنْ هَذِهِ he said to Abu Bakr (♣): "Why do you recite in a low voice?" He said: Because the One with Whom I am conversing can hear. He said to 'Umar (♣): "Why do you recite out loud?" He said: To scare the Shaitan and awaken those who are asleep. He said to 'Ammar: "Why do you recite some from one soorah and some from another?" He said: Do you hear me mixing with it something that is not part of it? He said: "No." Then he said: "All of it is good."

Comments: [Its isnad is da'eef and Hani' bin Hani' is unknown]

866. It was narrated that Ibn 'Umar (&) said: (The body of) 'Umar bin al-Khattab (&) was placed between the munbar and the grave, and 'Ali came and stood before the rows. He said: Here he is, three times. Then he said: May the mercy of Allah be upon you; there is no one among the creation of Allah with whose record of deeds I would more like to meet Allah, apart from the Prophet (ﷺ), than the one who lies here, covered with this garment.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخريج: حـن لعيره، وهذا إساد صعيف لصعف أبي معشر نجيح وانظر مانعده.

867. It was narrated from 'Awn bin Abi Juhaifah that his father said: I was with 'Umar (40) when he was lying covered with his garment after he had passed away. 'Ali (40) came and lifted the cloth from his face, then he said: May the mercy of Allah be upon

السُّورَةِ وَهَذِهِ، فَذُكِرَ ذَاكَ لِللَّبِيِّ يَطِيَّةٍ، فَقَالَ لِأَبِي بَكُمِ : "لِمَ تُخَافِتُ؟" قَالَ: إِنِّي لَأَسْمِعُ مَن أَنَاجِي. وَقَالَ لِمُمَرَ اللهِ مَن أَنَاجِي. وَقَالَ لِمُمَرَ اللهِ مَن المَّيْطَانَ وَأُوقِظُ لِيَّرَاءَتِكَ؟ اللَّيْطَانَ وَأُوقِظُ الشَّيْطَانَ وَأُوقِظُ الوَّسْنَانَ. وَقَالَ لِعَمَّارٍ: "وَلِمَ تَأْخُذُ مِنْ هَذِهِ السَّورَةِ وَهَذِهِ؟ قَالَ: أَنْسُمَمُي أَخُلِطُ بِهِ مَا السَّرَةِ وَهَذِهِ؟ قَالَ: أَنْسُمَمُي أَخْلِطُ بِهِ مَا لَيْسَ مِنْهُ؟ قَالَ: "لَا " قَالَ: فَكُلَّهُ طَيِّبٌ لَيْسَ مَنْهُ عَلَيْبٌ

تخريج: إسناده ضعيف، هامئ من هانئ محهول، وأبو إسحاق تغير بأحره، رواية زكريا عنه بعد تغيره.

- حَدَّثَنَا عَبْدُ اللّهِ: حَدَّثَنِي مُحَمَّدُ بَنُ حَعْفَرِ الْوَرْكَانِيُ: حَدَّثَنَا أَثُو مَعْشَرِ نَجِيحٌ الْمَو مَعْشَرِ نَجِيحٌ الْمَو مَعْشَرِ نَجِيحٌ عُمَرُ بَنُ الْخَطَّابِ بَيْنَ الْوِشَرِ وَالْفَرْرِ، فَجَاءَ عَلِيٌّ حَتَّى قَامَ بَيْنَ يَدَي وَالْفَهُرِ، فَجَاءَ عَلِيٌّ حَتَّى قَامَ بَيْنَ يَدَي وَالْفَهُوفِ فَقَالَ: هُوَ هَذَا _ ثَلاَثَ مَرَّاتِ مُثَّ قَالَ: رَحْمَةُ اللَّهِ عَلَيْكَ، مَا مِنْ خَلْقِ اللَّهِ عَلَيْكَ، مَا مِنْ خَلْقِ اللَّهِ تَعَالَى أَخْلَ مَا مِنْ خَلْقِ اللَّهِ تَعَالَى أَخَدُ أَحَبُ إِلَيْ مِنْ أَنْ أَلْقَاهُ مِصِحِفَتِهِ بَعْدَ صَجِيفَةِ النَّيِّ يَعْجَ، مِنْ هَذَا الْمُسَجَّى عَلَيْهِ مُونِهُ النَّهِ عَلَيْهِ مَنْ أَنْ أَلْقَاهُ مِصَحِيفَةِ النَّيِ يَعْجَهُ مِنْ هَذَا الْمُسَجَّى عَلَيْهِ مُونِهُ اللَّهِ عَلَيْهُ مَوْبُهُ [انظر: ١٨٦٧]

٨٦٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا سُوَيْدُ بُنُ سَعِيدِ الْهَرَوِيُّ: حَدَّثَنَا يُونُسُ بْنُ أَبِي يَعْفُورِ عَنْ عَوْدِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: كُنْتُ عِنْدَ عُمَرَ وَهُوَ مُسَحَّى بِنَوْبِهِ قَدْ قَضَى نَحْبَهُ، فَجَاءَ عَلِيَّ فَكَشَفَ النَّوْبَ عَنْ وَجْهِهِ، you, Abu Hafs, for by Allah there is no one left, after the Messenger of Allah (些), with whose record of deeds I would more like to meet Allah with than your record.

Comments: [Hasan because of corroborating evidence]

ثُمَّ فَالَ. رَحْمَهُ اللَّهِ عَلَيْكَ يا أَبَا حَفْصٍ، فَوَاللَّهِ مَا بَقِيَ بَعْدَ رَسُولِ اللَّهِ ﷺ أَحَدٌ أَحَبُّ إِنِّي مِنْ أَنْ أَلْقَى اللَّهَ تَعَالَى بِصَحِيفَتِهِ مِئْكَ. [راجع: ٨٦٦]

٨٦٨- حدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدِ النَّيْمِيُّ أَبُو عَبْدِ

تخريج: حس لغيره، سويد بن سعيد ويونس بن أبي بعفور حديثهما حس في المتابعات والنبواهد وانظر ماقبله.

868. It was narrated that 'Ali bin Abi Talib (&) said: I was a man who emitted a great deal of madhi and I started to do ghusl in the winter, until the skin of my back became cracked I mentioned that to the Prophet (ﷺ), or it was mentioned to him, and he said: "Do not do that. If you see madhi, then wash your private part and do wudoo' as for prayer, but if water gushes out, then do ghusl."

Comments: [Its isnad is sahech]

869. It was narrated that 'Ali (&)

said: I was a man who emitted a

great deal of *madhi*, so I asked the Prophet (鑑), or he was asked

about that, and he said: "For madhi

do wudoo' and for mani do ghusl."

الرّحْمَنِ حَلَّنْنِي رُكَيْنٌ عَلْ مُحَسِّنِ بْنِ قَبِيضةً، عَنْ عَلِيْ بْنِ أَبِي طَالِب قَالَ: كُنْتُ رَحُكُ مَدَاءً، فَجَعَلْتُ أَغْتَسِلُ فِي الشَّتَاءِ حَتَّى تَشْتَقَ ظَهْرِي، قَالَ: فَلَكَرْتُ ذَلِكَ لِلنَّيِّ يَطِيَّةً، أَوْ ذُكِرَ لَهُ، قَالَ: فَقَالَ: «لَا تَفْعَلْ، إِذَا رَأْنَتَ الْمَدْيُ فَاغْسِلُ ذَكَرَكَ، وَتَوَصَّأُ وُضُوءَكَ لِلصَلَاةِ، فَإِذَا فَضَخْتَ الْمَاءَ فَاغْتَسِلْ. [انظر: ١٠٢٨، ١٠٢٨]

تخريج: إسناده صحيح.

٨٦٨- حَدَّثَنَا غَبِيدَةُ بَنُ حُمَيْدِ: حَدَّثَنِي يَزِيدُ الرَّحْمَنِ بَنِ البِّنُ أَبِي (١١٠/١) زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بَنِ أَبِي لَئِلَى، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَدَّاءً، فَسَالْتُ لَنَّبِيْ بِيلِيِّ أَوْ سُئِلَ عَنْ ذَلِكَ، فَقَالَ: اللَّهِ الْمُشَلِّهُ. الْمُشَلِّهُ الْمُسْلِهُ الْمُسَلِّمُ الْمُسْلِمُ الْمُسْلِمُ الْمُسْلِمُ الْمُسْلِمُ الْمُسْلِمُ اللّهُ اللّهُ الْمُسْلِمُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللللّ

Comments: [A saliech hadceth]

تخريج: حديث صحيح، وهذا إسناد ضعيف لعصف يزيد بن أبي زياد.

870. 'Ali (泰) said: I was a man who emitted a great deal of *madhi*, and I told a man to ask the Prophet (窦) about that. He said: 'Wudoo' should be done for that."

٨٧٠ حَلَّشَا عَبِيدَةُ: حَدَّثَنِي شُلَيْمَانُ الْأَعْمَسُ عَنْ حَبِيب بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَلِيٌّ: كُنْتُ رَجُلًا Comments: [Its isnad is saheeh according to the conditions of al-Bukhari]

مَدًّاءً، فَأَمَرُتُ رَجُلًا فَسَأَلَ النَّبِيِّ ﷺ عَنْهُ. فَقَالَ: «فِيهِ الْوُضُوءُ». [راجع: ٨٢٣]

تخريج: إسناده صحيح. م: (٣٠٣) وانظر مانقدم برقم: (٨٢٣) وفيه أن الرحل الدي أمره أن يسأل النبي هو المقداد بن الأسود.

871. It was narrated that Abu Juhaifah said: 'Ali (ﷺ) addressed us and said: Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr as-Siddeeq. Then he said: Shall I not tell you of the best of this *ummah* after its Prophet and after Abu Bakr? He said: [It is] 'Umar.

Comments: [Its isnad is hasan]

872. It was narrated that Abul-Ghareef said: Some water for wudoo' was brought to 'Ali (46). He rinsed his mouth and nose three times, and washed his face three times, and washed his hands and forearms three times. Then he wiped his head, then he washed his feet. Then he said: This is how I saw the Messenger of Allah (趣) do wudoo'. Then he recited some Qur'an. Then he said: This is for the one who is not junub; as for the one who is junub, no - (he should not recite), not even one verse.

Comments: [Its isnad is hasan]

873. It was narrated that Zirr bin Hubaish said: 'Ali (45) wiped his head in wudoo' until it was about to start dripping, and he said: This

٨٧١ حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بنُ شَلَيْمَانَ لُونِينٌ: حَدَّثَنَا حَمَّادُ بنُ زَيْدِ عَنْ عَاصِمٍ، عَنْ زِرِّ، عَنْ أَبِي جُحَيْفَةً قَالَ: خَطَبَنَا عَلِيٍّ فَقَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيْهَا؟ أَبُو بَكُرٍ، ثُمَّ قَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيهَا وَبَعْدَ أَبِي بَكْرٍ؛ فَقَالَ: عَدْرٍ فَيْهَ وَبَعْدَ أَبِي بَكْرٍ؛ فَقَالَ: عَمْرُ. [راجع: ٨٣٣]

تخريج: إسناده حس.

٨٧٢ - حَدَّثَنَا عَائِذُ بْنُ حَبِيبٍ: حَدَّنَنِي عَامِرُ ابْنُ السِّمْطِ عَنْ أَبِي الْغَرِيفِ قَالَ. أُتِيَ عَلِيٌّ بِوَضُوءٍ، فَمَضْمَضَ وَاسْتَشْشَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ لَلَاثًا، وَغَسَلَ يَدَيْهِ وَذِرَاعَيْهِ ثَلَاثًا وَجَهَهُ لَلاثًا، وُغَسَلَ يَدَيْهِ وَذِرَاعَيْهِ ثَلَاثًا ثَلاثًا، ثُمَّ غَسَلَ رِجْلَيْهِ، ثُمَّ قَالَ: هَكَذَا وَأَيْتُ رَسُولَ اللَّهِ عِلَيْهِ تَوَصَّأً، نُمَّ قَالَ: هَكَذَا وَأَيْتُ رَسُولَ اللَّهِ عِلَيْهِ تَوَصَّأً، نُمَّ قَالَ: هَذَا لِعَنْ قَلْا، وَلَا آيَةً".

تخريج: إسناده حسن.

٨٧٣- حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ: حَدَّثَنَا رَبِيعَةُ بْنُ عُثْبَةً الْكِنَايِيُّ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: مَسَحَ عَلِيٍّ is how I saw the Messenger of Allah (ﷺ) do wudoo'.

Comments: [Its isnad is saheeh]

874. It was narrated that Tariq i.e., bin Shihab - said: I heard 'Ali (ﷺ) say: We do not have any book that we read to you except what is in the Qur'an and what is in this document - a document that was in the sheath of a sword that he was wearing, which had an adornment of iron. - I took it from the Messenger of Allah (ﷺ) and in it are the rates of zakalı.

Comments: [Hasan lighairihi; this isnad is da'eef because of the weakness of Shareek]

875. It was narrated that 'Ali (45) said: Part of the Sunnah in prayer is to put one hand over the other beneath the navel.

Comments: [Its isnad is da'eef]

رَأْسَهُ فِي الْوُضُوءِ حَتِّى أَرَادَ أَنْ يَقْطُرَ، وَقَالَ مَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ. وَقَالَ مَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَتَوَضَّأُ. تخريج: إسناده صحيح.

٨٧٤ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّنَى مُحَمَّدُ بُنُ أَبَانَ ابْنِ عِمْرانَ الْوَاسِطِيُّ. حَدَّنَنَا شَرِيكٌ عَنْ مُخَارِقِ، عَنْ طَارِقِ _ يَغْنِي ابْنَ شِهَابٍ _ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَا عِنْدَنَا كِتَابٌ نَقْرَوُهُ عَلَيْكُمْ إِلَا مَا فِي الْقُرْآنِ، وَمَا فِي هَلِهِ عَلَيْكُمْ إِلَا مَا فِي الْقُرْآنِ، وَمَا فِي هَلِهِ الصَّحِيفَةُ كَانَتُ فِي قُرَابٍ سَيْفٍ كَانَ الصَّحِيفَةُ كَانَتُ فِي قُرَابٍ سَيْفٍ كَانَ عَلَيْه، جَلَيْتُهُ حَدِيدٌ _ أَخَذْتُهَا مِنْ رَسُولِ اللَّهِ عَلَيْه، فِيهُ وَرَائِصُ الصَّدَقَةِ. [راجع: ٢٨٧]

تخريج: حسن لغيره، وهذا إسناد ضعيف لصعف شريك.

٥٧٥ حدَّقَنَا عَبْدُ اللَّهِ: خدَّثَنَا مُحَمَّدُ بنُ سُلَيْمَانَ الْأَسَدِيُّ لُوَيْنٌ، حَدَّنَنَا يَحْتَى بْنُ أَبِي سُلَيْمَانَ الْأَسَدِيُّ لُويْنٌ، حَدَّنَنَا يَحْتَى بْنُ إِسْحَاقَ عَنْ زَنَاد نْنِ زَنْدِ السُّوَانِيِّ، عَنْ أَبِي خُحَيْفَةَ، عَنْ عَلِي قَالَ: إِنَّ مِنَ السُّنَّةِ فِي الطَّلَاةِ وَضْعُ اللَّيْةِ فِي الطَّلَاةِ وَضْعُ اللَّرُة.

تخريج: رسناده صعيف لضعف عبدالرحم بن إسحاق، وحهالة زباد بن زيد السوائي.

876. It was narrated that 'Abd Khair said: 'Ali (本) taught us the wudoo' of the Messenger of Allah (強). The slave poured water onto his hands and he rubbed them until they were clean. Then he put his hand in the small vessel and rinsed his mouth and nose, and he washed his face three times and his arms up to the elbows

٣٠٨- خَدُّنَا مَرُوَالُ: حَدَّنَا عَبْدُ الْمَلِكِ بُنُ
سَلْعِ الْهَمْدَانِيُّ، عَنْ عَبْدِ خَيْرٍ قَالَ: عَلَّمَا
عَبِيُّ وُضُوءَ رَسُولِ اللَّهِ ﷺ، فَصَبَّ الْغُلَامُ
عَنَى يَدْبُه حَتَّى أَنْفَاهُمَا، ثُمُّم أَدْخَلَ يَدَهُ فِي
الرَّكُوةِ، فَمَضْمَضَ وَاشْتَنْشَقَ، وَغَسَلَ وَجُهَهُ
ثَلَاتًا ثَلَاثًا، وَذِرَاعَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَائًا

three times. Then he put his hand in the vessel and touched the bottom of it with his hand, then he took it out and wiped his other hand with it. Then he wiped his head with his palms once, then he washed his feet up to the ankles three times each. Then he took a little bit of water in his hand and drank it. Then he said: This is how the Messenger of Allah (ﷺ) used to do wudoo'.

Comments: [Saheeh because of corroborating evidence; its isnad is hasan]

877. It was narrated that 'Ali (♣) said: The Messenger of Allah (♣) said: "O people of the Qur'an, pray Witr, for Allah, may He be glorified and exalted, is One and loves that which is odd numbered."

Comments: [Its isnad is qawi]

878. It was narrated that Abu Juhaifah said: 'Ali bin Abi Talib said: Shall I not tell you of the best of this *ummah* after its Prophet? Abu Bakr, then 'Umar, then another man.

Comments: [Its isnad is saheeli]

879. It was narrated from 'Ali that he said: The best of this ummah after its Prophet is Abu Bakr; the best of it after Abu Bakr is 'Umar; and if I wanted, I could name the third one.

ثَلَاثًا، ثُمَّ أَفْخَلَ يَدَهُ فِي الرَّكُوةِ فَغَمَزَ أَسْفَلَهَا
يِبِدِهِ، ثُمُّ أَخْرَجَهَا فَمَسَحَ بِهَا الْأُخْرَى، ثُمُّ
مَسَحَ بِكَفَّيْهِ رَأْسَهُ مَرَّةً، ثُمَّ غَسَلَ رِجْلَيْهِ إِلَى
الْكُعْبَيْنِ ثَلَاثًا ثَلَاثًا، ثُمَّ اغْتَرَفَ هُبَّةً مِنْ مَاء
بِكُفِّهِ فَشَرِبُهُ، ثُمَّ قَلَ: هَكَذَا كَانَ رَسُولُ اللَّهِ
بِكُفِّهِ فَشَرِبُهُ، ثُمَّ قَلَ: هَكَذَا كَانَ رَسُولُ اللَّهِ

تخريج: صحيح لغيره و إسناده حس.

٨٧٧ حَدَّثَنَا عَلِيُّ بْنُ بَحْرِ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا زَكَرِيَّ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِي فَالَ قَلْ رَسُولُ عَلَى فَالَ . قَالَ رَسُولُ اللَّهِ بِيلِيْ : "يَا أَهْلَ الْقُرْآنِ! أَوْيَرُوا، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ وِثْرٌ يُبحِبُ الْوِثْرَ». [انظر: ١٢١٤، ١٢٢٨، ١٢٢٨]

تخريج: إساده قوي.

٨٧٨- حَدَّثَنَا عَدْ اللَّه: حَدَّثَنَا وَهْتُ بْنُ بَقِيَّةً الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَدْ اللَّهِ عَنْ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَدْ اللَّهِ عَنْ بَيْانٍ، عَنْ أَبِي جُحَيْفَةً قَالَ: قَالَ عَلِي بُوْ مُنِهِ عَلِي بُنْ أَبِي طَالِبٍ: أَلَا أُخْبِرُكُمْ بِخَدْرٍ مَنِهِ الْأُمَّةِ بَعْدَ نَبِيهَا؟ أَبُو بَكْرٍ، ثُمَّ عُمْرُ، ثُمَّ رَجُلَّ الْأُمَّةِ بَعْدَ نَبِيهَا؟ أَبُو بَكْرٍ، ثُمَّ عُمْرُ، ثُمَّ عُمْرُ، ثُمَّ رَجُلَّ الْحَدْرُ. [راجع: ٣٣٣]

تخريج: إسناده صحيح.

٨٧٨ حَدِّثَنَا يَخْيَى بْنُ آدَمَ: حَدِّثَنَا مَالِكُ نَنُ مِعْوَلِ عَنْ حَبِيبٍ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيّ. وَعَنِ الشَّعْبِيِّ، عَنْ أَبِي جُحَبْقَةً. عَنْ عَلِيّ وَعَنْ عَوْنِ بْنِ أَبِي جُحَيْقةً عَنْ أَبِيهِ، عَنْ عَلِيٍّ وَعَنْ عَوْنِ بْنِ أَبِي جُحَيْقةً عَنْ أَبِيهِ، عَنْ

Comments: [Its isnads are saliceli; its men are thiqat]

880. It was narrated from Abu Juhaifah: I heard 'Ali (4) say: The best of this *unmalı* after its Prophet are Abu Bakr and 'Umar (4), and if I wanted, I could tell you of the third one.

Comments: [Its isnad is salteeh]

881. It was narrated that 'Ali (4) said that the Prophet (2) sent him to Madinah and told him to level the graves.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because Abu Muhammad Al-Hudhali is unknown]

882. It was narrated that 'Ali (本) said: The Messenger of Allah (齊) sent me to Yemen. I said: O Messenger of Allah, you are sending me to people who are older than me, and I am young and do not know how to judge. He put his hand on my chest and said: "O Allah, make his tongue steadfast and guide his heart. O 'Ali, when two disputants sit before you, do not judge between them until you listen to the second one as you listened to the first. If you do that, the verdict will become clear to

غَلِيِّ أَنَّهُ فَالَ. خَيْرُ هَذِهِ الْأُمَّةِ نَعْدَ نَبِيِّهَا أَبُو نَكْرٍ، وَخَبْرُهَا نَعْدَ أَبِي بَكْرٍ عُمَرُ، وَلَوْ شِئْتُ سَمَّيْتُ النَّالِثَ. [راحع: ۸۷۸]

تخريج: أسانيده صحاح، وانظر ماقبله.

٨٨٠ حدَّثَنَا سُفْيَانُ بْنُ عُبَيْنَةَ عَنِ انْنِ أَبِي خَالِدِ (ح) وَأَبُو مُعَاوِيَةً: حَدَّثُنَا إِسْمَاعِيلُ عَنِ السَّعْبِيِّ، عَنْ أَبِي جُخَيْفَةَ سَمِعْتُ عَلِيًّا يَقُولُ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْمٍ وَعُمَرُ، وَلَوْ شَنْتُ لَحَدْثُتُكُمْ بالنَّالِثِ. [راجع: ٨٧٩]

تخريج: إسناده صحيح، وانظر ماقبله.

٨٨١- حَدَّثَنَا أَسْوَدُ بْنُ (١/ ١١١) عَامِرٍ: حَدَّثَنَا شُخَةً قَالَ: الْحَكَمُ أَخْرَنِي عَنْ أَبِي مُحَمَّدٍ، عَنْ عَبِي قَالَ: الْحَكَمُ أَخْرَنِي عَنْ أَبِي مُحَمَّدٍ، عَنْ عَبِي قَالَ. بَعْتُهُ النَّبِيُ رَبِيعٌ إِلَى الْمَدِينَةِ، فَأَمَرَهُ أَنْ يُسِعِقَ إِلَى الْمَدِينَةِ، فَأَمَرَهُ أَنْ يُسِعِقَ إِلَى الْمَدِينَةِ، فَأَمَرَهُ أَنْ يُسِعِقَ النَّبُورَ. [راجع: ٦٥٧]

تخريج: حس لعيره، وهدا إساد ضعيف لحهالة أبي محمد الهذلي الراوي عن علي.

٨٨٠ حدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكً عَنْ سِمَاكِ، عَنْ حَنَشٍ، عَنْ عَلِيٌ قَالَ: بَعَنْنِي رَسُولُ اللَّهِ يَتِلِعٌ إِلَى الْنَمَنِ، قَالَ: فَفُلْتُ: لَا رَسُولَ اللَّهِ! تَبْعَثْنِي إِلَى قَوْمٍ أَسَنَّ مِنْي، وَأَنَا حَدِيثٌ لَا أُبْصِرُ الْقَضَاء؟ قَالَ: فَوْضَعَ بَدَهُ عَلَى صَدْرِي وَقَالَ: «اللَّهُمَّ نَبَّتُ فَوْضَعَ بَدَهُ عَلَى صَدْرِي وَقَالَ: «اللَّهُمَّ نَبَّتُ لِسَانَهُ، وَاهْدِ قَلْبُهُ. يَا عَلِيُّ! إِذَا جَلَسَ إِلَيكَ الْحَصْمَانِ فَلَا تَقْضِ بَيْنَهُمَا حَتَّى تَسْمَعَ مِنَ الْأَحْرِ كَمَا سَمِعْتَ مِنَ الْأَوْلِ، فَإِنَّكَ إِذَا لَكَالًا إِلَيْكَ إِذَا لِللَّهُمْ نَبْتُهُمَا حَتَّى تَسْمَعَ مِنَ الْأَوْلِ، فَإِنَّكَ إِذَا

you." 'Ali said: I never got confused about any judgement after that or doubted a verdict after that.

Comments: [Hasan because of corroborating evidence]

883. It was narrated that 'Ali (46) said: When this verse was revealed - "And warn your tribe (O Muhammad (ﷺ)) of near kindred" [ash-Shu'ara' 26:214] - the Prophet (ﷺ) gathered his family together. Thirty people gathered and ate and drank. Then he said to them: "Who could take care of my debts and promises for me, and he will be with me in Paradise and will be my successor among my family?" A man - Shareek did not name him said: O Messenger of Allah, you are like an ocean; who could do that? Then he offered that to the members of his family and 'Ali (48) said: I will.

Comments: [Its isnad is da'eef]

تخريج: إسناده ضعف لضعف شويك بن عبدالله النخعي وعباد بن عبدالله الأسدي.

884. It was narrated that 'Ali (46) said: The Prophet (26) used to pray Witr at the time of the adhan and pray two rak'alis at the time of the igamah.

Comments: [Its isnad is da'eef]

تخريج: إسدده ضعيف لضعف شريك والحارث الأعور.

885. It was narrated that 'Ali (秦) said: The Messenger of Allah (海) used to pray sixteen rak'ahs during the day.

فَمَلْتَ ذَلِكَ تَبَيِّنَ لَكَ الْقَضَاءُ". قَالَ: فَمَا احْتَلَفَ عَلَيَّ الْتَضَاءُ". قَالَ: فَمَا احْتَلَفَ عَلَيَّ قَضَاءٌ بَعْدُ، أَوْ مَا أَشْكَلَ عَلَيَّ قَضَاءٌ بَعْدُ. [راجع: 19٠]

تخريج: حسن لعيره، شريك وحش قد توبعا.

٨٨٣ حَدُّثَنَا أَسْوَدُ بُنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَالِ، عَنْ عَنَّدِ بُنِ عَبْدِ اللَّهِ اللَّمَةِ اللَّهِ الْأَسْدِيِّ، عَنْ عَلِيٍّ قَالَ: لَمَّا نَوْلَتُ هَذِهِ اللَّيَةُ: ﴿ وَأَنْفِرْ عَمْدِيَكُ اللَّقَوْمِيكَ ﴾ هَذِهِ اللَّيْقُ يَبِيَّةً مِنْ الْمُنْفِراء اللَّبِيُ يَبِيَّةً مِنْ أَهْلِ بَيْتِهِ، فَاجْتَمَعَ لَلَانُونَ، فَأَكُلُوا وَشَرِبُوا، وَاللَّهِ يَبْعُ مِنْ قَالَ نَهْمَ اللَّبِيُ يَبِيَّةً مِنْ قَالَ: خَمْعَ النَّبِيُ يَبِيَّةً مِنْ قَالَ: فَقَالَ لَهُمْ: المَنْ يَضْمَنُ عَنِي وَيَكُونُ مَعِي فِي الْحَبَّةِ، وَيَكُونُ مَعِي فِي الْحَبِّةِ، وَيَكُونُ مَعِي فِي الْحَبَّةِ، وَيَكُونُ مَعِي فِي الْحَبَّةِ، وَيَكُونُ مَعِي فِي الْحَبِّةِ، وَيَكُونُ مَعِي فِي الْحَبَّةِ، وَيَكُونُ مَعِي فِي الْحَبِّةِ، وَمَنْ يَشْوِيكُ لِي الْحَبَّةِ، وَيَكُونُ مَعِي فِي الْحَبِيقِ عَلَى الْمَالِمُ يَسْتِهِ مَنْ يَقُومُ مِهِ الْمَالِمُ عَلَى أَهْلِ بَيْتِهِ، فَقَالَ عَلَى الْمِلْ بَيْتِهِ، فَقَالَ عَلَى أَهْلِ بَيْتِهِ، فَقَالَ عَلَى أَهْلِ بَيْتِهِ، فَقَالَ عَلَى أَهُلِ بَيْتِهِ، فَقَالَ عَلَى أَهُلِ بَيْتِهِ، فَقَالَ عَلَى أَهُلِ بَيْتِهِ، فَقَالَ عَلَى أَهُلِ بَيْتِهِ، فَقَالَ عَلَى أَنْ الْعَلَى أَنْهُ اللّهِ عَلَى أَمْلِ بَيْتِهِ، فَقَالَ عَلَى أَنْ الْمَالِ عَلَى أَنْهُ لَا الْعَلَى أَنْهِ الْحَبَّةِ وَيَكُونُ مُنْ عَلَى أَنْهُ الْمَالِعُولُ اللْعَلَالَ عَلَى الْمِنْ الْعَلَى الْعِلَى الْعَلَى الْعِلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعِلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْع

٨٨٤ حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِب، عَنْ عَلِيٍّ : أَنَّ النَّبِيَّ يَجِيعُ كَانَ يُوتِرُ عِنْدَ الْأَدَانِ، وَيُصَلِّي الرَّكْعَتَيْنِ عِنْدَ الْإِذَانِ، وَيُصَلِّي الرَّكْعَتَيْنِ عِنْدَ الْإِذَانِ، وَيُصَلِّي الرَّكْعَتَيْنِ عِنْدَ الْإِذَامَةِ. [راجع: ٥٦٩]

٨٨٥ حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ أَيِي
 إِسْحَاقَ، عَنْ عَاصِم، عَنْ عَلِيٍّ قَالَ: كَانَ
 رَسُولُ اللَّهِ ﷺ بُصَلِّي بِالنَّهَارِ سِتَ عَشْرَةَ
 رَحْعةً. [راجع: ٦٥٠].

Comments: [Saliceli]

886. It was narrated from 'Ali bin Abi Talib that the Messenger of Allah (塞) used to ride a donkey whose name was 'Ufair.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

تخريج: صحيح، شريك- وإن كان سي، الحنط - قد توبع.

- حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الرَّاذِيُ: حَدَّنَا سَلَمَةُ بْنُ الْفَصْلِ. حَدَّنَى مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْنَدِ إِبْنِ عَلْدِ اللَّهِ بْنِ رُرَيْرٍ ابْنِ عَلْدِ اللَّهِ بْنِ رُرَيْرٍ الْغَافِقِيّ، عَنْ عَبْدِ اللَّهِ بْنِ رُرَيْرٍ الْغَافِقِيّ، عَنْ عَبْدِ اللَّهِ بْنِ رُرَيْرٍ الْغَافِقِيّ، عَنْ عَلِيّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ بَلِيْ كَنْ يَرْكَبُ حِمَّارًا السَّمُهُ عُفَيْرٌ.
اللَّه بِلِيْ كَنْ يَرْكَبُ حِمَّارًا السَّمُهُ عُفَيْرٌ.

تخريج: صحيح، وهذا إسناد ضعيف، سلمة بن الفضل مختلف فيه ومحمد بن إسحاق مدس وقد عنص.

887. It was narrated from 'Ali bin Abi Talib that the Prophet (愛) said: "The anus, for the eye [in another version of this report, it says: 'The eye, for the anus...', which sounds more apt], is like the string that ties up a waterskin; whoever goes to sleep, let him do wudoo'."

Comments: [Its isnad is da'eef]

تخريج: إسناده صعيف تتدليس بقية بن الوليد الحمصي، والوضين بن عطاء مختلف فيه. وعدالرحمن بن عائذ حديثه عن على مرسل.

888. It was narrated that 'Ali said: When I killed Marhab, I brought his head to the Prophet (鑑).

Comments: [Its isnad is da'eef jiddan (very weak); it is a chain of da'eef (weak) narrators]

889. It was narrated from Jareer bin Hayyan, from his father, that 'Ali (4) said to his father: I shall certainly send you on the same mission as the Messenger of Allah

٧٨٧- حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ الْجَمْصِيُّ: حَدَّثَنِي الْوَضِينُ بْنُ عَطَاءِ عَنْ مَخْدُوظِ بْنِ عَلْشَمَةً، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَانِدِ الأَرْدِيِّ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنِ عَانِدِ الأَرْدِيِّ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَنِ السِّهِ وَكَاءُ الْعَيْنِ، فَمَنْ السِّهَ وِكَاءُ الْعَيْنِ، فَمَنْ نَامَ فَلْيَتَوْضَأً.

٨٨٨ حَدَّثَنَا حُسَيْنُ بْنُ الْحَسَنِ الْأَشْقَرُ:
 حَدَّثَنِي ابْنُ قَابُوسَ بْنِ أَبِي ظَبْيَانَ الْجَنْبِيُّ عَنْ
 أَبِيهِ، عَنْ جَدْهِ، عَنْ عَلِيْ قَالَ: لَمَّا قَتَلْتُ
 مَرْحَبًا جِئْتُ بِرَأْسِهِ إِلَى النَّبِيِّ ﷺ.

تخريج: إسناده صعيف جداً مسلسل بالضعفاء. ٨٨٩ حدَّقَنَا عَبْدُ اللَّهِ: حَدَّثَنَا شَيْبَانُ أَبُو مُحَمَّدٍ: حَدَّثَنَا حَمَّادُ بُنُ سَلَمَةً: أَخْبَرَنَا يُونُسُ إبْنُ خَبَّاتٍ عَنْ جَرِيرٍ بْنِ حَيَّانَ، عَنْ أَبِيهِ أَنَّ ابْنُ خَبَّاتٍ عَنْ جَرِيرٍ بْنِ حَيَّانَ، عَنْ أَبِيهِ أَنَّ (些) sent me: level every grave and destroy every idol.

Comments: [Its isnad is da'eef]

عَلِيًّا قَالَ لِأَبِيهِ: لَأَبْعَثَنَّكَ فِيمَا بَعَثَنِي فِيهِ رَسُولُ اللَّهِ ﷺ: أَنْ أُسَوَّيَ كُلَّ قَبْرٍ، وَأَنْ أَطْهِسَ كُلُّ صَنَمٍ. [راجع: ٦٨٣، ٧٤١]

٨٩٠ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ

إِسْمَاعِيلَ: خَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يَزِيدَ بْن

أَبِي زِيَادٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ:

سَمِعْتُ عَلِيًّا يَقُولُ * كُنْتُ رَجُلًا مَذَّاءً، فَسَأَلْتُ

النَّبِيِّ عِينًا، فَقَالَ: "فِيهِ الْوُضُوءُ". [راجع: ٦٦٢]

تخريج: إسناده ضعيف جداً لضعف يونس بن حباب، وأصل الحديث صحيح، وانطر. ٧٤١).

890. It was narrated that 'Abdur-Rahman bin Abi Laila said: I heard 'Ali (&) say: I was a man who emitted a lot of madhi. I asked the Prophet (&) [about that] and he said: "Wudoo' should be done for that."

Comments: [A salveely hadeeth; this is a da'eef isnad]

تخريج: حديث صحبح، وهدا إساد ضعبف لصعف يزيد بن أبي زياد.

891. It was narrated that 'Ali (秦) said: I was a man who emitted a lot of *madhi*. I asked the Prophet (建) [about that] and he said: "Wudoo' should be done for that and *ghusl* should be done for *mani*."

Comments: [Saheeh]

892. Ibn Abu Laila narrated from Ibn al-Asbahani from his grandmother, who was a concubine of 'Alı (季), that she said: 'Ali (季) said: I was a man who fell asleep easily, and when I had prayed *Maghrib*, and was covered with my garment, I would sleep, then - Yahya bin Sa'eed said: I would sleep before 'Isha'- I asked the Messenger of Allah (建) about that and he granted me a concession.

تخريج: صحبح، وانظر ماقله.

^^^ حَدَّثُنَا يَخْنَى بْنُ سَعِيدِ الْأُمْوِيُ حَدَّثُنَا الْهُمُ وَيُ حَدَّثُنَا الْمُ الْمِن الْمُ سَعِيدِ الْأُمُويُ عَنْ جَدَّةٍ لَهُ أَنِي الْمُطْبَهَانِيّ، عَنْ جَدَّةٍ لَهُ وَكَانَتُ سُرِّيَّةً لِعَلِيّ، قَالَتْ: قَالَ عَلِيِّ: كُنْتُ رَجُلًا نَوُومًا، وَكُنْتُ إِذَا صَلَّيْتُ الْمُغْرِبَ كُنْتُ رَجُلًا نَوُعَى بُنُ سَعِيدِ: وَعَلَيَّ ثِيْنِي بِمْتُ ثَمَّ _ قَالَ يَحْنَى بُنُ سَعِيدِ: فَأَنَامُ قَبْلُ الْعِشَاءِ , فَسَأَلْتُ رَسُولَ اللَّهِ ﷺ غَنْ ذَلِكَ، فَرَخُصَ لي.

ابن الأصبهائي لا تعرف.

تخريج: إسناده ضعيف، ابن أبي ليلى-وهو محمد بن عبدالرحمن- سيء الحفظ، وجدّة

٨٩٣- حَدَثَنَا عَبُدُ اللَّهِ: حَدَّثَنَا شَيْبَانُ أَبُو

مُحَمَّدِ: حَدَثْنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِم _ يَعْنِي أَبَا

زَيْدِ الْقَسْمَىيَ _ حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ

عَبْد الرَّحْمن بْن أَبِي لَيْلَي، عَنْ عَلِيِّ قَالَ:

كُنْ رَجُلًا مَذَّاءً، (١١٢/١) فَسَأَلُتُ رَسُولَ

اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ "فِي الْمُذْيِ الْمُذَيِ الْمُذِي الْوَصُوءُ، وفِي لُمَتِي الْفُشْلُ». [راجع، ٦٦٢].

Comments: [Its isnad is da'eef]

893. It was narrated that 'Ali (泰) said: I was a man who emitted a lot of *madhi*. I asked the Messenger of Allah (塞) about that and he said: "For *madhi*, *wudoo*' should be done and for *mani*, *ghusl* should be done."

Comments: [Saheeli]

تخريج: صحيح، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد .

894. It was narrated from 'Ali (&) that the Prophet (&) sent his sacrificial animal with him and told him to give its meat, skin and blankets in charity.

Comments: [Saheeh; this is a hasan isnad]

٨٩٤ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ
الْبَاهِبِيُّ مُحَمَّدُ بْنُ عَمْرِو بْنِ الْعَبَّاسِ: حَدَّثَنَا أَيُّوبُ
عَبْدُ الْوَهَّابِ _ يَعْنِي الثَّقْفِيَّ _: حَدَّثَنَا أَيُّوبُ
عَنْ عَبْدِ الْكَرِيمِ وَابْنِ أَبِي نَجِيحٍ عَنْ مُجَاهِدٍ،
عَنْ عَبْدِ الرِّحْمَٰنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيٍّ: أَنَّ عَنْ عَلِيٍّ: أَنَّ النَّيْ يَيْضً مَتَ مَعْهُ بِهَدْيِهِ، فَأَمَرَهُ أَنْ يَتَصَدَّقَ الْمُحْوِمِهَا وَجُلُودِهَا وَ جَلَيْهَا. [راجع: ٩٣].

تخريج: صحيح، وهذا إساد حسن. خ: (١٧١٧)، م: (١٣١٧).

895. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) came first, followed by Abu Bakr, and the third one was 'Umar (ﷺ). Then turmoil (fitnah) struck us; Allah will pardon whomever He will.

Comments: [Sahech because of corroborating evidence]

٨٩٥ حَدَثْنَا شُجَاعُ بْنُ الْوَلِيدِ قَالَ: ذَكَرَ خَلَفُ الْبُن حَوْشَبِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ حَيْرٍ، ابْنُ عَلَيْ عَلَيْ عَلَيْ عَلَيْ النَّبِيُ يَظِيَّة، وَصَلَّى أَبُو عَنْ عَبْدِ عَمْرُ، ثُمَّ خَبَطَتْنَ أَوْ أَصَابَتْنَا فَيْ النَّبِي يَظْمُونَ أَوْ أَصَابَتُنَا فَيْ اللَّهُ عَمَنْ يَشَاءُ (انظر: ١٠٢٠)

تخريج: صحيح لغيره، أبو إسحاق تعير بأحرة، وسماع خلف منه لايعرف قبل التعير أم بعده.

896. Shuraih - i.e., bin 'Ubaid said: The people of Syria were mentioned in the presence of 'Ali bin Abi Talib (46) when he was in Iraq. They said: Curse them, O Ameer al-Mu'mineen. He said: No: I heard the Messenger of Allah (鑑) say: "The abdal (people who are close to Allah) will be in Syria, and they will be forty men. Every time one of them dies, Allah will replace him with another man. By virtue of them rain is sent and through them victory is achieved against the enemy and punishment is warded off from the people of Syria."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

897. It was narrated that 'Ali (李) said: The Messenger of Allah (霉) sent me with the sacrificial animals and said: "Do not give the butcher any of it."

Comments: [A saheeh hadeeth, al-Bukhari (1717) and Muslim (1317)] - حَدَّثَنَا أَبُو الْمُنِيرَةِ: حَدَّثَنَا صَفْوَانُ: حَدَّثَنَا صَفْوَانُ: حَدَّثَنِي شُرَيْعُ _ يَعْنِي ابْنَ عُبَيْلِ _ قَالَ: ذُكِرَ أَفِي طَالِبٍ وَهُوَ أَهْلُ الشَّامِ عِنْدَ عَلِيّ بْنِ أَبِي طَالِبٍ وَهُوَ فَالْعِرَاقِ، فَقَالُوا: الْعَنْهُمْ بَا أَمِيرَ الْمُؤْمِنِينَ! قَالَ. لَا، إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَشِطُ يَقُولُ: «الْأَبْدَالُ يَكُونُونَ بِالشَّامِ، وَهُمْ أَرْبَعُونَ رَجُلًا، كُلَّمَا مَاتَ رَجُلٌ أَبْدَلَ اللَّهُ مَكَانَهُ رَجُلًا، يُسْقَى يَعْمُ الْغَنْثُ، وَيُشْتَصَرُ بِهِمْ عَلَى الْأَعْدَاءِ، وَيُشْتَصَرُ بِهِمْ عَلَى الْأَعْدَاءِ، وَيُشْتَصَرُ بِهِمْ عَلَى الْأَعْدَاءِ، وَيُشْتَصَرُ بِهِمْ الْعَذَابُ...

تخريج: إسناده صعيف لانقطاعه، شريح ابن عبيد لم يدرك عليه، وحديث الباب باطل عن رسول الله ﷺ.

- حَدَّقَنَا عَبْدُ اللَّهِ: حَدَّنَني سُوَيْدُ بْنُ سَعِيدٍ الْهَرَوِيُّ: حَدَّثَنَا يَخْيَى بْنُ زَكْرِيًّا بْنِ أَبِي زَالِدَةَ عَنِ الْجَسَنِ بْنِ مُسْلِمٍ، عَنْ مُجَاهِدٍ، ابْنِ جُرْئِجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ مُجَاهِدٍ، عَنْ عَلِيٍّ قَالَ: عَنْ عَلِيٍّ قَالَ: اللَّهُ يَشِيعٌ فِي الْبُدْنِ، قَالَ: اللَّ تُعْطِ الْجَازِز مِنْهَا شَيْئًاهِ. [راجع: ٥٩٣]

تخريج: حديث صحيح، خ: (١٧١٧)، م: (١٣١٧).سويد بن سعيد قد توبع.

898. It was narrated from Ibn Abu Mulaikah that he heard Ibn 'Abbas say: When 'Umar bin al-Khattab (46) was placed on his bier, the people gathered around him, praying and invoking blessings upon him before [the bier] was lifted up, and I was among them. No one alarmed me except a man who seized me by the shoulder from behind. I

٨٩٨ حَلَّاثُنَا عَلِيُّ بُنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ _ يَغْنِي ابْنَ الْمُبَارَكِ _ أَخْبَرَنَا عُمَرُ بُنُ سَعِيدِ بْنِ أَبِي مُلَكِحَةً أَنَّهُ سَعِيدِ بْنِ أَبِي مُلَكِحَةً أَنَّهُ سَعِيدِ بْنِ أَبِي مُلَكِحَةً أَنَّهُ سَعِيعِ ابْنَ عَبَّاسٍ يَقُولُ: وُضِعَ عُمَرُ بُنُ الْحَطَّابِ عَلَى سَرِيرِهِ، فَتَكَنَّقُهُ النَّاسُ يَدْعُونَ الْحَطَّابِ عَلَى سَرِيرِهِ، فَتَكَنَّقُهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ، فَلَمْ يَرْغَنِي إِلَّا رَجُلٌ قَدْ أَخَذَ بِمَنْكِبِي مِنْ وَرَافِي، يَرْغَنِي وَنْ وَرَافِي، يَرْغَنِي إِلَّا رَجُلٌ قَدْ أَخَذَ بِمَنْكِبِي مِنْ وَرَافِي،

turned and saw that it was 'Ali bin Abi Talib (46). He prayed for mercy for 'Umar (4), then he said: You have not left behind anyone more dear to me, with the like of whose deeds I would hope to meet Allah, than you. By Allah, I think that Allah will most certainly join you to your two companions, and that is because I often heard the Messenger of Allah (ﷺ) saying, "Abu Bakr, 'Umar and I went; Abu Bakr, 'Umar and I came in; Abu Bakr, 'Umar and I went out." So I think that Allah will most certainly join you to them.

Comments: [Its isnad is saheeli, al-Bukhari (3685) and Muslim (2389)]

899. It was narrated from Abu Umamah that 'Ali bin Abi Talib (今) told him that he used to go to the Prophet (美). He said: If I found him praying, he would say tasbeeli and I would enter, and if he was not praying, he would give me permission to enter.

Comments: [Its chain of weak narrator]

900. 'Ali bin Husain narrated that Husain bin 'Ali (秦) told him that 'Ali bin Abi Talib (秦) told him that the Prophet (囊) came to him and Fatimah, the daughter of the Prophet (囊), at night and said: "Why don't you get up and pray?" I ['Ali] said: O Messenger of Allah, indeed our souls are in the hand of Allah; if He wants to wake us up He will wake us up.

فَالْنَفَتُ فَإِذَا هُوَ عَلِيٌ بْنُ أَبِي طَالِب، فَتَرَحَّمَ عَلَى عُمْرَ فَقَالَ: مَا خَلَفْتَ أَحَدًا أُحَّ إِلَيَّ أَنْ الْقَى اللَّه تَعَالَى بِعِثْلِ عَمَلِهِ مِنْك، وَايْمُ اللّهِ إِنْ كُنْتُ اللَّهُ مَعَ اللّهِ إِنْ كُنْتُ اللَّهُ مَعَ صَاحِبَيْك، وَذَلِكَ أَنِّي كُنْتُ أَكْثِرُ أَنْ أَسْمَعَ رَسُولَ اللّهِ يَقُولُ: "فَذَهَبْتُ أَنَا وَأَبُو بَكْرِ وَعُمَرُ، وَخَمَلُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَمَرُ، وَخَمَرُ وَعُمَرُ وَعُمَرُ وَعُمَرُ وَعُمَرُ وَعُمَرُ وَانْ كُنْتُ لَا فَأَنُو بَكْرٍ وَعُمَرُ وَانْ كُنْتُ لَا فَأَنُو بَكْرٍ وَعُمَرُ وَانْ كُنْتُ لَالْحُولُ لَلْهُ مَعَهُمَا.

تخریج: إسناده صحیح، خ: (۳۹۸۵)، م: (۲۳۸۹) .

رَّهُ مَعْدُ اللَّهِ عَلَيْ ثُنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الْخَبْرَنَا يَخْبَرُ اللَّهِ اللَّهِ الْخَبْرَ اللَّهِ الْمُنِ زَخْرٍ، عَنْ عَلِيْ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، ابْنِ زَخْدٍ، عَنِ الْقَاسِمِ، عَنْ أَبِي طَالِبٍ عَنْ أَبِي طَالِبٍ النَّبِيَّ بِيْنَ اللَّبِيَّ بِيِنَةً قَالَ: فَكُنْتُ أَبِي طَالِبٍ إِذَا وَجَدْنُهُ كَانَ يَأْنِي النَّبِيَ بِيِنِةً قَالَ: فَكُنْتُ إِذَا وَجَدْنُهُ يُصَلِّي سَبَّحَ فَدَخَلْتُ، وَإِذَا لَمْ يَكُنْ يُصَلِّي سَبَّحَ فَدَخَلْتُ، وَإِذَا لَمْ

تخريج: إسناده مسلسل بالصعفاء.

- حَدَثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْتُ عَنِ الزَّهْرِيِّ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنِ: أَنَّ حُسَيْنَ الزَّهْرِيِّ: أَنَّ حُسَيْنَ الْنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنَّ عَلِيًّ بْنَ أَبِي طَالِبٍ أَخْبَرَهُ: أَنْ النَّبِيِّ بِطِيَّةً طَرَقَهُ وَفَاطِمَةَ ابْنَةً النَّبِيِّ أَخْبَرَهُ: أَنْ النَّبِيِّ لَئِلَةً، فَقَالَ: ﴿ وَأَلَا تُصَلِّبَانِ؟ ﴾ فَقُلْتُ: يَا رَسُولَ اللَّهِ، فَإِذَا شَاءَ رَسُولَ اللَّهِ، فَإِذَا شَاءَ أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْفُسُنَا بِيَدِ اللَّهِ، فَإِذَا شَاءَ أَنْ يَبْعَثَنَا بَعْثَنَا ، فَانْصَرَفَ حِينَ قُلْتُ ذَلِكَ،

He left when I said that and did not say anything back to me. Then I heard him say, whilst he was turning away and striking his thigh: "But, man is ever more quarrelsome than anything" [al-Kahf 18:54].

Comments: [Its isnad is saheeh, al-Bukhari (7347) and Muslim (775)]

901. 'Ali bin Husain (﴿) narrated that his father, Husain bin 'Ali (﴿) told him that 'Ali bin Abi Talib (﴿) told him that the Messenger of Allah (﴿) came to him and Fatimah at night... and he mentioned a similar report.

Comments: [Its isnad is saheeh]

902. It was narrated that 'Ali bin Abi Talib (泰) said: The Messenger of Allah (绘) said:" Allah is Kind and loves kindness, and He rewards for kindness in a way that He does not reward for harshness."

Comments: [A hadeeth that is hasan when joined with other reports]

تخريج: حديث حس في الشواهد، عبدالله بن وهب وأبو حليفة كل منهما مقبول، وله شاهد من حديث عائشة عبد مسلم برقم: (٣٥٩٣) .

903. It was narrated that 'Ali (秦) said: The Messenger of Allah (囊) said: "Whoever narrates a hadeeth from me thinking it to be false, is the worst of liars."

Comments: [Its isnad is saheeh]

وَلَمْ يَرْجِعُ إِلَيَّ شَيْئًا، ثُمَّ سَمِعْنُهُ وَهُوَ مُوَلًّ يَضْرِبُ فَخِذَهُ يَقُولُ: ﴿وَكَانَ ٱلْإِسَنُ أَكَثَرَ شَيْءٍ حَدَلًا﴾ ٩.

تخریج: إساده صحیح، ح: (۷۳٤٧)، م: (۷۷۰).

٩٠١ حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِح، قَالَ ابْنُ شِهَابِ: أَخْبَرَنِي عَلَيْ بْنُ خُسَيْنِ: أَنَّ أَبِهُ خُسَيْنِ: أَنَّ عَلِيَّ بْنَ خَسِيْنِ: أَنَّ عَلِيَّ بْنَ أَبِي طَلَقَهُ مُوَ طَلِبٍ أَخْبَرَهُ: أَنَّ وَشُولَ اللَّهِ ﷺ طَرَقَهُ هُوَ طَلَقَهُ هُوَ وَفَاطِمَةً... فَذَكَرَ مِثْلُهُ. [راجم: ٩٠٠].

تخريج: إسناده صحيح، وانظر ماقبله.

٩٠٧ - حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ عُمَرَ بْنِ كَيْسَانَ قَالَ أَبِي: _ سَمِعْتُهُ يُحدَّثُ_ عَنْ عَبْدِ اللَّهِ بْنِ وَهْبٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِي خَلِيقَةً، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَتِلِيَّةً . "إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ. رَسُولُ اللَّهِ يَتِلِيَّةً . "إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ. وَيْعَطِي عَلَى الْمُنْفِ.».

- ٩-٣ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُضْمَانُ بُنُ مُحَمَّدِ بُنِ أَمِي (١١٣/١) فَيْبَيَّةَ: حَدَّثَنَا انْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْد الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيَ قَالَ: قَالَ رَسُولُ اللَّهِ بِيَضِّةَ: امْنُ حَدَّثَ عَنِّي حَدِيثًا يُرَى أَنَّهُ كَذِبٌ، فَهُوَ أَحَدُ الْكَاذِينِيْهِ

تخريج: إسناده صحيح.

904. It was narrated from 'Abeedah that 'Ali (毒) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (些) to those who kill them. I said: Did you hear that from Muhammad (些)? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its isnad is saheeh, Muslim (1066)]

905. It was narrated that 'Ali (\$\sigma\$) said: When this verse "And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision and residence)" [Al-'Imran 3:97] was revealed, they said: O Messenger of Allah, is it every year? He remained silent. Then they said: Is it every year? He remained silent. Then they said: Is it every year? He said: "No. If I said yes, it would be obligatory." Then Allah revealed the words: "O you who believe! Ask not about things which, if made plain to you, may cause you trouble" [al-Ma'idah 5:101] up to the end of the Ayah.

Comments: [A saheeh hadeeth, its isnad is da'eef]

906. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah about wiping over the *khuffain* [leather slippers]. She said: Go to

٩٠٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بَنُ أَبِهِ عَنْ أَبِي بَكْرِ الْمُقَدَّعِيُّ: حَدَّنَنَا حَمَّادُ بَنُ زَيْدِ عَنْ أَيُوب وَهِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ أَنَّ عَلِيْ دَكَرَ أَهْلَ النَّهْرُوَانِ، فَقَالَ: فِيهِمْ رَجُلُ مُودُنُ الْيَدِ، أَوْ مُخْدَجُ الْيَدِ. مُودُنُ الْيَدِ، أَوْ مُخْدَجُ الْيَدِ. لُولًا أَنْ تَبْطَرُوا لَنَبَأَتُكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ لَوْلًا أَنْ تَبْطَرُوا لَنَبَأَتُكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ. فَقُلْتُ لِعَلِيِّ: لِعَلِيِّ: لِعَلَى لِسَانِ مُحَمَّدٍ. فَقُلْتُ لِعَلِيِّ: لَا لَمُعْمَدِهُ قَالَ: إِي وَرَبِّ الْكُعْبَةِ.

تخريج: إسناده صحيح، م: (١٠٦٦).

9.0- خدَّ ثَنَا مَنْصُورُ بُنْ وَرْدَانَ الْأَسَدِيُ:
خَدِّنَا عَنِي بُنُ عَبْدِ الْأَعْلَى عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِي
الْمُخْتَرِيِّ، عَلْ عَلِيّ قَالَ: لَمَا نَزَلَتْ هَذِهِ الْآيَةُ:
﴿وَقِيمَ عَلَ النَّاسِ حِجُّ الْبَيْتِ مَنِ السَّعَطَاعَ إِلَيْهِ
سَبِيلاً﴾ (ال عمران: ٩٧) قَالُوا: يَا رَسُولُ اللَّهِ!
أَنِي كُلِّ عام؟ فَسَكَت، فَقَالُوا: أَفِي كُلِّ عَام؟ فَقَالُ: فَي كُلِّ عَام؟ فَقَالُ: تَعَمْ، لَوَجَبَتْ فَقَالُوا: أَفِي كُلِّ عَام؟ فَقَالُ: تَعَمْ، لَوَجَبَتْ فَقَالُنَ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ الللللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللْمُلْلَمُ الل

تخريج: حديث صحيح بالشواهد، وهذا إسناد ضعف، عبد الأعلى الثعلمي صعيف، وفيه انقطع أيضاً، أبو البخترى لم يسمع علياً.

٩٠٦ حَلَّتُنَا أَبُو مُعَاوِيَةً: حَلَّتُنَا الْأَعْمَشُ عَنِ
 الْحَكَمِ، عَنِ الْقَاسِم بْنِ مُخَيْمِرَةً، عَنْ شُرَيْحِ
 ابْنِ هَانِين قَالَ: سَأَلْتُ عَائِشَةً عَنِ الْمَسْح،

'Ali (本), for he knows more about that than me. So I went to 'Ali (本) and asked him about wiping over the khuffain. He said: The Messenger of Allah (經) used to tell us to wipe over the khuffain for one day and night, and for the traveller it is three [days and nights].

Comments: [Its isnad is saheeh, Muslim (276)]

907. Yazeed told us: Hajjaj narrated to us and attributed it to the Prophet (囊).

Comments: [Salieeli]

908. It was narrated from 'Abd Khair: I heard 'Ali (本) say: Shall I not tell you of the best of this ummah after the Messenger of Allah (法)? It is Abu Bakr and 'Umar (本).

Comments: [Its isnad is saheeh]

909. It was narrated that 'Abd Khair al-Hamdani said: I heard 'Ali (48) say on the minbar: Shall I not tell you of the best of this unumah after its Prophet? Then he mentioned Abu Bakr. Then he said: Shall I not tell you of the second one? Then he mentioned 'Umar (48). Then he said: If I wished, I could tell you of the third one. And he kept quiet. We thought that he meant himself. I

فَقَالَتُ: ائْتِ عَلِيًّا، فَهُوَ أَعْلَمُ بِذَلِكَ مِنْي. قَانَ: فَأَتَيْثُ عَلِيًّا فَسَأَلْتُهُ عَنِ الْمَشْحِ عَلَى الْخُفَّيْنِ، قَالَ: فَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُونَا أَنْ نَمْسَحَ عَلَى الْحُفَّيْنِ يَوْمًا وَلَيْلَةً، وَلِلْمُسَافِرِ ثَلَاثًا. [راجع: ٧٤٨]

تخريج: إساده صحيح، م: (٢٧٦)، وانظر مابعده.

٩٠٧ - حَدَّثُنَا يَزِيدُ: أَخْبَرَنَا حَجَّاجٌ رَفَعَهُ. [راجع: ٧٤٨، ٩٠٦].

تخريج: صحيح، م: (٢٧٦)، الحجاح مدلس، وقد توبع، وانظر ماقبله.

٩٠٨ - حَلَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ بْنُ عَلِيً
الْأَزْدِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ شُغْبَةً،
عَنْ حَبِيبِ بْنِ أَبِي نَابِتٍ، عَنْ عَبْدِ خَيْرِ:
سَمِعْتُ عَلِيًّا يَقُولُ: أَلَا أُخْيِرُكُمْ بِحَيْرٍ هَلِهِ
الْأُمَّةِ بَعْدَ رَسُولِ اللَّهِ عِنْ أَبُو بَكْرٍ وَعُمَرُ.
[راجع ٣٣٨]

تخريج: إسناده صحيح.

٩٠٩ - حدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنِ : حَدَّثَنَا مُبَارَاً اللَّهِ بْنُ عَوْنِ : حَدَّثَنَا مُبَارَاً اللَّهِ عَنْ حَبِيبِ بْنِ الْهَمْدَانِيِّ قَالَ : أَبِي ثَابِتٍ ، عَنْ عَبْدِ خَيْرٍ الْهَمْدَانِيِّ قَالَ : سَمِعْتُ عَلِيًّا يَقُولُ عَلَى الْمِنْتِرِ : أَلَا أُخْبِرُكُمْ بِعَنْدِ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيّهَا؟ قَالَ : فَلَا تَخْبِرُكُمْ بِالثَّانِي؟ قَالَ : بَكْرٍ ، ثُمَّ قَالَ : لَوْ شِئْتُ لَا أَخْبِرُكُمْ بِالثَّانِي؟ قَالَ : فَذَكَرَ مُمْ اللَّالِي ؟ قَالَ : فَذَكَرَ مُمْ اللَّانِي؟ قَالَ : فَذَكَرَ مُمْ اللَّالِي ؟ قَالَ : فَذَكَرَ عُمْرَ ، ثُمَّ قَالَ : فَوْ شِئْتُ لَا أَبْتَأْتُكُمْ بِالثَّالِي . قَالَ : فَرَائِنَا أَنَّهُ يَعْمِى نَفْسَهُ ، فَالَيْنَا أَنَّهُ يَعْمِى نَفْسَهُ ، فَالَيْنَا أَنْهُ يَعْمِى نَفْسَهُ ،

[the narrator] said: Did you hear him say that? He said: Yes, by the Lord of the Ka'bah, otherwise may they [his ears] go deaf.

Comments: [Its isnad is qawi]

910. It was narrated from 'Ali (本) that he washed his hands three times, rinsed his mouth and nose three times, washed his face three times, and said: This is the wudoo' of the Messenger of Allah (囊).

Comments: [A hasan hadceth]

فَثَلْتُ: أَنْتَ سَمِعْتَهُ يَقُولُ هَذَا؟ قَالَ: نَعَمْ وَرَبُ الْكَعْبَةِ، وَإِلَّا صُمَّتَ. [راجع: ٩٠٨] تخريج: إسناده قوى، وانظر ماقبله.

• ٩١٠ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ السَّمَاقُ بْنُ السَّمَاعِيلَ: حَدَّثَنَا مُسْهِرُ بْنُ عَبْدِ الْمَلِكِ بْنِ سَمْعِ عَنْ عَبْدِ الْمَلِكِ بْنِ سَمْعِ عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِي أَنَّهُ غَسَلَ كَفَيْهِ ثَلَاثًا، وَمَصْمَصَ وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ كَفَيْهِ ثَلَاثًا، وَمَصْمَصَ وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَقَالَ: هَذَا وُضُوءُ رَسُولِ اللَّهِ ﷺ [راجع: ١٨٧٦]

تخريج: حديث حسن، مسهر- وإن في حديثه لبر- متابع.

911. It was narrated that 'Ali (♣) said: The Messenger of Allah (♣) said on the day of al-Ahzab: "They distracted us from the middle prayer, Asr prayer. May Allah fill their graves and houses with fire." Then he prayed ['Asr] between the two evening prayers, between Maghrib and 'Islua'. Abu Mu'awiyah said on one occasion: i.e., between Maghrib and 'Islua'.

Comments: [Its isnad is salreelr, and Muslim (627)]

912. 'Ali said: When I narrate to you from the Messenger of Allah (遠), it would be dearer to me to be thrown down from the sky than to tell a lie about him. But if I narrate from someone else, then I am a warrior and war is deceit. I heard the Messenger of Allah (違) say: "There will emerge at the end of time people who are young in age and immature, but their speech

٩١١ - حدَّقَنَا أَنُو مُعَاوِيَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْتِهِ بْنِ شَكَلٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ شُتَيْرِ بْنِ شَكَلٍ، عَنْ عَلِي قَالَ: قَالَ رَسُولُ اللَّهِ يَتِظِع يَوْمَ الْأَخْزَابِ اشَعَلَوْنَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةِ الْعَصْرِ، مَلاَ اللَّهُ قُبُورَهُمْ وَيُبُوتَهُمْ نَارًا اللَّهُ قَبُورَهُمْ وَيُبُوتَهُمْ نَارًا اللَّهُ قَبُورَهُمْ وَيُبُوتَهُمْ نَارًا اللَّهُ وَمُعاوِيَة مَرَّةً: يَعْنِي بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ. [واجع: ٦١٧]

تخريح: إساده صحيح، م: (٦٢٧).

٩١٢- حَدَّثَنَا أَنُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَسُ عَنْ خَيْنَمَةً، عَنْ سُونِدِ بْنِ غَفَلَةَ قَالَ فَالَ عَلِيُّ : إِذَا حَدَّثُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَلَأَنْ أَخِرً مِنَ السَّمَا، أَحَبُ إِلَيْ مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثُنُكُمْ عَنْ غَيْرِهِ، فَإِنَّمَا أَنَا رَجُلُ مُحَارِبٌ، وَالْفَحِرُبُ حَدْعَةً، سَمِعْتُ رَسُولِ اللَّهِ ﷺ يَقُولُ: وَالْحَرْبُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَخْدَاثُ الْأَسْنَانِ، الْخَرْبُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَخْدَاثُ الْأَسْنَانِ، الْحَدْرُ فِي آخِرِ الزَّمَانِ قَوْمٌ أَخْدَاثُ الْأَسْنَانِ،

will be like the best of people. But their faith will not go any further than their throats. Wherever you encounter them, then kill them, for killing them brings to the one who kills them reward on the Day of Resurrection."

Comments: [Its isnad is saheeh, al-Bukhari (6930) and Muslim (1066)]

913. It was narrated that 'Ali (*) said: The Messenger of Allah (*) said: "I have relieved you of zakah on horses and slaves, and there is no zakah on anything less than two hundred (dirhams)."

Comments: [Salieeli]

914. It was narrated that 'Ali said: I said: O Messenger of Allah, why do I see you choose a wife from among Quraish and you ignore us? He said: "Have you anyone to suggest?" I said: Yes, the daughter of Hamzah. The Messenger of Allah (ﷺ) said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is salieeh, Muslim (1446)]

915. It was narrated that 'Ikrimah said: I moved on from Muzdalifah with al-Husain bin 'Ali (4) and I kept hearing him say the Talbiyah until he stoned Jamratal-'Aqabah. I asked him (about that) and he said: I moved on from Muzdalifah with my father and I kept hearing him say

سُفَهَاءُ الْأَخْلَامِ، يَقُولُونَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ. لَا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، فَأَيْنَمَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِهِ. [راجع: ٢٦٦].

تخریج: إسناده صحیح، خ· (۱۹۳۰)، م: (۱۰۲۱).

٩١٣ - حَلَّثَنَا ابْنُ نُمَيْرِ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيٍّ أَبِي إِسْحَاقَ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ عِلِيٍّ قَالَ: "قَدْ عَفَوْتُ لَكُمْ عَنِ النَّبِيِّ عِلِيٍّ قَالَ: "قَدْ عَفَوْتُ لَكُمْ عَنِ الْخَيْلِ وَالرَّنِيقِ، وَلَيْسَ فِيمَا دُونَ (١/٤/١) مِائَيْسِ زَكَاةً، [راجع: ٧١١].

تخريج: صحيح، الأعمش قد توبع.

٩١٤ - حَلَّثُنَا ابْنُ نُمَيْر: حَلَّثُنَا الْأَعْمَشُ عَنْ مَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِي قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لِي أَرَاكَ تَنَوَّقُ فِي قُرِيْشٍ وَتَدَعْنَا؟ قَالَ: «وَعِلْدَكَ شَيْءٌ؟، قُلْتُ: بِنْتُ حَمْرَةَ، قَالَ: هِي بِنْتُ أَخِمْرَةَ، قَالَ: هِي بِنْتُ أَخِمْرَةَ، قَالَ: هِي بِنْتُ أَخِمْرَةَ، قَالَ: هِي بِنْتُ أَخِي مِنَ الرَّضَاعَةِ. [راجع. ٦٢٠].

تخريج: إسناده صحيح، م: (١٤٤٦).

- ٩١٥ حَلَّثَنَا مُحَمَّدُ بْنُ سَلَمَةً عَنِ ابْنِ إِسْحَاقَ، عَنْ ابْنِ صَالِحٍ، عَنْ عِكْمِمَةً قَالَ: أَفَضْتُ مَعَ الْمُحْتَئِنِ بُنِ عَلِيٌ مِنَ الْمُوْدَلِفَةِ، فَلَمْ أَزَلْ أَسْمَمُهُ يُلَيِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبْذِ، فَسَأَلُتُهُ، فَقَالَ: أَفَضْتُ مَعَ أَبِي مِنَ الْمُوْدَلِقَةِ، فَلَمْ أَزَلْ أَسْمَمُهُ يُلَيِّي حَتَّى مِنَ مِنَ الْمُوْدَلِقَةِ، فَلَمْ أَزَلْ أَسْمَمُهُ يُلَيِّي حَتَّى مِنَ الْمِي مِنَ الْمُعْمَةُ يُلَيْي حَتَّى مِنَ الْمِي

the Talbiyah until he stoned Jamratal-'Aqabah. I asked him (about that) and he said: I moved on from Muzdalifah with the Prophet (ﷺ) and I kept hearing him say the Talbiyah until he stoned Jamratal-'Agabah.

Comments: [Its isnad is hasan]

916. It was narrated that Maisarah said: I saw 'Ali (48) drinking whilst standing. I said to him: Are you drinking whilst standing? He said: If I drink whilst standing, I saw the Messenger of Allah (26) drinking whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (趣) drinking whilst sitting.

Comments: [Hasan because of corroborating evidence

917. It was narrated from 'Abd Khair that 'Ali (&) said: I used to think that the bottoms of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (建) wiping the top (of his feet).

Comments: [Saheeli because of corroborating evidence]

تخريج: صحيح لغيره، والأعمش كان مضطرباً في حديث أبي إسحاق، وأشار الدارقطي في

918. It was narrated from Ibn 'Abd Khair that his father said: I saw 'Ali (4) do wudoo', and he washed the tops of his feet and said: Were it not that I saw the Messenger of Allah (鑑) wash the tops of his feet, I would have thought that the bottoms of the feet were more deserving of being washed.

رَمَى حَمْرَةَ الْعَقَبَةِ، فَسَأَلْتُهُ فَقَالَ: أَفَضْتُ مَعَ النَّبِيِّ عِنْ الْمُزْدَلِفَةِ، فَلَمْ أَزَلُ أَسْمَعُهُ يُلَبِّي حَتِّي رَمِي جَمْرَةَ الْعَفَيَّةِ. [انظر: ١٣٣٤]

تخريج: إسناده حسن، محمد بن إسحاق صرح بالتحديث عند أبي يعلى والبيهقي.

٩١٦ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلِ عَنْ عَطَاءِ بْن السَّائِف، عَنْ مَيْسَرَةَ قَالَ: رَأَيْتُ عَلِيًّا يَشْرَبُ قَائمًا، قَالَ: فَقُلْتُ لَهُ: تَشْرَتُ قَائِمًا؟! فَقَالَ ا إِنْ أَشْرِتْ قَائِمًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ عَلَيْهِ يَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبْ قَاعِدًا، فَقَدْ رَأَيْتُ رسُولَ اللَّهِ ﷺ يَشْرَتُ قَاعِدًا. [انظر: ١١٢٥]

تخريج: حسن لغيره، ابن فضيل- وإن كان روى عن عطاء بعد الاختلاط - قد تويع.

٩١٧– حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلِ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْخَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٌ قَالَ: كُنْتُ أَرَى أَنَّ بَاطِنَ الْقَدَمَيْنِ أَحَقُّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، حَتَّى مُرَأَيْتُ رَسُولَ اللَّهِ ﷺ يَمْسَحُ ظَاهِرَهُما. [راجع: ٧٣٧]

«العلل» إلى الاختلاف في سند الحديث ومتنه. وانظر مابعده.

٩١٨- حَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِياً: حَدُّثْنَا سُفْيَانُ عَنْ أَبِي السَّوْدَاءِ، عَن ابْن عَبْدِ خَيْرٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلِيًّا تَوَضًّا، فَغَسَلَ طُهُورَ قَدَمَيْهِ، وَقَالَ: لَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَغْسِلُ ظُهُورَ قَدَمَيْهِ، لَظَنَنْتُ أَنَّ بُطُونَهُمَا أَحَقُّ بِالْغَسْلِ. [راجع: ٩١٧]. Comments: [Its isnad is saheeli]

919. It was narrated from 'Abd Khair, that 'Ali (46) said: This is the wudoo' of the Messenger of Allah (26). Then he did wudoo' washing each part three times.

Comments: [Its isnad is saheeh]

920. It was narrated that Umm Moosa said: I heard 'Ali (本) say: The Prophet (囊) instructed Ibn Mas'ood to climb up a tree and he told him to bring him something from it, and his Companions looked at the shins of 'Abdullah bin Mas'ood when he climbed the tree and laughed at how thin his shins were. The Messenger of Allah (囊) said: "Why are you laughing? The leg of 'Abdullah will be heavier in the Balance on the Day of Resurrection than (Mount) Uhud."

Comments: [Saheeh because of corroborating evidence, this is a hasan isnad]

921. It was narrated from 'Ali (本) that he said on the day of the battle of the Camel. The Messenger of Allah (經) did not promise us anything on which we might base a claim of succession, rather it is something that we thought of ourselves, then Abu Bakr was appointed as his successor; may the mercy of Allah be upon Abu Bakr, for he did well and remained steadfast. Then 'Umar was appointed as his successor; may the mercy of Allah be upon 'Umar,

تخريج: إسناده صحيح، وانظر مافيله. 919 - حَدُّقَتَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بُنُ إِسْمَاعِبلَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْحَسَنُ بُنُ عُقْمَةً أَبُو كِبْرَانَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيّ قَالَ: هَذا وُضُوءُ رَسُولِ اللَّهِ بِيْجِيْ. ثُمَّ تَوَصَّأً

ثَلَاثًا ثَلَاثًا. [راجع: ٥٧٦]

تخريج: إساده صحيح.

- ٩٢٠ حَدَّفَنَا مُحَمَّدُ بْنُ فُضَيْنٍ: حَدَّثَنَا مُغِيرَةُ عَنْ أَمْ مُوسَى قَالَتُ: سَمِعْتُ عَلِيَّا يَقُولُ: أَمَرَ البَّبِيُ يَشِيِّةَ ابْنَ مَسْعُودٍ، فَصَعِدَ عَلَى شَجَرَةٍ أَمَرَهُ أَنْ يَأْنِيَهُ مِنْهَا بِشَيْءٍ، فَنَظَرَ أَصْحَالُهُ إِلَى سَاقِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ حِينَ صَعِدَ الشَّجَرَةِ، فَضَحِكُوا مِنْ حُمُوشَةِ سَاقَيْهِ، فَقَالَ رَسُولُ اللَّهِ فَضَحِكُوا مِنْ حُمُوشَةِ سَاقَيْهِ، فَقَالَ رَسُولُ اللَّهِ يَشْعَدُ: "مَا تَضْحَكُونَ؟! لَرِجْلُ عَبْدِ اللَّهِ أَنْقَلُ فِي يَشِيْعَ: "مَا تَضْحَكُونَ؟! لَرِجْلُ عَبْدِ اللَّهِ أَنْقَلُ فِي اللَّهِ أَنْقَلُ فِي الْمِيزَانِ يَوْمَ الْفِيَامَةِ مِنْ أُحُدٍ". [انظو: ٢٩٩١].

تخريج: صحبح لغبره، وهذا إساد حسن.

٩٧١ - حَدِّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا شُفْيَانُ عَنِ الْأَشْوَدِ بْنِ قَيْسٍ، عَنْ رَجُلٍ، عَنْ عَلِيٌ أَنَّهُ قَالَ يَوْمَ الْحَمْلِ. إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَعْهَدُ إِنْيَنَا عَهْدًا نَأْخُذُ اللَّحَمْلِ. إِنَّ رَسُولَ اللَّهِ ﷺ فَمْ الشَّخْلِفَ أَنُو بَكُوٍ، رَحْمَةُ اللّهِ عَلَى أَبِي بَكُوٍ، فَأَقَامَ اسْتُخْلِفَ عُمَرُ، رَحْمَةُ اللّهِ عَلَى أَبِي بَكُو، فَأَقَامَ وَاسْتَقَامَ، ثُمَّ اسْتُخْلِفَ عُمَرُ، رَحْمَةُ اللَّهِ عَلَى عُمْرَ، وَحْمَةُ اللَّهِ عَلَى

تغريج: إساده ضعيف لجهالة الرحل الذي روى عن علي.

for he did well and remained steadfast, until the religion of Islam became well established.

Comments: [Its isnad is da'eef]

922. It was narrated that 'Ali (ﷺ) said: Shall I not tell you of the best of this *ummah* after its Prophet? [It is] Abu Bakr, and the best of it after Abu Bakr is 'Umar. Then Allah puts goodness wherever He wills

Comments: [A saheeh hadeeth]

9۲۷ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَقِيَّةً
الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدٌ عَنْ عَطَاءِ _ يَغْنِي
الْنَ السَّائِبِ _ عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ:
أَلَا أُخْرُكُمْ مِخَيْرٍ هَذِهِ الْأُمَّةِ بَغْدَ نَبِيِّهَا؟ أَبُو
نَكْرٍ، وَخَنْرُهَا بَعْدَ أَبِي بَكْرٍ: عُمَرُ، ثُمَّ تَخْعَلُ
اللَّهُ الْحَيْرِ خَيْثُ أَجَبٌ. [راحع: 3٣٣].

تخريج: حديث صحيح، خالدا لواسطي سماعه من عطاء بعد الاختلاط، لكن تابع عطاء حصين بن عبدالرحمن، وهو ثقة.

923. It was narrated from al-Hakam, from someone who heard 'Ali (45) and Ibn Mas'ood say: The Messenger of Allah (45) issued a judgement on the basis of one being the neighbour of the other.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

924. It was narrated that 'Ali bin Abi Talib (毒) said: The Messenger of Allah (囊) forbade me to wear gold rings, to wear a blend of linen and silk, to recite Qur'an when bowing and prostrating and to wear clothes dyed with safflower.

Comments: [Its isnad is saheeh, Muslim (2078)]

925. It was narrated that 'Ali (泰) said: Three people came to the Messenger of Allah (独) and one of them said: I had one hundred

٩٢٣ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ
 مَنْصُورٍ، عَنِ الْحَكَمِ، عَمَّنْ سَمِعَ عَلِيًّا وَابْنَ
 مَنْعُودٍ يَتُولَانِ: قَضَى رَسُولُ اللَّهِ ﷺ بِالْجِوَارِ.

تخريج: حسن لعيره، وهذا إسناد ضعيف لحهالة الراوي عن علي وابن مسعود.

978- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرُ عَنِ اللَّهِ مِنْ عَنْ الزَّهْرِيَّ، عَنْ إِبْرَاهِمَ بْنِ عَبْدِ اللَّهِ بْنِ حُنَّنِ، عَنْ أَبِي طَالِبٍ قَالَ نَهَانِي رَسُولُ اللَّهِ يَلْحُ عَنِ التَخَتُّمِ بِالذَّهَبِ، وَعَنْ لِبَاسِ الْفَحَيْ، وَعَنْ لِبَاسِ الْفَحَيْ، وَعَنْ لِبَاسِ وَغَنْ لِبَاسِ الْفَحَيْ، وَعَنْ الْبَرَاءَةِ فِي لَوُكُوعٍ وَالشَّجُودِ، وَعَنْ لِبَاسِ الْمُعَصْفَرِ. [راجع: ٧١٠].

تخريج: إسناده صحيح. م: (۲۰۷۸).

٩٢٥ حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَخْبَرَنَا مَعْمَرُ عَنْ
 أَس إِسْحَاقَ، عَنِ الْخَارِثِ، عَنْ عَلِيِّ قَالَ:
 جَاءَ ثَلَاثَةُ نَغْرِ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ

Ooqiyyahs and I spent ten Ooqiyyahs (in charity). The next one said: I had one hundred dinars and I spent ten dinars (in charity). The next one said: I had ten dinars and I spent one dinar (in charity). The Prophet (独) said: "You are equal in reward, for each of you gave one tenth of his wealth in charity."

Comments: [Its isnad is da'eef because of the weakness of al-Harith al-A'war]

926. It was narrated from al-Musayyab bin 'Abd Khair that his father said: 'Ali (4) stood up and said: The best of this unmah after its Prophet are Abu Bakr and 'Umar, then we got involved in matters which Allah will judge as He wills.

Comments: [Its isnad is salreeh]

927. It was narrated that 'Ali said: Witr is not a must like the obligatory prayers, but it is a Sunnah established by the Messenger of Allah (38).

Comments: [Its isnad is qawi]

928. It was narrated from 'Ali that the Prophet (ﷺ) did wudoo' washing each part three times.

Comments: [Its isnad is salieeh]

أَحَدُهُمْ: كَانَتْ لِي مِائَةُ أُوقِيَّةٍ، فَأَنْفَقْتُ مِنْهَ عَشْرَةَ أَوَاقِ. وَقَالَ الْأَخَرُ: كَانَتْ لِي مِائَةُ دِينَارٍ فَتَصَدَّقْتُ مِنْهَا بِعَشْرَةُ دَنَائِيرَ. وَقَالَ الْأَحَرُ: كَانَتْ لِي عَشْرَةُ (١/١٥) دَنَائِيرَ فَتَصَدَّفُتُ مِنْهَا بِدِينَارٍ. فَقَالَ النَّبِيُّ يَحِيُّةٍ: «أَنْتُمْ فِي الْأَجْرِ سَوَاءً، كُلُّ إِنْسَانٍ مِنْكُمْ نَصَدَّقَ بِعُشْر مَالِهِ. [راحم: ٧٤٣].

تخريج: إساده ضعيف لصعف الحارث الأعور.

97٦- حَدَثْنَا عَدُ اللّهِ: خَدَّثْنِي وَهْتُ بُنُ نَقِيَّةُ الْوَاسِطِيُّ: أَخْبِرَنَا خَالِدُ بُنُ عَدُ اللّهِ عَنْ أَبِيهِ خُصَيْرٍ، عَنِ الْمُسَيَّبِ بْنِ عَدْ خَيْرٍ، عَنْ أَبِيهِ قَالَ: قَامَ عَلِيٍّ فَقَالَ. خَيْرُ هَذِهِ الْأُمَّة بَعْدُ نَبِيَّهَا أَبُو بَكْرٍ وَعُمَرُ، وَإِنَّا فَدْ أَحْدَثْنَا بَعْدَهُمْ أَحْدَاثًا يَعْدَهُمْ أَحْدَاثًا يَعْدَهُمْ أَحْدَاثًا يَعْدَهُمْ أَحْدَاثًا يَعْدَهُمْ الْحَدَاثًا وَيَهَا مَا شَاءً. [راجع: ١٩٢].

تخريج: إسناده صحيح.

97٧- حَدَّثَنَا عَنْدُ الرَزَّاقِ: حَدَّثَنَا مَعْمَرٌ وَالثَّوْرِيُّ عَنْ عَاصِمٍ سِ وَالثَّوْرِيُّ عَنْ عَلِي إِسْحَافَ، عَنْ عَاصِمٍ سِ صَمْرَةً، عَنْ عَلِيْ قَال. لَيْسَ الْوِتْرُ سِحَتْمٍ كَهُيُّئَةِ الْمَكْتُوبَةِ، وَلَكِنَّةُ سُنَةٌ سَنَهَا رسُولُ اللَّهِ يَعِيْدُ . [راحع: 107].

تخريج: إسناده فوي.

٩٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّتَنَا مُحَمَّدُ بَنُ عَنْدِ اللَّهِ ابْنُ عَمْدِ اللَّهِ ابْنُ عَمْدِ اللَّهِ ابْنِ عَمَّارٍ خَدَّثَنَا الْقَاسِمُ الْجَرْمِيُّ عَنْ سُفْيَان. عَنْ حَدْدِ خَيْرٍ، عَنْ عَلِيٍّ: أَنَّ النَّبِي بَيْعَةِ تُوضًا ثَلَاثًا ثَلَاثًا، [انظر: ٩٤٥، ٩٩٨، ١١٣٣. ١١٩٩، ١١٩٩، ١٣٢٤].

تخريج: إسناده صحيح.

929. It was narrated from 'Ali that the Prophet (ﷺ) used to pray Witr at the time of the adhan.

Comments: [Its isnad is da'eef because of the weakness of al-Harith al-A'war]

930. It was narrated from 'Ali bin Rabee'ah: 'Abdur-Razzaq said: Someone who saw 'Ali when he rode told me: When he put his foot in the stirrup, he said: Bismillah (in the Name of Allah). When he got on it, he said: al-Hamdu Lillah (praise be to Allah). Then he said: "Glory be to the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny [az-Zukhruf 43:13-14]". Then he said al-hamdu Lillah three times and Allahu Akbar three times, then he said: O Allah, there is no god but You. I have wronged myself, so forgive me; no one forgives sins but You. Then he smiled, and it was said: What made you smile, O Ameer al-Mu'mineen? He said: I saw the Messenger of Allah (ﷺ) do what I have done and say what I have said, then he smiled and we said: What made you smile, O Messenger of Allah? He said: "I was amazed at the slave when he said 'there is no god but You. I have wronged myself, so forgive me; no one forgives sins but You,' and he knows that no one forgives sins but He."'

٩٢٩ – حَدَّثَنَا عَبْدُ الرَّرَّاقِ: 'خُبَرَنَا إِسْرَائِيلُ عَنْ أَي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ: أَنَّ السَّيِّ بِهِينَ كَانَ يُوتِرُ عِنْدَ الْأَذَانِ. [راحع: ٥٦٩]

تخريج: إسناده صعيف لضعف الحارث الأعور.

٩٣٠ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ مَرَّةً: قَالَ عَنْدُ الرَّرَّاقِ. وَأَكْثَرُ ذَاكَ نَقُولُ: أَخْبَرَنِي مَنْ شهد علَّ جينَ ركِبَ، فَلَمَّ وَضَعَ رِحُلَهُ فِي الرِّكَابِ قَالَ: بِشْمِ اللَّهِ، فَلَمَّ اسْتَوَى قَالَ. الْحَمْدُ لِلَّهِ، ثُمَّ قَالَ : ﴿ شُبْحَانَ الَّذِي سَخَّرَ لَنَا هَمَا وَمَا كُنَّا لَهُ مُقْرِنِينَ O وَإِنَّا إِلَى رَتَّنَا لْمُقَبِبُودِ﴾ (الزخرف:١٤،١٣)، ثُمَّ حَمِدَ نُلَاثًا وَكُثِّرَ ثَلَاثًا، ثُمَّ قَالَ: اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتُ، طَنَمْتُ نَفُسِي فَاغْفِرْ لِي، إِنَّهُ لَا يَغْفِرُ الْمُنُوبَ اللَّا أَنْتَ لَهُمْ صَحِكَ، قَالَ فَقِيلَ: مَا تُصحَكُك يَا أَمِرَ الْمُؤْمِنِينَ؟ قَالَ : رَأَيْتُ النَّينَ عِينَ فَعَلِ مِثْلُ مَا فَعَلْتُ، وَقَالَ مِثْلَ مَا قُلْتُ، ثُمَّ صَحِكَ، فَقُلُنَا. مَا يُضْحِكُك يَا نَبِيَّ اللَّهِ؟ قَالَ : «انْمَنْدُ_ أَوْ قَالَ: عَحِنْتُ لِلْمَبْدِ_ إِذَا قَالَ: لَا إِلَّهُ إِلَّا نُتْ، ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي، إِنَّهُ لَا يَعْبِرُ الذُّنُوبُ إِلَّا أَنْتَ، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ النُّنُوبَ إِلَّا هُوَ٣. [راجع: ٧٥٣].

تخريج: حسن لغيره، أبو إسحاق دلسه محذف مه رجلين بينه وبين علي بن ربيعة.

Comments: [Hasan, because of corroborating evidence]

931. It was narrated from 'Ali that the daughter of Hamzah followed them, crying: O uncle, O uncle, 'Ali took her by the hand and said to Fatimah (\$): Here is your cousin; look after her. 'Ali, Zaid and Ja'far disputed concerning her. Ali said: I took her and she is the daughter of my paternal uncle. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me. Zaid said: She is the daughter of my brother. The Messenger of Allah (ﷺ) ruled that she be given to her maternal aunt and said: "The maternal aunt is like the mother." Then he said to 'Ali: "You are of me and I am of you." And he said to Ja'far: "You resemble me in appearance and attitude." And he said to Zaid: "You are our brother and our freed slave." 'Ali (الله) said to him. O Messenger of Allah, why don't you marry the daughter of Hamzah? He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is hasan]

932. It was narrated from 'Ali (♣) that he said: The best of this ummalı after its Prophet are Abu Bakr and 'Umar (♣).

Comments: [Its isnad is saheeh]

933. It was narrated from 'Ali (&) that he said: Shall I not tell you of the best of this ummalı after its Prophet? [It is] Abu Bakr, then 'Umar.

- حَدَّثَنَا حَجَّاعُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي اِسْحَاقَ، عَنْ هَانِي بْنِ هَانِيْ وَهُبَيْرَةً بْنِ يَرِيمَ، عَنْ عَلَيْ: أَنَّ الْبَتَةَ حَمْزَةً نَبِعَتْهُمْ ثُنَادِي: يَا عَمَّ! يَا عَمُّ! يَا عَمُّ! فَتَنَاوَلَهَا عَلِيٌّ فَأَخَذَ بِيَدِهَا، وَقَالَ لِفَاحِمَةً: دُونَكِ الْبَنَةَ عَمْكِ فَحَوِّلِيهَا. فَاخْتَصَمَ فَيَهَا عَلِيٌّ، وَزَيْدٌ، وَجَعْفَرٌ. فَقَالَ عَلِيُّ: أَنَا فِيهَا عَلِيُّ، وَزَيْدٌ، وَجَعْفَرٌ. فَقَالَ عَلِيُّ: أَنَا فِيهَا عَلِيُّ، وَزَيْدٌ، وَجَعْفَرٌ. فَقَالَ عَلِيُّ: أَنَا وَخَالَتُهَا وَهِيَ البُنَةُ عَمِّي. وَقَالَ جَعْفَرُ" البُنةُ عَمِّي وَعَالَ بَعْفَقُ البُنةُ عَمِّي وَقَالَ بَعْفَى وَخَالَتُهُا بَعِيهُ لِخَالَتِهَا، وَقَالَ جَعْفَرُ" البُنةُ عَمِي وَقَالَ اللهِ يَعْفِي لِخَالَتِهَا، وَقَالَ وَقَالَ اللهَ عَلَيْ يَعْفِي وَخَالَتُهُ بِمَنْزِلَةِ وَقَالَ لِجَعْفَرِ: «أَشْبَهُتَ خَلْقِي وَقَالَ اللهَ عَلَيْ وَقَالَ لِجَعْفَرِ: «أَشْبَهُتَ خَلْقِي وَقَالَ لَهُ عَلِيْ : يَا لَوْعَلَى اللّهِ اللهِ إِلَّا تَرْقَعُ إِلَى اللّهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ

تخريج: إسناده حسن، حجج هو ابن محمد المصيصي الأعور.

٩٣٧ حَدَّثَنَا شُفْيًانُ بْنُ عُنِيْنَةً عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الْأُمَّةِ بَعْدَ مَنْ عَلِيُّ : خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيَّهَا أَبُو بَكْرٍ وَعُمَرُ. [راجع: ٩٠٨].

تخريج: إسناده صحيح.

٩٣٣- حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ وَشُغْبَةً، عَنْ حَبِيبٍ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ أَنَّهُ قَالَ: أَلَا أُنْبَئِكُمْ بِخَيْرٍ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيّهَا؟ أَبُو بَكْرٍ، ثُمَّ عُمَرُ. [راجع. ٩٣٢].

Comments: [Its isnad is saheeh like the hadeeth above]

تخريج: إسناده صحيح كسالقه.

934. It was narrated from 'Ali (秦): Shall I not tell you of the best of this ummah after its Prophet? [It is] Abu Bakr, and the second is 'Umar (泰). And if you wish, I shall name the third. Abu Ishaq said: 'Abd Khair made it clear so that you would not have any doubts concerning what 'Alı (泰) said.

Comments: [A Hadeeth saheeh and its isnad is da'eef]

تخريج: حديث صحيح، وهذا إسناد ضعيف، سويد بن سعيد الهروي فيه مقال، والصبي فيه صعف يحتمل، وسويد وصبي فد توبعا.

935. It was narrated from Ibn Zurair that he heard 'Ali bin Abi Talib (念) say: The Prophet (鑑) took some silk in his right hand and some gold in his left hand, then he said: "These two are forbidden for the males of my ummah."

Comments: [Saheeh because of corroborating evidence]

٩٣٤- حَدَّقَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوَيْدُ بْنُ سَعِبدِ: حَدَّثَنَا الصَّبَيُّ بْنُ الْأَشْعَثِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْدِ خَيْرٍ، عَنْ عَلِيٍّ: أَلَا أَبَيْكُمْ بِخَيْرٍ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا؟ أَبُو بَكْرٍ، وَالتَّانِي عُمْرُ، وَلَوْ شِنْتُ سَمَّيْتُ التَّالِثَ. فَالَ أَبُو إِسْحَاقَ: فَتَهِجَّاهَا عَبْدُ خَيْرٍ لِكَنْ لَا يَشْتَرُوا هِمَا فَالَ عَلِيِّ. [راجع: ٩٣٢].

٩٣٥ - حَدَّقَنَا حَجَّاجٌ: حَدَّثَنَا لَئِثٌ: حَدَّثَنِي يَرِيدُ بَنُ بِي حَبِيبٍ عَنْ أَبِي الصَّغْبَةِ، عَنْ رَجُلِ مِنْ هَمْدَنَ يُقَالَ لَهُ: أَبُو أَفْلَحَ، عَنِ ابْنِ زُرَيْرٍ: أَبُو أَفْلَحَ، عَنِ ابْنِ زُرَيْرٍ: أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: إِنَّ النَّبِيِّ أَنَّهُ سَمِعَ عَلِيًّ بْنَ أَبِي طَالِبٍ يَقُولُ: إِنَّ النَّبِيِّ بَيْخِهِ، وَأَخَذَ ذَهَبًا عَلَى يَمِينِهِ، وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي يَمِينِهِ، وَأَخَذَ ذَهَبًا غَرَامٌ فَجَعَلَهُ عِي يَمِينِهِ، وَأَخَذَ ذَهَبًا عَمْلَهُ عَمْ ذَكُورٍ أَمْنِيَ». [راجع: ٧٥٠].

تخريج: صحيح لشواهده، وانظر رقم: (٧٥٠)، ذاك مقطع وهذا متصل، أبو أفسح روى عنه اثنان، ووثقه لعحلي، وقال الذهبي: صدوق. وقال ابن حجر: مقبول.

936. It was narrated from 'Ali bin Abi Talib (毒) that he said: We went out with the Messenger of Allah (囊) and when we were in the Harrah, at as-Suqya (a halting place between Makkah and Madinah) which belonged to Sa'd bin Abi Waqqas, the Messenger of Allah (囊) said: "Bring me some water for wudoo'." When he had done wudoo' he stood up and turned to face the qiblali, then he said takbeer, then he

971- حَدَّتُنَا حَجَّاجٌ: حَدَّثَنَا لَيْثُ: حَدَّثَنَا لَيْثُ: حَدَّثَنَا لَيْثُ: حَدَّثَنَا لَيْثُ: حَدَّثَنَا لَيْثُ: حَدَّثَنَا لَيْثُ: سَعَيْم سعيدٌ _ بَغْنِي الْمَقْبُرِيَّ _ عَنْ عَمْرِو، عَنْ عَلِيٍّ بُنِ اللَّهِ الْزَرِيِّ طَالِبٍ: أَنَّهُ قَالَ: خَرَجُنَا مَعَ رَسُولِ اللَّهِ وَلِيْ حَتَّى إِذَا كُنَّا بِالْحَرَّةِ بِالشَّقْيَا الَّتِي كَانَتُ لِسَعْدِ نُو أَبِي وَقَاصٍ، قَالَ رَسُولُ اللَّهِ وَيَعْدَ: لِلسَعْدِ نُو أَبِي وَقَاصٍ، قَالَ رَسُولُ اللَّه وَعِيْدً: لِلسَعْدِ نُو أَبِي وَقَاصٍ، قَالَ رَسُولُ اللَّه وَعِيْدًا كَامَ (١١٦/١) النَّهُونِي بِوَضُوءِ اللَّهُ فَا مَنَ اللَّهُ اللَّهُ عَلَى اللَّهُ اللْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُولُولُ اللَّهُ اللَّهُ اللْمُؤْمِ اللْمُوالِقُولُ اللَّهُ اللَّهُ

said: O Allah, Ibraheem was Your slave and Your close friend; he prayed for blessing for the people of Makkah. I am Muhammad, Your slave and Your Messenger; I am praying to You for the people of Madinah - bless their *mudd* and sa' [weights and measures] as You blessed the people of Makkah, double the blessing You bestowed upon the people of Makkah, a twofold blessing."

Comments: [Its isnad is salteelt]

937. An old man of Banu Tameem said: 'Ali (46) addressed us - or he said: 'Ali said: There will come a difficult time when the rich man will hold fast to that which is in his hand although he was not enjoined to do that. Allah says: "And do not forget liberality between yourselves" [al-Bagarah 2:237]. The evil [people] will be elevated and good people will be humiliated. And those who are under compulsion (of force or necessity) will be bought from. The Prophet (24) forbade forced sales, transactions based on ambiguity and selling crops before they have ripened

فَاسْتَقْبَلَ الْقِثْلَةَ، ثُمَّ كَبَّرَ، ثُمَّ قَالَ: *اللَّهُمَّ إِنَّ إِلْرَاهِيمَ كَانَ عَبْدُكَ وَخَلِيلَكَ دَعَا لِأَهْسِ مَكَّةَ إِلَاهُمِ مَكَّةً بِالْمَهِمَ إِنَّ مُحَمَّدٌ عَبْدُكَ وَرَسُولُكَ أَدْعُوكَ لِأَهْلِ الْمُدينَةِ أَنْ نَبُارِكَ لَهُمْ فِي مُدْهِمْ وَصَاعِهِمْ، مِثْلَيْ مَا بَارَكْتَ لِأَهْلِ مَكَةً، مَعَ الْبَرْرَةِ بَرَكَتَبْنِ.

تخريج: إسناده صحيح.

97٧ - حَدَّثَنَا هُشَيْمُ: أَخْبَرَنَا أَبُو عَامِرِ الْمُزَيْقُ:
حَدَّثَنَا شَيْخٌ مِنْ بَنِي تَمِيم قَالَ: خَطَبَنَا عَلِيٍّ _ أَوْ
قَالَ: قَالَ عَلِيٍّ _: يَأْتِي عَلَى النَّاسِ زَمَانُ
عَضُوضٌ، يَمَضُّ الْمُوسِرُ عَلَى مَا فِي يَدَيْهِ، قَالَ:
وَلَمْ يُؤْمَرْ بِذَلِكَ، قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَنسُولُ
الْمَغْذَلُ بَيْنَكُمُ ﴾ (البقرة: ٣٣٧) وَيَنْهُدُ الْأَشْرَارُ،
وَيُسْتَذَلُ الْأَخْيَارُ، وَيُبَايِعُ الْمُضْطَرُّونَ، قَالَ: وَقَدْ
نَهَى رَسُولُ اللَّهِ عِلِيَةٌ عَنْ بَيْعِ الْمُضْطَرِّينَ، وَعَنْ بَيْعِ
الْمُورِ، وَعَنْ بَنِعِ الشَّمَرَةِ قَبْلُ أَنْ تُدُرِكَ.

تخريج: إسناده ضعيف لضعف أبي عامر المزني وجهالة الشيخ من بني تعيم.

Comments: [Its isnad is da'eef because of the weakness of Abu Amir al-Muzani and Shaikh of Banu Tamim is unknown]

938. It was narrated that 'Ali bin Abi Talib (李) said: The Messenger of Allah (炎) said: "The best woman (of her time) was Khadeejah and the best woman (of her time) was Maryam."

Comments: [Its isnad is saheeh, al-Bukhari (3432) and Muslim (2430)] ٩٣٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو خَيْنَمَةً
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا وَكِيعٌ (ح) وَ حَدَّثَنَا
إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو مُعَاوِيَةً
وَوَكِيعٌ عَنْ هِشَامٍ بْنِ عُرُوةً، عَنْ أَبِيهٍ، عَنْ
عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ
قَالَ: قَالَ رَسُولُ اللَّهِ يَكُلِيُّ : ﴿ فَيْرُ نِسَائِهَا
قَالَ: قَالَ رَسُولُ اللَّهِ يَكُلِيْ : ﴿ فَيْرُ نِسَائِهَا

خَدِيجَةُ وَخَيْرُ نِسَائِهَا مَرْيَمُ الراجع: ٦٤٠].

تخريج: إساده صحيح، خ: (٣٤٣٢)، م: (٢٤٣٠).

939. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) forbade me to wear gold rings and red garments, and to recite Qur'an when bowing and prostrating.

Comments: [A Saheeh Hadeeth, this is a da'eef isnad]

9٣٩- حَدِّثْنَا عَبْدُ اللَّهِ: حَدَّثْنَا أَبُو دَاوُدَ الْمُبَارِكِيُّ سُلَيْمَانُ بْنُ مُحَمَّدِ: حَدَّثْنَا أَبُو شِهَابٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيم، عَنْ عَبْدِ الْكَرِيم، عَنْ عَبْدِ اللَّهِ بَنِ ابْنِ عَبَّامٍ، اللَّهِ بَنْ فَوْلِ، عَنِ ابْنِ عَبَّامٍ، عَنْ عَلِي عَنْ عَلِي عَنْ عَلِي قَلْلَ مَثْنِ الْمَنْ عَلَيْ مَنْ اللَّهِ مَثْنَا عَنْ خَاتَمٍ الدَّهَ فِي وَعُنِ الْفِرَاءَةِ فِي الدَّهُ مَنْ الْفِرَاءَةِ فِي الدَّهُ مَنْ الْفِرَاءَةِ فِي الرَّحْوجُ وَالشَّبُودِ. [راجم: ٢٩٩].

تخريج: حديث صحيح، وهذا إسناد ضعيف لضعف ابن أبي ليلى و عبد الكريم، ويشبه أن يكون بهيه عن لبس الحمراء معناه النهي عن المعصفر.

940. It was narrated from 'Ali (金): I heard the Messenger of Allah (金) say: "The Pen has been lifted from three: from the child until he reaches puberty, from the sleeper until he wakes up and from the insane until he regains his sanity."

Comments: [Saheeh because of corroborating evidence]

941. It was narrated that ash-Sha'bi said: A married adulterer was brought to 'Ali. He gave him one hundred lashes on Thursday and he stoned him on Friday. It was said to him: You gave him two hadd punishments? He said: I flogged him in accordance with the Book of Allah and I stoned him in accordance with the Sunnah of the Messenger of Allah (ﷺ).

Comments: [Its isnad is salieeli]

-٩٤٠ حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يُونُسُ عَنِ الْحَسَر، عَنْ عَلِي سَمِعْتُ رَسُولَ اللَّهِ ﷺ أَخْبَرَنَا يُونُسُ عَنِ الْحَسِر، عَنْ الطَّغِيرِ يَغُولُ: "رُفِعَ الْفَلَمُ عَنْ ثَلَاثَةٍ. عَنِ الطَّغِيرِ خَتَى يَسْتَيْقِظَ، وَعَنِ النَّائِمِ حَتَى يَسْتَيْقِظَ، وَعَنِ النَّائِمِ عَنْهُ.

تخريج: صحيح لغيره، الحسن البصري لم يسمع من علي.

٩٤١ حَلَّنْنَا هُشَيْمٌ: حَلَّنْنَا إِسْمَاعِيلُ بْنُ سَالِمِ عَنِ النَّمْفِيقُ فَالَ: أَتِي عَلِيُّ بِزَانٍ مُحْصَنٍ، فَجَلَدَهُ يَوْمَ النَّمْمَةِ فَقِيلَ لَهُ: يَرْمَ الْحُمُعَةِ فَقِيلَ لَهُ: خَمَعْتُ عَلَيْهِ حَدَّيْنِ؟ فَقَالَ: حَلَدْتُهُ بِكِنَابِ اللَّهِ، وَرَبُحْتُهُ بِسُنَةٍ رَسُولِ اللَّهِ يَظْةٍ. [راجع: ٢١٦].

تخريع: إسناده صحيح، وفي خ: (٦٨١٢)، وهو مختصر بقصة رجم المرأة دون الجلد. 942. It was narrated that ash-Sha'bi said: A freed slave woman of Sa'eed bin Qais, who was married and had committed an immoral action, was brought to 'Ali. He gave her one hundred lashes then he stoned her. Then he said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the Sunnah of the Messenger of Allah (ﷺ).

Comments: [Its isnad is salreeli]

943. It was narrated that 'Abd Khair said: I saw 'Ali (46) call for water for wudoo'. Then he wiped himself thoroughly with it and wiped the tops of his feet, then he said: This is the wudoo' of one who has not broken his wudoo'. Then he said: Were it not that I saw the Messenger of Allah (ﷺ) wipe the tops of his feet, I would have thought that the bottom of the feet were more deserving of being wiped. Then he drank the left over wudoo' water whilst standing, then he said: Where are those who claim that no one should drink whilst standing?

Comments: [A hasan hadeeth]

944. It was narrated from 'Ali bin Abi Talib (秦) that he described the Prophet (左) and said: He had a large head, a reddish white complexion, a large beard, large joints and large hands and feet. He had a long line of hair running from his chest to his navel and the hair on his head was thick and slightly wavy. He used to lean

987 حَدَثَنَا عَبْدُ للهِ: حَدَّثَنِي أَبِي حَدَّثَنَا مَبْدُ للهِ: حَدَّثَنِي أَبِي حَدَّثَنَا مُشْمِمْ: مُشْمِمْ وَأَبُو إِبْرَاهِيمَ الْمُعَقِّبُ عَنْ هُشَيْمٍ: أَخْبَرَنَا مُحْصَيْنٌ عَنِ الشَّعْبِيِّ فَالَ: أَيْقِ عَلِيُّ بِمَوْلَاةٍ لِسَعِيدِ بْنِ قَيْسٍ مُحْصَنَةٍ قَدْ فَجَرَتْ، قِالَ: فَضَرَبَهَا مِاثَةً، ثُمَّ رَجْمَهَا، ثُمَّ قَالَ: جَدَدُتُهَا بِسُنَّةٍ رَسُولِ جَدَدُتُهَا بِسُنَّةٍ رَسُولِ اللهِ، وَرَجَمْتُهَا بِسُنَّةٍ رَسُولِ اللهِ، وَرَجَمْتُهَا بِسُنَّةٍ رَسُولِ اللهِ يَعِيْدُ [راجع: 181].

تخريج: إساده صحيح، وانظر ماقله.

٩٤٣ حَلَّثُنَا إِسْحَاقُ بْنُ يُوسُفَ عَنْ شَرِيكِ، عَنِ السُّدِيِّ، عَنْ عَبْدِ خَيْرِ قَالَ: رَأَيْتُ عَلِيًّ وَمَا بِمَاءِ لِيَتُوصَّأَ، فَتَمَسَّحَ بِهِ تَمَسُّحُا، وَمَسَحَ علَى طَهْرِ قَدَمَيْهِ، ثُمَّ قَالَ: هَذَا وُضُوءُ مَنْ لَمُ يُخدفُ، ثُمَّ قَالَ: هَذَا وُضُوءُ مَنْ لَمُ يُخدفُ، ثُمَّ قَالَ: هَذَا وُضُوءُ مَنْ لَمُ يُخدفُ، ثُمَّ قَالَ: وَشَلَ وَأَيْتُ رَسُولَ اللَّهِ يَخْدَفُ، ثُمَّ مَسَحَ عَلَى ظَهْرِ قَدَمَيْهِ رَأَيْتُ رَسُولَ اللَّهِ عَلَى طَهْرِ قَدَمَيْهِ رَأَيْتُ أَنْ بُطُونَهُمَا أَخَقُ لَ وَضُويْهِ وَهُوَ قَائِمٌ، ثُمَّ قَالَ أَيْنَ اللَّذِينَ يَرْعُمُونَ أَنَّهُ لَا يَنْبَغِي لِأَحِد قَالَ أَيْنَ اللَّذِينَ يَرْعُمُونَ أَنَّهُ لَا يَنْبَغِي لِأَحِد أَنْ يَشْرَبَ قَائِمًا؟!. [راجع: ٧٣٧].

تخريج: حديث حسن، شريك - وإن كان سيء الحفط- قد توبع.

988- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَلِيُّ بَنُ اللَّهِ: حَدَّثَنِي عَلِيُّ بَنُ الْحَدِيمِ وَأَبُو بَكُرِ بَنُ أَبِي شَيْبَةً وَإِسْمَاعِيلُ ابْنُ بِنْتِ السُّدِّيِّ قَالَ: أَخْبَرَنَا شَرِيكٌ عَنْ عَبْدِ الْمَلِكِ بَنِ جُبَيْرِ بَنِ الْمَلِكِ بَنِ جُبَيْرِ بَنِ الْمَلِكِ بَنِ جُبَيْرِ بَنِ مُطْعِم، عَنْ عَلِيٍّ بْنِ أَبِي طَالِب: أَنَّهُ وَصَفَ النَّبِيِّ عَلَيْ فَقَال: كَانَ عَظِيمَ الْهَامَةِ، أَيْتِضَ، النَّهَامَةِ، أَيْتِضَ،

forward when walking as if he was walking uphill, and he was neither tall nor short. I have never seen anyone like him (验) before or since. 'Ali bin Hakeem said in his hadeeth: 'Ali bin Abi Talib (本) described the Messenger of Allah (爱) to us. He said: He had a large head and beautiful, slightly wavy hair.

Comments: [Hasan because of corroborating evidence]

945. It was narrated from 'Ali (季) that the Prophet (姓) did wudoo' washing each part three time.

Comments: [Its isnad is sahech]

946. It was narrated that 'Ali (♣) said: The Messenger of Allah (♣) was neither short not tall; he had a large head, wavy hair, a big beard and a reddish complexion. There was a long line of hair running from his chest to his navel. He had large joints and large hands and feet. When he walked, he walked energetically as if walking downhill. I have never seen anyone like him before or since.

Comments: [Hasan because of corroborating evidence]

مُشْرَبًا حُمْرَةً، عَظِيمَ اللَّحْيَةِ، ضَخْمَ الْكَرَادِيسِ، شَشْنَ الْكَمَّيْنِ وَالْقَدَمَيْنِ، طَوِيلَ الْمَسْرُبَةِ، كَثِيرَ شَعَرِ الرَّأْسِ رَجِلَهُ، يَتَكَفَّأُ فِي مِشْيَتِهِ كَأَنَّمَا يَنْحَدِرُ فِي صَبَبِ، لَا طَوِيلٌ، وَلَا قَصِيرٌ، لَمْ أَرْ مِثْلَهُ قَبْلَهُ وَلَا بَعْدَهُ. وَقَالَ غلِيُّ بْنُ حَكِيمٍ فِي حَدِيثِهِ: وَصَفَ لَنَا عَلِيُ انْ أَبِي طَالِبٍ رَسُولَ اللَّهِ يَظِيَّهُ، فَقَالَ: كَنَ ضَحْمَ انْ أَبِي طَالِبٍ رَسُولَ اللَّهِ يَظِيَّهُ، فَقَالَ: كَنَ ضَحْمَ الْهَامَةِ، حَسنَ الشَّعَر رَجِلَهُ. [واجع: ٧٤٤].

تخريج: حسن لعيره، شريك النخعي قد توبع. 940 - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ عَمَّارٍ: حَدَّثَنَا الْقَاسِمُ الْجَرْمِيُّ عَنْ سُفْيَانَ، عَنْ خَالِد بْنِ عَلْقَمَةً، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ أَنَّ النَّىُّ تَوَضَّأَ لَلَاثًا ثَلَاثًا. [راجم: 97٨].

تخريج: إساده صحيح.

947- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُرَيْجُ بَنُ يُوسُنَ: حَدَّثَنَا يَخْيَى بُنُ سَعِيدِ الْأُمَوِيُّ عَنِ الْبَرْجُرَئِيمِ، عَنْ صَالِحِ بْنِ سَعِيدِ _ أَوْ سُعَيْدِ _ أَوْ سُعَيْدِ _ عَنْ صَالِحِ بْنِ سَعِيدِ _ أَوْ سُعَيْدِ _ عَنْ صَالِحِ بْنِ سَعِيدِ _ أَوْ سُعَيْدِ قَالَ _ عَنْ نَافِعِ بْنِ جُبَيْرٍ بْنِ مُطْعِم، عَنْ عَلِيًّ قَال: كَانَ رَسُولُ اللَّهِ يَطِحُ لَا قَصِيرٌ وَلَا طُويلٌ، (١١٧/١) عَظِيمَ الرَّأْسِ رَجِلَهُ، عَظِيمَ النَّاسِ رَجِلَهُ مَنْ الْعَدْرَيْنِ وَالْقَدَمَيْنِ، إِذَا مَشَى الْكَوْرَادِيسِ، شَفْنَ الْكَفَيْنِ وَالْقَدَمَيْنِ، إِذَا مَشَى نَكَمَّيْنِ وَالْقَدَمَيْنِ، إِذَا مَشَى نَبْعَبُهُ فَيْلَهُ تَبْلَهُ وَلَا بَعْدَهُ أَرْ مِثْلُهُ قَبْلَهُ وَلا بَعْدَهُ (وَاجِع. \$92).

تخریج: – حسن لغیره، ابن جریح مدلس وقد عنمه، وصالح بن سعید روی عنه جمع وذکره اس حباد فی الثقات، وقد توبعا. 947. It was narrated that Nafi' bin Jubair bin Mut'im said: 'Ali (*) was asked about how the Prophet (*) looked. He said: He was not short and not tall, and he had a reddish colour and beautiful, slightly wavy hair. He had large joints and large hands, a large head and a long line of hair running from his chest to his navel. When he walked, he walked energetically as if he was walking downhill. I have never seen anyone like him (*) before or after.

Comments: [Hasan because of corroborating evidence]

948. It was narrated that 'Ali (*) said: When we came to Madinah we ate from its fruits and did not feel comfortable in it, and we became ill. The Prophet (22) was trying to find out about the well of Badr, and when we heard that the mushrikeen had come, the Messenger of Allah (娅) marched to Badr, and Badr was a well. We got there before the mushrikeen and we found two of their men, a man from Quraish and a freed slave of 'Uabah bin Abi Mu'ait. As for the Qurashi, he managed to escape, but we caught the freed slave of 'Uabah and started asking him: How many are the people? He said: By Allah, they are great in number and powerful. When he said that, the Muslims began to beat him and they brought him to

94٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو الشَّعْنَاءِ عَلِيُ بَنُ الْحَسَنِ بْنِ سُلَيْمَانَ ﴿ حَدَّثَنَا أَبُو حَالِيهِ اللَّهِ مَنْ خَجَّاحٍ ﴿ عَنْ عُفْمَانَ ﴿ عَنْ خَجَّاحٍ ﴾ عَنْ عُفْمَانَ ﴿ عَنْ أَلِيهِ اللَّهِ الْمَكِّيّ ﴾ عَنْ نَافِع عُفْمَانَ ﴾ عَنْ أَبِي عَبْدِ اللَّهِ الْمَكِّيّ ﴾ عَنْ نَافِع عُفْمَانَ ﴾ عَنْ أَلِي عَبْدِ اللَّهِ الْمَكِيّ ﴾ عَنْ نَافِع اللَّبِيّ يَعْتِهُ ﴿ فَقَالَ اللَّهِ اللَّهِ الْمَكِيّ ﴾ وَلا طويلٌ ﴿ اللَّبِيّ يَعْتِهُ ﴿ فَقَالَ اللَّهِ عَنْ اللَّهَيْنِ رَجِلَهُ ﴾ مُشْرَبُ لَوْنُهُ حُمْرةً ﴾ خَمْرةً ﴾ خَمْرةً ﴾ خَمْرةً أَنْ مَنْ اللَّهَ عَنْ مَضْحَمَ الْكَمَنَّيْنِ ﴾ ضَخْمَ الْهَانَةِ ، طَويلُ الْمَسْرُبَةِ ، إِذَا مَشَى تَكَفَّأً كَأَنْمَا لِيَعْدُرُ مِنْ صَبِ ﴾ لَمْ أَرَ مِثْلُهُ قَبْلُهُ وَلَا بَعْدَهُ لِي اللهُ وَلَا بَعْدَهُ . [راحع: 192].

تخريج: حس لغيره، وانظر ماقبله.

٩٤٨ - حَدَّثَنَا حَجَاجٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي السَحَاقَ، عِنْ حَارِثَةً بْنِ مُصْرَب، عَنْ عَلِي السَحَاقَ، عِنْ حَارِثَةً بْنِ مُصْرَب، عَنْ عَلِي قَالَ: لَمَّا قَدِمْنَا الْمَدِينَةَ صَبْنَا مِنْ ثِمَارِهَا، فَاجْتَوْئِنَاهِ، وَأَصَابَنَا بِهَا وَعُكْ، ثِمَارِهَا، فَاجْتَوْئِنَاهِ، وَأَصَابَنَا بِهَا وَعُكْ، وَكَانَ النَّبِي عَلَيْهً بَنَغْمَا أَنَّ الْمُشْرِكِينَ قِلْهًا بَلَغْمَا أَنَّ الْمُشْرِكِينَ إِلِيْهًا، الْمُشْرِكِينَ إِلِيْهًا، وَمَوْلَى اللَّهِ بِيَنِي فَوَيْدُ وَمَوْلَى المُشْرِكِينَ إِلِيْهًا، وَمَوْلَى المُشْرِكِينَ إِلِيْهًا، وَمَوْلَى المُشْرِكِينَ إِلِيْهًا، وَمَوْلَى المُشْرِكِينَ إِلَيْهًا، وَمَوْلَى المُشْرِكِينَ إِلَيْهًا، وَمَوْلَى المُشْرِكِينَ إِلَيْهَا، وَمَوْلَى المُشْرِكِينَ إِلَيْهًا، وَمَوْلَى المُشْرِكِينَ إِلَيْهًا، وَمَوْلَى المُشْرِكِينَ إِلَيْهًا، وَمَوْلَى الْمُشْرِكِينَ إِلَيْهًا، وَمَوْلَى الْمُشْرِكِينَ إِلَيْهًا، وَمُولَى عَمْنَظٍ، فَأَمَا الْقَرَشِيمُ وَمَوْلَى الْمُشْرِكِينَ اللّهِ كَثِيرٌ لَيْهُ وَلَى اللّهِ كَثِيرٌ اللّهِ كَثِيرٌ اللّهِ كَثِيرٌ اللّهِ كَثِيرٌ الْمُشْرِكِينَ اللّهِ كَثِيرٌ اللّهِ كَثِيرٌ اللّهِ كَثِيرٌ الْمُشْرِكِينَ اللّهِ كَثِيرٌ الْمُشْرِكِينَ اللّهِ كَلِيرٌ اللّهِ كَلِيرٌ اللّهِ كَثِيرٌ اللّهِ كَلِيرٌ اللّهِ الْمُولِينَ إِلْمُهُمْ، مَنْهُمْ وَاللّهِ كَثِيرٌ اللّهِ عَلَيْهُ فَقَالَ لَلْهُ النَّهُمُ اللّهُ اللّهُ النَّيْعُ فَقَالَ لَلْهُ الْمُ مُ الْقَرْمُ؟ " قَالَد هُمُ وَاللّهِ عَلَيْهُ فَقَالَ لَلْهُ الْمُعْمُ الْقَوْمُ " قَالَهُ عَلَيْهُ فَقَالُ لَلْهُ الْمُعْمُ وَاللّهِ عَلَيْهُ اللّهِ الْمُعْلِمُ اللّهُ اللّهِ الْمُعْمُ وَقَالَ لَلْهُ اللّهُ الْمُعْمُ وَاللّهِ عَلْهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ ال

the Prophet (22), who said: How many are the people? He said: By Allah, they are great in number and powerful. The Prophet (ﷺ) tried hard to make him tell him how many they were, but he refused. Then the Prophet (強) asked him: How many camels do they slaughter? He said: Ten each day. The Messenger of Allah (ﷺ) said: They are one thousand; each camel is for one hundred men. Then a shower of rain fell on us at night and we rushed to seek shelter beneath the trees and leather shields, sheltering from the rain. The Messenger of Allah (變) spent the night calling upon his Lord, may He be glorified and exalted, saying: "O Allah, if You cause this band to be destroyed, You will never be worshipped." When dawn came, he called out: "Prayer, O slaves of Allah!" And the people came from beneath the trees and shields and the Messenger of Allah led us in prayer and (選集) encouraged us to fight. Then he said: "The army of Quraish is beneath this red outcrop of the mountain." When the people drew close to us, and we stood in ranks facing one another, we saw one of their men, riding a red camel of his, going around among the people. The Messenger of Allah (ﷺ) said: "O 'Ali, call Hamzah for me" - as he was the closest of them to the mushrikeen - and said "Who is the one on the red camel and what is he saying to them?" Then the Messenger of Allah (28) said: "If

كَثِيرٌ عَدَدُهُمْ، شَديدٌ نَأْسُهُمْ. فَحَهَدَ النَّبِيُّ أَنْ يُحْرَهُ كُمْ هُمْ، فَأَنِي، ثُمَّ إِنَّ النَّبِيُّ سَأَلَهُ: كُمْ يَنْخُرُونَ مِنَ الْجُزُرِ؟ فَقَالَ: عَشْرًا كُلُّ يَوْم. عَقَالَ رَسُولُ اللَّهِ ﷺ: الْقَوْمُ أَلْفٌ، كُلُّ جَزُورً لِمِائِهِ وَسَعِهَا. ثُمُّ إِنَّهُ أَصَابَنَا مِنَ اللَّيْلِ طَشٌّ مِنْ مَطَر، فَانْطَلَقْنَا تَحْتَ الشَّجْرِ وَالْحَجْفِ نْسْتَظَلُّ تَحْتَهَا، مِنَ الْمَطَرِ، وَبَاتَ رَسُولُ للَّهِ إِنَّا يَدْعُو رَبَّهُ عَزَّ وَجَلَّ، وَيَقُولُ: «اللَّهُمَّ إِنَّكَ إِنْ تُهْلِكَ هَذِهِ الْهِنَةَ لَا تُعْبَدُ * قَالَ: فَلَمَّا أَنْ طُلَع الْعَجْرُ نَادَى: «الصَّلاةَ عِبَادَ اللَّهِ» فَجَاءَ النَّاسُ مِنْ تُحْتِ الشَّجَرِ وَالْحَجَفِ، فَصَلَّى بِمَا رَسُولُ اللَّهِ ﷺ وَحَرَّضَ عَلَى الْقِتَالِ، ثُمَّ قَالَ: اإنَّ جَمْعَ قُرَيْشِ تَحْتَ هَذِهِ الضَّلَع الْحَمْرَاءِ مِنَ الْجَبَلِ، فَلَمَّا دَنَا الْقَوْمُ مِنَّا وَصَافَفُنَاهُمْ، إِذَا رَجُلٌ مِنْهُمْ عَلَى جَمَل لَهُ أَحْمَرَ يَسِيرُ فِي الْقَوْمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: أَيَا عَلِيٌّ! نَادِ لِي خَمْزُةً _ وَكَانَ أَقْرَبُهُمْ مِنَ الْمُشْرِكِينَ _: مَنْ صَاحِبُ الْجَمَلِ الْأَحْمَرِ؟ وَمَاذًا يَتُولُ لَهُمْ؟ اللَّهِ يَكُمَّ قَالَ رَسُولُ اللَّهِ عِينَ : اللهُ يَكُنُ فِي الْقَوْمِ أَحَدٌ يَأْمُرُ بِخَيْرٍ، فَعَسَى أَنْ يَكُونَ صَاحِبَ الْجَمَلِ الْأَحْمَرِ * فَجَاءَ حَمْزَةُ فَعَالَ: هُوَ عُتْبَةُ بْنُ رَبِيعَةً، وَهُوَ يَنْهَى عَى الْقِتَالِ، وَيَقُولُ لَهُمْ: يَا قَوْمِ! إِنِّي أَرَى قَوْمًا مُسْتَمِيتِينَ لَا تَصِلُونَ إِلَيْهِمْ وَفِيكُمْ خَيْرٌ. يًا قَوْمًا اعْصِبُوهَا الْيَوْمَ بِرَأْسِي، وَقُولُوا: جَنْنَ غَنْهُ بْنُ رَبِيعَةً، وَقَدْ عَلِمْتُمْ أَنِّي لَسْتُ نَاجْبَنِكُمْ. فَسَمِعَ ذَلِكَ أَبُو جَهْلِ فَقَالَ: أَنْتَ

there is anyone among the people who is enjoining good, then perhaps it is the one on the red camel." Hamzah came and said: He is 'Utbah bin Rabee'ah, and he is telling them not to fight; he is saying to them: O people, I can see people who are going to fight to the death and you will never be able to harm them, because it will cost you too dear to do so. O people, put the blame on me and say: 'Utbah bin Rabee'ah is a coward, although you know that I am not the most cowardly among you. Abu Jahl heard that and said: Are you saying this? By Allah, if anyone else said this I would have insulted him; you are filled with fear. 'Utbah said: Do you mean me, O you with the whistling rear end (i.e., one who breaks wind a great deal because of fear)? Today you will know which of us is the coward. Then 'Utbah and his brother Shaibah and his son al-Waleed stepped forward in a display of courage and said: Who will come out to fight in single combat? Six young men of the Ansar stepped forward, but 'Utbah said: We do not want these: let some of our cousins of Banu 'Abdul-Muttalib come out. The Messenger of Allah (ﷺ) said: "Get up, O Ali; get up, O Hamzah; get up, O 'Ubaidah bin al-Harith bin 'Abdul-Muttalib." Allah caused 'Utbah and Shaibah, the two sons of Rabee'ah, and al-Waleed bin

تَقُولُ هَذَا؟ وَاللَّهِ لَوْ غَيْرُكَ يَقُولُ هَذَا لَأَعْضَضْتُهُ، قَدْ مَلَأَتْ رِئَتُكَ جَوْفَكَ رُعْبًا. فَقَالَ عُنْبَةُ: إِيَّايَ تُغَيِّرُ يَا مُصَفِّرَ اسْتِهِ؟ سَتَغْلَمُ الْيَوْمَ أَيُّنَا الْجَبَالُ. فَالَ: فَبَرَزَ مُحْتُبَةُ وَأَخُوهُ ضَيْبَةُ وَابْنُهُ الْوَلِيدُ حَمِيَّةً، فَقَالُوا: مَنْ يُبَارِزُ؟ فَخَرَجَ فِئْيَةٌ مِنَ الْأَنْصَارِ سِتَّةٌ، فَفَالَ عُثْبَةُ: لَا نُرِيدُ هَؤُلَاءِ، وَلَكِنْ يُبَارِزُنَا مِنْ بَنِي عَمَّنَا، مِنْ بَنِي عَبْدِ الْمُطَّلِبِ. فَقَالَ رَسُولُ اللَّهِ ﷺ ﴿قُمْ يَا عَلِينٌ! وَقُمْ يَا حَمْرَةً! وَقُمْ يَا عُبَيْدَةُ بْنَ الْحَارِثِ بْنِ عَبْدِ الْمُطَلِّبِ! ﴿ فَقَتَلَ اللَّهُ تَعَالَى عُتُبَةً وَشَيْئَةً ابْنَىٰ رَسِعَةً، وَالْوَلِيدَ بْنَ عُتْبَةً، وَجُرحَ عُبَيْدَةُ، فَقَتَلْنَا مِنْهُمْ مَنْعِينَ، وَأَسَرْنَا سَبْعِينَ، فَجَاءَ رَحُلٌ مِنَ الْأَنْصَارِ قَصِيرٌ بالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَسِيرًا، فَقَالَ الْعَبَّاسِيُّ: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا وَاللَّهِ مَا أَسَرَنِي، لَقَدْ أَسَرَنِي رَجُلٌ أَجْلَحُ، مِنْ أَحْسَنِ النَّاسِ وَجُهَّا عَلَى فَرِسِ أَبْلَقَ، مَا أَرَهُ فِي الْقُوْم. فَقَالَ الْأَنْصَارِيُّ: أَنَا أَسَرْتُهُ يَا رَسُولَ اللَّهِ. وَقَالَ: «اسْكُتْ، فَقدْ أَيَّدَكَ اللَّهُ تَعَالَى بِمَلَكِ كَرِيمِ» فَقَالَ عليٌّ : فَأَسَرْنَا وَأَسَرْنَا مِنْ بَى عَبْدِ الْمُطَّلِبِ الْعَبَّاسُ وعَفِيلًا، وَنَوْفَلَ بْنَ الْحَارِثِ.

تخريج: إسناده صحيح.

'Utbah, to be killed and 'Ubaidah was wounded. We killed seventy of them and captured seventy. A short Ansari man brought al-'Abbas bin 'Abdul-Muttalib as a captive, and al-'Abbas said: O Messenger of Allah, by Allah, this is not the one who captured me; I was captured by a bald man who was one of the most handsome of people, who was riding a piebald horse, but I do not see him among the people. The Ansari said: I captured him, O Messenger of Allah. He said: "Be quiet! Allah, may He be exalted, supported you with a noble angel." 'Ali (49) said: We took prisoners, and from among Banu 'Abdul-Muttalib, we captured al-'Abbas, 'Ageel and Nawfal bin al-Harith.

Comments: [Its isnad is salicelt]

949. It was narrated from al-Miqdam bin Shuraih, that his father said: I asked 'A'ishah: Tell me about a man among the Companions of the Prophet (雲) whom I can ask about wiping over the khuffain. She said: Go to 'Ali (毒) and ask him, for he stayed close to the Prophet (雲). So I went to 'Ali (毒) and asked him, and he said: The Messenger of Allah (雲) told us to wipe over our khifaf when we travelled.

Comments: [Saheeh because of corroborating evidence]

950. It was narrated that Sa'eed bin Wahb and Zaid bin Yuthai' said: 'Ali adjured the people at ar-Rahbah, saying: Whoever heard

989- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَوِيكٌ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: سَأَلُتُ عَنِ أَبِيهِ قَالَ: سَأَلُتُ عَنِ أَبِيهِ قَالَ: سَأَلُتُ عَنِ الْمَشْحِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَسْأَلُهُ عَنِ الْمَشْحِ على الْحُفَّيْنِ. فَقَالَتْ: الْتِ عَلَّا فَسَلُهُ، فَإِنَّهُ كَانَ يَلُومُ النَّبِيِّ عَلَيْهِ. قَالَ: فَأَتَئِثُ عَلِيًّا فَسَالُتُهُ، فَقَالَ: فَأَتَئِثُ عَلِيًّا فَسَالُتُهُ، فَقَالَ: أَمْرَنَا رَسُولُ اللَّهِ عِلَيُّ بِالْمَشْحِ عَلَى حَفَقِنَا إِذَا سَافَرَنَا. [راحع: 84٧]

تخريج: صحيح لعيره، م: (٢٧٦)، شريك المحعي قد توبع.

٩٥٠ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَلِيُّ بْنُ حَكِيمِ
 الْأَوْدِيُّ. أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ.

the Messenger of Allah (鑑) speak on the day of Ghadeer Khumm, let him stand up. And (of the people) around Sa'eed, six men stood up, and (of the people) around Zaid, six men stood up, and they testified that they had heard the Messenger of Allah (ﷺ) say to 'Ali (36) on the day of Ghadeer Khumm: "Isn't it Allah Who is closer to the believers?" They said: Yes. He said: "O Allah. if I am a person's mawla (friend and supporter) then 'Ali is also his mawla; O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

عَنْ سَعِيدِ بْنِ وَهْبِ وَعَنْ زَيْدِ بْنِ يُثَيْعِ قَالًا: نَشَدَ عَلِيٌّ النَّاسَ فِي الرَّحْبَةِ: مَنْ سَمِعُ رَسُولَ اللَّهِ ﷺ يَقُولُ يَوْمَ غَدِيرٍ خُمٌّ إِلَّا قَامَ. قَالَ: فَقَامَ مِنْ قِبَلِ سَعِيدٍ سِتَّةً ، وَمِنْ قِبَلِ زَيْدٍ سِتَّةً ، فَشْهِدُوا أَنَّهُمْ سَمِعُوا رَسُولَ اللَّهِ ﷺ يَقُولُ لِعَلِيٍّ يَوْمَ غَدِيرٍ خُمٍّ: ﴿أَلَيْسَ اللَّهُ أَوْلَى بِالْمُؤْمِنِينَ؟ * قَالُوا: بَلَى، قَالَ: "اللَّهُمَّ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ وَالَّاهُ، وَعَادِ مَنْ عَادَاهُه. [أنظ : ٩٥١]

تخريج: صحيح لغيره، شريك قد توبع.

٩٥١- خَدَّثَنَا عَنْدُ اللَّهِ: خَدَّثَنَا عَلِينُ بْنُ

حَكِيم: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ

عَمْرِوَ ذِي مُرَّ بِمِثْلِ حَدِيثِ أَبِي إِسْحَاقَ،

يَعْنِي عَنْ سَعِيدٍ وَزَيْدٍ، وَزَادَ فِيهِ: ﴿ وَانْصُرْ مَنْ

نُصَرَهُ، وَاخْذُلْ مَنْ خَذَلُهُ ال

Comments: [Salieeh because of corroborating evidence]

951. A hadeeth like that of Abu Ishaq was narrated from 'Amr Dhi Murr, i.e., from Sa'eed and Zaid, and he added to it: "and support those who support him, and forsake those who forsake him,"

Comments: [Its isnad is da'eef because 'Amr dhi Murr is unknown]

تخريج: إكاده ضعيف لحهالة عمرو دي مرّ، وأبو إسحاق قد تعير.

952. A similar report was narrated from Abut-Tufail from Zaid bin Argam from the Prophet (姓).

Comments: [Saheeh because of corroborating evidence]

٩٥٢- حَدَّثْنَا عَنْدُ اللَّهِ: حَدَّثَنَا عَلِيٌّ: أَخْبَرَنَا شَريكٌ عَن الْأَعْمَش، عَنْ حَبب بْن أَبي ثَابِتٍ، عَنْ أَبِي الطُّفَيْلِ، عَنْ زَيْدِ بْنِ أَرْقَمَ. عَنِ السُّبِيِّ يَشْعُةٍ مِثْلَهُ.

تخريج: صحيح لعيره، شريك سيء الحفظ وحبيب بن أبي ثابت مدلس وفد عنعن، لكن قد توبعه.

953. It was narrated that 'Ali (-) said: When al-Hasan was born, the Messenger of Allah (28) came and said: "Show me my son; what ٩٥٣ حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِي بْن هَانِي، عَنْ عَلِيْ قَالَ لَمَّا وُلِدَ الْحَسَرُ جَاءَ رَسُولُ اللَّهِ يَتِّلِعُ، فَقَالَ: did you name him?" I said: I named him Harb [which means "war"]. He said: "Rather he is Hasan." When al-Husain was born, he said: "Show me my son; what did you name him?" I said: I named him Harb. He said: "Rather he is Husain." When the third one was born, the Prophet (25) said: "Show me my son; what did you name him?" I said: Harb. He said: "Rather, he is Muhassin." Then he said: "I have named them after the fashion of the sons of Haroon, Shabbar and Shabeer and Mushabbir."

حَرْنًا. قَالَ: البّلُ هُوَ حَسَنٌ اللّهَا وُلِدَ الْحُسَيْنُ قَالَ: الْأَرُونِي ابْنِي، مَا سَمَّيْتُمُوهُ؟ قُلْتُ: سَمَّئِنُهُ حَرْبًا، قَالَ: البّلُ هُوَ حُسَيْنٌ قَلْمًا وَلَدْتُ النَّيْلِ بَيْعَ الْمُونِي ابْنِي، النَّالِثَ جَاءَ النَّبِيُ بَيْعَ الْقَالَ: الرَّونِي ابْنِي، مَا سَمَّيْتُهُم وَكُلْ: حَرْبًا، قَالَ: البّلُ هُوَ مُحسَنٌ أَنُمُ قَالَ: السَمْيَتُهُم بِأَسْمَاء وَلَدِ هَارُونَ شَيْرُ وَشَبِيرْ وَمُشَيِّرًا. [راجع: ٧٦٩].

«أَرُونِي ابْنِي، مَا سَمَّيْتُمُوهُ؟» قُلْتُ: سَمَّيْتُهُ

تخريج: صعفه الشيح الألباني في الضعيفة (٣٧٠٦). هانئ س هانئ مجهول.

Comments: [Shaikh Al-Bani graded, it da'eef in Ad-da'eefali (3706)]

954. It was narrated that Abut-Tufail said: 'Ali was asked: Did the Messenger of Allah (ﷺ) tell you anything that was only for you? He said: He did not tell us anything that was only for us without telling all other people, except that which is in the sheath of this sword of mine. He brought out a document on which it was written: "May Allah curse the one who slaughters in the name of something other than Allah, may Allah curse the one who steals the boundary markers, may Allah curse the one who curses his father and may Allah curse the one who gives refuge to an offender."

٩٥٤ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ:

سَمِعْتُ الْقَاسِمَ بْنَ أَيِ بَزَّةَ يُحَدِّثُ: عَنْ أَيِي
الطَّفَيْلِ قَلَ: شَيْلَ عَلِيُّ: هَلْ خَصَّكُمْ رَسُولُ اللَّهِ
اللَه ﷺ بِشَيْءٍ؟ فَقَالَ: مَا خَصَّنَا رَسُولُ اللَّهِ
بِشَيْءٍ لَمْ يَعُمَّ بِهِ النَّاسَ كَافَّةً، إِلَّا مَا كَانَ
فِي قِرَابِ سَيْفِي هَذَا. قَالَ: فَاخْرَجَ صَحِيفَةً
فِي قِرَابِ سَيْفِي هَذَا. قَالَ: فَاخْرَجَ صَحِيفَةً
مَكْتُوبٌ فِيهَا: «لَعَنَ اللَّهُ مَنْ ذَيْحَ لِغَيْرِ اللَّهِ،
وَلَعَنَ اللَّهُ مَنْ سَرَقَ مَنَارَ الْأَرْضِ، وَلَعَنَ اللَّهُ مَنْ آوَى مُحْدِثًا».
وَلَعَنَ اللَّهُ مَنْ اللَّهُ مَنْ آوَى مُحْدِثًا».
[راحع: ٥٥٨].

تخريج: إسناده صحيح، م: (١٩٧٨).

Comments: [Its isnad is saheeh, Muslim (1978)]

955. It was narrated from 'Amr bin Huraith that he visited Hasan [when he was sick] and 'Ali was with him. 'Ali (45) said: Are you

٩٥٥ - حَدَّثَنَا بَهْزٌ وَعَفَّانُ قَالًا: حَدَّثَنَا حَمَّادُ
 ابْنُ سَلَمَه عَنْ يَعْلَى بْن عَطَاءٍ _قَالَ عَفَّادُ:

visiting Hasan [during his sickness] when you feel what you feel? He said to him: Yes; you are not the Lord of my heart, to direct it as you will. 'Ali (*) said: That does not prevent me from giving you advice. I heard the Messenger of Allah say: "There is no Muslim who visits a [sick] Muslim, but Allah will send to him seventy thousand angels who will send blessings upon him from whatever hour of the day it is until evening comes, and from whatever hour of the night it is until morning comes."

Comments: [Hasan; ans its isnad is da'cef because Abdullah bin Yasar is unknown]

956. It was narrated from al-Hasan al-Basri, from 'Ali (*) that the Prophet (*) said: "The Pen has been lifted from three: from the sleeper until he wakes up, from the crazy - or insane- one until he comes back to his senses, and from the minor until he grows up."

Comments: [Salieth because of corroborating evidence]

957. It was narrated from 'Ali (&) that the Messenger of Allah (&) used to say at the end of his Witr: "O Allah, I seek refuge in Your pleasure from Your wrath; I seek refuge in Your punishment; I seek refuge with You from You. I cannot

قَالَ: أَخْبَرَنَا يَعْلَى بَنُ عَطَاءً _ عَنْ عَبْدِ اللَّهِ الْبِ يَسَادٍ، عَنْ عَمْدِو بْنِ حُرِيْثٍ، أَنَّهُ عَادَ حَسَنًا، وَعِنْدُهُ عَلِيًّ، فَقَالَ عَلِيُّ: أَتَّعُودُ حَسَنًا، وَفِي النَّفْسِ مَا فِيهَا؟ قَالَ: نَعَمْ، إِنَّكَ لَسَتْ بِرَبِّ فَلْمِي نَتُصَرَّفَهُ حَيْثُ شِئْتَ. فَقَالَ: نَعَمْ، إِنَّكَ أَمَا إِنَّ فَلْمِي نَتُصَرَّفَهُ حَيْثُ شِئْتَ. فَقَالَ: النَّهَ إِنَّكَ التَّهِ يَتُعْفِي أَنْ أُوْدِي إِلَيْكَ التَّهِ يَتُعْفِي أَنْ أُوْدِي إِلَيْكَ التَّهِ يَتُعْفِي يَقُولُ: "مَا النَّهِ يَتْعَفِي مَنْ اللَّهُ سَبْعِينَ وَسُولَ اللَّهِ يَتَعْفِي يَقُولُ: "مَا النَّهُ سَبْعِينَ أَلْفُ سَبْعِينَ أَلْفُ لَلْهُ عَلَيْهِ أَيَّ سَاعَةٍ مِنَ النَّهَادِ فَى النَّهُ اللَّهُ سَبْعِينَ كَاللَّهُ مَنْ اللَّهُ اللَّهُ عَلَيْهِ أَيَّ سَاعَةٍ مِنَ النَّهَادِ فَى النَّهُ اللَّهُ سَبْعِينَ كَانَتُ حَتَّى يُصْلُونَ عَلَيْهِ أَيَّ سَاعَةٍ مِنَ النَّهُادِ كَانَتُ حَتَّى يُصْلُونَ عَلَيْهِ أَيَّ سَاعَةٍ مِنَ النَّهُادِ كَانَتُ حَتَّى يُصْلُونَ عَلَيْهِ أَيَّ سَاعَةٍ مِنَ النَّهُادِ كَانَتُ حَتَّى يُصْبِعَ، وَأَيَّ سَاعَةٍ مِنَ اللَّهُ لِلَّالِ كَانَتُ حَتَّى يُصْبِعَ. وَأَيَ سَاعَةٍ مِنَ اللَّهُ لِلَهُ اللَّهُ عَلَى عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ

تخريج: حس، وهدا إساد ضعيف لجهالة عبدالله بن يسار.

٩٥٦ حَلَّثُنَا بَهُرٌ وَحَلَّثُنَا عَفَّانُ قَالَا: حَدَّثُنَا عَمَّامٌ عَنْ قَادَةً، عَنِ الْحَسْنِ الْبَصْرِيِّ، عَنْ عَلِيٍّ: أَنَّ اللَّبِيِّ يَشِيُّةٍ قَالَ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاتُةٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظْ، وَعَنِ الْمَعْتُوهِ _ أَوْ قَالَ: الْمَحْتُوبِ _ حَتَّى يَعْقِلَ، وَعَنِ الْمَعْتُوهِ _ أَوْ قَالَ: الْمَحْتُوبِ _ حَتَّى يَعْقِلَ، وَعَنِ الصَّغِيرِ حَتَّى يَشِتَّى ". [راجع: ٩٤٠].

تخريج: صحيح لعيره، الحسن النصري لم يسمع من علي.

٩٥٧ حَدَّثَنَا بَهْزٌ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَدَّثَنَا بَهْزٌ: قَالَ _: أَخْتَرَنَا هِشَامُ بْنُ عَمْرِو الْغَزَارِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامُ الْمَخْزُومِيِّ، عَنْ عَلِيًّ: أَنْ رَسُولَ اللَّهِ يَشِيَّةٌ كَانَ يَشُولُ فِي آخِرٍ وِتْرِهِ:

praise You enough; You are as You have praised Yourself."

Comments: [Its isnad is qawi]

958. It was narrated from Ibn Abi Laila: I heard 'Ali (46) say: A suit made of silk was brought to the Prophet (46). He sent it to me and I put it on, then I saw displeasure in his face, and he told me to divide it between the women as head covers.

Comments: [Saheeh because of corroborating evidence; its isnad is hasan, al-Bukhari (2614) and Muslim (2071)]

تخريج: صحيح لغيره، وإسناده حس، خ. (٢٦١٤)، م: (٢٠٧١).

959. It was narrated from Abu Hassan that 'Ali (&) would give instructions for something to be done, then they would come and say: We did such and such. And he would say: Allah and His Messenger spoke the truth. Al-Ashtar said to him: What you say is becoming widespread among the people. Is it something that the Messenger of Allah (ﷺ) advised you to say? 'Ali (4) said: The Messenger of Allah (塞) did not advise me to say anything to the exclusion of other people, except something I heard from him and it is written in a document in the sheath of my sword. They kept on at him until he "اللّهُمْ إِنّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ، لَا أَحْصِي نَاءً عَلَيْكَ، أَنْتَ كَمَا أَثَنَيْتَ عَلَى نَفْسِك». [راجع: ٧٥١]

تخريج: إسناده فوي.

٩٥٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكُو بُنُ مُحمّدِ بْن عَمْرِو بْنِ الْعَبَّاسِ الْبَاهِلِيُّ. حَدَّثَنَا أَنُو يَشْرِ: أَخْبَرَنِي أَبُو بِشْرِ: أَوْ دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي أَبُو بِشْرِ: سَمعْتُ مُجَاهِدًا يُحَدِّثُ عَنِ ابْنِ أَبِي لَيْلَى: سَمعْتُ عَلِيَّ يَقُولُ: أَتِيَ النَّبِيُّ يَشِيُّ بِمُحَلَّةً سَمعْتُ عَلَيْ يَقُولُ: أَتِيَ النَّبِيُّ يَشِيُّ بِمُحَلَّةً بِمُحَلَّةً النَّرِيُ فَنَعِثَ عِهَا إِلَيَّ فَلَبِسْتُهَا، فَرَأَيْتُ لَكُوا لِنَيْ فَلَمِرْتُهَا (١/ خَرُورٍ، فَلَعَثَ عِهَا إِلَيَّ فَلَمِسْتُهَا، فَرَأَيْتُ النَّسَاءِ. [راجع: ١٩٨].

٩٥٩ حَدَّثَنَا بَهُزِّ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا فَتَدهُ عِن أَبِي حَسَّنَ: أَنَّ عِلِيًّا كَانَ يَأْمُو فَتَدهُ عِن أَبِي حَسَّنَ: أَنَّ عِلِيًّا كَانَ يَأْمُو فَيَنْكُمْ عِنْ أَبِي حَسَّنَ: أَنَّ عِلِيًّا كَانَ يَأْمُو فَيَنْكُمْ فِي فَيْقُولُ: قَالَ: فَقَالَ لَهُ فَيْقُولُ: قَالَ: فَقَالَ لَهُ الْأَشْتَرُ: إِنَّ هَدَا الَّذِي تَقُولُ قَلْ تَفَشَّغَ فِي الْأَشْتَرُ: إِنَّ هَذَا الَّذِي تَقُولُ قَلْ تَفَشَّغَ فِي النَّاسِ، فَضَيْءٌ عَهِدَ إِلِيَّ رَسُولُ اللَّهِ ﷺ شَبْتًا فَلَمْ فَيْهُ عِنْهُ عَنْهُ عِنْهُ عَلَى اللَّهِ عَلَيْ شَبْتًا اللَّهِ عَلَيْهُ مِنْهُ عِنْهُ عِنْهُ عِنْهُ عِنْهُ عَلَيْهُ عَلَى اللَّهِ عَلَيْهُ عَلَيْهِ اللّهِ عَلَيْهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهِ وَالْمَلَائِكَةِ وَالنّاسِ أَجْمَعِينَ، فَاللّه وَالْمَلَائِكَةِ وَالنّاسِ أَجْمَعِينَ، فَعَنْهُ اللّهِ وَالْمَلَائِكَةِ وَالنّاسِ أَجْمَعِينَ،

took out a document, in which it said: "Whoever commits an offence or gives refuge to an offender, upon him be the curse of Allah and the angels and all the people; no nafl or obligatory act of worship will be accepted from him." And in it was said: "Ibraheem declared Makkah to be a sanctuary and I declare Madinah to be a sanctuary; the area between its two lava fields and all of its territory is sacred. Its grasses are not to be cut, and its game is not to be disturbed, and its lost property is not to be picked up except by the one who announces it, and no tree is to be cut in it, except what a man needs to feed his camel. And no weapon is to be carried in it for fighting." And in it was said: "All the believers are equal in respect of blood [1 e., their lives are of equal value]. The protection offered by the least among them is to be honoured. They should be united as one against their enemies. A believer is not to be killed (in retaliation) for a disbeliever, nor one who has a covenant during the covenant.

لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ». قَالَ: وَإِذَا فِيهَ: "إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةً، وَإِنِّي أُحَرِّمُ الْمَيئة، وَإِنِّي أُحَرِّمُ الْمَيئة، حَرَامٌ مَا يَيْنَ حَرَّتَيْهَا وَجَمَّهَا كُلُهُ، لَا يُحْتَلَى خَلَاهَا، وَلَا يُنْقُرُ صَيْدُهَا، وَلَا يُنْقُرُ صَيْدُهَا، وَلَا يُنْقُرُ صَيْدُهَا، وَلَا يُنْقَرُ صَيْدُهَا، وَلَا يُنْقَرُ مَيْدُهَا، وَلَا يُنْقَرُ مَيْدُهَا، وَلَا يُنْقَرُ مَيْدَهُ، وَلَا يَعْقِلُ الشَّهَرَةُ إِلَّا أَنْ يَعْلِفَ رَجُلٌ بَعِيرَهُ، وَلَا يُخْمَلُ فِيهَا السِّلَا عُلِقِتَالِهِ قَالَ: وَإِذَا فِيهَا: السَّلَا عُلَى مَنْ سِوَاهُمْ، وَلَا لَيَ الشَّيِهِمْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى مَنْ سِوَاهُمْ، أَلَا لَا لَا يُقْتَلُ مُؤْمِنُ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ. لِيُقْتَلُ مُؤْمِنُ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ. [انطر: 1740، 997، 174].

تخريج: صحيح لغيره، أبو حسّان الأعرج روايته عن علي مرسلة.

Comments: [Sahech because of corroborating evidence]

960. It was narrated from 'Ali bin Abi Talib (泰) that the Prophet (窦) used to say when he bowed: "O Allah, to You I have bowed, in You I have believed and to You I have submitted. You are my Lord. My hearing, my sight, my brain, my bones and my sinews submit to You. Whatever my feet carry is for Allah, the Lord of the Worlds."

- ٩٩٠ حَدَّثَنَا رَوْعُ: حَدَّثَنَا ابْنُ خُرَيْعِ: أَخْبَرَنِي مُوسَى بْنُ عُفْقًا عَنْ عَلْدِ اللَّهِ لَنِ الْفَضْلِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَحِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي طَالِبٍ: اللَّهِ بْنِ أَبِي طَالِبٍ: اللَّهُمَّ لَكَ أَنْ اللَّهُمَّ لَكَ أَنْ اللَّهُمَّ لَكَ رَكَعُ قَالَ: «اللَّهُمَّ لَكَ رَكَعُ قَالَ: «اللَّهُمَّ لَكَ رَكَعُتُ، وَلِكَ أَصْلَمُتُ، أَنْ لَكَ رَكَعُتُ مَنْ خَشَعَ صَمْعِي وَبَصَرِي وَمُخَي وَعَظْمِي رَبَعْمِي وَبَصَرِي وَمُخَي وَعَظْمِي رَبَعْمِي وَبَصَرِي وَمُخَي وَعَظْمِي

Comments: [Its isnad is saheeh, Muslim (771)]

961. It was narrated that 'Abdur-Rahman bin Abi Laila said: I saw 'Ali (♣) in ar-Rahbah, adjuring the people, (saying): I adjure by Allah anyone who heard the Messenger of Allah (鑑) say on the day of Ghadeer Khumm: "If I am a person's mawla (friend and supporter) then 'Ali is also his mawla", to stand up and testify. 'Abdur-Rahman said: And twelve men who had been at Badr stood up. It is as if I can see one of them. And they said: We bear witness that we heard the Messenger of Allah (&) say on the day of Ghadeer Khumm: "Am I not closer to the believers than their own selves and my wives are their mothers?" We said: Yes indeed, O Messenger of Allah. He said: "If I am a person's mawla (friend and supporter) then 'Ali is also his mawla; O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

وَعَضْنِي، وَمَ اسْتَقَلَّتُ بِهِ فَكَمِي، لِلَّهِ رَثِّ الْعَالْمِينَ» [راجع: ٧٢٩].

تخريج: إسناده صحيح، م: (٧٧١).

971 - حَدَثْنَا عَبْدُ اللّه: حَدَّنْنِي عُنِيْدُ اللّه بْنُ عُمَرَ الْقُوارِيرِيُّ: حَدَّثُنَا يُونُسْ بْنُ أَرْقَمَ: حَدَّثُنَا يَونُسْ بْنُ أَرْقَمَ: حَدَّثَنَا يَونُسْ بْنُ أَرْقَمَ: خَدَّثَنَا يَونُسْ بْنُ أَرْقَمَنِ بْنِ أَنِي زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ البَّاسَ: أَنْشُدُ اللّهَ مَنْ سَمِعَ رَسُولَ اللَّهِ يَشْدُ النَّهَ مَنْ سَمِعَ رَسُولَ اللَّهِ يَشْدُ يَغُولُ ، فَعَدِي بَغُمْ: "مَنْ كُنْتُ مَوْلَاهُ فَعَدِي يَغُمْنُ الرَّحْمَنِ: قَالَ عَنْدُ الرَّحْمَنِ: فَقَالُوا: نَشْهَدُ أَنَّا سَمِعْنَا رَسُولَ اللَّهِ يَشْدُ أَنَّى مَوْلَاهُ فَعَدِي فَقَالُوا: نَشْهَدُ أَنَّا سَمِعْنَا رَسُولَ اللَّهِ يَشْعُدُ إِلَى مَوْلَاهُ مُنْ وَاللَّهُ مَعْنَا رَسُولَ اللَّهِ يَالْمُونُونِينَ مِنْ أَنْفُسُهِمْ، وَأَزْوَاجِي أُمَّهَالُهُمْ؟ اللَّهُ يَقُونُ يَوْمَ غَذِيرٍ خُمْ. "أَلْسَتُ أُولَى يَالْمُؤُونِينَ مِنْ أَنْفُسِهِمْ، وَأَزْوَاجِي أُمَّهَالُهُمْ؟ اللَّهُ يَقُونُ يَوْمَ غَذِيرٍ خُمْ. "أَلْسَتُ أُولَى مَنْ وَاللّهُمْ وَالِ مَنْ وَالأَهُمْ وَالْ مَنْ وَالأَهُمْ وَالْ مَنْ وَالأَهُمْ وَالْ مَنْ وَالْاهُمْ، وَعَادِ مَنْ وَالْاهُ، [انظر: 378].

تخريج: حسل لعيوه، وهذا إسناد ضعيف الصعف نزيد بن أي رياد.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad, because of the weakness of Yazeed bin Abu Ziyad]

962. It was narrated that Tariq bin Shihab said: I saw 'Ali (- on the minbar, delivering a speech, wearing a sword that had an adornment of iron, and I heard him say: By Allah, we do not have any book that we recite to you except the Book of Allah, may He be

٩٦٢- حدَّثَنَا يَحْيَى بْنُ آدَمَ. حَدَّثَنَا شَرِيكٌ عَنْ مُخَارِقٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: رَأَيْتُ عَلِبًّا عَلَى الْمِنْبَرِ يَخْطُبُ، وَعَلَيْهِ سَيْفٌ جنْبُهُ خديدٌ، فَسَيغَتُهُ يَقُولُ: وَاللَّهِ مَا عِنْدَنَا كِتَابٌ نَفْرَوُهُ عَلَيْكُمْ إِلَّا كِتَابَ اللَّهِ تَمَالَى exalted, and this document that the Messenger of Allah (ﷺ) gave to me. In it are the rates of zakalı. He said: [This was] a document that was attached to his sword.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

963. It was narrated that Malik bin 'Umair said: I was sitting with 'Alı (ﷺ) and Sa'sa'ah bin Soohan came in and greeted him, then he said: O Ameer al-Mu'mineen, forbid to us that which the Messenger of Allah (24) forbade you. He said: He forbade us to use gourds, green glazed pitchers, varnished jars and hollowed-out stumps, and he forbade us to wear a blend of linen and silk, to use red saddle cloths, silk and gold jewellery. Then he said: The Messenger of Allah (變) gave me a suit of silk and I went out wearing it so that people would see me wearing a garment that the Messenger of Allah (鑑) had given to me. The Messenger of Allah (ﷺ) saw me and told me to take it off, so I sent one piece to Fatimah and I tore the other and shared it out among his wives.

Comments: [Sahceh because of corroborating evidence and Ali bin Asim is da'eef]

964. Simak bin 'Ubaid bin al-Waleed al-'Absi said: I entered upon 'Abdur-Rahman bin Abi Laila, who told me that he heard 'Ali (♣) say in ar-Rahbah: I adjure by Allah any man who heard the Messenger of Allah (♣) and was

وَهَذِهِ الصَّحِيفَةَ، أَعْطَانِيهَا رَسُولُ اللَّهِ ﷺ فِيهَا فَرَائِضُ الصَّدَقَةِ. قَالَ: لِصَحِيفَةٍ مُعَلَّقَةٍ فِي سَيُّهِ. [راجع: ٧٨٧].

تخريج: حس لعيره، وهذا إساد صعيف لصعف شريك.

- عَدَّثَنَا عَلِيْ بَنُ عَاصِم: أَخْبَرَنَا السَمَاعِيلُ بَنْ سُمنِعِ عَنْ مَالِكِ بَنِ عُمْنِرِ قَالَ: كُنْتُ قَاعِدًا عِنْدَ عَلِيْ قَالَ: فَجَاءَ صَعْضَعَةُ بَنُ كُنْتُ قَاعِدًا عِنْدَ عَلِيْ قَالَ: فَجَاءَ صَعْضَعَةُ بَنُ صُوحَانَ فَسَلَّمَ، ثُمَّ قَامَ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ النَّهَا عَمًّا نَهَاكَ عَنْهُ رَسُولُ اللَّهِ وَالْمُؤْمِنِينَ الْهُبَاءِ، وَالنَّقِيرِ، وَنَهَانَا عَنِ الْفَسِيِّ، وَالْمُؤْمِنِينَ الْحَرِيرِ، وَالْحِنْتِمِ، اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ الللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللللَّهُ اللللَّهُ الللْهُ اللَّهُ اللللْهُ الللللَه

تخريج: صحيح لعيره، علي بن عاصم صعيف، وقد توبع.

present on the day of Ghadeer Khumm to stand up, and no one is to stand up except those who saw him. Twelve men stood up and said: We saw and heard him when he took him by the hand and said, "O Allah, take as friends those who take him as a friend, and take as enemies those who take him as an enemy, support those who support him and forsake those who forsake him." Everyone stood up except three. He prayed against them and his supplication against them was fulfilled.

قَالَ : أَنْشُدُ اللَّهَ رَجُلًا سَمِعَ رَسُولَ اللَّهِ ﷺ وَشَهَدَهُ يَوْمَ غَدِيرِ خُمِّ إِلَّا قَامَ، وَلَا يَقُومُ إِلَّا مَنُ قَدْ رَأَهُ. فَقَامُ النَّا عَشَرَ رَجُلًا ، فَقَالُوا : قَدْ رَأَيْنَاهُ وَسَمِعْنَاهُ خَيْثُ أَخَذَ بِيدِهِ يَقُولُ : "اللَّهُمَّ وَالِ مَنْ وَالْاهُ، وَعَادِ مَنْ عَادَاهُ، وَانْصُرْ مَنْ نَصَرَهُ، وَاخْذُلُ مَنْ خَذَلُهُ فَقَامَ إِلَّا ثَلَاثَةً لَمْ يَقُومُوا، فَدَعَا عَلَيْهِمْ، فَأَصَابَتُهُمْ دَعُونَهُ [راجع: ٩٥٠]

تخريج: حسن لغيره، دون قوله: اوانصر من نصره واحدل من حذله اوهذا إسناد ضعيف لحيالة الوليد بن عتبة وسماك بن عبيد.

Comments: [Hasan because of corroborating evidence, apart from the phrase "support those who support him and forsake those who forsake him"; this is a da'eef isnad]

965. It was narrated that 'Abdur-Rahman bin Abi Laila said: When 'Ali bin Abi Talib (ﷺ) heard the mu'dhdhin giving the adhan, he used to repeat after him. When he said, I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah, 'Ali (ﷺ) would say: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah, and that those who deny Muhammad are the liars.

Comments: [Its isnad is da'eef because of the weakness of Abdur-Rahman bin Ishaq al-Wasiti]

966. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah about wiping over the *khuffain* (leather slippers) and she said: Ask 'Ali bin Abi Talib (♣), for he used

٩٦٥- حدَّثَنَا عَبْدُ اللّهِ: حَدَّثَنِي مُحَمَّدُ بُنُ الْمِسْهَالِ آخُو حَجَّجِ بْنِ (١٢٠/١) مِنْهَالِ: حَدَّنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ: حَدَّثَنِي أَبُو سَعِيدِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ عَلِيْ بْنُ أَبِي طَالِبٍ إِذَا يَسْمَع الْمُؤدِّدُنَ يُؤذُّنُ قَالَ كَمَا يَقُولُ، فَإِدَ قَالَ: اللهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللّهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلّا اللّهُ، وَأَشْهَدُ أَنْ لَا إِلَهُ بِيلِكُ، وَأَشْهَدُ أَنْ لَا إِلَهُ وَاللّهِ بِيلِكُةً، وَأَشْهَدُ أَنْ لَا إِلَهُ وَاللّهِ بِيلِكُ، وَأَشْهَدُ أَنْ لَا إِلَهُ وَاللّهُ بِيلِكُ وَاللّهُ بِيلِكَةً وَاللّهُ اللّهِ بَيْكَةُ وَاللّهُ وَاللّهُ بِيلِكُ وَاللّهُ بِيلِكُ وَلَا اللّهُ بِيلِكُ وَاللّهُ بِيلِكُ وَاللّهُ بِيلِكُ اللّهُ بَيْكُ وَاللّهُ وَاللّهُ بَيْكُ وَاللّهُ وَاللّهُ بَيْكُ وَاللّهُ وَاللّهُ اللّهُ الللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ اللّهُ الللهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ اللّهُ الللّهُ اللّهُ الللللّهُ اللللهُ اللللّهُ اللللهُ اللللهُ الللهُ اللّهُ الللهُ اللّهُ اللّهُ الللهُ اللّهُ الللهُ الللللهُ الللهُ الللّهُ الللهُ الللهُ ا

تخريج: إسناده ضعيف لضعف عبدالرحمن اس اسحاق الواسطي، وأبو سعيد لم نتبيته.

٩٦٦- حَدُّثَنَا يَخْيَى بْنُ سَعِيدِ عَنْ شُغْبَةَ قَالَ: حَدَّنُنِي الْحَكَمُ عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةً، عَنْ شُرِيْح بْنِ هَانِيْ قَالَ: سَأَلْتُ عَائِشَةَ رَضِيَ اللَّهُ to travel with the Messenger of Allah (ﷺ). So I asked him and he said: For the traveller (the khuffain may be wiped over) for three days and nights and for the one who is not travelling, one day and night. Yahya said: He - meaning Shu'bah - used to attribute it to the Prophet (ﷺ), then he stopped doing that.

Comments: [Its isnad is saheeli, Muslim (276)]

967. It was narrated that Abu Hurairah said: I heard the Messenger of Allah (say: Were it not that it would be too difficult for my ummali, I would have commanded them to use the siwak at every time of prayer, and I would have delayed 'Isha' until the first third of the night had passed, because when the first third of the night has passed, Allah, may He be exalted, descends to the first heaven and stays there until dawn comes, and someone says: Is there anyone asking so that he might be given? Is there anyone praying so that he might be answered? Is there any sick person asking for healing so that he might be healed? Is there any sinner asking for forgiveness, so that he might be forgiven?

عَنْهَا عَنِ الْمَسْحِ عَلَى الْخُفَيْنِ، قَالَتْ: سَلُ عَلِيّ ابْنَ أَبِي طَالِبٍ، فَإِنَّهُ كَانَ يُسَافِرُ مَعَ رَسُولِ اللّهِ بِيُجْجَدِ. فَسَأَلْتُهُ، فَقَالَ: لِلْمُسَافِرِ ثَلَاثَةً أَيَّام وَلَيَالِيهِنَّ، وَلِلْمُقِيمِ يَوْمٌ وَلَيْلَةٌ. قَالَ يَخْمَى: وَكَانَّ يَرْفَعُهُ_يَغْنِي شُغْبَةً_ ثُمَّ تَرْكَهُ. [راجع: ٧٤٨]. تخريج: إسناده صحح، م: (٢٧١).

٩٦٧ - حَلَّهُمَا يَعْقُوبُ: حَدَّثُمَا أَبِي عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدِ الْمَفْبُرِيُّ عَنْ عَطَاءِ مَوْلَى أَمْ صُبَيَّةً، عَنْ أَبِي الْمَفْبُرِيُّ عَنْ عَطَاءِ مَوْلَى أَمْ صُبَيَّةً، عَنْ أَبِي الْمَفْلِيُّ وَلَوْلَ اللَّهِ بَيْثَةً يَقُولُ: هُرَيْرَةً فَاللَّهِ بَيْثَةً يَقُولُ: كُلْ صَلَاقٍ، وَلاَخَرْتُ عِشَاء اللَّخِرَةِ إِلَى تُلُثِ اللَّيْلِ الأَوَّلُ عَنْدَ اللَّيْلِ الأَوَّلُ عَنْدَ اللَّيْلِ الأَوَّلُ عَنْدَ اللَّيْلِ الأَوَّلُ اللَّيْلِ الأَوَّلُ مَنْكَمْ اللَّيْلِ الأَوَّلُ هَمَاكَ عَنْدًا اللَّيْلِ الأَوَّلُ هَمَاكَ عَنْدًا اللَّهُ تَعَالَى إِلَى السَّمَاءِ الدُّنْتُ، فَلَمْ يَزَلُ هُمَاكَ عَنْدًا لَهُ اللَّهُ الللللْهُ

تخريج: حسن لغيره، وهذا إساد ضعيف لحهالة عطاء المدىي مولى أم صبية.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad because Ata' al-Madani is unknown]

968. A liadeeth like that of Abu Hurairah was narrated from 'Ali bin Abi Talib (森) from the Prophet (验).

Comments: [Its isnad is hasan]

٩٦٨- حَدَّثَنَا يَعْقُوبُ خَدُّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنَى عَمِّي عَبْدُ الرَّحْمَنِ بْنُ يَسَارٍ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ مَوْلَى رَسُولِ اللَّهِ بِيْخَ، عَنْ أَبِيهِ، عَنْ عَلِيٌ بْنِ أَبِي طَالِبٍ عَنِ النَّهِ النَّبِي عِيْخَةً مِثْلَ حَدِيثِ أَبِي هُرَيْرَةً.

تخريج: إسناده حسن.

969. It was narrated that 'Ali (♣) was asked about Witr and whether it was obligatory. He said: It is not like the obligatory prayer, but it is a Sunnah that was done by the Messenger of Allah (⅙) and his Companions, and they continued doing it until the end of their lives.

Comments: [A qnwi hadeeth]

970. It was narrated from 'Ali (本) that he called for a jug of water, then he said: Where are those who say that they dislike drinking whilst standing? He took it and drank whilst standing, then he did a light wudoo' and wiped over his shoes, then he said: This is the wudoo' of the Messenger of Allah (美) for one who is pure and has not broken his wudoo'.

Comments: [Its isnad is hasan]

971.It was narrated from 'Ali (♣) that he did wudoo' washing each part three times and he drank the water left over from his wudoo', then he said: This is what I saw the Messenger of Allah (♣) do.

Comments: [Its isnad is hasan]

972. It was narrated that 'Ali (泰) said: The Messenger of Allah (紫) said: "If one of you sneezes, let

919- حَدَثَنَا أَبُو مُعَاوِيَةَ: حَدَثَنَا الْحَجَّاجُ
عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِم بْنِ ضَمْرَةَ، عَنْ
عَلِيَّ قَالَ. سُئِلَ عَنِ الْوِثْرِ، أَوَاجِبٌ مُو؟
قَالَ: أَمَّا كَالْفَرِيضَةِ فَلَا، وَلَكِئَّهَا سُئَّةٌ صَنَعَهَا
رَسُولُ اللَّه بِعِيْجٌ وَأَصْحَابُهُ خَنَّى مَضَوْا عَلَى
ذَلِكَ. [راحع: 107].

تخريج: حديث قوي، والحجاح قد توسع.

٩٧٠ حَدَّثَنَا ابْنُ الْأَشْجَعِيُّ: حَدَّثَنَا أَبِي عَنْ مُعْيِان، غنِ الشَّدِّيِّ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَبْدِ اللَّهُ وَعَلَى اللَّهُ وَاللَّهُ مُ يَكُرَهُونَ الشَّرْبَ وَهُوَ قَائِمٌ، ثُمَّ قَائِمً، ثُمَّ قَائِمً، ثُمَّ قَائِمٌ، ثُمَّ قَالَ خَيْمِفًا، وَمَسْحَ عَلَى نَعْلَيْهِ، ثُمَّ قَالَ مَعْدَا وُضُوءً رسُولِ اللَّهِ بَعِيْدٌ لِلطَّاهِ مَا لَمُ يُحْدِثُ لِلطَّاهِ مَا لَلْهِ بَعِيدٌ لِلطَّاهِ مَا لَلْهِ بَعِيدٌ لِلطَّاهِ مَا لَلْهِ بَعِيدٌ لِلطَّاهِ مَا لَمْ اللَّهِ بَعِيدٌ لِلطَّاهِ مَا لَلْهِ اللَّهِ بَعِيدٌ لِلطَّاهِ مَا لَيْهِ اللَّهِ بَعِيدٌ لِلطَّاهِ مَا لَهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللِهُ اللَّهُ الللَّهُ الللَّهُ اللْهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ الللْهُ الللْهُ الللَّهُ الللْهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ الللْهُ اللْهُ اللَّهُ اللْمُعْمِلُولُ الللْهُ الللْهُ الللَّهُ اللْمُلْمُ الللَّهُ الللْهُ الللْهُ اللْمُلْمِلُولُ الللَّهُ اللْمُلْمُ اللللْمُ الللْمُلْمُ اللْمُلْمُ اللْمُ

تخريج: إسناده حسن.

9۷۱ - حَدَثْنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا شُهْبَادُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي حَيَّةً بْنِ شَهْبَادُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي حَيَّةً بْنِ قَيْسٍ، عَنْ عَلِيٍّ. أَنَّهُ تَوَضَّأَ ثَلَاثًا ثَلَاثًا ثَلَاثًا، وَشَرِبَ فَضْلَ وَضُوتِهِ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ فَعَلَ. [انطر: ١٠٢٥، ١٠٢٥، رَسُولَ اللهِ ﷺ فَعَلَ. [انطر: ١٠٥٥، ١٠٥٠، ١٠٢٥، ١٢٥٠، ١٣٥٠،

تخريج: إسناده حس.

9۷۲- حَدَثْنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكُو بُنُ أَبِي سَيْنَةً. حَدَّئُنَا عَبِيُّ بْنُ مُشْهِر عَنِ ابْنِ أَبِي him say, Praise be to Allah the Lord of the Worlds, and let those who are around him say: May Allah have mercy on you, and let him say, May Allah guide you and rectify your condition."

Comments: [Hasan because of corroborating evidence].

تخريج: حسن لغيره، ابن أبي ليلي سيء الحفظ، لكن للحديث طريق أخرى عن علي يحسن مها.

973. It was narrated that 'Ali (建) said: The Messenger of Allah (建) said: "If one of you sneezes, let him say, Praise be to Allah in all situations, and let those who are around him say: May Allah have mercy on you, and let him reply, May Allah guide you and rectify your condition."

Comments: [Hasan because of corroborating evidence; see the report above]

974. It was narrated that 'Abd Khair said: 'Ali bin Abi Talib (44) came out to us when we were in the mosque and said: Where is the one who was asking about Witr? Those among us who had started the first rak'alı added a second to it so as to make it even. then we gathered around him and he said: The Messenger of Allah (趣) used to pray Witr at the beginning of the night, then he prayed Witr in the middle of the night, then he settled on praying Witr at this time. He said: That was when dawn was breaking.

لَيْلَى، عَنْ عِيسَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيْ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيُّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
اإِذَا عَطَسَ أَحَدُكُمْ فَلْنِقُلِ: الْحَمْدُ لِلَّهِ، وَلْيَقُلْ
مَنْ حَوْلَهُ: يَرْحَمُكَ اللَّهُ، وَلْيَقُلْ مُوز: يَهْدِيكُمُ اللَّهُ وَلِيْقُلْ مُوز: يَهْدِيكُمُ اللَّهُ وَلِيْقُلْ مُوز: يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالكُمْمُ. [نظر: ٩٩٥].

٩٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا دَاوُدُ بْنُ عَمْرِهِ الضَّبِّيُ: حَدَّثَنَا دَاوُدُ بْنُ عَمْرِهِ الضَّبِّيُ: حَدَّثَنَا مَنْصُورٌ بُنُ أَبِي الْأَسُودِ عَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيَّ قَالَ: _عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيَّ قَالَ: _عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ يَعْقَدُ: إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلِ: الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، وَلْيَقُلُ لَهُ مَنْ عِنْدَهُ: يَرْحَمُكَ اللَّهُ، وَيَرُدُ عَلَيْهِمْ: يَهْدِيكُمُ اللَّهُ يَرْحَمُكَ اللَّهُ، وَيَرُدُ عَلَيْهِمْ: يَهْدِيكُمُ اللَّهُ وَيُؤدُ عَلَيْهِمْ!

تخريج: حسن لغيره، وانظر ماقبله.

408- حَدَّثَنَا غَسَّانُ بْنُ الرَّبِيعِ: حَدَّثَنَا أَبُو إِسْرَائِيلَ عَنِ السُّدِّيِّ، عَنْ عَبْدِ حَيْرِ قَالَ: حَرَجَ عَسَبَنَا عَبِيْ بْنُ أَبِي طَالِب وَ لَحْنُ فِي الْمَسْجِدِ، فَمَالَ: أَيْنَ السَّائِلُ عَنِ الْوِنْرِ؟ فَمَنْ كَانَ مِنَّا فِي رَمُّولَ الْمَشْجِدِ، وَمَعَةِ شَفَعَ إِلَيْهِ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوتِرُ فِي أَوَّلِ اللَّيْلِ، ثُمَّ أَثْبَتَ الْوِنْرُ فِي أَوَّلِ اللَّيْلِ، ثُمَّ أَثْبَتَ الْوِنْرُ فِي هَذِهِ السَّاعَةِ. وَالدَّ عِنْدَ والسَّاعَةِ. وَالدَّ عِنْدَ والسَّاعَةِ. قَالَ: عَلْدَ طَلُوعِ الْفَرْدِ. [راجع: ٥٨٠].

تخريج: حسن لغيره، وهذا إسناد صعيف الضعف أمي إسرائيل.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

975. It was narrated that 'Abdullah bin Nafi' said: Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali when he was sick. 'Ali (46) said to him: Are you visiting him because he is sick, or is this a social visit? Abu Moosa said: Rather I have come to visit him because he is sick. 'Ali (46) said: I heard the Messenger of Allah (變) say: "Whoever visits a sick person in the morning, seventy thousand angels will go out with him, all of them praying for forgiveness for him, until evening comes, and he will have a garden in Paradise. And whoever visits a sick person in the evening, seventy thousand angels will go out with him, all of them praying for forgiveness for him until morning comes, and he will have a garden in Paradise.

9٧٠ - حَدَثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا شُعْبَهُ عَنِ الْحَكَم، عَنْ عَبْدِ اللَّهِ بْنِ نَافِع قَالَ: عَادَ أَبُو مُوسَى الْأَشْعَرِيُّ (١٢١/١) الْحَسَنَ بْنَ عَلِيِّ، فَقَالَ لَهُ عَلِيُّ: أَعَائِدًا جِئْتَ أَمْ زَائِرًا؟ عَلِيٍّ، فَقَالَ لَهُ عَلِيُّ: أَعَائِدًا جِئْتَ أَمْ زَائِرًا؟ فَقَالَ عَلِيِّ : أَعَائِدًا جِئْتَ أَمْ زَائِرًا؟ فَقَالَ عَلِيٍّ : بَلْ جِئْتُ عَائِدًا، فَقَالَ عَلِيٍّ : فَقَالَ عَلِيٍّ : فَقَالَ عَلِيٍّ : فَقَالَ عَلِيٍّ : بَكُرًا شَيْعَهُ سَبْعُونَ أَلْفَ مَلَكِ، كُلُّهُمْ يَسْتَغْمُو لَهُ عَرِيفٌ فِي الْجَلَّةِ، وَإِلْ لَهُ خَرِيفٌ فِي الْجَلَّةِ، وَلِيلٌ الْحَدِيفٌ فِي الْحَلِقِ، وَكَالَ لَهُ خَرِيفٌ فِي الْحَدِيفٌ فِي الْحَدَيْدُ . أَلْهُمُ اللّهُ اللللّهُ اللّهُ اللّهُ اللللّهُ اللللّهُ اللللّهُ اللللّهُ اللل

تخريج: حسن، إلا أن الصحيح وقفه كما تقدم برقم (٦١٢). وهذا إسناد ضعيف لجهالة عبد لله بن بافع الهاشمي.

Comments: [Hasan; but the correct view is that it is mawqoof]

976. It was narrated that 'Abdullah bin Nafi' said: Abu Moosa al-Ash'ari visited al-Hasan bin 'Ali bin Abi Talib (&) when he was sick. 'Ali (♣) said to him: Have you come to visit him because he is sick or is it a social visit? He said: No; rather I have come to visit him because he is sick. 'Ali (&) said: There is no Muslim who visits a sick person, but seventy thousand angels go out with him, all of them praying for forgiveness for him. If he went out in the morning [they continued to do that | until evening comes, and he will have a garden in Paradise. If he goes out in the evening, seventy thousand angels

٩٧٦ - حَدَثْنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثْنَا شُعْنَهُ عَلِي الْحَكَمِ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعِ قَالَ: عَادَ أَبُو مُوسَى الْأَشْعَرِيُّ الْحَسَنَ بْنَ عَلِيٌّ بْنِ أَبِي طَالِب، نقالَ لَهُ عَلِيٌّ: أَعَائِدًا جِئْتُ أَمْ زَائِرًا؟ قَالَ: لَا، بَلْ جِئْتُ عَائِدًا. قَالَ عَلِيٌّ أَمَّ بَنَهُ مَ مِنْ مُسْلِمٍ يَعُودُ مَرِيضًا إِلَّا حَرَجَ مَعَهُ سَبْعُونَ لَهُ، إِنْ كَانَ مُصْبِحًا حَتَّى يُصْبِعي، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ، وَإِنْ كَانَ مُمْسِينٍ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ، وَإِنْ كَانَ مُمْسِينٍ خَرَجَ مَعَهُ سَبْعُونَ وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ، [راجع: ٩٧٥].

تخريج: حسن، وانظر ماقبله.

go out with him, all of them praying for forgiveness for him until morning comes, and he will have a garden in Paradise."

Comments: [Hasan, see the report above]

977. It was narrated that 'Ali (*) said: I was a man who emitted a great deal of madh. I asked the Messenger of Allah (*) about that and he said: "For madhi, do wudoo' and for mani do ghus!."

Comments: [Saheeh and its isnad is da'eef because of the weakness of Yazeed bin Abu Ziyad]

تخريج: صحيح، وهذا إسناد ضعيف لضعف يزيد بن أبي زياد.

978. It was narrated from Mujalid that 'Amir said' Sharahah had a husband who was absent in Syria. She became pregnant and her former master brought her to 'Ali bin Abi Talib (🖚) and said: This one has committed zina. She admitted it, so he gave her one hundred lashes on Thursday and stoned her on Friday; he dug a hole for her to her navel, and I was present. Then he said: Stoning is a Sunnah established by the Messenger of Allah (ﷺ). If anyone saw her do it, the first one to throw a stone should be the one who witnessed it; he should give his testimony and follow his testimony with his stone. But she admitted it, so I will be the first one to stone her. He threw a stone at her, then the people stoned her and I was among them. By Allah, I was among those who killed her.

Comments: [Salteelt]

وَيُنَا عَامِرٌ قَالَ: كَانَ لِشَرَاحَةً زَوْجٌ غَائِبٌ حَدَّثَنَا عَامِرٌ قَالَ: كَانَ لِشَرَاحَةً زَوْجٌ غَائِبٌ لِلشَّامِ، وَإِنَّهَا حَمَلَتْ، فَجَاءً بِهَا مَوْلَاهَا إِلَى عَلِيٌ بُنِ أَبِي طَالِب فَقَالَ: إِنَّ هَذِهِ زَنَتْ، فَاعْتَرَفَتْ، فَجَاءً بِهَا مَوْلَاهَا إِلَى عَلَيْقَ، فَجَاءً بِهَا مَوْلَاهَا إِلَى عَلَيْقً، فَاعْتَرَفَتْ، فَجَلَدَهَا يَوْمَ الْخَمِيسِ مِائَةً، فَاعْتَرَفَتْ، فَجَلَدَهَا يَوْمَ الْخَمِيسِ مِائَةً، وَرَحَفَرَ لَهَا إِلَى السُّرَةِ وَرَحَفَرَ لَهَا إِلَى السُّرَةِ وَالْمَ اللَّهِ وَيَعْتَقَ، وَحَفَرَ لَهَا إِلَى السُّرَةِ مَسُولُ اللَّهِ وَيَعْتَقَ، وَلَوْ كَانَ شَهِدَ عَلَى هَذِهِ أَحَدُ لَكَانَ أَوْلُ اللَّهِ مِنْ مَنْ يَرْمِي، الشَّاهِدُ يَشْهَدُ، ثُمَّ أَحَدُ لَكَانَ أَوْلُ مَنْ يَرْمِي، الشَّاهِدُ يَشْهَدُ، ثُمَّ أَحَدُ لَكَانَ أَوْلُ مَنْ يَرْمِي، الشَّاهِدُ يَشْهَدُ، ثُمَّ أَحَدُ لَكَانَ أَوْلُ مَنْ يَرْمِي، الشَّاهِدُ يَشْهَدُ، ثُمَّ مَنْ رَمَى النَّاسُ، مَنْ رَمَاها بِحَجَرٍ، ثُمَّ رَمَى النَّاسُ، وَأَنَا فِيهِمْ، قَالَ: فَكُنْتُ وَاللَّهِ فِيمَنْ قَتَنْهَا. وَأَنْ فَيْهِمْ، قَالَ: فَكُنْتُ وَاللَّهِ فِيمَنْ قَتَنْهَا.

٩٧٧ - حَدَّثَنَا شَئْنَانُ أَنِو مُحَمَّدِ: حَدَّثَنَا غَيْدُ

الْعَزِيزِ بْنُ مُسْلِم _ يَعْنِي أَنَا زَيْدِ الْقَسْمَلِيَّ -:

حَدَّثَنَا يَزِيدُ بْنُ أَبِّي زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي

لَيْلُمِ ، غَنْ عَلِيٌّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً . فَسَأَلْتُ

رَسُولَ اللَّهِ ﷺ عَنْ ذَلِكَ، فَقَالَ: "فِي الْمَدْيِ

الْوُضُوءُ، وَفِي الْمَنِيِّ الْعُسْلُ. [راحع: ٨٩٣].

تخريج: صحيح، وفي خ: (٦٨١٢)، وهو مختصر بقصة الرحم دون الحلد، وهدا إسناد ضعف لضعف محالد. 979. It was narrated from Muhammad bin 'Ubaidullah, from his father, that his paternal uncle said: 'Ali (本) was asked: Can a man ride his sacrificial animal? He said: There is nothing wrong with it; the Prophet (囊) used to pass by men who were walking, and he would tell them to ride his sacrificial animals, i.e. the Prophet's sacrificial animals. He said: And there is nothing you could follow that is better than the Sunnah of your Prophet (囊).

9٧٩- خَلَقْنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عَبِيدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ عَمْدِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ، هَدْيَهُ؟ وَشَكَ الرَّجُلُ هَدْيَهُ؟ هَدْيَهُ؟ وَقَدْ كَانَ النَّبِيُ بِيَا لَا بَأْسَ بِهِ، قَدْ كَانَ النَّبِيُ بِيَا لَيْ يَعْمُونَ هَدْيَهُ، يَمُرُ بِالرِّحَالِ يَمْشُونَ فَيَأَمُرُهُمْ يَوْكُونَ هَدْيَهُ، يَمُرُ بِالرِّحَالِ يَمْشُونَ فَيَأَمُرُهُمْ يَوْكُونَ هَدْيَهُ، هَدْيَهُ النَّيْ بِيَا لِيَسْمُونَ هَلَيْنًا أَمُوهُمْ يَوْكُمُونَ هَدْيَهُ الْفَصْلَ مِنْ النَّيْ مُونَ شَيْئًا أَمُوهُمْ يَوْكُمُونَ شَيْئًا أَفْضَلَ مِنْ شَبَعْ بَيْكُمْ.

تخريج: حس لغيره، وهذا إسناد ضعيف لحهالة محمد بن عبيدالله.

Comments: [Hasan because of corroborating evidence; this is a da'vef isnad because Muhammad bin Ubaidullah is unknown]

980. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) cursed riba, the one who pays it, the two who witness it, the one who withholds zakah, the woman who does tattoos and the woman who gets tattoos done, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done. He said: And he used to forbid wailing (for the deceased).

• ٩٨٠ خَدَثْنَا يَحْيَى بْنُ سَعِيدِ عَنْ إِسْمَاعِيلَ: خَدْتُنَا عَامرٌ عَنِ الشَّمَاعِيلَ: خَدْتُنَا عَامرٌ عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: لَعَنَ رَسُولُ اللَّه ﷺ آكِلَ الرِّب، وَمُطْعِمَهُ، وَشَاهِدَيْهِ، وَكَاتَبُهُ، وَمَالِعَ الصَّدْقَةِ، وَالْوَاشِمَةَ، وَالْمُوسُومَةُ، وَالْمُوسُلِقَةِ، وَالْمُحَلَّلَ لَهُ، قَالَ: وَالْمُوسُومَةُ، وَالْحَالَّ، وَالْمُحَلَّلَ لَهُ، قَالَ: وَكَانَ يَنْهَى عَنِ النَّوْحِ. [راجع ٢٥٥].

تخريح: حس لغيره، وهذا إساد ضعيف لضعف الحارث الأعور.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad because of the weakness of al-Harith al-A'war]

981. It was narrated that 'Ali (♣) said: Purple saddle cloths and wearing a blend of linen and silk and gold rings were forbidden. Muhammad said: I mentioned that to my brother Yahya bin Seereen and he said: Did you not hear this? Yes, and borders of silk brocade.

٩٨١- حدَّ فَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَدِه، عَنْ عَلِيٌ قَالَ: نَهَى عَنْ مَلِيٌ قَالَ: نَهَى عَنْ مَيَاثِرِ الْأَرْجُوَانِ، وَلُبْسِ لَقَسَّيً، وَخَاتَمِ مَيَاثِرِ الْأَرْجُوَانِ، وَلُبْسِ لَقَسِّيً، وَخَاتَمِ الذَّهبِ. قَالَ مُحَمَّدٌ: فَذَكَرْتُ ذَلِكَ لِأَخِي يَحْى نَن سِيرِينَ، فَقَالَ: أُولَمْ تَسْمَعْ هَذَا؟ يَحْى نَن سِيرِينَ، فَقَالَ: أُولَمْ تَسْمَعْ هَذَا؟ نَعْمَ، وَكِفَافِ الدِّينَاجِ. [راجع. ٢٧٢].

Comments: [Its isnad is saheeh]

982. It was narrated that 'Abeedah said: 'Ali (♣) mentioned the people of an-Nahrawan. He said: Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (♣) to those who kill them. I said: Did you hear that from him? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its isnad is salieth, Muslim (1066)]

'Abeedah said: When 'Ali killed the people of an-Nahrawan he said: Look for him. And they found him in a ditch lying beneath the slain. They brought him out and 'Ali (秦) came to his companions and said: If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (囊) to those who kill them. I said: Did you hear that from the Messenger of Allah (秦)? He said: Yes, by the Lord of the Ka'bah.

Comments: [Sahech because of corroborating evidence; this is a hasan isnad]

984. It was narrated that 'Ali (秦) said: The Messenger of Allah (建) said: "I have relieved you of zakah on horses and slaves. And on

تخريج: إساده صحيح.

٩٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّنَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقُوَارِيرِيُّ: حَدَّنَنا حَمَّادُ بْنُ زَيْدِ: أَخْبَرَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةً قَالَ: ذَكَرَ عَلِيِّ أَهُلَ النَّهْرَوَانِ، فَقَالَ: فِيهِمْ رَحُلُ مُودَنُ الْيَدِ أَوْ مَثْدُونُ الْيَدِ لِللَّا أَنْ تَبْطُرُوا أَوْ مَثْدُونُ الْيَدِ لِللَّا أَنْ تَبْطُرُوا لَيَا أَنْ تَبْطُرُوا لَيَا أَنْ تَبْطُرُوا لَيَا أَنْ تَبْطُرُوا لَكُمْ بِمَا وَعَدَ اللَّهُ الَّذِينَ يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ. قَالَ: قُلْتُ: أَأَنْتَ سَمِعْتَ مِنْهُ؟ قَالَ: إِي وَرَبُ الْكَعْبَةِ. [راجع: ٢٢٦].

تخريج: إسناده صحيح. م' (١٠٦٦).

٩٨٣ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بُنُ اللَّهِ: حَدَّثَنَا حَمَّادُ بُنُ يَحْتِى الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بُنُ يَحْتِى الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ بُنُ يَحْتِى الْأَبَحُ: حَدَّثَنَا النُنُ عَوْنِ عَنْ مُحَمَّدِ، عَنْ عَيِدَةً قَالَ: لَمَّا قَتَلَ عَلِيُّ أَهْلَ النَّهُرَوَانِ، قَالَ: لَمَّا قَتَلَ عَلِيُّ أَهْلَ النَّهُرَوَانِ، قَالَ: فَوَجَدُوهُ فِي حُفْرَةِ تَحْتَ الْفَتْلَى، فَاسْتَخْرَجُوهُ، وَأَقْبَلَ عَلِي عَلَى الْفَتْلَى، فَاسْتَخْرَجُوهُ، وَأَقْبَلَ عَلِي عَلَى الْفَتْلَى، فَقَالَ: لَوْلًا أَنْ تَبْطَرُوا لَأَخْبَرْتُكُمْ مَلَ وَعَدَ اللَّهُ مَنْ يَقْتُلُ هَوْلًاءِ عَلَى لِسَانِ مُحَمَّدٍ . قُلْتُ: أَنْتَ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ مُحَمَّدٍ . قُلْتُ: أَنْتَ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ مُحَمَّدٍ . قُلْتُ: أَنْتَ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ مُحَمَّدٍ . قَلْلُ: إِي وَرَبُ الْكَعْمَةِ. [راجع: ٩٨٢].

تخريج: صحيح لغيره، وهذا إسناد حسن، وانظر ماقبله.

٩٨٤- حَدَّثُنَا أَبُو مُعَاوِيَةً: حَدَّثُنَا حَجَّاجٌ عَنْ أَبِي إِسْخَاقَ، عَنِ الْخَارِثِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ﴿عَفَوْتُ لَكُمْ عَنْ صَدْقَةٍ

silver (the zakalı) is one quarter of one tenth.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

985. It was narrated that 'Ali (♣) said: If you are told a *liadeeth* from the Messenger of Allah (♣), then think of it in the most guided, the best and the most pious manner.

Comments: [Saheeh; and its isnad is da'eef because it is interrupted]

الْخَبْلِ وَالرَّقِيقِ، وَفِي الرُّقَةِ رُبُعُ (١٢٢/١). عُشْرهَا". [راجع: ٧١١].

تخريج: صحبح لغيره، وإساد ضعيف لصعف الحارث الأعور.

٩٨٥ حدَّثَنَا أَبُو مُعَاوِيّةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةً، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ عَلِيٍّ قَالَ: إِذَا حُدِّنتُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَطُنُوا بِهِ الَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ خَدِيثًا، وَاللَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَهْدَى، [انظر: ٩٨٦].

تخريج: صحيح، وهذا إسناد صعيف للانقطع، أبو البختري لم يدرك عليا، بينهما أبو عبدالرحس السلمي كما في الحديث الذي بعد هذا.

986. It was narrated that 'Ali (泰) said: If you are told a hadeeth from the Messenger of Allah (建), then think of it in the best, most guided and most pious manner.

Comments: [Its isnad is saheeli]

- عَدُّقَنَا يَحْيَى بُنُ سَعِيدٍ عَنْ مِسْعَرٍ:
حَدَّثَنَا عَمْرُو بُنُ مُرَّةً عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ
أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ قَالَ: إِذَا حُدُنْتُمْ
عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظُنُوا بِهِ الَّذِي
أَهْيَاهُ، وأَهْدَاهُ، وَأَنْقَاهُ. [انظر ١٠٣٩،

تخريج: إسناده صحيح.

٩٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةً، عَنْ أَبِي الْبَحْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشَّلْمِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشَّلْمِيِّ، عَنْ عَلِيِّ قَالَ: إِذَا حُدِّثُنُمْ عَنْ رَسُولِ اللَّهِ بِيَلِيُّ وَسُولِ اللَّهِ بِيَلِيُّ الْمُنَاهُ. وَخَرَحَ عَلِيُّ عَلَيْنَا حِينَ أَفْيَاهُ، وَخَرَحَ عَلِيُّ عَلَيْنَا حِينَ أَفْيَاهُ، وَخَرَحَ عَلِيُّ عَلَيْنَا حِينَ فَقَالَ: أَيْنَ السَّائِلُ عَنِ لُوثْرِ؟ هَذَا جِينَ لُوثْرِ؟ هَذَا جِينَ لُوثْرٍ؟ هَذَا جِينَ لُوثْرٍ؟ هَذَا جِينَ لَوْشٍ؟ هَذَا جِينَ لَوْشَوِ؟ هَذَا جِينَ لُوثُورٍ حَسَنَ. [راجع: ٩٨٦].

تخريج: إساده صحيح، وانظر ماقله.

987. It was narrated that 'Ali (毒) said: If you are told a hadeeth from the Messenger of Allah (囊), then think of the Messenger of Allah (寒) in the best, most pious and most guided manner. 'Ali (毒) came out to us when the mu'adhdhin was giving the call to prayer and said: Where is the one who was asking about Witr? This time for Witr is good.

Comments: [Its isnad is sahech]

988. It was narrated from 'Abeedah that 'Ali (*) mentioned the people of an-Nahrawan. He said Among them is a man with a defective arm, or an incomplete arm, or a small arm. If you could exercise restraint, I would have told you what Allah promised on the lips of Muhammad (*) to those who kill them. I said: Did you hear him? He said: Yes, by the Lord of the Ka'bah.

Comments: [Its isnad is saheeh, Muslim (1066)]

989. Malik bin 'Urfutah told me: I heard 'Abd Khair say: I was with 'Ali and a chair and a stone vessel of water were brought. He washed his hands three times, his face three times, his forearms three times, and he wiped his head - Yahva described it: he started at the front of his head and moved to the back. And he said: I do not know whether he brought his hands back to the front or not - and he washed his feet. Then he said: Whoever would like to see the wudoo' of the Messenger of Allah (囊), this is the wudoo' of the Messenger of Allah (数). Abu 'Abdur-Rahman said: Shu'bah made a mistake with this: rather it was narrated from Khalid bin 'Algamah, from 'Abd Khair.

Comments: [Its isnad is salieeli]

990. It was narrated that 'Ali (本) said: We thought that it was Fajr, but the Messenger of Allah (紫)

٩٨٨ - حَدَثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرِ بْنِ عَلِيُ الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ _ يَغْنِي الْمُقَدَّمِيُّ: حَدَّثَنَا حَمَّادُ _ يَغْنِي الْنَ زَيْدِ _ عَنْ أَيُّوبَ وَهِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةً: أَنَّ عَلِيًّا ذَكَرَ أَهْلَ النَّهْرَوَانِ، عَنْ عَبِيدَةً: أَنَّ النَّهِرَوَانِ، فَقَالَ: فِيهِمْ رَجُلٌ مُودَنُ الْبَدِ _ أَهْلَ النَّهْرَوَانِ، الْنِي _ أَوْلًا أَنْ تَبْطَرُوا لَنَيْدٍ _ لَوْلًا أَنْ تَبْطَرُوا لَنَيْدٍ مَنْ لَوْلًا أَنْ تَبْطَرُوا لَنَيْدِ، أَوْ مَنْدُونُ لَنَيْدٍ مَنْ لَوْلًا أَنْ تَبْطَرُوا لِنَانِ مُحَمَّدٍ عِيْجَةً. اللَّهُ النَّذِينَ يَقْتُلُونَهُمْ عَلَى لِنَانِ مُحَمَّدٍ عِيْجَةً. وَمُلْتُ لِعَلِيِّ: أَأَنْتَ سَمِعْتُهُ؟
قَالَ: إِي وَرَبِّ الْكَعْبَةِ. [راجع: 19.5].

تخريج: إسناده صحيح. م: (١٠٦٦).

٩٨٩- حَدَّثَنَا يَخْيَى بْنُ سَمِيدِ عَنْ شُعْبَةً:
حَدَّثَنِي مَالِكُ بْنُ عُرْنُطَةً: سَمِعْتُ عَبْدَ خَيْرٍ
قَلَ: كُنْتُ عِنْدَ عَلِيٌ قَأْتِي بِكُرْسِيٍّ وَتَوْرٍ، قَالَ:
قَمْسَلَ كَفَيْهِ ثَلَانًا، وَوَجْهَهُ ثَلَاتًا، وَذِرَاعَيْهِ
ثَمْشَلَ كَفَيْهِ ثَلَانًا، وَوَجْهَهُ ثَلَاتًا، وَذِرَاعَيْهِ
ثَمْقَدَّم رَأْسِهِ إِلَى مُؤَخَّرِهِ، وَقَالَ: وَلَا أَدْدِي أَرَدً
أَنْ يَنْظُرَ إِلَى وُضُوءِ رَسُولِ اللَّهِ يَظِيَّه، فَهَذَا أَنْ عَنْ الْجَهِ، فَهَذَا وَضُوءُ رَسُولِ اللَّهِ يَظِيَّه، فَهَذَا وُضُوءُ رَسُولِ اللَّهِ يَظِيَّه، فَهَذَا أَنْ عَنْدِ الرَّحْمَنِ: هَذَا أَخْطَأَ فِيهِ شُغَبَةُ، إِنَّمَا أَمُو عَنْ عَنْدِ خَيْرٍ.
هُو عَنْ حَالِدِ بْنِ عَلْقَمَةً، عَنْ عَنْدِ خَيْرٍ.

تخريج: إسناده صحبح.

٩٩٠ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو إِسْحَاقَ الشَّرْمِذِيُّ: حَدَّثَنَا الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنْ

said: "It is 'Asr prayer" - meaning the middle prayer.

Comments: [A saheeh hadeeth]

غاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ غَبِيدَةَ السَّلْمَانِيّ، عَنْ غَبِيدَةَ السَّلْمَانِيّ، عَنْ غَلِيٍّ قَالَ: كُنَّا نُرَاهَا الْفَجْرَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: "هِيَ صَلَاةُ الْعَصْرِ» فَقَالَ رَسُولُ اللَّهِ ﷺ: "هِيَ صَلَاةُ الْعُصْرِ» يَعْمِي: صَلَاةً الْوُسْطَى. [انظر: ٩٩٤، ١٣١٤].

٩٩١- خَدَّثَنَا عَبْدُ اللَّهِ: خَدَّثَنِي غُبَيْدُ اللَّهِ بْنُ

عُمَرَ الْفَوَارِيرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

الْوَاحِدِ بْنِ أَبِي حَزْمٍ: حَدَّثَنَا عُمَرُ بْنُ عَامِرٍ

عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنْ عَلِيِّ : أَنَّ

رِسُولَ اللَّهِ ﷺ قَالَ: «الْمُؤْمِنُونَ نَكَافَأُ

دِمَاؤُهُمْ. وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ. يَشْعَى

بِدَمَّتِهِمْ أَدْنَاهُمْ، أَلَا لَا يُقْتَلُ مُؤْمِنٌ بِكَافِر،

وَلا ذُو عَهْدٍ فِي عَهْدِهِ. [راجع: ٩٥٩]

تخريج: حديث صحيح، أبو إسحاق الترمدي- وهو إبراهيم بن أبي اللبث نصر- ضععوه بل كديه بعضهم.

991. It was narrated from 'Ali (*) that the Messenger of Allah (*) said: "The believers are equal in respect of blood and they are one against their enemies; protection given even by the least among them is to be honoured, but no believer is to be killed (in retaliation) for a disbeliever and no one who has a covenant is to be killed during the covenant."

Comments: [Saheeh because of corroborating evidence]

تخريج: صحيح لغيره، أبو حسان الأعرج روايته عن علي مرسلة.

992. It was narrated from Yoosuf bin Mas'ood, from his grandmother, that a man passed by them on a camel in Mina during the days of at-Tashreeq (saying): These are days of eating and drinking. I asked who he was and they said: 'Alı bin Abi Talib.

Comments: [A Saheeli Hadceth]

993. It was narrated that Qais bin 'Ubad said: I set out with al-Ashtar to go to 'Ali (如). We said: Did the Prophet of Allah (述) tell you something that he did not tell to all

997 حَلَّفُنَا يَخْتَى عَنْ يَخْتَى بْنِ سَعِيدِ، عَنْ يُوشَى بْنِ سَعِيدِ، عَنْ يُوشَفَ بْنِ سَعِيدِ، عَنْ يُوشُفَ بْنِ مَسْعُودِ، عَنْ جَدَّتِهِ: أَنَّ رَجُلًا مَرَّ بِهِمْ عَلَى بَعِيرِ يُوضِعُهُ بِعِنَى فِي أَيَّامِ التَّشْرِيقِ: إِنَّهَا أَيَّامُ أَكْلٍ وَشُوْبٍ. فَسَأَلْتُ عَنْهُ، فَقَالُوا: عَلَيُّ بْنُ أَيِي طَالِبٍ. [راجع: ۸۰۷]

تخريج: حديث صحيح، يوسف بن مسعود روى عند اثنان، وذكره ابن حيان في الثقات، وقد توبع.

99٣ خَدَّثَنَا يَخْيَى: حَدَّثُنَا سَمِيدُ بْنُ أَبِي عَرُوبَةً عَنْ قَيْسٍ بُنِ عَرُوبَةً عَنْ قَيْسٍ بُنِ عُبِرِهِ عَالَى: انْطَلَقْتُ أَنَا وَالْأَشْتُرُ إِلَى عَالِيٍّ،

the people? He said: No, except what is in this document. He [the narrator) said: A document in the sheath of this sword. In it was said: "The believers are equal in respect of blood and they are one against their enemies; protection given even by the least among them is to be honoured, but no believer is to be killed (in retaliation) for a disbeliever and no one who has a covenant is to be killed during the covenant. Whoever commits an offence or gives refuge to an offender, upon him be the curse of Allah, the angels and all the people."

Comments: [Its isnad is salieeh]

994. It was narrated from 'Ali (﴿) that the Prophet (﴿) said on the day of al-Khandaq: "They distracted us from the middle prayer until the sun set - or until the sun was about to set. May Allah fill their stomachs - or their graves - with fire."

Comments: [Its isnad is saheelt, al Bukhari (4533) and Muslim (627]

995. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) said: "If one of you sneezes, let him say: Praise be to Allah in all situations. Let others say to him: May Allah have mercy on you. And let him say: May Allah guide you and rectify vour condition." I said to him: Is it from Abu Ayyoob? He said: 'Ali (♣).

فَقُلْنَا: هَلْ عَهِدَ إِلَيْكَ نَبِيُ اللَّهِ ﷺ شَيْئًا لَمْ
يَعْهَدُهُ إِلَى النَّاسِ عَامَّةٌ ۚ قَالَ: لَا، إِلَّا مَا فِي
كِتَابِي هَذَا. قَالَ: وَكِنَاتٌ فِي قِرَابِ سَيْنِهِ، فَإِذَا
فِيهِ. "الْمُؤْمِنُونَ تَكَافَأُ دِمَاوُهُمْ، وَهُمْ يَدُ عَلَى
مَنْ سِوَاهُمْ، وَيَسْمَى بِذِمْتِهِمْ أَدْنَاهُمْ، أَلَا لا
يُغْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ، مَنْ
أَحْدَثَ حَدَثًا، أَوْ آوَى مُحْدِقُ، فَعَلْيُهِ لَمُنَهُ اللّهِ
وَالْمَلَايْكَةِ وَالنَّاسِ أَجْمَعِينَ». [راجع: ١٩٩١].

تخريج: إساده صحيح.

998- حَدَّثَنَا يَخْيَى عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ مُحَمَّدٍ، عَنْ عَنْ مُحَمَّدٍ، عَنْ عَبِيٍّ : أَنَّ النَّبِيِّ ﷺ قَالَ يَوْمَ الْحَنْدَقِ : «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى غَرَبَتِ الشَّمْسُ أَنْ غَرَبَتِ الشَّمْسُ أَنْ تَغْرُت _ ، مَلَأَ اللَّهُ أَجْوَافَهُمْ _ أَوْ فُبُورَهُمْ نَارًا». [راجع: 99].

تخریج: بساده صحیح. ح (۲۲۲)، م. (۲۲۷)

990- حَدَّثَنَا يَخْيَى عَنِ ابْنِ أَبِي لَيْلَى:
حَدُّثَنِي أَخِي عَنْ أَبِي، عَنْ عَلِيُّ عَنِ النَّبِي

عِلَيْهِ قَالَ: "إِذَا عَطَسَ أَحَدُكُمْ فَلَيْقُلِ: الْحَمْدُ

لِلَّهِ عَلَى كُلِّ حَالٍ، وَلْيُقُلْ لَهُ: يَرْحَمُكُمُ اللَّهُ،

وَلْيَقُلْ هُوَ: يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالكُمْ".

وَلْيَقُلْ هُوَ: عَنْ أَبِي أَيُّوبَ؟ قَالَ: عَلَيْ.

[راجع: ٩٧٢].

Comments: [Hasan because of corroborating evidence]

996. It was narrated that 'Ali (&) said: Fatimah (♣) complained about the marks left on her hands from grinding flour. We came to the Prophet (ﷺ) and I said: O Messenger of Allah, Fatimah is complaining to you about the marks left on her hands from grinding flour and she is asking you for a servant. He said: "Shall I not tell you about something that is better for you than a servant?" and he told us, when going to sleep, to say thirty-three and thirty-three and thirty-four of tasbeeli, talimeed and takbeer.

Comments: [Its isnad is qawi]

997. It was narrated that 'Ali (本) said: When the Messenger of Allah (验) bowed, if a glass of water were placed on his back it would not spill.

Comments: [Its isnad is da'eef]

تخريج: حسن لغيره، ابن أبي ليلى سي، الحفظ وفد توبع.

تخريج: إسناده قوي.

- ﴿ وَجَدْتُ فِي اللّهِ قَالَ: وَجَدْتُ فِي كِتَابِ لَبِي قَالَ: وَجَدْتُ فِي كِتَابِ لَبِي قَالَ: أُخْبِرْتُ عَنْ سِنَانِ لَمْنِ هَارُونَ ﴿ حَدَّنَنَا بَيَادٌ عَنْ عَبْدِ الرَّحْمَنِ لَمِنِ أَبِي هَارُونَ ﴿ حَدَّنَنَا بَيَادٌ عَنْ عَبْدِ الرَّحْمَنِ لَمِن أَبِي لَئِلِي عَالَ: كَانَ لَيْلِي عَلَى اللّهِ يَتَلِيعٌ إِذَا رَكَعَ لَوْ وُضِعَ فَلَتَ مِنْ مَاءِ عَلَى ظَهْرِهِ لَمْ يُهْرَاقْ.

تخريج: إسناده ضعيف لجهالة الشيخ الذي روى عنه أحمد، ولضعف سنان بن هارون.

998. It was narrated that 'Ali (4) did wudoo'; he rinsed his mouth three times and his nose three times from one handful of water, and he washed his face three times, then he put his hand in the vessel, then he wiped his head

99۸ حدَّثَنَ عَبْدُ اللَّهِ: حَدَّشِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةً: حَدَّثَنَا شَرِيكٌ عَنْ خَالِدِ بْنِ عَنْفَمَةً، عَنْ عَبْدِ خَيْرٍ،عَنْ عَلِيٍّ قَالَ: تَوَضَّأَ فَمَضْمَض ثَلَاثًا، وَاسْتَشْشَقْ ثَلَاثًا مِنْ كَفَّ وَاجِدٍ، وَعَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ أَدْخَلَ يَدَهُ and washed his feet. Then he said: This is the wudoo' of your Prophet.

Comments: [Saheeh because of corroborating evidence]

999. It was narrated from 'Ali (&) that 'Ammar asked permission to enter upon the Prophet (&) and he said: "The good one, the purified one."

Comments: [Its isnad is Saheeh]

1000. It was narrated that Rib'i said: I heard 'Ali (秦) say: The Messenger of Allah (秦) said: "Do not tell lies about me, because whoever tells a lie about me will enter Hell." Hajjaj said: I said to Shu'bah: Did he meet 'Ali? He said: Yes; he narrated it to me from 'Ali. And he did not say he heard it.

Comments: [Its isnad is saheeh]

(١٠٦)، م. (في المقدمة) (١).

1001. It was narrated from Rib'i bin Hirash that he heard 'Ali (*) deliver a khutbah; he said: The Messenger of Allah (*) said... and he narrated a similar report.

Comments: [Its isnad is salieth]

1002. 'Abdur-Rahman bin Abi Laıla narrated that 'Ali (泰) told him that the Prophet (绘) told him فِي الرَّكُوَةِ، فَمَسَخَ رَأْسَهُ، وَغَسَلَ رِحُلَيْهِ، ثُمَّ قَالَ: هَلْنَا وُضُوءُ نَبِيَّكُمْ ﷺ [راحع: ٨٧٦].

تخريج: صحبح لغيره، شريك النخعي قد توبع.

999- خَدَّثَنَا يَحْنَى عَنْ شُعْبَةَ: خَدَثَنِي أَبُو إِسْخَاقَ عَنْ عَلِيٍّ: أَنَّ عَلَيْ: أَنَّ عَمَّارًا اسْتَأْدَنَ عَلَى النَّبِيِّ بَيْعٌ، فَقَالَ: «الطَّيْ بَيْعٌ، فَقَالَ: «الطَّيْ المُعَلِّفُ». [راجع: ٧٧٩].

تخريج: إساده صحيح، قاله 'حمد شاكر.

١٠٠٠ - حَدَّثَنَا يَحْيَى _ يَغْنِي ابْنَ سَعِيدِ _ عَنْ شَعْبَةً حَنْ شَعْبَةً حَنْ شَعْبَةً حَنْ شَعْبَةً حَنْ مَشْعَوْ _ فَعْبَوْ الْمَعْبَةُ عَنْ مَنْصُورٌ _ قَالَ يَحْيَى: قَالَ: حَدَّنَي مَنْصُورٌ _ عَلْ رَبْعِيْ قَالَ. سَبِعْتُ عَلِيًّا يَتُولُ القَالَ رَسُولُ اللهِ يَشْعُونُ اللهِ يَتُولُ اللهِ عَلَيًّا يَتُولُ اللهِ يَكْذِبُ عَلَيًّا يَتُولُ اللهِ اللهُ يَكْذِبُ عَلَيًّا يَتُولُ اللهِ اللهُ اللهِ يَعْبَى اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ

تخريج: إسناده صحيح، والحديث متوانر، ح

١٠٠١ - حَلَّثَنَا مُحَمَّدُ بُنُ جَعْفَرِ: حَدَّثَنَ شُعْبَةُ
 عَنْ مَنْصُورٍ. عَنْ رِبْعِيْ بْنِ حِرَاشِ أَنَّهُ سَمِعَ
 عَلَيًا يَخْطُتُ بِقُولُ قَالَ رَسُولُ اللَّهِ ﷺ ...
 فَذَكَرَ مِثْلُهُ. [راجع: ١٠٠٠].

تخريج: إساده صحيح، والحديث متواتر، وانظر ماقبله.

١٠٠٢ حَلَّتُنا تَخْيَى: حَدَّثُنَا النُّ حُرَيْج: أَخْرَبِي خَسَنُ بْنُ مُسْلِمٍ وَعَنْدُ الْكَرِيمِ: أَنَّ أَخْرَبِي خَسَنُ بْنُ مُسْلِمٍ وَعَنْدُ الْكَرِيمِ: أَنَّ

to be in charge of the sacrificial animals, and he instructed him to distribute all of his sacrifice: its meat, its skin and its blankets, and not to give the butcher any of it.

Comments: [Its isnad is saheelt, al-Bukhari (1717) and Muslim (1317] مُحاهِدًا أَخْتَرَهُمَا: أَنَّ عَبْدَ الرَّحْمَٰنِ بْنَ أَبِي لَنْهَى أَحْنَرُهُ: أَنَّ عَلِيًّا أَخْبَرَهُ: أَنَّ النَّبِيُّ يَثِيِّةً أَمَرَهُ اَنْ يَقُومَ عَلَى بُدُنِهِ، وَأَمْرَهُ أَنْ يَقْسِمُ بُدُنَّهُ كُلُّهَا: لُحُومَهَا، وَجُلُودَهَا، وَجِلَالَهَا، وَلاَ يُعْطِيَ فِي حُرارَتِهَا مِنْهَا شَيْئًا، [راجع. 209].

تخريج: إسناده صحيح، ح. (١٧١٧)، م. (١٣١٧).

١٠٠٣ حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْرَنَا مَعْمَرٌ عَنْ
 عَدْ الْكَرِيمِ... فَذَكَرَ الْحَدِيثَ. وَقَالَ: "نَحْنُ
 مُعْفِيهِ مِنْ عِنْدِنَا الْأَحْرَ». [راجع: ١٠٠٢].

تخريج: إساده صحيح، وانظر ماقله.

١٠٠٤- حَلَّشَا يَخْيَى عَنِ النِ عَجْلَانَ : خَنَّنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حُنَيْنِ عَنْ أَسْهِ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ للَّهِ يَشِخُ عَنْ حَاتِم الذَّهَبِ، وَأَنْ أَقْرَأُ وَأَنَّا رَائِعٌ، وَأَنْ أَقْرَأُ وَأَنَّا رَابُعٌ، وَالْمُعَصْفَرِ. وَأَنْ الْقَشِيِّ، وَالْمُعَصْفَرِ. وَأَنْ الْقَشِيِّ، وَالْمُعَصْفَرِ. [راجع 111].

'Abdul -Kareem - and he narrated the same *hadeeth*. And he said: We will pay his wages ourselves.

1003. It was narrated from

Comments: [Its isnad is saliech]

1004. It was narrated that 'Ali (基) said: The Messenger of Allah (建) forbade me to wear gold rings, to recite Qur'an whilst bowing, and (to wear) a blend of linen and silk or clothes dyed with safflower.

Comments: [A saheeh hadeeth, its isnad is hasan]

تخريج: حديث صحيح، وإسناده حسى، م: (٤٨٠ و٢٠٧٨).

1005. It was narrated from an-Nazzal bin Sabrah that when 'Ali (ﷺ) prayed Zuhr, he called for a vessel of water in ar-Rahbah and drank whilst standing. Then he said: Some men dislike this, but I saw the Messenger of Allah (ﷺ) do what you have seen me do. Then he wiped himself with what was left over and said: This is the wudoo' of one who has not broken his wudoo'.

11.0 حَدَّثَنَا وَكِيعٌ: حَدَّنَنِي شُعْبَةُ عَنْ عَبْدِ لَمُطِكِ لَن مَبْسَرَةً، عَي التَّزَّالِ بْنِ سَبْرَةً، أَنَّ عَلِيًّا لَمْ اللَّهُ اللَّهُ اللَّهُ وَمَا يَعْ الرَّحَةِ، فَشَرَ صَلَى الطُّهُرَ دَعا يَكُوزٍ مِنْ مَاءٍ فِي الرَّحَةِ، فَشَرَبَ وهُو قَائمٌ، ثُمَّ قَالَ إِنَّ رِجَالًا يَكُرَهُونَ فَسَرَبَ وهُو قَائمٌ، ثُمَّ قَالَ إِنَّ رِجَالًا يَكُرَهُونَ مَدا، وَ نِي رَأَيْتُ رَسُولَ اللَّه يَعْجَ فَعَلَ كَالَّذِي رَأْتُنُونِي فَعَلْتُ، ثُمَّ تَمَسَّحَ بِعَضْلِهِ وَقَالَ: "هذَا وَضُوءُ مَنْ لَمْ يُحْدِثُ. [راجع: ٥٨٣].

تخريج: إسناده صحح، خ (٥٦١٦).

Comments: [Its isnad is salech, al-Bukhari (5616)]

1006. It was narrated from Muhammad Ibn al-Hanafiyyah that his father said: The Messenger of Allah (建) said: "The key to prayer is purification; entering it is takbeer and exiting it is tasleem."

Comments: [Salteelt because of corroborating evidence; its isnad is hasan].

1007. Al-Hasan bin 'Uqbah Abu Kibran al-Muradi told us: I heard 'Abd Khair say: 'Ali said: Shall I not show you the wudoo' of the Messenger of Allah 24? Then he did wudoo' washing each part three times.

Comments: [Saheeh]

1008. 'Abdul-Malik bin Sal' said: 'Abd Khair used to lead us in Fair prayer, and he said: One day we prayed Fajr behind 'Ali (46) and when he said the salam he got up and we got up with him. Then he walked until he reached ar-Rahbah where he sat down and leaned his back against the wall. Then he raised his head and said: O Qanbar, bring me the scoop and the big vessel. Then he said to him: Pour (the water). So he poured water for him. He washed his hands three times, then he put his right hand in the vessel and rinsed his mouth and nose three times. Then he put his hand in the vessel and washed his face three times. Then he put his right hand in the vessel and washed his right arm three times, then he washed his left arm three times. And he said:

١٠٠٩ حَدَّثَنَا وَكِيعٌ: حَدُّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ مِنْ مُحَمَّدِ أَبْنِ عَفِيلٍ، عَنْ مُحَمَّدِ أَبْنِ الْمَدْنَةِيَّةِ، عَنْ أَبِيهِ قَالَ ۚ قَالَ رَسُولُ اللَّهِ يَتُحَدِّ: "مِفْنَاحُ الصَّلَاةِ الطُّهُورُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْرِيمُهَا التَّكْبِيرُ،

تخريج: صحيح لغيره، وإسناده حس.

١٠٠٧ حَدَّثَنَا وَكِبغ: خَدَّثَنَا الْحَسَنُ بُنُ عُفْبَةً
 أَبُو كِئْرَان الْمُرَادِيُّ: سَمِعْتُ عَبْدَ خَيْرِ يَقُولُ:
 قَالَ عَلِيٌّ: أَلَا أُرِيكُمْ وُضُوءَ رَسُونِ اللَّهِ ﷺ
 ثُمَّ تَوَضَّأُ ثَلَاثًا ثَلَاثًا. [راحع: ١٩١٩].

تخريج: إسناده صحيح.

إسماعيل: حَدَّثَنَا عَبْدُ اللّهِ: حَدَّثَنَا إِسْحَاقُ بَنُ إِسْمَاعيل: حَدَّثَنَا مُسْهِرُ بَنُ عَبْدِ الْمَلِكِ بَنِ سَلْعِ قَالَ: سَلْعٍ: حَدَّثَنَا أَبِي عَبْدُ الْمَلِكِ بَنُ سَلْعٍ قَالَ: صَلَّيْنَا كَانَ عَبْدُ خَيْرٍ يَوْمُنَا فِي الْفَجْرِ، فَقَالَ: صَلَّيْنَا نَوْمًا الْفَجْرَ خَلْفَ عَلِيّ، فَلَمَّا سَلَّمَ قَامَ وَقُمْنَا فَي الْفَجْرِ، فَقَالَ: صَلَّيْنَا نَوْمًا الْفَجْرَ خَلْفَ عَلِيّ، فَلَمَّا سَلَّمَ قَامَ وَقُمْنَا فَي الْفَجْرِ، فَقَالَ: صَلَّيْنَا فَعْمَدُ، فَحَاءً يَمْشِي حَتَّى النَّهَى إِلْى الرَّحَتَة، فَحَاءً يَمْشِي حَتَّى النَّهَى إِلْى الرَّحَتَة، وَمَلْمَ وَأَمْنَى وَأَشْتِهِ بِالرَّكُوةِ (١/١٢٤) وَأَشْهِ وَالطَّشْتِ. ثُمَّ قَالَ لَهُ: صُبْ فَصَبَّ عَلَيْهِ، وَالطَّشْتِ. ثُمَّ قَالَ لَهُ: صُبْ. فَصَبَّ عَلَيْهِ، فَعَسَلَ وَلَمْنَى وَأَدْخَلَ كُفَّهُ الْيُمْنَى فَلَاثًا، ثُمَّ أَدْخَلَ كُفَّهُ الْيُمُنَى فَعَسَلَ وَرَاعَهُ فَعَسَلَ وَرَاعَهُ اللّهُ مِنْكَا ، فَمَّ أَدْخَلَ كُفَّهُ الْيُمْنَى فَلَاثًا، ثُمَّ أَدْخَلَ كُفَّهُ الْيُمُنَى فَعَسَلَ وَرَاعَهُ الْأَيْمَلَ فَلَاثًا، ثُمَّ عَسَلَ وَرَاعَهُ الْأَيْمَلَ فَلَاثًا، ثُمَّ عَسَلَ وَرَاعَهُ اللّهُ يَعْتَلَ وَرَاعَهُ اللّهُ يَعْتَلَ وَرَاعَهُ اللّهُ يَعْتَلَ وَلَوْهُ وَسُولِ اللّهِ يَعْتَلَ وَرَاعَهُ الْمُنْمَانَ فَقَالَ: هَذَا وُضُوهُ وَسُولِ اللّهِ يَعْتَلَ وَرَاعَهُ الْمُنْمَانَ فَقَالَ: هَذَا وُضُوهُ وَسُولِ اللّهِ يَعْتَدَ إِلَاهُ مِنْكَادًا اللّهِ يَعْتَلَ وَرَاعَهُ الْمُعْمَلِ وَاللّهُ وَلَاهُ الْمُعْمَلُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَيْهُ وَلَا اللّهُ وَلَاهُ الْمُعْمَى وَالْمَانِهُ وَلَاهُ الْمُعْمَى وَلَاهُ اللّهُ اللّهُ وَلَاهُ وَلَا اللّهِ وَلِهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَا اللّهُ وَلَاهُ اللّهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُوهُ وَلَاهُ وَلَمُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَا اللّهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ وَلَاهُ و

مُسْنِدُ علي بُن أبي طالِب ع

This is the wudoo' of the Messenger of Allah (變).

Comments: [A hasan hadeeth]

1009. 'Ali said: I was a man who emitted a great deal of madhi and I felt too shy to ask the Prophet (疑) [about that] because of his daughter, so I told al-Miqdad to ask him and he said. "Let him wash his private part and testicles and do wudoo'."

Comments: [A saheeh hadeeth]

1010. It was narrated from Ibn al-Hanafiyyah that 'Ali (幸) told al-Miqdad to ask the Prophet (靈) about *madhi* and he said: "Let him do wudoo'."

Comments: [Its isnad is saheeh, Muslim (303)]

1011. It was narrated that 'Ali (金) said: The Messenger of Allah (密) would relieve himself, then eat meat with us and recite Qur'an, and nothing stopped him or prevented him (from reciting Qur'an) except janabah.

Comments: [Its isnad is Hasan]

1012. It was narrated that 'Ali (秦) said: The Messenger of Allah (曇) used to pray two rak'alıs following every prescribed prayer except Fajr and 'Asr. 'Abdur-Rahman said: after every prayer.

تخريج: حديث حسن، مسهر متابع.

١٠٠٩ حدَّثَنَا وَكِيعٌ: خدَّثَنَا هِشَامُ بَنُ عُرْوَةَ عَنْ أَبِيهِ قَالَ: قَالَ علِيٍّ: كُنْتُ رَجُلًا مَدًّاءً. وَكُنْتُ اسْتَحِي أَنْ أَسْأَلَ النَّبِيَّ عَظِيمًا لِمَكَانِ وَكُنْتُ اسْتَحِي أَنْ أَسْأَلَ النَّبِيَّ عَظِيمًا لِمَكَانِ ابْنَتِهِ. فَأَمْرُتُ الْمِقْدَاذِ فَسَأَلُهُ. فَقَدلَ: "يَغْمِلُ ذَكْرهُ وَأَنْشِيمُ وَيَتُوَضَّأً». [انظر ١٠٣٥].

تخريج: حديث صحيح، ورواية عروة بن الربير عر على مرسلة، وانظر ماعده.

١٠١٠ حَدْثَنَا وَكِيعٌ: حَدْثَنَا الْأَعْمَشُ عَنْ مُنْذِرٍ أَبِي يَعْلَى، عَنِ ابْنِ الْحَنْفَيَةِ أَنَّ عَلِيًّا أَمَرَ الْمَنْفِيةِ أَنَّ عَلِيًّا أَمَرَ الْمَفْداد، فَسَأَلَ النَّبِيِّ ﷺ عَنِ الْمَذْيِ، فَقَالَ.
 اینَوْضَاً». [راجع: ١١٨].

تخریج: إسناده صحیح. م: (۳۰۳).

١٩١١- حَدَّفَنَا وَكِيعٌ عَنْ شُعْبَةً، عَنْ عَمْرِو ابْنِ مُرَّه، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةً، عَنْ عبي قَلَ: كَانَ رَسُولُ اللَّهِ ﷺ يَغْضِي الْحَاحَة، فَيَأْكُلُ مَعَنَا اللَّحْمَ، وَيَقْرَأُ الْقُرُانَ، ولمْ يَكُنْ يَحْجِزُهُ _ أَوْ يَحْجَبُهُ _ إِلَّا الْجَابَةُ. [راجع: ٣٩٤].

تخريج: إسناده حسن.

١٠١٢ - حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ عَنْ شَفْنانَ، عَنْ أَبِي إِسْخَاقَ، عَنْ عَاصِمٍ بُنِ صَمْرَةً، عَنْ عَلَيْ قَالَ كَانَ رَسُولُ اللَّهِ ﷺ عَلَى عَلَى إِثْرِ كُلِّ صَلاَةٍ مَكْتُوبَةٍ رَكْعَتَيْنِ،

Comments: [Its isnad is qawi]

إِلَّا الْفَجْرَ وَالْعَصْرَ. وَقَالَ عَبْدُ الرَّحْمَٰنِ: فِي دُبُرِ كُلِّ صَلَاةٍ. [انظر: ١٢١٧، ١٢٢٦.

تخريج: إسناده قوي.

1013. It was narrated that 'Ali said: I used to think that the bottoms of the feet were more deserving of being wiped than the tops, until I saw the Messenger of Allah (金) wiping their tops.

Comments: [A saluech ladeeth]

10.1٣ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بَنُ إِسْمَاقُ بَنُ السَّمَاعِيلَ وَأَنُو خَيْنَمَةَ قَالَا: حَدُّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَسُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِي قَالَ: كُنْتُ أَرَى أَنْ بَاطِنَ الْقَدَمَيْنِ أَحَلُّ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، حَتَّى رَأَيْتُ رَسُولَ اللَّهِ بِالْمَسْحِ مِنْ ظَاهِرِهِمَا، حَتَّى رَأَيْتُ رَسُولَ اللَّهِ بِيَعْتِي يَمْسَحُ ظَاهِرَهُمَا. [راجع: ٧٣٧].

تخريج: حديث صحيح، والأعمش كان مضطرباً في حديث أبي إسحاق.

1014. It was narrated from Ibn 'Abd Khair that his father said: I saw 'Ali (禹) doing wudoo'. He washed the tops of his feet and said: Were it not that I saw the Messenger of Allah (金) washing the tops of his feet I would have thought that the bottoms of the feet were more deserving of being washed.

Comments: [Its isnad is saheeh]

1015. On another occasion, Sufyantold us: I saw 'Ali (&) doing wudoo', and he wiped the top of them [the feet].

Comments: [Its isnad is saheeh]

1016. It was narrated that 'Ali (今) said: This is the wudoo' of the Messenger of Allah (葉), then he did wudoo' washing each part three times.

1018 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بُنُ إِسْمَاقُ بُنُ السَّوْدَاءِ، عَنِ إِسْمَاقُ بُنُ السَّوْدَاءِ، عَنِ السَّوْدَاءِ، عَنِ النِي السَّوْدَاءِ، عَنِ ابْنِي عَبْدِ خَيْرٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلِيًّا تَوْضَأً ﴿ فَعَسَلَ ظُهُورَ قَدَمَيْهِ، لَطَنْتُ أَنَّ رَأَيْتُ رَشُولَ اللَّه بِيلِيْ يَغْسِلُ ظُهُورَ قَدَمَيْهِ، لَطَنْتُ أَنَّ رُطُونَ بُطُونَهُمَا أَحَقُ بِالْغَشِلِ طَهُورَ قَدَمَيْهِ، لَطَنْتُ أَنَّ بُطُونَ فَدَمَيْهِ، لَطَنْتُ أَنَّ بُطُونَهُمَا أَحَقُ بِالْغَشِلِ طَهُورَ قَدَمَيْهِ، لَطَنْتُ أَنَّ بُعْدِل المُعْرَةِ عَدَمَيْهِ، لَطَنْتُ أَنَّ بُعْدِل الْمُعْرَةِ عَدَمَيْهِ، لَطَنْتُ أَنَّ أَنْ يَعْمِلُ عَلْهُورَ قَدَمَيْهِ، لَطَنْتُ أَنَّ بُعْدِل الْمُعْرَةِ عَدَمَيْهِ، لَطَنْتُ أَنْ اللَّهُ بِعَلْمُ عَلْهُورَ عَدَمَيْهِ، لَطَنْتُ أَنْ اللَّهُ بَعِلْهُ عَلَيْهِ اللَّهُ عَلْمُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُ اللَّهُ الْمُؤْمِنَ الللّهُ اللَّهُ اللْمُؤْمِنَ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللْمُولَ اللَّهُ اللَّهُ

تخريج: إسناده صحيح.

١٠١٥ حَدْثَنَا عَبْدُ اللّهِ: حَدَّثَنَا إِسْحَاقُ.
 حَدَّثَنَا سُفْيَانُ مُرَّةً أُخْرَى قَالَ: رَأَيْتُ عَلِيًّا
 تَوْضًا، فَمَسَعَ ظُهُورَهُمَا. [راجع: ١٠١٤].

تخريج: إسناده صحح، وهو مكور ماقبله.

10.17 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ
 إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْعَسَنُ بْنُ
 عُقْبَةً أَبُو كِبْرَانَ عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيَّ قَالَ

Comments: [Its isnad is salieeli]

1017. It was narrated that 'Ali (录) said I never heard the Messenger of Allah (囊) say "May my father and mother be sacrificed for you" to anyone except Sa'd bin Malik. I heard him say to him on the day of Uhud: "Shoot, Sa'd, may my father

Comments: [Its isnad is saheeh, al-Bukhari (2905) and Muslim (2411)]

and mother be sacrificed for you!"

1018. It was narrated that 'Alı (&) said: The Prophet (ﷺ) sent out an expedition and appointed over them a man of the Ansar, and commanded them to listen to him and obey. They made him angry about something, so he said: Gather firewood for me. So they gathered firewood, then he said: Light a fire. So they lit a fire, then he said: Didn't the Messenger of Allah (選) command you to listen to me and obey? They said: Yes indeed. He said: Then enter it (the fire). They looked at one another and said: We only fled to the Messenger of Allah (藝) because of the Fire. They continued talking until his anger dissipated and the fire went out. When they came to the Prophet (独) they told him about that and he said: "If they had

_ يَعْنِي _: هَدَا وُضُوءُ رَسُولِ اللَّهِ ﷺ، ثُمُّ تَوْضًا نَلَائًا. [راجع: ٩١٩].

تخريج: إسناده صحيح.

1010- حَلَّمُنَا وَكِيعٌ حَلَثَنَا سُفْيَانُ عَنْ سَعْدِ الْنِ إِبْراهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَلَّادٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَلَّادٍ، عَنْ عَبْدٍ اللَّهِ وَلِيْ يُفَدِّي عَلْ أَخْدًا بَانِوَيْهِ إِلَّا سَعْدَ بْنَ مَالِكٍ، فَإِنِّي سَمِعْتُهُ بُولُ لَهُ يَوْمَ أُحْدِ: "ارْمِ سَعْدُ! فِدَاكَ أَبِي بُولُ لَهُ يَوْمَ أُحْدِ: "ارْمِ سَعْدُ! فِدَاكَ أَبِي وَأَنِي " (راجع: ٢٠٩).

تخریج: إسناده صحیح، ح: (۲۹۰۵)، م: (۲٤۱۱).

مَنْ الْمُ عَنْ الْمُعْنَا وَكِيعٌ : حَدَّثَنَا الْأَغْنَشُ عَنْ الشَّلِي ، عَنْ عَلِيْ الرَّحْمَنِ الشَّلِي ، عَنْ عَلِيْ الرَّحْمَنِ الشَّلْكِيّ ، عَنْ عَلِيْ قَالَ : بَعَثْ النَّبِيُ يَيْعُ سَرِيَّةً ، وَالشَّرِي عَلَيْهِ مَرَهُمْ أَنْ الشَّلْكِيّ ، عَنْ عَلَيْهِ مِنْ الْأَنْصَارِ ، وَأَمَرَهُمْ أَنْ سَمْعُو لَهُ وَيُطِيعُوا ، قَالَ فَأَغْضَبُوهُ فِي شَيْء ، مَنْ الْأَنْصَارِ ، وَأَمَرَهُمْ أَنْ سَمْعُو اللهِ وَعَلَّا . فَجَمَعُوا حَطَّنا . ثُمَّ مِنْ الْمُرْكُمُ وَسُولُ اللّه يَتَنِيَّةً أَنْ تَسْمَعُوا لَي مَلْنَا اللّه يَتَنَاقُ أَنْ تَسْمَعُوا لَي مَنْ أَمْرُكُمُ وَسُولُ اللّه يَتَنَاقُوا لَي مَنْ الْحَلِي النَّارِ . فَكَانُوا فَيُطَرّ بَعْضُهُمْ إِلَى بَعْضِ ، فَقَالُوا : إِنَّمَا فَرَرُنَا وَتَطَيْعُوا كَلَى اللّهِ يَتَنِيَّةً مِنْ أَحْلِ النَّارِ . فَكَانُوا فَيْلُ اللّهِ بَنْ مَنْ أَحْلِ النَّارِ . فَكَانُوا فَيْلُ اللّهِ مِنْ أَحْلِ النَّارِ . فَكَانُوا فَيْلُ لَكُ ، وَسُولُ اللّهِ بَنِيْةٍ مِنْ أَحْلِ النَّارِ . فَكَانُوا عَلَى النَّيِّ يَتَنْعُوا مَنْهُمُ اللّهِ مَنْ أَحْلُ النَّارِ . فَكَانُوا عَلَى النَّيْ يَتَنْعُوا مَنْهَا ، وَلَكَ لَهُ ، وَشُولُ اللّهِ مَنْ أَحْلُ النَّر مَنْ أَحْلُ اللّهُ مُولًا عَلَى النَّيْ يَعْفَى النَّيْ يَعْلَمُ وَكُوا مَنْهُمُ اللّهُ عَلَى النَّيْ يَعْلَى النَّيْ يَعْلَمُ وَكُوا مِنْهَا ، إِنَّمَا فَرَانَا وَلَكَ لَهُ ، اللّهُ عَرْمُوا عَلَى النَّيْ يَعْلَمُ فَيْولُوا مِنْهَا ، إِنَّمَا فَرَاكُوا مَنْهُمُ وَا مُنْهُمُ وَا اللّهُ عَلَى النَيْعِ وَالْمَعَالُ اللّهُ عَلَى النَّيْ يَعْلَى النَّيْ يَعْلَى النَّيْ يَعْلَى النَّهُ عَلَى النَّهُ عَلَى النَّهُ عَلَى اللّهُ عَلَى النَّهُمُ وَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى النَّهُ عَلَى النَّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَرَبُوا مِنْهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى النَّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ ا

entered it they would never have come out of it; obedience is only in that which is right and proper."

تخریج: إسناده صحح، خ: (٤٣٤٠)، م: (1381).

مُشْنَدُ على بُنِ أَن طَالِبٍ ﷺ

Comments: [Its isnad is saleeh, al-Bukhari (4340) and Muslim (1840)]

1019. It was narrated that 'Ali (3) said: The Messenger of Allah (ﷺ) forbade me to wear a ring on this or this. 'Abdur-Razzag said: meaning his forefinger and middle finger.

Comments: [Its isnad is qawi]

1020. It was narrated that Qais al-Kharifi said: I heard 'Ali (&) say: The Messenger of Allah (趣) came first, followed by Abu Bakr, and the third one was 'Umar (4.). Then turmoil (fitnali) struck us, and that is what Allah, may He be glorified and exalted, willed. Abu 'Abdur-Rahman said: My father said regarding the words, then turmoil (fitnali) struck us: He ['Ali] was showing modesty

Comments: [Its isnad is hasan]

thereby.

1021. It was narrated from Hujayyah bin 'Adiyy that a man asked 'Ali (46) about [sacrificing] a cow. He said: [It may be sacrificed] on behalf of seven people. He said: [What about] its horns? He said: It does not matter. He said: [What

١٠١٩- حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ شَفْيَانَ. وَعَبْدُ الرَّزَّافِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَاصِم _ يَعْنِي ابْنَ كُلَيْبٍ _ ، عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٌّ قَالَ ۚ نَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَحْعَلَ الْخَاتَم بِي هَذِهِ أَوْ بِي هَلِهِ. قَالَ عَبْدُ الرُّزَّاقِ: لِأُصْبُعَيْهِ: السَّبَّابَةِ وَالْوُسْطَى. [انظر: ۱۱۲۶]

تخريج: إساده قوي.

١٠٢٠- حَدَّثَنَا عَنْدُ الرَّحْمَنِ عَنْ شُفْيَانَ، عَنْ أَبِي هَاشِم الْقَاسِم بْن كَثِيرٍ، عَنْ قَيْس الْخَارِقِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ سَبَقَ رَسُولُ اللَّهِ ﷺ، وَصَلَّى أَبُو بَكُر، وَثَلَّثَ عُمَرُ ثُمَّ خَبِطَتُنَا _ أَوْ أَصَابَتُنَا _ فِئْنَةٌ فَمَا شَاءَ اللهُ حَلَّ جَلَالُهُ. [انطر: ١١٠٧، ١٢٥٦. ١٢٥٩]. قَالَ (١٢٥/١) أَبُو عَبُدِ الرَّحْمَن: قَالَ أَبِي: قَوْلُهُ ﴿ (ثُمَّ خَبَطَتُنَا فِثْنَةً ﴾ أَرَادَ أَنَّ يَتُوَاضَعَ لَذَٰلِكَ.

نخریج: إساده حس

١٠٢١– حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ وَشُغْيَةَ وَخَمَّادِ بْنِ سَلَمَةً، عَنْ سَلَمَةً بْن كُهَيْلٍ, عَنْ حُمَيَّةً بُن عَدِيٍّ: أَنَّ رَجُلًا سَأَلَ عَلِيًّا عَنِ الْبَقَرَةِ، فَقَالَ: عَنْ سَبْعَةِ، قَالَ

about] one that is lame? He said: If it can reach the place of sacrifice [then sacrifice it]. He said: The Messenger of Allah (ﷺ) commanded us to check the eyes and ears.

Comments: [Its isnad is hasan]

1022. It was narrated that Salamah bin Kuhail said: I heard Hujayyah bin 'Adiyy say: I heard 'Ali bin Abi Talib (\$\sigma\$), when a man asked him... and he narrated the same hadeeth.

Comments: [Its isnad is hasan like the one above]

1023. It was narrated that 'Ali (泰) said: There were no horsemen among us on the day of Badr apart from al-Miqdad. I could not see any of us who was not asleep, apart from the Messenger of Allah (囊) who remained praying beneath a tree and weeping until morning.

Comments: [Its isnad is salieelt]

1024. It was narrated that 'Ali said: If I carried out the hadd punishment on a man and he died, I would not feel upset, except in the case of khanr; if (such a man) died, I would pay the diyah (to his family) because the Messenger of Allah (經) did not prescribe it (did not specify a particular number of lashes).

Comments: [Its isnad is salieeli, al-Bukhaari (6778) and Muslim (1707)] الْقَرِنُ؟ قَالَ: لَا يَضُرُكَ، قَالَ: فَالْعَرْجَاءُ، قَالَ: إِذَا بِلْغَتِ الْمَنْسَكَ، قَالَ: وَأَمْرَنَا رَسُولُ اللَّهِ بِيهِ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأَذُنَ. [راجع ٧٣٢].

تخريج: إساده حسن.

١٠٢٢- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْمَةُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْمَةُ عِنْ فَالَ: سَمِعْتُ عَلِيٍّ بْنَ أَبِي خُجَيَّةً بْنَ عَدِيٍّ قَالَ: سَمِعْتُ عَلِيٍّ بْنَ أَبِي طَالِبٍ وَسَأْلَهُ رَجُلْ... فَذَكَرَ الْحَدِيثَ. [راجع ١٠٢١].

تخريج: إساده حسن كسابقه.

١٠٢٣ حَدَّقَتَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِي عَنْ طَعْبَةً، عَنْ حَارِقَةً بْنِ مُصْبَةً، عَنْ حَارِقَةً بْنِ مُصَرِّب، عَنْ عَلِي قَالَ: مَا كَانَ نِينَا فَارِسٌ يَوْمَ مُصرِّب، عَنْ عَلِي قَالَ: مَا كَانَ نِينَا فَارِسٌ يَوْمَ نَشْرِ عَيْرُ الْبِقْدَادِ، وَلَقَدْ رَأَيْنُنَا وَمَا فِينَا إِلَّا نَائِمٌ، إِلَّا رَسُولَ اللَّهِ يَعْجُعٌ تَحْتَ شَجَرَةٍ يُصَلِّي، نَائِمٌ، إلَّا رَسُولَ اللَّهِ يَعْجُعٌ تَحْتَ شَجَرَةٍ يُصَلِّي، وَيَهْمَلَي، وَيَهْمَلَي، وَيَهْمَلَي،

تخريج: إسناده صحيح،

١٠٢٤- حَدَثْنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِ حَصِينٍ، عَنْ عَلِيًّ أَبِي صَعِيدٍ، عَنْ عَلِيًّ فَلَا: مَا مِنْ رَجُلٍ أَقَمْتُ عَلَيْهِ حَدًّا فَمَاتَ فَأَجِدُ فِي نَفْسِي إِلَّا الْخَمْرَ، فَإِنَّهُ لَوْ مَاتَ لَوْدَيْتُهُ، لِأَنَّ اللهَى يَتِيْهُ لَمْ يَسُنَهُ. [انظر: ١٠٨٤].

تخریج: إسناده صحیح، ح. (۱۷۷۸)، م: (۱۷۷۸)

1025. It was narrated from 'Ali (本) that the Messenger of Allah (定) used to do wudoo' washing each part three times.

Comments: [Its isnad is sahech]

1026. It was narrated that 'Ali (ﷺ) said: I was a man who emitted a great deal of *madhi* and the daughter of the Messenger of Allah (ﷺ) was married to me, so I told a man to ask him [about that] and he said: "Do wudoo' and wash it off."

Comments: [Its isnad is saheeh, al-Bukhari (269)]

1027. It was narrated that 'Abd Khair said: We prayed Fair then we went to him ['Ali] and sat with him. He called for (water) for wudoo' and a small vessel of water and a large vessel were brought. He emptied the small vessel into his right hand and washed his hands three times, rinsed his mouth three times and rinsed his nose three times, using one handful of water each time. Then he washed his face three times and his forearms three times each. Then he put his hand in the small vessel and wiped his head with both hands together once. Then he washed his feet three times each. Then he said: This is the wudoo' of your Prophet (變), so learn it.

١٠٢٥ حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيالُ
 عَنْ أَبِي إِسْحَقَ، عَنْ أَبِي حَيَّةً، عَنْ عَلِيٍّ:
 أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَوَضَّأُ ثَلَائًا.
 [راجع: ٩٧١].

تخريج: إسناده صحيح.

1.77 حَلَّثُنَا عَبُدُ الرَّحْمَنِ عَنْ رَائِدَةَ بَنِ فَدُامَةً، عَنْ أَبِي حَصِينِ الْأَسْدِيِّ وَابْنُ أَبِي بُكْثِرِ: حَدَّثَنَا زَائِلَةُ: أَخْبَرَنَا أَنُو حَصِينِ الْأَسْدِيُّ عَنْ أَبِي عَنْدِ الرَّحْمَنِ، عَنْ عَلِيًّ الأَسْدِيُّ عَنْ أَبِي عَنْدِ الرَّحْمَنِ، عَنْ عَلِيًّ الأَسْدِيُّ عَنْ أَبِي عَنْدِ الرَّحْمَنِ، عَنْ عَلِيًّ الْأَسْدِيُّ مَنْ أَبِي عَنْدِ الرَّحْمَنِ، عَنْ عَلِيًّ اللَّسْدِيُّ مَنْ أَبُولُ مَدَّاءً، وَكَانَتْ تَحْتِي البَنَةُ رَسُولِ اللَّهِ يَيْلِيُّ ، فَأَمْرُتُ رَجُلًا فَسَأَلَهُ، فَقَالَ. النَّهُ أَوْافُ اللَّهُ ، فَقَالَ. النَّهُ أَوْافُ اللَّهُ ، فَقَالَ.

تخريج: إسدده صحيح، خ (٢٦٩).

7.7٧ حَدَّقَنَا عَبْدُ اللَّهِ: حَدَّقَنَا مُحَمَّدُ بُنُ جَعْفِ الْوَرَكَانِيُّ: أَخْبَرَنَا شَرِيكٌ عَنْ خَالِدِ بُنِ عَلْقَمَةً، عَنْ عَبْدِ خَيْرٍ قَالَ: صَبَّيْنَا الْغَدَاةَ فَاتَبْنَاهُ فَجَلَسْنَا إِلَيْهِ فَدَعَا بِوَضُوءٍ، فَأْتِي برَكُوةٍ فَاتَبْنَاهُ فَجَلَسْنَا إِلَيْهِ فَدَعَا بِوَضُوءٍ، فَأْتِي برَكُوةٍ فَلَى فِيهَا مَاءٌ وَطَشْتِ، قَالَ: فَأَفْرَغَ الرَّكُوةَ عَلَى يَدِيهِ فَلَانًا، وَتَمَضْمَضَ يَبِهِ فَلَانًا، وَتَمَضْمَضَ ثَلَانًا، وَتَمَضْمَضَ ثَلَانًا، فَلَانًا، فَمَّ عَسَلَ وَجُهِهُ فَلَاثًا، ثُمَّ عَسَلَ وَجُهِهُ فَلَاثًا، ثُمَّ عَسَلَ وَخَلِيهِ فَلَاثًا فَلَاثًا، ثُمَّ وَصَعَ يَذَهُ فِي الرَّقُوهِ فَمَسْخ بِهَا رَأْسَهُ بِكَفِّيهِ جَمِيعًا وَأَسْهُ بِكَفِّيهِ فَلَاثًا، ثُمَّ وَصَعَ مَرَّةً وَاحِدَةً، ثُمَّ عَسْلَ رِحْلِيهِ فَلَاثًا فَلَاثًا فَلَاثًا، ثُمَّ عَسْلَ وَخلِيهِ فَلَاثًا فَلَاثًا فَلَاثًا، ثُمَّ عَسْلَ وَخلِيهِ فَلَاثًا فَلَاثًا فَلَاثًا، ثُمَّ عَسْلَ وَخلِيهِ فَلَاثًا فَلَاثًا فَلَاثًا فَلَاثًا، ثُمَّ عَسْلَ وَخلِيهِ فَلَاثًا فَلَاثًا فَلَاثًا فَلَاثًا، ثُمَّ عَسْلَ وَخلِيهِ فَلَاثًا فَلَاثًا فَلَاثًا، ثُمَّ عَسْلَ وَخلِيهِ فَلَاثًا فَلَادًا وَصُوءً نَبِكُمُ عَلَيْهِ فَلَومًا الْمُعْمَلِهُ فَلَاثًا فَلَادًا وَصُوءً نَبِكُمْ عَلَيْهُ فَالَامُوهُ.

Comments: [Salieth because of corroborating evidence]

1028. It was narrated that 'Ali (為) said: I was a man who emitted a great deal of madhi, so I asked the Prophet (差) and he said: "If you see madhi then do wudoo' and wash your private part, and if you see water gushing then do ghusl." I [the narrator] mentioned that to Sufyan and he said: I heard that from Rukain.

Comments: [Its isnad is salrech]

1029. Mu'awiyah and Ibn Abi Bukair told us: Za'idah told us: ar-Rukain bin ar-Rabee' bin 'Ameelah al-Fazari told us... and he mentioned a similar report, and they said: water gushing. And Ibn Abu Bukair told us: Za'idah told us, and he also said, gushing.

Comments: [Its isnad is saliceli]

Comments: [A saheeh hadeeth]

تخريج: صحيح لعيره، شريك المخعي قد تومع.

١٠٢٨ حَدَثْنَا عَبْدُ الرَّحْمَنِ حَدَّثَنَا زَائِدَةً عَنِ الرُّحْمَنِ بَنِ قَبِيصَةً، عَنْ حُصَيْنٍ بَنِ قَبِيصَةً، عَنْ حُصَيْنٍ بَنِ قَبِيصَةً، عَنْ حُصَيْنٍ بَنِ قَبِيصَةً، عَنْ حُطَلًا مَدَّاءً، فَمَالُتُ عَنْ عَلَى السَّيِّ بَيْتَةً، فَقَالَ «إِذَا رَأَيْتُ الْمَلْيَ فَنَوْضَاً السَّيِّ بَيْتَةً، فَقَالَ «إِذَا رَأَيْتُ الْمَلْيَ فَنَوْضًا أَوْمَ الْمَلْيَ فَقَالَ: قَدْ سَمِعْتُهُ فَاعْتَبِلُ . فَفَالَ: قَدْ سَمِعْتُهُ فَاعْتِبِلُ . فَذَكَرْتُهُ لِسُفْيَانَ، فَفَالَ: قَدْ سَمِعْتُهُ مِنْ رُكَيْنٍ. [راجع: ٨٦٨].

تخريج: إسناده صحبح.

١٠٢٩ حَدَّثَنَا مُعَاوِيَةٌ وَابْنُ أَبِي بُكْثِرٍ فَالَا َ حَدَّثَنَا رَائِدَةً: حَدَّثَنَا الرُّكِيْنُ بْنُ الرَّبِيعِ بْنِ عَمِيلَةَ الْمَزَارِيُّ... فَذَكَرَ مِثْلُهُ، وَقَالًا فَضْخَ عَميلَةَ الْمَزَارِيُّ... فَذَكَرَ مِثْلُهُ، وَقَالًا فَضْخَ الْمَاءِ. وحَدَّثَنَا رَائِدَةُ وَقَالًا: وَائِدَةُ وَقَالًا: وَشَخْء، أَيْضًا. [راجع: ١٠٢٨].

تخريج: إسناده صحيح، وانطر ماقبله.

١٠٣٠ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَني وَهْبُ بْنُ بَعْنَي الْهَ عَنْ عَطَاءٍ _ يَعْنِي الْبَن الْبَن الْمَن الْمَن عَلَمْ عَنْ عَلِيٍّ قَالَ: أَلَا السّابِ _ عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ قَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ هَذِهِ الْأُمَّةِ نَعْد نَبِيهَا ﷺ عَلَىٰ اللهُ الْحَيْرُهُمُ يَجْعَلُ نَعْد أَبِي بَكْرٍ عُمَرُ ثُمَّ يَجْعَلُ اللهُ الْخَيْرُ حَيْثُ أَخِبَ. [راجع: ٢٧٣].

تخريج: حديث صحيح، حالد الواسطي سماعه من عطاء بعد الاحتلاط، لكن نابع عطاة حصس س عبدالرحس، وهو ثقة.

1031. It was narrated that 'Abd Khair said: 'Ali (46) said, when he finished with the people of

١٠٣١ - حَدَّثْنَا عَبْدُ اللَّهِ: حَدَّثْنِي أَبُو بَحْرٍ عَبْدُ
 الواجد لْبَصْريُّ: حَدَّثْنَا أَبُو عَوَانَة عَنْ خَالِدِ بْن

Basrah: The best of this ummall after its Prophet (ﷺ) is Abu Bakr, and after Abu Bakr it is 'Umar, then we got involved in matters which Allah will judge as He wills.

Comments: [Its isnad is salreeli]

1032. It was narrated from al-Musayyab bin 'Abd Khair, that his father said: 'Ali (♣) stood up and said: The best of this ummali after its Prophet (₺) is Abu Bakr, and 'Umar, then we got involved in matters which Allah will judge as He wills.

Comments: [Its isnad is saltech]

1033. It was narrated that 'Ali (-56) said: 'Ammar came and asked permission to enter upon the l'rophet (26) and he said: "Let him in; welcome to the good one, the purified one."

Comments: [Its isnad is Saheeh]

1034. It was narrated from Sa'eed bin Dhi Huddan: Someone who heard 'Ali (46) told me that he said: The Messenger of Allah (26) called war deceit.

Comments: [A Saheeh Hadeeth; this is a da'eef isnad]

عَلْقَمَةٌ، عَنْ عَبْدِ حَيْرِ قَالَ: قَالَ عَلِيُّ لَمَّا فَرَغَ مِنْ أَهْلِ الْبَصْرَةِ: إِنَّ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيّهَا ﷺ أَنُو بَكْرٍ، وَبَعْدَ أَبِي بَكْرٍ عُمَرً، وَأَحْدَثُنَا أَحْدَاثً يَصْنَعُ اللَّهُ فِيهَا مَا شَاءً. [راجع. ١٩٢٦]

تخريج: إساده صحيح.

1.٣٧- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بِنُ بَقِيَّةُ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ حُصْيْنِ، عَنِ الْمُسَيِّ بْنِ عَبْدِ خَيْرٍ، عَنْ أَيِيهِ قَالَ: قَامَ عَلِيُّ فَقَلَ: خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيْهَ بَيْهِ أَبُو بَكُرٍ، وَعُمَرُ، وَإِنَّا قَدْ أَحْدَثُنَ بَعْدُ أَخْدَانًا يَقْضِي اللَّهُ فِيهَا مَا شَاء. [راحع: ١٠٣١].

تخريج: إسناده صحيح.

١٠٣٣ - حَدَّثَنَا حَدُدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ
 عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِينٍ نْنِ هَانِيءٍ، عَنْ عَلِي قَالَ: جَاءَ عَمَّارٌ يَسْتَأْذِنُ عَلَى النَّبِيِّ بَيْلِيَّةً
 ١٢٦/١) فَقَالَ: «اثَدَنُوا لَهُ، مَرْحَبًا بِالطَّنِّبِ الْطَبِّبِ. [راجع: ٧٧٩].

تخريج: بسناده صحيح، قاله أحمد شاكر.

١٠٣٤ حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ شُفْيَانَ، عَنْ
 أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ فِي حُدَّانَ:
 حَدَّنَنِي مَنْ سَمِعَ عَلِيًّا يَقُولُ: سَمِّى رَسُولُ
 اللَّهِ يَتِلِثُ الْحَرْبَ خَدْعَةً. [راجع: ١٩٧].

تخريج: حديث صحيح، وهذا إساد ضعيف، لجهالة سعيد بن ذي حدّان، وجهالة من سمع علياً، ومتن الحديث صحيح. 1035. It was narrated from Hisham: My father told me that 'Ali (泰) said to al-Miqdad: Ask the Messenger of Allah (寒) about a man who gets close to a woman and emits madhi, for I am too shy to ask him because his daughter is married to me. The Messenger of Allah (窦) said: "Let him wash his private part and testicles, and do wudoo'."

Comments: [A saheeli hadeeth]

1036. It was narrated that 'Ali (本) said: They distracted us on the day of al-Ahzab from 'Asr prayer, until I heard the Messenger of Allah (法) say: "They distracted us from the middle prayer, 'Asr prayer. May Allah fill their graves and houses or stomachs with fire."

Comments: [Its isnad is saheeh, Muslim (627)]

1037. It was narrated that 'Ali (46) said: We have nothing except the Book of Allah, may He be exalted, and this document from the Prophet (海): Madinah is a sanctuary from 'A'ir to Thawr; whoever commits an offence in it or gives refuge to an offender, may the curse of Allah, the angels and all the people be upon him and no obligatory or nafl act of worship will be accepted from him." And he said: "Protection given by any Muslim is binding upon all of them. Whoever transgresses protection given by a Muslim, upon him be the curse of ١٠٣٥ حَدَّثَنَا يَخْتَى بْنُ سَعِيدٍ عَنْ هِشَامٍ: أَخْبَرَنِي أَبِي: أَنْ عَلِيًّا قَالَ لِلْمِقْدَادِ: سَلْ رَسُولَ اللَّهِ يَشِيعٌ عَنِ الرَّجُلِ يَدْنُو مِنَ الْمَرْأَةِ فَيُعْذِي، فَإِنِّي أَسْتَخْمِي مِنْهُ لِأَنَّ ابْنَتَهُ عِنْدِي. فَقَالَ رَسُولُ اللَّهِ بَشِيعٌ: «يَغْسِلُ ذَكْرَهُ وَأُنْثَيْهِ وَيَعْضَلُ ذَكْرَهُ وَأُنْتَيْهِ وَيَعْضَلُ مَنْ اللَّهِ عَلَيْهِ وَيَعْضَلُ فَكَرَهُ وَأُنْتَيْهِ وَيَعْضَلُ وَيَعْضَلُ فَكَرَهُ وَأُنْتَيْهِ وَيَعْضَلُ فَكَرَهُ وَأُنْتَيْهِ وَيَعْضَلُ وَيُعْضِلُ فَكَرَهُ وَأُنْتَيْهِ وَيَعْضَلُ وَيُعْضَلُ وَلَوْلِي اللَّهِ وَيَعْمَلُ وَلَوْلَهُ وَالْتَعْمِي وَيْهُ وَلَوْلَ اللَّهِ وَيَعْمَلُ وَلَوْلُ اللَّهِ وَيَعْضَا وَاللَّهُ وَلَوْلَهُ وَلَوْلُ اللَّهِ وَيَعْمَلُ وَلَوْلُ اللَّهُ وَلَهُ وَلَوْلُ اللَّهِ وَلَمْ وَلَا اللَّهُ وَلَوْلُونُ اللَّهُ وَلَوْلُونُ اللَّهُ وَلَوْلُونُ اللَّهُ وَلَوْلُ اللَّهُ وَلَوْلُونُ اللَّهُ وَلَوْلُ اللَّهُ وَلَوْلُونُ اللَّهُ وَلَوْلُونُ اللَّهُ وَلُولُونُ اللَّهِ وَلَيْعَالُهُ وَلُونُونُ وَلُونُونُ اللَّهُ وَلَوْلُونُ اللَّهُ وَلَيْعُونُ وَلَوْلُونُ اللَّهُ وَلَيْعَلِيْكُونُ وَلَوْلُونُ اللَّهُ وَلَوْلُونُ اللَّهُ وَلَهُ وَلَوْلُونُ اللَّهُ وَلَوْلُونُ اللَّهُ وَلَالِهُ وَلَالِهُ وَلَوْلُونُ اللَّهُ وَلَالُهُ وَلَا لَعْلَالُ وَلَالِهُ وَلَالِهُ وَلَالِهُ وَلَا لَلْمُ اللْعُلِيْلُهُ وَلَالِهُ وَلِيْلِهُ وَلَالِهُ وَلَالِهُ لِلْلِهِ اللْمُعْلَى اللَّهُ وَلَالِهُ اللْعُلِهُ وَلَالِهُ لَلْمُؤْلِقُونُ اللْعُلَالُ وَلَوْلُونُ اللْعُلِيْلُهِ اللْعَلَالُ وَلَالِهُ لَلْمُ لَلْلِهُ وَلَالْمُ لَلْمُ لَالِهُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَالِهُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَ

تخريج: حديث صحيح، ورواية عروة بن الربير عن على مرسلة.

١٠٣٦ حَلَّنَا عَبْدُ الرَّحْمَٰ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ شُتَيْرِ بْنِ الشَّحَى، عَنْ شُتَيْرِ بْنِ شَكَلِ، عَنْ شُتَيْرِ بْنِ شَكْلِ، عَنْ عَلِيَّ قَالَ: شَعْلُونَا يَوْمَ الْأَخْرَابِ عَنْ صَلَاةِ الْعَصْرِ حَتَّى سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اشَعْلُونَا عَنْ صَلَاةِ الْوُسْطَى، صَلَاةِ الْعَصْرِ. مَلَأَ اللهِ يُشْعِدُ، مَلَأَ وَالْهُورَاهَةُ نَارًاه.

تخريج: إسناده صحيع.م: (٦٢٧).

 Allah, the angels and all the people, and Allah will not accept from him any nafl or obligatory act of worship. Whoever takes people as mawla without the permission of the ones who set him free, upon him be the curse of Allah, the angels and all the people, and Allah will not accept from him any nafl or obligatory act of worship."

مُوَالِيهِ فَعَلَيْهِ لَغَنَّهُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرُفٌ وَلَا عَذَلُ». [راجع: ٦١٥].

تخریج: بسناده صحیح، خ^۱ (۱۸۷۰)، م. (۱۳۷۰).

Comments: [Its isnad is salieeli, al-Bukhari (1870) and Muslim (1370)]

1038. It was narrated that 'Ali (&) said: I said: O Messenger of Allah, why do I see you marrying from Quraish and you do not marry from among us? He said: "Do you have someone?" I said: The daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is saheeh, Muslim (1446)]

1039. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali said: If I tell you a hadeeth from the Messenger of Allah (22), then think of the Messenger of Allah (23) in the best, the most guided and the most pious manner.

Comments: [Its isnad is salrech]

1040. It was narrated from 'Ali that he said: Shall I not tell you of the best of this ununah after its Prophet (經)? [It is] Abu Bakr, then 'Umar.

1070- حَدَّثَنَا عَبْدُ الرَّحْمَن عَنْ سُفَيَان، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَة، عَنْ أَبِي عَندِ الرَّحْمَنِ، عَنْ أَبِي عَندِ الرَّحْمَنِ، عَنْ عَلِي قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لِي أَزَاكَ تَنَوَّقُ فِي قُرَيْشِ، وَتَدَعُنَا أَنْ تَزَوَّجَ إِلْيَنَا ﴾ قَالَ: «وعِنْدَكَ شَيْءٌ؟ * قَالَ: أَنْ تَزَوَّجَ إِلْيَنَا ﴾ قَالَ: «وعِنْدَكَ شَيْءٌ؟ * قَالَ: فُلْتُ: ابْنَةُ خَمْزَة. قَالَ: "إنَّهَا ابْنَةُ أَخِي مِنَ الرَّصَاعَةِ . [راجع: 17٠].

تخريج: إسناده صحيح، م: (١٤٤٦).

١٠٣٩ - حَلَّتُنَا عَبْدُ الرِّحْمَنِ: حَدُّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةً، عَنْ أَبِي الْمُخْتَرِيِّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشُلْمِيِّ فَالَ: فَالَ عَلِيُّ: إِذَا حَدَّتُنْكُمْ عَنْ رَسُولِ اللَّهِ عَنْ رَسُولِ اللَّهِ عَنْ رَسُولِ اللَّهِ عَنْ رَسُولِ اللَّهِ عَنْ أَمْدَاهُ وَأَفْدَاهُ وَأَنْفَاهُ وَالْعَلَاقُ وَالْعَلَاقُولُوا لِللَّهِ عَلَيْهُ إِلَيْهُ وَلَمْ عَلَيْهُ وَالْعَلَاقُ وَالْعَلَاقُ وَلَيْهُ اللَّهُ وَلَمْنَاهُ وَأَنْفَاهُ وَلَمْلَاهُ وَلَوْلَا لَمُ الْعَلَيْ وَلَمْنَاهُ وَلَوْلَا لَكُولُوا لِللَّهِ عَلَيْهُ وَلَمْ لَهُ اللَّهُ عَلَيْهُ وَلَالًا لَمْنَاهُ وَلَعْمَاهُ وَلَوْلَا لَكُلُولُوا لِلللَّهِ عَلَيْهُ وَلَمْلَاهُ وَلَالًا لَمْلَاهُ وَلَوْلَا لَعَلَاهُ وَلَوْلَا لَلْمُلُولُوا لِللَّهُ وَلَمْلَاهُ وَلَالَعُلُولُوا لِللّهِ لَلْمُعَالَعُولُوا لِللّهُ وَلَوْلَا لَلْمُلْعُلُولُوا لَهُ وَلَوْلَا لَلْمُلْعُلُوا لِللّهُ لِلْمُلْعِلَاهُ وَلَوْلِنَاهُ وَلَوْلِهُ لَلْمُلْعُلُولُوا لِللّهُ لِلْعُلُولُوا لِلللّهُ لَالَعُلَالُهُ لَلْمُلْعُلُولُوا لِلللّهُ لِمُعْلِمُ لَعْلَالُهُ لَاللّهُ لِلْمُلْعُلُمُ لَلْمُ لَلْمُنْ لَعِلْمُ لَلْمُلْعُلُمُ لَعَلَالُمُ لَلْمُ لَلْمُنَاهُ لَعْلَالُوالْمُ لَلْمُنَاهُ لَلْمُنَاهُ لَلْمُلِلْمُ لَلْمُ لَلْمُلْعِلَالُهُ لَلْمُلْعُلُولُوا لَهُ لَلْمُعُلِمُ لَلْمُعُلِمُ لَلْمُعُلِمُ لَلْمُعُلِمُ لَلْمُعُلِمُ لَلْمُعُلِمُ لَعُلُمُ لَلْمُعُلِمُ لَلْمُعُلِمُ لَلْمُعُلِمُ لَلْمُعُلِمُ لَلْمُعُلِمُ لَعُلُمُ لَعُلُمُ لَلْمُعُلِمُ لَلْمُعُلِمُ لَعُلُمُ لَلْمُعُلِمُ لَلْمُلْعُلُمُ لَعُلُمُ لَلْمُعِلَع

تخريج: إسناده صحيح.

١٠٤٠ حَلَّتُنَا وَكِيمٌ عَنْ سُفْيَانَ وَشُغْبَةً، عَنْ
 حَبِيبٍ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ:
 أَنَّهُ قَالَ. أَلَا أُنْبَثْكُمْ بِخَيْرٍ هَدِهِ الْأُمَّةِ بَعْدَ نَبِيَهَا
 يَاجِيرٌ؟ أَبُو بَكْرٍ، ثُمَّ عُمَرُ. [راجع: ٩٣٣].

Comments: [Its isnad is saheeh]

1041. It was narrated from Ali concerning the verse "You are only a warner, and to every people there is a guide" [ar-Ra'd 13:7]: The Messenger of Allah (建) said: "The warner and the guide is a man from Banu Hashim."

Comments: [Its isnad is da'cef, and there is something odd in its text]

1042. It was narrated that 'Ali said: When the fighting grew intense on the day of Badr, we sought shelter by drawing close to the Messenger of Allah (ﷺ), who was one of the strongest of the people, and no one was closer to the *mushrikeen* than him.

Comments: [Its isnad is salieeli]

1043. It was narrated from 'Ali bin Abi Talib (类) that the Messenger of Allah (達) forbade garments made from a blend of linen and silk, or garments dyed with safflower, wearing gold rings and reciting Qur'an whilst bowing.

Comments: [Its isnad is saleeh, Muslim (2078)] تخريج: إسناده صحيح.

1.81 - خَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنِي عُشْمَانُ بْنُ أَمِي شَبْهَة: حَدَّثَنَا مُطَلِّبُ بْنُ زِيَادٍ عَنِ الشَّذِيِّ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ فِي قَوْلِهِ: ﴿ إِنَّمَا أَنَتَ مُندِثُّ وَلِكُلِّ وَمِ هَادٍ ﴾ (الرعد: ٧) قَالَ رَسُولُ اللَّهِ ﷺ: ﴿ الْمُنْذِرُ، وَالْهَادِ رَجُلُ مَنْ نَنِي هَاشِمٍ ﴾.

تخريج: إسناده ضعيف، وهي متنه نكاره.

1.27 حَدَّثُنَا عَبْدُ الرَّحْمَنِ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ خَارِئَةَ بْنِ مُصَرِّب، عَنْ عَلِيٍّ قَالَ: لَمُا خَضَرَ الْبَأْسُ يَوْمَ بَدْرِ اتَّقَيْنَا بِرِسُولِ اللَّهِ ﷺ، وَكَانَ مِنْ أَشَدُّ النّسِ، مَا كَانَ _ أَوْ: لَمْ يَكُنْ _ أَحَدٌ أَقْرَبَ إِلَى الْمُشْرِكِينَ مِنْهُ. [راجع: 303].

تخريج: إساده صحيح.

105٣ - قرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ. عَنْ مَالِكٍ عَنْ مَالِكٍ عَنْ مَالِكٍ عَنْ مَالِكٍ عَنْ مَالِكٍ عَنْ البَنَ عِيسَى الْمَنْ عِيسَى الْمَنْ عِيسَى الْمَنْ عِيسَى الْمَنْ عِيسَى الْمَنْ عِيسَى اللَّهِ عَنْ الْإِدَاهِيمَ بُنِ عَنْ اللَّهِ مُن أَبِيهِ _ عَنْ اللَّهِ مُن أَبِيهِ _ عَنْ عَلِيّ لَنْ اللّهِ عَلَيْ مَا أَبِيهِ عَلْمَ اللّهِ عَلَيْهِ عَلَيْهِ مَنْ اللّهِ عَلَيْهِ مَنْ اللّهُ عَلَيْهِ مَنْ اللّهُ عَلَيْهِ وَاللّهُ عَلْمَهُ مِنْ وَعَنْ تَعَقّمُ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلْمَ اللّهُ عَلْمَ اللّهُ عَلْمَ اللّهُ عَلَيْهِ اللّهُ عَلْمَ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلْمَ اللّهُ عَلْمَ اللّهُ عَلَيْهِ اللّهُ عَلْمَ اللّهُ عَلَيْهِ اللّهُ عَلْمَ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلْمَ اللّهُ عَلْمَ اللّهُ عَلْمَ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ الللّهُ الللللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللللّهُ اللللللللللّهُ الللللللّهُ الللللللللللل

تخريج: إسناد حديث إسحاق بن عبسى صحيح، وإسناد عبدالرحمل بن مهدي فيه انقطاع، إبراهيم من عبدالله بن حنين لم يسمع من علي، م: (٢٠٧٨).

1044. It was narrated from Ibraheem bin Fulan bin Hunain, that his grandfather Hunain said: 'Ali said: The Messenger of Allah (运) forbade me to wear garments dyed with safflower, or garments made from a blend of linen and silk, or gold rings, and reciting Qur'an whilst bowing.

Comments: [Salieeli]

١٠٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ: خَدَّثَنِي أَبِي وَأَبُو خَيْنَمَةَ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُوبُ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ فُلَانِ بْنِ حُنَيْنٍ، عَنْ إِبْرَاهِيمَ بْنِ فُلَانِ بْنِ حُنَيْنٍ، عَنْ إِبْرَاهِيمَ بْنِ فُلَانِ بْنِ حُنَيْنٍ، عَنْ جَدُهِ حُنَيْنٍ قَالَ: قَالَ عَلِيقٌ: نَهَانِي رَسُولُ اللّهِ يَشْعُ عَنْ لُبْسِ الْمُعَصْفَر، وَعَنِ الْفِرَاءَةِ الْقَشَيْ، وَعَلْ خَاتَمِ اللّهَبِ، وَعِنِ الْفِرَاءَةِ فِي الرُّحُوعِ. قَالَ أَيُوثُ: أَوْ قَالَ: أَنْ أَقْرَأَ فِي الرَّحُوعِ. قَالَ أَيُّوثُ: أَوْ قَالَ: أَنْ أَقْرَأَ وَأَنَا رَاكِمٌ. [راجع: ١٠٤٣]. قَالَ أَبُو خَيْنَمَةً فِي حَدِيثِهِ: حُدَّثُ أَنْ إِسْمَاعِيلَ رَجَعَ (عَنْ جَدِيْ حُدِيثِهِ: حُدَّثُ أَنْ إِسْمَاعِيلَ رَجَعَ (عَنْ جَدَّهِ حُمْيَنٍ).

تخريج: صحيح، وذكر حبين فيه عير محفوظ، وانظر ماقبله.

1045. It was narrated from 'Ali that he said: The Messenger of Allah (建) told me to sell two slaves who were brothers, so I sold them and separated them. I mentioned that to the Prophet (建) and he said: "Go and take them back, and only sell them together; do not separate them."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1.80 حَدَّثَنَا عَنْدُ الْوُهَابِ عَنْ سَعِيدٍ، عَنْ رَجُوبٍ، عَنْ الْحَكَمِ بْنِ عُتَيْبَةً، عَنْ عَبْدِ الرَّحْمَنِ بْن أَبِي لَلْلَي، عَنْ عَلِيٍّ، أَنَّهُ قَالَ: الرَّحْمَنِ بْن أَبِي لَلْلَي، عَنْ عَلِيٍّ، أَنَّهُ قَالَ: أَمْرَنِي رَسُولُ اللَّهِ بِيهِ (١٢٧/١) أَنْ أَبِيعَ عُمْرَتَيْ رَسُولُ اللَّهِ بِيهِ (١٢٧/١) أَنْ أَبِيعَ عُمْرَتَنِ رَسُولُ اللَّهِ بَيْعَهُمَا فَقَرَقْتُ بَيْنَهُمَا، فَذَكُرْتُ ذَلِكَ لِللَّبِي بِيهِ مَقَالَ: الْمَرْكُمُهَا فَذَكُرْتُ ذَلِكَ لِللَّبِي بَعِيْمًا إِلَّا جَمِيمًا، وَلَا تَبِعَهُمَا إِلَّا جَمِيمًا، وَلَا تَبِعَهُمَا إِلَّا جَمِيمًا، وَلَا تَبِعَهُمَا إِلَّا جَمِيمًا، وَلَا تَبْعِهُمَا أَلَا جَمِيمًا، وَلَا تَبْعِهُمَا اللَّهِ جَمِيمًا، وَلَا تَبْعِهُمَا اللَّهُ جَمِيمًا، وَلَا تَبْعِهُمَا اللَّهِ جَمِيمًا، وَلَا اللَّهُ عَلَيْهُمَا اللَّهُ اللْمُولَالَةُ اللَّهُ اللَّ

تخريج: حس لغيره، وإسناده ضعيف لجهالة الرجل الراوي عن الحكم.

1046. It was narrated that Abu Hayyah said: I saw 'Ali (&) doing wudoo'. He washed his hands until they were clean, then he rinsed his mouth three times, then he rinsed his nose three times; he washed his face three times and his forearms three times; he wiped his head and washed his feet up to the

-1017 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا خَلَفُ بْنُ مِنْمُ اللَّهِ: حَدَّثَنَا خَلَفُ بْنُ مِنْمُ الْبَيْمِ الْبَرَّالُ: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي الشَّخَاقَ، عَنْ أَبِي حَيَّةً قَالَ: رَأَيْتُ عَلِيًّا يَتُوضًا، فَعَسَلَ كَفَيْهِ حَتَّى أَنْفَاهُمَا، ثُمَّ يَتُوضًا، فَعَمَدُ فَلَاثًا، وَغَسَلَ مَنْشَقَ ثَلَاثًا، وَغَسَلَ مَصْخَصَ ثَلَاثًا، وَغَسَلَ

ankles. And he took the leftover water and drank it whilst standing. Then he said: I wanted to show you how the Messenger of Allah (ﷺ) did wudoo'

Comments: [Its isnad is hasan]

1047. 'Abd Khair narrated a hadceth like that of Abu Hayyah from 'Ali, except that 'Abd Khair said: When he finished his wudoo', he took some of the leftover water in his hand and drank it.

Comments: [Its isnad is saltech]

1048. It was narrated from Jurayy bin Kulaib, that he heard 'Ali (&) say: The Messenger of Allah (&) forbade sacrificing an animal that has lost most of its horn or ear. Qatadah said: I mentioned that to Sa'eed bin al-Musayyab and he said: [That refers to] one that has lost half or more (of its horn or ear).

Comments: [Its isnad is hasan]

1049. It was narrated that 'Ali said: The Messenger of Allah (运) forbade me to wear gold rings, to wear garments made from a blend of linen and silk, and to use red saddlecloths.

وَجْهَهُ ثَلاثًا، وذِرَاعَيْهِ ثَلاثًا، وَمَسَحَ بِرَأْسِهِ، وَخَلَ فَضْلَ وَعَلَ نَدَمَيْهِ إِلَى الْكَفْبَيْنِ، وَأَخَذَ فَضْلَ طَهُورِهِ فَشرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: أَحْبَبْتُ أَنْ أُرِيَكُمْ كَيْفَ كَانَ طُهُورُ رَسُولِ اللَّهِ بِيَرِيْقِ. [راحع: 197].

نخريج: إسناده حس.

108٧ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا خَلَفُ بَنُ هِمِسَامِ النَّرَارُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي هِسَامِ النَّرَارُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ غَيْيُ مِثْلَ إِسْحَاقَ قَلَ: عَدْيُ مِثْلُ خَدِرِ عَنْ غَيْيٍ قَالَ: كَانَ خَدِيثِ أَبِي حَيْةً؛ إِلَّا أَنْ عَبْدَ خَيْرٍ قَالَ: كَانَ إِذَا فَرْغَ مِنْ طَهُورِهِ أَخَدَ يِكُفَّيْهِ مِنْ فَصْلِ طَهُورِهِ، فَشَرِب. [راجع ٢٨٦].

تخريج: إساده صحيح.

1.4A حَلَّشَنَا عَدْ الْوَهَّابِ قَالَ: سُنِلَ سَعِيدٌ عَى الْأَعْصِ: هِلْ يُضَحَّى بِهِ؟ فَأَحْبَرَنَا عَنْ فَتَاذَةً. عَنْ حُرَي بْنِ كُلَيْبٍ، رَجُلٍ مِنْ قَوْمِو. أَنَّهُ سَمِعَ عَلِيًّا هُولُ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُضَحَّى بِأَعْصَبِ الْقَرْنِ وَالْأَذُنِ. [راجع: ٦٣٣]. قَالَ فَتَاذَةُ: فَذَكْرْتُ ذَلِكَ لِسَعِيدِ بْنِ الْمُسَيَّبِ، فَقَالَ: الْعَصَبُ: النَّصْفُ فَأَكْنُو بِنْ ذَلِكَ.

تخريح: إسناده حسر.

١٠٤٩ حدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ. عَنْ أَبِي إِسْرَائِيلَ. عَنْ أَبِي إِسْحَاقَ. عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللَّه ﷺ عَنِ التَّخَتُّمِ بِالذَّهَبِ، وَعَنْ لَبُسِ الْقَشَّيِّ وَالْمَيَائِرِ. [راجع: ٧٢٢].

Comments: [Its isnad is hasan]

Hayyah said: I saw 'Ali urinate in ar-Rahbah. (Then) he called for water and did wudoo'. He washed his hands three times, rinsed his mouth and nose three times, washed his face three times, washed his forearms three times each, wiped his head and washed his feet three times each. Then he stood up and drank from the leftover water, then he said: I saw the Messenger of Allah (ﷺ) do what you have seen me do, and I wanted to show it to you.

Comments: [Its isnad is hasan]

1051. It was narrated that Ibraheem an-Nakha'i said: 'Alqamah bin Qais struck this munbar and said: 'Ali (4) addressed us from this minbar; he praised and glorified Allah, and said what Allah willed that he should say, and he said: The best of this ummala after the Messenger of Allah (4) is Abu Bakr, then 'Umar, may Allah be pleased with them both. Then we got involved in events and Allah will decide concerning that.

Comments: [Its isnad is gawi]

1052. It was narrated that 'Abd Khair said: I heard 'Ali (&) say: The best of this ummah after its Prophet is Abu Bakr, then 'Umar,

تخريج: إساده حسن.

١٠٥٠ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلَ، وَعَبْدُ الرَّرَّاقِ: أَخْبِرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جِئَةُ الْوَرَاقِ: عَنْ أَبِي حَيْةُ الْوَرَاقِ: عَنْ أَبِي حَيْةٌ اَلْوَرَاقِ: عَنْ أَبِي حَيْةٌ قَلَ: رَأَيْتُ عَلِينٌ بَالَ فِي الرَّحَبَةِ، وَدَعَا بِمَاءٍ فَتَوَصَّأً فَعَسَلَ كَفَيْهِ ثَلَاثًا، وَغَسَلَ وَجُهَةُ وَمَصْمَصَ وَاسْتَشْقَ ثَلَانًا، وَغَسَلَ وَجُهَةُ ثَلَانًا، وَغَسَلَ وَجُهَةُ بِرَاعِيْهِ ثَلَانًا، وَغَسَلَ وَجُهَةُ بِرَأْسِهِ، وَغَسَلَ فِرَاعَيْهِ ثَلَانًا ثَلَانًا، فَمَ قَلَ بِرَأْسِهِ، وَغَسَلَ وَصُويْهِ، ثَمَّ قَلَ: إِنِّي رَأَيْتُهُ وَسُولًا اللَّهِ بِيَا فَعَلَ كَالَّذِي رَأَيْتُمُونِي فَعَلْتُ، وَمُسْتَعَرَضُولًا اللَّهِ بِيَا فَعَلَ كَالَّذِي رَأَيْتُهُ وَيَ فَعَلْتُ، وَمُشْتَعُ رَسُولَ اللَّهِ بِيَا فَعَلَ كَالَّذِي رَأَيْتُهُ وَيَى فَعَلْتُ، وَمَسْتَعَ وَالْمَانِ وَصُولِهِ، ثُمَّ قَلَ: إِنِّي رَأَيْتُهُ وَيَعِ فَعَلَى كَالَّذِي رَأَيْتُهُ وَيَى فَعَلْتُ، وَمَسْتَ وَصُولِهِ، ثُمَّ قَلَ: إِنِّي رَأَيْتُهُ وَيَعْ فَعَلَ كَالَاقِي رَأَيْتُهُ وَيَعْ فَعَلْكُ.

تخريج: إسدده حسن.

1001 حَدِّثُنَا عَنْدُ اللَّهِ: حَدَّثَنِي أَبُو صَالِحِ الْحَكَمُ بُنُ مُوسَى: حَدَّثَنَ شِهَابُ بُنُ جَرَاشِ: حَدَّثَنِي الْحَجَّاحُ بُنُ دِبِنَارِ عَنْ أَبِي مَعْشَرِه عَنْ إِبْرَاهِيم النَّخَعِيُّ قَالَ: ضَرَبَ عَلْقَمةُ بُنُ قَبْسٍ هَذَا الْمِثْبَرِ وَقَالَ: خَطَنَا عَلِيُّ عَلَى هَذَا الْمِثْبَرِ، فَحَمِدَ الْمُوشِيرَ وَقَالَ: فَرَا اللَّهِ عَلَيْهِ، وَذَكرَ مَا شَاءَ اللَّهُ أَنْ تَذْكُر، وَقَالَ: إِنَّ خَيْرِ النَّاسِ كَانَ بَعْدَ رَسُولِ اللَّهِ عَلَيْهِ أَبُو وَقَالَ: إِنَّ خَيْرِ النَّاسِ كَانَ بَعْدَ رَسُولِ اللَّهِ عَلَيْهِ أَبُو بَعْدَ مُنْ رَصِيَ اللَّهُ عَنْهُمَا، ثُمَّ أَحْدَثُنَا بَعْدَهُمَا أَحْدَاثًا يَقْضِي اللَّهُ عِيها. [راحع: ١٠٣١].

تخريج: إسناده قوي.

الله: حَدَّثَنَا أَبُو صَالِح الْحَدَّثَنَا أَبُو صَالِح الْحَكَمُ بْنُ مُوسَى. حَدَّثَنَا شِهَابُ نُنُ جِزَاشٍ: أَخْبَرَنِي بُوسُنْ بْنُ خَبَّابٍ عَنِ الْمُسَيَّبِ بْنِ عَبْدِ

may Allah be pleased with them both.

Comments: [Its isnad is da'cef because of the weakness of Yoonus bin Khabbab] خَيْرٍ، عَنْ عَبْدِ خَيْرٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: إِنَّ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ سَبِئْهَا أَبُو بَكْرٍ، ثُمَّ عُمْرُ رَضِى اللَّهُ عَنْهُمَا. [راجع: ٢٢٦].

تخريج: إساده ضعيف لصعف يونس بن حباب، لكن صح الأثر من طريق آخر عن المسبب تقده برقم (٩٢٦).

1053. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) was neither short not tall; he had a large head and beard, large hands and feet, large joints, a reddish face, and a long line of hair from his chest to his navel. When he walked he walked energetically, as if lifting his feet from a rock. I have never seen anyone like him before or since, may the blessings and peace of Allah be upon him.

Comments: [Hasan because of corroborating evidence]

٦٠٠٣ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مُحَمَّعُ بُنُ يَحْيَى عَنْ عَلِيًّ. عَلْ عَبْدِي عَنْ عَلِيًّ، عَنْ عَلِيًّ وَلَمَسْعُودِيُّ عَنْ عُلِيًّ، عَنْ عَلِيًّ فَالْمَنْ بُنِ عَبْدِ اللَّهِ بُنِ هُوْمُوْ، وَلَمَسْعُودِيُّ عَنْ عُلِيٍّ قَالَ: كَانَ رَسُولُ عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللَّهِ بَيْتِ لَيْسَ بِالقَصِيرِ وَلَا بِالطَّوِيلِ، ضَخْمَ الرَّأْسِ واللَّحْيَةِ، شَنْنَ الْكُفَيْسِ وَالْقَدَمَيْنِ، الرَّأْسِ واللَّحْيَةِ، شَنْنَ الْكُفَيْسِ وَالْقَدَمَيْنِ، وَلَمُ الرَّأْسِ وَالنَّدَمَيْنِ، الرَّأْسِ وَالنَّدَمَيْنِ، الرَّأْسِ وَالنَّدَمَيْنِ، النَّمَ الْكَفَيْسِ وَالْقَدَمَيْنِ، الْمُسَرِّبَةِ وَلَا بَعْدُهُ مُمْرَةً، طَوِيلَ الْمَسْرُبَةِ، إِذَا مَشَى تَكَفَّا تَكَفُّوا، كَأَنَمَا يَتَقَلَّعُ مِنْ صَخْمٍ، لَمْ أَرْ قَبْلَهُ وَلَا بَعْدُهُ مِثْلَهُ بِيهِ. [راجع: ٣٦٩].

وقَالَ أَبُو النَّضْرِ: الْمَسْرُبَةُ، وقَالَ أَبُو نُعَيمٍ: الْمَسْرَبَةُ، وَقَالَ ۚ كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ، وقَالَ أَبُو فَطَنِ الْمُسْرَبَةُ، وَقَالَ يَزِيدُ الْمَسْرُبَةُ.

تخريج: حسن لعيره، إسناد حديث وكيع عن المسعودي محتمل للتحسين، وأما عبدالله بن عمران الأنصاري فإنه في عداد المجهولين، بينه وبين علي رجل غمر مسمى، كما ذكره ابن أبي حاتم وغيره.

1054. It was narrated that Abu Juhaifah said: I thought that 'Ali (為) was the best of the people after the Messenger of Allah (瓷)... and he quoted the hadeeth. I said: No by Allah, O Ameer al-Mu'mineen; I did not think that any of the Muslims after the Messenger of Allah (靏) was better than you. He

1004- حَدْثَنَا عَبُدُ اللَّهِ ﴿ حَدَّثَنَا أَبُو صَالِحِ الْحَكَمُ بُنُ مُوسَى : حَدَّثَنَا شِهَابُ نُنُ خِرَاشٍ : حَدَّثَنَا الْحَجَّاجُ بُنُ دِينَارٍ عَنْ حُصْنِنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي جُحَيْفَةَ قَالَ: كُنْتُ أَرَى أَنَّ عَلِيًّا افْضَلُ النَّاسِ بَعْدَ رَسُولِ اللَّهِ ﷺ... فَذَكَرُ الْحَدِيثُ، قُلْتُ: لَا وَاللَّهِ يَا أَمِيرُ فَذَكُرُ الْحَدِيثُ، قُلْتُ: لَا وَاللَّهِ يَا أَمِيرُ اللَّهِ يَا أَمِيرُ

said: Shall I not tell you of the best of the people after the Messenger of Allah? I said: Yes. He said: Abu Bakr (4). Then he said: Shall I not tell you of the best of the people after the Messenger of Allah (25) and Abu Bakr? I said: Yes. He said: 'Umar (4).

Comments: [Its isnad is qawi]

1055. 'Abdul-Malik bin Sal' told us: from 'Abd Khair. I heard him say: 'Ali (蟲) stood on the minbar and mentioned the Messenger of Allah (📆). He said: The Messenger of Allah (變) died and Abu Bakr (4x) was appointed as his successor, and he did what he had done and followed in his footsteps, and persisted in doing so until Allah, may He be glorified and exalted, took his soul in death. Then 'Umar (4x) was appointed as his successor and he did what they had done and followed in their footsteps, and persisted in doing so until Allah, may He be glorified and exalted, took his soul in death.

Comments: [Its isnad is hasan]

1056. It was narrated that 'Ali bin Rabee'ah said: I rode behind 'Ali (4). When he put his foot in the stirrup, he said: Bismillah (in the Name of Allah). When he got on his mount, he said: Al-Hamdu Lillah. "Glory be to the One Who has placed this (transport) at our service and we ourselves would

الْمُوْمِنِينَ، إِنِّي لَمْ أَكُنْ أَزَى أَنَّ أَحَدًا مِنَ الْمُسْلِمِينَ نَعْدَ رَسُولِ اللَّهِ ﷺ أَفْضَلُ مِئْكَ. قَالَ: أَفَلَا أَخَدُنُكَ بِأَفْضَلِ النَّاسِ كَانَ بَعْدَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: قُلْتُ: نَلَى، فَقَالَ: أَبُو نَكْرٍ، فَقَالَ: أَفُو نُكْبِرُكَ بِخَيْرِ النَّاسِ كَانَ بَعْدَ رَسُولِ اللَّهِ ﷺ وَأْبِي (١٢٨/١) بَكُمٍ؟ بَعْدَ رَسُولِ اللَّهِ ﷺ وَأْبِي (١٢٨/١) بَكُمٍ؟ فَقُلْتُ: بَلَى، قَالَ. عُمَرُ، (راجع: ١٣٤٨).

تخريج: إسناده قوي.

م ١٠٥٥ حَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنِي سُرَيْجُ بُنُ يُوسُ. حَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنِي سُرَيْجُ بُنُ يُوسُ. حَدَّثَنَا مَرُوَانُ الْفَزَادِيُّ: أَخْرَنَا عَدُ الْمَلِكِ بُنُ سَلِّعِ عَنْ عَبْدِ خَبْرِ فَالَ: سَمِعْتُهُ يَقُولُ: قَامَ عَلِيٍّ عَلَى الْمِنْبُرِ، فَذَكَرَ رَسُولَ اللَّهِ يَعَيُّ اللَّهِ يَعَيِّ اللَّهِ يَعَيِّ اللَّهِ يَعَيِّ اللَّهِ يَعَيِّ اللَّهِ يَعَيْ اللَّهِ يَعَيْ اللَّهِ يَعَلِيهِ، وَسَارَ اللَّهِ يَعَيْ اللَّهُ عَزْ وَجَلَّ عَلَى ذَلِكَ، وَسَارَ بِسِيرَتِهِمَا، خَتَّى قَبَضَهُ اللَّهُ عَزْ وَجَلَّ عَلَى ذَلِكَ فَعَمِلَ بِعِمَلِهِمَا، وَسَارَ بِسِيرَتِهِمَا، حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ عَلَى ذَلِكَ فَعَمِلَ بِعِمَلِهِمَا، عَلَى ذَلِكَ فَعَمِلَ بِعِمَلِهُمَا، عَلَى ذَلِكَ فَعَمِلَ بِعِمَلِهُمَا، عَلَى ذَلِكَ فَعَمِلَ بِعِمَلِهِمَا، عَلَى ذَلِكَ عَمَلُ عَلَى ذَلِكَ عَمِلَ عِمَلِهُمَا، عَلَى ذَلِكَ فَعَمِلَ عِلَمَ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَمَلُهُ عَلَى عَلَى

تخريج: إساده حسن.

1001- حَدَّثَنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيْ بْنِ رَبِيعَةً قَالَ: كُنْتُ رِدْفَ عَلِيْ شِن رَبِيعَةً قَالَ: كُنْتُ رِدْفَ عَلِيْ رَشِه، فَلَمَّا وَضَعَ رِجُلَةً فِي الرَّكَابِ قَالَ: بِشَمِ اللَّهِ، فَلَمَّا اسْتَوَى قَالَ: الْحَمْدُ لِلَّهِ، فَلَمَّا اسْتَوَى قَالَ: الْحَمْدُ لِلَّهِ، فَلَمْبَحَانَ اللَّهِ، فَلَمَّا اسْتَوَى قَالَ: الْحَمْدُ لِلَّهِ، فَلَمْبَحَانَ اللَّهِ، وَمَا كُنَا لَهُ مَنْقَلِبُونَ﴾ _ وقَالَ مُشْرِئِينَ ٥ وَإِنَّا إِلَى رَبْنَا لَمُنْقَلِبُونَ﴾ _ وقَالَ

not have been capable of that, and to our Lord is our final destiny" [az-Zukhruf 43:13, 14]. Abu Sa'eed, the freed slave of Banu Hashim, said: Then he said alhamdu lillah three times and Allahu Akhar three times, then he said Sublian Allah three times. Then he said: There is no god but You. Then he [the narrator] went back to the hadeeth of Wakee' and said: Glory be to You, I have wronged myself, so forgive me; no one forgives sins but You. Then he smiled, and I said. What made you smile? He said: I was riding behind the Messenger of Allah (see), and he did what you have seen me do, then he smiled and I said: What made you smile, O Messenger of Allah? He said: "Allah, may He be blessed and exalted, says: How remarkable is My slave; He knows that no one forgives sin except Me."

أَبُو سَعِيدِ مَوْلَى بَي هَاشِم: ثُمُّ حَعِدَ اللَّهَ فَلَاتًا، وَاللَّهُ أَكْرُ ثَلَاثًا، ثُمُّ قَالَ: سُبْحَانَ اللَّهِ ثَلَاثًا، ثُمُّ قَالَ: سُبْحَانَ اللَّهِ ثَلَاثًا، ثُمُّ قَالَ: لا إِلَهَ إِلَّا أَنْتَ. ثُمُّ رَجَعَ إِلَى حَدِيثِ وَكِيعٍ _ سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرُ لِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا نُشْسِي فَاغْفِرُ لِي، أَيَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا ثُمْتُ رَفْعًا لِرَسُولِ اللَّهِ ﷺ، فَفَعَلَ كَالَّذِي كُنْتُ رِفْعًا لِرَسُولِ اللَّهِ ﷺ، فَفَعَلَ كَالَّذِي كُنْتُ رَفْعًا لَوَسُولِ اللَّهِ عَلَى اللَّهُ تَبَارَكَ رَأْئِنِي فَعَلْتُ اللَّهُ تَبَارَكَ اللَّهِ عَلَى اللَّهُ تَبَارَكَ وَتَعَالَ اللَّهُ لَا يَغْفِرُ وَتَعَالَ اللَّهُ لَا يَعْفِرُ وَتَعَالَ اللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَغْفِرُ اللَّهُ لَا يَعْفِرُ وَلَا لِنَهُ لَا يَعْفِرُ اللَّهُ اللَّهُ لَا يَعْفِرُ اللَّهُ اللَّهُ لَا يَعْفِرُ اللَّهُ لَالَهُ اللَّهُ لَا يَعْفِرُ اللللَّهُ اللَّهُ لَا يَعْفِرُ اللَّهُ اللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ اللْهُ اللَّهُ لَا يَعْفِرُ اللْهُ لَا يَعْفِرُ اللْهُ لَا يَعْفِرُ اللَّهُ لِلْهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ اللَّهُ لَا يَعْفِرُ اللْهُ لَا يَعْفِرُ الللَّهُ لَا يَعْفِرُ اللْهُ لَا يَعْفِرُ الللَّهُ لِلْهُ لَا يَعْفُرُ الللَّهُ

تخریج: حسن لعیره، أبو إسحاق دلسه فحدف مه رجلین بینه وبین علی بن ربیعة.

Comments: [Hasan because of corroborating evidence]

1057. It was narrated that 'Ali said: I fell sick and the Prophet (ﷺ) came to me when I was saying: O Allah, if my time has come then grant me relief; if it has not yet come then heal me or grant me well being, and if this is a trial then grant me patience. He said: "What did you say?" I repeated it to him, then he touched me with his hand and said: "O Allah, heal him" or "grant him well being." And I never suffered that sickness again after that.

Comments: [Its isnad is hasan]

١٠٥٧ - حَلَثْنَا وَكِيعٌ عَنْ شُعْبَةً، عَنْ عَمْدِو ابْن مُرَّةً، عَنْ عَمْدِو ابْن مُرَّةً، عَنْ عَلْي ابْن مُرَّةً، عَنْ عَلِي ابْن مُرَّةً، عَنْ عَلِي قال. اشْنكَبْتُ، فَأَتَانِي النَّبِيُ يَنْ وَأَنَا أَقُولُ. اللَّهُمَّ إِنْ كَانَ أَجَلِي قَدْ حَضَرَ فَأَرِحْنِي، وَإِنْ كَان مُتَاحِرًا فَشَفِيْي _ أَوْ عَامِنِي _ وَإِنْ كَانَ مُتَاجِرًا فَشَفِيْهِ _ أَوْ عَامِنِي _ وَإِنْ كَانَ بَلاءً فَصَبْرُنِي. فَقَالَ النَّبِيُ يَنْ يَنْ اللهِ اللهُ فَلْتَ؟ الله فَاعَدْتُ عَلَيْهِ، قَالَ: فَمَسَعَ بِيلِهِ، ثُمَّ قَالَ: فَمَالَ اللهُمَّ الشَفِهِ _ أَوْ عَافِهِ قَالَ: فَمَا اللهُمَّ الشَفِهِ _ أَوْ عَافِهِ قَالَ: فَمَا اللهُمُ قَالَ: فَمَا اللهُمُ قَالَ: قَمَا اللهُمُ اللهُمُ قَالَ: قَمَا اللهُمُ قَالَ: قَمَا اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ قَالَتُهُمْ اللهُهُمُ اللهُمُ المُعِلَى اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ المُعَلِّذُ اللهُمُ اللهُمُلِمُ اللهُمُمُ اللهُمُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُمُ اللهُم

تخريج: إسناده حسن.

1058. It was narrated from 'Ali (4) that the Prophet (45) used to wake his family up during the last ten (nights of Ramadan).

Comments: [Its isnad is hasan]

1059. It was narrated that 'Abd Khair said: I heard 'Ali (幸) say: Allah took His Prophet (寒) in the best way any Prophet was ever taken, then Abu Bakr (泰) was appointed as his successor and he did what the Messenger of Allah (達) had done and followed the Sunnah of his Prophet; and 'Umar (禹) was appointed and did likewise.

Comments: [Its isnad is hasan]

1060. It was narrated that 'Abd Khair said: I heard 'Ali (-*) saying on the minbar: The best of this ummah after its Prophet are Abu Bakr and 'Umar, and if I wanted to name the third one, I would name him. A man said to Abu Ishaq: They are saying that you say they were the best in evil. He said: Are you a Haroori (i e Khariji)?

Comments: [Saheeh because of corroborating evidence]

1061. It was narrated that 'Ali (♣) said: The Messenger of Allah (♣) instructed us to check the eyes and ears, and not to sacrifice any animal whose ears are slit in two lengthwise, any animal that

١٠٥٨ حَدَّثَنَا وَكِيمُ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ النَّبِيِّ بَشِيْ كَانَ النَّبِيِّ بَشِيْ كَانَ يُلْوَقِطُ أَهْلَهُ فِي الْعَشْرِ. [راجع: ٢٦٢].

تخريج: إسناده حس.

1.04 - حَلَّفْنَا عَنْدُ اللَّهِ: حَدَّثُنَا أَبُو نَكُو بَنُ أَبِي شَيْبَةً: حَدَّثُنَا النُّ نُمَيْرٍ عَنْ عَبْدِ الْمَلِثِ ابْنِ سَلْعٍ، عَنْ عَلْدِ خَيْرٍ قَالَ: سَمِعْتُ عَلِيًا يَقُولُ: فَبَضَ اللَّهُ نَيِيَّهُ يَتِيْهُ عَلَى خَيْرٍ مَا قُبِضَ عَلَيْهِ نَبِيَّ مِنَ الْأَنْبِنَاءِ عَلَيْهِمُ السَلَامُ، ثُمَّ اسْتُخْلِفَ أَبُو بَكْرٍ فَعَملَ بِعَمْلِ رَسُولِ اللَّهِ يَتَيْهِ وَسُنَّةٍ نَبِيَّه، وَعُمَرُ كَدلِفَ. [راجع: ١٠٥٥].

تخريج: إساده حس.

١٠٦٠ حَدَّقَنَا عَبْدُ اللَّهِ. حَدَّثَنَا زَكْرِيًّا بُنُ يَخْيَى زَحْمَوَيْهِ: حَدَّثَنَا عُمَرُ بْنُ مُجَاشِعٍ عَنْ أَبِي إِسْحَاق، عَنْ عَبْدِ خَيْرٍ قَالَ. سَمَعْتُ عَبِيًّا يَشُولُ عَلَى الْمِنْبَرِ خَيْرُ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيَهَا يَشُولُ عَلَى اللَّهُ عَنْهُمْ، وَلَوْ شِشْتُ أَبُو بَعْدَ نَبِيَهَا أَنْ أَسَمِّي وَعُمَرُ رَصِي اللَّهُ عَنْهُمْ، وَلَوْ شِشْتُ أَنُو اللَّهُ عَنْهُمْ، وَلَوْ شِشْتُ أَنْ أَسَمِّي الثَّالِة فَنْهُمْ، وَلَوْ شِشْتُ أَنْ أَسَمَّي الثَّالِثَ فَسَمَّيْتُهُ. [راجع ١٩٣٤.]

فَقَالَ رَجُلٌ لِأَبِي إِسْخَاقَ: إِنَّهُمْ يَتُولُونَ: إِنَّكَ تَقُولُ أَفْضَلُ فِي الشَّرِّ. فَقَالَ: أَخَرُورِيٍّ؟!

تخريج: صحيح لغيره، وانظر: (٩٣٤).

الحَدَّنَا وَكَبْعُ عَنْ إِسْرَائِيلَ، وَعَلَيُ ثَنِ صَالِحٍ عَنْ أَبِي إِسْحَاقَ، عَنْ شُرَيْحٍ بُنِ اللّهَمَانِ، عَنْ شُرَيْحٍ بُنِ اللّهَمَانِ، عَنْ عَلِيٌ قَالَ: أَمْرَنَا رَسُولُ اللّهِ عِلَيْ قَالَ: أَمْرَنَا رَسُولُ اللّهِ عِلَيْ أَنْ أَنْ نَشْتَشْرِفَ الْعَيْنَ وَالْأَذُنَ، وَلَا نُصَحِّيَ

has a round hole in its ear as a distinguishing mark, any animal that has the edge of its ears cut, or any animal whose ears were slit from the back.

Comments: [Hasan]

1062. It was narrated that 'Ali (♣) said: The Prophet (♣) promised me, no one would love me except a believer and no one would hate me except a hypocrite.

Comments: [Its isnad is saheeh, Muslim (78)]

1063. It was narrated from Hanash al-Kinani that some people in Yemen dug a trap for a lion, and (the lion) fell into it. The people gathered around, and one man fell in. He grabbed hold of another, then the other one grabbed hold of another, until four men had fallen in. They (their families) disputed concerning that until they took up arms against one another. 'Ali (🚓) said: Would you kill two hundred for four? Rather I shall judge among you and if you accept it, all well and good. For the first one, one quarter of the divali; for the second one, one third of the diyah; for the third one, half of the diyah, and for the fourth one, the (entire) diyah. They did not accept his verdict, so they went to the Prophet (ﷺ) and he said: I shall judge among you. He was told about the verdict of 'Ali (♣) and he approved of it.

بِشَرْقَاء، وَلا خَرْقَاء، وَلَا مُقَابَلَةٍ، وَلَا مُدَابَرَةِ. [راجع: ٦٠٩، ٨٥١]

تخريج: حسن، أبو إسحاق لم يسمع هذالحديث من شريح من العمان.

1017 - حَدَّثَنَا وَكِيعٌ حَدَّثَنَا الْأَعْمَشُ عَنْ عَدِيِّ لَنِ ثَابِتٍ، عَنْ زِرْ ثَنِ حُنَبْشٍ، عَنْ عَلِيٍّ قَالَ: عَهِدَ إِلَيْ اللَّهِ عَنْ عَلِيٍّ قَالَ: عَهِدَ إِلَيْ اللَّهِ عَلَى اللَّهِ اللَّهُ لَا يُجبُّكَ إِلَّا مُؤْمِنٌ، وَلَا يَبْغِضُكَ إِلَّا مُؤْمِنٌ، وَلَا يَبْغِضُكَ إِلَّا مُؤْمِنٌ، وَلَا يَبْغِضُكَ إِلَّا مُؤْمِنٌ، وَالا يَبْغِضُكَ إِلَّا مُؤْمِنٌ، وَالا يَبْغِضُكَ إِلَّا مُنَافِقٌ». [راجع: ٧٣١].

تخریج: ،ساده صحیح، م (۷۸).

٦٠٦٣ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا حَمَّادُ بُنُ سَلَمَةً عَنْ سَمَاكِ بُنِ حَرْبٍ، عَنْ حَنَشِ الْكِنَانِيِّ: فَنْ سَلَمَةً لِأَسْدِ، فَوَقَعَ فِيهَا رَجُلٌ فَوْقَعَ فِيهَا رَجُلٌ فَتَكَبَ لِنَّاسُ عَلَيْهِ، فَوَقَعَ فِيهَا رَجُلٌ فَتَعَلَق بِآخِر، فَمَّ تَعَلَق الْأَخَرُ بِآخَرَ، حَتَّى كَانُوا فِيهَا أَرْبَعَةً، فَتَنَازَعَ فِي دَلِكَ حَتَّى أَخَذَ كَانُوا فِيهَا أَرْبَعَةً، فَتَنَازَعَ فِي دَلِكَ حَتَّى أَخَذَ السَّلَاحَ بَمْضُهُمْ لَبَعْضٍ، فَقَالَ لَهُمْ عَلِيُّ: لَلسَّلَاحَ بَمْضُهُمْ لَبَعْضٍ، فَقَالَ لَهُمْ عَلِيُّ: أَتَقْنُلُونَ مِثَيْنِ فِي أَرْبَعَةٍ؟ وَلَكِنُ سَأَقْضِي السِّنَانِي ثَلْكُمْ فَقَضَائِهِ فَضَائِهِ فَلَمُ اللَّيَةِ، وَلِلنَّالِثِ يَصْفُ اللَّيَةِ، وَلِلنَّالِثِ يَضْفُ اللَّيَةِ، وَلِلنَّالِثِ يَصْفُ اللَّيَةِ، وَلِلنَّالِثِ يَضْفُ اللَّيَةِ، وَلِلنَّالِثِ يَصْفُ اللَّيَةِ، وَلِلنَّالِثِ يَضَفُ اللَّيَةِ، وَلِلنَّالِثِ يَصْفُ اللَّيَةِ، وَلِلنَّالِثِ يَصْفُ اللَّيَةِ، وَلِلنَّالِثِ يَصْفُ اللَّيَةِ، وَلِلنَّالِثِ يَصْفُ اللَّيَةِ، وَلِلنَّانِ فَعَلَاءً اللَّيةِ، وَلِلنَّانِ فَعَلَاءً اللَّيةِ، وَلِلنَّانِي فَضَاءِ فَالَو اللَّهِ اللَّيَةِ، فَقَالَ اللَّهِ فَقَالَ اللَّهُ وَاللَّهُ فَيْ اللَّهُ وَلَا اللَّهِ فَقَالَ اللَّهُ وَلَا اللَّهُ فَيْهُ وَقَضَاءً وَاللَّهُ فَيْ اللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَوْلَ اللَّهُ وَلَى اللَّهُ وَلِمَا وَاللَّهُ وَلَيْنَا اللَّهُ وَلَى اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَى اللَّهُ وَلَالَا اللَّهُ وَلَا اللَّهُ وَلَقَالَ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُمُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَى اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلِلْلَّالِ فَيْفُوا اللَّهُ وَلَا اللَّهُ وَلَا

تخريج: إسناده صعيف لصعف حنش.

Comments: [Its isnad is da'eef because of the weakness of Hanash]

1064. It was narrated that Abul-Hayyaj said: 'Ali (﴿) said to me and 'Abdur-Rahman said: 'Ali (﴿) said to Abul-Hayyaj -: I am sending you on the same mission as the Messenger of Allah (ﷺ) sent me: do not leave any raised grave without levelling it or any image without erasing it.

Comments: [Its isnad is saheeh, Muslim (969)]

1065. It was narrated from 'Ali that the Prophet (绘) said: "There is no obedience to any human being if it involves disobedience to Allah."

Comments: [Its isnad is saheeh, al-Bukhari (4340) and Muslim (1840)]

1066. It was narrated that Qatadah said: I heard Jurayy bin Kulaib narrate that 'Ali (李) said: The Messenger of Allah (秦) forbade [for sacrifice] any animal that was missing most of its ear or horn. I asked Sa'eed bin al-Musayyab: What does missing most of its ear or horn mean? He said: When half or more [of an animal's ear or horn] is missing.

Comments: [Its isnad is hasan]

1067. It was narrated that 'Ali (♣) said: We were at a funeral in Baqee' al-Gharqad, and the Messenger of Allah (♣) came to us. He sat down and we sat down around him. He had a stick and he started to hit the

(١٢٩/١) ١٠٦٤- حَدَّقَنَا وَكِيعٌ وَعَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ أَبِي الرَّحْمَنِ عَنْ أَبِي الْهَيَّاجِ قَالَ: قَالَ لِي عَلِيًّ _ وَقَالَ عَبْدُ الرَّحْمَنِ: إِنَّ عَلِيًّا قَالَ لِأَبِي الْهَيَّاجِ وَقَالَ عَبْدُ الرَّحْمَنِ: إِنَّ عَلِيًّا قَالَ لِأَبِي الْهَيَّاجِ _ : أَبْعَنُكَ عَلَى مَا نَعْنَنِي عَلَيْهِ رَسُولُ اللَّهِ _ : أَبْعَنُكَ عَلَى مَا نَعْنَنِي عَلَيْهِ رَسُولُ اللَّهِ يَعْمَدُ الرَّاعِةُ وَلَا يَتَمْعَ قَبْرًا مُشْرِفًا إِلَّا سَوَّيَتُهُ، وَلَا يَتَمْنَالًا إِلَّا طَمَسْتَهُ. [راجع: ٢٤١].

تخريج: إسناده صحيح، م: (٩٦٩).

١٠٦٥ حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُفْبَانُ
 عَنْ زُبَیْدٍ، عَنْ سَغید بْنِ عُبَیْدَةَ، عَنْ أَبِي عَبْدِ
 الرَّحْمَنِ، عَنْ عَلِيٍّ عَي النَّبِيِّ بَشِيْةٍ قَالَ: ﴿ لَا طَاعَةَ لِيَشْرِ فِي مَعْصِيةِ اللَّهِ ﴿ [راجع: ٦٢٢].

تخریج: إسناده صحیح، خ:(٤٣٤٠)، م: (١٨٤٠).

1٠٦٦ - حَلَّثْنَا عَنْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَلَّثَنَا شُعْنَةً عَنْ قَنَادَةً قَالَ: سَمِعْتُ حُرَيَّ بْنَ كُلَيْبٍ يُحَدِّثُ عَنْ عَلِيٍّ قَالَ: سَمِعْتُ حُرَيَّ بْنَ كُلَيْبٍ يُحَدِّثُ عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ عَضَبِ الْأَذُدِ وَالْفَرْدِ. [راجع: ٦٣٣].

فَالَ: فَسَأَلْتُ سَعِيدَ بْنَ الْمُسَبَّبِ: مَا الْعَضَبُ؟ فَقَالَ: النُّصْفُ فَمَا فَوْقَ ذَلِكَ.

تخريج: إسناده حسن.

١٠٦٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا رَانِدَةُ عَنْ
 مَنْصُورٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيِّ قَالَ: كُنَّا مَعْ جَنَازَةٍ فِي بَقِيعِ الْغَزْقَدِ، قَأْنَانَا رَسُولُ اللَّهِ بَيْلِيَّ فَجَلَسَ

ground with it, then he lifted his gaze and said: "There is no one among you, no living soul, but Allah has decreed its place in Paradise or Hell, and it has been decreed whether it is doomed or blessed." The people said: O Messenger of Allah, shouldn't we rely on our destiny and stop striving? Then whoever is one of the blessed, will end up blessed, and whoever is one of the doomed, will end up doomed. The Messenger of Allah (趣) said: "Rather you should strive, for everyone is helped (to do their deeds): the doomed are helped to do the deeds of the doomed and the blessed are helped to do the deeds of the blessed." Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna.[1] We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies Al-Husna We will make smooth for him the path for evil" [al-Lail 92:5-10].

وَجَلَسْنَا خَوْلَهُ، وَمَعَهُ مِخْصَرَةٌ يَنْكُتُ بِهَا، ثُمُّ رَفَعَ بَصَرَهُ، فَقَالَ: ﴿ مَا مِنْكُمْ مِنْ نَفْسِ مَنْفُوسَةٍ إِلَّا وَقَدْ كُنِبَ مَفْعَدُهَا مِنَ الْجَنَّةِ وَالنَّارِ، إِلَّا وَقَدْ كُتِيَتْ شَقِيَّةً أَوْ سَعِيدَةً * فَقَالَ الْقَوْمُ: يَا رَسُولَ اللَّه! أَفَلَا نَمْكُكُ عَلَى كِتَابِنَا وَنَدَعُ الْعَمَلَ، فَمنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَسَيَصِيرُ إِلَى السَّعَادَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الشَّقْوَةِ فَسَيْصِيرُ إِلَى الشَّقْوَةِ؟. فَقَالَ رَسُولُ اللَّهِ عِنْ : "بَل عْمَلُوا. فَكُلِّ مُيَسَّرٌ؛ أَمَّا مَنْ كَانَ مِنْ أَهْلِ الشُّعُوة فَإِنَّهُ يُبَسِّرُ لِعَمَلِ الشُّقُوةِ، وَأَمَّا مَنْ كَانَ مِنْ أَهْلِ السَّعَادَةِ فَإِنَّهُ يُيَسَّرُ لِعَمَلِ الشَّعَادَةِ"، ثُمَّ قَرَأً. ﴿ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ٥ وَصَدَّقَ بِالْحُسْنَى 0 فَسَنْيُسْرُهُ لِلْيُسْرَى 0 وَأَمَّا مَنْ بَجْلَ وَاسْتَغْنَى 0 وَكَذَّبَ بِالْحُسْنَى 0 فَسَنْيَسُوُّهُ لِلْعُسْرِي﴾. (الليل: ٥-١٠) [راجع: ٦٢١]. تخریج: إسناده صحیح، خ (۱۳٦٢)، م:

Comments: [Its isnad is Saheeh, al-Bukhari (1362) and Muslim (2647)]

1068. It was narrated that 'Ali (&) said: We were at a funeral in Baqee' al-Gharqad - and he narrated a similar report.

Comments: [Its isnad is saheeh]

١٠٦٨ - حَدَّثَنَا زِيَادْ بْنُ عَبْدِ اللَّهِ الْبَكَّائِقُ: حَدَّثَنَا مَنْ أَبِي عَبْدِ مَنْ مَنْ أَبِي عَبْدِ الرَّ عُبَيْدَةً، عَنْ أَبِي عَبْدِ الرَّ عُبَيْدَةً، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ عَلِيٍّ قَالَ: كُنَّا مَعَ جَنَازَةٍ فِي بَقِيعِ الْمَعْرَفَد... فَدَكَرَ مَعْنَاهُ. [راجع: ١٠٦٧].

(YIEV).

تخريج: إساده صحيح، وهو مكرر ماقبله.

^[3] Al-Husna: The Best (i.e. either La ilaha illAllaah: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilali/Khan Translation of the Meanings]

1069. It was narrated from 'Ali (秦) that the Messenger of Allah (雲) used to fast on the day of 'Ashoora' and enjoined others to do so.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because of the weakness of Jabir al-Ju'fi]

تخريج: حسن لعيره، وهذا إسناد صعيف لصعف جابر الجعفي.

1070. It was narrated from Abu 'Abdur-Rahman, from 'Ali (ﷺ), that the Prophet (ﷺ) said: "Whoever tells a lie about his eyes (i.e., claims to have seen something in his dream that he did not see) will be commanded to tie the two ends of a grain of barley on the Day of Resurrection."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1071. It was narrated from 'Ali (總) that he said. I was a man who emitted a great deal of madhi but I felt too shy to ask the Messenger of Allah (独) about it because his daughter was married to me, so I told a man to ask him and he said: "For that, do wudoo'."

Comments: [Its isnad is saheelt]

1072. It was narrated that 'Ali (*) said. The Messenger of Allah (*) said: "The key to prayer is

تَحَرَيْجُ: حَسَ نَعْرُهُ، وَهَذَا إِسَادَ صَعِبْكُ لَهُ ١٠٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَحَدَّثَنَاهُ خَلَفُ بْنُ هِنْمَامِ الْبَزَّارُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ عَلِيٌّ عَنِ النَّبِيِّ بَشِيْةً قَالَ. "مَنْ كَذَبَ عَلَى عَيْنَيْهِ، كُلْفَ يَوْمَ الْقِيَامَةِ عَفْدًا نَيْنَ طَرَفَىْ شَعِيرَةٍ» [راجع: ٥٦٨].

١٠٦٩- حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنَا أَبُو كُرَيْب

الْهُمْدَانِيُّ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشام عَنْ سُفْيَانَ

الثَّوْرِيِّ، عَنْ جَابِر، عَنْ سَعْدِ بْن عُبَيْدَةً، عَنْ

أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٌّ : أَنَّ رَسُولَ اللَّهِ

عِلْجٌ كَانَ يَصُومُ يَوْمَ عَاشُورَاءَ. وَيَأْمُرُ بِهِ.

تخريج: صحيح لعيره، وهذا إسناد ضعيف لصعف عبد الاعلى.

1001 - حَلَّثَنَا عَنْدُ اللَّهِ: حَلَّثَنِي أَبُو نَحْرِ عَبْدُ الْوَاحِدِ بْنُ غِيَاثِ الْبَصْرِيُ. وَحَلَّثُنَا أَبُو عَبْدِ الْوَاحِدِ بْنُ غِيَاثِ الْبَصْرِيُ. وَحَلَّثُنَا أَبُو عَبْدِ الرَّحْمَزِ عَبْدُ اللَّهِ بْنُ عُمَرَ وَسُفْيَانُ بْنُ وَكِيعِ. وَحَلَّثُنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَيُّوبَ فَالُوا: حَلَّثُنَا أَوْمَدُ بْنُ عَيْاشٍ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي عَبْدِ أَلُو بَكْرٍ بْنُ عَيَاشٍ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي عَبْدِ الرَّبِي السُلْمِيْ، عَنْ عَلِي أَنَّهُ قَالَ: كُنْتُ رَجُلَا اللَّهِ عَلَيْ أَنَّهُ قَالَ: كُنْتُ رَجُلَا مَنْ اللَّهِ عَلَيْ اللَّهِ عَلْمَ اللَّهِ عَلَيْ اللَّهِ عَلَيْنَا اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ عَلَيْنَا اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَيْكِ اللَّهُ عَلَيْنَا اللَّهُ عَلَيْهُ اللَّهُ عَلَيْقِ اللَّهُ عَلَيْنَانَا اللَّهُ عَلَيْنَانَ عَلَى اللَّهِ عَلِيلِهُ اللَّهُ عَلَيْكِ اللَّهُ عَلَيْنَ اللَّهُ عَلَيْنَا اللَّهِ عَلَيْنَا اللَّهُ عَلَيْنَ اللَّهُ عَلَيْنَ اللَّهُ عَلَيْنَالَ اللَّهُ عَلَيْكَ اللَّهُ عَلَيْنَ اللَّهُ عَلَى اللَّهُ عَلَيْنَا اللَّهُ عَلَيْنَ اللَّهُ عَلَيْنَ اللَّهُ عَلَيْنَ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللْهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَ

تخريج: إسناده صحيح.

١٠٧٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ
 غَيْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدٍ بْنِ

wudoo', entering it is takbeer and exiting it is tasleem."

Comments: [Its isnad is hasan]

1073. It was narrated from 'Ali (本) from the Prophet (鑑) that he said: "Do not pray after 'Asr unless you pray when the sun is still high."

Comments: [A Saheeh Hadeeth]

1074. It was narrated that 'Ali (46) said: When Abu Talib died, I came to the Prophet (ﷺ) and said: Your paternal uncle, the old man, has died. He said: "Go and bury him, then do not do anything about his affairs until you come to me." So I went and buried him. then I came to him and he said: "Go and do ghusl, then do not do anything until you come to me." So I did ghusl, then I came to him and he offered du'a' for me, and I would not be happy if I had red and black camels instead of that. Ibn Bakkar said in his hadeeth: as-Suddi said: And 'Ali (4) used to do ghusl when he had washed a deceased person.

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

الْحَلَمَيَّةِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مِفْتَحُ الصَّلَاةِ الْوُضُوءُ، وَتَحْرِيمُهَا التَّكْبِيرُ، وَتَحْلِيلُهَا التَّسْلِيمُ". [راجع: ١٠٠٦].

تخريج: إساده حسن.

1.٧٣ حَدَّثَنَا عَنْدُ الرَّحْمَنِ عَنْ سُفْبَانَ، وَشُغْنَةُ عَنْ مُنْصُورٍ، عَنْ هِلَالٍ، عَنْ وَهْبِ الْبِ الْأَجْدعِ، عَنْ عَلِيَّ عَنِ النَّبِيِّ ﷺ: «لَا تُضلُّوا نَغذَ الْغَصْرِ إِلَّا أَنْ تُصَلُّوا وَالشَّمْسُ مُرْتَعَةٌ». [راجع: ٦١٠].

تخريج: حديث صحيح.

١٠٧٤ حدَّفْنَا عَبْدُ اللَّهِ: حَدَّثْنَا زَكْرِيًّا بْنُ يَخْيَى زَخْمَوْيُهِ، وَحَدَّثَنَا مُحَمَّدُ بْنُ بَكَارٍ، وَحَدَّثَنَا وَخَمَوْيُهِ، وَحَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ قَالُوا: حَدَّثَنَا الْمُحَسِنُ نُنُ يَوْنُسَ قَالُوا: حَدَّثَنَا الْخَسَنُ نُنُ يَوْنِيدَ الْأَصَمُّ _ قَالَ أَبُو مَعْمَرٍ مَوْلَى الْخَسَنُ نُنُ يَوْنِيدَ الْأَصَمُ _ قَالَ أَبُو مَعْمَرٍ مَوْلَى فَرَيْشٍ _ قَلَ: أَخْبَرَبِي السُّدِيُّ وَقَالَ زَحْمَوْيُهِ فِي خَدِيته. قالَ: الْخَبْرَبِي السُّدِيُّ عَنْ أَبِي عَبْدِ طَالَ أَتَّنَ النَّبِي عَنْ عَلِي قَالَ: لَمَّا تُوفِي أَبُو طَلْلَ أَيْنَ النَّيْعَ عَنْ السَّدِيِّ عَلَى قَالَ: لَمَّا تُوفِي أَبُو طَلْلُ أَيْنُهُ مُ السَّيْعَ قَدْ السَّيْعَ قَدْ السَّيْعَ قَدْ النَّيْعَ بِي عَلَى السَّيْعَ قَدْ الْمُعْلِ فَقَالَ: الْمُحْدِثُ شَيْعًا حَتَّى تَأْتِيْنِي اللَّهُ السَّيْعَ فَدَ السَّيْعَ فَدُ الْمُعْمِ فَعُولُونِ مَنْ السَّيْعَ فَقَالَ: الْمُحْدِثُ شَيْعًا حَتَّى تَأْتِيْنِي اللَّهُ عَلَى السَّيْعَ فَدَ السَّيْعَ فَالَ السَّيْعَ فَلَالَ السَّيْعَ فَدَالِي الْمُولِي الْمُعْمِلُولُ السَّعْمَ وَسُودُهُمَا لَيْ اللَّهُ مَوْلُولُ السَّعْمَ وَسُودُهُمَا. [راجع: ١٨٠٤].

وَقَالَ ابْنُ بَكَّارٍ فِي خَدِيثِهِ. قَالَ السُّدُّئُ. وَكَانَ عَلِيٌّ ﴿ إِذَا عَسَلَ مَيْثًا اغْتَسَلَ.

تخريح: إسناده صحبح، قاله أحمد شاكر.

1075. It was narrated that 'Ali (今) said: The Messenger of Allah (远) said: "Whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

١٠٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ
 حَمَّادِ النَّرْسِيُّ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْأَعْلَى، عَنْ عَلِي قَالَ:
 الأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ عَلِي قَالَ:
 قَالَ رَسُولُ اللَّهِ يَتُلِيُّهُ: «مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا
 قَالُبَبَرُأُ مَقْعَدَهُ مِنَ النَّارِ». [راجع: ٥٨٤].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف عبد الأعلى الثعلبي، لكن منن الحديث صحيح متواتر، ح: (١٠٦)، م: (في المقدمة): (١).

1076. It was narrated from 'Ali (歩) from the Prophet (雲) that he said: "Do not pray after 'Asr unless you pray when the sun is still high." Sufyan said: I do not know whether he meant in Makkah or anywhere else.

Comments: [Its isnad is sahech]

1071 - حَدَّثَنَاهُ إِسْحَاقُ بْنُ يُوسُفَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ عَاصِمٍ، عَنْ عَاصِمٍ، عَنْ عَاصِمٍ، عَنْ عَلِي عِنْ عَاصِمٍ، عَنْ عَلِي عَنِ النَّبِي يَعِيْجُ أَنَّهُ قَالَ: «لَا تُصَلُّوا وَالشَّمْسُ بَعْدَ الْعَصْرِ، إِلَّا أَنْ تُصَلُّوا وَالشَّمْسُ مُرْتَفِعَةً» قَالَ سُفْبَانُ: فَمَا أَدْرِي بِمَكَّةً يَعْنِي أَوْ بِغَيْرِهَا!!. [راجع: 110].

1077. It was narrated from 'Ali that Ukaidir Doomah gave the Prophet (囊) a suit or a garment of silk. He ['Ali] said: He gave it to me and said: Divide it among the women for head covers.

Comments: [Its isnad is saleeh, al-Bukhari (2614) and Muslim (2071]

1078. It was narrated that 'Abdullah bin Sabu' said: I heard 'Ali say: Verily this (his beard) will be soaked from this (his head, i.e., from blood flowing from a wound to the head). What

تخريج: إسناده صحيح.

١٠٧٧ - حَدَّثَنَا وَكِيعٌ: حَدَّثُنَا مِسْعَرٌ عَنْ أَبِي عَوْدٍ، عَنْ عَلِيٍّ أَنَّ عَوْدٍ، عَنْ عَلِيٍّ أَنَّ أَكْدِرَ دُومَةَ أَهْدَى لِلنَّيِّ بِيلِيُّ حُلَّةً أَوْ ثَوْبَ حَرِيرٍ، قَالَ: «شَقِقَهُ خُمُرًا بَيْنَ النَّسْوَة». [انظر: ١١٧١].

تخریج: إسناده صحیح، خ: (۲۱۱٤)، م: (۲۰۷۱) .

١٠٧٨ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَالِم بْنِ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللَّهِ نْنِ سَمْعِ قَالَ: سَمِغَتُ عَلِيًا اللَّهِ نْنِ سَمْعِ قَالَ: سَمِغَتُ عَلِيًا يَقُولُ: لَنَخْضَبَنُ هَذِهِ مِنْ هَذَا فَمَا يَتَنظِرُ بِيَ الْأَشْفَى؟! قَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ!

is this wretch waiting for? They said: O Ameer al-Mu'mineen, tell us who he is so that we can annihilate his family. He said: By Allah, then you would be killing because of me people who are not involved in my killing. They said: Appoint a successor for us. He said: No, but I will leave you as the Messenger of Allah (ﷺ) left you. They said: What will you say to your Lord when you come to Him? - on one occasion, Wakee' said: When you meet Him - He said: I will say: O Allah, You left me with them as long as You wanted, then You took me to Yourself and You are still with them: if You will You can cause their affairs to be sound and if You will You can cause their affairs to be corrupt.

فَاخْبِرْنَا بِهِ نَبِيرُ عِثْرَتَهُ. قَالَ: إِذًا تَاللَّهِ تَفْتُلُونَ بِي غَيْرُ قَالِيا. قَالُوا: فَاسْتَخْلِفُ عَلَيْنَا. قَالَ: لَا، وَلَكِنْ أَنْرُكُكُمْ إِلَيْهِ رَسُولُ اللَّهِ وَقَالَ وَلَائِكُ مَرَّةً: إِذَا لَقِيتَهُ ؟ _ وَقَالَ وَلَكَتَهُ مَ مَرَّةً: إِذَا لَقِيتَهُ ؟ _ قَالَ: أَقُولُ: اللَّهُمَّ تَرْكُتَنِي إِلِيْكَ وَأَنْتَ تَرَكُتَنِي إِلَيْكَ وَأَنْتَ فَيهِمْ مَا بَدَا لَكَ، ثُمَّ قَبَضْتَنِي إِلَيْكَ وَأَنْتَ أَنْ شَنْتَ أَصْلَحْتَهُمْ ، وَإِنْ شَنْتَ أَصْلَحْتَهُمْ ، وَإِنْ شَنْتَ أَصْلَحْتَهُمْ ، وَإِنْ شَنْتَ أَصْلَحْتَهُمْ ، وَإِنْ شَنْتَ أَصْلَكُمْ أَلُولُوا .

تخريح: حس لغيره، وهذا إساد ضعيف لحهائة عبدلله س سبع.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad because Abdullah bin Sabu' is unknown]

1079. It was narrated that 'Ali (秦) said: We were with the Prophet (寒) when 'Ammar came and asked for permission to enter. He said: "Let him in, welcome to the good one and purified one."

Comments: [Its isnad is Saheeh, Ahınad Shakir said it]

1080. It was narrated that 'Ali bin Abi Talib (泰) said If I tell you a hadeeth from the Messenger of Allah (靈), then think of him in the best manner, the most guided manner and the most pious manner.

١٠٧٩ حَدْثَنَا وَكِيعٌ خَدْثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِي بْنِ هَانِي، عَنْ عَلِي قَالَ ' كُنَا جُلُوتًا عِنْدَ النَّبِي بَيْلِي، فَجَاءَهُ عَمَّارٌ فَنَا جُلُوتًا عِنْدَ النَّبِي بَيْلِي، فَجَاءَهُ عَمَّارٌ فَاسْتَذْذَنَ. فَقَالَ ﴿ ثُلَاثُوا لَهُ. مَرْحَبًا بِالطَّيْبِ الْمُطَيِّبِ الطَّيْبِ الْمُطَيِّبِ الطَّيْبِ الْمُطَيِّبِ الْمُطَيِّبِ الْمُطَيِّبِ الْمُطَيِّبِ الْمُلْتِيةِ اللهِ الراحع ١٧٧٩].

تخريج: إساده صحيح، قله أحمد شاكر. - ۱۰۸۰ حدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُنْمَانُ بُنُ أَسِي شَبْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بُنُ نُمَيْرٍ عَنِ الْأَعْمَشِ، عَنْ عَلْمِو بْنِ مُوَّةً، عَنْ أَبِي الْبَحْرَيِّ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ: إِذَه حُدَّثُمُ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا، فَظُنُوا بِهِ **Comments:** [Saheeh because of corroborating evidence]

الَّذِي هُوَ أَهْيَا، وَالَّذِي هُوَ أَهْدَى، وَالَّذِي هُوَ أَثْنَى. [انظر: ١٠٨١].

تخريج: صحيح لعيره، إلا أنه مرسل، أبو البختري روايته عن علي مرسلة، لكن السند الذي بعده موصول.

1081. A similar report was narrated from Abu 'Abdur-Rahman as-Sulamı from 'Ali.

Comments: [Its isnad is salieeh]

1082. It was narrated from 'Ali (♣) that he said: If you are told a hadeeth from the Messenger of Allah (叁), then think of him in the most guided manner, the most pious manner and the best manner.

Comments: [Its isnad is hasan]

1083. It was narrated that Abu 'Abdur-Rahman as-Sulami said: I heard 'Ali (秦) say: The Messenger of Allah (囊) sent Abu Marthad, az-Zubair bin al-'Awwam and me on a mission, and we were all horsemen. He said: "Go out until you come to Rawdat Khakh." This is how Ibn Abu Shaibah said it: "Khakh." Ibn Numair said in his hadeeth: "Rawdat such and such." And Ibn Numair said: 'Affan told us: Khalid told us: from Husain... a similar report. He said "Rawdat Khakh."

١٠٨١ - حَدَّثْنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا عَرْمَ مَنْ أَبِي حَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةً، عَنْ أَبِي السُّخْرَيِّ، عَنْ السُّلَجِيِّ، عَنْ عَلِي مِثْلَهُ. [راجم: ٩٨٦]

تخريج: إساده صحيح.

1007- حَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنَا أَخْمَدُ بَنُ مُحَمَّدِ بِنِ أَيُّوبَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّشِ مُحَمَّدِ بْنِ أَيُوبَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّشٍ عَنِ الأَعْمَثِي، عَنْ عَلِيِّ أَنَّهُ قَالَ: إِذَا عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيِّ أَنَّهُ قَالَ: إِذَا حَدُنَّتُمْ عَنْ رَسُولِ اللَّهِ عَلَيْ بِحَديثٍ، فَظُنُوا بِهِ حَدَّنَتُمْ عَنْ رَسُولِ اللَّهِ عَلَيْ بِحَديثٍ، فَظُنُوا بِهِ اللَّذِي هُوَ أَنْفَى، وَالَّذِي هُوَ أَنْفَى، وَالَّذِي هُوَ أَنْفَى، وَالَّذِي هُوَ أَنْفَى، وَالَّذِي هُوَ أَنْفَى، وَالَّذِي

تخريج: إسناده حسن، وهو مكرر ماقبله.

10.4٣ حَلَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بَنُ أَبِي شَيْبَةً وَمُحَمَّدُ بَنُ عَبْدِ اللَّهِ بْنِ نُمَثِرِ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ حُصَيْنِ بْنِ عَبْدِ اللَّهِ بْنِ مُبَيْدَةً، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ عُبَيْدَةً، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشَّلْمِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: الرَّحْمَنِ الشَّلْمِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: بَعْشَي رَسُولُ اللَّهِ يَعِيَّةً وَأَبًا مَرْثَلِد وَالرُّبَيْرَ بُنَ الْمَوْلِمُ وَلَيْ وَالرُّبِيْرَ بُنَ الْمَوْلِمُ وَلَيْ وَالرُّبِيْرَ بُنَ الْمُوامِ وَكُلُّنَا فَارِسٌ _ فَقَالَ: "الْطَلِقُوا حَتَّى الْمُوامِ وَكُلُنَا فَارِسٌ _ فَقَالَ: "الْطَلِقُوا حَتَّى الْمُوامِ وَكُلُنَا فَارِسٌ _ فَقَالَ: "الْطَلِقُوا حَتَّى الْمُؤْمِ وَلَاثُونَا وَالرُّبِيْرَ بُنَ اللَّهِ وَعَلِيهِ وَالْمَالِقُولَ اللَّهِ عَلَيْهِ وَالْمَالِقُولَ اللَّهِ عَلَيْهِ وَالْمَالِقُولَ اللَّهِ عَلَيْهِ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَيْهِ وَالْمَالِقُولَ اللَّهِ عَلَيْهِ وَاللَّهُ اللَّهُ اللَّهُ وَلَيْهِ وَالْمُ اللَّهُ وَلِيْهُ وَاللَّهُ اللَّهُ وَلَهُ اللَّهُ وَلِيلًا اللَّهُ الْمُؤْمِنِ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُو

Comments: [Its isnad is Hasan]

1084. It was narrated that 'Umair bin Sa'eed said: 'Alı (♣) said: If I carried out the hadd punishment on a man and he died, I would not feel upset, except in the case of one who drank khanır; if (such a man) died, I would pay the diyalı (to his family) because the Messenger of Allah (ﷺ) did not prescribe it (did not specify a particular number of lashes).

Comments: [Its isnad is salieeli, al-Bukhari (6778) and Muslim (1707)]

1085. It was narrated from Abul-Khaleel that 'Ali (&) said: I heard a man asking for forgiveness for his parents and they were muslirikeen. I said: Are you asking for forgiveness for your parents when they are mushrikeen? He said: Didn't Ibraheem ask for forgiveness for his father when he was a mushrik? I mentioned that to the Prophet (趣) and these verses were revealed: "It is not (proper) for the Prophet and those who believe to ask Allah's forgiveness for the Mushrikoon" [at-Tawbah 9:113-114]. 'Abdur-Rahman said: And Allah revealed [the words]: "And Ibraheem's (Abraham) invoking (of Allah) for his father's forgiveness was only because of a promise he [Ibraheem (Abraham)] had made to him (his father)".

Comments: [Its isnad is hasan]

وَكَدَا». وَقَالَ ابْنُ نُمَيْرٍ: وَحَدَّثَنَاهُ عَفَّانُ: حَدَّثَنَا خَابِدٌ عَنْ حُصَيْنِ مِثْلَهُ، قَالَ: "رَوْضَةَ خَاخٍ». تخريج: إسناده حس.

١٠٨٤ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ وَسُفْيَانُ عَنْ أَبِي حَصِينٍ، عَنْ عَمَيْرٍ بْنِ سَعِيدٍ قَالَ: قَالَ عَلَيْ أَبِي حَصِينٍ، عَنْ عَمَيْرٍ بْنِ سَعِيدٍ قَالَ: قَالَ عَلِيُّ : مَا كُنْتُ لِأَقِيمَ عَلَى رَجُلٍ حَدًّا فَيَهُوتَ فَأَجِدُ فِي نَفْسِي مِنْهُ إِلَّا صَاحِبَ الْحَمْرِ، فَلَوْ مَاتَ وَدَيْتُهُ. وَزَادَ شَفْيَانُ: وَذَلِكَ الْحَمْرِ، فَلَوْ مَاتَ وَدَيْتُهُ. وَزَادَ شَفْيَانُ: وَذَلِكَ أَنَّ رَسُولِ اللَّهِ يَعِيدٌ لَمْ يَسُنَّهُ. [راجع: ٨٢٧].

تخریج: إسناده صحیح، خ: (۲۷۷۸)، م. (۱۷۰۷).

٩٠٠٥ حَدُّنَا وَكِيعٌ عَنْ سُفْيَانَ (ح) وَحَدُّنَا عَبُدُ الرَّحْصَنِ قَالَ: حَدُّنَا سُفْيَانُ عَنْ أَبِي عَنْ عَلَيْ قَالَ: عَدُّنَا سُفْيَانُ عَنْ عَلِيٌ قَالَ: مِسْخَتُ رَجُلًا يَسْتَغْفِرُ (١٣١/١) لأَبَوَيْهِ، سَبِغْتُ رَجُلًا يَسْتَغْفِرُ (١٣١/١) لأَبَوَيْهِ، وَهُمَا مُشْرِكَانِ، فَقَالَ: أَلْيَسَ قَدِ اسْتَغْفَرَ إِلْرَاهِبِمُ وَهُمَا لِللَّبِيِ وَأَلْفِيكَ مَالَوْلِهِ اللَّهِيقِ وَاللَّذِيكَ مَالَوْلَا اللَّهُ عَنْ مَنْوِيدَهُ إِلَى آخِرِ اللَّيْتِينِ (التوبة: اللَّهُ عَنْ مَوْعِدَةٍ وَعَدَهَا إِلَى آخِرُ التَّوبَة إِلَى اللَّهِ إِلَى اللَّهِ اللَّهُ الرَّحْمَنِ: الْأَبْعِيدِ اللَّهِيقِ اللَّهُ اللَّهُ عَنْ مَوْعِدَةٍ وَعَدَهَا إِلَى اللَّهِ اللَّهُ (التوبة: الأَبْعِيدَ إِلَى اللَهُ اللَّهُ (التوبة: الآلِكِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ (التوبة: الإلَامَ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلْمُ اللَهُ اللَّهُ اللَّهُ اللَّهُ الْعَلْمُ اللَّهُ اللَّهُ الْعَلَالُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَامُ اللَّهُ اللَّهُ الْمُعُلِيلُ اللَّهُ اللَّهُ الْعَلَامُ اللَّهُ اللَّهُ اللَّهُ الْعَلَامُ اللَّهُ الْعَلَامُ اللَّهُ الْعَلَامُ اللَّهُ اللَّهُ اللَّهُ الْعَلْمُ اللَّهُ اللَّهُ الْعُلْمُ اللَّهُ الْعَلَامُ الْعَلَامُ اللَهُ الْعَلَامُ اللَّهُ الْعَلَامُ اللَهُ الْعَلَيْمُ الْعَلَامُ اللَهُ الْعَلَامُ اللَّهُ الْعَلَيْمُ الْعَلَامُ الْعَلَامُ اللَّهُ الْعَلَامُ اللَّهُ الْعَلَامُ اللَّهُ الْعَلَامُ اللَهُ الْعَلَامُ اللَّهُ الْعَلَامُ اللَّهُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ اللَّهُ الْعَلَامُ الْعَلَامُ الْعَلَامُ اللَّهُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعِلْمُ الْعَلَامُ الْعَلَامُ اللَّهُ الْعَلَامُ الْعَلَامُ الْعَلَامُ اللَّهُ الْعَلَامُ اللْعَلَامُ اللَّهُ الْعَلَامُ الْعُلَامُ اللَهُ الْعَلَامُ اللَّهُ الْعَلَامُ اللْعَلَامُ اللَّهُ اللَّهُ الْعَلَامُ الْعَلَامُ اللَّهُ اللَّهُ الْعَلَامُ اللَّهُ اللَّهُ ال

تخريج: إسناده حسن.

1086. It was narrated that Suwaid bin Ghafalah said: 'Ali (said: If I tell you a hadceth from the Messenger of Allah (验), then being thrown down from heaven is dearer to me than telling a lie about him. But if I tell you something that is between me and you, then war is deceit. I heard the Messenger of Allah () say, "Some people will emerge at the end of time who are young in age and foolish. They will speak the best of words, they will recite Qur'an but it will not go any further than their throats. 'Abdur-Rahman said: Their faith will not go any further than their throats. They will pass out of the faith as the arrow passes out of the prey. If you meet them then kill them. for in killing them there will be for the one who kills them reward with Allah, may He be glorified and exalted, on the Day of Resurrection." 'Abdur-Rahman said: "If you meet them, then kill them, for killing them will bring to those who kill them reward on the Day of Resurrection."

١٠٨٦- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَثُنُ وَعَنْدُ الرَّحْمَن عَنْ سُفْيَانَ، عَنِ الْأَعْمَش، عَنْ خَيْثَمَةً، عَنْ سُوَيْدِ بْنِ غَفَلَةً قَالَ: قَالَ عَلِيٌّ : إِذَا حَدَّثُتُكُمْ عَنْ رَسُولِ اللَّهِ ﷺ حَدِيثًا. فَلَأَنْ أَخِرَّ مِنَ السَّمَاءِ أَحَبُّ إِلَى مِنْ أَنْ أَكْذِبَ عَلَيْهِ، وَإِذَا حَدَّثُتُكُمْ فِيمَا بَيْنِي وَبَئِنَكُمْ فَإِنَّ الْحَرْبَ حَدْعَةٌ، سَمَعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "يَحُرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ أَحْدَاثُ الْأَسْنَانِ سُفَهَاءُ _ وَقَالَ عَبُدُ الرَّحْمَن _ ' أَشْفَاهُ _ الْأَخْلَام يَقُولُوكَ مِنْ قَوْلِ خَيْرِ الْبَرِيَّةِ، يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ _ قَالَ عَبْدُ الرَّحْمَنِ: لَا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ - يَمْزُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهُمُ مِنَ الرَّمِيَّةِ، فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، فَإِنَّا فِي قَتْلِهِمْ أَجْرًا لِمَنْ قَتَلَهُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ" قَالَ عَبْدُ الرَّحْمَن: «فَإِذَا لَقِيتَهُمْ فَاقْتُلُهُمْ، فَإِنَّ فَتُلَّهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِبَامَةِ». [راجع: ٦١٦].

تخریج: إساده صحیح، ح. (۳۲۱۱)، م. (۱۰۲۳).

Comments: [Its isnad is saheeh, al-Bukhari (3611) and Muslim (1066)]

1087. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) said: " 'And have ye made it your livelihood' i.e., your gratitude 'that you should declare it false?' [al-Waqi'ah 56:82]." Then he said: "(That is when) you say, 'We were given rain by suchand-such a star.""

1000 حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بُنُ إِسْمَاعِيلَ: حَدَّثُنَا يَحْنِى بُنُ أَبِي بُكَثِرِ عَنْ إِسْمَاعِيلَ: حَدَّثُنَا يَحْنِى بُنُ أَبِي بُكَثِرِ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ، عَنْ عَلِيٍّ عَنِ النِّبِيِّ عَلِيٍّ قَالَ: ﴿وَيَغَعَلُونَ وَرَقَكُمْ ﴾ قَالَ: ﴿وَيَغَعَلُونَ وَرَقَكُمْ ﴾ قَالَ: شُكُرَكُمْ، ﴿أَنَكُمْ نُكُمِّ بُوْنَ ﴾ قَالَ: تَقُولُونَ مُطِونًا بِنَوْءِ كَذَا وَكَذَا. [راجع: 307].

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

1088. It was narrated that 'Ali said - I think he attributed it to the Prophet (囊) -: "Whoever tells a lie about his dream will be ordered to tie a grain of barley on the Day of Resurrection."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

1089. It was narrated from 'Ali (場) that the Prophet (曇) said: "Whoever lies about his dream deliberately, let him take his place in Hell."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لصعف عـدالأعلى التعلبي.

١٠٨٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْحَاقُ بْنُ إِسْمَاقُ بْنُ السَّمَاعِيلَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الأَحْمَنِ، عَنْ عَلِيَّ لِلأَعْلَى، عَنْ عَلِيًّ لِي الرَّحْمَنِ، عَنْ عَلِيًّ لِي قَالَ: "مَنْ كَذَبَ فِي خُلْمِهِ، قَالَ: "مَنْ كَذَبَ فِي خُلْمِهِ، كُلُّفَ عَقْدَ شَهِيرَةِ يَوْمَ الْقِيَامَةِه. [راجم: ٥٦٨].

تخريج: صحيح لغيره، وهذا إساد ضعيف الصعف عدالأعلى.

١٠٨٩ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ نَنُ الْحَسَنِ الْمُقْرِئُ الْبَاهِلِيُّ: حَدَّثَنَ أَبُو عَوَانَةَ عَنْ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ الشَّيِيِّ، عَنْ عَلِيٍّ عَنِ الشَّيِيِّ عَلِيًّ قَالَ: «مَنْ كَذَبَ فِي الرُّوْيَا مُتَعَمِّدًا، فَلْيَتَبَوَّأُ مَفْعَدَهُ مِنَ اللَّهِي. آيَا مُقَعَدَهُ مِنَ اللَّهِي. آراجع: ١٠٥٨.

تخريج: صحيح لعيره، وهذا إسناد ضعيف لضعف عبدالأعلى.

1090. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) sent me, az-Zubair and Abu Marthad on a mission, and we were all horsemen. He said: "Set out until you reach Rawdat Khakh" - this is how Abu 'Awanah said it - "and there you will find a woman who has a letter from Hatib bin Abi Balta'ah to the mushrikeen." And he quoted the hadeeth at length.

Comments: [Its isnad is saheeh]

-١٠٩٠ حَلَّنَا عَفَانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا خُصَيْنٌ: حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ عَنْ أَبِي عَنْدِ الرَّحْمَنِ السُّلَمِيْ، عَنْ عَلِيٌّ قَالَ: بَعَشْنِي رَسُولُ اللَّهِ ﷺ وَالزَّبْيْرَ وَأَبًا مَرْثَلِا _ بَعْشَنِي رَسُولُ اللَّهِ ﷺ وَالزَّبْيْرَ وَأَبًا مَرْثَلِا _ وَكُلْنَا فَارِسٌ _ فَقَالَ: «انْطَلِقُوا حَتَّى بَبُلْمُوا وَكُلْنَا فَارِسٌ _ فَقَالَ: «انْطَلِقُوا حَتَّى بَبُلْمُوا وَرُقَةَ مَا إِنْ فَيهَا اللَّهُ عَنَا أَبُو عَوَانَةً _ فَإِنَّ فِيها الْمُرْأَةُ مَعْهَا صَحِيفَةً مِنْ حَاطِبٍ بْنِ أَبِي بَلْتَعَةً إِنْ المُحْدِيثَ بِطُولِهِ. إِنْ الْمُحْدِيثَ بِطُولِهِ. [راحم: ٢٧٧].

تخريج: إسناده صحيح.

1091. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) ruled that debts must be paid before carrying out bequests, and you recite the words, "after payment of legacies he (or she) may have bequeathed or debts" [an-Nisa' 4:12]. Brothers from the same mother and father inherit from one another, but brothers from different mothers do not.

Comments: [Its isnad is da'eef]

1092. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali said: If I narrate to you a hadeeth from the Messenger of Allah (達), then think of him in the best manner, the most guided manner, the most pious manner.

Comments: [Its isnad is saheeh]

1093. It was narrated that 'Ali said: When Abu Talib died, I came to the Prophet (美) and said: Your paternal uncle, the misguided old man, has died. He said: "Go and bury him, and do not do anything until you come to me.' So I went and buried him. Then he told me to do ghusl, then he prayed for me, offering supplications that I would not like to have anything else instead of them

Comments: [Its isnad is Saltech]

1094. It was narrated that 'Ali (♣) said: The Messenger of Allah (₤) stood up for funerals, so we

الحققتا وَكِيعٌ: حَدَّنَنَا سُفيَانُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ. قَضَى النَّبِيُ بِيِنِهِ بِاللَّمْينِ قَبْلَ الْوَصِيَّةِ، وَأَنْتُمْ تَقْرُءُونَ: ﴿ مِنْ بَعْنهِ وَمِسْيَةٍ بِمُصِيمَ بِهَا أَوْ مَنْ بَعْنهِ وَمِسْيَةٍ بِمُصِيمَ بِهَا أَوْ مَنْ بَعْنهِ اللَّمْ مَنْ اللَّهُ مَنْ اللَّهُ أَنْ أَعْنِال بَنِي اللَّمُ يَتَوَارَتُونَ دُونَ بَنِي الْمَلَّاتِ. [راجع ١٩٥٠].

تخريج: إسناده ضعيف، لضعف الحارث الأعور.

1097 - حَدَّثُنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَنُو خَيْنَمَةَ رُهَيْرُ النَّهِ: حَدَّثَنِي أَنُو خَيْنَمَةَ رُهَيْرُ النُّ حَرْبِ. حَدْثُنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو ابْنِ مُرَّةً، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي عَلْدِ الرَّحْمَنِ السُّلْمِيِّ قَالَ: قَالَ عَلِيٍّ : إِذَا حُدِّثُتُمُ عَنْ رَسُولِ السَّلْمِيِّ قَالَ: قَالَ عَلِيٍّ : إِذَا حُدِّثُتُمُ عَنْ رَسُولِ اللَّهِ يَشْعُ خَدِيثًا، فَطُنُوا بِهِ الَّذِي هُوَ أَهْيا، وَالَّذِي هُوَ أَهْيا، وَالَّذِي هُوَ أَهْدى، وَالَّذِي هُوَ أَنْهَى. [راجع: ٩٨٦].

تحريح: إسناده صحيح.

109٣ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ نَاجِيةً ثَنِ كَعْبٍ، عَنْ عَلِيٍّ السَّحَاقَ، عَنْ نَاجِيةً ثَنِ كَعْبٍ، عَنْ عَلِيٍّ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُولِى اللَّهُ الْمُولِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللِهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُ اللَّهُ اللَّهُ اللْمُلْمُ اللَ

١٠٩٤ حَدَّثَنَا شُعْبَةٌ عَنْ مُحَمَّدِ
 ابن الْمُتْكَدِر، عَنْ مَسْعُودِ بْنِ الْحَكَم، عَنْ

عَلِيَّ قَالَ قَامَ رَسُولُ اللَّهِ ﷺ لِلْحَنَازَةِ.

فَقُمْنَا، تُمّ جَلَسَ فَجَلَسْنَا. [راجع: ٦٢٣].

تخريج: إسناده صحيح، م: (٩٦٢).

١٠٩٥ حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنَا عُبِّدُ اللَّهِ بْنُ

عْمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا ابْنُ مَهْدِيِّ عَنْ

سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ سَعْدِ بْنِ غُبَيْدَةَ، عَنْ

أَسَى عَنْد الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيِّ عَن

النِّيِّ بَيْحُ قَالَ: اللَّا طَاعَةَ لِمَحْلُوقَ فِي

stood up; then he sat down, so we sat down.

Comments: [Its isnad is salieeli, Muslim (962)]

1095. It was narrated from 'Ali that the Prophet (ﷺ) said: "There is no obedience to any created being if it involves disobedience to Allah, may He be glorified and exalted."

Comments: [Its isnad is saheelt, al-Bukhari (7257) and Muslim (1840)]

تخریج: إسناده صحیح، ح: (۷۲۵۷)، م: (۱۸٤٠).

1096. It was narrated that Sa'eed bin al-Musayyab said: 'Ali (45) said: I said: O Messenger of Allah, shall I not tell you about the most beautiful girl of Quraish? He said: "Who is she?" I said: The daughter of Hamzah. He said: "Don't you know that she is the daughter of my brother through breastfeeding? Allah has forbidden (for marriage) through breastfeeding that which He has forbidden through blood ties."

Comments: [Sahech because of corroborating evidence; this is a da'eef isnad

1097. It was narrated that 'Ali said: The Messenger of Allah (變) said: "I have relieved you of zakah on horses and slaves, but bring one quarter of one tenth, for every forty dirhams, one dirham."

Comments: [Salieeli because of corroborating evidence; this is a da'eef isnad] تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

مَعْصَيَةِ اللَّهِ عَزَّ وَجَلَّ». [راجع ٧٢٤]. ١٠٩٦- حَدَّثُنَا وَكِيعٌ. (١٣٢/١) حَدُّثُنَا سُفْيَانُ عنْ عَلِيِّ بْن زَيْدٍ، عَنْ سَعِيدِ بْن الْمُسَيَّبِ قَالَ: قَالَ عَلِيٌّ: قُلْتُ لِرَسُولِ اللَّهِ بَشْيْرٌ: أَلَا أَدُلُكَ عَلَى أَجْمَل فَتَاهِ فِي قُرَيْشٍ؟ قَالَ. ﴿ وَمَنْ هِينَ؟ * قُلْتُ: ابْنَةُ حَمْزَةَ. قَالَ: ا أما عَلِمْتَ أَنُّهَا بُنَّةُ أَخِي مِنَ الرَّضَاعَةِ؟، إلَّ الله خرّم مِن الرَّضَاعِهِ مَا خرَّمَ مِنَ النَّسَبِ». [راجع: ١٠٣٨].

تخريج: صحيح لعيره، وهذا إسناد ضعيف لصعف على بن ريد، وهو ابن حدعان.

١٠٩٧ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَن الْحَارِثِ، عَنْ عَلِيٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «قَدْ عَفَوْتُ لَكُمْ عَنْ صَلَقَةٍ الْحَيْلِ وَالرَّفِيقِ، وَلَكِنْ هَاتُوا رُبُّعَ الْعُشُورِ مِنْ كُنِّ أَرْبَعِينَ دِرْهَمًا دِرْهَمًا». [راجع: ٩٨٤]. 1098. It was narrated from 'Abdullah bin Hunain: I heard 'Ali (歩) say: The Messenger of Allah (芝) forbade me - but I do not say that he forbade you - to wear clothes dyed with safflower and gold rings.

Comments: [Its isnad is hasan, Muslim (2078)]

1099. It was narrated from 'Ali: I said: O Messenger of Allah, why do you marry from Quraish and not from us? He said: "Do you have anyone?" I said: The daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is salieeh, Muslim (1446)]

1100. It was narrated from 'Ali (本) that when the Prophet (囊) slaughtered the sacrificial animals, he ordered me to give their meat, skins and saddle blankets in charity.

Comments: [Its isnad is saheeli, al-Bukhari (1717) and Muslim (1317)]

1101. It was narrated that 'Ali (秦) said: The Messenger of Allah (窦) ordered me not to give the butcher any part of it for his work.

Comments: [Its isnad is saheeh]

١٠٩٨ - حَدَّثَنَا وَكِيعٌ وَعُثْمَانُ بْنُ عُمْرَ قَالَا: حَدَّثَنَا أَسَامَةُ بْنُ زَيْدٍ؛ قَالَ وَكِيعٌ: قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنِ عَبْدَ اللَّهِ بْنِ عَبْدَ اللَّهِ بْنِ حُنَيْنٍ: وَقَالَ عُثْمَانُ عَنْ عَبْدِ اللَّهِ بْنِ حُنَيْنٍ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللَّهِ عَنِي : سَمِعْتُ عَلِيًّا يَقُولُ: نَهَاكُمْ - عَنِ الْمُعَضْفَرِ عَلَيْ اللَّهِ عَنْ المُعَضْفَرِ وَالتَّخَتْم بِالذَّهُ مَلِيًّا إِلَيْهِ كُمْ - عَنِ الْمُعَضْفَرِ وَالتَّخَتْم بِالذَّهُ مَلِيًّا إِلَيْهِ كُمْ - عَنِ المُعَضْفَرِ وَالتَّخَتْم بِالذَّهُ مَلِيًّا إِلَيْهِ كُمْ - عَنِ المُعَضْفَرِ وَالتَّخَتْم بِالذَّهُ مَلِيًّا إِلَيْهِ كُمْ - عَنِ المُعَضْفَرِ وَاللَّهُ عَلَيْهِ إِلَيْهُ اللَّهِ إِلَيْهِ عَلَيْهِ إِلَيْهِ اللَّهِ بُنِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ بُنِ اللَّهُ عَلَيْهِ وَعُمْدُ اللَّهِ بُنِ اللَّهُ عَلَيْهِ وَاللَّهُ اللَّهُ إِلَيْهِ اللَّهُ عَلَيْهِ وَاللَّهُ اللَّهُ اللَّهُ إِلَيْهِ إِلَيْهِ اللَّهِ بُنِ اللَّهُ عَلَيْهِ وَلَيْهُ اللَّهُ إِلَيْهِ وَاللَّهُ اللَّهُ إِلَيْهِ وَعَلْمَانُ أَمْ عَلَيْهِ وَاللَّهُ اللَّهُ إِلَيْهِ وَاللَّهُ إِلَيْهِ وَيَعْمَلُونَ اللَّهُ عَلَيْهِ وَاللَّهُ إِلَيْهِ وَاللَّهُ إِلَيْهِ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَعَلَيْهِ وَاللَّهُ عَلَيْهِ وَعَلَيْهُ عَلَيْهِ اللَّهُ إِلَيْهِ وَسُولًا اللَّهِ عَلَيْهِ وَعَلَى اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَعَلَيْهِ اللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللْهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهِ اللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهِ وَاللَّهُ عَلَيْهُ اللَّهِ عَلَيْهِ اللللّهِ عَلَيْهِ الللّهِ عَلَيْهِ اللّهُ عَلَيْهِ عَلَيْهِ اللْهُ عَلَيْهِ عَلَيْهِ اللّهِ اللَّهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ اللللللّهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَاهُ عَلَيْهِ عَلَاهُ عَلَيْهِ عَلَيْهُ عَلَاهُ عَلَيْهُ عَلَاهُ عَلَيْهُ عَلَاهُ عَلَاهُ عَلَاهُ

تخريج: إسناده حسن، م. (۲۰۷۸).

١٠٩٩ حَلَّثَنَا عَبْدُ اللَّهِ: حَلَّثَنِي مُحَمَّدُ بَنْ عَبْدِ اللَّهِ بَنِ نُمَيْرٍ: حَدَّثَنَا أَبِي حَدَّثَنَا أَبِي حَدَّثَنَا أَبِي حَدَّثَنَا أَبِي عَبْدِ اللَّهِ مَنْ عَنْ مَيْدَةً، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيٍّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا لِي أَرَاكَ تَنَوَّقُ فِي قُرَيْشٍ وَتَدَعُنا؟ اللَّهِ! مَا لِي أَرَاكَ تَنَوَّقُ فِي قُرَيْشٍ وَتَدَعُنا؟ قَلْتُ: ابْنَهُ حَمْزَةً. قَالَ: قَالَ: هِمِنْدَكَ شَيْءٌ؟ " قُلْتُ: ابْنَهُ حَمْزَةً. قَالَ: هِمِنَ الرَّضَاعَةِ». [راجع: ٦٢].

تخريج: إسناده صحيح، م: (١٤٤٦).

١١٠٠ - حَدَّثَنَا وَكِيعٌ: حَدْثَنَا سَيْفُ بْنُ سُلَيْمَانَ الْمَكِنَّ عَنْ صُلِيمًانَ الْمَكَنِّ عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَلِيِّ: أَنَّ النَّبِيِّ اللَّهُ لَمَ أَمْرَنِي أَنَ أَتَصَدَّقَ لَكُورَ الْبُدُنَ أَمْرَنِي أَنَ أَتَصَدَّقَ لَكُومِهَا وَجُلُودِهَا وَجَلَالِهَا. [راجع: ٥٩٣].

تخریج: إسناده صحیح، خ: (۱۷۱۷)، م: (۱۳۱۷).

١١٠١ - حَدَّثَنَا وَكِيعٌ قَالَ: زَادَ شَفْيَانُ. وَعَبْدُ الرَّحْمنِ عَنْ شُفْيانُ. وَعَبْدُ الرَّحْمنِ عَنْ شَفْيانُ. عَنْ عَبْدِ الْحَرِيمِ، عَنْ مُجَاهِدٍ، عَنِ انْنِ بِي لَيْلَى،عَنْ عَلِيٍّ، قَالَ: أَمْرَنِي رَسُولُ اللَّهِ ﷺ أَنْ لَا أَعْطِيَ الْجَازِرَ مَنْهَا عَلَى جِزَارَتِهَا شَيْئًا. [انظر: ٢٣٢٦].

تخريج: إسناده صحيح، وانظر ماقبله.

1102. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) forbade me to wear rings of gold, to use red saddle pads, to wear garments made from a blend of linen and silk, and nabeedli made from barley.

Comments: [Its isnad is hasan]

1103. It was narrated that 'Ali said: When the last ten days of Ramadan came, the Messenger of Allah (ﷺ) would wake up his family and tighten his izar. It was said to Abu Bakr: What does tightening the izar mean? He said: Keeping away from women.

Comments: [Its isnad is hasan]

1104. It was narrated from 'Ali that the Prophet (ﷺ) used to wake up his family during the last ten nights of Ramadan.

Comments: [Its isnad is hasan]

1105. It was narrated that 'Ali said: When the last ten nights of Ramadan came, the Messenger of Allah (雲) used to tighten his *izar* and wake his wives up.

Comments: [Its isnad is hasan]

11.۲ - حَدَّثَنَا عَبْدُ اللَّهِ. حَدَّنَي أَبُو بَكُو بَنْ أَبِي شَيْبَة : حَدَثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ هُنَيْرَة، عَنْ عَلَى عَلْ عَلْ عَلْ اللَّهِ عِلَى عَلْ اللَّهِ عِلَى عَلْ اللَّهِ عِلَى اللَّهِ عَلَى الللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى اللللْهُ عَلَى اللللْهُ عَلَى اللللْهُ عَلَى الللهِ عَلَى الللللْهُ عَلَى اللللْهُ عَلَى الللللْهُ عَلَى اللللْهُ عَلَى الللللْهُ عَلَى الللللْهُ عَلَى الللْهُ عَلَى الللْهُ عَلَى الللهِ عَلَى الللللْهُ عَلَى اللللْهُ عَلَى الللللْهِ عَلَى الللللْهُ عَلَى الللللْهُ عَلَى اللللْهُ عَلَى اللللْهُ عَلَى اللللْهُ عَلَى الللللْهُ عَلَى اللللْهُ عَلَى الللْهُ عَلَى الللْهُ عَلَى اللللْهُ عَلَى الللْهُ عَلَى اللللْهُ عَلَى الللْهُ عَلَى الللللْهِ عَلَى اللللْهُ عَلَى اللللْهُ عَلَى الللْهُ عَلَى اللللْهُ عَلَى اللللْهُ عَلَى الللْهُ عَلَى اللللْهُ عَلَى الللّهُ عَلَى اللللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّه

تخريج: إساده حسن،

11.٣- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبِه: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي شَيْبِه: حَدْثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِنْحَاقَ. عَنْ هَبْيَرَةً، عَنْ عَلِيٍّ، قَالَ: كَانَ رَسُولُ اللَّهِ عَلَيْهِ إِذَا دَخَلَ الْعَشْرُ أَيْقَظَ أَهْلَهُ، وَرَفَعَ الْمَشْرُ أَيْقَظَ أَهْلَهُ، وَرَفَعَ الْمِنْزَر؟ وَيَلَ لِأَبِي بَكْرٍ: مَا رَفَعَ الْمِنْزَر؟ قَيلَ لِأَبِي بَكْرٍ: مَا رَفَعَ الْمِنْزَر؟

تخريج: إساده حسن.

١١٠٤ حَلَّنْنَا عَبْدُ اللَّهِ: حَدَّنْنِي أَنُو خَيْثَمَةً.
حَدَّنَا عَبْدُ الرَّحْمَٰنِ بْنُ مَهْدِيِّ عَنْ سُفْيَانَ،
وَسُعْبَةً وَاسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةً،
عنْ عَلِيٍّ: أَنَّ النَّبِيِّ ﷺ كَنْ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْأُوَاخِرِ مِنْ رَمَضَانَ. [راجع: ١١٠٣].

تخريج: إسناده حسن، وانطر ماقىله.

- ١٠٠٥ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي يُوسُفُ الصَمَّارُ مَوْلَى بَنِي أُمَيَّةً وَسُفْيَانُ بْنُ وَكِيعِ فَلا: حَدَّثَنَا أَبُو بَكُو بْنُ عَيَّاشٍ عَنْ أَبِي إسْحَاق. عَنْ هُنَيْرَهَ بْنِ يَرِيمَ، عَنْ عَلِيّ، فال: كان رَسُولُ اللَّهِ يَتِيجَةٍ إِذَا دَخَلَ الْعَشْرُ الأُوَاخِرُ شَدَّ الْمِثْرَرَ. وَأَيْقَطَ نِسَاءَهُ. قَالَ ابْنُ وَكِيع: رَفْعَ الْمِثْرَرَ. [راجع: ١١٠٣].

تخريج: إسناده حسن، وهو مكرر ماقله.

1106. It was narrated that 'Ali bin Abi Talib said: The Messenger of Allah (ﷺ) instructed us to check the eyes and ears [of animals for sacrifice].

1107. It was narrated that 'Ali

(45) said: The Messenger of Allah

(ﷺ) came first, Abu Bakı came second and 'Umar came third.

Then we got involved in turmoil,

and it is up to Allah to judge. Comments: [Its isnad is hasan]

Comments: [Its isnad is hasan]

١١٠٦- حَلَّثُنَا عَبْدُ اللَّهِ: حَدَّثَني مُحَمَّدُ بُنُ بَكَّارِ مَوْلَى بَني هاشِم: حَدَّثَنَا أَبُو وَكبع الْجَرَّاحُ بْنُ مَلِيحٍ عَنْ أَبِّي إِسْحَاقَ الْهَمْدَانِيُّ. عَنْ هُبَيْرَةً بْن يَرِيمَ، عَنْ عَلِيّ بْنِ أَبِي طَالِب، قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْغَيْنِ وَالْأَدُنَ فَصَاعِدًا. [راجع: ٧٣٢]

تخريج: إسناده حسن.

١١٠٧– حَدَّثَنَا وَكِيعٌ عَنْ شُفْيَانَ، عَنْ أَبِي

تخريج: إساده حسن.

١١٠٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ النَّقَفِي، عَنْ سَالِم بْنِ أَبِي الْجَعْدِ، عَنْ عَلِينٌ قَالَ: نَهَانَا النَّبِي عِنْ أَذُ نُنْزِي جِمَارًا عَلَى فَرَس. [راحع: ٧٦٦].

هَاشِم بْنِ كَثِيرٍ، عَنْ قَيْسِ الْخَارِفِيِّ، عَنْ عَلِيِّ قَالَ: سَبَقَ رَسُولُ اللَّهِ ﷺ، وَصَلَّى أَبُو بَكُر، وَثَلَّثَ عُمَرُ، ثُمَّ حَلَطَتُنَا فِتُنَّةً، فَهُوَ مَا شَاءً اللَّهُ. [راجع: ١٠٢٠].

1108. It was narrated that 'Ali (4) said: The Messenger of Allah (趣) forbade us to mate a donkey with a mare.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، رواية سالم بن أبي الجعد عن علي موسله.

1109. It was narrated that 'Ali (4) said: The Messenger of Allah (幽) said: "The best woman of her time was Khadeejah and the best woman of her time was Maryam bint Imran."

Comments: [Its isnad is saheeh, al-Bukhari (3432) and Muslim (2430)]

١١٠٩- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، عَنْ عَلِيُّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ﴿خَيْرُ نِسَائِهَا خَدِيجَةُ، وَخَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ». [راجع: ٦٤٠].

تخريج: إسناده صحيح، خ: (٣٤٣٢)، م. (1271). 1110. It was narrated that 'Ali (*) said: We were sitting with the Prophet (姓) at a funeral - I [the narrator] think he said in Bayee' al-Ghargad - and he struck the ground (with a stick), then he lifted his head and said: "There is no one among you but Allah has decreed his place in Paradise or his place in Hell." We said: O Messenger of Allah, shouldn't we rely on that? He said: "No; rather strive, for each will be enabled [to do the appropriate deeds]." Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna.[1] We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself selfsufficient. And belies Al-Husna (See the footnote of the Verse No. 6). We will make smooth for him the path for evil" [al-Lail 92:5-10].

- 111 حَدِّثْنَا وَكِيعٌ: حَدِّثْنَا الْأَعْمَشُ عَنْ مَعْدِ نْنِ عُبِيْدَةً، عَنْ أَي عَبْدِ الرَّحْمَنِ الشَّيْمِ، عَنْ عَلِيْ قَالَ: كُنَّا جُلُوسًا مَعَ النَّبِيِّ الشَّيْمِ، عَنْ عَلِيْ قَالَ: كُنَّا جُلُوسًا مَعَ النَّبِيِّ عَلَا فِي جَنَازَةٍ _ أُرَاهُ قَالَ: بِيقِيعِ الْغَرْقَد _ قَلَ: فَيْ جَنَازَةٍ _ أُرَاهُ قَالَ: بِيقِيعِ الْغَرْقَد _ قَلَ: فَنَكَ فِي الْأَرْض، ثُمَّ رَفَعَ رَأْسَهُ، فَتَالَ: "مَا مِنْكُمْ مِنْ أَحَدِ اللَّهِ وَقَدْ كُتِنَ فَتَالَ: "مَا مِنْكُمْ مِنْ آلَدِهِ اللَّهِ وَقَدْ كُتِنَ فَتَالَ: قَلْكَا: يَا رَسُولَ اللَّهِ! أَفَلَا تَتَكِلُ؟ قَالَ: فَلَنَا: يَا رَسُولَ اللَّهِ! أَفَلَا تَتَكِلُ؟ قَالَ: هُوَا لَنَّرِهِ (١٣٣/١) مَنْ أَخَدِ اللَّهِ الْفَكَسَرَى وَقَدْ كُتِنَ مَنْ النَّذِهِ (١٣٣/١) فَلَا أَفَلَا تَتَكِيلُ؟ قَالَ: فَلَكَا: فَلَكَ اللَّهِ! أَفَلَا تَتَكِيلُ؟ قَالَ: فَلَكَ اللَّهُ اللَّهِ! أَفَلَا تَتَكِيلُ؟ قَالَ: فَلَكَ اللَّهُ مَنْ اللَّهِ فَلَا اللَّهُ اللَّهُ مِنْ اللَّهُ الللَّهُ اللْهُ اللَّهُ اللْهُ الْمُعْلَى اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَل

تخریج: إسناده صحیح، خ. (٤٩٤٧)، م: (٢٦٤٧).

Comments: [Its isnad is saliech, al-Bukhari (4947) and Muslim (2647)]

1111. It was narrated from 'Ali (本) that the Messenger of Allah (生) said: "Seek Lailatul-Qadr in the last ten nights of Ramadan, and if you miss anything, make sure you do not miss the last seven nights."

Comments: [Salieth because of corroborating evidence; this is a da'eef isnad]

1111 خَدَّقَنَا عَبْدُ اللَّهِ: حَدَّنَنِي سُويْدُ بْنُ الْحَسِنِ مَنُ الْحَسِنِ الْمُولِدِ بْنُ الْحَسِنِ الْهِلالِيُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ الْهِلالِيُ عَنْ هُبَيْرَةَ بْنِ الْهِلالِيُ عَنْ هُبَيْرَةَ بْنِ الْهِلالِيُ عَنْ هُبَيْرَةً بْنِ الْهِلالِيُ عَنْ هُبَيْرَةً بْنِ الْهِلالِيُ عَنْ هُبَيْرَةً بْنِ الْهِلَوْلِ اللَّهِ عَنْ قَالَ: "طَلْلُوا اللَّهِ عَلْهُ اللَّهُ عَلَى السَّبْعِ الْبَوَاقِيِ". فَإِنْ غُلْنُوا عَلَى السَّبْعِ الْبَوَاقِيِ".

^[1] Al-Husna: The Best (i.e either La ilaha illallalı: none has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilali/Khan Translation of the Meanings]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، سويد بن سعيد صعيف، وعبدالحميد بن الحسن الهلالي مختلف فيه.

1112. It was narrated that 'Ali (本) said: The Messenger of Allah (紫) said: "No one truly believes until he believes in four things: he believes in Allah, he believes that Allah sent me with the truth, he believes in the resurrection after death, and he believes in the divine decree, both good and bad."

Comments: [Its isnad includes a man who is not known]

- ١١١٧ حَدَّقَنَا وَكِيعٌ: حَدَّنَنَا شُفْيَانُ عَنْ مَنْصُورِ، عَنْ رِبْعِيْ بْنِ حِرَاشٍ، عَنْ رَبْعِيْ بْنِ حِرَاشٍ، عَنْ رَبْعِيْ أَلَا قَالَ رَسُولُ اللَّهِ عَلَىٰ وَلَوْمِنَ بِأَرْبَعِ اللَّهِ عَلَىٰ يُؤْمِنَ بِأَرْبَعِ اللَّهِ مَعْنَى يُؤْمِنَ بِأَرْبَعِ اللَّهِ مَعْنَى يُؤْمِنَ بِأَلْجَقْ، يُؤْمِنُ بِاللَّهِ، وَأَنْ اللَّهَ مَعْنَى بِالْحَقْ، وَيُؤْمِنُ بِالْقَدَرِ وَيُؤْمِنُ بِالْقَدَرِ وَيُؤْمِنُ بِالْقَدَرِ وَيُؤْمِنُ بِالْقَدَرِ وَشَرِّهِ،

تخريج: إسناده فيه رحل مبهم، وقد مصى برقم: (٧٥٨)". ...عن ربعي بن حراش عن علي" دون واسطة الرجل المنهم، وصحح إسناد أحمد شاكر.

1113. It was narrated that 'Ali (歩) said: The Messenger of Allah (鋥) forbade gold rings, wearing garments made from a blend of linen and silk, and red saddle pads.

Comments: [Its isnad is hasan]

111- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بَنُ إِسْمَاقُ بَنُ السَّمَاقِ بَنُ السَّمَاقِ بَنُ السَّمَاقِ بَنُ عَبَادٍ: حَدَّثَنَا يَخْتِى بَنُ عَبَادٍ: حَدَّثَنَا يُخْتِى بَنُ عَبَادٍ: حَدَّثَنَا يَخْتَمُ عَنْ هُبَيْرَةً، عَنْ عَلِيٍّ قَالَ: نَهْى رَسُولُ اللَّهِ يَلِيُّةً عَنْ خَاتَمٍ الدَّهَبِ، وَعَنِ الْمِيشَرَةِ. الدَّهَبِ، وَعَنِ الْمِيشَرَةِ. [راجع: ٧٢٢].

تخريج: إسناده حسن.

1118 حَدَّثَقَ عَبْدُ اللَّهِ: حَدَّثَنى أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَى: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبَّاشِ: حَدَّثَنَى أَبُو بِتَكْرِ بْنُ عَبَّاشِ: حَدَّثَنِى أَبُو بِسْحَاقَ عَنْ هُبَيْرَةَ بْنِ يَرِيمَ، عَنْ عَلِيُ قَالَ: كَانَ رَسُولُ اللَّهِ يَعْظِمُ يُوقِظُ أَهْلُهُ فِي الْمَشْرِ الْأَوَاخِرِ، وَيَرْفَعُ الْمِثْرَرِ. [راجع: ٧٦٧].

تخريج: إسناده حسن.

اللّه: حَدَّثَنَا عَبْدُ اللّه: حَدَّثَنِي شُريْعُ بْنُ
 يُوسُن: حَدَّثَنَا سَلْمُ نُنُ فُتَيْبَةً عَنْ شُعْنَةً

1114. It was narrated that 'Ali (本) said: The Messenger of Allah (云) used to wake his family up during the last ten nights of Ramadan and tie up his zzar.

Comments: [Its isnad is hasan]

1115. It was narrated from 'Ali (4) that the Messenger of Allah (5) used to wake up his family

during the last ten nights of Ramadan.

Comments: [Its isnad is hasan]

1116. It was narrated that Hubairah bin Yareem said: We were with 'Ali and he called a son of his who was called 'Uthman and he had a lock of hair.

Comments: [Its isnad is da'eef]

1117. It was narrated that 'Abdur -Rahman bin Abi Laila said: My father used to stay up at night with 'Alı, and 'Ali used to wear summer clothes in winter and winter clothes in summer. It was said to me: Why don't you ask him about that? So I asked him and he said: The Messenger of Allah (建) sent for me on the day of Khaibar and I had sore eyes, so I said: O Messenger of Allah, I have sore eyes. He spat in my eye and said: "O Allah, take away from him heat and cold." And I have never felt heat or cold since then. And he said: "I shall send out a man who loves Allah and His Messenger, and Allah and His Messenger love him, and he is not one to run away." The people hoped to be the one, and he sent 'Ali (🚓).

Comments: [Its usnad is da'eef because of the weakness of Ibn Abu Laila the Shaikh of Wakee']

1118. It was narrated from 'Ali (&) that he said - 'Ali bin Hakeem said in his hadeeth: Do you not

وَإِسْرَائِيلَ، عَنْ أَبِي إِسْخَاقَ، عَنْ هُبَيْرَةَ بْنِ يُرِيمَ، عَنْ عَلِمِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُوفِطُ أَخْلَهُ فِي الْعَشْرِ. [راجع: ١١١٤].

تخريج: إساده حسن، وهو مكرر ماقبله.

1117 - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَلِيُ بْنُ
 خكِيم الْأَوْدِيُّ: خَدَّثَنَا شَرِيكٌ عَنْ أَبِي
 إِسْحَاقَ، عَنْ هُبَيْرَهَ بْنِ يَرِيمَ قَالَ كُنَّا مَعَ
 عَلَىٰ، فَدَعَا ابْنَا لَهُ يُقَالَ لَهُ: عُثْمَالُ، لَهُ ذُوَّابَةُ.

تخريج: إسناده ضعيف، شريك النخعي سيء الحفظ.

١١١٧ حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي لَيُلَى، عَنِ الْمِهْ الِ بْنِ عَمْرِو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الْمِهْ اللَّ عَمْلِ بْنِ عَمْرِو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَال: كَانَ أَبِي يَسْمُرُ مَعَ عَلِيْ، فَكَانَ عَلِيْ الصَيْفِ فِي الشِّنَاءِ، وَثِيَابَ الصَيْفِ فِي الشِّنَاءِ، وَثِيَابَ الصَّيْفِ فِي الشِّنَاءِ، وَثِيَابَ الصَّيْفِ، فَقِيلَ لِي: لَوْ سَأَلْتُهُ عَنْ الشِّنَاءِ فِي الصَّيْفِ، فَقَال: إِنَّ رَسُولَ اللَّهِ يَعْقَ بَعَثَ مَنْ وَمَلُهُ، وَتَعْلَ فِي عَيْنِي وَقَالَ: يَا لَمُ رَسُولَ اللَّهِ عَنْ وَقَالَ: عَلَى اللَّهُمْ أَذْهِبُ عَنْهُ الْحَرَّ وَالْمَرْدَ» فَمَا وَجَدْتُ رَسُولَ اللَّهُمْ أَذْهِبُ عَنْهُ اللَّهُ وَرَسُولُهُ، وَقَالَ: "لاَلْجَعْنَ مَنْ اللَّهُ وَرَسُولُهُ، وَيَعِبُ اللَّهُ وَرَسُولُهُ، وَيُحِبُ اللَّهَ وَرَسُولُهُ، وَيَعْمَ لَنَا: فَتَشَرَّفَ لَهَا اللَّهُ وَرَسُولُهُ، وَيُحِبُ اللَّهُ وَرَسُولُهُ، وَيَعِبُ اللَّهُ وَرَسُولُهُ، وَيَعِبُ اللَّهُ وَرَسُولُهُ، وَيَعْمَلُ فَيَعَلَى اللَّهُ وَرَسُولُهُ، وَيَعِبُ اللَّهُ وَرَسُولُهُ، وَيَعِبُ اللَّهُ وَرَسُولُهُ، وَيَعْمَلُ وَيَعْمَ وَعَلَا: فَيَشَرَّفَ لَهَا اللَّهُ وَرَسُولُهُ، وَيَعْمَلُ عَنْ اللَّهُ وَرَسُولُهُ، وَيُعِبُ اللَّهُ وَرَسُولُهُ، وَيَعْمَلُ عَلَى اللَّهُ وَرَسُولُهُ وَالْمُولُ اللَّهُ وَلَاكَ عَنَى الْمَاسُولُهُ وَلَهُولَ اللَّهُ وَلَاكَ الْمُعْرَادِهُ وَالْمُولُولُ اللَّهُ وَلَالَا اللَّهُ وَلَالَهُ وَلَالَهُ اللَّهُ وَلَوْلَا اللَّهُ وَلَالَالِهُ وَالْمُولُولُولُولُولُولُ اللَّهُ وَلَولَا اللَّهُ وَلَالَالَالَهُ وَالْمُولُولُولُ اللَّهُ وَلَولُهُ وَلَالَالِهُ الْمُولُ الْمُؤْلُولُ الْمُعَلِيْلُ الْمُولُ الْمُؤْلُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلُولُ الْمُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلِقُولُ الْمُؤْلُولُ الْمُؤَلِّ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلِولُولُ الْمُؤْلُولُ الْمُؤْلُولُولُولُولُولُولُولُولُولُولُولُو

تخريج: إساده ضعيف لضعف ابن أبي ليلى شبح وكيم، وهو محمد بن عبدالرحمن بن أبي ليلي.

 feel protective jealousy when your womenfolk go out; and Hannad said in his hadeeth: Do you not feel ashamed when they go out? - I have heard that your womenfolk go out in the marketplaces, crowding with the rough men.

Comments: [Its isnad is da'eef]

1119. It was narrated from Shuraih bin Hani' that he asked 'A'ishah (%) about wiping over the khuffau (leather slippers). She said: Ask 'Ali (&) about that, for he used to go out on campaign with the Messenger of Allah (%). So he asked him and he said: "For the traveller, three days and nights; for one who is not travelling, one day and night." It was said to Muhammad: Did he attribute it to the Prophet (%)? He said: He thought that it was marfoo' [attributed to the Prophet] but he was afraid to say so.

Comments: [Its isnad is saheelt, Muslim (276)]

1120. It was narrated that ash Sha'bi said: Muhammad (ﷺ) cursed the one who consumes riba, the one who pays it, the one who writes it down, the one who witnesses it, the woman who does tattoos and the woman who gets tattoos done. Ibn 'Awn said: Except in the case of illness? He said: Yes. [And he continued:]... the one who marries a woman and divorces her so that she

ابْنُ حَكِيمِ الْأَوْدِيُّ: أَخْبَرْنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ هَبَيْرَهَ، عَنْ عَلِيِّ قَالَ عَلِيُّ بْنُ السَحَاق، عَنْ عَلِيْ قَالَ عَلِيُّ بْنُ كَخْرُجَ حَكِيمِ فِي حَدِيثِهِ: أَمَّا تَغَارُونَ أَنْ تَخْرُجَ نِسَاؤُكُمْ؟. وَقَالَ هَنَادٌ فِي حَدِيثِهِ. أَلَا تَسْتَعْمُونَ أَوْ تَغَارُونَ، فَإِنَّهُ بَلَغَي أَنَّ نِسَاءَكُمْ يَسْتَعْمُونَ أَوْ تَغَارُونَ، فَإِنَّهُ بَلَغَي أَنَّ نِسَاءَكُمْ يَعْرُجْنَ فِي الْأَسْوَاقِ يُزَاحِمُنَ الْعُلُوجَ.

تخريج: إسناده ضعيف لضعف شريك القاضي.

1114 - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةً عَنِ الْحَكَمِ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُحَيْمِوَةً يُحِدُّتُ عَنْ شُرَيْحِ بْنِ هَانِيْ: أَنَّهُ سَأَلَ عَائِشَةً رَضِيَ اللَّهُ عَنْهَا عَنِ الْمَسْحِ عَلَى الْخُمَّيْنِ، فَقَالَتْ: سَلُ عَنْ ذَيْكَ عَبِيًّا، فَإِنَّهُ كَانَ يَغُرُّو مَعَ رَسُولِ اللَّهِ بِيَنِيَّةً. فَسَأَلُهُ، فَقَالَ: لِلْمُسَافِرِ ثَلَالَةُ أَيَّامٍ وَلَيْلَةً. [راجع: ١٤٨٨].

قِيلَ لِمُحَمَّدٍ: كَانَ يَرْفَعُهُ؟ فَقَالَ · إِنَّهُ كَانَ يَرَى أَنَهُ مَرْفُوعٌ، وَلَكِنَّهُ كَانَ يَهَابُهُ.

تخريج: إسناده صحيح، م. (٢٧٦).

١١٢٠ حَلَّنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنِ، عَيِ الشَّغِيِّ قَالَ: لَعَنَ مُحَمَّدٌ آكِلَ الرَّا، وَهُوكِلَهُ، وَكَانِبَه، وَشَاهِدَهُ، وَالْوَاشِمَةُ وَالْمُسْتَوْ شِمْهَ _ قَالَ ابْنُ عَوْنٍ: قُلْتُ: إِلَّا مِنْ ذَاءٍ * قَالَ: نَعَمْ _ وَالْحَاتُ وَالْمُحَلَّلُ لَهُ، وَمَانِعَ الصَّدَقَةِ. وَقَالَ: وَكَانَ يَنْهَى عَنِ النَّوْحِ، وَلَمْ يَقُلُ: لَعَنَ النَّوْحِ، وَلَمْ يَقُلُ: لَعَنَ النَّوْحِ، وَلَمْ يَقُلُ: الْحَارِثُ لِللَّهِ عَلَى النَّوْحِ، وَلَمْ يَقُلُ: الْحَارِثُ الْمُعَوِّدُ اللَّهُ الْمَانَانِيُّ. [راجع: ٩٨٠].

becomes permissible for her first husband, and the one for whom that is done, and the one who withholds *zakah*. And he forbade wailing [for the dead]. He did not say curse. I said: Who told you? He said: al-Harith al-A'war al-Hamdani.

تخريج: إسناده صعيف لضعف الحارث الأعور، وظاهر هذا الحديث الإرسال، وتقدم برقم. (٩٨١). أنه من حديث الشعبي عن الحارث عن علي.

Comments: [Its isnad is da'eef because of the weakness of al-Harith al-A'war]

1121. It was narrated that 'Ali (ﷺ) said: I heard the Messenger of Allah (ﷺ) say: Whoever leaves a space the size of a hair when [doing ghusl for janabah] and does not pour water on it, such and such will be done to him in the Fire. 'Ali said: From that time I hated my hair, as you can see.

Comments: [Its isnad is marfoo' da'eef]

71 - حَدِّفَتَا عَبْدُ اللَّهِ حَدَّفَنَا إِبْرَاهِيمُ بُنُ الْبَحَّاجِ اللَّاحِيُّ وَمُحَمَّدُ بُنُ أَبَانَ بُنِ عِمْرَانَ الْمَوَالِمِيمُ بُنُ أَبَانَ بُنِ عِمْرَانَ الْمَوَالِمِيمُ بُنُ الْبَالِمِيمُ وَمُحَمَّدُ بُنُ الْبَالَةِ عِنْ عَطَاءِ بُنِ النَّالِبِ، عَنْ عَطَاءِ بُنِ النَّالِبِ، عَنْ مَلِيً قَالَ: سَمِعْتُ الشَّائِبِ، عَنْ رَاذَانَ، عَنْ عَلِي قَالَ: سَمِعْتُ السَّائِبِ، عَنْ رَاذَانَ، عَنْ عَلِي قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَشِيعُ يَقُولُ: الْمَنْ تَرَكَ مَوْضِعَ شَعْرَةِ مِنْ جَنَادِ لَمْ يُعِينِهُا الْمَاءُ، فَعِلَ بِهِ كَذَا وَكَذَا وَكَذَا مِنْ النَّارِ ». قَالَ عَلِيٍّ: فَمِنْ ثَمَّ عَادَيْتُ شَعْرِي مِنَ النَّارِ ». قَالَ عَلِيٍّ: فَمِنْ ثَمَّ عَادَيْتُ شَعْرِي كُمْ الرَّوعَ: (179).

تخريج: إسناده ضعيف مرفوعاً، عطاء بن السائب اختلط بأخرة، وعامة من رفع عنه هذا الحديث، فإنما رواء عنه بعد احتلاطه.

1122. It was narrated that 'Ali (*) said: The Prophet (*) had a large head, a reddish complexion, large hands and feet, a large beard, a long line of hair from his chest to his navel, and large joints. He walked as if going downhill, energetically. He was neither short not tall. I have never seen anyone like him before or since.

Comments: [Hasan because of corroborating evidence]

(۱۳٤/۱) ۱۹۲۰ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حدَّنَا شَرِيكٌ عَي ابْي عُمَيْرٍ. قَالَ شَرِيكٌ: قُلْتُ لَهُ عَمَّنَ يَا أَبَا عُنْيِر؟ عَمَّنْ حَدَّثُهُ؟ قَالَ: عَنْ نَافِع بْنِ جُبَيْرٍ عَنْ أَبِيهِ، عَنْ عَلِيٌ قَالَ: كَانَ النِّيْ بَيْنِهِ صَخْمَ الْهَامَةِ، مُشْرَبًا حُمْرَةً، شَنْنَ الْكُنَيْنِ وَالْقَدَمَيْنِ، ضَخْمَ اللهَامَةِ، مُشْرِبًا حُمْرَةً، شَنْنَ الْمُسْرُنَةِ، ضَخْمَ الْكَرَادِيسِ يَمْشِي فِي صَبَّبِ يَتَكُنَّأُ فِي الْمِشْيَةِ، لا قَصِيرٌ وَلا طَوِيلٌ، لَمْ أَرَ قَنَهُ بِثْلُهُ وَلا نَعْدَهُ. [راجع: 3٤٤].

تخريج: حسن لغيره، شريك النخعي قد توبع.

1123. It was narrated that 'Ali (毒) said: The Messenger of Allah (曇) used to teach us the Qur'an so long as he was not junub.

Comments: [Hasan because of corroborating evidence]

11۲۳ - حَدَّثَنَا أَبُو مُعَاوِيةً: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةً، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةً، عَنْ عَبْدِ اللَّهِ بْنِ سَلِمَةً، عَنْ عَبْدٍ اللَّهِ بَيْعٍ يُشْرِئُنَا الْقُرْآنَ مَا لَمْ يَكُنْ جُنْبًا. [راجع: ٢٦٧].

تخريج: حسن لغيره، اس أبي لبلي وهو محمد بن عبدالرحمن - قد توبع.

1124. It was narrated that Abu Burdah bin Abi Moosa said: I was sitting with my father when 'Alı came and stood next to us and said salam. Then he discussed some issues of the people with Abu Moosa. Then 'Ali (&) said: The Messenger of Allah (ﷺ) said to me: "Ask Allah for guidance in the sense of directions when travelling and ask Allah for proper aim in the sense of aiming an arrow." And the Messenger of Allah (ﷺ) forbade me to wear a ring on this or this - the forefinger or the middle finger. He was standing and I did not know which of the two fingers it was. And the Messenger of Allah (變) forbade me to use red saddle cloths or to wear garments made from a blend of linen and silk. We said to him: O Ameer al-Mu'mineen, what is the red saddle cloth? He said: Something that women make for their husbands to put on their mounts. We said: What are garments made from a blend of linen and silk? He said: Cloth that comes to us from Syria, with wide silken stripes in a twisted shape like citrons. Abu Burdah said: When I saw the garment that is called as-Sabani [from a place in

١١٧٤ - حَدَّثَنَا عَلِيٌ بْنُ عَاصِم: أَخْبَرَنَا عَاصِمُ ابْنُ كُلَيْبِ الْجَرْمِيُّ، عَنْ أَبِي بُرْدَةَ بْسِ أَبِي مُوسَى قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي، فَجَاءَ عَلِيٌّ، فَقَامَ عَلَيْنَا فَسَلَّمَ. نُمَّ أَمَرَ أَبَا مُوسَى بأُمُورِ مِنْ أُمُورِ النَّاسِ، قَالَ: ثُمَّ قَالَ عَلِيٌ * قَالَ لِي رَشُولُ اللَّهِ ﷺ : "سَل اللَّهَ الْهُدَى وَأَنْتَ تَعْنِي مِذَلِكَ هِذَايَةُ الطُّريقِ، وَاشْأَلِ اللَّهَ السَّدَادَ وَأَنْتَ تَعْنِي بِذَٰلِكَ تَسْدِيدَكَ السَّهْمَ». وَنَهَانِي رَسُولُ اللَّهِ ﷺ أَنْ أَجْعَلَ خَاتَمِي فِي هَذِهِ أَوْ هَذِهِ. السَّسَّانَةِ وَالْوُسُطَى. قَالَ: فَكَانَ قَائِمًا، فَمَا أَدْرِي فِي أَيِّتِهِمَا. قَالَ: وَنَهَانِي رَسُولُ اللَّهِ ﷺ عَنِ الْمِيثَرَةِ، وَعَنِ الْقَسِّيَّةِ. قُلْنَا لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ! وَأَيُّ شَيْءٍ الْمِيثَرَةُ؟ قَالَ: شَيْءٌ يَصْنَعُهُ النُّمَاءُ لِبُعُولَتِهِنَّ عَلَى رِحَالِهِنَّ. قَالَ: قُلْنَا: وَمَا الْقَسِّيَّةُ؟ قَالَ: ثِيَابٌ تَأْتِينَا مِنْ قِبَل الشَّام مُضَلَّعَةٌ، فِيهَا أَمْثَالُ الْأُتْرُجْ. قَالَ: قَالَ أَبُو بُرُدَةً: فَلَمَّا رَأَيْتُ السَّبَنِيُّ عَرَفْتُ أَنَّهَا هِيَ. [راجع ۲۸۰، ۲۲۶، ۱۰۱۹].

تخريج: إسناده قوي، م: (۲۰۷۸).

North Africal, I realised that this is what it was.

Comments: [Its isnad is qawi]

1125. It was narrated that Maisarah and Zadhan said: 'Ali (為) drank whilst standing, then he said: If I drink whilst standing, I saw the Messenger of Allah (独) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (微) drink whilst sitting

Comments: [Hasan because of corroborating evidence]

١١٢٥ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي وَهْبُ بْنُ بَهْيَةَ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ عَطْاءِ بْنِ السَّائِب،عَنْ مَيْسَرَةَ وَزَاذَارَ قَالَا: غطاء بْنِ السَّائِب،عَنْ مَيْسَرَةَ وَزَاذَارَ قَالَا: شَرِبَ علِيٍّ هِ قَائِمًا، ثُمَّ قَالَ: إِنْ أَشْرَبُ قَانَما، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَشْرَبُ قَانَما، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ بَشْرَبُ قَائِمًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ اللَّهِ مَثْلِكً رَسُولَ اللَّهِ ﷺ اللَّهُ مَسُولَ اللَّهِ ﷺ اللَّهُ مَسُولَ اللَّهِ ﷺ اللَّهُ مَسُولَ اللَّهِ ﷺ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللللْمُ الللللْمُ الللللْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُولَلْمُ اللَّهُ الللللللَّهُ الللللْمُ الللللْمُ اللللْمُ الللْمُ اللل

تخريج: حس لغيره، خالد بن عبدالله الواسطي روى عن عطاء بعد الاختلاط لكنه توسع.

1126. It was narrated that 'Ali (秦) said: The Messenger of Allah (囊) allowed three days and nights for the traveller and one day and night for one who is not travelling (i.e., with regard to wiping over the khuffain or leather slippers)

Comments: [Its isnad is saheeh, Muslim (276)]

1127. It was narrated from 'Awn bin Abi Juhaifah that his father said: 'Ali (本) said: If I narrate to you a hadeeth from the Messenger of Allah (数), then being thrown from heaven to earth is dearer to me than attributing to the Messenger of Allah (海) something that he did not say. However, war is deceit.

Comments: [Its isnad is salueth, al-Bukhari (6930) and Muslim (1066)] مُنْ بُوسُفَ: حَدَّثَنَا إِسْحَاقُ بُنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ وَعَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو الْبِي قَيْسٍ، عَنِ الْقَاسِمِ بُنِ مُخْدِرَةً، عَنْ شُرَيْحِ بُنِ هَانِيْ، عَنْ عَلِيٍّ هُمْ فَكَرْمَةً، عَنْ عَلِيٍّ هُمْ قَالَ: ﴿ مَا لَا يَعْمُ لِلْمُسْلِقِ ثَلَاثَةً أَيَّامٍ وَلَيْلَةً لِلْمُسْلِقِ ثَلَاثَةً أَيَّامٍ وَلَيْلَةً لَا الجع: ١٤٨].

تخريج: إسناده صحيح، م: (٢٧٦).

117٧ حَدَّثَنَا عَدُ الرَّحْمَنِ بَنُ مَهْدِیٌ وَمُحَمَّدُ بَنُ جَعْفَرِ قَالَا: حَدَّنَنَا شُعْبَةُ عَنْ عَوْنِ ابْنِ أَبِي خَحَمَّدُ بَنْ جَعْفَرِ قَالَا: حَدَّنَنَا شُعْبَةُ عَنْ عَوْنِ ابْنِ أَبِي خَدَيْنًا، فَلَأَنْ إِنَّ عَلَىٰ اللهِ عَنْ حَدِيثًا، فَلَأَنْ أَنْ حَدَّثُنَّكُمْ عَنْ رَسُولِ اللَّهِ عَنْ حَدِيثًا، فَلَأَنْ أَفَعَ مِن لَسَمَاءِ إِلَى الأَرْضِ أَحَبُ إِلَيِّ مِنْ أَنْ أَقُولَ عَلَى رَسُولِ اللَّهِ عَنْ مَا لَمْ يَقُلُ، وَلَكِنَّ أَفُولَ عَلَى رَسُولِ اللَّهِ عَنْ مَا لَمْ يَقُلُ، وَلَكِنَّ الْحَرْبَ حَدْعَةٌ. [راجع: 111].

تخریج: إسناده صحیح، خ: (۱۹۳۰)، م (۱۰۱۱). Tadhan that 'Ali bin Abi Talib (本) drank whilst standing and the people looked at him and found that strange. 'Ali (本) said: Why are you looking at me like that? If I drink whilst standing, I saw the Messenger of Allah (金) drink whilst sitting, I saw the Messenger of Allah (金) drink whilst sitting, I saw the Messenger of Allah (金) drink whilst sitting.

Comments: [Its isnad is hasan]

1129. It was narrated from 'Ali (**) that the Messenger of Allah (**) was treated with cupping and he gave the cupper his fee.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because of the weakness of Abdul-A'la Ath-Tha'labi]

117۸- حَدِّثَنَا عَبْدُ اللَّهِ حَدَّثَنِي إِبْرَاهِيمُ بُنُ الْمَحَجْ جِ: حَدَثَنَا عَبْدُ اللَّهِ حَدَّثَنِي إِبْرَاهِيمُ بُنُ الْمَحَجْ جِ: حَدَثَنَا حَمَّادُ بُنُ سَلَمَةً عَنْ عَطَاءِ ابْنِ السَّائِبِ، عَنْ زَادَانَ: أَنَّ عَلِيٌّ بُنِ أَبِي طَالِبِ شَوِبَ قَائِمًا، فَنَظَرَ النَّاسُ فَأَنْكُرُوا دلكَ عَلَيْهِ، فَقَالَ عَلِيٍّ : مَا تَنْظُرُونَ؟! إِنْ أَشْرَبْ قَائِمًا، فَإِنْ فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ يَشِيَّ يَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبُ قَاعِدًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ يَشِيِّ يَشْرَبُ قَاعِدًا، إِراجِع: ١٩٥٤.

تخريج: إساده حس.

1179 - حدَّثَنَا عَنْدُ اللَّه: حَدَّثَنِي أَبُو حَفْصٍ عَمْرُو بَنُ عَلِينً: حَدَّثَنَا أَنُو ذَاوُدَ أَخْبَرَنِي وَرُقَاءُ عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي جَمِيلَةً، عَنْ عَلِينًا: أَنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَأَعْطَى الْحَجَمَ وَأَعْطَى الْحَجَمَ وَأَعْطَى الْحَجَمَ مَ أَجْرِهُ. [راحع: 191].

تخريج: حس لغبره، وهذا إساد ضعف لصعف عبد الأعلى الثعلبي.

1130. It was narrated that 'Ali said: The Messenger of Allah (灣) was treated with cupping and he instructed me to give the cupper his fee.

Comments: [Hasan because of corroborating evidence; this is a da'evf isnad]

• ١١٣٠ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَمُو خَيْنَمَةً: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِم. قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي زِيَادٍ: حَدَّثَنَا أَمُو دَاوُدُ فَالَا: حَدَّثَنَا وَرْفَاهُ عَنْ عَبْدِ اللَّهِ بْنَا وَرْفَاهُ عَنْ عَبْدِ اللَّهِ بَشِيْد. وَأَمَرنِي فَأَعْطَيْتُ الْحَجْمَ رَسُولُ اللَّهِ بَشِيْد. وَأَمَرنِي فَأَعْطَيْتُ الْحَجْمَ رَسُولُ اللَّهِ بَشِيْد. وَأَمَرنِي فَأَعْطَيْتُ الْحَجْمَ رَسُولُ اللَّهِ بَشِيْد. وَأَمَرنِي فَأَعْطَيْتُ الْحَجْمَ أَجْرَهُ. [راحم: ١١٢٩].

تخريج: حس لعيره، وهذا إسناد ضعيف، وانظر ماقبله.

1131. It was narrated that 'Ali (本) said: Khadeejah asked the Prophet (全) about two children of her who had died during the

١١٣١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ
 أبي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ مُحَمَّدِ
 ابن عُثْمَانَ، عَنْ زَاذَانَ، عَنْ عَلِيْ قَالَ:

Jahiliyyalı. The Messenger of Allah (些) said: "They are in Hell." When he saw that she was upset, he said: "If you saw where they are now, you would hate them.' She said: O Messenger of Allah, about my child from you? He said: "He is in Paradise." Then the Messenger of Allah (24) said: "The believers and their children will be in Paradise and the mushrikeen and their children will be in Hell." Then the Messenger of Allah (鑑) recited: "And those who believe and whose offspring follow them in Faith, - to them shall We join their offspring..." [at-Toor 52:25].

سَأَلَتُ خَديجَةُ النَّبِيَّ بِيَنِهُ عَنْ وَلَدَيْنِ مَاتَا لَهَا فِي الْجَهِلِيَّةِ. فَقَالَ رَسُولُ اللَّهِ بِينَةَ: "هُمَا فِي الدَّرِ" قَال: فَلَمَّا رَسُولُ اللَّهِ بِينَةَ: "هُمَا فِي وَجْهِهَا قَال: "لَوْ رَأَيْتِ مَكَانَهُمَا لَأَبْغَضْتِهِمَا» (١/ قَال: "لَوْ رَأَيْتِ مَكَانَهُمَا لَأَبْغَضْتِهِمَا» (١/ قَال: "فِي الْجَنَّةِ، قَالَ رَسُولُ اللَّهِ! فَوْلَدِي مِنْك؟ قَال: "فِي الْجَنَّةِ، قَالَ رَسُولُ اللَّهِ! فَوْلَدِي مِنْك؟ عَلَيْ اللَّهِ فَي الْجَنَّةِ، وَإِنَّ قَال: "فِي الْجَنِّةِ، وَإِنَّ اللَّهِ اللَّهِ عَلَى النَّهِ مُنْ قَوَلُ رَسُولُ اللَّهِ اللَّهِ عَلَى النَّارِ اللَّهِ عَلَى النَّهِ مَنْ قَوَلُ وَسُولُ اللَّهِ اللَّهِ اللَّهِ عَلَى النَّهِ مَنْ قَوَلُ وَسُولُ اللَّهِ اللَّهِ عَلَى النَّهِ مَنْ قَوَا رَسُولُ اللَّهِ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى الْعَلْمُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْعُلْمُ الْمُؤْلِقِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى اللْعَلَى اللَّهُ عَلَى اللْعَلَى الْعَلَى اللَّهُ عَلَى اللْعُلِهُ اللْعَلَى اللَّهُ عَلَى اللْعُولَ اللَّهُ عَلَى اللْعُلِهُ اللَّهُ الْعَلَى اللَّهُ عَلَى الْعَلَى ال

تخريج: إسناده ضعيف، لحهالة محمد بن عثمان.

Comments: [Its isnad is da'eef because Muhammad bin Uthman is unknown]

1132. It was narrated from 'Ali (ﷺ) that the Prophet (ﷺ) was sitting at one of the crossing points of the ditch on the day of al-Khandaq and he said: "They distracted us from the middle prayer until the sun set. May Allah fill their bellies and their houses with fire."

Comments: [Its isnad is sahech, Muslim (627)]

1133. 'Abd Khair said: 'Ali sat after praying Fajr in ar-Rahbah, then he said to his slave: Bring me water for wudoo'. The slave brought him a vessel in which there was water and another, large, vessel. 'Abd Khair said: We were sitting and looking at him. He took the vessel in his right hand and tilted it over his left hand, then he washed both hands. Then he took

11٣٧ - حَدَّثَنَا عَبْدُ الرَّحْمَٰوِ بْنُ مَهْدِيٍّ عَنْ شُعْهَ، عَنْ الْجَزَّادِ، عَنْ عَلْمَهُ، عَنِ الْجَزَّادِ، عَنْ عَلِيً : أَنَّ النَّبِيَّ كَانَ قَاعِدًا يَوْمَ الْخَنْدَقِ عَلَى فَرْضَةِ مِنْ فُرَضِ الْحَنْدَقِ، فَقَالَ : اشْعَلُونَا عَنِ الصَّلَةِ الْوُسْطَى، حَتَّى غَابَتِ الشَّمْسُ، مَلاً اللهَ مُطُونَهُمْ وَبُيُوتَهُمْ نَارًاه. [انظر: ١٣٠٦]

تخريج: إساده صحيح، م (٦٢٧).

1170 حدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا زَائِدَةُ بُنُ قُدْامَهُ عَنْ خَالِدِ بُنِ عَلْقَمَةً، حَدُثْنَا عَبْدُ خَيْرٍ قَلْامَهُ عَنْ خَلْنَا عَبْدُ خَيْرٍ قال جَلسَ عَلِيَّ بَعْدَمَا صَلَّى الْفَجْرَ فِي الرَّحِيةِ، ثُمَّ قَالَ لِغُلَامِهِ: الْتِنِي بِطَهُورٍ. فَأَنَّاهُ الْغَلَامُ بِإِنَّهِ فِيهِ مَاءُ وَطَشْتٍ _ قَالَ عَبْدُ خَيْرٍ: الْغُلَامُ بِإِنَّهِ فِيهِ مَاءُ وَطَشْتٍ _ قَالَ عَبْدُ خَيْرٍ: وَنَحْنُ جُلُوسٌ نَنْظُرُ إِلَيْهِ _ فَأَخَذَ بِيَمِينِهِ الْإِنَاءَ فَاكُنْهُ عَلَى يَدِهِ الْيُسْرَى، ثُمَّ غَسَلَ كَفْيْهِ، نُمَّ فَاللَّ عَلْمَ عَسَلَ كَفْيْهِ، نُمَّ فَاللَّهُ عَلَى يَدِهِ الْيُسْرَى، ثُمْ غَسَلَ كَفْيْهِ، نُمَّ

the vessel in his right hand and poured water over his left hand. then he washed both hands. He did that three times. 'Abd Khair said: Throughout that, he did not put his hand in the vessel until he had washed it three times. Then he put his right hand in the vessel and washed his mouth, and rinsed his nose with his left hand. He did that three times. Then he put his right hand in the vessel and washed his face three times. Then he washed his right arm up to the elbow three times, then he washed his left arm up to the elbow three times. Then he put his right hand in the vessel until it was immersed, then he lifted it with whatever water was on it, and he wiped his left hand with it then he wiped his head with both hands, once. Then he poured water with his right hand three times on his right foot, then he washed it with his left hand. Then he poured water with his right hand on his left foot, then he washed it with his left hand three times. Then he put his right hand in the vessel and scooped up a handful of water and drank. Then he said: This is the wudoo' of the Prophet of Allah (*); whoever would like to see the wudoo' of the Prophet of Allah (25), this is his wudoo'.

Comments: [Its isnad is saheeh]

1134. It was narrated from 'Ali that on the day of al-Ahzab, the Prophet (震) said: "O Allah, fill their houses and graves with fire

أَخَذُ بِيَدِهِ الْيُمْنَى الْإِنَّهُ، فَأَفْرَغَ عَلَى يَدِهِ الْيُشْرَى، ثُمَّ غَسَلَ كَفَّيْهِ، فَعَلَهُ ثَلَاثَ مِرَارِ _ قَالَ عَبْدُ حَيْرٍ: كُنُّ ذَلِكَ لَا يُدْحِلُ يَدَهُ ۚ فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا ثَلَاثَ مَرَّاتٍ _ ثُمَّ أَدْخَلَ يَدَهُ النُّهُنَى فِي الْإِنَاءِ، فَمَصْمَصَ وَاسْتَنْشَقَ وَنَثَرَ بِيَدِهِ الْيُسْرَى. فَعَلَ ذَلِكَ ثَلَاثَ مَوَّاتِ، ثُمَّ أَذْخَلَ يَدَهُ الْيُمْنَى فِي الْإِنَّاءِ، فَعَسَلَ وَجُهَهُ ثَلَاثَ مَرَّاتِ، ثُمَّ عَسَلَ يَدَهُ الْيُمْنَى ثَلَاثَ مَوَّاتٍ إِلَى الْمِرْفَقِ، ثُمَّ عَسَلَ يَدَهُ الْيُسْرَى ثَلَاثَ مَرَّاتٍ إِلَى الْمِرْفَقِ، ثُمَّ أَدْخَلَ يَدَهُ الْيُمْنِي فِي الْإِنَاءِ خَتَّى غَمْرَهَا الْمَاءُ، ثُمَّ رَفَعَهَا بِمَا حَمَلَتْ مِنَ الْمَاءِ ثُمَّ مَسَحَهَا بِيَدِهِ الْيُسْرَى، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ كِلْتَيْهِمَا مَرَّةً، ثُمَّ صَبَّ بِيَدِهِ الْيُمْنَى ثَلَاثَ مَرَّاتٍ عَلَى قَدَمِهِ الْيُمْنَى، ثُمَّ غَسَلَهَا بِيَدِهِ الْيُسْرَى، ثُمُّ صَبَّ بِيَدِهِ الْيُمْنَى عَلَى قَدَمِهِ الْيُسْرَى، ثُمَّ غَسَلَهَا سَده السُّرَى ثَلَاث مَرَّاتِ، ثُمَّ أَدْخَلَ يَدُهُ الْيُمْنَى فَعْرَف بِكُفِّهِ فَشَرِبَ، ثُمَّ قَالَ: هَذَا طُهُورُ نَبِيِّ اللَّهِ، فَمَنْ أَحَبُّ أَنْ يَنْظُرَ إِلَى طُهُورِ نَبِيِّ اللَّهِ فَهَذَا طُهُورُهُ. [راجع: ٩٢٨].

تخريج: إساده صحيح.

11٣٤ - حَدَّثَنَا عَبْدُ الْوَمَّابِ عَنْ سَمِيدٍ، عَنْ فَتَادَةً، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنْ عَبِيدَةً السَّلْمَانِيِّ، عَنْ عَلِيٍّ أَنَّ النَّيِقَ ﷺ قَالَ يَوْمَ
 السَّلْمَانِيِّ، عَنْ عَلِيٍّ أَنَّ النَّيِقَ ﷺ قَالَ يَوْمَ

as they distracted us from the middle prayer until the sun set."

Comments: [Its isnad is saheeh]

الْأَخْرَابِ. "اللَّهُمَّ اللَّهُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا كَمَا شَغَلْدِنَا عَنْ ضَلَاةِ الْوُسْطَى، حَتَّى آبَتِ الشَّمْسُ". [راجع: ١٩٩١].

تخریج: سناده صحیح، خ: (٤٥٣٢)، م: (٦٢٧).

1135. It was narrated that Mujahid said: 'Ali (40) said: I got very hungry once in Madinah, so I went out to look for work in 'Awali al-Madinah. I saw a woman who had collected some mud and I thought that she wanted to add water to it. So I made a deal with her, for each bucket one date. I brought sixteen buckets full, until it left marks on my hands, then I went to the water and drank some. Then I came to her and opened my hands in front of her like this - Isma'eel spread his hands and put them together - and she counted out sixteen dates for me. Then I came to the Prophet (鑑) and told him, and he ate some of them with me.

1170 حَدُّفَنَا إِسْمَاعِيلُ بُنُ إِبْرَاهِمَ: أَخْبَرَنَا أَيُوبُ عَلْ مُجَهِدٍ قَالَ: قَالَ عَلِيٌّ : جُعْتُ مَرَّةً بِالْمَدِينَةِ حُوعًا شَلِيدًا، فَخَرَجْتُ أَطْلُبُ الْعَمَلُ فِي عَوَالِى الْمَدِينَةِ، فَإِذَا أَنَا بِامْرَأَةِ قَدْ جَمَعَتْ مَذَرًا، فَطْنَتُهَا تُويدُ بَلَّهُ، فَأَنْيَتُهَا فَقَاطَعْتُهَا كُلُ مَذَرًا، فَطْنَتُهَا تُويدُ بَلَّهُ، فَأَنْيَتُهَا فَقَاطَعْتُهَا كُلُ خَتَى مَجَلَتُ يَدَايَ، ثُمَّ أَنْيتُ الْمَاءَ فَأَصَبْتُ مِنْهُ، خَتَى مَجَلَتُ يَدَايَ، ثُمَّ أَنْيتُ الْمَاءَ فَأَصَبْتُ مِنْهُ، فُمَّ أَنْيتُ الْمَاءَ فَأَصَبْتُ مِنْهُ، فُمَّ أَنْيتُ الْمَاءَ فَأَصَبْتُ مِنْهُ، فُمَّ أَنْيتُ الْمَاءَ فَأَصَبْتُ مِنْهُ، فَمَ أَنْيتُ الْمَاءَ فَأَصَبْتُ مِنْهُ، وَجَمَعَهُمَا _ فَعَدَّتُ لِي سِتْ غَشْرَةً تَمْرَةً، فَأَنْیتُ النَّبِي بِسِتْ فَعْدَنُ لِي سِتْ عَشْرَةً تَمْرَةً، فَأَنْیتُ النَّبِي بِسِتْ فَعْبَرْتُهُ، فَأَكُلُ مَنْوَةً، فَأَكُلُ مَرَبُهُ، فَأَكُلُ مَعْمَا . [راحع: 187].

تخريج: إسناده صعيف لانقطاعه، مجاهد اس حمر له يسمع علماً.

Comments: [Its isnad is da'cef because it is interrupted]

1136. It was narrated that Abu Jameelah at-Tuhawi said: I heard 'Ali (本) say: The Messenger of Allah (注) was treated with cupping, then he said to the cupper when he was finished: How much do you pay to your masters? He said: Two sa's. He ordered that one sa' be waived, and he told me to give him one sa'.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

11٣٦ - حلَّفْنَا عَبْدُ اللَّه: حَدَّثَنِي أَنُو بَكُو بُنُ أَبِي شَيْبَةً خَدَّتَنَا وَكِيعٌ: وَحَدَّثَنَا سُفْيَانُ بْنُ رَكِيعِ حَدَّثَنَا سُفْيَانُ بْنُ رَكِيعِ حَدَّثَنَا أَبِي جَمِيلَةً لَمُ وَلَي جَمِيلَةً اللَّهُ وِيِّ قَانَ: سَمِعْتُ عَلِيًّا يَقُولُ: اخْتَجَمَ رَسُولُ اللَّهُ وَيُقَ فَانَ: سَمِعْتُ عَلِيًا يَقُولُ: اخْتَجَمَ رَسُولُ اللَّه وَيَقَ فَانَ لِلْحَجَّامِ حِينَ فَرَغَ: الكَمْ خَرَاحُكَ؟ اللَّه قَالَ لِلْحَجَّامِ حِينَ فَرَغَ: الكَمْ خَرَاحُكَ؟ اللَّه قَالَ: صَاعَانِ. فَوَضَعَ عَنْهُ صَاعًا، وَرَاجِع: ١٩٢].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف أبي حباب.

1137. It was narrated from 'Ali (幸): A female servant of the Prophet (致) committed zina and he ordered me to carry out the hadd punishment on her. I found that her (postpartum) bleeding had not yet stopped, so I went to him and told him about that, and he said: "When the bleeding stops, then carry out the hadd punishment on her. Carry out the hadd punishment on those whom your right hands possess." This is the version of Ishaq bin Isma'eel.

Comments: [Saheeh because of مُذَا لَفُظُ حَدِيثِ إِسْحَقَ بُنِ إِسْحَقَ بُنِ مُعَدًا لَفُظُ حَدِيثِ إِسْحَقَ بُنِ مِعَالَمَةِ وَمَدَا الْفَظُ حَدِيثِ إِسْحَقَ بُنِ الْعَلِي (راجع: ٦٧٩]. [راجع: ٦٧٩]. اعيلَ. [راجع: طريح: صحيح لعيره، وهذا إسناد ضعيف لضعف عند الأعلى التعلمي.

1170 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بَنُ إِسْمَاعِيلَ: حَدَّثَنَا وَكِيعٌ عَنْ شُمْنَانَ (ح) وَحَدَّثَنَى يَزِيدُ بْنُ هَارُونَ: وَحَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا شُمْنِانُ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيّ، عَنْ أَبِي جَعِيلَةً، عَنْ عَلِي الْأَعْلَى الثَّعْلَبِيّ، عَنْ فَجَرِث، فَأَمْرَنِي أَنْ أَبِيمَ عَلَيْهَا الْعَدِّ. فَجَرَث، فَأَمْرَنِي أَنْ أَبِيمَ عَلَيْهَا الْعَدِّ. فَوَجَدُنُهَا لَمْ تَجِكَ مِنْ دَمِهَ، فَأَنْتُهُ مَدْكَرْتُ لَهُ. فَقَالَ: "إِذَا جَفَّتْ مِنْ دَمِهَا فَأَتِيمُ عَلَيْهَا لَمُ تَجْدُ مِنْ دَمِهَا فَأَتِيمُ عَلَيْهَا الْحَدِّ. أَقِيمُوا الْحُدُودَ عَلَى مَا مَلَكَثُ الْخُدُّ، أَقِيمُوا الْحُدُودَ عَلَى مَا مَلَكَثُ إِنْ الْمَعْدُ فَي بُنِ السَحَقَ بُنِ إِنْسَحَقَ بُنِ إِنْسَحَقَ بُنِ إِنْسَحَقَ بُنِ إِنْسَحَقَ بُنِ إِنْسَحَقَ بُنِ إِنْسَحَقَ بُنِ إِنْسَمَعَيلَ. [راجع: ٢٧٩].

1138. It was narrated that 'Ali (ﷺ) said: The Prophet (ﷺ) was told about a slave woman of his who had committed an immoral action.... and

he narrated the hadeeth.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad as above]

تخريج: صحيح لعيره، وهذا إساد ضعف لضعف عند الأعلى الثعلمي، وانظر ماقبله.

1139. It was narrated from Marwan bin Al-Hakam that he said: I saw 'Ali and 'Uthman (♣) between Makkah and Madinah. 'Uthman was telling people not to do tamattu' or join them together (Hajj and 'Umrah, i.e., qiran). When 'Ali (♣) saw that, he entered ihram for both of them together and said: Here I am for 'Umrah and Hajj together 'Uthman (♣) said: You see me telling the people not to do that

١١٣٨ - حَلَّثَنَا عَبْدُ اللَّهِ: حَلَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةً وَالْعَبَّاسُ بْنُ الْوَلِيدِ النَّرْسِيُّ قَالَا: حَدَّثَنَا أَبُو الْأَعْلَى، عَنْ أَبِي جَمِيلَةً، عَنْ عَلِيْ فَالَ: أُخْبِرَ النَّبِيُّ بَتِكْةً بِأَمَةً لَهُ خَبِرَ النَّبِيُّ بَتِكَةً بِأَمَةً لَهُ فَجَرَتْ... فَذَكَرَ الْحَدِيثَ. [راجع: ١١٣٧].

١١٣٩- خَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَسَيْرِ، عَنْ الْهُمَّنِينِ، عَنْ (١/ عَنِ الْحَكَمِ أَنَّهُ قَالَ: شَهِدْتُ عَلِيًّا وَعُنْمَانَ بُنِ الْحَكَمِ أَنَّهُ قَالَ: شَهِدْتُ عَلِيًّا وَعُنْمَانَ رَصِيَ اللَّهُ عَنْهُمَا بَيْنَ مَكَّةً وَالْمَنْعَةِ، وَأَنْ وَالْمَنْعَةِ، وَأَنْ يَهْمَ عَنِ الْمُنْعَةِ، وَأَنْ يُهْمَ عَنِ الْمُنْعَةِ، وَأَنْ يُجْمَعَ بَيْنَهُمَا، فَلَمَّا رَأَى ذَلِكَ عَلِيٍّ أَهْلَ بِهِمَا، فَقَالَ: تَبْنِكَ بِعُمْرَةٍ وَحَجْ مَعًا. فَقَالَ عِمْمَانَ يَنْهَى النَّاسَ عَنْهُ، وَأَنْتَ عَلَيْ أَمْلً عَنْهَانُ : تَرْزِنِي أَنْهَى النَّاسَ عَنْهُ، وَأَنْتَ

and you do it? He said: I will not give up a Sunnah of the Messenger of Allah (建) for the opinion of anyone among the people.

Comments: [Its isnad is saheele according to the conditions of al-Bukhari (1563)]

1140. It was narrated from Maisarah: I saw 'Ali (秦) drinking whilst standing and I said: Do you drink whilst standing? He said: If I drink whilst standing, I saw the Messenger of Allah (秦) drink whilst standing, and if I drink whilst sitting, I saw the Messenger of Allah (秦) drink whilst sitting.

Comments: [Its isnad is hasan]

1141. It was narrated that Al-Hakam said: I heard Ibn Abu Laila [say]: 'Ali told us that Fatimah (緣) complained about the marks of the millstone on her hand. Some captives were brought to the Prophet (鑑), so she went but did not find him. She met 'A'ishah (3) and told her (why she had come). When the Prophet (ﷺ) came, 'A'ishah (🐝) told him that Fatimah (%) had come to her. The Prophet (ﷺ) came when we had gone to bed. We went to get up, but the Prophet (趣) said: "Stay where you are." He sat between us and I felt the coolness of his feet on my تَفْعَلُهُ؟ قَال: لَمْ أَكُنْ أَدَعُ سُنَةً رَسُولِ اللَّهِ ﷺ لِغَوْلِ أَحَدِ مِنَ النَّاسِ. [راجع: ٧٣٣]. تخريج: إسناده صحيح، خ: (١٩٦٣).

118٠ حَدَّثَنَا عَنْدُ اللَّه: حَدَّثَنِي أَبِي وَإِسَحَاقُ بِنُ إِسْمَاعِلَ قَالًا: حَدَّثَنَا ابْنُ فُضَيْلِ عَنْ عَطَاءِ بَن السَّائِك. وَ حَدَّثَنَا عَنْدُ اللَّهِ قَالُ وَ حَدَّثَى مِنْ السَّائِك. وَ حَدَّثَنَا عَنْدُ اللَّهِ قَالُ وَ حَدَّثَى صَنْعَالُ بْنُ عُيئَةً جميعًا، عَنْ عَطَّاءِ بْنِ السَّائِك، عَنْ مَبْسَرَةً: حَدَّثَنَا عِمْرَانُ بْنُ عُيئَةً رَأَنتُ جميعًا، عَنْ عَطَّاءِ بْنِ السَّائِك، عَنْ مَبْسَرَةً: وَأَنتُ مَلِيكًا، فَقُلْتُ: تَشْرَبُ وَأَنْتَ وَالْتُلَا عَلَيْكًا، فَقَدْ رَأَيْتُ رَسُولَ اللَّهِ عَلَيْهِ يَشْرَبُ قَائِمًا، وَإِنْ أَشْرَبُ قَاعِمًا. وَانْ أَشْرَبُ قَاعِمًا عَلَيْكًا عَلْمَ لَا اللَّهِ عَلَيْكًا عَلْمُ اللَّهِ عَلَيْكًا عَلْمَا عَلَيْكًا عَلَيْكًا عَلَيْكًا عَلَيْكًا عَلَيْكًا عَلَيْكًا عَلَيْكًا عَلْمُ لَوْلُولُ اللَّهِ عَلَيْكًا عَلَيْكًا عَلَيْكًا عَلْمُ لَا اللَّهِ عَلَيْكًا عَلَيْكًا عَلَيْكًا عَلْمُ لَا عَلَيْكًا عَلَيْكُونُ اللَّهُ عَلَيْكًا عَلَيْكًا عَلَيْكًا عَلَيْكًا عَلَيْكُونَا عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ عَلَيْكًا عَلَيْكًا عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُ عَلَيْكُونُ اللَّهُ عَلَيْكُ عَلَيْكُونُ الِنْ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّهُ عَلَيْكُونُ اللَّهُ ع

تخريج: إسناده حس.

1181 - حَدَّثَنَا مُحَمَّدُ بَنْ جَعْفَرِ: حَدَّثَنَا شُعْبُهُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ابْنَ أَبِي لَلْلَى: حَدَّنَا عَنِيٍّ: أَنَّ فَاطِمَةً رَضِيَ اللَّهُ عَنْهَا اشْنَكَتْ مَا تَلْقَى مِنْ أَثَرِ الرَّحَى فِي يَدِهَا، وَأَتَى النَّبِيِّ بَيِّجُ سَنِيٌ، فَانْطَلَقَتْ فَلَمْ تَجِدُهُ، وَلَنْهَا عَنْهَا، فَأَخْبَرَتُهَا، فَلَمْ تَجِدُهُ، فَلَمَا جَا: النَّبِيُّ يَظِيُّةً أَخْبَرَتُهُ عَائِشَةً بِمَجِيءِ فَلَطِمَةً رَصِيَ اللَّهُ عَنْهَا، فَخَاءَ النَّبِيُّ وَقَدْ فَلَمَا جَاء النَّبِيُ يَظِيَّةً أَخْبَرَتُهُ عَائِشَةً بِمَجِيءِ فَاطِمَةً رَصِيَ اللَّهُ عَنْهَا إِلَيْهَا، فَخَاءَ النَّبِيُ وَقَدْ فَاطِمَةً رَصِيَ اللَّهُ عَنْهَا إِلَيْهَا، فَخَاءَ النَّبِيُ وَقَدْ أَخَذُنَا مَضَاجِعَنَا، فَذَهَبُنَا لِنَقُومَ، فَقَالَ النَّبِيُ وَقَدْ النَّبِيُ وَقَدْ يَنِنَا حَتَى وَجَدْتُ بَيْنَا حَتَى وَجَدْتُ بَرِدُ فَذَمَنِهِ عَلَى صَدْرِي، فَقَالَ: «أَلَا أَعْلَمُكُمَا بَرُدُ فَذَمَنِهِ عَلَى صَدْرِي، فَقَالَ: «أَلَا أَعْلَمُهُمُ الْعَلَالُهُ عَلَى اللَّهُ عَلَى عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ الْعَلَمُ عَلَى فَالَا اللَّهُ عَلَمْ الْمُؤْلُولُهُ الْعَلَمُ عَلَى عَلَى مَنْهُ الْمُؤْلِقُ اللَّهُ الْعَلَمُ عَلَيْكُمُ الْعُلَمُ الْعَبْرُهُ عَلَيْهُ الْمُؤْلِقِي الْعَلَمُ عَلَى اللَّهُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعُلَمُ الْعَلَمُ الْعَلَيْكُمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعُلْمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعُلِمُ الْعَلَمُ اللّهُ الْعَلَمُ الْعَلَى اللّهُ الْعَلَمُ الْمُؤْلُلُهُ الْعَلَمُ اللّهُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعِلْمُ الْعِلْمُ الْعَلَمُ الْعَلَمُ الْعَلَى الْعَلَلَ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعِلْمُ الْعَلَالُ اللّهُ الْعَلَمُ الْعَلَمُ اللّهُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعِلْمُ اللّهُ الْعَلَمُ الْعُلَمُ

chest. He said: "Shall I not tell you of something that is better than what you asked for? When you go to your bed, magnify Allah thirty-four times, glorify Him thirty-three times and praise Him thirty-three times. This is better for you than a servant."

Comments: [Its isnad is saleeh, al-Bukhari (3705) and Muslim (2727)]

1142. It was narrated from 'Ali (*) that he said: The Messenger of Allah (藝) sent me to a black slave woman of his who had committed zina, to carry out the hadd punishment of flogging on her. I found that she was still bleeding (postpartum) so I went to the Prophet (趣) and told him about that. He said to me: "When she recovers from her nifas (postpartum bleeding), give her fifty lashes. Abur-Rabee' said in his hadeeth:... I told the Prophet (鑑) and he said: "When her bleeding stops, then give her the hadd punishment." Then he said: "Carry out the hadd punishments."

رُتُ النَّبِيِّ بِيَنِيِّ، فَقَالَ. الإِذَا جَفَّتُ مِنْ Comments: [Saheeh because of corroborating evidence and its isnad is da'eef because Abdul-A'la is da'eef]

تخريج: صحبح لعبره، وهذا إسناد صعيف لضعف عبد الأعلى الثعلبي.

1143. It was narrated from 'Abdullah bin Muhammad bin 'Umar bin 'Ali, from his father, from his grandfather, that 'Ali (4) used to travel until the sun set, and when it got dark he would halt and pray Maghrib, then he would pray 'Isha' straight after-wards. Then he

خَبْرًا مِنَا سَأَلُتُمَا؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا أَنْ تَكُورًا اللّهَ أَرْبَعًا وَثَلَاثِينَ، وَتُسَتَّحَاهُ ثَلَاثًا وَثَلَاثِينَ، وَتُسَتِّحَاهُ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدَهُ ثَلَاثًا وَثَلَاثِينَ، فَهُوَ خَبْرٌ لَكُمّا مِنْ خَادِمِ". [راجع: ٧٤٠].

تخریج: إساده صعیح، خ. (۳۷۰۵)، م. (۲۷۲۷).

7147 حَدِّثْنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ بَكَارٍ مَوْلَى بَنِي هَاشِمٍ وَأَبُو الرَّبِعِ الزَّهْرَانِيُ قَالا: حَدَّئَنَا أَبُو وَكِيعِ الْجَرَّاحُ بْنُ مَبِيعِ عَنْ عَبْدِ الأَعْلَى النَّعْمَبِيِّ، عَنْ أَبِي حَبِيلِ، عَنْ عَبِي حَبِيلِ، عَنْ عَلِي _ وَقَالَ أَبُو الرَّبِيعِ فِي حَدِيثِهِ: عَنْ مَلِي _ أَنَّهُ قَالَ: مَيْسَرَةً أَبِي جَمِيلَةً، عَنْ عَلِي _ أَنَّهُ قَالَ: مَيْسَرَةً أَبِي جَمِيلَةً، عَنْ عَلِي _ أَنَّهُ قَالَ: وَسُودًا اللَّهِ بِيهِ إِلَى أَمَةٍ لَهُ سَودُا وَلَسَلَي رَسُولُ اللَّهِ بِيهِ إِلَى أَمَةٍ لَهُ سَودُا وَلَنَّي بَائِهِ قَالَ: مَوْدَا وَلَا اللَّهِ بَيْهِ فَالَذَ مَوْدَا اللَّهِ بَيْهِ فَالَدَ مَوْدَا فَالَذَ وَمَجَدَّنُهُ بِذَلِكَ، وَلَكَ البَي عَلَى عَلَى الْمَوْدَا فَي فَتَلَ لِي : "إِذَا تَعَالَتْ مِنْ نِفَاسِهَا، فَاجْلِدُهَا فِي خَدِيثِهِ: قَالَ: هَنَاكُ إِلَى أَمْةِ لَهُ مِنْ مَنْ مِنْ نِفَاسِهَا، فَاجْلِدُهَا فِي خَدْسِينَ "، وَقَالَ أَبُو الرّبِيعِ فِي حَدِيثِهِ: قَالَ: مَعْلِي فَا لَنْ اللّهِ عَلَى الْمَوْدَةُ مِنْ عَلَيْتُ فَالَ: "أَقِيمُوا الْحُدُودَ". وَقَالَ أَبُو الرّبِيعِ فِي حَدِيثِهِ: قَالَ: هَا وَيَمُوا الْحُدُودَ". وَمَانِهَا فَحُدَّهُا أَنُونُ الرّبِيعِ فِي حَدِيثِهِ: قَالَ: وَمَانِهَا فَحُدَّهُا اللّهُ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ا

114٣- حَلَّثْنَا عَبْدُ اللهِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْنَةً: حَدَّثَنَا أَبُو أَسَامَةً عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ عَلِيْ، عَنْ أَبِيهِ، عَنْ جَدْهِ: أَنَّ عَلِيًّا كَانَ يَسِيرُ حَتَّى إِذَا غَرَبَ الشَّمْسُ وَأَظْلَمَ، نَزَلَ فَصَلَى الْمَغْرِبَ، ثُمَّ الشَّمْسُ وَأَظْلَمَ، نَزَلَ فَصَلَى الْمَغْرِبَ، ثُمَّ اللهَّمْسُ وَأَظْلَمَ، نَزَلَ فَصَلَى الْمَغْرِبَ، ثُمَّ اللهَمْسُ وَأَظْلَمَ، نَزَلَ فَصَلَى الْمَغْرِبَ، ثُمَّ اللهَمْسُ وَأَظْلَمَ، نَزَلَ فَصَلَى الْمَغْرِبَ، ثُمَّ اللهَمْسُ وَأَطْلَمَ، نَزَلَ فَصَلَى الْمَغْرِبَ، ثُمَّ اللهَمْسُ وَأَطْلَمَ، نَزَلَ فَصَلَى الْمَغْرِبَ، ثُمَّ اللهَمْسُ وَالْعَلْمَ، نَزَلَ فَصَلَى الْمَغْرِبَ، ثُمَّ اللهَمْسُ وَالْعَلْمَ اللهَا اللهَا اللهَا اللهُ اللهَا اللهَا اللهَا اللهَا اللهَا اللهَا اللهَا اللهَا اللهُ اللهَا اللهُ اللهَا اللهُ اللهَا اللهُ اللهَا اللهَا اللهُ اللهَا اللهَا اللهَا اللهُ اللهَا اللهُ اللهَا اللهُ اللهَا اللهَا اللهَا اللهَا اللهَا اللهَا اللهُ اللهَا اللهَا اللهَا اللهَا اللهَا اللهَا اللهَا اللهُ اللهَا اللهُ اللهَا اللهُ اللهُ اللهُ اللهُ اللهَا اللهُ اللهَا اللهُ اللهَا اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ الله

would say: This is what I saw the Messenger of Allah (建) do.

Comments: [Its isnad is jayyid]

1144. Al-Hakam said: I heard Ibn Abu Laila [say] that 'Ali (&) told them that Fatimah (&) complained to her father about the marks she got on her hand from the millstone.. and he mentioned a hadeeth similar to that of Muhammad bin Ja'far from Shu'bah.

Comments: [Its isnad is saheeh, al-Bukhari (3705) and Muslim (2727]

1145. It was narrated that 'Amr bin Murrah said: I heard Abul-Bakhtarı At-Ta'i say: Someone who heard 'Ali (泰) told me that he said: When the Messenger of Allah (瓷) sent me to Yemen, I said: Are you sending me when I am young and I do not know much about judgmg? The Messenger of Allah (瓷) struck my chest and said: Go, for Allah, may He be glorified and exalted, will make your tongue steadfast and guide your heart." He said: I never found it difficult to judge between two people.

Comments: [Saheeh because of corroborating evidence]

1146. It was narrated that Sa'eed bin Al-Musayyab said: 'Ali and 'Uthman (&) met in 'Usfan. 'Uthman was telling the people not to do tamattu' or 'Umrah. 'Ali (&) said: Why do you want to forbid

صَلَى الْعِشَاءَ عَلَى أَثْرِهَا، ثُمُّ يَقُولُ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ يَطِيِّ يَصْنَعُ.

تخريج: إسناده جيد.

1184- حَدَّثَنَا عَفَانُ: حَدَّثَنَا شُعْبَةُ: أَخْرَنَا الْحَكَمُ قَالَ: سَمِعْتُ اثْنَ أَبِي لَيْلَى: أَنَّ عَلِيًا حَدَّتُهُمْ: أَنَّ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا شَكَتُ إِلَى أَبِهَا مَا تُلْقَى مِنْ نَدَّتُهَا مِنَ الرَّحَى... فَذَكَرُ مَعْمَ خديثٍ مُحَمَّدٍ بُنِ جَعْفَرٍ عَنْ شُغْهَ. [راحع: 1118].

تخریج: إسناده صحیح، خ. (۳۷۰۵)، م: (۲۷۲۷).

1180 حدَّثَنَ مُحَمَّدُ بْنُ حَغْفَرِ: حَدَّثَنَا شُغْبَةً عَنْ عَمْرِهِ بْنِ مُرَّةً قَالَ: سَمِعْتُ أَبًا الْبَخْتَرِيِّ الطَّائِنِيَ قَال: سَمِعْتُ أَبًا الْبَخْتَرِيِّ الطَّائِنِيَ قَال: أَجْبَرَنِي مَنْ سَمِعَ عَلِيًّا يَقُولُ: لَمَّا بَعَتَنِي رَسُولُ اللَّهِ عَظِيًّةٍ إِلَى الْبَمَرِ، فَقُدْتُ: تَبْعَتُنِي وَأَنَ رَجُلُ حَدِيثُ السِّنِّ، وَلَيْسَ لِي عِلْمٌ بِكَثِيرٍ وَأَن رَجُلُ حَدِيثُ السِّنِّ، وَلَيْسَ لِي عِلْمٌ بِكَثِيرٍ مِن الْقَضَاء؟ قَالَ: فَضَرَبَ صَدْرِي رَسُولُ اللَّهِ عِنْ وَجَلَّ سَيُنَبِّتُ عِلَيْهِ وَقَالَ «اذْهَبْ فَإِنَّ اللَّه عَرَّ وَجَلَّ سَيُنَبِّتُ لِيسَانَكَ، وَنَهْدِي قَلْبَكَ». قالَ: فَمَا أَعْبَانِي قَضَاءٌ بَيْنَ فَضَاءٌ بَيْنَ نَثِن [راجع: ١٦٦٦، ١٣٦].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لحهالة الواسطة بين أبي المختري و بين علي.

المُحَمَّدُ مَنْ جَعْفَرٍ: حَدْثَنَا شُعْبَةً
 عَنْ عَمْرِهِ بْنِ مُرَّةً، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ
 قال: الجنمَع عَلِيِّ وَعُنْمَانُ رَضِيَ اللَّهُ عَنْهُمَا
 بعُسْفانَ، فَكَانَ عُفْمانُ يَنْهَى عَن الْمُتَعَةِ

something that the Messenger of Allah (½) did? 'Uthman (♣) said: Leave us alone.

Comments: [Its isnad is saheeh, al-Bukhari (1569) and Muslim (1223)] .(

1147. It was narrated that Sa'd bin Ibraheem said: I heard 'Abdullah bin Shaddad say: 'Ali (ﷺ) said: I never saw the Messenger of Allah (ﷺ) mention both of his parents for anyone except Sa'd bin Malik. On the day of Uhud he started saying: "Shoot, may my father and mother be sacrificed for you!"

Comments: [Its isnad is salueh, al-Bukhari (4059) and Muslim (2411)]

Harb bin Abil-Aswad, from Abul-Aswad - Abu Khaithamah said in his hadeeth: Ibn Abul-Aswad from his father - that 'Ali (*) said: The Messenger of Allah (*) said: The urine of a nursing boy may be sprinkled with water and the urine of a nursing girl is to be washed 'Qatadah said: This is if the infant is not yet eating solid food; if the infant is eating solid food, it is to be washed in both cases.

Comments: [Its isnad is saheeh]

أُوِالْعُمْرَةِ، فَقَالَ عَلِيِّ : مَا تُرِيدُ إِلَى أَمْرٍ مَعَلَهُ رَسُولُ اللَّهِ ﷺ تَنْهَى عَنْهَا؟ فَقَالَ عُثْمَانُ : ذَعْنَا مِنْكَ. [راجع: ٤٠٢].

تخريج: إسناده صحيح، خ: (١٥٦٩)، م: (١٢٢٣).

118٧ - حَدَّثَنَا مُحَمَّدُ بَنْ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ: أَخْبَرَنَا شُعْبَةُ عَنْ سَعْدِ بَنِ إِبْرَاهِيمَ قَالَ: وَحَجَّاجٌ: أَخْبَرَنَا شُعْبَةُ عَنْ سَعْدِ بَنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ عَنْدَ اللَّهِ بْنَ شَدَّادٍ يَقُولُ: قَالَ عَلِيٍّ مَا رَأَيْتُ رَسُولَ اللَّهِ بَشِيْةِ (١٣٧/١) جَمَعَ أَبُونِهِ لِأَحْدِ رَأَيْتُ رَسُولَ اللَّهِ بَشِيْةٍ (١٣٧/١) جَمَعَ أَبُونِهِ لِأَحْدِ عَنْدِ بْنِ مَالِكٍ، فَإِنَّهُ يَوْمَ أُحْدِ جَعَلَ يَقُولُ: «ارْم فِذَاكَ أَبِي وَأَمِّي». [راجع: ٢٠٩].

تخریج: إسنده صحیح، خ: (٤٠٥٩)، م: (٢٤١١).

1124 حَدَثَنَا عَنْدُ اللّهِ: حَدِّنَنِي أَبِي وَعُبَيْدُ اللّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَادِمِيُّ وَمُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَادُمِيُّ وَمُحَمَّدُ بْنُ أَبِي الْكُورِ عَدْثَنَا مُغَادُ بْنُ فِي الْمُقَدِمِي وَمُعَادُ عَنْ أَبِي: وَحَدَّثَنِي أَبِي: وَحَدَّثَنِي أَبِي وَمُعَادُ عَنْ أَبُو خَيْثَمَةً : حَدَّثَنَا عَبْدُ الصَّمَدِ وَمُعَادُ عَنْ أَبِي جَرْبِ بْنِ أَبِي هِشَامٍ، عَنْ قَتَادَةً، عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ _ وقَالَ أَبُو خَيْثَمَةً فِي حَدِيثِهِ: ابْنُ أَبِي الْأَسْوَدِ _ وقَالَ أَبُو خَيْثَمَةً فِي حَدِيثِهِ: ابْنُ أَبِي الْأَسْوَدِ _ وقَالَ أَبُو خَيْثَمَةً فِي حَدِيثِهِ: ابْنُ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ _ ، عَنْ أَبِيهِ _ ، عَنْ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ _ ، عَنْ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ _ ، عَنْ أَبِيهِ _ ، عَنْ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ _ ، عَنْ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ _ ، عَنْ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ _ ، عَنْ أَبِيهِ _ ، عَنْ أَبِي الْأَسْوَدِ عَنْ أَبِيهِ _ ، عَنْ أَبِيهِ _ ، عَنْ أَبِيهِ _ ، عَنْ أَبِيهِ عَنْ أَبِيهِ _ ، عَنْ أَبِيهِ _ ، عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ أَبِيهِ _ ، اللّهُ وَيَعْلَمُ اللّهُ عَلَيْهُ قَالَ: الْبُولُ الْغُمَا الطّعَامُ ، فَإِذَا مَا لَمْ يَطْعَمَا الطّعَامُ ، فَإِذَا مَا لَمْ يَطْعَمَا الطّعَامُ ، فَإِذَا مَا لَمْ يَطْعَمَا الطّعَامُ ، فَإِذَا مَا لَمْ عَلَمْ عَلَا عَبِيلًا جَمِيعًا . [راجع: ٣٦٥].

قَالَ عَبُدُ اللَّهِ: وَلَمْ يَذْكُرْ أَبُو خَيْثَمَةَ فِي حَدِيثِهِ قَوْل قَتَادَةً.

تخريج اسناده صحيع.

1149. It was narrated from 'Ali bin Abi Talib (ﷺ) that the Messenger of Allah (ﷺ) said concerning the nursing infant: "Sprinkle water on the urine of a boy and wash the urine of a girl" Qatadah said: This is so long as they are not eating solid food; if they are eating solid food, both are to be washed.

Comments: [Its isnad is salteeh, it is a repeat of the report above]

1150. It was narrated that 'Ali (秦) said: The Messenger of Allah (秦) said on the day of Al-Ahzab; "They distracted us from the middle prayer until the sun set. May Allah fill their graves with fire and their houses - or their stomachs - Shu'bah was not sure whether it was houses or stomachs.

Comments: [Its isnad is sahech, al Bukhari (4533) and Muslim (627)]

'Abeedah, that 'Ali (季) said: The Messenger of Allah (季) said on the day of Al-Ahzab: "They distracted us from the middle prayer until the sun set. May Allah fill their graves and houses - or stomachs - with fire." He (the narrator) was not sure whether it was houses or stomachs. As for graves, there is no doubt about that.

Comments: [Its isnad is saheelt]

١١٤٩ - خَدَّثَنَا عَنْدُ الصَّمْدِ بَنُ عَبْدِ الْوَارِثِ: خَدَّنَا هِشَاهٌ عَنْ قَتَادَةً، عَنْ أَبِي حَرْبٍ بَنْ أَبِي لَا شُودِ الذَّبِلِيِّ [عَنْ أَبِيهِ]، عَنْ عَلِيَّ نُنِ أَبِي طَالِبٍ: أَنْ رَسُولَ اللَّهِ يَثِيَّةٌ قَانَ فِي الرَّضِيعِ: النُّضُحُ بَوْلُ الْغُلَامِ، وَيُغْسَلُ بَوْلُ الْجَارِيَةِهُ. قَالَ نَهُ لَلْ الْجَارِيَةِهُ. قَالَ نَهُ لَمْ الطَّعَامَ، فَإِذَا ضَعِما عُسِلًا جَمِيعًا. [راجع: ٥٦٣].

تخريج: إنده صحيح كسالفه.

١١٥٠ - حَدَّثْنَا مُحَمَّدُ بُنُ جَعْمَرٍ: حَدَّثَنَا شُعْبَةُ قال صَمِعْتُ قَنَادَةً عَنْ أَبِي خَشَانَ الْأَعْرَجِ، عَلْ عَبِيدَةً، عَنْ عَلِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ عَيْقَ بَوْمَ الْأَخْرَابِ: الشَّغْلُونَا عَنْ صَلَاةً الْوُسْطَى حَنِّى آبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُتُورَهُمْ نَارًا، وَ بُعُونَهُمْ _ أَوْ بُطُونَهُمْ " شَكَّ شُعْبَةُ فِي الْبُيُوتِ وَالْنُطُونِ. [راحع: ١٩٩١].

تخریج: إسنده صحیع، ح: (٤٥٣٣)، م: (١٢٧).

101- حَدَّثَنَا حَجَّاحٌ: حَدَّثَنِي شُعْمَةُ قَالَ: سَمِعْتُ أَنَا حَسَّانَ يُحَدِّثُ سَمِعْتُ أَنَا حَسَّانَ يُحَدِّثُ سَمِعْتُ أَنَا حَسَّانَ يُحَدِّثُ عَلَى عِبِيدَةً، عَنْ عَلِيٌ قَالَ: قَالَ رَسُولُ اللَّهِ يَعْتَ يَوْمَ لُأَخْزَابِ «شَعَلُونَ عَنِ الصَّلَاةِ الْوُسْطَى حَتَى آبَتِ الشَّمْسُ، ملَأَ اللَّهُ قُبُورَهُمْ وَيُوسُهُمْ _ أَوْ بُطُونَهُمْ _ نَارَاء. شَكَّ اللَّهُ قُبُورَهُمْ وَيُوسُهُمْ _ نَارَاء. شَكَّ شُعْبَةً فِي الشَّمْونَ وَالنَّهُورَ فَلَيْسَ فِيهِ شَكَّ.

[راحع: ١١٤٩، ١١٤٥].

تخريج: إسناده صحيح، وانظر ماقبله.

1152. It was narrated that 'Ali (本) said: The Messenger of Allah (愛) prayed Witr at all times of the night, at the beginning, in the middle and at the end, but in the end his Witr was at the end of the night.

Comments: [Its isnad is qawi]

1153. It was narrated from 'Ali (季) that the Prophet (曇) used to wake his family during the last ten nights of Ramadan.

Comments: [Its isnad is hasan]

1154. It was narrated from 'Ali (歩) that the Prophet (囊) was given a (hullah) suit of silk, and he gave it to me ['Ali]. 'Ali (歩) said: I went out wearing it, and the Prophet (囊) said: "I do not like for you what I do not like for myself." And he told me to cut it up for my womenfolk, for head covers, between Fatimah and his paternal aunt.

Comments: [Its isnad is Sahech, al-Bukhari (2614) and Muslim (2071)]

1155. It was narrated that Buraid bin Asram said: I heard 'Ali (*) say: A man from among Ahlus-Suffah died and it was said: O Messenger of Allah, he has left behind a dinar and a dirham. He said: "Two brands. Offer the funeral prayer for your companion."

١١٥٢ - حَدَّثَنَا مُحَمَّدُ بُنْ جَعْفَرِ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِم بْنِ ضَعْرَةً، عَنْ عَاصِم بْنِ ضَعْرَةً، عَنْ عَلِيٍّ قَالَ: مِنْ كُلِّ اللَّيْلِ أَوْتَرَ رَسُولُ اللَّهِ عَلَىٰ اللَّيْلِ أَوْتَرَ رَسُولُ اللَّهِ عَلَىٰ اللَّيْلِ أَوْتَرَوِ، وَالْتَمَى عَلَىٰ اللَّهِ مِنْ أَوْلِهِ، وَأَوْسَطِهِ، وَآخِرِهِ، وَالْتَمَى وَنُوهُ إِلَى آخِرِهِ، [راجع: ٥٨٠].

تخريج: إسناده قوي.

110٣ - حَدَّثَنَا مُحَمَّدُ بْنُ حَعْفَرِ: حَدَّثَنَا شُغْبَةُ عَنْ عَلِيٍّ : أَنَّ عَنْ عَلِيٍّ : أَنَّ اللَّهِ عَنْ عَلِيٍّ : أَنَّ النَّبِيِّ عَلَيْ كَانَ يُوقِظُ أَهْلَهُ فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمَضَانَ. [راجع: ٧٦٢].

تخريج: إسناده حسن.

108- حَلَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَلَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةً، عَنْ عَلِيٍّ: أَنَّ عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيٍّ: أَنَّ اللَّبِيِّ يَثِيْتُهُ أَهْدِينَتْ لَهُ حُلَّةٌ مِنْ حَرِيرٍ فَكَسَانِيهَا، قَالَ عَلِيٍّ: قَالَ عَلِيٍّ: قَالَ عَلِيٍّ: قَالَ النَّبِيُ بَيْلِيُّ: "لَشْتُ أَرْضَى لَكَ مَا أَكُرُهُ لِتَفْسِي " قَالَ: فَأَمْرَنِي النَّي اللَّهِيُ اللَّهِيْ اللَّهِيُ اللَّهِيْ اللَّهِيْ اللَّهِيْ اللَّهِيْ اللَّهِيْ اللَّهِيْ اللَّهِيْ اللَّهِيْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِيْ اللَّهُ اللَّهِيْ اللَّهِيْ اللَّهُ اللَّهُ اللَّهُ اللَّهِيْ اللَّهُ اللِهُ اللَّهُ اللْمُعُلِمُ اللَّهُ اللللَّهُ اللللْمُولِلَا

تخریج: إسناده صحیح، خ: (۲۲۱٤)، م: (۲۰۷۱).

100- حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بَنُ
 عُبَيْدِ بْنِ جِسَابٍ: حَدَّثَنَا جَعْفَرُ نَنُ سُلَيْمَانَ:
 حَدَّثَنَا عُتَيْبَةُ _ وَهُوَ الضَّرِيرُ _ ، عَنْ بُرَيْدِ بْنِ
 أَصْرَمَ، قَالَ: سَمِعْتُ غَلِيًّا يَقُولُ. مَاتَ رَجُلٌ
 مِنْ أَهْلِ الصَّفَّةِ، فَقِيلَ: يَا رَسُولَ اللَّهِ! تَرَكَ

Comments: [Its isnad is da'eef because Utaibah and Buraid bin Asram is unknown]

دِينَارًا وَدِرْهُمًا. فَقَالَ: «كَيْتَاذِ، صَلُّوا عَلَى ضاحبِكُمْ». [راجع: ٧٨٨].

تخريح: إسناده ضعيف لجهالة عتيبة وبريد بن أصرم.

1156. Habban bin Hilal told us: Ja'far told us... and he narrated a similar report.

Comments: [Its *isnad* is *da'eef* like the previous report]

1157. It was narrated that Qatadah said: I heard Jurayy bin Kulaib say: I heard 'Ali (4) say: The Messenger of Allah (45) forbade (sacrificing) an animal that had lost most of its horn or ear. Qatadah said: I asked Sa'eed bin Al-Musayyab: What does lost most of its ear mean? He said: If it has lost half or more of it.

Comments: [Its isnad is hasan]

bin Kulaib that he heard 'Ali (秦) say: The Messenger of Allah (紫) forbade sacrificing an animal that had lost most of its horn or ear. Qatadah said: I mentioned that to Sa'eed bin Al-Musayyab and he said: Yes, the one that has lost half or more of that.

Comments: [Its isnad is hasan like the report above]

1159. It was narrated from 'Ali (♣) that the Prophet (♣) forbade, or forbade me ['Ali], red saddle

1107 حدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي أَبُو
 خَيْثَمَةً: حَدُّثَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَ
 حَعْفَرٌ... فَدَكَرَ مِثْلُهُ، نَحْوَهُ. [راجع: ١١٥٥].
 تخريج: إسناده ضعيف كسابقه.

110٧ حدَّثَنَا حَجَّاحٌ: حَدَّثَنِي شُعْبَةُ عَنْ قَتَادَةَ قَالَ. سَمِعْتُ جُرَيَّ بْنَ كُلْشِ يَقُولُ: سَمِعْتُ عَليًا يَقُولُ. نَهَى رسُولُ اللَّهِ ﷺ عَنْ عَضَبِ الْنَرْنِ وَالْأُذُنِ. قَالَ قَتَادَةُ: فَسَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ، قَالَ: قُلْتُ: مَا عَضَبُ الْأُذُن؟ فَقَالَ: إِذَا كَانَ النَّصْفَ أَوْ أَكْثَرَ مِنْ ذَلِك. [راحع: 17٣].

تخريج: إساده حسن.

110٨ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا سَعِيدٌ عَنْ خَرَيِّ بْنِ كُلَيْبٍ: أَنَّهُ سَعِيدٌ عَنْ قَنَادَةً، عَنْ جُرَيِّ بْنِ كُلَيْبٍ: أَنَّهُ سَمِعَ عَلِيًّ يَقُولُ: نَهَى رَسُولُ اللَّهِ يَشْخَ أَنْ يُضَحَى بِأَعْضَبِ الْقَرْنِ وَالْأُذُنِ. قَالَ قَتَادَةُ: فَنَاكَ ثَنَاكَ دُونُ الْمُسَيِّبِ، فَقَالَ: فَذَكَرْتُ دلِكَ لِسَعِيدِ بْنِ الْمُسَيِّبِ، فَقَالَ: نَعَمْ، الْعَضْبُ: النَّصْفُ، أَوْ أَكْثَرُ مِنْ ذَلِكَ. [راحع: 110٧].

نخريج: إسناده حسن كسابقه.

١١٥٩ - خَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُغْبَةُ
 غَنْ أَبِي إِسْحَاقَ، غَنْ هُبَيْرَةَ، غَنْ عَلِيٍّ: أَنَّ

cloths, garments made from a blend of linen and silk, and gold rings.

Comments: [Its isnad is hasan]

1160. It was narrated from 'Ali (泰) that 'Ammar asked for permission to enter upon the Prophet (霉) and he said: "The good one, the purified one, let him in."

Comments: [Its isnad is Saheeh, Ahmad Shakir said it]

1161. It was narrated that 'Ali (念) said: I remember us on the night of Badr; there was no one among us who was not sleeping, except the Messenger of Allah (經) who prayed facing a tree and offered supplication until morning came, and there was no horseman among us on the day of Badr except Al-Miqdad bin Al-Aswad.

Comments: [Its isnad is saleeh]

1162. Malik bin 'Umair said: Zaid bin Soohan came to 'Ali (♣) and said: Tell me what the Messenger of Allah (ﷺ) forbade to you. He said: He forbade me to use green glazed pitchers, gourds and hollowed out stumps, and nabeedh made with barley, and gold rings, as well as silk, garments made from a blend of linen and silk, and red saddle cloths. He said: The Messenger of Allah (ﷺ) was given a suit of silk and he gave it to me. I

النَّبِيُّ بِطِيْهُ نَهَى _ أَوْ نَهَانِي _ عَن الْمِيثَرَةِ. وَالْقَسِّيِّ، وَخَاتَم الذَّهَبِ. [راجع: ٧٢٢].

تخريج: إساده حس.

(١/١٣٨) - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَانِيْ بْنِ هَانِيْ، عَنْ عَلِيِّ: أَنَّ عَمَّارًا اسْتَأْذَنَ عَلَى النَّبِيِّ يَشِيْ، فَقَالَ: «الطَّيّبُ الْمُطَيِّبُ، النَّذُنْ لَهُ، [راجع: ٧٧٩].

تخريج: إسناده صحيح، قاله أحمد شاكر.

1111 - حَلَّثُنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدْثَنَا شُعْبَةً عَنْ أَبِي إِسْحَاقَ قَالَ: سَوِهْتُ حَرِثَةً بْن مُضَرِّبٍ يُحَدِّثُ عَلَيْ قَالَ: سَوِهْتُ حَرِثَةً بْن مُضَرِّبٍ يُحَدِّثُ عَلَى قَالَ: لَقَدْ رَأَيْتُنَا لَيُلَةً مُضَرِّبٍ يُحَدِّثُ عَلَى اللَّهِ عَلَى اللَّهِ مَثْلَقٍ إِلَّا رَسُولَ اللَّهِ يَتَثِيْهُ وَإِنَّهُ كَانَ يُصَلِّي إِلَى شَجَرَةٍ، وَيَدْعُو حَتَّى أَصْبَحَ، وَمَا كَانَ مِثَا فَارِسُ يَوْمَ بَدْرٍ عَيْرَ حَتَّى أَصْبَحَ، وَمَا كَانَ مِثَا فَارِسُ يَوْمَ بَدْرٍ عَيْرَ الْجَعْدَ إِلَى الْمُعْقِدِ إِلَى الْمَعْقِدِ الراجع. ١٠٢٣].

تخريج: إسناده صحيح.

٦١٦٢ - حَلَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَلَّنُنَا شُعْبَهُ عَنْ إِسْمَاعِيلَ بُنِ سُمَنِعٍ: حَلَّثَنِي مَالِكُ بُنُ عُمَيْرٍ قَالَ: جَاءَ زَيْدُ بْنُ صُوحَانَ إِلَى عَلِيٍّ، فَقَالَ: حَلَّثُنِي مَا نَهَاكُ عَنْهُ رَسُولُ اللَّهِ ﷺ. فَقَالَ: خَلَيْنِي عَنِ الْحَشِمِ، وَالدُّبَّاءِ، وَالنَّقِيرِ، وَاللَّعِيرِ، وَالنَّقِيرِ، وَالنَّعِيرِ، وَالنَّعِيرِ، حَلْقَةِ الذَّهَبِ _ أَوْ قَالَ: حَلْقَةِ الذَّهَبِ _ أَوْ قَالَ: وَالْمَيْنُونِ الْحَرِيرِ، وَالْقَسِّيِّ، وَالْمَيْنُونَةِ الْخَمْرَاءِ، قَالَ: وَأَهْدِينَ لِرَسُولِ اللَّهِ وَالْمَيْنُ الْمَسُولِ اللَّهِ وَالْمَيْنُونَةِ الْحَمْرَاءِ، قَالَ: وَأَهْدِينَ لِرَسُولِ اللَّهِ اللَّهِ اللَّهِ وَالْمَيْنُ لِرَسُولِ اللَّهِ وَالْمَيْنُونَةِ الْحَمْرَاءِ، قَالَ: وَأَهْدِينَ لِرَسُولِ اللَّهِ اللَّهِ اللَّهِ وَالْمَيْنَ وَالْعَلْمِ اللَّهِ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّه

went out wearing it, then he took it and gave it to Fatimah or to his paternal aunt. Isma'eel said that.

Comments: [Its isnad is qawi]

1163. Yoonus told us, 'Abdul-Wahid told us, with the same isnad and meaning, except that he said: Sa'sa'ah bin Soohan came to 'Alı (♣),

Comments: [Its isnad is qawi]

1164. It was narrated that Husain Al-Muzani said: 'Ali bin Abi Talib (歩) said on the minbar: O people, I heard the Messenger of Allah (些) say: "Nothing interrupts prayer except breaking wudoo'." I will not be embarrassed about that which the Messenger of Allah (些) was not embarrassed about. He said: "Breaking wudoo' means breaking wind silently or loudly."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because Hibban bin Ali is da'eef and Husain al-Mazani is unknown]

1165. Buraid bin Asram said: I heard 'Ali (ﷺ) say: A man from among ahlus-suffah died, and he left behind a dinar and a dirham. It was said: O Messenger of Allah, he left behind a dinar and a dirham. He said: "Two brands; offer the funeral prayer for your companion."

Comments: [Its isnad is da'eef because Utaibah and Buraid bin Asram are unknown] عَلَمُ خُلَةً حَرِيرٍ فَكَسَالِيهَا، فَخَرَجْتُ فِيهَا، فَخَرَجْتُ فِيهَا، فَأَخَذَهَا، فَأَعْطَاهَا فَاطِمَةً أَوْ عَمَتُهُ. إِسْمَاعِيلُ تَقُولُ ذَلِك. [راجع: ٩٦٣].

تخريج: إسناده قوي.

١١٦٣ حَدَّثَنَاهُ بُونُسُ: حَدَّثَنَا عَبْدُ الْوَاحدِ...
 فَدَكَرَهُ بإسْدوِهِ وَمَعْنَاهُ إِلَّا أَنَّهُ قَالَ: حَاءَ صَعْضَعَةُ بْنُ
 صُوخانَ إِلى عَلِيَّ عَثْهِ [راحع: ٩٦٣، ١٩٦٣].

تخريح: إسناده قوي.

1178 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بَنُ بِتَى رِدِ: حَدَّنَا مُحَمَّدُ بَنُ بِتَى رِ: حَدَّنَا حِبَّانُ بُنُ عَلِيٍّ عَنْ ضِرَارِ بُنِ مُرَّةً ، عَنْ خَصَيْرِ الْمُرْزِيِّ قَالَ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبِ عَلَى الْمِشْرِ: أَيُّهَا النَّاسُ! إِنِّي سَمِعْتُ رَسُولُ اللَّهِ عَلَى الْمِشْرِ: أَيُّهَا النَّاسُ! إِنِّي سَمِعْتُ رَسُولُ اللَّهِ اللَّهِ يَتُحْرِيكُمْ مِمَّا لاَ يَشْتَحْبِي مِنْهُ رَسُولُ اللَّهِ لَا أَسْتَحْبِي مِنْهُ رَسُولُ اللَّهِ بَعْدٍ . قَالَ "وَالْحَدَثُ أَنْ يَهْسُو أَوْ يَضْرِطَ. قَالَ الْمُحَدِّثُ أَنْ يَهْسُو أَوْ يَضْرِطَ.

تخريج: حسن لعبره، وهدا إسناد ضعيف الضعف حبان بن علي وجهالة حصين المرني.

1170 - حلَّثَنَا عَبْدُ اللّهِ: حَدَّثَنِي قَطَنُ بْنُ نُسَيْرٍ أَبُو عَبَّادٍ الدَّارِعُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: خَدْتَنَ عُتَبْهُ الضَرِيرُ: حَدَّثَنَا بُرَيْدُ بْنُ أَصْرَمَ قَالَ: صَمِعْتُ عَبِيًّا يَقُولُ: مَاتَ رَجُلٌ مِنْ أَهْلِ الصُّفَّةِ، صَمِعْتُ عَبِيًّا يَقُولُ: مَاتَ رَجُلٌ مِنْ أَهْلِ الصُّفَّةِ، وَتَرَكَ دِينَارًا وَوِرْهَمَا، فَقِيلَ: يَا رَسُولَ اللَّهِ! تَرْكَ وِينَارًا وَوِرْهَمَا، فَقِيلَ: يَا رَسُولَ اللَّهِ! تَرْكَ وِينَارًا وَوِرْهَمَا، "فَقَالَ: كَيْتَانِ، صَلُّوا عَلَى صَلُوا عَلَى صَاحِبِكُمْ، (راحع: ٢٨٨).

تخريج: إسناده ضعيف لحهالة عتيبة و بربد بن أصرم.

1166. It was narrated from a man among the Ansar, from 'Ali (&), that the Prophet (&) said: "Whoever visits a sick person is walking amongst the fruits of Paradise. When he sits with him he is covered with mercy, and when he leaves him, seventy thousand angels are appointed to pray for forgiveness for him that day."

Comments: [Hasan, and the saheeh version is mawqoof. This is a da'cef isnad because the Ansari man is unknown]

1167. 'Ali (李) said: I saw the Messenger of Allah (金) stand for a funeral, so we stood, and I saw him remain seated, so we remained seated.

Comments: [Its isnad is salieeh]

1168. It was narrated that 'Asim bin Kulaib said: I heard Abu Burdah say: I heard 'Ali bin Abi Talib (﴿) say: The Messenger of Allah (﴿) said: "Say: O Allah, I ask You for guidance and proper aim. When you ask for guidance, think of directions when travelling, and when you ask for proper aim, think of aiming an arrow." And he forbade - or forbade me - to wear garments made from a blend of linen and silk, to use red saddle cloths, or to wear a ring on the forefinger or middle finger.

1117 حَدَّثُنَا عَبُدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بُنُ أَبِي بَكْمِ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بُنُ أَبِي بَكْمِ اللَّهَ مِنْ اللَّهَ مِنْ اللَّهَ مِنْ أَبِي مَرْيَمَ الْنَ أَبِي الْحُسَامِ _: حَدَّثَنَا مُشْلِمُ سُ أَبِي مَرْيَمَ عَنْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ عَلِيٍّ : أَنَّ النَّبِيَّ يَثِلِحُ عَلْ رَجُلٍ مِنَ الْأَنْصَارِ، عَنْ عَلِيٍّ : أَنَّ النَّبِيَّ يَثِلِحُ قَالَ مَرِيضًا مَشْى فِي خِرَافِ الْجَنَّةِ، قَادَهُ اسْتَنْقَعَ فِي الرَّحْمَةِ، فَإِذَا خَرَجَ فِإِذَا جَلَسَ عِنْدُهُ اسْتَنْقَعَ فِي الرَّحْمَةِ، فَإِذَا خَرَجَ مِنْ عِنْدِهِ وَكِلَ بِهِ سَبْعُونَ أَلْفَ مَلَكِ يَسْتَغْفِرُونَ لَهُ فَلْكَ يَسْتَغْفِرُونَ لَهُ فَلْكَ يَسْتَغْفِرُونَ لَهُ ذَلِكَ الْيُونَ مَ الرَّاحِم: 118].

تخريج: حسن، والصحيح وقفه وهدا إسناد ضعيف لجهالة الرجل من الأنصار.

11٦٧ - حَلَّثْنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ. وَحَجَّاجٌ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ الْحَكَم قَالَ: سَمِعْتُ مَسْعُودَ بْنَ الْحَكَم قَالَ: سَمِعْتُ مَسْعُودَ بْنَ الْحَكَم قَالَ: سَمِعْتُ عَلِيًّا _ قَالَ: حَدَّثَنَا عَلِيٍّ سَمِعْتُ عَلِيًّا _ قَالَ: حَدَّثَنَا عَلِيٍّ صَهِ _ قَالَ: حَدَّثَنَا عَلِيٍّ عَمَازَةٍ هِ _ قَلْ: وَأَيْتُ وَسُولَ اللَّهِ يَعِيْجٌ قَامَ فِي جَمَازَةٍ فَقَمْنَا، وَرَأْيُتُهُ فَعَدَ فَقَعَدُنَا. [راجع: ١٣٦].

تخريج: إسناده صحيح، م: (٩٦٢).

117۸ - حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ قَالَ: سَمِعْتُ أَبَا بُرُدَةً قَالَ: سَمِعْتُ أَبَا بُرُدَةً قَالَ: سَمِعْتُ أَبَا بُرُدَةً قَالَ: سَمِعْتُ أَبَا بُرُدَةً قَالَ: سَمِعْتُ اللَّهِمَّ إِنِّي طَالِبِ قَالَ: قَالَ رَسُولُ اللَّهِ يَشِيِّ قُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ اللَّهُدَى وَالشَّدَادَ، وَاذْكُورْ بِاللَّهُمَّ إِنِّي أَسْأَلُكَ اللَّهُمَّةً، وَاذْكُورْ بِالسَّدَادِ تَسْدِيدَكَ السَّهُمَّ، اللَّهُ اللَّهُ اللَّهُمَّةً، قَالَ: وَنَهَى _ أَوْ نَهَانِي _ عَسِ الْقُسِّيِ قَالَ: وَلَهَى _ أَوْ نَهَانِي _ عَسِ الْقُسِّيِ قَالَ: وَلَهَى _ أَوْ نَهَانِي _ عَسِ الْقُسِّيِ وَالْمِينَرَةِ، وَوَالْمِينَرَةِ، وَوَالْمِينَرَةِ، وَوَالْمِينَرَةِ، وَوَالْمِينَرَةِ، وَوَالْمِينَرَةِ، وَالسَّبَابَةِ، أَو الْمُؤْمَلِي . [118]

Comments: [Its isnad is qawi, Muslim (2078)]

1169. It was narrated that Abu 'Awn said: I heard Abu Salih say: 'Ali said: I mentioned the daughter of Hamzah (as a potential spouse) to the Messenger of Allah (ﷺ) and he said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is salieeli]

1170. It was narrated that 'Ali (45) said: We were with the Messenger of Allah (ﷺ) at a funeral, and he said: "Who will go to Madinah and not leave any grave without levelling it, or any image without smearing it, or any idol without breaking it?" A man stood up and said: I will. Then he felt afraid of the people of Madinah, so he sat down. 'Ali (-) said: So I went, then I came back and said: O Messenger of Allah, I did not leave any grave in Madinah but I levelled it, or any image but I smeared it, or any idol but I broke it. He said: "Whoever goes back to doing any of that has disbelieved in what Allah revealed to Muhammad. O 'Ali, do not be a cause of division - or he said: a show-off - or a merchant, except a good merchant, for they are the ones who procrastinate in doing good deeds."

Gomments: [Its isnad is da'eef because Abul-Muwarri' is unknown]

تخريج: إساده ضعيف لحهالة أبي المورع، وقصة طمس الصورة و تسوية القر المشرف مضت باسدد صحيح، برقم: (٧٤١).

تخريج: إسناده قوي، م: (۲۰۷۸).

1174 - حلَّنْنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّنْنَا شُعْبَةُ
 عَنْ أَبِي عَوْنٍ قَالَ شَمِعْتُ أَبَا صَالِحٍ قَالَ
 قَالَ عليُّ : ذَكَرْتُ ابْنَةً خَمْزَةً لِرَسُولِ اللَّهِ
 فَقَال: الِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ».

تخريج: إسناده صحيح.

١١٧٠- حَدَّثَنَا عَنْدُ اللَّهِ ۚ حَدَّثَنِي أَبُو دَاوُدُ الْمُنارَكِيُّ سُلَيْمَانُ بْنُ مُحَمَّدٍ: حَدَّثَنَ أَبُو شِهَاتِ عَنْ شُعْبَةً، عَنِ الْحَكَم، عَنْ أَبِي الْمُورَّع، عنْ عَلِيٌ قَالَ: كُنَّ مَعَ رَسُولِ اللَّهِ ﷺ فِي جَارَةٍ، فَقَالَ: "مَنُ يَأْتِي لُمَدِينَةً فَلَا يَدَعُ قَبْرًا إِلَّا سَوَّاهُ، وَلَا صُورَةً إِلَّا طَلَخَهَا، وَلَا وَثَنَّا إِلَّا كَسَرَهُ؟ *، قَالَ فَقَامَ رَجُلُّ، فَقَالَ: أَن أُمُّ هَابَ أَهْلَ الْمَدِينَةِ فَجَلَسَ، قَالَ عَلِيٌ فَانْطَلَقْتُ، ثُمَّ جِئْتُ فَقُلْتُ: يَ رَسُولَ اللَّهِ! لَمُ أَدَعُ بِالْمَدِينَةِ قَبْرًا إلَّا سَوَّيْتُهُ. وَلَا صُورَةً إِلَّا طَلَحْتُهَا، وَلَا وَثَنَّا إِلَّا كَسْرِتُهُ، قَالَ فَقَالَ: "مَنْ عَادَ فَصَنَعَ شَيًّا مِنْ دَلِكَ، فَقَدُ (١٣٩/١) كَفَرَ بِمَا أَنْزَلَ اللَّهُ عَلَى مُحَمَّدٍ، يَا عَلِيُّ إِلَّا تَكُونَنَّ فَتَانَّا_ أَوْ قَالَ: مُخْنالًا وَلَا تَاجِرًا إِلَّا تَاجِرَ الْخَبْرِ، فَإِنَّ أُولَئِكَ هُمُ الْمُسَوِّفُونَ فِي الْعَمَلِ». [راحع: ۲۵۷].

١١٧١ - حَدَّثْنَا مُحمَّدُ بْنُ جَعْفُرٍ: حَدَّثَنَا شُعْبَةً

عَنْ أَبِي عَوْنٍ، عَنْ أَبِي صَالِحٍ قَالَ: سَمِغْتُ

عَلَيًّا قَالَ: أُهْدَنَتُ لِرَسُولُ اللَّهِ ﷺ خُلَّةٌ

سِيْرَاءُ، فَبَعَثَ بِهَا يِلَيُّ رَسُولُ اللَّهِ ﷺ،

فَخَوْجُتُ فِيهَا، فَغَضَتَ رَسُولُ لَنَّه عِلَيْ حَتَّى

رَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، فَقَالَ ﴿ ﴿إِنِّي لَمْ

أَعْطِكُهَا لِتَلْبَسَهَا ، قَالَ: فَأَمْرَنِي، فَأَطُرْتُهَا

بَيْنَ بْسَائِي. [راجع: ١٠٧٧].

1171. It was narrated that Abu Salih said: I heard 'Ali (本) say: A suit of silk was given to the Messenger of Allah (美) and he sent it to me. I went out wearing it, and the Messenger of Allah (經) was so angry that I could see anger on his face He said: "I did not give it to you to wear it." Then he told me to divide it among my womenfolk.

Comments: [Its isnad is saliceli, al-Bukhari (2614) and Muslim (2071)]

تخريج: إساده صحيح، ح. (٢٦١٤)، م: (٢٠٧١).

1172. It was narrated from 'Ali (本) that the Messenger of Allah (鑑) said: "The angels do not enter a house in which there is an image or a person who is junub or a dog."

Comments: [Saheeh because of corroborating evidence]

تخريج: صحيح لغيره، دون دكر الحنب، وهدا إسناد ضعيف لعلل.

1173. It was narrated from an-Nazzal bin Sabrah that he saw 'Ali (4) pray Zulir, then he sat in ar-Rahbah to listen to people and see what they needed. When the time for 'Asr came, a stone vessel was brought to him. He took a scoop of water and wiped his hands, forearms, face, head and feet, then he drank the leftover water whilst standing. Then he said: Some people dislike drinking whilst standing, but the Messenger of Allah (26) did what I have done, and this is the wudoo' of one who has not broken his wudoo'.

المعربيج. إسادة صعبح، ع. ١١٧٧- حَدَّثُنَا شُعْبَةُ ١١٧٧- حَدَّثُنَا مُحَمَّدُ بِنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيّ بْنِ مُدْرِكِ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللّهِ بْنِ نُجَيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ عَيِ النَّبِيِّ وَلَا حُنُبٌ وَلَا كُلْتُه. [راجع: ١٣٢].

110٣ - حَدَّثُنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةً عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةً، عَنِ اللَّوَّالِ بْنِ سَبْرَةً: أَنَّهُ شَهِدَ عَلِيًّا صَلَّى الطَّهْرَ، ثُمَّ حَلَسَ فِي الرَّحَةِ فِي حَوَائِحِ النَّاسِ، فَلَمَّا حَضَرَتِ الْعَصْرُ أَنِي بَنْوْرٍ، فَأَحَدَ حَفْنَةً مَاءٍ، فَمَسَح يَدَيْهِ وَذِرَ عَيْهِ وَوَجْهَهُ وَوَجْهَهُ وَرَأْسَهُ وَرِجْلَيْهِ، ثُمَّ شَرِت فَصْلَهُ وَهُو قَائِمٌ، ثُمَّ شَرِت فَصْلَهُ وَهُو قَائِمٌ، ثُمَّ شَرِت فَصْلَهُ وَهُو قَائِمٌ، وَإِنَّ رَسُولَ اللَّهِ بَنْ صَنَعَ كَمَا صَنَعْتُ، وَهَذَا وُضُوءً مَنْ لَمْ يُحْدِثْ. [راجع: ٥٨٣].

تخريج: إسناده صحيح، ح: (٥٦١٦).

Comments: [Its isnad is saheeh, al-Bukhari (5616)]

1174. An-Nazzal bin Sabrah said: I heard 'Ali (本)... and he narrated a similar hadeeth, except that he said: An earthenware jar with a handle was brought to him.

Comments: [Its *isnad* is *salieth*, like the report above]

1175. It was narrated that 'Ali (🖘) said that the Prophet (😂) sent him to Madinah and ordered him to level the graves.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad because Abu Muhammad is unknown]

Muhammad Al-Hudhali, from 'Ali bin Abi Talib (♣) that the Messenger of Allah (♣) sent a man of the Ansar to level every grave and spoil every idol. He said: O Messenger of Allah, I do not like to enter the houses of my people. So he sent me, and when I came back he said: "O 'Ali, do not be a cause of division, or a show-off, or a merchant, except a good merchant, for they are the ones who procrastinate - or who are lagging behind - in doing good deeds."

Comments: [Its isnad is da'eef]

1177. It was narrated from a man among the people of Basrah - whom the people of Basrah called Abu Muwarri' whilst the people of Koofah called him Abu Muhammad

١٧٤- حَدَّثَنَا عَقَالُ: حَدَّثَنَا شُعْبَةُ أَخْبَرَنَا عَبْدُ أَخْبَرَنَا عَبْدُ أَخْبَرَنَا عَبْدُ النَّزَالَ بُنَ عَبْدَرَةَ قَالَ: سَمِعْتُ النَّزَالَ بُنَ سَبِعْتُ عَلِيًّا... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنِي بِكُوزٍ [راجع: ١١٧٣].
تخريج: إسناده صحيح كسابقه.

• ١١٧٥ - حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شُغَبَةُ فَال: الْحَكَمُ أُخْبَرَنِي عَنْ أَبِي مُحَمَّدٍ، عَنْ عَلِي قَال: بَعَثُهُ النَّبِيُ بَيْحَةً إِلَى الْمَدِينَةِ، فَأَمَرَهُ أَلْ يُسَوِّن الْقُبُورَ. [راجع: ١٥٧].

تخريج: حسن لغيره، وهدا إسناد ضعيف لحهالة أبي محمد الهذلي.

1171- حَلَّقُنَا عَبُدُ اللَّهِ: حَدَّثَنِي شَيْبَانُ أَبُو
مُحَمَّدِ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنَ سَلَمَةً _ أُخْبَرَنَا
حَجَّاجُ بْنُ أَرْطَاةً عَنِ الْحَكَمِ بْنِ عُتَيْبَةً، عَنْ أَبِي
مُحَمَّدِ الْهُلَلِيُّ، عَنْ عَلِيٌّ بْنِ أَبِي طَالِبٍ: أَنَّ
رَسُولَ اللَّهِ يَشِحَّةً بَعَثَ رَجُلًا مِنَ الْأَنْصَارِ أَنْ
يُسَوِّيَ كُلِّ قَبْرٍ، وَأَنْ يَلْطَحَ كُلَّ صَنَمٍ، فَقَالَ: يَا
رَسُولَ اللَّهِ! إِنِّي أَكْرَهُ أَنْ أَدْخُلَ بُيُوتَ قَوْمِي.
قَالَ: فَأَرْسَلَنِي، فَلَمَّا جِئْتُ قَالَ: هِيَا عَلِيُّ! لَا
تَكُونَنَ فَنَانًا، وَلَا مُخْتَالًا، وَلَا تَاجِرًا إِلَّا تَاجِرًا إِلَّا تَاجِرً
نَحْونَ فَإِنَ أُولَئِكَ مُسَوِّقُونَ _ أَوْ مَسْبُوقُونَ _ فِي
الْعَمْلِ. أَراجِع: ١١٧٥.

تخريج: إسناده ضعيف، وانظر ماقبله. ١١٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُغْبَةُ عَبِ الْحَكمِ، عَنْ رَجُلٍ مِنْ أَعْلِ الْبُصْرَةِ _ قَالَ: وَأَهْلُ الْمُصْرَةِ يُكَنُّونَهُ ۚ أَبَا مُوزِّعٍ، قَالَ: وَكَانَ - said: The Messenger of Allah (建) was at a funeral... and he mentioned a *liadeeth* similar to that of Abu Dawood from Abu Shihab.

Comments: [Its isnad is da'eef]

1178. 'Abd Khair said: I saw 'Ali (4) when a chair was brought to him and he sat on it, then an earthenware jug - Hajjaj said: A stone vessel - of water was brought to him. He washed his hands three times; rinsed his mouth three times and his nose with one scoop of water; he washed his face three times and washed his forearms three times - Hajjaj said: three times each - and he placed his hands in the vessel, then he wiped his head -Hajjaj said: he gestured with his hands from the front of his head to the back. He said: I do not know whether he brought them back to the front of his head or not. And he washed his feet three times - Hajjaj said: three times each - then he said: Whoever would like to see the wudoo' of the Messenger of Allah (趣), this is the wudoo' of the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh]

1179. It was narrated that Abul-Wadi' said: I saw 'Ali (ﷺ) when he killed the people of an-Nahrawan. He said: Look for the deformed one. They looked for him among the slain and said: We cannot find him. He said: Go back and look again, for by Allah I did not lie and I was not told a lie. So

أَهْلُ الْكُوفَةِ يُكَنُّونَهُ بِأَبِي مُحَمَّدٍ _ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي جَنَازَةِ... فَذَكَرَ نَحْوَ حَديثِ أَبِي دَاوْدَ عَنْ أَبِي شهَابٍ. [راجع: ١١٧٠].

تخريج: إسناده صعيف، وانظر ماقىله.

110٨ - حَدَّنَهُ مُحَمَدُ مُنُ جَعْمَرِ قَانَ. وَحَجَّاجٌ قَالَ: حَدَّنَي شُعْنَةُ قَالَ: سَمِعْتُ مَالِكَ بْنَ عُرْفَطَةً قَالَ: سَمِعْتُ مَالِكَ بْنَ عُرْفَطَةً قَالَ: سَمِعْتُ مَالِكَ بْنَ عُرِقَطَةً قَالَ: رَأَيْتُ عَلِيًّا أَيْقِ بِكُورٍ _ قَالَ خَرِيْ، قَالَ: رَأَيْتُ عَلِيًّا أَيْقِ بِكُورٍ _ قَالَ جَجَّاجٌ: بِنَوْرٍ مِنْ مَاءٍ _ قَلَ: فَعَسَلَ يَدَيَهِ ثَلَاثًا، وَعَسَلَ يَرَاعَيْهِ ثَلَاثًا، وَعَسَلَ فِرَاعَيْهِ ثَلَاثًا، وَعَسَلَ فِرَاعَيْهِ ثَلَاثًا قَالَ وَعَسَلَ فِرَاعَيْهِ ثَلَاثًا قَالَ عَجَاجٌ: فَلَاثًا مَعَ الْإِنْسِيْشَاقِ بِمَاءُ وَاجِدٍ، وَعَسَلَ وَاجِدٍ، وَعَسَلَ وَجَاجٌ: فَأَشَارَ بِيَدَيْهِ فَي التَّوْرِ، ثُمْ مَسَعَ رَأُسَهُ قَالَ حَجَّاجٌ: فَأَشَارَ بِيَدَيْهِ فِي التَّوْرِ، ثُمْ مَسَعَ رَأُسَهُ قَالَ حَجَّاجٌ: فَأَشَارَ بِيَدَيْهِ فِي اللّهُ عَلَى مُؤَمِّرٍ رَأْسِهِ، قَالَ: وَلَا أَدْرِي مِنْ مُقَدَّم رَأُسِهِ إِلَى مُؤَمِّرٍ رَأْسِهِ، قَالَ: وَلَا أَدْرِي مِنْ مُقَدَّم رَأُسِهِ إِلَى مُؤَمِّرٍ رَأْسِهِ، قَالَ: مَنْ أَرَادَ أَنْ أَلَاثًا لِجُنْهِ فَلَانًا فَلَانًا فَلَانًا فَلَا اللّهِ عَلَى اللّهُ اللّهِ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهِ اللّهِ عَلَى اللّهُ اللّهِ اللّهِ اللّهُ اللهُ اللّهُ اللّهُ اللهُ المُؤْلُولُ اللهُ اللهُ

تخريج: إساده صحيح.

١٧٩ - حَلَّثَنَا عَبْدُ اللَّهِ: حَدَّثَني عَبَيْدُ اللَّهِ بْنُ عُمَرَ الْقُوارِيرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا جَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا جَمِيلُ بْنُ مُرَّةً عَنْ أَبِي الْوَضِيءِ، قَالَ: النَّهِدْتُ عَلَيًّا خَيْثُ قَتَلَ أَهْلَ النَّهْرَوَانِ، قَالَ: الْتَهشوا لِيَ الْمُحْدَجَ. فَطَلَعُوهُ فِي الْقَتْلَى، فَقَالُوا: لَيْسَ نَجِدُهُ. فَقَالُوا: لَيْسَ نَجِدُهُ. فَقَالُ: ارْجِعُوا فَالنَّمِسُوا، فَوَاللَّهِ مَا نَجِدُهُ.

they went back and looked for him. That happened several times, and each time he swore by Allah, saying: I did not lie and I was not told a lie. Then they went out and they found him beneath the slain, lying in the mud. They brought him out, and brought him [to 'Ali]. Abul-Wadi' said: It is as if I can see him: an Abyssinian with one arm ending in something like the breast of a woman, on which there are hairs like the hair on the tail of a jerboa.

Comments: [Its isnad is saheeh]

1180. It was narrated from 'Ali (憲) that the Messenger of Allah (窓) forbade gourds and varnished jars.

Comments: [Its isnad is saheeh, al-Bukhari (5594) and Muslim (1994]

1181. It was narrated from 'Ali (&) from the Prophet (&) that he was at a funeral. He started hitting the ground with a stick and said: "There is no one among you but Allah has decreed his place in Hell or his place in Paradise." They said: O Messenger of Allah, shouldn't we rely on that? He said: "No; rather strive, for each will be enabled [to do the appropriate deeds]. Then he recited: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes in Al-Husna. [1]

كَذَنْتُ وَلا كُذِنْتُ. فَرَجَعُوا فَطَلَبُوهُ، فَرَدَّدَ ذَلِكَ مِرَارًا، كُلَّ ذَلِكَ يَحْلِفُ بِاللَّهِ: مَا كَذَنْتُ وَلَا كُذِبْتُ، فَانْطَلَقُوا، فَوَجَدُوهُ تَحْتَ الْقَنْلَى فِي طِينِ فَاسْتَخْرَجُوهُ، فَجِيءَ بِهِ، فَقَالَ أَبُو طِينِ فَاسْتَخْرَجُوهُ، فَجِيءَ بِهِ، فَقَالَ أَبُو الْوضِيءِ. فَكَانِّي أَنْظُرُ إِلَيْهِ. خَبَشِيٌّ عَلَيْهِ نَدْيٌ الْوضِيءِ. فَكَانِّي أَنْظُرُ إِلَيْهِ. خَبَشِيٌّ عَلَيْهِ نَدْيٌ فَدُ طَبَّقَ خَدَى يَدَيْهِ، مِثْلُ ثَدْيِ الْمَرْأَةِ، عَلَيْهَا شَعْرَاتٌ نَكُونُ عَلَى ذَنْبِ الْيَرْبُوعِ. شَعْرَاتٌ نَكُونُ عَلَى ذَنْبِ الْيَرْبُوعِ. النَّذِاتُ النَّرْبُوعِ. [انظر: ١١٩٨، ١١٩٨].

تخريج: إسناده صحيح.

١١٨٠ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَر: (١٤٠/١)
 حَدَّثَنَا شُعْنَةُ عَنْ شُلْبُمَانَ، عَنْ إِبْرَاهِيمَ التَّبْهِيِّ عَنِ
 الْحَارِثِ بْنِ شُويْدٍ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ نَفَى عَنِ لَدُبَّاءِ وَالْمُرَفَّتِ. [راجع. ١٣٤].

تخريج: إسناده صعيح، ح: (٥٥٩٤)، م: (١٩٩٤).

11۸۱ - خَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَهُ عَلَى سُعْبَهُ عَلَى سُعْبَهُ عَلَى سُعْبَهُ اللَّهِ عَلَى النَّبِي عَلَى اللَّبِي عَلَى اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ اللللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللللّهُ الللّهُ اللللّهُ اللّهُ ا

^[1] Al Husna, The Best (i.e. either La ilalia illaliah inone has the right to be worshipped but Allah) or a reward from Allah (i.e. Allah will compensate him for what he will spend in Allah's way or bless him with Paradise) [Footnote from Hilah/ Khan Translation of the Meanings]

We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies Al-Husna, We will make smooth for him the path for evil" [al-Lail 92:5-10]. Shu'bah said: Mansoor bin al-Mu'tamir narrated it to me and I did not object to the hadeeth of Sulaiman at all.

وَاسْتَغْنَى 0 وَكَذَّبَ بِالْحُسْنَى 0 فَسَنَيْسُرُهُ لِلْمُسْرَى﴾ (الليل: ٥-١٠). قَالَ شُغْبَة نَوَحَدَّثَنِي بِهِ مَنْصُورُ بْنُ الْمُغْتَمِرِ، فَلَمْ أَنْكِرْ مِنْ حَدِيثِ سُلَبْمَانَ شَيْئًا. [راحع: ٦٢١، ٦٢١].

تخریج: _اساده صحبح، خ (۲۵۵۲)، م: (۲۱٤۷).

Comments: [Its isnad is salieeli, al-Bukhari (7552) and Muslim (2647)]

1182. It was narrated that 'Ali (秦) said: I felt too shy to ask the Prophet (金) about *madhi* because of Fatimah (朱), so I told Al-Miqdad bin Al-Aswad and he asked the Prophet (金) about that. He said: "Wudoo' should be done for that."

Comments: [Its isnad is saheeh, al-Bukhari (132) and Muslim (303)] 11A۲ - حَدَّقَا مُحَمَّدُ بُنُ جَعْفَرِ: حَدَّثَنَا شُعْتُهُ قَالَ. سَمِعْتُ سُلَيْمَانَ يُحَدُّثُ عَبِ الْمُنْذِرِ الشَّوْرِيِّ، عَنْ مُحَمَّدِ بُنِ عَلِيٍّ، عَنْ عَلِيٍّ قَالَ: الشَّحْنِيْتُ أَنْ أَسْأَلَ اللَّبِيِّ يَشِيَّةً عَنِ الْمَذْيِ مِنْ أَجْلِ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا، فَأَمَرْتُ الْمِقْدَدَ الْمِنْ الْمُثَنِي بَيْنَ اللَّهُ عَنْهَا، فَأَمَرْتُ الْمِقْدَدَ الْمِنْ الْمُثَنِي اللَّهُ عَنْهَا، فَأَمَرْتُ الْمِقْدَدَ اللَّبِي اللَّهُ عَنْهَا، فَأَمَرْتُ الْمِقْدَدَ اللَّهِ عَنْهَا، فَأَمَرْتُ الْمَقْدَدَ اللَّهِ عَلَيْهَا اللَّبِي اللَّهُ عَنْهَا اللَّهِي اللَّهُ عَنْهَا اللَّهِي اللَّهُ عَنْهَا اللَّهِي اللَّهِ عَلَيْهِ اللَّهُ عَنْهَا اللَّهِي اللَّهُ عَنْهَا اللَّهِي اللَّهُ عَنْهَا اللَّهِي اللَّهُ عَنْهَا اللَّهِي اللَّهُ عَنْهَا اللَّهُ عَنْهَا اللَّهُ عَنْهَا اللَّهُ عَنْهَا اللَّهِي اللَّهُ عَلَيْهِ اللَّهُ عَنْهَا اللَّهِ اللَّهُ عَنْهَا اللَّهُ عَنْهَالَ اللَّهُ عَنْهَا اللَّهُ عَنْهُا اللَّهُ عَنْهَا اللَّهُ عَنْهَا اللَّهُ عَلَيْكَ اللَّهُ عَلَيْكَ اللَّهُ عَنْهَا اللَّهُ عَنْهَا اللَّهُ عَنْهَا اللَّهُ عَنْهُا اللَّهُ عَنْهَا لَهُ اللَّهُ عَلَيْكَ اللَّهُ عَلَيْكَ اللْهُ عَنْهَا اللَّهُ عَنْهَا اللَّهُ عَلَيْكَ اللَّهُ عَلَيْكَ اللَّهُ عَلَيْكَ اللَّهُ عَلَى اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَنْهَا اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَيْكَ اللَّهُ اللَّهُ عَلَىٰ اللَّهُ الْعَلَىٰ اللَّهُ عَلَىٰ اللْعَلَىٰ اللْعَلَالَ اللَّهُ عَلَىٰ اللْهُ عَلَىٰ اللَّهُ عَلَىٰ اللْعَلَالَ اللْعَلَالَةُ اللْعَلَالَ اللَّهُ عَلَالَالَالَالَهُ اللَّهُ اللَّهُ الْعَلَالَ اللْعَلَالَ

تخريج: إسناده صحيح، خ (١٣٢)، م: (٣٠٣).

1183. It was narrated from Al-Hasan that 'Umar bin Al-Khattab wanted to stone an insane woman, but 'Ali said to him: You do not have the right to do that. He said: I heard the Messenger of Allah (達) say: "The Pen has been lifted from three: from the sleeper until he wakes up, from the child until he reaches adolescence, and from the insane person until he recovers, or comes to his senses." So 'Umar (泰) pardoned her.

Comments: [Saheeh because of corroborating evidence]

1184. It was narrated that Huzain said: Testimony was given against or Husain al-Waleed bin 'Uqbah

11A٣ - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدُ عَنْ فَتَادَة، عَنِ الْحَسَنِ ۚ أَنَّ عُمَرَ بُنَ الْخَطَّابِ أَرَّادَ أَنْ يَرْحُمَ مَجْنُونَةً، فَقَالَ لَهُ عَلَيٍّ مَا لَكَ دَلِك؟ فَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَتَيْعَ يَقُولُ: "رُفعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِم حَتَّى يَسْتَيْقِظَ، وَعَنِ الْفَجْنُونِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الطَّفْلِ حَتَّى يَبْرَأً، أَوْ الطَفْلِ حَتَّى يَحْتَلِمَ، وَعَنِ الْمَجْنُونِ حَتَّى يَبْرَأً، أَوْ الطَفْلُ حَتَّى يَبْرَأً، أَوْ

تخريج: صحيح لعيره، والحس البصري لم يسمع من عمر ولا من علي.

١١٨٤ - حَدَّثَنَا مُحَمَّدُ بِنُ جَعْفَرٍ: خَدَّثَنَا سُعِيدٌ عَنْ حُفَيْنٍ
 سَعيدٌ عَنْ عَبْدِ اللَّهِ الدَّانَاجِ، عَنْ حُفَيْنٍ

before 'Uthman, that he drank alcohol. 'Ali spoke to 'Uthman about him and he said: Here is your cousin; flog him. He said: Get up, O Hasan (and flog him). He said: What do you have to do with this man? Let someone other than you do that. He said: Rather you felt incapable and weak. Get up, O 'Abdullah bin Ja'far, and flog him. 'Ali (ﷺ) started counting, and when he reached forty he said: That's enough - or: Stop - The Messenger of Allah (經) gave forty lashes, and Abu Bakr gave forty lashes, and 'Umar completed it, making it eighty. And all are Sunnah.

Comments: [Its isnad is saheeh, Muslim (1707)]

1185. It was narrated from ash-Sha'bi that Sharahah al-Hamdaniyyah came to 'Ali (泰) and said: I have committed zina. He said: Perhaps you are jealous, or perhaps you dreamt something, or perhaps you were forced? But each time she said: No. So he flogged her on Thursday and stoned her on Friday, and he said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the Sunnah of the Prophet of Allah (秦).

Comments: [A salieeli hadeetli]

1186. It was narrated that 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said: I saw 'Ali (ﷺ) say: I heard the Messenger of Allah (ﷺ) forbid anyone to keep any of the meat of his sacrificial animal for more than three days.

فَال: شُهِد عَلَى الْوَلِيدِ بُنِ عُقْبَةَ عِنْدَ عُشَمَانَ فِيهِ، أَنَّهُ شَرِبَ الْخَمْرَ، فَكَلَّمَ عَلِيٍّ عُشْمَانَ فِيه، عَمَالَ: دُونَكَ ابْنَ عَمِّكَ فَاجْلِدْهُ. فَقَالَ: فُمْ يَا حَسَنُ! عَقَالَ: مَا لَكَ وَلِهَذَا؟ وَلُ هَذَا عَيْرَكَ. فَقَالَ: بَلْ عَجَزْتَ وَوَهَنْتَ وَضَعُفْتَ، فُمْ يَا غَنَد الله بْن جَعْفَرِ! فَجَنَدَهُ، وَعَدَّ عَلِيَّ فَلَمَا عَمْدُ الله بْن جَعْفَرِ! فَجَنَدَهُ، وَعَدَّ عَلِيَّ فَلَمَا عَمْدُ الله بْن جَعْفَرِ! فَجَنَدَهُ، وَعَدَّ عَلِيَّ فَلَمَا عَمْدُ الله بْن جَعْفَرِ! فَجَنَدُهُ، وَعَدَّ عَلِيَّ فَلَمَا خَمَد رَسُولُ اللَّهِ ﷺ أَرْبَعِينَ، وَلُكُو بَعْمِ بَعْرِ أَرْبَعِينَ، وَكُلُّ سُنَةً. أَرْبَعِينَ، وَكُلُّ اللَّهِ عَمْرُ ثَمَانِينَ، وَكُلُّ سُنَةً. [رجع: ٢٤٤].

تخريج: إسناده صحيح، م: (١٧٠٧).

1۸۵ - حلَّقُنَا مُحَمَّدُ بَنُ خَعْفَرٍ: حَدَّئَنَا سَعِيدٌ عَنْ فَدَةً، غَنِ الشَّعْبِيُّ: أَنْ شَرَاحَةُ الْهَمْدَانِيَّةُ أَتَتْ عَلِيْ فَقَالَ: لَعْلَكِ غَيْرَى، عَلَمْ فَقَالَ: لَعْلَكِ غَيْرَى، لَعْلَكِ رَأَيْتِ فِي مَنَامِكِ، لَعَلَّكِ اسْتُكْرِهْتِ؟ فَكُلِّ لَعْلَكِ اسْتُكْرِهْتِ؟ فَكُلِّ لَعْلَكِ اسْتُكْرِهْتِ؟ فَكُلِّ لَعْلَكِ اسْتُكْرِهْتِ؟ فَكُلِّ تَقُولُ: لا، فَجَعلدَهَا يؤم الْخَمِيسِ وَرَجَمْهَا يَوْمَ الْجُمْعَةِ، وَقَالَ: جَلَدْتُهُ بِكِتَابِ اللَّهِ، وَرَجَمْتُهَا لَمْهُ لَيْكُ اللَّهِ، وَرَجَمْتُهَا لَمْهُ لَكُمْ يَكِتَابِ اللَّهِ، وَرَجَمْتُهَا لَمْهُ لَيْكُ اللَّهِ عَلَيْدَ [راجع: ٢٧٦].

تخريج: حديث صحيح، وفي خ: (٦٨١٢)، وهو محتمر قصة الرجم دون لجلد.

١١٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا مَعْمَرٌ. أَخْبَرَنَا الرُّهْرِيُّ عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّهْرِيُّ عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمَٰنِ بُنْ عَوْفٍ قَالَ: شَهِدْتُ عَلِيًّا قَالَ: شَهِدْتُ عَلِيًّا قَالَ: شَهِدْتُ عَلِيًّا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَنْهَى أَنْ يُمْسِكَ أَحَدٌ مِنْ لُسَحِهِ شَيْئًا مَوْقَ ثَلَاثَةٍ أَيَّامٍ. [راجع: ٣٥].

Comments: [Its isnad is saheeh]

1187. It was narrated that Nu'aim bin Dijajah al-Asadi said: I was with 'Ali (﴿), and Abu Mas'ood entered upon him and he said to him: O Farrookh, are you the one who says that in one hundred years time there will be on earth no eye that blinks? You are mistaken. Rather the Messenger of Allah (﴿) said: "In one hundred years time, there will be no eye that blinks left on earth of those who are alive today." By Allah, the time of prosperity and ease for this unmah will be after one hundred years.

Comments: [Its isnad is qawi]

1188. It was narrated that Abul-Wadi' said: I saw 'Ali when he killed the people of an-Nahrawan. He said: Look for the deformed one among the slain. They said: We did not find him. He said: Look for him, for by Allah I did not lie and I was not told a lie. And they brought him out from beneath the slain. Abul-Wadi' said: It is as if I can see him, an Abyssinian with one of his hands like the breast of a woman, on which were hairs like the tail of a jerboa.

Comments: [Its isnad is salieeli]

تخريج: إسناده صحيح،

1147 - حَدَّثَنَا عَبْدُ اللّهِ: حَدَّثَنِي أَبُو حَبْثَمَةً رُهُمْرُ بَنُ حَرْبٍ وَسُفْيَانُ بْنُ وَكِيعٍ بْنِ الْجَرَّاحِ فَاللّا: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْمِنْهَالِ ابْنِ عَمْرٍو، عَنْ نُعْيْمٍ بْنِ دِجَاجَةَ الْأَسَدِيِّ قَالَ: كُنْتُ عِنْدَ عَلِيٌ فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ، قَالَ: كُنْتُ عِنْدَ عَلِيٌ فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ، قَالَ: كُنْتُ عِلَيْ فَدَخَلَ عَلَيْهِ أَبُو مَسْعُودٍ، قَالَ لَهُ اللّهِ عَلَيْهِ أَبُو مَسْعُودٍ، قَالَ لَهُ: يَا فَرُوحُ: أَنْتَ الْقَائِلُ: لَا يَأْتِي عَلَى النّاسِ عِلْقُ تَطْرِفُ ؟ أَخْطَتِ اسْتُكَ الْحُفْرَةَ! إِنَّمَا قَالَ رَسُولُ اللّهِ يَعِيْقُ * «لَا يَأْتِي عَلَى النّاسِ عِللّهُ وَسُولُ اللّهِ يَعِيْقُ * «لَا يَأْتِي عَلَى النّاسِ عِللّهُ مَنْ مُولُ اللّهِ يَعِيْقُ * «لَا يَأْتِي عَلَى النّاسِ عِللّهُ مَنْ مُولُ مُنْ هُو الْمُرْوِ وَعَرَجُهَا الْبَوْمُ عَيْنٌ تَطْرِفُ عِمْنُ هُو الْمُرْوِ وَقَرَجُهَا الْبَوْمُ وَقَلَ مُهَا اللّهُ وَقَرَجُهَا الْبَوْمُ وَقَلْ مُنَا اللّهُ وَقَرَجُهَا الْمُؤْو وَقَرَجُهَا الْمُؤْو وَقَرَجُهَا بَعْدَ الْمِائِةِ. [راجع * ٢١٤].

تخريج: إسناده قوي.

100 - حَدْثَنَا عَدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بَنُ أَبِي بَكْمِ الْمُمَدَّعِيُّ: حَدُّثَنَا حَمَّادُ بَنُ زَيْدِ: حَدُّثَنَا حَمَّادُ بَنُ زَيْدِ: حَدُّثَنَا حَمَّادُ بَنُ زَيْدِ: حَدُّثَنَا جَمَّادُ بَنُ زَيْدِ: خَدُّثَنَا جَعِيلُ بَنُ مُرَّةً عَنْ أَبِي الْوَضِيءِ، قَالَ: شَهِدْتُ عَلِيًّا حِينَ قَتْلَ أَهْلَ النَّهْرَوَانِ قَالَ: لَمْ نَجِدْهُ. التَّهِسُوا الْمُخْدَجَ فِي الْقَتْلَى. قَالُوا: لَمْ نَجِدْهُ. قَلْ لَا الْفَيْرُ وَالا كُذِبْتُ. قَالُوا: لَمْ نَجِدْهُ. قَلْ الْمُؤْمُوهُ مِنْ تَحْتِ الْقَتْلَى، قَالُ أَنُو الْوَضِيءِ: فَكَأْنِي أَنْظُرُ إِلَيْهِ: حَبَشِيٍّ إِحْدَى يَدَيْهِ مِثْلُ نَدْي الْمَوْأَةِ، عَنْبَهَا شَعَرَاتٌ مِثْلُ نَدْي الْمَوْأَةِ، عَنْبَهَا شَعَرَاتٌ مِثْلُ ذَنْ الْبُرُوعِ. [راجع: 11٧٩].

تخريج أسناده صحيح.

1189. Yazeed bin Abi Salih narrated that Abul-Wadi' 'Abbad told him: We were heading for Koofah with 'Ali bin Abi Talib (46) and when we were two of three days away from Haroora', many people drifted away from us. We mentioned that to 'Ali (&) and he said: Do not worry about them, for they will come back.... And he narrated the hadeeth at length. He said: 'Ali bin Abi Talib (46) praised Allah and said: My close friend told me that the leader of these people would be a man with a deformed arm like a breast on which would be some hairs like the tail of a jerboa. They looked for him but they did not find him. We came to him and said: We did not find him. He said: Look for him, for by Allah I did not lie and I was not told a lie - three times. We said: We did not find him. Then 'Ali came himself and started saying: Turn this one over, turn this one over, until a man of Koofah came and said: Here he is. 'Ali (&) said: Allahu Akbar! Is there anyone who could tell you who his father was? The people started saying: This is Malik, this is Malik, And 'Ali (&) said: Whose son is he?

Comments: [Its isnad is hasan]

1190. It was narrated from ash-Sha'bi that 'Ali (*) said to Sharahah: Perhaps you were forced? Perhaps your husband came to you? Perhaps... perhaps...? She said: No. He said: When she gave birth to

١١٨٩ - حَدَّثُنَا عَنْدُ اللَّهِ: حَدَّثَنِي حَجَّاجُ بْنُ يُوسُفَ الشَّاعِرُ: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ. حَدَّثَنَا يَزِيدُ بْنُ أَبِي صَالِح: أَنَّ أَبَا الْوَصِيءِ عَبَّادًا حَدَّثَهُ: أَنَّهُ قَالَ: كُنَّا عَامِدِينَ إلى الْكُوفَةِ مَعَ عَلِيٌّ بْنِ أَبِي طَالِب، فَلَمَّا نَلَغْنَا مَسِيرَةً لَيْلَتَيْن أَوْ ثَلَاثٍ مِنْ (١٤١/١) حَرُورَاءَ شَذَّ مِنَّا نَاسٌ كَثِيرٌ، فَذَكَرْنَا ذَلِكَ لِعْلِيَّ. فَقَالَ: لَا يَهُولَكُمُ أَمْرُهُمْ، فَإِنَّهُمْ سَرْحعُونَ... فَذَكَرَ الْحَدِيثَ بطُولِهِ. قَالَ[:] فَحَمِدَ نَلَّهَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَقَالَ: إِنَّ حليلي أَحْتَرَبِي أَنَ قَائِدَ هَؤُلَاءِ رَجُلٌ مُخْدَجُ الْنِدِ، علَى خَلَمَةِ ثَدْيهِ شَغْرَاتٌ كَأَنَّهُنَّ ذَبُّ الْبَرْبُوع. فالْتَمَسُوهُ فَلَمْ يَجِدُوهُ، فَأَتَيْنَاهُ. فَقُلْنَا: ۚ إِنَّا لَمْ نَجِدْهُ. فَقَالَ: فَالْتَمِسُوهُ. فَوَاللَّهِ مَا كُذَبْتُ وَلَا كُذِبْتُ - ثَلَاثًا _. فَقُلْنَا: لَمْ نَجِدْهُ. فَجَاءَ عَلِيٌ بِنَفْسِهِ، فَجَعَلَ يَقُولُ: اقْلِبُوا دا، اقْيِنُوا ذَا. حَتَّى حَاءَ رَجُلٌ مِنَ الْكُوفِةِ. فقال: هُوَ ذَا. قَالَ عَلمُ : اللَّهُ أَكْمُ ، لَا يَأْنِيكُمْ أَخَدٌ يُخْبِرُكُمُ مَنْ أَبُوهُ؟ فَجَعَلَ لنَّاسُ يَقُولُونَ: هَذَا مَالِكُ، هَذَا مَالِكٌ. يَقُولُ عَلِيٌّ : اللُّ مَنْ هُوَ؟. [راجع: ١١٧٩].

تخريج: إساده حسن.

119- حَدَّثَنَا بَهْزٌ: حَدَّثَنا حَمَّادُ بْنُ سَلَمَةً:
 أَخْبِرَنَا سَلَمَةُ بَنُ كُهَيْلِ عَنِ الشَّغْبِيِّ: أَنَّ عَلِيًّا
 قَلَ لشرَاحَةً: لَعَلَكِ اسْتُكْرِهْتِ، لَعَلَّ زَوْجَكِ
 أَناكِ، لَعَلَّكِ، لَعَلَّكِ؟ قَالَتْ: لَا، قَالَ: فَلَمَّا

what was in her womb, he flogged her then he stoned her. It was said to him: You flogged her then you stoned her? He said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the Sunnah of the Messenger of Allah (ﷺ).

Comments: [A salieeli hadeetli]

1191. It was narrated that Habbah al-'Urani said: I heard 'Ali (歩) say: I was the first man to pray with the Messenger of Allah (炎).

Comments: [Its isnad is da'eef]

-تخريج: إسناده ضعيف، سلمه بن كهيل متروك الحديث وحبة العرني ضعيف.

1192. It was narrated that Habbah al-Urani said: I heard Ali (本) say: I was the first who prayed with the Messenger of Allah (些).

Comments: [Its isnad is da'cef]

1193. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said:... Then I was present with 'Ali. He prayed before delivering the khutbah, with no adhan or iqamah, then he delivered the khutbah. He said: O people, the Messenger of Allah (ﷺ) forbade eating from your sacrificial animals after three days, so do not eat from them after today.

Comments: [Its isned is salreeli]

وَضَعَتْ مَا فِي تَطْنَهَا جَلَدَهَا. ثُمَّ رَحَمَهَا، فَقِيلَ لَهُ: جَلَدْتَهَا، ثُمُّ رَجَمْتَهَا؟ قَالَ: جَلَدْتُهَا بِكِتَابِ اللَّهِ، وَرَحَمْتُهَا بِسُنَّةِ رَسُولِ اللَّهِ ﷺ [راجع 717].

تخريج: حديث صحبح، وفي خ: (٦٨١٢)، وهو مختصر عصة الرحم دون الجلد.

١٩٩١ - حَدَثَنَا بَزيدُ: أَخْبَرَنَا شُغْبَةُ عَنْ سَلْمَةَ الْبُرَنِ ثُلْفَةً عَنْ سَلْمَةً الْبُرَنِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَنَا أَوَّلُ رَجُلٍ صَلَّى مَع رَسُولِ اللَّهِ ﷺ. [راحع: ٧٧٦].

1197- حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ عَنْ شُعْبَةً، عَنْ سَلَمَةً بْنِ كُهَيْلٍ، قَالَ: سَمِعْتُ حَبَّةً الْعُرْنِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَنَا أَوَّلُ مَنْ ضَلَّى مَعَ رَسُولِ اللهِ ﷺ. [راجع: 1191].

تخريج: إسناده ضعيف كسابقه.

119٣ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ الرُّمْرِيِّ، عَنْ أَسِي عُبَيْدِ مَوْلَى عَبْدِ الرُّخْمَنِ بْنِ عَوْفٍ، قَالَ:... ثُمَّ شَهِدْتُهُ مَعَ عَلِي، فَصَلَّى بَنْ أَذَانِ وَلَا عَلِي، فَصَلَّى بَخْطُبَ بِلَا أَذَانِ وَلَا إِنَامَةٍ، ثُمَّ خَطَب، فَصَلَّ: يَا أَيُّهَا النَّاسُ! إِنَّ رَسُولَ اللَّهِ عِلِيْهِ قَدْ نَهَى أَنْ تَأْكُلُوا بِنْدُ. إِنَّ رَسُولَ اللَّهِ عِلِيْهِ قَدْ نَهَى أَنْ تَأْكُلُوا بُعْدُ. نُهَى أَنْ تَأْكُلُوا بِعْدُ. لَيْلًا، فَلَا تَأْكُلُوا بِعْدُ. [راجع: 873].

تخريج: إسناده صحيح.

1194. It was narrated from 'Ali (毒), from the Prophet (達) that he said: "Do not pray after 'Asr, unless you pray when the sun is still high."

Comments: [A Saliceli Hadeeth]

1195. It was narrated from Muhammad bin 'Ali, from 'Ali (&), that the Prophet (&) used to fast continually from pre-dawn to pre-dawn.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad because of the weakness of Abdul-A'la Ath-Tha'labi]

1196. It was narrated that Muhammad bin 'Ali said: Some people came to 'Ali (46) and complained about 'Uthman's tax collector. My father said to me: Take this letter to 'Uthman and tell him: The people are complaining about your tax collector, and this is the instruction of the Messenger of Allah (姓) about collecting zakah, tell them to follow it. So I went to 'Uthman and told him about that. He (the narrator) said: If he ['Ali] had wanted to say anything about 'Uthman, he would have said it on that occasion - i.e., saying something bad.

١١٩٤ حَدَثْنَا مُحَمَّدُ بْنُ حَمْفَرٍ. حَدَّثْنَا شُعْنَةُ عَنْ مَشْفِهِ. حَدَّثْنَا شُعْنَةُ عَنْ مَشْفِهِ عَنْ مَشْفِهِ عَنْ مَشْفِهِ اللَّبِيِّ عَلَى عَنِ النَّبِيِّ عَلَيْ اللَّبِيِّ عَلَيْ النَّبِيِّ عَلَيْ اللَّبِيِّ عَلَيْ اللَّبِيِّ عَلَيْ الْمُعْمَرِ، إلَّا أَنْ تُصَلُّوا والشَّمْسُ مُوْتَفِعَةٌ. [راجع: ٦١٠].

تخريج: حديث صحيح.

1140 حَدَثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا إِسْرَائِينُ
 غَنْ عَبْد الْأَعْلَى، عَنْ مُخمَّد بْنِ عَلِي، عَنْ عَجْمَّد بْنِ عَلِي، عَنْ علِيٍّ، عَنْ علِيٍّ. أَنَّ النَّبِيِّ بَيْئَةٌ كَانَ بُواصِلُ مِنَ السّخرِ إلى السّخر. [راجع: ٧٠٠].

تخريج: حسن لعبره، وهذا إسناد ضعيف العنف سد الأعلى التعبي.

تخریج: إسناده صحیح، ح: (۲۱۱۱).

Comments: [Its isnad is saheeh, al-Bukhari (3111)]

1197. Yazeed bin Salih told us that Abul-Wadi' told him that he said: We were heading towards

119٧- حَدُّثَنَا عَبْدُ اللَّهِ: خَدَّثَنِي حَحَّاجُ بْنُ الشَّاعِرِ. حَدَّثَنِي عَبْدُ الصَّمْدِ بْنُ عَبْدِ Koofah with 'Ali bin Abi Talib (45)... and he mentioned the hadeeth about the man with the deformity. 'Ali said: By Allah, I did not lie and I was not lied to three times. Then 'Ali said: My close friend told me that there are three brothers of the jinn; this is the oldest of them, the second has a lot of followers around him and the third is somewhat weak.

Comments: [Its isnad is hasan]

تخريج: إسناده حسن، هو مكرر (١١٨٩). وقوله: «أما إن حليلي. ٥٠٠ لم يرد إلا في هذا الحديث.

1198. It was narrated that 'Abd Khair said: We prayed Fajr, then we sat with 'Ali bin Abi Talib (♣). He called for water for wudoo', then he washed his hands three times, rinsed his mouth twice from one handful, then he washed his face three times, then he washed his forearms, then he washed his feet three times. Then he said: This is the wudoo' of your Prophet (ﷺ), so learn it.

Comments: [Hasan]

1199. It was narrated that 'Abd Khair said: We came to 'Ali (45) when he had prayed. He called for a jug, then he rinsed his mouth three times, and rinsed his nose three times. He rinsed his mouth from the hand that held the water. And he washed his face three times, his right arm three times and his left arm three times. Then he said: Whoever would like to know how the

الْوَارِثِ: حَدَّثَنَا يَزِيدُ بْنُ صَالِحٍ أَنَّ أَبُ الْوَارِثِ: حَدَّثَنَا يَزِيدُ بْنُ صَالِحٍ أَنَّ أَبَّ الْوَضِيءِ عَبَادًا حَدْثَهُ: أَنَّهُ قَالَ: كُنَا عَامِدِينَ إِلَى الْكُوفَةِ مَعَ عَلِيّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَدُ... فَلَكَرَ حَدِيثَ الْمُخْدَجِ، قَالَ عَلِيِّ: فَوَاللَّهِ مَا كَذَبُتُ وَلَا كُنِبُتُ _ ثَلَاثُ _ ثَلَاثُ _ فَقَالَ عَلِيِّ: فَقَالَ عَلِيِّ: فَقَالَ عَلِيِّ: فَقَالَ عَلِيِّ: فَقَالَ عَلِيِّ الْمُخْدَجِ، فَالْ عَلِيِّ: فَقَالَ عَلِيِّ: فَقَالَ عَلِيِّ اللَّهِ مَا كَذَبُتُ مُ وَلَا كُنِبُونِي ثَلَاثُهُ إِخْوَةِ مِنَ عَلِيٍّ اللَّهِ مَا كَذَبُرُ مُمْ، وَالنَّانِي لَهُ جَمْعٌ كَثِيرٌ، وَالنَّانِي عَلَى عَلَيْدٍ مَا كَنْ اللَّهُ اللَّهُ عَلَيْدًا اللَّهُ اللَّهُ عَلَيْدٍ اللَّهُ اللَّهُ عَلَيْدًا اللَّهُ اللَّهُ عَلَيْدُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْدُ اللَّهُ اللَّهُ عَلَيْدًا اللَّهُ الْحَلَى اللَّهُ الْمُعَالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

119۸ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا زَكْرِيًّا بُنُ يَحْيَى زَحْمَوَيْهِ: حَدَّثَنَا شَرِيكٌ عَنْ خَالِدِ بْنِ عَلْقُمَةً، عَنْ عَبْدِ خَيْرٍ قَالَ: صَلَّئِنَا الْغَدَاةً، فَجَلَسْنَا إِلَى عَلِيٌ بْنِ أَبِي طَالِبٍ فَدَعَا بِوَضُوءٍ، فَعَسَلَ يَدَيْهِ نَلَاثًا، وَمُضْمَضَ مَرَّتَيْنِ مِنْ كَفُ وَاحِدٍ، ثُمَّ عَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ قَالَ: هَنَا وَرُعَيْهِ، ثُمَّ غَسَلَ قَدَمَيْهِ ثَلَاثًا، ثُمَّ قَالَ: هَنَا وُضُوءٌ نَبِيْكُمْ، فَاعْلَمُوا. [راجع: ٢٩٢٨].

تخريج: حسن، شريك النخعي قد توبع.

Messenger of Allah (纏) did wudoo', this is it.

Comments: [Salieeli]

1200. It was narrated that Abu Ma'mar said: We were with 'Ali (歩) when a funeral passed by him and some people stood up for it. 'Ali (歩) said: Who told you to do this? They said: Abu Moosa. He said: The Messenger of Allah (曇) only did that once, following the example of the People of the Book, but when he was forbidden to do it, he stopped.

Comments: [Saheeh]

1201. It was narrated that 'Ali bin Abi Talib (ﷺ) said: I got an old shecamel as booty on the day of Badr, and the Messenger of Allah (鑑) gave me another she-camel. One day, I made them kneel at the door of a man from among the Ansar, intending to carry idhkliir [a kind of grass] on them to sell it - and there was a goldsmith of Banu Qainuqa' with me - so that I could use the money to give a wedding feast for my marriage to Fatimah. Hamzah bin 'Abdul-Muttalib was drinking in that house. Hamzah attacked them with his sword, cutting off their humps and cutting open their flanks, then he took out their livers. I said to Ibn Shihab: Did he take out anything from their humps? He said: He cut off their humps and took them away. 'Ali said: I looked at a sight that shocked me. I went to the Prophet (魏), and Zaid تخريج: صحيح، أبو بحر البكراوي- وإن كان فيه صعف- قد توبع.

١٢٠٠ حَدَّقَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَ سُفْيَالُ عَنْ لَيْبِ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: كُنَّا مَعَ عَلِيِّ فَمَرَّ بِهِ جَنَازَةٌ، (١٤٢/١) فَقَامَ كُنَّا مَعَ عَلِيِّ فَمَرَّ بِهِ جَنَازَةٌ، (١٤٢/١) فَقَالَ لَهَا نَاسٌ، فَقَالَ عَلِيٍّ: مَنْ أَفْتَاكُمْ هَدَا؟! فَقَالُوا لَا أَنُو مُوسَى، قَالَ إِنَّمَا فَعَلَ ذَلِكَ فَقَالُوا لَلهِ يَشِيْهُ مِرَّةً، فَكَانَ يَتَشَبَّهُ بِأَهْلِ رَبُولُ النَّهَ عَلَى الْتَهَى.

تخريج: صحبح، ليث صعيف وقد توبع.

١٢٠١ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ حْرَيْج: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ عَلِيٍّ بْن حُسِيْنَ سَ عَلِيٍّ، عَنْ أَبِيهِ حُسَيْنِ بْنِ عَلِيٌّ، عَنْ عَلِيَّ بْنِ أَبِي طَالِبٍ قَالَ: ۚ قَالَ عَلِيٌّ: أَصْبُتُ سَارِفًا مَعَ رَسُولِ اللَّهِ ﷺ فِي الْمَغْنَم يَوْمَ مَدْرٍ، وَأَغْطَانِي رَسُولُ اللَّهِ ﷺ شَارِفًا أُخْرَى، فَأَنَفْتُهُمَا يَوْمًا عِنْدَ بَابٍ رَجُلٍ مِنَ الْأَنْصَارِ، وَأَنَا أُرِيدُ أَنْ أَحْمِلَ عَلَيْهِمَا إِذْخِرًا لِأَبِيعَهُ، وَمَعِى صَائِغٌ مِنْ بَنِي قَيْئُقَاعَ لِأَسْتَعِينَ به عَلَى وَلِيمَةِ فَاطِمَةً، وَحَمْرَةُ بُنُ عَبْدٍ الْمُطَّلب يَشْرَبُ فِي ذَلِكَ الْبَيْتِ، فَنَارَ إِلَيْهِمَا حَمْرَةُ بِالسَّيْفِ، فَجَتِّ أَسْبِمَتَهُمَا وَبَقَرَ حَوَاصِرَهُمَا، ثُمَّ أَحَدَ مِنْ أَكْبَادِهِمَا. قُلْتُ لاَبْنِ شَهَابٍ: وَمِن السَّنَامِ؟ قَالَ: جَبَّ أَسْمِمَتُهُمَ، فَذَهَبَ بِهَا. قَالَ: فَنَظَرْتُ إِلَى مَنْظُرِ أَفْطَعَنِي، فَأَتَيْتُ نَبِيَّ اللَّهِ ﷺ وَعِنْدَهُ زَيْدُ bin Harithah was with him, and I told him what had happened. He went out, accompanied by Zaid, and I went with him. He entered upon Hamzah and expressed his anger to him. Hamzah looked up and said: Are you anything more than the slaves of my father? The Messenger of Allah (ﷺ) backed off until he departed from them. That was before the prohibition on alcohol

ابُنُ حَارِثَةً، فَأَخْبَرُاتُهُ الْخَبَرُ، فَخْرَجَ وَمَعَهُ
زَبُدُ، فَاطْلَقَ مَعَهُ فَدَحَلَ عَلَى حَمْزَةً، فَتَغَيْظُ
عَلَيْهِ، فَوَقَعْ حَمْزَةً نَصَرَهُ فَقَالَ: هَلْ أَنْتُمْ إِلَّا
عَيِدٌ لِأَبِي! فَرَجَعَ رَسُولُ اللَّهِ بَيْنَةٍ يُفْفَهُورُ حَتَّى
خَرْجَ عَنْهُمْ، وَذَلِكَ قُلُ تَحْرِيم الْخَدْرِ.

تخریج: إسناده صحیح، ح (۲۳۷۵)، م (۱۹۷۹).

Comments: [Its isnad is saheeli, al-Bukhari (2375) and Muslim (1979)]

1202. It was narrated that 'Asim bin Damrah said: Some of the companions of 'Ali (♣) said. Why don't you tell us about the voluntary prayers that the Messenger of Allah (₤) offered during the day? 'Ali (♣) said: By Allah, you cannot do it. They said to him: Tell us about it and we will take whatever we are able to do.... then he quoted the hadceth at length.

Comments: [Its isnad is qawi]

1203. It was narrated from 'Ali (->) that he was asked about the (voluntary) prayers of the Messenger of Allah (->) during the day. He said: He used to pray sixteen rak'ahs. When the sun was as high there as it is at the time of 'Asr there, he would pray two rak'ahs. When the sun was as high there as it is at the time of Zulir there, he would pray two rak'ahs. He would pray four rak'ahs before Zulir and two rak'ahs after Zulir,

17.٢ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةً: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِلَّهُ مَنْ أَبِي شَيْبَةً: حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ أَبِي إِلْسَحْقَ، عَنْ عَاصِم بْنِ ضَمْرَةَ فَالَ فَالَ لَا تُحَدَّثُنَا لِمِنْ مِنْ أَصْحَابِ عَلَيِّ بِعْلِيِّ عَلِيٍّ عَلَيْ عَلِيْ أَلِنَ أَلَا تُحَدَّثُنَا بِصَلَاةٍ رَسُولِ اللَّهِ بَيْثَةً بِالنَّهَارِ وَالتَّطَوُّع. فَقَالُ عَلِيٍّ : إِنَّكُمْ وَاللَّهِ لَا تُطِيقُونَهَا. فَقَالُوا لَهُ. عَلِيٍّ : إِنَّكُمْ وَاللَّهِ لَا تُطِيقُونَهَا. فَقَالُوا لَهُ. أَخْبِرْنَا بِهَا نَأْخُذُ مِنْهَا مَا أَطَفَنَا... فَذَكَرَ الْحَمِينَ لِطُولِهِ. [راجع: 100]

تخريج: إساده فوي.

١٢٠٣ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو كَامِلِ الْمَجْحَدِيُ فَصَيْلُ مِنُ الْحُسَيْنِ إِمْلَاءً عَلَيَّ مِنْ الْمَجْحَدِيُ فَصَيْلُ مِنْ الْحُسَيْنِ إِمْلَاءً عَلَيَّ مِنْ كِتَابِهِ: حَدَّثَنَا أَبُو عَوَانَةً عَنْ عَلِيٍّ أَنَّهُ شَئِلَ عَنْ عَلِيٍّ أَنَّهُ شَئِلَ عَنْ ضَلَاةٍ رَسُولِ اللَّهِ يَشِيعُ بِالشَّهَارِ، فَقَالَ: كَانَ يُصَلِّي إِذَا يُصَلِّي مِنْ عَلْمَنَ يَصَلِّي إِذَا كَانَتِ الشَّمْسُ مِنْ هَاهُمَنَا كَهَيْئِتِهَا مِنْ هَاهُمَا كَهَيْئِتِهَا مِنْ هَاهُمَا كَمَهْئِتِهَا مِنْ هَاهُمَا كَهَيْئِتِهَا مِنْ هَاهُمًا كَمَهْئِتِهَا مِنْ هَاهُمًا كَمَهْئِتِهَا مِنْ هَاهُمًا كَمَهْئِتِهَا مِنْ هَاهُمًا كَهُمْئِتِنَ ، وَكَانَ يُصَلِّي إِذَا كَصَلَي إِذَا كَانَ يُصَلِّي إِذَا يَصَلَي إِذَا يَعْمَ وَرَكْعَتَيْنِ ، وَكَانَ يُصَلِّي يَعْمَلُي إِذَا إِذَا اللَّهُ عَلَى كَانَ يُصَلِّي إِذَا اللَّهِ عَلَى اللَّهُ عَلَيْهِ إِذَا يَعْمَلُوا اللَّهِ عَلَى إِنْ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهَا مِنْ مَاهُمَا عَلَى اللَّهُ عَلَى الْعَصْلَ وَكُعْتَهُمْ وَالَا اللَّهُ عَلَيْهِ إِلَيْهِ اللَّهُ عَلَى إِنْ الْعَالَ اللَّهِ عَلَيْهِ إِنْ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ الْعَلَيْمِ الْمَالَعُمْ إِلَيْهِ اللَّهُ الْمُعْلَى إِنْ الْمُعْلَى إِنْ الْهُمْ الْهُمْ إِنْهَا عَلَى اللَّهُ الْمُعْلَى إِنْهُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمِنْ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْمِي الْمُعْلَى الْمَالَعُلَى الْمُعْلَى الْم

and he would pray four rak'alis before 'Asr.

Comments: [Its isnad is qawi]

1204. It was narrated from al-Hasan and 'Abdullah, the sons of Muhammad bin 'Ali, from their father Muhammad bin 'Ali that he heard his father, 'Ali bin Abi Talib (歩), say to Ibn 'Abbas, when he heard that he had permitted mut'aln marriage with women - 'Ali bin Abi Talib (歩) said to him: The Messenger of Allah (炭) forbade it on the day of Khaibar and [he also forbade] the flesh of donkeys.

Comments: [Its isnad is sahech, al-Bukhari (5115) and Muslim (1407]

1205. It was narrated from 'Ali (48) that he did wudoo' washing each part three times, then he wiped his head, then he drank the water left over from his wudoo'. Then he said: Whoever would like to see the wudoo' of the Messenger of Allah (387), let him look at this.

Comments: [Its isnad is hasan]

1206. It was narrated that 'Abdullah bin Mulail said: I heard 'Ali (秦) say: Each Prophet was given seven advisers from his nation and the Prophet (強) was given fourteen advisers from his

كَنَتُ الشَّمْسُ مِنْ هَاهُنَا كَهَيْنَتِهَا مِنْ هَاهُنَا كَصَلَاةِ الظُّهْرِ أَرْبَعَ رَكَعَاتٍ، وَكَانَ يُصَلِّي قَبْلِ الظُّهْرِ ارْبَعَ رَكَعَاتٍ، وَبَعْدَ الظُّهْرِ رَكْعَنَيْنِ وَقُتُلَ الْمُصْرِ أَرْبَعَ رَكَعَاتٍ، [راجع: ١٢٠٢].

تخريج: إساده قوي، وانظر ماقبله.

1714 - حَلَّمُنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَى الزَّهْرِيْ، عَنِ الْحَسَنِ وَعَلَدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيِّ، عَنِ أَبِيهِمَا مُحَمَّدِ بْنِ عَلِيِّ، عَنْ أَبِيهِمَا مُحَمَّدِ بْنِ عَلِيِّ، أَنَّهُ سَمِع أَنَاهُ عَلِيَّ بْنَ أَبِي طالِبٍ قَالَ لِابْنِ عَلَى اللَّهِ النَّنَاءِ، عَنَاسٍ، وَنَلَغَهُ أَنَّهُ رَخَّصَ فِي مُثْعَةِ النَّنَاءِ، عَنَاسٍ، وَنَلَغَهُ أَنَّهُ رَخَّصَ فِي مُثْعَةِ النَّنَاءِ، فَقَالَ لَهُ عَلِيْ بُنُ أَبِي طَالِبِ: إِنَّ رَسُولَ اللَّهِ عَنْهَا يَوْمَ خَيْبَرَ، وَعَنْ لُحُومٍ اللَّهِ عَنْهَا يَوْمَ خَيْبَرَ، وَعَنْ لُحُومٍ الْحُمْدِ الْأَهْلِيَةِ. [راجع: 94].

تخریج: سناده صحیح، خ (۵۱۱۵)، م: (۱٤٠٧).

١٢٠٥ حَدَّثَنَا عَدُ الرَّزَّاقِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ بْنِ قَيْسٍ، عَنْ غَلِيّ : أَنَهُ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ رَأْسَهُ، غَلِيّ : أَنَهُ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: مَنْ سَرَّهُ ثُمِّ شَرِبَ فَضْلَ وَضُونِهِ، ثُمْ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرُ إِلَى وُضُوءِ النَّبِيِّ بَيْنِيٍّ، فَلْيَنْظُرُ إِلَى هَذَا. أرجع: ١٩٧١].

تخريج: إسناده حسن.

- حَدْثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ
 عَنْ شَيْخِ لَهُمْ يُقَالُ لَهُ: سَالِمٌ، عَنْ عَبْدِ اللَّهِ
 ابْنِ مُلئلٍ قَالَ: سَمِعْتُ عَلِيَّا يَقُولُ: أَعْطِيَ
 كُنُّ نَبِيٌ سَبْعَةَ نُجَبَاءَ مِنْ أُمِّتِهِ، وَأَعْطِي النَّبِئُ

ummah, among them Abu Bakr and 'Umar (♣).

Comments: [Its isnad is da'eef]

1207. It was narrated that Qais bin 'Ubad said: We were with 'Ali (4) and when he saw any event or reached the top of a hill or went down in a valley, he said: Glory be to Allah; Allah and His Messenger spoke the truth. I said to a man of Banu Yashkur Let us go to Ameer al-Mu'mineen and ask him why he says, Allah and His Messenger spoke the truth. So we went to him and we said: O Ameer al-Mu'mineen, when you see any event or reach the top of a hill or go down into a valley, you say: Allah and His Messenger spoke the truth. Did the Messenger of Allah (進) instruct you exclusively to say that? He turned away from us but we persisted in asking. When he realised that, he said: By Allah, the Messenger of Allah (ﷺ) did not tell me anything exclusively that he did not tell to other people, but the people attacked 'Uthman bin 'Affan (🚓) and killed him, and there were people who were worse than me in action and attitude concerning him. Then I thought that I was most deserving of this position, so I accepted it. And Allah knows best whether we are right or wrong.

ﷺ أَرْبَعَةَ عَشَر نَجِيبًا مِنْ أُمَّتِهِ. مِنْهُمْ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللَّهُ عَنْهُمَا. [راجع: ٦٦٥].

تخريج: إساده صعيف لعلل.

١٢٠٧ حَدَّثَنَا عَبُدُ الرَّزَّاقِ: أَخْسَرَمَا مَعْمَرٌ عَنْ عَلِيٌّ بْن رَيْدٍ، عَنِ الْحَسَنِ، عَنْ قَيْس بْنِ عُبَادٍ قَالَ: كُنَّا مَعَ عَلِيٌّ فَكَانَ إِذَا شَهِدَ مَشْهَدًا. أَوْ أَشْرَفَ عَلَى أَكَمَةٍ، أَوْ هَبَطَ وَادِيًا قَالَ: سُبْحَانَ اللَّهِ، صَدَقَ اللَّهُ وَرَسُولُهُ. فَقُلُتُ لِرَحُلٍ مِنْ بَهِي يَشْكُرَ: انْطَلِقْ بِنَا إِلَى أَمِيرِ الْمُؤْمِنِينَ حَتَّى ۚ نَسْأَلَهُ عَنْ قَوْلِهِ: صَدَقَ اللَّهُ وَرَسُولُهُ. قَالَ: فَانْطَلَقْنَا إِلَيْهِ، فَقُلْنَا: يَا أَمِيرَ الْمُؤْمِنِينَ! رَأَيْنَاكَ إِذَا شَهِدْتَ مَشْهَدًا، أَوْ هَبَطْتَ وَادِيًا، أَوْ أَشْرَفْتَ عَلَى أَكُمَةٍ قُلْتَ: صَدَقَ اللَّهُ وَرَسُولُهُ، فَهَلْ عَهِدَ رَسُولُ اللَّهِ يَنْجُ إِنَّكَ شَيْنًا فِي ذَلِكَ؟ قَالَ: فَأَغْرَضَ عَنَّا وَٱلْحَحْنَا عَلَيْهِ، فَلَمَّا رَأَى ذَلِكَ قَالَ: وَاللَّهِ مَا عَهِدَ إِلَيَّ رَسُولُ اللَّهِ ﷺ عَهْدًا إِلَّا شَيْئًا عَهَدَهُ إِلَى النَّاسِ، وَلَكِنَّ الدُّسِ (١٤٣/١) وَقَعُوا عَلَى عُثْمَانَ فَقَتَلُوهُ. فَكَانَ غَيْري فِيهِ أَشْوَأَ خَالًا وَفِعْلًا مِنْي، ثُمَّ إِنِّي رَأَيْتُ أَنِّي أَحَقُّهُمْ بِهَذَا الْأَمْرِ، فَوَثَّبْتُ عَلَيْهِ، فَاللَّهُ أَعْلَمُ أَصَيْنَا أَمْ أَخْطَأُنَا. [أنظر: ١٢٧١].

تخريج: إسناده صعيف لضعف علي بن زيد وهو ابن حدعان.

Comments: [Its isnad is da'eef because of the weakness of Ali bin Zaid bin Jud'an]

1208. It was narrated that 'Asim bin Danirah said: We asked 'Ali (46) about the voluntary prayers of the

أَنْ عَبْدُ اللّهِ: حَدَّثَنَا إِسْحَاقُ بَنْ
 إِسْمَاعِيلَ وَأَبُو خَيْنَمَةً قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ

Prophet (達) during the day. 'Ali said: That was sixteen voluntary rak'alts that the Messenger of Allah (達) did during the day, and it is very rare for anyone to persist in doing that. Wakee' told us: And my father said: Habeeb bin Abi Thabit said: O Abu Ishaq, I would not like to have gold as much as would fill this mosque in return for this hadeeth of yours.

Comments: [Its isnad is qawi]

1209. It was narrated that 'Ali (處) said: The Messenger of Allah (處) told me to take care of his sacrificial animals and to give their skins and blankets in charity.

Comments: [Its isnad is saleeli, al-Bukhari (1717) and Muslim (1317)]

1210. It was narrated that 'Amir said: Shurahah became pregnant and her husband was absent. Her former master took her to 'Ali, and 'Ali (-5-) said to her: Perhaps your husband came to you or perhaps someone forced you against your will? She said: No. And she admitted zina. So 'Ali (-5-) flogged her on Thursday and I was present, and he stoned her on Friday and I was present. He ordered that a hole be dug for her up to her navel, then he said:

سُنْيَانَ، عَنْ أَبِي إِسْحَاقَ. وَحَدَّنَنِي أَبِي: حَدَّئَنَا وَإِسْرَاثِيلُ عَنْ أَبِي وَبَحَاقَ، وَإِسْرَاثِيلُ عَنْ أَبِي وَبَحَاقَ، وَإِسْرَاثِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ بْنِ ضَمْرَةً قَالَ: سَٱلْنَا عَلِيَّ : عَنْ تَطَوْعُ اللَّهِ عَلَيْ اللَّهَ اللَّهِ عَلَيْ اللَّهَ اللَّهِ عَلَيْ اللَّهَ اللَّهِ عَلَيْهَا. [راجع: ١٥٠]. بِالنَّهَادِ، وَقَلَّ مَنْ يُدَاوِمُ عَلَيْهَا. [راجع: ١٥٠]. حَدَّثُنَا عَبُدُ اللهِ: حَدَّثُنِي أَبِي: حَدَّثُنَا وَكِيلًا قَالَ: وَقَالَ أَبِي: قَالَ حَبِيبُ بُنُ أَبِي ثَابِتِ : قَالَ حَبِيبُ بُنُ أَبِي ثَابِتِ : قَالَ حَبِيبُ بُنُ أَبِي ثَابِتِ : قَالَ حَبِيبُ بُنُ أَبِي تَعِيبُكَ هَذَا فَا أَبِي ثَابِتٍ : فَالَ حَبِيبُ بُنُ أَبِي يَعِيبُكَ هَذَا فَا أَنَا إِسْحَاقً! مَا أُجِبُ أَنَّ لِي بِحَدِيبُكَ هَذَا فَا أَمِنُ اللّهِ بَعَدِيبُكَ هَذَا فَا أَمِنُ اللّهِ بِحَدِيبُكَ هَذَا فَا أَمِنُ اللّهِ اللّهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ عَلِيبُ اللّهِ اللهِ اللهِ اللهِ اللهِ اللهُ عَلَيْهُا اللهِ اللهُ اللهُ عَلَيْهُا لَهُ اللّهُ اللهِ اللهُ عَلَيْهُا اللهِ اللهُ عَلَيْهُا اللهِ اللهُ اللهُ عَلَيْهُا اللهُ عَلَيْهُا اللهُ اللهُ اللهُ اللهُ عَلَيْهُا اللهُ اللهِ اللهُ الل

تخريج: إسناده قوي.

١٢٠٩ حَلَّقَنَا شُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَلِيً عَنْ عَلِيً عَنْ عَلِيً عَنْ عَلِيً عَنْ مُحَالِي الْمَنِ أَبِي لَيْلَى، عَنْ عَلِيً قَال: أَمْرَبِي رَسُولُ اللَّهِ بَيْجِةٍ أَنْ أَقُومَ عَلَى بُدُبِهِ. وَأَنْ أَتَصَدَّقَ بِجُلُودِهَا وَجِلَالِهَا. [راجع: ٩٣].

تخریج: إسناده صعیع، ح: (۱۷۱۷)، م: (۱۳۱۷).

- ١٢١٠ حَلَّثُنَا يَخْنَى بُنُ زَكْرِيًا بُنِ أَبِي زَائِدَةَ أَخْبَرَنَا مُجَالِلٌا عَنْ عَامِرٍ قَالَ: حَمَلَتْ شُرَاحَةً، وَكَانَ زَوْجُهَا غَائِبًا، فَانْطَلَق بِهَا مَوْلَاهَا إِلَى عَلِيٍّ، فَقَالَ لَهَا عَلِيٍّ: لَعَلَّ رَوْجُكِ جَاءَكِ، أَوْ لَعَلَّ أَحَدًا اسْتَكُرَهَكِ عَلَى نَصْبِكِ، قَالَ لَهَا عَلِيٍّ: لَعَلَّ نَصْبِكِ، قَالَ: لَا، وَأَقَرَتْ بِالزُّنَا، فَجَلَدَهَا عَبِي يَوْمَ الْخَبِيسِ أَنَا شَاهِدُهُ، وَرَجَمَهَا يَوْمَ الْجُمُعَةِ وَأَنَا شَاهِدُهُ، وَرَجَمَهَا يَوْمَ الْجُمُعَةِ وَأَنَا شَاهِدُهُ، فَأَمَر بِهَا، فَحُفِو لَهَا إِلَى السُّرَةِ، شُمَّةً مِنْ لَهَا إِلَى السُّرَةِ، شُمَّةً مِنْ اللَّ عَلَى السُّرَةِ، شُمَّةً مِنْ اللَّ عَلَى السُّرَةِ، شُمَّةً مِنْ اللَّ

Stoning is the way of the Messenger of Allah (ﷺ). The verse of stoning was revealed but those who used to read it and other verses of the Qur'an died in al-Yamamah.

Comments: [Its isnad is da'eef because of the weakness of Mujalid]

1211. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "If two men come to you for judgement, do not rule in favour of the first one until you listen to what the other one says, then you will know how to judge." He said: Since then I became a good judge.

Comments: [Hasan because of corroborating evidence and its isnail is da'eef because of the weakness of Hanash]

1212. 'Abdullah bin Ja'far narrated that he heard 'Ali (秦) say: I heard the Messenger of Allah (建) say: "The best woman of her time was Maryam bint 'Imran and the best woman of her time was Khadeejah."

Comments: [Its isnad is saleeh, al-Bukhari (3432) and Muslim (2430)]

1213. It was narrated from 'Ali (ॐ) that the Prophet (⅗) said: "Whoever would like his lifespan to be extended, his provision to be increased and a bad death to be warded off from him, let him fear Allah and uphold his ties of kinship"

Comments: [Its isnad is qawi]

رَسُولِ اللَّهِ ﷺ، وَقَدْ كَانَتْ رَزَنْتْ آيَةُ الرَّجْمِ، فَهَلَكَ مَنْ كَانَ يَقْرَؤُهَا وَآيًا مِنَ الْمُوْآنِ بِالْيِمَامَةِ. [راجع: ٧١٦].

تخريج: إساده ضعيف لضعف مجالد، وهي الحر ألفاط مكرة، وانظر (٧١٦).

١٢١١ حَدَّثَنَا حُسَيْنُ بُنُ عَلِيٍّ عَلَيْ عَلْ زَائِدةَ، عَنْ سِمَاكِ، عَنْ حَنْشٍ، عَنْ عَلِيُ قَال: قَالَ رَسُولُ اللّهِ يَشِيَّةً : الإِذَا تَفَاصَى إِلَيْكَ رَجُلَانِ، فَلَا تَقْضِ لِلْأَوَّلِ حَتَّى تَسْمَعَ مَا يَقُولُ الْأَخَرُ، تَرَى كَيْفَ تَقْصِيه. قَالَ: فَمَا زِلْتُ بَعْدُ قَاضِيّه. آولَ: فَمَا زِلْتُ بَعْدُ قَاضِيّه. [19.].

تخريج: حسن لعيره، وهذا إسناد صعيف الصعف حش.

١٢١٧ - خَدُّنَنَا مُحَمَّدُ بْنُ بِشْرٍ: خَدَّنَنَا هِشَامُ ابْنُ عِشْرٍ: خَدَّنَنَا هِشَامُ ابْنُ عُرْوَةَ عَنْ أَبِيهِ. أَنَّ عَبْدَ اللَّهِ بُنَ جَعْفَرِ حَدَّنَهُ: أَنَّهُ سَمِعَ عَلِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ بِيَنِيْ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ بَنِيْ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ بَنِيْ يَقُولُ: سَمِعْتُ مَرْانَ، وَخَيْرُ يَسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ بِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ بِسَائِهَا مَرْيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ بِسَائِهَا خَدِيجَةُهُ. [راجع: 31.9].

تخریج: بساده صحح، ح^{. (۳۱}۳۲۳)، م. (۲۲۳۰).

١٢١٣ حدَّثَنَا عَبْدُ اللّهِ: خَدَّثَنَا مُحَمَّدُ بَنُ عَبَّدِ: حَدَّثَنَا عَبْدُ اللّهِ نُنُ مُعَاذِ _ يَعْنِي الضَّنْعَانِيَّ _ عَنْ مَعْمَرٍ، عَنْ أَبِي إِسْحاقَ، عَنْ عَاصِم بُنِ ضَمْرَةَ، عَنْ عَلِيٍّ عَنِ النَّتِيِّ بِيِئِيِّ قَالَ. "مَنْ سَرَّهُ أَنْ يُمَدَّلَهُ فِي عُمُرو، وَيُوسَّعَ لَهُ فِي رِزْقِهِ، وَيُدْفَعَ عَنْهُ مِنَةُ السُّوء، فَلْيَتْقِ اللّهَ وَلَيْصِلْ رَحمَهُ".

تخريج: إساده قوي.

1214. It was narrated that 'Ali (本) said: The Messenger of Allah (素) said: "Allah, may He be glorified and exalted, is One and loves that which is odd-numbered, so pray Witr, O people of the Qur'an"

Comments: [Its isnad is gawi]

1215. It was narrated that 'Ali (♣) said: The Messenger of Allah (♣) prayed *Witr* at all times of the night, at the beginning, in the middle and at the end, then in the end he settled on praying *Witr* at the end of the night.

Comments: [Its isnad is qawi]

1216. It was narrated from 'Ali (46) that the sun was eclipsed, and 'Ali (46) led the people in prayer. He recited Ya-Seen or something similar, then he bowed for as long as a soorah, then he raised his head and said: Allah hears the one who praises Him. Then he stood for as long as the soorah, calling upon Allah and magnifying Him. Then he bowed again, for as long as his recitation. Then he said: Allah hears the one who praises Him, and he stood up again for as long as the soorals. Then he bowed for a similar length of time again, until he had bowed four times. Then he said: Allah hears the one who praises Him. Then he prostrated. Then he stood up for the second rak'ah, in which he did the same as 1718 حَدِّثْنَا عَبْدُ اللَّهِ: حَدْثَنِي أَبُو خَبُّمَةً: خَدَنْنا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَالَ مَنْ أَبِي إِسْحَاقَ، عَنْ عَالِي قَالَ فَالَ رَسُولُ عَاصِم بْن ضَمْرَةً، عَنْ عَلِيَّ قَالَ وَتُولُ وَلَوْرٌ اللَّهَ عَزَ وَجَلَّ وِثْرٌ يُحِبُ الْوِثْرَ، فَأَوْتِرُوا بِ أَهْلَ الْقُوْرَانِ! ٥. [ر.جع: ٢٧٧].

تخريج: إسناده قوي.

١٢١٥ - خدَثَنَا عَنْدُ اللَّهِ. خدَّثَني عُبَيْدُ اللَّهِ لَنُ عُمر النَّوَادِيرِيُّ: حَدَّثَني يَزِيدُ بَنُ زُرَيْعٍ: عَمر النَّوَادِيرِيُّ: حَدَّثَني يَزِيدُ بَنُ زُرَيْعٍ: حدَّثَني شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِم بُنِ صَدْرَةً، عَنْ عَلِيْ فَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ صَدْرَةً، عَنْ عَلِيْ فَالَ: مِنْ كُلِّ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ ﷺ؛ ومن أوّله، وأوْسَطِه، وَآخِرِهِ، وَاخْتِرِهِ، وَأَوْسَطِه، وَآخِرِه، وَانْتَنِى وِئْرَهُ إِلَى آخِرِ اللَّيْلِ. [راجع: ٥٨٠]

تخريج: إسناده قوي.

- ١٢١٦ حَدَّثَنَا يَخْيَى بُنُ آدمَ: حَدَّثَنَا الْحَكَمُ بُنُ خَدْتُنَا الْحَكَمُ بُنُ خَدْتُنَا الْحَكَمُ بُنُ عُنِيَةً عَنُ رَجُلِ يُدْعَى حَنَشًا، عَنْ عَلِيٍّ قَالَ: عَنْ عَلِيٍّ لِلنَّاسِ، فَقَرَأَ كَنفُ لِلنَّاسِ، فَقَرَأَ خَمَنُهُ لِلنَّاسِ، فَقَرَأَ خَمَنُهُ لَكُمْ رَحُعَ نَحْوًا مِنْ قَدْرَ السُّورَةِ بَدْعُو وَيُكَبِّرُ، ثُمَّ صُورَةٍ، يُمْ قَالَ صَمِعَ اللَّهُ لِمَنْ حَمَدَهُ، يُمْ قَامَ أَيْضًا، ثُمُّ قَالَ. صَمِعَ اللَّهُ لِمَنْ حَمِدهُ، يُمْ قَامَ أَيْضًا، ثُمَّ قَالَ. سَمِعَ اللَّهُ لِمَنْ حَمِدهُ، ثُمَّ قَالَ. سَمِعَ اللَّهُ لِمَنْ حَمِدهُ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدهُ، ثُمَّ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدهُ، ثُمَّ وَلَكَ أَيْضًا، حَتَّى صَلَّى أَرْبَعَ رَكَع بَدُر السُّورَةِ، ثُمَّ وَلَكَ أَيْضًا، حَتَّى صَلَّى أَرْبَعَ رَكِع فَدْر السُّورَةِ، ثُمَّ وَلَكَ أَيْضًا، حَتَّى صَلَّى أَرْبَعَ رَكُع بَدُر السُّورَةِ، ثُمْ وَلَكَ أَيْضًا، حَتَّى صَلَّى أَرْبَعَ رَكِع فَدْر السُّورَةِ، ثُمْ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدهُ، ثُمْ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدهُ، ثُمْ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدهُ، ثُمْ قَامَ إِلَى الرَّكُمَةِ الثَّالِيَةِ فَعَمَلَ كَفِيعُهُ لِكُونَا عَلَى الْعَلَى فَيْلُ كَفِيعُهُ لِكُونَا عَلَى اللَّهُ لِمَنْ حَمِدهُ، ثُمْ قَامَ إِلَى الرَّكُمَةِ الثَّالِيَةِ فَعَمَلَ كَفِيعُهُ فَيَعْولُ كَفِيعُهُ إِلَى الرَّكُمَةِ الثَّالِيَةِ فَعَمَلَ كَفِيعُهُ فِي الرَّكُمَةِ الْأَوْلَى، ثُمَّ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى الرَّكُمَةِ النَّالِيَةِ فَعَمَلَ كَفِيعُهُ فَي الرَّكُمَةُ الْقَالِدُ عَلَى الرَّكُمُةُ الْعَلَى الْمُعْمَ وَيُؤْعُلُ عَلَى الْمُعْمَلِ عَلَى الْمُعْمِلُ كَعَلِيمُ الْمُعْمُ الْمُعْمَ الْمُعْمَ الْعُمُ الْمُعْمُ الْمُعْمِلُ عَلَى الْمُعْمَى الْمُعْمَلُ عَلَى الْمُعْمَ الْمُعْمَ الْمُعْمِ الْمُعْمَ الْمُعُولُ الْمُعْمَلُ الْعَلِيمُ الْمُعْمِ الْمُعْمِ الْمُعْمِ الْمُعْمُ الْمُعْمَ الْمُعْمُ الْمُعْمَ الْمُعْمِلُ الْمُعْمِلُ الْمُعْمِ الْمُعْمِ الْمُعُمِلُ الْمُعْمِلُ الْمُعْمِ الْمُعْمِ الْمُعْمِ الْمُعْمُ الْمُعْمِ الْمُعْمِ الْمُعْمُ الْمُعْمُ الْمُعْمِلُ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعْمُ الْمُعْمِلُ الْمُعْمُ الْمُعْمُ ا

he had done in the first rak'ah. Then he sat, calling upon Allah and beseeching Him, until the eclipse ended, then he told them that this is what the Messenger of Allah (差) did.

Comments: [Its isnad is da'eef because of the weakness of Hanash]

1217. It was narrated that 'Ali said: The Prophet (ﷺ) did not offer any (obligatory) prayer but he prayed two rak'alis after it.

Comments: [Its isnad is qawi]

1218. It was narrated that 'Ali said: The Messenger of Allah (經) used to pray Witr at the beginning of the night, in the middle and at the end, then he settled on praying Witr at the end of the night.

Comments: [Its isnad is qawi]

1219. It was narrated that Abu 'Abdur-Rahman said: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) said: "When a person sits in the place where he prayed after praying, the angels send blessings upon him, and their blessings upon him are: O Allah, forgive him, O Allah have mercy on him. And if he sits waiting for the prayer, the angels send blessings upon him, and their blessings

حَتَّى انْكَشَفَتِ الشَّمْسُ، ثُمَّ حَدَّثَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ كَذَٰلِكَ فَعَلَ.

تخريج: إساده ضعيف لضعف حش، وفي مسلم: (٩٠٨) اعلى الن عباس قال: صلى رسول الله حين كسفت الشمس، ثمان ركعات، في أربع سحدات، وعن على مثل ذلك.

١٢١٧ – حَدَّثَنَا عَبْدُ اللَّهِ: حَدْثَمِي أَبُو خَيْثَمَةَ: حَدْثَني أَبُو خَيْثَمَةَ: حَدْثَنَا جَرِيرٌ وَمُحَمَّدُ بُنُ فُصَيْلٍ عَنْ مُطَرِّف، عَنْ عَاصِم بْنِ ضَمْرَةً، عَنْ عَلِي فَالَ: كَانَ النَّبِيُ يَتِلِيدٍ لَا يُصَلِّي صَلَاةً إِلَّا صَلَّم إِلَّه عَنْ مَا مَلَى صَلَاةً إِلَّا صَلَّم إِلَيْ تَتَلِيدٍ لَا يُصَلِّي صَلَاةً إِلَّا صَلَّم إِلَيْ تَتَلِيدٍ لَا يُصَلِّي صَلَاةً إِلَّا صَلَّى صَلَاةً إِلَّا عَلَي مَعْدَه رَكْعَتَيْن. [راجع: ١٠١٢].

تخريج: إساده قوي.

171۸ - حَلَّقْنَا عَبْدُ اللَّهِ: حَلَّثَنِي أَبُو خَبْثُمَةً: خَدُثْنَا مُحَمَّدُ بُنُ فُضَيْلِ عَنْ مُطَرِّفٍ، عَنْ أَبِي لِسَحْاقَ، (١٤٤/١) عَنْ عَاصِمٍ بْنِ صَمْرَةً، عَنْ عَلِي قَالَ: كَانَ رَسُولُ اللَّهِ يَتِيْعُ يُوتِرُ فِي أَوْسَطِهِ، وَفِي آخِرِهِ، ثُمَّ أَوْلِ اللَّبَلِ، وَفِي أَوْسَطِهِ، وَفِي آخِرِهِ، ثُمَّ تَتِبَ نَهُ الْوَثْرُ فِي آخِرِهِ. [راجع: ١٥٨٠].

تخريج: إسناده قوي.

١٢١٩ - حَدَّثَنَا يَخْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَطَاءِ بْنِ السّائِب، عَنْ أَبِي عَبْدِ الرّحْمَنِ قَالَ: سَمغتُ عَلِبًا يَتُولُ: قَالَ رَسُولُ اللّهِ يَتُلِيّ: "إِنَّ الْمَبْدَ إِذَا حَلَسَ مِي مُصَلَّاهُ بَعْدَ الصَّلاةِ، صَلَّتُهُ بَعْدَ اللّهُمَّ الْحَمْهُ، وَصَلاَتُهُمْ عَلَيْهِ: اللّهُمَّ الْحَمْهُ، وَصَلاَتُهُمْ عَلَيْهِ: اللّهُمَّ الْحَمْهُ، وَإِلْ عَلَيْهِ الْمَلاَئِكَةُ، وَصَلاَتُهُمْ عَلَيْهِ: اللّهُمَّ الْحَمْهُ، وَإِلْ جَلَسَ يَنتَظِيرُ الصَّلاةِ، صَلَّتْ عَلَيْهِ الْمَلاَئِكَةُ، وَلَائِكَهُ، عَلَيْهِ الْمَلاَئِكَةُ، وَلَائِكُمْ وَلِلْهُمَّ الْحَمْهُ، وَإِلْ

upon him are: O Allah, forgive him, O Allah have mercy on him.

Comments: [Hasan because of corroborating evidence]

1220. It was narrated that 'Ali said: Witr is not a must, but it is a Sunnah that was established by the Messenger of Allah (25).

Comments: [Saheeh because of corroborating evidence]

1221. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said on the day of al-Khandaq: "What is wrong with them? May Allah fill their houses and graves with fire as they distracted us from the middle prayer until the sun set."

Comments: [Its isnad is Saheeh, al-Bukhari (4533) and Muslim (627]

1222. It was narrated that 'Ali (♣) said: You recite: "after the payment of legacies he may have bequeathed or debts" [an-Nisa' 4.12]. The Messenger of Allah (☒) ruled that debts must be paid before carrying out bequests. [And he ruled] that sons from the same father and mother inherit from one another, but sons from different mothers (but the same father) do not. A man inherits from his brother through his father and mother but not from his brother through his father only.

وَصَلَاتُهُمْ عَلَيْهِ: اللَّهُمَّ اغْفِرْ لَهُ، اللَّهُمَّ الرَّهُمُّ الرَّهُمُّ اللَّهُمُّ الرَّهُمُّ اللَّهُمُّ

تخريج: حس لغيره، عطاء بن السائب قد احتلط.

تخريج: صحيح لعيره، شريك قد توبع.

1۲۲۱ - حدَّثَنَا يَزِيْدُ: أَخْبِرَنَا هِشَامٌ عَنْ مُحمَّدٍ. عَنْ عَبِيدَه، عَنْ عَلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمِ الْخَنْدَقِ: "هَا لَهُمْ، مَلَأَ النَّهُ بُيُوتَهُمُ وَقُبُورَهُمْ نَارًا كَمَا خَبَسُونَا عَنْ صَلَاقِ الْوُسْطَى حَتَّى غَابَت الشَّمْسُ». [راجع: ٥٩١].

تخریج: إسناده صحیح، ح· (۲۵۳۳)، م (۲۲۷).

1777 - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا زَكَرِيًّا عَنْ أَبِي إِسْحَقَ. عَنِي الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: إِسْحَقَ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: إِنْكُمْ نَقْرَءُونَ ﴿ قِيلَ بَعْدِ وَصِيئَتِهِ فُوصُوكِ لِهِمَّا أَوْ دَيْقُ ﴾ (النساء: ١٦)، وَإِنَّ رَسُولَ اللهِ بَيْجُ قَضَى بِالدَّيْنِ قَبْلَ الْوَصِيَّةِ، وَأَنَّ رَسُولَ أَعْبَانَ بَنِي الْأُمْ يَتَوَارَتُونَ دُونَ بَنِي الْفُلَّاتِ، وَأَمَّهُ دُونَ بَنِي الْفُلَّاتِ، يَرِثُ الرَّجُلُ أَخَاهُ لِأَبِيهِ، وَأُمَّهُ دُونَ أَخِيهِ لِإِلَيْهِ، وَأُمَّهُ دُونَ أَخِيهِ لِأَبِيهِ، وَأُمَّهُ دُونَ أَخِيهِ لِأَبِيهِ، وَأُمَّهُ دُونَ أَخِيهِ الْمُؤْمِدِ. [راجع: ٩٥٥].

تخريج: إسناده صعيف لصعف الحارث الأعور.

Comments: [Its isnad is da'eef because of the weakness of al-Harith al-A'war]

1223. It was narrated that an-Nazzal bin Sabrah said: A vessel of water was brought to 'Ali and he drank whilst standing, then he said: I have heard that some people dislike it if one of them drinks whilst standing. But I saw the Messenger of Allah (ﷺ) do what I have done. Then he took some of the water and wiped himself. Then he said: This is the wudoo' of one who has not broken his wudoo'.

Comments: [Its isnad is Saheeh, al-Bukhari (5616)]

1224. It was narrated that 'Abeedah said: 'Ali said to the people of an-Nahrawan: Among them is a man with a defective arm - or an incomplete arm, or a deformed arm. If you could exercise restraint I would have told you what Allah promised on the lips of His Prophet (ﷺ) to those who kill them. 'Abeedah said: I said to 'Ali (ﷺ): Did you hear him? He said: Yes, by the Lord of the Ka'bah; and he swore this oath three times.

Comments: [Its isnad is salreeh, Muslim (1066)]

1225. It was narrated that 'Ali (本) said: The Messenger of Allah (运) said: "Allah is One and loves that which is odd numbered, so pray Witr, O people of the Qur'an."

Comments: [Its isnad is quivi]

الْمَلِكِ بْنِ مَيْسَرةً، عَنِ التَّزَّالِ بْنِ سَنْرَةً قَالَ: الْمَلِكِ بْنِ مَيْسَرةً، عَنِ التَّزَّالِ بْنِ سَنْرَةً قَالَ: أَيْنِ عَلَيٌّ بِإِنَاءِ مِنْ مَاءٍ، فَشَرِبَ وهُوَ قَائِمٌ، ثُمُّ قَالَ: إِنَّهُ بَلَغَنِي أَنَّ أَقْوَامًا يَكُوهُونَ أَنْ يُشْرَبَ أَحَدُهُمْ وَهُوَ قَائِمٌ، وَقَدْ رَأَيْتُ رَسُولَ يَشْرَبَ أَحَدُهُمْ وَهُوَ قَائِمٌ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ يَتَنِيَّةً فَعَلَ مِثْلَ مَا فَعَلْتُ. ثُمَّ أَخَذَ مِنْهُ قَتَمْشَحَ، ثُمَّ قَالَ: هَذَا وُضُوهُ مَنْ لَمْ يُحْدِث. [راجع: ٨٣٥].

تخریج: إساده صحیح، خ (٥٦١٦).

1778- حَلَّثَنَا يَرِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ قَالَ: قَالَ علِيٍّ لِأَمْلِ النَّهْرَوَانِ النَّهِ _ أَوْ مُودَنُ الْيَدِ _ أَوْلًا أَنْ تَنْظُرُوا الْيَدِ مَنَا قَضَى اللَّهُ عَلَى لِسَالِ نَبِيدٍ لِمَنْ قَتَلَهُمْ. قَالَ عَبِيدَهُ: فَقُلْتُ لِعَبِيٍّ . آلْتَ سَمِعْتُهُ؟ قَالَ: نَعِمْ وَرَبِّ الْكَفْبَةِ. يَخلِفُ عَلَيْ وَرَبِّ الْكَفْبَةِ. يَخلِفُ عَلَيْهِ لَكُونَا الْكُفْبَةِ . يَخلِفُ عَلَيْهِ لَلْكُونَا الْكُلُونَا الْكُونَا الْكُونَا الْكُونَا الْكُونَا اللَّهُ عَلَيْهِ اللَّهُ عَلَى الْعَلَالَ عَلَيْهِ لَهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى الْعَلَيْهِ اللَهُ اللَّهُ الْمُعْرَالُ اللَّهُ اللَّهُ الْهُ الْعَلَى الْمُعْرَالُهُ الْمُعْلِقُ الْعَلَالَ اللَّهُ عَلَيْهِ الْعَلَى الْعَلَالَةُ الْعُلْمُ الْعَلَالَ الْعَلَالَةُ الْعَلَيْهِ اللْهُ الْعَلَالَ الْعَلَالَةُ الْعِلْمُ الْعَلَالَةُ الْعِلْمُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَالَالِهُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْعَلَالَةُ الْع

تخريج: إسناده صحيح، م: (١٠٦١).

١٣٢٥ حَلَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِسْحَاقُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي إِسْحَاقَ. عَنْ عَاصِم بْنِ صَمْرَة، عَنْ عَلِي إِسْحَاقَ. عَنْ عَلِي فَالَ: فَالَ رَسُولُ اللَّهِ بِيهِينَّة: "إِنَّ اللَّهَ وِثْرٌ يُحِبُ الْوِئْز، فَأُوْتِرُوا بَا أَهْلَ الْقُرْآنِه. لِيجِبُ الْوِئْز، فَأُوْتِرُوا بَا أَهْلَ الْقُرْآنِه. [راجع: ٨٧٧].

تخريج: إسناده قوي.

1226. It was narrated that 'Ali said: The Messenger of Allah (ﷺ) used to pray two rak'ahs following every prescribed prayer, except Fajr and 'Asr.

Comments: [Its isnad is qawi]

1227. It was narrated that 'Ali said: The Messenger of Allah (美) did not offer any prayer after which (nafl) prayer may be offered, but he prayed two rak'alis after it.

Comments: [Its isnad is qawi]

1228. It was narrated that 'Ali (幸) said: The Messenger of Allah (曇) said: "Allah is One and loves that which is odd numbered, so pray Witr, O people of the Qur'an."

Comments: [Its isnad is qawi]

1229. It was narrated that 'Ali said' The Messenger of Allah (ﷺ) came to us one night and put his foot between me and Fatimah, and he taught us what to say when we went to bed: Thirty-three tasbeehah, thirty-three tahmeedah and thirty-four takbeerah. 'Ali said: I never

1777- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ. حَدَّثَنَا سُفْيَانُ عَنْ أَبِيعٌ: حَدَثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عاصِمٍ بْنِ ضَمْرَةَ السَّلُولِيِّ، عَنْ عَلْمِ بْنِ ضَمْرَةَ السَّلُولِيِّ، عَنْ عَلْمِ اللَّهِ بَيْتُ يُصَلِّي عَنْ رَسُولُ اللَّهِ بَيْتُ يُصَلِّي غَلْمَ أَنَ مَكُنُونَةٍ رَكْعَتَيْنِ، إلَّا عَلَى الْفَحْرَ وَالْعَصْرَ. [راجع: ١٠١٢].

تخريج: بساده نوي.

١٢٢٧ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ السَّمَاعِيلَ حَدَّثَنَا جَرِيرٌ وَمُحَمَّدُ بْنُ فُضَيْلِ بْنِ غُرْوَانَ عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللّهِ بَيْجَةٍ لَا يُضَلِّي ضَلَاةً يُصَلَّى بَعْدَهَا، إلَّا صَلَّى بَعْدَهَا، إلَّا صَلَّى بَعْدَهَا، إلَّا صَلَّى بَعْدَهَا، إلَّا صَلَّى بَعْدَهَا رَبْعَتَشِ. [راجع. ١٢١٧].

تخريج: إسناده فوي.

١٢٢٨ - حَلَثْنَا عَبْدُ اللَّهِ: حَدَثْنِي عُثْمَانُ بْنُ أَبِي شَيْهَ: حَدَثَنِي عُثْمَانُ بْنُ أَبِي شَيْهَ: حَدُثَنَا جَرِيرٌ عَنْ مَنْصُورٍ. عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِمي قَالَ: إِسْحَاقَ، عَنْ عَلِمي قَالَ: قَالَ رَسُونُ اللَّهِ بَيْنِيَّةَ: "إِنَّ اللَّهَ وِثْرٌ يُحِبُ الْوِثْرَ، فَأَوْنِرُوا يَ أَهْلَ الْقُرْآنِ!». [راجع: ٧٧٧].

تخريج: إساده قوي.

١٢٢٩ حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْعَوَّامُ عَنْ عَمْدِ بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلِي، عَنْ عَلِيٍّ قَالَ: أَتَانَا النَّبِيُ يَلِيُّ ذَاتَ لَيْلِي وَيَيْنَ فَاطِمَةً، لَبْنِي وَيَيْنَ فَاطِمَةً، فَمَالَمَنَا مَا نَقُولُ إِذَا أَخَذُنَا مَضَاجِعَنَا: ثَلَائًا

omitted it after that A man said to him: Not even on the night of Siffeen? He said: Not even on the night of Siffeen.

Comments: [Its isnad is salech, al-Bukhari (3705) and Muslim (2727)]

1230. It was narrated from Hudain bin al-Mundhir bin al-Harith bin Wa'lah that al-Waleed bin 'Uqbah led the people in Fair prayer and he prayed four rak'alis. Then he turned to them and said: Shall I give you more?! The matter was referred to 'Uthman, who ordered that he be flogged. 'Ali said to al-Hasan bin 'Ali: Get up, O Hasan, and flog him. He said: What does that have to do with you? 'Ali said: Rather you are incapable and weak; get up, O 'Abdullah bin Ja'far and flog him. So 'Abdullah bin Ja'far got up and flogged him, and 'Ali kept count. When he reached forty, he said to him: Stop. Then he said: The Messenger of Allah (ﷺ) gave forty lashes for drinking alcohol, Abu Bakr gave forty lashes, as did 'Umar at the beginning of his caliphate. Then 'Umar completed it, making it eighty. And all of it is Sunnah.

وَثَلَاثِينَ تَسْبِيحَةً، وَثَلَاثًا وَثَلَاثِينَ تَحْمِيدَةً، وَأَرْبَعًا وَثَلَاثِينَ تَكْبِيرَةً، قَالَ عَلِيُّ: فَمَا تَرْكُتُهَا بَعْدُ. فَقَالَ لَهُ رَجُلٌ: وَلَا لَيْلَةً صِفْين؟ قَالَ وَلَا لَيْلَةً صِفْينَ. [راجع: ٧٤٠].

تخریج: إسناده صحیح، خ: (۳۷۰۵)، م: (۲۷۲۷).

١٣٠٠ حَلَثُنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا سَعِيدُ الْبُ أَبِي عَرُوبَةً عَنْ عَبْدِ اللَّهِ الدَّانَاجِ، عَنْ حُصْدِنِ بْنِ الْمُسْدِرِ بْنِ لَحَارِثِ بْنِ وَعَلَةً: أَنَّ الْوَلِيدَ بْنُ عُفْتَةً صَلَّى يِالنَّاسِ الصَّحْ أَرْبَعًا، الْوَلِيدَ بْنُ عُفْتَانَ صَلَّى يِالنَّاسِ الصَّحْ أَرْبَعًا، فَمُ النَّفَتَ إِلَيْهِمْ فَقَالَ: أَزِيدُكُمْ؟! فَرُفِعَ ذَلِكَ لُمُ الْمُنْ إِنْ يُحْمَدُ: فَقَالَ عَبِي إِلَى عُفْمَانَ، فَلَمْ يِا حَسَنُ! فَاجْلَدُهُ. إِلَى عُفْمَانَ، فَلَمْ يَا حَسَنُ! فَاجْلَدُهُ. فَقَالَ عَبِي قَالَ: وَفِيمَ أَنْتَ وَذَاكَ؟!، فَقَالَ عَبِي الْمُحَدِّنَ وَوَقِيمَ أَنْتَ وَذَاكَ؟!، فَقَالَ عَلِي : مَنْ اللّهِ بْنَ الْمُعْلَى : مَنْ اللّهِ بْنَ اللّهِ فَلَا عَبْدُ اللّهِ بْنَ اللّهِ فَلَا عَبْدُ اللّهِ بْنَ اللّهِ فَلَا عَلَيْ اللّهِ بْنَ اللّهِ بْنَ اللّهِ بْنَ اللّهِ فَلَا عَبْدُ اللّهِ بْنُ اللّهِ بَلْكُو اللّهِ بَلْكُو اللّهِ اللّهِ بَلْكُو اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللهِ اللهِ اللّهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللله

تخريج: إساده صحيح، م: (١٧٠٧).

Comments: [Its isnad is sahech, Muslim (1707)].

1231. It was narrated from 'Ali bin Abi Talib (本) that a slave woman of the Prophet (墨) gave birth to an illegitimate child. The Prophet (建) sent me to carry out the hadd punishment, but I found that her

 postpartum bleeding had not stopped. So I went back to the Prophet (義) and told him, and he said to me: "When her postpartum bleeding stops, give her the hadd punishment of flogging." Then he said: "Carry out the hadd punishment on those whom your right hands possess."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1232. It was narrated that 'Ali (毒) said: Witr is not a must, but it is a Sunnah that the Messenger of Allah (曇) established, so pray Witr, O people of the Qur'an.

Comments: [Its isnad is qawi]

1233. It was narrated that 'Ali said: The Messenger of Allah (寒) said: "I have relieved you of zakah on horses and slaves, so pay zakah on silver, for every forty dirhams one dirham. There is nothing due on one hundred and ninety, but if it reaches two hundred, then five dirhams are due."

Comments: [Salieeli]

تخريج: صحيح، أبو عوامة وإن روى عن أبي إسحاق بعد نعير، لكن قد تابعه عير واحد.

1234. It was narrated that 'Asim bin Damrah said: 'Ali (森) was asked about the prayer of the Messenger of Allah (海). He said: He used to pray sixteen rak'ahs at night.

عَلَيْهَا الْحدَّ، فَوَجَدْتُهَا فِي الدَّمِ لَمْ يَجِفَّ عَنْهَا، فَرَجَعْتُ إِلَى النَّبِيِّ ﷺ فَأَخْبَرْتُهُ، فَقَالَ لِي: "إِذَا جَفَ الدَّمُ عَنْهَا، فَاحْلِدْهَا الْحَدَّا. ثُمَّ قَالَ: "أَنِيمُوا الْحُدُودَ عَلَى مَا مَلَكَثُ أَيْمُوا الْحُدُودَ عَلَى مَا مَلَكَثُ أَيْمُوا . [راجع: ٦٧٩].

تخربج: حسن لغيره، وهذا إسناد ضعيف لضعف عند الأعلى الثعنبي.

17٣٢ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَمْرُو بُنُ مُحَمَّدِ بْنِ بُكْثِرِ النَّاقِدُ: حَدَّثَنَا عَنْدُ اللَّهِ ابْنُ دَاوُدَ الْخُرَيْبِيُّ عَنْ عَلِيْ بْنِ صَالِحٍ، عَنْ أَبِي إِسْحَاقَ. عَنْ عَاصِم بْنِ ضَمْرَةً، عَنْ عَلِيٌّ قَالَ: إِنَّ الْوِثْرَ لَئِينَ بِحَشْمَ، وَلَكِنَّهُ مُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ ﷺ فَأَوْتِرُوا بَا أَمْلُ الْقُرْآلِ. [راجع: ٢٥٢].

تخريج: إسناده قوي.

177٣ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَبَّاسُ بُنُ الْوَلِيدِ النَّرْسِيُّ: حَدُّثَنَا أَبُو عَوَانَةً: حَدُّثَنَا أَبُو عَوَانَةً: حَدُّثَنَا أَبُو النَّرْسِيُّ: حَدُّثَنَا أَبُو عَوَانَةً: حَدُّثَنَا أَبُو إِسْحَاقَ عَنْ عَلِيٍّ قَالَ: قَل رَسُولُ اللَّهِ يَتَلِيُّ : "عَفَوْتُ لَكُمْ عَنِ الْخَيْلِ وَالرَّقِيقِ، فَأَدُّو صَدَّفَةَ الرَّقَةِ مِنْ كُلِّ أَرْبَعِينَ دِرْهَمًا وَالرَّقِيقِ، فَإِذَا بَلَغَتْ مِنْ تَبْنِ فَفِيهِا خَمْسَةً ذَرَاهِمَّهُ. [راجع: ٧١١].

١٢٣٤ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي الْعَنَّاسُ مُنْ الْوَلِيدِ: خَدَّثَنَا أَبُو عَوَانَةً عَنْ أَبِي إِسْحَاقَ،
 عَنْ عَاصِمِ بْنِ ضَمْرَةً قَالَ: سُئِلَ عَلِيٍّ عَنْ

Comments: [Its isnad is qawi]

صَلَاةِ رَسُولِ اللَّهِ ﷺ، فَالَ ۚ كَانَ يُصَلِّي مِنَ اللَّيْلِ سِتِّ عَشْرةً رَكْعَةً. [راجع: ٦٥٠].

تخريج: إسناده فوي، عير أن قوله فيه: «من الليل؛ خطأ، والصحيح «من السهار؛ انظر رقم: (٦٥٠)و (١٦٤٢).

1235. It was narrated that 'Ali bin Abi Talib (﴿) said: Chosroes gave a gift to the Messenger of Allah (﴿) and he accepted it from him, and Caesar gave a gift to the Messenger of Allah (﴿) and he accepted it from him. The kings gave him gifts and he accepted them from them.

Comments: [Its isnad is da'eef because of the weakness of Thuwair bin Abu Fakhitah]

that the Messenger of Allah (注) forbade visiting the graves, (some types of) vessels, and keeping the sacrificial meat after three days. Then he said: "I used to forbid you to visit the graves, but now visit them, for they remind you of the Hereafter. And I forbade you to drink from (certain types of) vessels, but now drink from them, but avoid everything that causes intoxication. And I forbade you to keep the sacrificial meat after three days, but now keep it as long as you wish."

- ١٢٣٥ حَدَثَنَا يَزِيدْ. أَخْبَرْنَا إِسْرَائِيلُ بْنُ يُونُسَ عَلْ ثُونِي بِنِ أَبِي عَلْ عَلِيٌ بْنِ أَبِي عَلْ عَلِيٌ بْنِ أَبِي طَالِب قَالَ: أَهْدَى كِشْرَى لِرَسُولِ اللّهِ ﷺ، فَقَبِلَ مِثْهُ. وَأَهْدَى قَبْضَرْ لرَسُولِ اللّهِ ﷺ، فَقَبِلَ مِئْهُ. وَأَهْدَى قَبْضَرْ لرَسُولِ اللّهِ ﷺ، فَقَبِلَ مِئْهُ. وَأَهْدَى اللّهِ ﷺ، فَقَبِلَ مِئْهُ. [راجع: ٧٤٧].

تخريج: إسناده صعبف لصعف ثوير من أي فاحتة، وأخذ الهدية من المشركين لقصد تأنيسهم وتأليفهم عنى الإسلام بالت عنه

1777 - حَلَّثُنَا يَزِيدُ أَخْبَرَنَا حَمَّادُ بُنُ سَلَمَةً عَنْ عَلِي بُنِ زَيْدٍ، عَنْ رَبِعَةَ نْنِ النَّابِعَةِ، عَنْ أَبِيهِ، عَنْ عَلِيّ بُنِي رَبِّهِ وَأَنْ تُجْبَنَ لُخُومُ الْأَصَاحِي بَعْدَ وَعَنِ الْأَوْعِيَةِ، وَأَنْ تُحْبَنَ لُحُومُ الْأَصَاحِي بَعْدَ لَكُومُ الْأَصَاحِي بَعْدَ لَلَاثِ، ثُمَّ قَلْ رَبَارَةِ الْقُمُورِ، فَزُورُوهَا، فَإِنَّهَا تُذَكِّرُكُمُ الْآجِرَة، وَنَهَيْتُكُمْ عَنْ زِبَارَةِ عَنِ الْأَوْعِيَةِ فَاشْرَنُوا فِيهَا، وَاحْتَيُوا كُلُّ مَا أَشْكَرُ، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَصَاحِي أَنْ مَا أَشْكَرَ، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَصَاحِي أَنْ الْمُعَلِمُ الْمُعْرَ، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَصَاحِي أَنْ تَعْبِهُوا مَلَا بَدَا لَكُمْ».

تخريج: صحيح لعبره، وهذا إسناد ضعيف لضعف عمي بن ريد ولحهالة ربعة من النابغة وأبيه.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Ali bin Zaid and Rabee'ah bin an-Nabighah and his father are unknown]

1237. It was narrated that 'Ali said: The Messenger of Allah (雲) forbade visiting graves... and he narrated a similar report, except

١٢٣٧ - حدَّثَنَاهُ عَفَانُ: حَدَّثَنَا حَمَّادُ بْنُ
 سَلَمَةُ: أُخْبَرَنَا عَلِيُ بْنُ زَيْدٍ عَنْ رَبِيعَةَ بْنِ

that he said: "and beware of every intoxicant."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad like the report above]

النَّابِعَة، عَنْ أَبِيهِ،عَنْ عَلِيٍّ قَالَ : نَهَى رَسُولُ اللَّهُ بَيْنِةِ عَنْ زِيَارَةِ الْقُبُورِ... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: ﴿وَإِيَّاكُمْ وَكُنَّ مُشْكِرٍ*.

تخريج: صحيح لغره، وهذا إسناد ضعف كسانقه.

1238. It was narrated that 'Ali said: I was a man who emitted a great deal of madhi, but I felt too shy to ask the Messenger of Allah (愛) because of his daughter, so I told Al-Miqdad to ask the Messenger of Allah (愛) about a man who finds madhi. He said: "That is the water of the male, and every male has water, so let him wash his private part and testicles and do wudoo' as for prayer."

Comments: [Hasan because of corroborating evidence]

1239. It was narrated from Hanash Abul-Mu'tamir that 'Ali (本) sent his chief of police on a mission and said: I am sending you on a mission as the Messenger of Allah (達) sent me: Do not leave any grave without levelling it or any statue without knocking it down.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

1240. It was narrated that 'Ali (本) said: The Messenger of Allah (运) said: "For [crops] that are irrigated by rainfall, one tenth is due [as zakah]; for [crops] that are irrigated by means of ropes and buckets, one half of one tenth is due.

177٨ حَدَّثَنَا يَرِيدُ. أَخْتَرَنَا شَرِيكٌ عَنِ الرُّكُسِ بْنِ الرَّبِيعِ، عَنْ حُصَيْنِ بْنِ قَبِيصَةً، عَنْ عَلِيٍّ قَال كُنْتُ رَجُلًا مَذَّاءً، فَاسْتَحْيَيْتُ أَنْ الشَّالِ رَسُولَ اللَّهِ يَنْ أَجْلِ ابْتَتِهِ، فَأَمَرْتُ الشَّهِ عَلَى عَنْ الرَّجُلِ يَجِدُ الْمَشْقِينَ قَال اللَّهِ عَلَى المُنْقِ، فَأَمْرَتُ الْمَحْدِيَ عَنَا الرَّجُلِ يَجِدُ الْمَشْقِينَ فَقَالَ «ذَلِكَ مَاءُ الْفَحْلِ، وَلِكُلُّ فَحْلِ الْمَدْيَ، وَلَيْتَوَضَّأُ وُضُوءَهُ مَاءً، فَلْيَتُوضًا وُضُوءَهُ لِلْعَلاةِ». [راجع: ٦٦٨].

تخريج: حس لغيره، شريك لنخعي قد توبع.

١٣٣٩ - حدَّفَنَا يَزِيدُ: أَخْبَرَنَا أَشْعَثُ بْنُ سَوَّارٍ
عَنِ ابْنِ أَشْوَعَ، عَنْ حَنْشِ أَنِي الْمُعْتَمِرِ: أَنَّ
عَلِيَّا بَمَثْ صَاحِبَ شُرَطِهِ فَقَالَ: أَبْعَثُكَ لِمَا
بَعْشَى لَهُ رَسُولُ اللَّهِ يَظِيَّةً : لَا تَدَعُ قَبْرًا إِلَّا
سَوْيْنَهُ. وَلَا يَمْثَالًا إِلَّا وَضَعْتُهُ. [انظر: ١٢٨٤].

تخريع: صحيع لغبره، وهدا إسناد ضعيف لصعف أشعث بن سوار وحنش.

١٧٤٠ حدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُشْمَانُ بُنُ أَبِي شَيْنَةً حَدَّثَنَا جَرِيرٌ عَنْ مُحَمَّدِ ثَنِ سَالِمٍ، عَنْ أَمْحَمَّدِ ثَنِ سَالِمٍ، عَنْ عَاصِمٍ نِنِ ضَمْرَةً، عَنْ عَلِي قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ . "فِيمَا سَقَتِ عَلِي قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ . "فِيمَا سَقَتِ السَّقَتِ السَّمَة فَيهِ الْعُشُو، وَمَا شَقِيَ بِالْقَرْبِ وَالدَّالِيَة فَيهِ نِطْفُ الْعُشْر.

Comments: [A salieeh hadeeth]

قَالَ أَبُو عَبُدِ الرَّحْمَنِ فَحَدَّنْتُ أَبِي بِحَدِيثِ عُنْمَانَ، عَنْ جَرِيرٍ، فَأَنْكَرَهُ جِدًّا، وَكَانَ أَبِي لَا يُحَدُّنُنَا عَنْ مُحَمَّدِ بْنِ سَالِمٍ لِصَغْفِهِ عِنْدَهُ، وَإِنْكَارِهِ لِحَدِيثِهِ.

تخريج: حديث صحيح، وإسناد هذا مرفوعا ضعيف لضعف محمد بن سالم الهمد ي.

1241. It was narrated that 'Ali (泰) said. The Messenger of Allah (ဆ) used to pray sixteen *rak'alts* at night apart from the prescribed prayers.

Comments: [Its isnad is qawi, apart the words 'at night', which are a mistake] 1741 - حَدَّثُنَا عَبْدُ اللَّهِ: حَدَّثُنَا أَبُو عَبْدِ الرَّحْمَنِ ابْنُ عُمَرَ: حَدَّثُنَا عَبْدُ الرَّحِيمِ _ يَعْنِي الرَّازِيَّ _ عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةً، عَنْ عَلِيٍّ قَالَ: كَانَ (١٤٦/) زَسُولُ اللَّهِ يَتَظَمَّ يُصَلِّى مِنَ اللَّيْلِ سِتَّ عَشْرَةً رَكْعَةً رَشُولُ اللَّهِ يَظِمْ يُصَلِّى مِنَ اللَّيْلِ سِتَّ عَشْرَةً رَكْعَةً سِزَى الْمَكْتُوبَةِ. [راجع. ١٢٣٤].

تخريج: إسناده قوي، غير أن قوله فيه: «من الليل» خطأ، وانظر مابعده.

1242. It was narrated that 'Asim bin Damrah said: We came to 'Ali bin Abi Talib (本) and said: O Ameer al-Mu'mineen, why don't you tell us about the voluntary prayer of the Messenger of Allah (些)? He said: Who among you can do that? They said: We will take what we can do. He said: The Messenger of Allah (些) used to pray sixteen rak'alıs during the day apart from the prescribed prayers.

Comments: [Its *isnad* is *qawi* like the report above]

1243. It was narrated from 'Ali that the Prophet (ﷺ) said: "I have relieved you of zakah on horses and slaves, so give one quarter of one tenth."

1717 - حَدَّثَنَا عَبْدُ اللَّهِ ﴿ حَدَّنَنِي أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بَنُ عُمَرَ ﴿ أَخْبَرَنَا عَبْدُ الرَّحِيمِ الرَّازِيُّ عَنْ زَكْرِيًا بَنِ الْمُسَبِ ﴿ عَنْ أَبِي زَائِدَةَ وَالْغَلَاءِ بْنِ الْمُسَبِ ﴿ عَنْ أَبِي إِنْكَ فَى أَبِي إِللَّهُ عَلَى بُنَ أَبِي طَالِبٍ فَقُلْنَا يَا أَمِيرَ الْمُؤْمِيينَ ! أَلَا تُحَدُّثُنَا عَلِيَ بُنَ مَنْ صَمْرَةً قَالَ ﴿ أَتَيْنَا عَلِيَّ بُنَ أَبِي طَالِبٍ فَقُلْنَا لَي اللَّهِ يَشِحُ تَطَوْعِهِ ﴿ فَقَالَ ﴿ وَأَيْكُمْ مَنَ اللَّهُ إِلَي اللَّهُ الللَّهُ اللَّهُ اللللْمُ اللَّهُ الللْمُ الللللَّهُ اللللْمُ اللَّهُ الللَّهُ الللللْمُ اللَّهُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللْمُ الللْمُ اللللْمُ اللللْمُ الللللْمُ اللللْمُ الللْمُ الللْمُ اللللْمُ الللْمُؤْمِنَ اللللْمُ اللللْمُ الللْمُ اللللللْمُ اللللْمُ ال

تخريج: إسناده قوي كسابقه.

174٣ حَلَّثْنَا يَزِيدُ: أَحْبَرَنَا سُفْيَانُ وَشَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِب، عَنْ عَلِيٍّ عَنِ البَّيِّ ﷺ البَّيْ ﷺ قَالَ: «عَفَوْتُ لَكُمْ عَنْ صَدَفَةِ الْخَيْلِ وَالرَّبِيقِ فَالَ: «عَفَوْتُ لَكُمْ عَنْ صَدَفَةِ الْخَيْلِ وَالرَّبِيقِ، فَأَذُوا رُبُعَ الْمُشُورِ». [راجع: ١٩٨٤].

Comments: [Saheeh because of corroborating evidence; its isnad is da'eef]

1244. It was narrated that 'Ali (🚓) said: The Messenger of Allah (處) said to me: "O 'Ali, I love for you what I love for myself and I hate for you what I hate for myself. Do not recite Qur'an whilst bowing or whilst prostrating; do not pray with your hair twisted or braided and gathered up on the head, for that is the place where the Shaitan sits; do not sit like a dog between the two prostrations putting the feet up and sitting on them]; do not play with the pebbles; do not lay your forearm along the ground; do not prompt the imam; do not wear gold rings; do not wear garments made from a blend of linen and silk; and do not ride on red saddle cloths."

Comments: [This is a da'eef isnad]

1245. It was narrated that Shuraih bin Hani' said: I came to 'A'ishah (*) to ask her about the kluffain (leather slippers). She said: Go to Ibn Abi Talib, for he used to travel with the Messenger of Allah (*). So I went to him and asked him, and he said: The Messenger of Allah (*) set three days and nights for the traveller and one day and night for one who is not travelling.

Comments: [Its isnad is saheeh, Muslim (276)]

تخريج: صحيح لغيره، وهذا إسناد صعيف لضعف الحارث الأعور.

1788 حَدَّفَنَا أَبُو إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ يُونُسَ: حَدَّفَنَا أَبُو إِسْحَاقَ عَنِ الْحَارِثِ، عَنْ عَلَى قَالَ : قَالَ لِي رَسُولُ اللَّهِ يَطْعَ : "يَا عَلَيْ قَالَ : قَالَ لِي رَسُولُ اللَّهِ يَطْعَ : "يَا عَلَيْ أَجَبُ لِنَفْسِي، وَأَكْرَهُ عَلَيْ اللَّهِ مِنْ الْحَبُ لِنَفْسِي، وَأَكْرَهُ لَكَ مَا أُجِبُ لِنَفْسِي، وَأَكْرَهُ لَكَ مَا أُجِبُ لِنَفْسِي، وَأَكْرَهُ لَكَ مَا أُجِبُ لِنَفْسِي، وَأَكْرَهُ وَلَا وَأَنْتَ عَاقِصُ وَلَا تَقْرَفُ مِنْ وَلَا تَقْرَشُ مَنْ وَلَا تَقْرَشُ اللَّهْ عَلَى الْإِمام، وَلَا تَقْمَرِ شَلْ وَأَلْتَ عَلَى الْإِمام، وَلَا تَقْمَر شَلْ فِرَاعْئِكَ، وَلَا تَقْمَعُ عَلَى الْإِمام، وَلَا تَتَخَمَّمُ عَلَى الْإِمام، وَلَا تَشَخَمَّمُ اللَّهُ ال

تخريج: هدا إساد ضعيف لضعف الحارث الأعور، ثم هو منقطع، أبو إسحاق لم يسمعه من الحارث.

مَا اللهِ عَلَيْهُ الرَّزَاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِهِ بْنِ قَيْسٍ، عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ ابْنِ مُلْفِيْ قَالَ: أَنْبِتُ عَنْ شَرَيْحِ بْنِ هَانِيْ قَالَ: أَنْبِتُ عَنْ شَرَيْحِ بْنِ هَانِيْ قَالَ: أَنْبِتُ عَنْ الْخُفَيْنِ، عَنْ اللهِ عَنْ الْخُفَيْنِ، فَقَالَتْ: عَلَيْكَ بِابْنِ أَبِي طَالِبٍ فَاسْأَلْهُ، فَإِنَّهُ فَقَالَتْ: عَلَيْكَ بِابْنِ أَبِي طَالِبٍ فَاسْأَلْهُ، فَإِنَّهُ فَقَالَتْ: عَلَيْكَ بِابْنِ أَبِي طَالِبٍ فَاسْأَلْهُ، فَإِنَّهُ فَقَالَتْ مُعَ رَسُولِ اللّهِ عَلَيْهُ فَأَنْتُكُهُ فَسَالُتُهُ، فَقَالَ: جَعَلَ رَسُولُ اللّهِ عَلَيْهُ لَلْمُقِيمِ. فَتَوْمًا وَلَيْلَةً لِلْمُقِيمِ. أَيَّامٍ وَلَيْلَةً لِلْمُقِيمِ. [رأجع: 824].

تخريج: إساده صحيح، م: (٢٧٦).

1246. It was narrated that Shutair bin Shakal al-'Absi said: I heard 'Ali (&) say: On the day of al-Ahzab, we prayed 'Asr between Maghrib and 'Isha'. The Prophet (ﷺ) said: "They distracted us from the middle prayer, 'Asr prayer, may Allah fill their graves and stomachs with fire."

Comments: [Its isnad is saheeh, Muslim (627)]

1247. It was narrated from 'Ali (金) that the Prophet (叁) said. "Jibreel (坐) came to me but did not enter upon me." The Prophet (毫) said to him: "What prevented you from entering?" He said: We do not enter a house in which there is an image or urine.

Comments: [Its isnad is da'cef jiddan]

1717- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي الضَّحَى، عَنْ شُنَيْرِ الْغُمْشِ، عَنْ أَبِي الضَّحَى، عَنْ شُنَيْرِ الْبُعْبِيّ، قَالَ سَعِعْتُ عَلِيًّا يَقُولُ: لَمَّا كَانَ يَوْمُ الْأَحْزَابِ صَلَّيْنَا الْعَصْرَ بَيْنَ الْمُغْرِبِ وَالْعِثَاءِ، فَقَالَ النَّبِيُّ بِيهِ: بَيْنَ الْمُغْرِبِ وَالْعِثَاءِ، فَقَالَ النَّبِيُّ بِيهِ: بَيْنَ الْمُغْرِبِ وَالْعِثَاءِ، فَقَالَ النَّبِيُّ بِيهِ: الشَّغُلُونَا عَنِ الصَّلَاةِ الْوُسْطَى صَلَاةِ الْمُصْرِ، مَلَا اللَّهُ قُبُورَهُمْ وَأَجْوَافَهُمْ نَارًا». [لاجع: ٨٤٧].

تخريج: إساده صحيح، م: (٦٢٧).

تخريج: إسناده ضعيف جداً، الحسن من دكوان ليس مالقوي، وعمرو بن خالد القرشي متروك.

1248. It was narrated from 'Ali bin Abi Talib (﴿) that the Prophet (﴿) said "Jibreel (﴿) came to me and greeted me.' And he narrated a similar hadceth.

Comments: [Its isnad is da'eef pddan]

178۸ - حَلَّمُنَا عَبْدُ اللَّهِ قَالَ. وَحَلَّمُنَاهُ شَيْبَانُ مَرْةً أُخْرَى: حَلَّمُنَا عَبْدُ الْوَارِثِ عَلْ حُسَيْنِ الْبِ ذَكْوَانَ، عَنْ عَمْرِهِ بْنِ خَالِدٍ، عَنْ حَبَّةً ابْنِ أَبِي حَبَّةً، عَنْ عاصِم بْنِ ضَمْرَةً، عَنْ عَلْي ابْنِ أَبِي حَبَّةً، عَنْ عاصِم بْنِ ضَمْرَةً، عَنْ عَلِي النّبِي سِلِح قَالَ: عَلَى النّبِي سِلِح قَالَ: «أَتَانِي جِبْرِيلُ عَلَيْهِ السّلامُ يُسَلِّمُ عَلَيْ. السّلامُ يُسَلِّمُ عَلَيْ. .» فَذَكْرَ الْحَدِيثَ مِنْلُهُ، نَحْوَهُ. [راجع: ١٢٤٧].

قَالَ أَبُو عَبْدِ الرَّحْمَٰنِ: وَكَانَ أَبِي لَا يُحَدِّثُ عَنْ عَمْرِهِ بْنِ حَالِدٍ؛ يَعْنِي كَانَ حَدِيثُهُ لَا يَسْوَى عِدْهُ شَيْئًا.

تخريج: إساده ضعيف حداً من أجل عمرو بن خالد، وحبة بن أبي حبة لم نقف له على ترحمة.

1249. It was narrated that 'Ali (季) said: The Messenger of Allah (囊) said to me: "Do not let your thigh show, and do not look at the thigh of another person, living or dead."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted]

تخريج: صحيح لغيره، وهذا إساد ضعيف لانقطاعه، حبيب بن أبي ثابت مدلس وقد عنعن، و هو لم يسمع من عاصم بن صمرة شيئاً.

1250. It was narrated that 'Ali (46) said: I said to Fatimah: Why don't you go to the Prophet (變) and ask him for a servant, for grinding corn and work have exhausted you. She said: Come with me. So I went with her and we asked him, and the Prophet (ﷺ) said: "Shall I not tell you of something that is better for you than that? When you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times and magnify Him thirtyfour times. That is one hundred on the lips and one thousand in the Balance." 'Ali (456) said: I never omitted that after I heard it from the Prophet (變). A man said: Not even on the night of Siffeen? He said: Not even on the night of Siffeen.

17٤٩ – حَدَّثَ عَبْدُ اللَّهِ: حَدَّثَني عُبَيْدُ اللَّهِ مُنْ عُمَرَ النَّقِواريرِيُّ: حَدَّثَني يَزِيدُ أَمُو خَالِدِ الْبَيْسَرِيُّ عُمَرَ الْقَوَاريرِيُّ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَني حَبِيبٌ بْنُ أَبِي تَالِيتٍ عَنْ عَاصِمٍ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ يَتَيْجٌ : «لَا نُبْرِزْ فَخِذَكَ، وَلَا تَنْطُرْ إِلَى وَخِذِ حَيَّ وَلَا مَيْتِ».

- ١٢٥٠ حدَّقَنَا أَسْوَدُ بَنُ عَامِرٍ وَحُسَيْنٌ وَأَبُو أَخْمَدَ الزُّسِرِيُّ قَالُو ﴿ حَدَّنَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ هَبِيْرَةَ بَنِ يَرِيمَ، عَنْ عَلِيٍّ قَالَنَ فَلُتُ لِفَاسِمَةً ؛ لَوْ أَنْتِتِ اللَّبِيُّ يَظِيَّةً مُسَأَلْتِيهِ خُدِيمًا، فَمَدْ أَجْهَدَكِ الطَّحْنُ وَالْعَمَلُ؟ _ قَالَ حُدِيمًا، فَمَدْ أَجْهَدَكِ الطَّحْنُ وَالْعَمَلُ؟ _ قَالَ حُدَيْنٌ ! بَنَّهُ قَدْ جَهَدَكِ الطَّحْنُ وَالْعَمَلُ؟ _ قَالَ وَكَمْبَكَ قَالَ أَبُو أَحْمَدَ، قَالَتْ: فَانْطَلِقْ مَعِي، حُدَيْنٌ لَكُمَا عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ فَالَ اللَّبِي وَاشِكُمَا، فَقَالَ اللَّبِي فَقَالَ اللَّبِي اللَّهُ عَلَى مَا هُوَ خَيْرٌ لَكُمَا مِنْ فَلَانُ وَلَاثِينَ، وَاحْمَدَاهُ قَلَانًا وَثَلَاثِينَ، وَاحْمَدَاهُ قَلَانُكَ مِائَةً عَلَى فَلَانِينَ، وَاحْمَدَاهُ قَلَاثِينَ مِائَلًا وَثَلَاثِينَ، وَاحْمَدَاهُ قَلَانُكَ مِائَةً عَلَى اللّهِ عَلَى الْمِيزَانِ". فَقَالَ اللّهَ وَكَرَاهُ أَرْبَعًا وَثَلَاثِينَ، فَقِالُكُ مِنْ أَنْ وَلَاثِينَ، فَقِلْكُ مِائَةً عَلَى اللّهِ عَلَى الْمِيزَانِ". فَقَالَ اللّهَ عَلَى اللّهُ عَلَى الْمِيزَانِ". فَقَالَ اللّهَ عَلَى الْمِيزَانِ". فَقَالَ اللّهِ عَلَى الْمِيزَانِ". فَقَالَ اللّهُ عَلَى مَا مُوتَعَلَى مِائَةً عَلَى الْمُيْنَا مِنْ الْمُؤْتِقَ وَلَاثِينَ، فَقَالَ اللّهُ عَلَى الْمُؤْتَى وَالْمُؤْنَ وَلَالِينَ إِلَى اللّهُ عَلَى الْمُؤْتَى مِنْ الْمُؤْتَى مَا تَوْكُتُهَا بَعْدَ مَا سَمِعْتُهَا مِنَ النَّبِيِّ. وَالْمُؤْتَةُ الْمِنْ النَّيْقِيْنَا مِنْ الْمُؤْتَهُا مِنَ النَّهِيِّ. وَمَا تَوْكُتُهُا بَعْدَ مَا سَعِعْتُهَا مِنَ النَّهِيْنَ النِيْقِيْنِ الْمُؤْتَلُونَ الْمُؤْتَلُونَ الْمُؤْتَى الْمُؤْتَلُ اللّهُ وَلَالِكُونَ الْمُؤْتَلُونَ الْمُؤْتِلُونَ الْمُؤْلِقُونَا اللّهُ اللّهُ الْمُؤْلِقُونَ مَا سَوْعَتُهُا مِنَ النَّهِى الْمُؤْمِنَ الْمُؤْلِقُ مَا الْمُؤْمِنَا مِنْ الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِنَا الْمُؤْمِنَ الْمُونَ الْمُؤْمُلُكُونَا الْمُؤْمِنَ الْمُؤْمِنَ الْمُؤْمِلُ الْمُؤْمِنَا اللْمُؤْمِلُونَ الْمُؤْمِلُكُونُ الْمُؤْمِلُونَ الْمُؤْمِلُونُ الْمُؤْمِلُونَ الْمُؤْمِلُونَ الْمُؤْمِلُونَ الْمُؤْمِلُونَ الْمُؤْمِلُونَ الْمُؤْمِلُونُ الْمُؤْمِلُونُ الْمُؤْمِلُونَ الْ

Comments: [A salteeh hadeeth; this is a hasan isnad]

1251. It was narrated that 'Ata' bin as-Sa'ib said: I entered upon Abu 'Abdur-Rahman as-Sulami who had prayed Fair and was sitting in the mosque. I said: Why don't you go to your bed, for it will be more comfortable for you? He said. I heard 'Ali (46) say: I heard the Messenger of Allah (数) say: "Whoever pray Fajr, then sits in the place where he has prayed, the angels will send blessings upon him and their blessings upon him will be: 'O Allah, forgive him; O Allah, have mercy on him.' And whoever waits for the prayer, the angels will send blessings upon him and their blessings upon him will be: 'O mercy on him."

عَلَىٰ فَقَالَ رَجُلٌ: وَلَا لَيْلَةً صِفِّينَ؟ قَالَ: وَلَا لَيُلَةً صِفِّينَ؟ قَالَ: وَلَا لَيُلَةً صِفِّينَ. [راجع: ١٢٢٩]

تخريج: حديث صحيح، وهذا إسناد حسن.

اسْرَائِيلُ عَنْ عَطَّهِ بْنِ السَّائِبِ قَالَ دَخَلْتُ السَّائِبِ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ الرَّحْمَنِ السَّائِبِ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ الرَّحْمَنِ السَّلَمِي وَقَدْ صَلَّى الْفَجْرَ، وَهُوَ جَالِسٌ فِي الْمَسجِدِ، فَقُلْتُ: لَوْ قُمْتَ إِلَى فِرَائِكَ كَانَ أَوْطَأَ لَكَ، فَقَالَ: مَمْعُتُ عَلِيًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ بِيَنِيْ فَهُلُ: المَنْ صَلَّى الْفَجْرَ، ثُمَّ جَلَسَ فِي يَقُولُ: المَنْ صَلَّى الْفَجْرَ، ثُمَّ جَلَسَ فِي يَقُولُ: المَنْ صَلَّى الْفَجْرَ، ثُمَّ جَلَسَ فِي عَلَيْهِ الْمَلَائِكَةُ، وَصَلَائَهُمْ مُصَلَّلُهُمْ الرَّحَمْةُ، وَمَلَائُهُمْ يَنْظِرْ الصَّلَائُهُمْ الْحَمْةُ، وَمَلَائُهُمْ يَنْظِرْ الصَّلَائُهُمْ الْحَمْةُ، وَمَلَائُهُمْ وَصَلَائُهُمْ وَصَلَائُهُمْ وَصَلَائُهُمْ وَصَلَائُهُمْ وَصَلَائُهُمْ الْمُعْرَادُهُمْ الْمُعَلِيْدِ المُلَائِكَةُ، وَصَلَائُهُمْ وَصَلَائُهُمْ وَصَلَائُهُمْ الْمُعَلِيْدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمْ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدُهُ وَصَلَائُهُمْ وَصَلَائُهُمْ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ اللَّهُمُ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ الْمُعَمِّ الْمُعَلِيدِ اللَّهُمُ الْمُعِمْدُولُ لَلْهُ الْمُعَلِيدِ اللَّهُمُ الْمُعِلَى الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدُ الْمُعِلَى الْمُعِلَى الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدِ اللَّهُمُ الْمُعَلِيدُ اللَّهُمُ الْمُعُلِيدِ اللَّهُمُ الْمُعُولُ الْمُعَلِيدُ اللَّهُمُ الْمُعِلَى الْمُعَلِيدِ الْمُعْلِيدُولُ الْمُعَلِيدُ اللَّهُمُ الْمُعَلِيدُ الْمُعَلِي الْمُعَلِيدُ الْمُعِلَّالِي الْمُعْلِي الْمُعْلِي الْمُعَلِيدُ الْمُعَلِيدُ ا

Allah, forgive him; O Allah, have ينخريج: حسن لغيره، عطاء س السائب قد احتلط. mercy on him."

Comments: [Hasan because of corroborating evidence]

1252. It was narrated that 'Ali (歩) said. The Messenger of Allah (墨) prayed Duha when the sun was as high in the east as it is in the west at the time of 'Asr prayer.

Comments: [Its isnad is qawi]

تخريج: إساده قوي.

١٢٥٣ - حَدَثْنَا عَبْدُ اللّهِ: حَدَثْنِي مُحَمَّدُ بْنُ
 يَخْنِى بْن أَبِي سَهِينَةً: حَدَثْنَا عَبْدُ الصَّمَدِ:

1253. It was narrated that 'Ali (季) said: The Messenger of Allah (室) said: "Whoever asks people to give

him when he is independent of means is asking for more red hot stones of Hell." They said: What does independent of means mean? He said: "Having sufficient food for the evening (dinner)."

Comments: [Its isnad is da'eef jiddan because Hasan bin Dhakwan is da'eef] حَدَّثَنِي أَبِي: حَدَّثَنَا حَسَنُ بْنُ ذَكُوانَ عَنْ حَبِيبِ بْنِ أَبِي تَابِتِ، عَنْ عَاصِمٍ بْنِ ضَمْرَةً، عَنْ عَاصِمٍ بْنِ ضَمْرَةً، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ سَأَنَ مَشَالَةً عَنْ ظَهْرٍ غِنْي، اسْتَكْثَرَ بِهَا مِنْ رَضْعِ جَهِنَّمَ. قَالُوا: مَا ظَهْرُ غِنِّي؟ قَالَ: مَا ظَهْرُ غِنِي؟ قَالَ: عَناهُ لِنَاهُ لِنَاهُ.

تخريج: إسناده ضعيف جداً، حسن بن دكوان ضعيف، وهو لم يسمع من حبيب بن أبي ثابت، بينهما عمرو بن خالد القرشي المتهم بالكذب.

1254. It was narrated from 'Ali (♣) that the Prophet (♣) forbade every wild animal that has fangs and every bird that has talons, the price of dead meat, the flesh of donkeys, the wages of a prostitute, the stud fee of the stallion and purple saddle cloths.

Comments: [Its isnad is da'eef jiddan like the previous report]

1255. It was narrated that Tariq bin Ziyad said: 'Ali marched to an-Nahrawan and killed the Khawarij. Then he said: Look, for the Prophet (ﷺ) said: "There will come a people who will speak the word of truth but it will not go any further than their throats; they will pass out of Islam as the arrow passes out of the prey. Their sign - or among them - will be a black man with a deformed arm, on which there are black hairs. If he is among them, then

1708 حَدُثْنَا عَبُدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بُنُ
يَحْمَى عَنْ عَبْدِ الصَّمَد: حَدَّثَنِي أَبِي: حَدَّثَنَا
حَسُنُ بُنُ ذَكُوانَ عَنْ حَبِيبٍ بُنِ أَبِي ثَابِي،
عَنْ عَاصِمٍ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِي،
عَلَى عَاصِمٍ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ: أَنَّ النَّبِيّ الْعَلِيْةِ، وَكُلُّ فِي نَابٍ مِنَ السَّبُعِ، وَكُلُّ فِي مَحْلُبِ مِنَ السَّبُعِ، وَكُلُّ فِي مَحْلُبِ مِنَ السَّبُعِ، وَكُلُّ فِي مَحْلُبِ مِنَ المَيْتَةِ، وَعَنْ لَمَنِ الْمَيْتَةِ، وَعَنْ لَحَمْ الْخُمُورِ الْأَهْلِيَّةِ، وَعَنْ مَهْ الْبَغِيِّ، وَعَنْ لَمَا الْمَعْلِيْةِ، وَعَنْ عَمْ الْخَجُورُ، وَعَنْ الْمَيَاثِمِ الْأَوْجُوانِ.

تخريج: إسناده ضعيف جداً كسابقه.

1700 حَدُّثُنَا أَبُو نُعَيْمٍ: حَدُّثُنَا إِسْرَايِيلُ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ طارِقِ بْنِ زِيَادٍ قَلَلَ. سَارِ عَلِيٌّ إِلَى النّهْرُوَانِ فَقَنْلَ الْخَوَارِجَ، فَقَالَ. سَلْبُوا فَإِنَّ النّبِيِّ بِيَجُ قَالَ: سَيَجِيءُ قَوْمُ فَقَالَ. اطْبُوا فَإِنَّ النّبِيِّ بِيَجُ قَالَ: سَيَجِيءُ قَوْمُ يَتَكَلَّمُونَ بِكَلِمَةِ الْخَقِّ لَا يُحَاوِزُ خُلُوقَهُمْ، يَتَكَلَّمُونَ مِنَ الْإِسْلَامِ كَمَا يَمُرُقُ السَّهُمُ مِنَ يَمُرُقُ السَّهُمُ مِنَ الرّبِيَةِ، سيمَاهُمْ _ أَنْ فِيهِمْ _ رَجُلٌ أَسُودُ الرّبِيَةِ، سيمَاهُمْ _ أَنْ فِيهِمْ _ رَجُلٌ أَسُودُ مُحْدِجُ الْبِدِ، فِي يَبِوهِ شَعَرَاتُ سُودٌ، إِنْ كَانَ مُحْدِجُ الْبِدِ، فِي يَبِوهِ شَعَرَاتُ سُودٌ، إِنْ كَانَ فِيهِمْ فَقَدْ فَقَلْمُ شَرّ النّاسِ، وَإِنْ لَمْ يَكُنْ فِيهِمْ، فِيهِمْ،

you will have killed the worst of people; if he is not among them, then you will have killed the best of people." Then we found the one with the deformity, and we fell down in prostration and 'Ali fell down in prostration with us.

فَقَدُ قَتَلَتُمُ خَيْرَ النَّاسِ». قَالَ: ثُمَّ إِنَّ وَجَدُنَا الْمُخْدَجَ، قَالَ: فَخَرَرْنَ سُجُودًا وَحَرُّ عَلِيٍّ سَاجِدًا مَعْنَا. [راحع: ٨٤٨].

تخريج: حسن لعيره، وهدا إساد ضعيف لحهالة طارق بن زباد الكوفي.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnud]

1256. It was narrated that 'Amr bin Sufyan said: A man gave a speech when 'Ali (&) prevailed on the day of Basrah, and 'Ali said: This speaker does not know what he is talking about. The Messenger of Allah (ﷺ) came first, Abu Bakr came second and 'Umar came third. Then we got involved in turmoil after they were gone, and Allah will judge concerning it as He wills

١٢٥٦ - حَلَّثَنَا أَبُو نُعَيْمٍ: حَلَّثَ شَرِيكٌ عَنِ الْاسُود بْنِ قَبْسٍ. عَنْ عَمْرِو بْنِ سُمْيَانَ قَالَ: خَطَبَ رَحُن يَوْمَ الْبَصْرَة حِينَ طَهَرَ عَلِيَّ، فَقَالَ عَلِيِّ: هَمَا الْخُطِيبُ الشَّخْشَخُ، سَنِق رَسُولُ اللَّهِ عِلِيْ. وَصَلَى أَبُو بَكْرٍ، وَنَسَتُ عُمَرُ، ثُمَّ خَبَطَتَنَا فِشَةٌ بَعْدَهُمْ, يَصْنَعُ اللَّهُ فِيهَا مَا شَاءَ [راحع: ١٠٢٠].

تخريج: حسن لعبره، وهذا إسناد صعيف لصعف شريك وحهالة عمرو بن سفيان الثقفي.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1257. It was narrated from Abu Salih al-Hanafi that it was said to 'Ali and Abu Bakr on the day of Badr Jibreel is with one of you and Mika'eel is with the other, and Israfeel, a mighty angel, is present at the fight - or he said: is present in the ranks

Comments: [Its isnad is sahech]

تخريج: إسناده صحبح.

١٢٥٨ - حَمَّائُنَا أَبُو نُعَيْمٍ: حَدَّئَنَ مِسْعَرٌ عَنْ أَبِي
 إِسْخَاقَ. عَنْ عَاصِمٍ، عَنْ عَلِيٍّ: أَنَّ النَّبِيُّ بَشِيْةً
 صَلَّى أَرْبَعًا قَبْلِ الظُّهْرِ. [راجع: ١٥].

تخريج: إسناده قوي.

1258. It was narrated from 'Ali (※) that the Prophet (經) prayed four [rak'alıs] before Zulır.

Comments: [Its isnad is qawi]

1259. It was narrated that Qais al-Kharifi said: I heard 'Ali (﴿) say on this minbar: The Messenger of Allah (﴿) came first, Abu Bakr (﴿) came second and 'Umar came third; then we got involved in turmoil, and it was what Allah willed.

Comments: [Its isnad is hasan]

1260. It was narrated that 'Ali (秦) said: The Messenger of Allah (囊) prayed *With* at all times of the night, at the beginning, in the middle and at the end. Then in the end his *Witr* was at the end of the night.

Comments: [Its isnad is hasan]

1261. It was narrated that 'Ali (本) said: The Prophet (囊) used to pray eight rak'ahs of voluntary prayer and during the day twelve rak'ahs.

Comments: [Sa'eed bin Khuthaim and Fudail bin Marzooq both are reliable and mistaken] ١٢٥٩ خَلَّتُنَا أَبُو نُعَيْمٍ: خَلَّتُنَ سُفْيَانُ عَنِ الْقَاسِمِ بَنِ كَثِيرٍ أَبِي هَاشِم بَبَّعِ السَّابِرِيِّ، عَلْ فَيْسٍ الْحَارِفِيِّ، قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ عَلَى هَذَا الْمِسَرِ: سَبَقَ رَسُولُ اللَّهِ يَثَلِثُ، وَصَلَّى أَبُو بَنَدً _ أَوْ أَصَابَتُنَا فِئْتُهُ _ أَوْ أَصَابَتُنَا فِئْتَهُ _ أَوْ أَصَابَتُنَا فِئْتُهُ _ أَوْ أَصَابَتُنَا فَيْتُهُ _ أَوْ أَصَابَتُنَا فِئْتُهُ _ فَيْعَلِيْهُ لَهُ فَيْعَالِيْهُ لَعَلَيْهِ لَيْهُ لِللّٰهِ عَلَيْنَا فِئُونَا مِنْهِ إِلَيْنَا فِيْنَا لَهُ فَيْعَلَالِهُ لِللّٰهِ عَلَيْهِ لَهُ فَيْعَالِهُ لَنَا أَلَيْهِ عَلَيْنَا فِلْعَلَيْقِ لَاللّٰهِ عَلَيْنَ مِلْكُلَالِهُ لَلْهِ عَلَيْهِ لَيْهِ لَيْنَهُ لَوْلُولُ اللّٰهِ عَلَيْهِ مِنْ اللّٰهِ عَلَيْنَا فِلْوَلَعَلَيْنَا فِي اللّٰهِ عَلَيْنَالِهُ لِللّٰهِ عَلَيْنَا فِلْكُونَا لَهُ اللّٰهِ عَلَيْنَا فِلْعَلَيْنَا فِي اللّٰهِ عَلَيْنَا فِي اللّٰهِ عَلَيْنَا فِي اللّٰهِ فَيْنَالِهُ لَلْمَالِكُنَا فَيْنَا فِي اللّٰهِ اللّٰهِ عَلَيْنِهُ لَعَلَى اللّٰهِ عَلَيْنَا فِي اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهُ اللّٰهِ الللّٰهِ اللّٰهِ اللّٰهِ الللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ الللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهِ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهِ اللّٰهُ الللّٰهُ اللّٰهُ اللّٰهُ اللْعَلْمُ اللْعَلْمُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهِ اللْعَا

تخريج: إساده حسن.

- ١٢٦٠ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا يَعْنَى بْنُ عَدُورَيْهِ أَبُو مُحَمَّدٍ مَوْلَى بَنِي هَاشِم: حَدَّثَنَا شُعْبَةُ عَلْ أَبُو مُحَمَّدٍ مَوْلَى بَنِي هَاشِم بْنِ ضَمْرَةً، شُعْبَةُ عَلْ أَبِي إِسْحَاق، عَنْ عَاصِم بْنِ ضَمْرَةً، عَنْ عَلَى اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ عَنْ عَلِيٍّ قَدْ أَوْتَرَ رَسُولُ اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ عَلَى اللَّيْلِ قَدْ أَوْتَرَ رَسُولُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَمْ عَلَمْ عَلَمُ عَلَمُ اللّهُ عَلَى اللّهُ عَلَمْ عَلَمُ عَلَمْ عَلَمُ عَلَمْ عَلَمُ عَل

تخريج: إسناده حسن.

١٢٦١ - حَدَّفُنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةً: حَدَثَنَا سَعِيدُ بْنُ خُفَيْمٍ أَبُو مَعْمَرِ الْهِلَالِيُّ: حَدَّثَنَا فَضِيلُ بْنُ مُرْزُوقٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ بْنِ ضَمْرَةً، عَنْ (١/٨٤٨) عَلِيٍّ قَالَ: عَانَ النَّبِيُ بِيلِيٍّ يُصَلِّي مِنَ التَّطَوُّعِ فَمَانِيَ رَكَعَاتِ تَانَاتُهُمْ مَنْزَةً رَكْعَةً. [راجع: ١٢٠٨].

تخريج: سعيد بن خثيم وفضيل بن مرزوق صدوقان يهمان، وقد روي عن أبي إسحاق بأسانيد أصح من هذا، فذكروا تطوع النبي ﷺ بالنهار ست عشرة ركعة.

1262. It was narrated that 'Asim bin Damrah as-Salooli said: 'Ali (歩) said: Verily, Witr is not a must like your prescribed prayers, but the Messenger of Allah (曇) prayed Witr, then he said: "Pray Witr, O

17٦٢ - حَلَّتُنَا عَدُ اللَّهِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
 ضدل وَسُونِدُ بْنُ سَعِيدٍ جَمِيعًا فِي سَنةٍ سِتٌ
 وَعِشْرِينَ وَمِائَتَيْنِ قَالَا: حَدَّثَنَا أَبُو بَكْرِ بْنُ
 عَيَاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ بْنِ
 عَيَاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ بْنِ

people of the Qur'an. Pray Witr, for Allah is One and loves that which is odd numbered."

Comments: [A gawi hadeeth]

ضَمْرَةَ السَّلُولِيِّ قَالَ: قَالَ عَلِيُّ : أَلَا إِنَّ الْوِثْرَ لَئِسْ بِحَثْمِ كَصَلَاتِكُمُ الْمَكْتُوبَةِ وَلَكِنَّ رَسُولَ اللَّهِ يَشْجُ أَوْتَرَ، ثُمَّ قَالَ: "أَوْتِرُوا يَ أَهْلَ الْقُوْلَةِ! أَوْيَرُوا فَإِنَّ اللَّهَ وِثْرٌ يُجِتُ الْوِثْرَ". وَهَذَا لَفُظْ حَدِيثِ عَبْدِ اللَّهِ بْنِ صَنْدَلٍ، وَمَعْنَاهُمَا وَاجِدٌ. [راجع: ٦٥٢، ٧٧٧].

تخريج: حديث قوي، عبدالله بن صندل وسويد بن سعيد قد توبعا.

1263. It was narrated that Katheer bin Nafi' an-Nawwa' said: I heard 'Abdullah bin Mulail say: I heard 'Ali (*) say: The Messenger of Allah (*) said: "There is no Prophet who came before me but he was given seven chiefs, advisors and nobles, but I have been given fourteen: Hamzah, Ja'far, 'Ali, Hasan, Husain, Abu Bakr, 'Umar, al-Miqdad, Hudhaifah, Salman, 'Ammar and Bilal."

Comments: [Its isnad is da'eef]

٦٢٦٣ - حَدَّثَنَا أَبُو نُعَيْم: حَدَّثَنَا فِطْرٌ عَنْ كَثِيرِ الْهِ بَالَهِ بِلَا مُلْيُلِ ، الْهِ بِنَا مُلْيُلِ ، الْهِ بِنَا مُلْيُلِ ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بِنَ مُلْيُلِ ، قَالَ: سَمِعْتُ عَلِنَا يَقُولُ: قَالَ رَسُولُ اللَّهِ يَتَلَانَة أَنْ لَمُ يَكُنُ قَبْلِي نَبِي إِلَّا قَدْ أُعْطِيَ سَبْعَة رُفْقَاء فَيْبَا وَلَا يَعْفَى سَبْعَة وُفَقَاء نُجَبًا وَزْرَاء ، وَإِنِّي أَعْطِيتُ أَرْبَعَة عَشَر . حَمْزَة ، وَجَعْنَر ، وَعَلِي ، وَحَسَن ، وَحُسَيْن ، وَخَسَيْن ، وَحُسَيْن ، وَخُسَيْن ، وَعُمْر ، وَالْمِفْذَادُ ، وَخُدَيْفَة ، وَسَلْمان ، وَخِدَيْفَة ، وَسَلْمان ، وَبِلَال » . [راجع: ٦٦٥].

تخريج: إسناده ضعيف لصعف كثير النَّواء وعبدالله بن مليل.

1264. It was narrated that 'Abd Khair said: I saw 'Ali (♣) doing wudoo' and wiping over his shoes. Then he said: "If I had not seen the Messenger of Allah (♣) doing what you have seen me do, I would have thought that the bottoms of the feet were more deserving of being wiped than their tops.

Comments: [Saheeh because of corroborating evidence]

1265. It was narrated that 'Ali (&) said: No zakalı is due on wealth until one year has passed.

١٢٦٤ - حَلَثْنَا أَبُو نُحَيْم: حَلَثْنَا يُونُسُ عَنْ أَبِي بِسْخَفَ، عَلْ عَبْدِ خَيْرٍ قَالَ: رَأَيْتُ عَلِيًّا نُوصًا، وَمَسحَ عَلَى النَّعَلَيْنِ، ثُمَّ قَالَ: رَأَيْتُ عَلِيًّا أَنِي رَأَيْتُ رَسُولَ اللَّهِ فَعَلَ كَمَا رَأَيْتُمُونِي وَمَلَتُ، لَوَأَيْتُمُونِي لَمَلَتُ، لَوَأَيْتُمُ وَنِي لَمَلْتُ، لَوَأَيْتُ أَنْ بَاطِنَ الْقَدَمَيْنِ هُوَ أَحَقً بِالْمَسْحِ مِنْ ظَاهِرِهِمَا. [راحع: ٧٣٧].

تخريج: صحيح لعيره، وانظر (٧٣٧).

١٢٦٥ - حَدَّثَنَا عَنْدُ اللَّهِ حَدَّثَنِي عُثْمَانُ نُنْ
 أبِي شَيْبَةً: حَدَثَنَا شَرِيكٌ عَنْ أبِي إِسْحَاقَ.

Comments: [A salieeli hadeeth]

غَنْ عَاصِمٍ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ قَالَ. لَيْسَ فِي مَالٍ زَكَاةٌ حَتَّى يَخُولَ عَلَيْهِ الْحَوْلُ.

تخريج: حديث صحيح، شريك- وإن كان سيء الحفط - منابع.

1266. It was narrated that 'Asim bin Damrah said: I said to al-Hasan bin 'Ali: The Shi'ah claim that 'Ali (46) will return! He said: Those liars are lying. If we knew that, his wives would not have got married and we would not have divided his estate.

Comments: [Hasan because of corroborating evidence and its isnad is da'eef because of the weakness of Shareck]

1267. It was narrated from 'Ali (本) that the Messenger of Allah (运) said: "I have exempted you with regard to horses and slaves; no zakah is due on them"

Comments: [Its isnad is jayyid]

1268. It was narrated that 'Ali (本) said: The Messenger of Allah (囊) said: "Whoever reads Qur'an and learns it by heart, he will be granted intercession for ten of his family for whom Hell was due."

Comments: [Its isnad is da'eef jiddan because of the weakness of 'Amr bin Uthman and Hafs bin Abu Umar al-Qari and Katheer bin Zadhan is unknown] - الله عَلَمْ الله عَدْ الله عَدْ أَنِي عُنْمَانُ بُنُ أَبِي السَّحَاقَ، أَبِي السَّحَاقَ، أَبِي السَّحَاقَ، أَبِي السَّحَاقَ، عَنْ غَاصِم نَنِ ضَمْرَةً قَالَ: قُلْتُ لِلْحَسْنِ بَنِ عَلِيًّا: رَنَّ الشِّيعَةَ يَزْعُمُونَ أَنَّ عَلِيًّا يَرْجِعُ! عَلَيًّا يَرْجِعُ! عَلَيًّا وَلَكِكَ الْكَدَّابُونَ، تَوْ عَلِمْنَا ذَاكَ عَلَيًا مَرْجِعُ! عَلَمْ الله عَلَيْ عَلَمْنَا ذَاكَ عَلَيْ الله عَلَمْنَا فَيْلَا عَلِيمًا فَالله عَلَيْ الله عَلَيْ الله عَلَيْمَا فَيْلُونَ الله عَلَيْ الله عَلَيْمَا الله عَلَيْ الله عَلَيْهُ عَلَيْهِ الله عَلَيْهُ الله عَلَيْهُ عَلَيْهُ الله عَلَيْهُ الله عَلَيْهُ عَلَيْهُ الله عَلَيْهُ الله عَلَيْهُ عَلَيْهُ الله عَلَيْهُ عَلَيْهُ الله عَلَيْهُ عَلَيْهُ الله عَلَيْهُ عَلَيْهُ عَلَيْهَا عَلَيْهُ الله عَلَيْهُ عَلَيْهَا عَلَيْهُ الله عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ الله عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهَا عَلَيْهُ الله عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ الله عَلَيْهُ عَلَيْهُ عَلَيْهُ الله عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُمُ عَلَيْكُولُونَ عَلَيْهُ عِلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَاهُ عَلَيْهُ عَلَاهُ عَلَاهُ عَلَي

تخريج: حس لعيره، وهذا إسناد ضعيف لضعف سريك.

- ١٢٦٧ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَخْمَدُ بَنْ مَعَاشٍ مُخَمَّدِ نِنْ أَبُوبَ: حَدَّثَنَا أَنُو بَكُو بَنُ عَيَّاشٍ عَنِ الْمُؤْمَشِ، عَنْ عَاصِمِ عَنِ اللَّهِ عَلَيْ أَنَّ رَسُولَ اللَّهِ يَلِيْ أَنَّ رَسُولَ اللَّهِ يَلِيْ فَلَ: إِنِّي قَدْ عَمَوْتُ لَكُمْ عَنِ الْخَيْلِ فَلَا صَدَفَةً فِيهِمَا". [راجع: ٧١١].

تخريج: إسناده جيد.

17٦٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدِ النَّاقِدُ: حَدَّثَنَا عَمْرُو بْنُ مُحْمَانَ الرَّقِّيُ: حَدَّثَنَا حَفْصٌ أَبُو مُمَرَ عَنْ كَثِيرٍ بْنِ زَاذَانَ، عَنْ عَلِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ بِيَلِيَّةَ: "مَنْ قَرَأَ الْقُرْآنَ فَاسْتَظْهَرَهُ، رَسُولُ اللَّهِ بَيْنِهِ قَدْ وَجَبَتْ لَهُمُ النَّيْهِ قَدْ وَجَبَتْ لَهُمُ النَّهُ عَلِي عَشْرَةٍ مِنْ أَهْلِ بَيْنِهِ قَدْ وَجَبَتْ لَهُمُ النَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللل

تخريج: إساده ضعيف حداً لضعف عمرو بن عثمان الرقي وحفص أبي عمر القاري، و الحهالة كبير بن زاذان. 1269. It was narrated that 'Ali (秦) said: The Messenger of Allah (窦) said: "I have exempted horses and slaves from zakalı."

Comments: [Its isnad is gawi]

17٦٩ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ الْبِي عُبَيْدَةَ: إِشْكَاب: حَدَّثَنِي أَبِي عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، حَدُّثَنِي أَبِي إِسْحَاقَ، عَنْ عَلِيٌ قَالَ: قَالَ رَسُولُ اللَّهِ يَشِيَّةَ : اعَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيقِ وَي الْحَيْلِ وَالرَّقِيقِ فِي الصَّدَقَةِ». [راجع: ٧١١]

تخريج: إساده قوي.

1270. It was narrated from 'Ali (本) that Jibreel came to the Prophet (愛) and said: "We do not enter a house in which there is an image or a dog." And the dog belonging to al-Hasan was in the house.

Comments: [Its isnad is da'eef jiddan]

17٧٠ حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّنَدَ ابُو سَلُمٍ خَلِيلُ بْنُ سَنْمٍ: حَدَّثَنَا عَبْدُ الُوارِثِ عَنِ الْمُحْسَرِ بْنِ ذَكُوانَ، عَنْ عَمْرِو بْنِ خَالِدٍ، عَنْ حَبِب بْنِ أَبِي تَابِتٍ، عَنْ عَاصِمِ بُنِ ضَمْرة، عَنْ عَلِيّ : أَنَّ جِبْرِيلُ أَتَى النَّبِيِّ ضَمْرة، فَقَالَ: "إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةٌ أَوْ يَتِيْ فِيهِ النِيْتِ. كَلْبُ وَكَانَ الْكَلْبُ لِلْحَسْنِ فِي النِيْتِ. وَكَانَ الْكَلْبُ لِلْحَسْنِ فِي النِيْتِ. [راجع. 177، 172].

تخريج: إسناده صعيف جداً، عمرو بن حالد متهم بالكدب، وحسن بن ذكوان ضعيف.

1271. It was narrated that Qais bin 'Ubad said: I said to 'Ali: Do you think that this decision of yours to leave [Madinah] is something that the Messenger of Allah (ﷺ) recommended to you to do, or is it something that you decided yourself? He said: Why are you asking this question? I said: For the sake of our religion. He said: The Messenger of Allah (ﷺ) did not recommend me to do anything with regard to this; rather it is something I decided myself.

Comments: [Its isnad is salieeh]

البُو مَعْمَرٍ: حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنِي إِسْمَاعِيلُ الْهُو مَعْمَرٍ: حَدَّثَنَا ابْنُ عُلَيْثَ عَنْ يُونُسَ، عَنِ الْمُحَسِنِ، عَنْ قَيْسٍ بْسِ عُبَادٍ، هَالَ ثُلْتُ الْمَنْ عَنْ قَيْسٍ بْسِ عُبَادٍ، هَالَ ثُلْتُ لِغَلِيَّ : أَرَأَيْتَ مَسِيرَكَ هَذَا، عَهْدٌ عَهِدَهُ إِلَيْكَ رَسُولُ اللَّهِ بِيَجِحَ، أَمْ رَأَيِّ رَأَيْتُهُ؟ قَالَ: مَا تُرِيدُ إِلَى هَذَا؟ قُلْتُ: دِينَنَا دِينَنَا وَينَنَا. قَالَ: مَا عَهِدُ إِلَيْ رَسُولُ اللَّهِ بِيَجِحَ فِيهِ شَيْنًا، وَلَكِنْ عَهِدُ إِلَيْ رَسُولُ اللَّهِ بَيْحَ فِيهِ شَيْنًا، وَلَكِنْ رَأَيْتُهُ، وَلَكِنْ رَأَيْتُهُ، وَلَكِنْ رَأَيْتُهُ، وَلَكِنْ اللَّهِ بَيْحَ فِيهِ شَيْنًا، وَلَكِنْ رَأَيْتُهُ، وَلَكِنْ رَأَيْتُهُ وَلِيَا لِهُ اللَّهِ الْعَلَىٰ وَلَكُنْ مَالِهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللهُ اللهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللهُ الللهُ اللهُ اللّهُ الللهُ اللهُ الللهُ الللهُ الللهُ الللهُ اللهُ اللهُ الللهُ الللهُ اللهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ اللّهُ الللهُ اللهُ الللهُ اللللهُ الللهُ الللهُ الللهُ الللهُ الللهُ اللللّهُ الللهُ الللهُ الللهُ الللللهُ الللهُ اللللهُ ال

تخريج: إسناده صحيح.

1272. It was narrated that 'Ali (♣) said: al-Mugheerah bin Shu'bah had a spear, and when we went out with the Messenger of Allah (ﷺ) on a campaign, he would take it with him and stick it in the ground. And the people would pass by him and give him a ride. I said: When I go to the Prophet (ﷺ) I will tell him. He said: If you do that, no one will pick up a lost item.

Comments: [Its isnad is hasan]

1273. It was narrated that Abu Hayyah bin Qais said: 'Ali (泰) did wudoo', each part three times, then he drank the left over water. Then he said: This is how I saw the Messenger of Allah (数) do wudoo'.

Comments: [Its isnad is hasan]

1274. It was narrated that Salim bin Abi Hafsah said: A man narrated to me from 'Abdullah bin Mulail that he said: I heard 'Ali (45) say: Each Prophet was given seven nobles, but your Prophet was given fourteen nobles, including Abu Bakr, 'Umar, 'Abdullah bin Mas'ood and 'Ammar bin Yasir.

Comments: [Its *isnad* is *da'eef* because it is defected]

1275. It was narrated that 'Ali (*) said: The Messenger of Allah (*) commanded us to check the eyes and ears (of sacrificial

17۷٧- حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَلِيٌ قَالَ. كَانَ لِلْمُعِيرَةِ بْنِ شُغبَةَ رُمْحُ، فَكُنَّا إِذَا حَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي عَزَاةٍ خَرَجَ بِهِ مَعْهُ، فَيَرْكُزُهُ فَيَمُو النَّاسُ عَلَيْهِ فَيَحْمِلُونَهُ، فَقُلْتُ: لَئِنْ أَنْتِيْتُ النَّبِيِّ ﷺ لَأُخْبِرَتُهُ. فَقَالَ: «إِنَّكَ إِنْ فَمَلْتَ لَمْ تُرْفَعْ ضَالَةً».

تخريج: إسناده حسن.

١٢٧٣ - حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَسِي اللّهِ أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَيَّةً بُنِ نَيْسٍ، قَالَ: تَوْضَأَ عَبِيٌ ثَلَانًا ثَلَانًا، نُمُ شَرِبَ فَضْلَ وَضُونِهِ، ثُمُ قَالَ: هَكَذَا (١٤٩/١) رَأَيْتُ رَصُولَ اللّهِ عِلَيْ يَتَوْضًا. [راجع: ١٤٩].

تخريج: إسناده حسن.

تخريج إسناده ضعيف لعلل.

١٢٧٥- حَدَّثَنَا يَحْيَى نُنُ أَبِي بُكَيْرٍ: حَدَّثَنَا زُهيْرُ: أَخْبَرَنَ أَنُو إِسْحَاقَ عَنْ شُرَيْحِ بْنِ

animals), and told us not to sacrifice any that is one-eyed, or any muqabalah, mudabarah, sharqa' or kharqa'. Zuhair said: I said to Abu Ishaq: Did he mention the one with its nose [or ear or lip] cut off? He said: No. I said: What is al-muqabalah? He said: One that has the edge of its ears cut. I said: What is al-mudabarah? He said: One whose ears are slit from the back. I said: What is ash-sharqa'? He said: One whose ears are slit in two lengthwise. I said: What is al-kharqa'? He said: One that has a round hole in its ear as a distinguishing mark.

Comments: [Hasan; this is a da'eef isnad]

1276. It was narrated that Abu 'Ubaid, the freed slave of 'Abdur-Rahman bin 'Awf, said: I heard 'Ali (ﷺ) say: The Messenger of Allah (ﷺ) forbade keeping the meat of sacrificial animals after three days.

Comments: [Saheeh because of corroborating evidence]

تخريج: صحيح لغيره، سفيان بن حسين ثقة في غير الزهري باتفاقهم.

1277. It was narrated that Shuraih bin Hani' said: I asked 'A'ishah (場) about wiping over the khuffain. She said: Ask 'Ali, for he knows more about that than me; he used to travel with the Messenger of Allah (墨). So I asked 'Ali (場) and he said: The Messenger of Allah (墨) said: "For one who is not travelling, one day and night; and for the traveller, three days and nights."

النُّهُمَانِ - قَالَ وَكَانَ رَحُلَ صِدْقِ _ عَنْ عَلِيْ قَالَ: أَمْرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُدُنَ، وَأَنْ لَا نُضَحْيَ بِعَوْرَاء، وَلَا مُقَابَلَةٍ، وَلَا مُقَابَلَةٍ، وَلَا مُدَابَرَةٍ، وَلَا مُقَابَلَةٍ، وَلَا مُدَابَرَةٍ، وَلَا مُقَابَلَةٍ، وَلَا مُدَابَرَةٍ، فَالَ خُرْقَاء. فَالَ رُهَيْرٌ: فَقُلْتُ لِأَبِي إِسْحَاقَ: أَذَكُرَ عَضْبَاء؟ فَالَ: لا، قُلْتُ: مَا الْمُقَابَلَةُ؟ قَالَ: هِيَ النِّي يُقْطَعُ طَرَفُ أُذُنِهَا. قُلْتُ فَالْمُدَابَرَةً؟ قَالَ: هِي النِّي يُقْطَعُ مُؤخِّرُ الْأَذُنِ فَلَتُ فَلَا الْمُدَابَرَةً؟ قَالَ: النِّي يُشَقُّ أُذُنْهَا السِّمَةُ (راجع: ١٠٩٤). النِّي يُشَقُ أُذُنْهَا السِّمَةُ (راجع: ١٠٩٤).

تخريج: حسن، وهذا إسناد صعيف، زهير سمع من أبي أسحاق بعد تغيره.

17٧٦ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا شَغْبَانُ بْنُ حُسَيْنِ عَنِ الزَّهْرِيِّ، عَنْ أَبِي عُبَيْدِ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَمِغْتُ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ يَظِيَّةً أَنْ تَخْبِسُوا لُحُومَ الأَضَاحِي بَعْدَ ثَلَاثٍ. [راجع: ٤٣٥].

المَعَدَّمَ بَنُ أَرْطَاةً عَنِ الْفَاسِمِ بْنِ مُخَيْمِةً بْنُ أَرْطَاةً عَنِ الْعَكَمِ، عَنِ الْفَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَنِحِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَنِحِ بْنِ مُأْفِيَ قَالَ: سَالَتُ عَانِشَةً رَضِيَ اللَّهُ عَنْهَا عَنِ الْمَشْحِ عَلَى الْحُفَيْنِ، فَقَالَتْ: سَلْ عَلِيًا فَهُوَ أَعْلَمُ بِهَذَا مِنْي، هُو كَانَ يُسَافِرُ مَعَ عَلِيًا فَقَالَ: قَالَ يُسَافِرُ مَعَ رَسُولُ اللَّهِ عِلِيًّا فَقَالَ: قَالَ رَسُولُ أَيْهِ عَلِيًّا فَقَالَ: قَالَ رَسُولُ أَلَهُ عِلِيًّا فَقَالَ: قَالَ رَسُولُ أَلَهُ عِلِيًّا فَقَالَ: قَالَ رَسُولُ أَيْهِ عَلَيْهِ فَالِيَالِيهِنَّا. [راجع: ٢٤٨].

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Comments: [Saheeh]

تخريج: صحيح، م: (٢٧٦)، الحجاج مدلس، وقد توبع.

1278. It was narrated that 'Ali bin Abi Talib (*) said: The Messenger of Allah (*) said: "Whoever learns the Qur'an and learns it by heart, Allah will admit him to Paradise and will grant him intercession for ten of his family, all of whom were due for Hell."

Comments: [Its isnad is da'eef jiddan]

17٧٨- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بُنُ بَكَادٍ: حَدَّثَنِي مُحَمَّدُ بُنُ بَكَادٍ: حَدَّثَنَا حَفْصُ بُنُ سُلَيْمَانَ _ يَعْنِي أَبَا عُمَرَ الْقَادِئَ _ عَنْ كَثِيرٍ بْنِ زَاذَانَ، عَنْ عَلِي بُنِ زَاذَانَ، عَنْ عَلِي بُنِ أَبِي طَالِبٍ عَاصِمٍ نْنِ ضَمْرَةَ، عَنْ عَلِي بُنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَظِيّةٍ : "مَنْ تَعَلَّمُ التُّرْآنَ فَالَٰ الْجَنَّةُ، وَشَفَّعَهُ فَاسْتَظْهَرَهُ وَحَفِظَهُ، أَذْخَلَهُ اللَّهُ الْجَنَّةَ، وَشَفَّعَهُ فَا عَضَرَةً مِنْ أَهْلِ بَيْئِيهِ، كُلُّهُمْ قَدْ وَحَمَتْ لَهُمُ اللَّهُ الْجَنَّةُ ، وَشَفَّعَهُ اللَّهُ اللَّهُ الْجَنَّةُ ، وَشَفَّعَهُ اللَّهُ الْجَنَّةُ ، وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمَارِبُونَ مِنْ أَهْلِ بَيْئِيهِ، كُلُّهُمْ قَدْ وَحَمَتْ لَهُمُ اللَّهُ اللَّهُ اللَّهُ الْمَارِهُ . [راجع: ١٢٦٨].

تخريج: إسناده ضعيف حداً لضعف حفص بن سلبمان القاري، وجهالة كثير بن زادان.

1279. It was narrated that 'Ali (金) said: The Messenger of Allah (瓷) instructed me to sacrifice two rams on his behalf, and I like to do that. Muhammad bin 'Ubaid al-Muharibi said in his hadeeth: He sacrificed two rams, one on behalf of the Prophet (盆) and one on behalf of himself. Something was said to him (concerning that) and he said: He ordered me to do it and I will never omit to do it.

Comments: [Its isnad is da'eef because Abul-Hasna is unknown]

١٢٧٩ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَبْنَةَ وَمُحمَّدُ بْنُ عَبَيْدِ الْمُحَارِبِيُّ قَالَا: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي الْحَسْنَاءِ، عَنِ الْحَكَمِ، عَنْ حَنْشٍ، عَنْ عَلَيْ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ يَشْتُو أَنْ أَضَحْيَ عَنْهُ بِكَبْشَيْنِ، فَأَنَا أُحِبُ أَنْ أَفْعَلُهُ.

وَقَالَ مُحَمَّدُ بْنُ عُنَيْدِ الْمُحَارِبِيُّ فِي حَدِيثِهِ: ضَحَى غَنْهُ بِكَبْشَيْنِ: وَاحِدٌ عَنِ النَّبِيُّ ﷺ، وَالْأَخَرُ عَنْهُ، فَقِيلَ لَهُ: فَقَالَ: إِنَّهُ أَمْرَنِي فَلَا أَدْعُهُ أَبْدًا. [راجع: ١٨٤٣].

تخريج: إسناده ضعيف لجهالة أبي الحسناء وضعف شريك.

1280. It was narrated that 'Ali (本) said: The Messenger of Allah (室) sent me as a judge and said: "If two disputants come to you, do not pass judgement against one of them until you hear what the other has to say, then the right verdict will become clear to you."

١٢٨٠ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحْرِزُ بْنُ
 عَوْنِ بْنِ أَبِي عَوْنٍ: حَدَّثَنَا شَرِيكٌ عَنْ
 سِمَاكِ، عَنْ حَنَشٍ، عَنْ عَلِيٍّ قَالَ: بَعَثَنِي
 رَسُولُ اللَّهِ يَشِيَّةٌ قَاضِيًّا، فَقَالَ: "إِذَا جَاءَكَ
 الْخَصْمَانِ فَلَا تَقْضِ عَلَى أَحْدِهِمَا حَتَّى

Comments: [Hasan because of corroborating evidence]

تَسْمَعَ مِنَ الْأَخَرِ، فَإِنَّهُ يَبِينُ لَكَ الْقُضَاءُ». [راجع: ٦٩٠].

تخريج: حسن لعيره، وهذا إسناد ضعيف لضعف شريك وحنش.

1281. It was narrated that 'Ali (毒) said: The Prophet (独) sent me to Yemen as a judge, I said: Are you sending me to people when I am young and have no knowledge of judging? He placed his hand on my chest and said: "May Allah make you steadfast and help you to get it right. If two disputants come to you, do not pass judgement in favour of the first one until you listen to what the other one has to say. That is more helpful and will enable you to reach the correct verdict." Since then I have become a (good) judge.

Comments: [Hasan because of corroborating evidence]

1282. It was narrated that 'Ali bin Abi Talib (為) said: The Prophet (為) sent me as a judge to Yemen... and he narrated the hadeeth. He said: "Allah will make your heart steadfast and guide your mind and heart." . and he mentioned the hadeeth.

Comments: [Hasan because of corroborating evidence]

1741 - حَدَّثَنَا عَدُ اللَّهِ: حَدَّثَنِي أَنُو الرَّبِيعِ الزَّفِرَانِيُ: وَحَدَّثَنَا عَلِيُّ بَنُ حَكِيمِ الْأُودِيُّ. وَحَدَّثَنَا عَلِيُّ بَنُ حَكِيمِ الْأُودِيُّ. وَحَدَّثَنَا مَبُدُ اللَّهِ بْنُ عَامِرِ بُي وَحَدَّثَنَا عَبُدُ اللَّهِ بْنُ عَامِرِ بُي ابْنُ بَحْنِي زَحْمَوَيْهِ وَحَدَّثَنَا عَبُدُ اللَّهِ بْنُ عَامِرِ بُي وَحَدَّثَنَا عَبُدُ اللَّهِ بْنُ عَامِرِ بُي قَالُوا: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ، عَنْ حَنْسٍ، عَنْ قَالُوا: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ، عَنْ حَنْسٍ، عَنْ فَقُلْتُ. نَبْعَنْنِي إِلَى قَوْمٍ وَأَنَا حَدَثُ السِّنَ، وَلَا عِلْمَ لِي بِالْقَضَاءِ؟ فَوَضَعَ يَدَهُ عَلَى صَدْدِي، فَقَالَ: النَّبَكُ اللَّهُ وَسَدَّدَكَ، إِذَا جَاتَكَ السِّنَ، وَلَا غَلَمُ اللَّهُ وَسَدِّدِي، فَقَالَ: النَّبَكَ اللَّهُ وَسَدِّدِي، فَقَالَ: فَمَا زِلْتُ قَاضِبًا، فَلا تَقْضِ لِلْأُولِ حَتَّى نَسْمَعَ مِنَ الْآحَرِ، فَإِنَّهُ أَجْدَرُ أَنْ يَبِينَ لَكَ الْقَضَاءُ قَالَ: فَمَا زِلْتُ فَاطِبًا. أَجْدَرُ أَنْ يَبِينَ لَكَ الْقَضَاءُ قَالَ: فَمَا زِلْتُ قَاطِبًا. [راجع: 1740].

وَهَذَا لَفُظُ حَدِيثِ دَاوُدَ بُنِ عَمْرِو الضَّبِّيِّ، وَبَغْضُهُمْ أَتَمُّ كَلَامًا مِنْ بَعْضٍ.

تخريج: حسن لغيره، والظر ماقبله.

- ١٢٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ نَنُ اللَّهِ عَنْ اللَّهِ اللَّهِ عَنْ اللَّهِ اللَّهِ عَنْ اللَّهِ اللَّهِ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبِ عَنْ عَلَى اللَّهَ مَنْ اللَّهِ عَنْ اللَّهَ عَلَى اللَّهَ مَنْ اللَّهَ عَنْ اللَّهَ عَلَى اللَّهَ مَنْ اللَّهَ عَنْ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عُلِيلًا عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعِلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَا عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى ال

تخريج: حسن لعيره، والظر ماقله.

1283. A similar report was narrated from 'Ali (4.).

Comments: [Hasan because of corroborating evidence]

1284. It was narrated from 'Ali that he sent his chief of police and said: Do you know what mission I am sending you on? It is the same mission as the Messenger of Allah (ﷺ) sent me: To erase every image and level every grave.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

تخريج: صحبح لعبره، وهذا إساد ضعيف لضعف الأشعث بن سوار وحنش الكناني.

1285. It was narrated that 'Ali (4) said: The Messenger of Allah (塞) said: "If two men come to you for judgement, do not judge in favour of the first one until you listen to what the other one says, then you will know how to judge."

Comments: [Hasan because of corroborating evidence]

١٢٨٣- قَالَ لُوَيْنٌ: وَحَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ، عنْ خَنَش، عَنْ عَلِيْ عَنِ (١٥٠/١) النَّبِيِّ ﷺ بِمِثْلِ مَعْنَاهُ. [راجع. ١٢٨٢].

تخريج: حسن لغيره، وانظر ماقبله.

١٢٨٤- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ

عُمَرَ الْقُوريريُّ: حَدَّثَنَا السَّكُنُ بْنُ إِبْرَاهِيمَ:

حَدَّنَا الْأَشْغَتُ بْنُ سَوَّادٍ عَنِ ابْنِ أَشْوَعَ، عَنْ

حَنْشِ انْكَنَانِيِّ، عَنْ عَلِيٌّ: أَنَّهُ بَعَثَ عَامِلَ

شُرْطَتِهِ، فَعَالَ لَهُ: أَتَدُرى عَلَى مَا أَبْعَثُكَ؟ عَلَى مَا

نَعَنَّنِي عَلَيْهِ رَسُولُ اللَّهِ ﷺ: أَنْ أَنْحَتَ كُلِّ _ يَعْنِي

_ صُورَةً ، وَأَنْ أُسَوِّيَ كُلَّ قَبْرٍ . [راجع: ١٢٣٩].

١٢٨٥- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبِي: وَحدَثَنِي ابُو بَكْرِ نْنُ أَبِي شُيْبَةً قَالًا: حَدَّثَنَا حُسَيْنُ بُنُ عَلِيٌ عَنْ زَائِدَةً، عَنْ سِمَاكِ، عَنْ حَنْش، عنْ عَلِيّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ رَّحُلَانِ. فَلَا تَقَاضَى إلَيْكَ رَحُلَانِ. فَلَا تَقُض لِلْأُوَّٰلِ حَتَّى تَسْمَعَ مَا يَقُولُ الْأَخَرُ، فَإِنَّكَ سَوْفَ تَرَى كَيْفَ تَقْضِي". [راجع: ٦٩٠].

تخريج: حسن لعيره، وهذا إسناد ضعيف لصعف حنش.

1286. It was narrated that Hanash said: I saw 'Ali (&) sacrificing two rams and I said to him: What is this? He said: The Messenger of Allah (told me to offer a sacrifice on his behalf.

Comments: [Its isnad is da'eef because Abul-Hasna' is unknown and Shareek is da'eef

١٢٨٦ حَدَّثْنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُثْمَانُ بُنُ أَبِي شَبِيَّةً حَدَّثَنَا شَرِيكٌ عَنْ أَبِي الْحَسْنَاءِ، عَنِ الْحَكَمِ، عَنْ حَنَشِ قَالَ: رَأَيْتُ عَلِيًّا ﴿ يُصَحِّى بِكُبْشَيْنِ، فَقُلْتُ لَهُ: مَا هَذَا؟ فَقَالَ: أَوْصَانِي رَسُولُ اللَّهِ ﷺ أَنْ أُضَحِّيَ عَنْهُ. [راحم: ١٣٧٩]. تخريج: إسناده ضعيف لحهالة أبي الحسناء وضعف شريك.

1287. It was narrated from 'Ali (美) that when the Prophet (美) sent him with Bara'ah (Soorat at-Tawbah), he said: O Prophet of Allah, I am not eloquent or a good speaker. He said: "I have no choice but to go myself or send you with it." 'Ali said: If that is the case, I have no choice but to go. He said: "Go, and Allah will make your tongue steadfast and guide your heart." Then he placed his hand over his mouth.

Comments: [Hasan because of corroborating evidence]

1288. It was narrated from 'Ali (幸) from the Prophet (雲) that he said on the day of Uhud: "They distracted us from the middle prayer until the sun set. May Allah fill their graves, houses and stomachs with fire."

Comments: [Saheeh because of corroborating evidence, al-Bukhari (4533) and Muslim (627)]

1289. It was narrated from 'Ali (&) that he said: The Messenger of Allah (&) cursed the one who consumes riba, the one who pays it, the two who witness it, the one who writes it down, the woman who does tattoos, the woman who has tattoos done, the one who marries a woman and divorces her so that she becomes permissible for

- ١٢٨٧ حَدَّثَنَا عَبُدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ:
حَدَّثَنَا عَمْرُو بْنُ حَمَّادِ عَنْ أَسْبَاطِ بْنِ نَصْرٍ،
عَنْ سِمَاكِ، عَنْ حَنَسٍ، عَنْ عَلِيَّ: أَنَّ النَّبِيَّ
لِيَّظِيَّ حِينَ بَعْنَهُ بِبَرَاءَةً، فَقَالَ: يَا نَبِيُّ اللَّهِ! إِنِّي
لَسْتُ بِاللَّسِنِ وَلَا بِالْخَطِيبِ. قَالَ: «مَا بُدُّ أَنْ
لَشْتُ بِهَا أَنَا، أَوْ تَذْهَبَ بِهَا أَنْتَ» قَالَ: فَإِنْ
كَانَ وَلَا بُدُ فَسَأَدُهُ بُنَا. فَالَ: «فَانْطَلِقْ،
قَالَ: هَاللَّهُ يُثَبِّتُ لِسَانَكَ، وَيَهْدِي فَلْبُكَ» قَالَ: قَالَ: فَلِمْ لَمُ

تخريج: حسن لغيره، حنش الكناني قد توبع.

۱۲۸۸ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ
عَنْ جَابِرٍ: أَنَّ عَاصِمَ بُنَ بَهْدَلَةَ قَالَ: سَمِعْتُ
زِرًّا يُحَدِّثُ عَنْ عَلِيٍّ عَنِ النَّبِيِّ بَيْلِتُ ، أَنَّهُ قَالَ
يَوْمَ أُحُدٍ: "شَغَلُونَا عَنْ صَلَاةِ الْوُسْطَى حَتَّى
آبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ
وَبُطُونَهُمْ فَلَرُاه. [راجع: ٥٩١، ١٦١٧].

تخريج: صحيح لغيره، خ: (٤٥٣٣)، م: (١٢٧)، حابر الجعمي قد توبع عند غير المؤلف.

١٢٨٩ - حَلَّثَنَا مُحَمَّدُ بَنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنِ الشَّعْبِيَ يُحَدِّثُ عَنِ الشَّعْبِيَ يُحَدِّثُ عَنِ الشَّعْبِيَ يُحَدِّثُ عَنِ الشَّعْبِيَ الْحَارِثِ، عَلْ عَلِيْ أَنَّهُ قَالَ: لَعَنَ رَسُولُ اللَّهِ عِلَىٰ آئِهُ قَالَ: لَعَنَ رَسُولُ اللَّهِ عِلَىٰ آئِهُ قَالَ: لَعَنَ رَسُولُ اللَّهِ وَالْمُحَلِّلَ وَالْمُحَلِّلَ وَالْمُحِلَّ، وَالْمُحِلَّ، وَالْمُحَلِّلَ وَالْمُحَلِّلَ وَالْمُحَلِّلَ وَالْمُحَلِّلَ لَكُهُ وَمَانِعَ الطَّدَقَةِ، وَنَهَى عَنِ النَّوْحِ. [راجع: ٣٥٥].

her first husband, and the one for whom that is done, and the one who withholds *zakah*. And he forbade wailing [for the dead].

تخريج: حسن لعيره، وهذا إسناد ضعيف لضعف جاءر الجعفي والحارث الأعور.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad because of the weakness of Jabir al-Ju'fi and al-Harith al-A'war]

1290. It was narrated that 'Ali (本) said: I used to spend a little time with the Messenger of Allah (義) at night, during which Allah, may He be glorified and exalted, benefited me as He willed. The Messenger of Allah (強) said: "The angels do not enter a house in which there is an image or a dog or a person who is junub." He said: "I looked and found a puppy belonging to al-Hasan bin 'Ali beneath the bed, so I took it out."

Comments: [Its isnad is da'eef]

1291. It was narrated that 'Ali (泰) said: The Messenger of Allah (窦) forbade me to put the ring on the middle finger.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

- ١٢٩٠ حَدَّفْنَا مُحَدَّدُ بِنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ نُجَيِّ يُحَدِّثُ، عَنْ عَلِيِّ قَالَ: كَانَتْ لِي سَاعَةٌ مِنْ رَسُولِ اللَّهِ ﷺ مِنَ اللَّيْلِ يَنْفَعْنِي اللَّهُ عَرُّ وَجَلَّ بِمَا شَاءَ أَنْ يَنْفَعْنِي بِهَا، قَالَ: فَقَالَ رَسُولُ اللَّهِ بِهِ : ﴿لَا تَدْخُلُ اللَّهِ بِهِ اللَّهِ بِهِ اللَّهِ بَهِ اللَّهِ عَلَيْدَ: ﴿لَا تَدْخُلُ الْمَلَائِكَةُ بِنِنَا بِيهِ صُورَةٌ وَلَا كَلْبٌ وَلَا جُنْبٌ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى الْعَلَولَةُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللْعَلَى ال

تخريج: إسناده ضعيف لعلل.

السُّرير، فَأَحْرَجْتُهُ. [راجع: ٦٠٨].

١٢٩١ - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِرٍ قَالَ: سَمِعْتُ أَبَا بُرُدَةَ يُحَدِّثُ عَنْ عَلْ عَلْ عَالَ: عَلَيْ قَالَ: نَهَانِي رَسُولُ اللَّهِ عَلَيْ أَنْ أَضَعَ الْخَاتَمَ فِي الْوُسْطَى. [راجع: ١١٦٨].

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف جابر الجعفي.

1292. It was narrated from Rib'i bin Hirash that he heard 'Ali (本) deliver a khutbalt, saying: The Messenger of Allah (独) said: "Do not tell lies about me, for the one who tells lies about me will enter Hell."

Comments: [Its isnad is sahech, al-Bukhari (106)] ١٢٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُغَبَّهُ عَنْ مَنْضُودٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ: أَنَّهُ سَمِعَ عَلِيَّا يَخْطُتُ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَكْذِبُوا عَلَيَّ، فَإِنَّهُ مَنْ يَكُذِبُ عَلَيَّ يَلِجِ النَّارَ». [راجع: ١٠٠١].

تخريج: إسناده صحيح، و الحديث متواتر، خ: (١٠٦)، م: (في المقدمة): (١). 1293. It was narrated from Qatadah that he heard Jurayy bin Kulaib narrate that he heard 'Ali (金) say: The Messenger of Allah (金) forbade (sacrificing an animal that) had lost most of its horn or ear.

Comments: [Its isnad is hasan]

1294. It was narrated that 'Ali (本) said: The Messenger of Allah (金) forbade sacrificing any animal that had lost most of its horn or ear.

Comments: [Its isnad is Hasan]

1295. It was narrated from 'Ali (--) that the Prophet (--) used to say at the end of his Witr: "O Allah, I seek refuge in Your pleasure from Your wrath, I seek refuge in Your forgiveness from Your punishment. I seek refuge in You from You. I cannot praise You enough; You are as You have praised Yourself."

Comments: [Its isnad is qawi]

1296. It was narrated from 'Ali (金) that the Messenger of Allah (塞), when he wanted to travel, would say: "O Allah, by Your

1۲۹۳ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي عُبَيْدُ اللَّهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا خَالِدُ بْنُ الْخَارِثِ: حَدَّثَنَا صَعِيدٌ عَنْ قَتَادَةَ أَنَّهُ سَعِعَ عَلِيًّا فَجْرَيَّ بْنَ كُلْبِ يُحَدِّثُ: أَنَّهُ سَعِعَ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللَّهِ يَشِيَّةً عَنْ عَضْبًاءِ الْقَرْنِ يَقُولُ: نَهَى رَسُولُ اللَّهِ يَشِيَّةً عَنْ عَضْبًاءِ الْقَرْنِ يَقُولُ: نَهَى رَسُولُ اللَّهِ يَشِيَّةً عَنْ عَضْبًاءِ الْقَرْنِ وَالْأَذُنِ. [راجع: ٣٣٣].

تخريج: إسناده حسن.

١٢٩٤- حَدَّثْنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْئَمَةً: حَدَّثَنَا عَنْدَةُ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ، عَنْ قَتَادةً، عَنْ جُرَيِّ بْنِ كُلَيْتٍ النَّهْدِيِّ، عَنْ عَلِيِّ قَالَ: نَهْى رَسُولُ اللَّهِ بِشَيِّةً أَنْ يُضَحَى إَعْضَبِ الْقَرْنِ وَالْأُذُنِ. [راحع: ١٢٩٣].

تخريج: إسناده حسن كسابقه.

1790 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بُنُ الْحَجَّاجِ اللَّهِيُّ: حَدَّثَنَا حَمَّادُ نُنُ سَلَمَةً عَنْ الْحَجَّاجِ اللَّهِيُّ: حَدَّثَنَا حَمَّادُ نُنُ سَلَمَةً عَنْ هَمْامِ بُنِ عَمْرِو الْفَرَادِيِّ، عَنْ عَلِيّ بُنِ أَبِي الْإِحْمَنِ الْنِي الْحَادِثِ بُنِ هِشَامٍ، عَنْ عَلِيّ بُنِ أَبِي طَالِبٍ. أَنْ رَسُولَ اللَّهِ بِيهِ كَانَ بَقُولُ فِي طَالِبٍ. أَنْ رَسُولَ اللَّهِ بِيهِ كَانَ بَقُولُ فِي اللَّهُمُّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ اللَّهُمُّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ مَقُوبَيكَ، وَأَعُوذُ بِكَ سِحَطِكَ، وَمُعَافَتِكَ مِنْ عُقُوبَيكَ، وَأَعُوذُ بِكَ سِحَطِكَ، وَأَعُوذُ بِكَ مَنْتَ كَمَا مَنْتَ عَلَيْكَ، أَنْتَ كَمَا أَنْتَ عَلَى اللَّهُ عَلَيْكَ، أَنْتَ كَمَا الْفَاتِكَ، أَنْتَ كَمَا الْفَاتِكَ اللَّهُ عَلَيْكَ، أَنْتَ كَمَا اللَّهُ عَلَيْكَ، أَنْتَ كَمَا اللَّهُ عَلَيْكَ، أَنْتَ كَمَا أَنْتَ كَمَا أَنْتَ عَلَى اللَّهُ عَلَيْكَ، أَنْتَ كَمَا أَنْتَ كَمَا اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهِ اللَّهُ الْعَلَى اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللْهُ اللَّهُ اللللَّهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُل

تخريج: إساده قوي.

١٢٩٦- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ بْنُ عَلِيِّ الْأَزْدِيُّ: أَخْبَرَنِي أَبِي عَنْ أَبِي سَلَّامٍ power I charge at the enemy, by Your power I ward off the plot of the enemy and by Your power I march to the enemy."

Comments: [Its isnad is da'eef because of the weakness of Imran bin Zabyan]

1297. It was narrated that 'Ali (4.) said: When ten verses of Bara'ah (Soorat at-Tawbah) were revealed to the Prophet (ﷺ), he called Abu Bakr (40) and sent him to recite them to the people of Makkah. Then the Prophet (28) called me and said to me: "Catch up with Abu Bakr (🚓) and wherever you meet him, take the document from him and take it to the people of Makkah and read it to them." I caught up with him at al-Juhfah and took the letter from him. Abu Bakr (46) went back to the Prophet (ﷺ) and said: O Messenger of Allah, has something been revealed concerning me? He said: "No, but Jibreel came to me and said: No one should do this for you except you or a man of your [family]."

Comments: [Its isnad is da'eef because of the weakness of Muhammad bin Jabir]

1298. It was narrated that al-Harith bin Suwaid said: It was said to 'Ali (為): Did your Messenger say anything to you only that was not for the people in general? He said: The Messenger of Allah (紫) غَبْدِ الْمَبْكِ بْنِ مُسْلِمِ (١٥١/١) بْنِ سَلَّامٍ، غَبْدِ الْمُبْكِ بْنِ سَلَّامٍ، غَنْ جُكَيْمٍ بْنِ سَغْدٍ، غَنْ جُكَيْمٍ بْنِ سَغْدٍ، غَنْ عَلِيْ كَانَ إِذَا أَرَادَ عَنْ عَلِيْ كَانَ إِذَا أَرَادَ سَفَرًا قَالَ: «اللَّهُمُّ بِكَ أَصُولُ، وَبِكَ أَحُولُ، وَبِكَ أَحُولُ، وَبِكَ أَسِيرُه. [راجع: ٦٩١].

تخريج: إسناده صعيف لصعب عمران بن طبيان.

179٧ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بُنُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بُنُ جَابِرِ عَنْ سَلَبْمَانَ لُوْنِنُ: حَدَثَنَا مُحَمَّدُ بُنُ جَابِرِ عَنْ سِمَاكِ، عَنْ حَلِيْ قَالَ: لَمَّا نَوْلَتُ عَنْمُ اللَّبِيْ بِيَثِيْ اللَّبِيْ بِيَثِيْهِ، دَعَا اللَّبِيْ بِيَثِيْهُ أَلَهُ اللَّبِيْ بِيَثِيْهُ أَلَهُ اللَّبِيْ بِيَثِيْهُ اللَّبِيْ بِيَثِيْهُ اللَّبِيْ بَيْنِهُ، فَقَالَ لِي: "أَدْرِكُ اللَّبِيْ بِيَثِيْهُ اللَّبِيْ بَيْنِيْهُ، فَقَالَ لِي: "أَدْرِكُ أَن بَكْرِا فَحَيْثُمَا لَجِفْنَهُ فَخُذِ الْكِتَابَ مِنْهُ وَرَجَعَ فَلَحَمْهُ بِلَا لَكِتَابَ مِنْهُ وَرَجَعَ فَلَحِمْهُ الْكِتَابَ مِنْهُ وَرَجَعَ فَلَحَمْهُ الْكِتَابَ مِنْهُ وَرَجَعَ فَلَحَمْهُ الْكِتَابَ مِنْهُ وَرَجَعَ الْكِتَابَ مِنْهُ وَرَجَعَ فَلَا النَّبِي بِيِنْهِ وَلَكِنَابَ مِنْهُ وَرَجَعَ اللَّهِ لِلْمُؤْمِّةِ وَلَا النَّبِي بِيِنْهِ وَلَكِنَابَ مِنْهُ وَرَجَعَ اللَّهِ اللَّهِ لِلْمُؤْمِّةِ وَلَا يُولِلُ النَّيْ بِيِنْهِ وَلَكِنَابَ مِنْهُ وَرَجَعَ اللَّهِ لَلَهُ النَّهِ اللَّهِ لَلَهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ الْمُحَمِّدُ الْكِتَابَ مِنْهُ وَرَجَعَ اللَّهُ اللَّهِ اللَّهِ الْمُحْمَلِقُومُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الْمُعَلِي اللَّهُ اللَّهُ الْمُعَلِي اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ اللَالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

تخريج: إسناده ضعيف لضعف محمد بن حابر، وحنش بن المعتمر، ومننه منكر، والصواب مأحرجه البخاري برقم: (٤٦٥٦).

١٢٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُغْبَةُ عَنْ سُلْخَبَةً عَنْ سُلْخَبَةً عَنْ سُلْخَبَةً التَّيْمِيِّ، عَن التَّيْمِيِّ، عَن الْحارِثِ بْنِ سُولِدٍ قَالَ: قِيلَ لِعَلِمُيِّ : إِنَّ الْحَارِثِ كَانَ يَخْصُكُمْ بِشَيْءٍ دُونَ النَّاسِ رَسُولُكُمْ كَانَ يَخْصُكُمْ بِشَيْءٍ دُونَ النَّاسِ

did not say anything to us only that he did not say to the people, except something in the sheath of this sword of mine. He took out a document on which there was something about the ages of camels [for zakah] and in it was said: "Madinah is sacred, the area between Thawr and 'A'ir. Whoever commits an offence or gives refuge to an offender, upon him will be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any nafl or obligatory act of worship from him. Protection given by any Muslim is binding upon all of them. Whoever transgresses protection given by a Muslim, upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any nafl or obligatory act of worship from him. Whoever takes people as mawla[1] without the permission of the ones who set him free, upon him be the curse of Allah, the angels and all the people, and on the Day of Resurrection Allah will not accept any nafl or obligatory act of worship from him."

عَامَّةُ؟ قَالَ: مَا خَصَنَا رَسُولُ اللَّهِ يَعْثَةً بِشَيْءِ لَمُ يَخُصُّ النَّاسَ، إِلَّا بِشَيْءِ فِي قِرَابِ سَيْفِي هَذَا، فَأَخْرَجَ صَجِيفَةً بِيهَا شَيْءً مِنْ أَسْنَانِ الْإِسِ، وَفِيهَا: "إِنَّ الْمَدِينَةَ حَرَمٌ مِمَّا بَيْنَ ثَوْدٍ الْإِسِ، وَفِيهَا: "إِنَّ الْمَدِينَةَ حَرَمٌ مِمَّا بَيْنَ ثَوْدٍ الْإِسِ، وَفِيهَا خَدَنًا أَوْ آوَى الْمَدِينَة، فَإِنَّ عَلَيْهِ لَعْنَةَ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ مَنْ أَخْدَتُ فِيهَا حَدَنًا أَوْ آوَى عَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ عَدْلُ، وَذِعْهُ الْمُعْلِينَ وَاحِدَةً، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ عَدْلُ، وَمَنْ تَوْمَ الْقِيَامَةِ صَرْفُ وَلَا مَنْكُم مِنْدِي إِنْفِيمَ فَعَلَيْهِ لَفَةً أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفُ وَلَا عَدْلُ، وَمَنْ تَوَلَّى مَوْلَى بِغَيْرٍ إِذْنِهِمْ فَعَلَيْهِ لَفَةً أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفُ وَلَا عَدْلُ، وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفُ وَلَا عَدْلُ. [راجع: ١٦٥٥]. اللَّهِ وَالْمَلَاثِ صَرْفُ وَلَا عَدْلُ. [راجع: ١٦٥]، م: تَوْمِ الْقِيَامَةِ صَرْفُ وَلَا عَدْلُ. [راجع: ١٦٥]، م: تخريج: إسناده صحيح، خ: (٢١٧٦)، م:

Comments: [Its isnad is saheeh, al-Bukhari (3172) and Muslim (1370)]

1299. It was narrated from 'Ali (&) from the Prophet (&) that he said on the day of al-Ahzab: "They distracted us from the

١٢٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةً
 عَنْ سُلَيْمَانَ، عَنْ أَبِي الضَّحَى، عَنْ شُقيْرِ بْنِ

^[1] The word mawla refers to the one who manumits a slave, who has the right to inherit from the ex-slave. Changing one's mawla means giving the right of inheritance to the new matula.

middle prayer, 'Asr prayer, until the sun set; may Allah fill their graves and houses - or their graves and bellies - with fire." Shu'bah said: "May Allah fill their graves and houses - or their graves and bellies - with fire": I do not know whether this is part of the hadeeth: I am not certain about it.

Comments: [Its isnad is saleeh, Muslim (627)]

1300. It was narrated from Yoosuf bin Mazin that a man asked 'Ali (4): O Ameer al-Mu'mineen, describe the Messenger of Allah (趣) to us. He said: He was not very tall, a little above average height. When he came with people he would stand out among them. He was very white, with a large head, a bright face, long eyelashes and large hands and feet. When he walked, he walked with energy, as if going downhill. It was as if the sweat on his face was pearls; I have never seen anyone like him before or since, may my father and mother be sacrificed for him (經).

Comments: [Its isnad is da'eef because it is interrupted]

تخريج: إسناده ضعيف لانقطاعه، يوسف بن مازن لم يدرك علياً، وخالد بن خالد مجهول.

1301. It was narrated from 'Ali (李) that it was said to him: Describe the Prophet (建) to us. He said: He was not very tall... and he mentioned a similar report.

شَكَلِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ يَثِلِحُ أَنَّهُ قَالَ يَوْمَ الْأَحْزَابِ: "حَبَسُونَا عَنْ صَلَاةِ الْوُسْطَى، صَلاةِ الْعَصْرِ، حَتَّى غَرَبَتِ الشَّمْسُ، مَلَأَ اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ _ أَوْ قُبُورَهُمْ وَبُطُونَهُمْ _ نَارًا". [راجع: ٢١٧].

قَالَ شُعْبَةُ: «مَلاً اللَّهُ فُبُورَهُمْ وَبُيُونَهُمْ _ أَوُ قُبُورَهُمْ وَبُطُونَهُمْ _ نَارًا» لَا أَدْرِي أَفِي الْخدِيثِ هُوَ أَمْ لَيْسَ فِي الْحَدِيثِ؟ أَشُكُّ فِيهِ.

تخريج: إسناده صحيح، م: (٦٢٧).

١٣٠١ - حَدْثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ
 أَسِ بَكْرِ الْمُقَدَّمِيُّ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ:
 حَدْثَنَا خَالِدُ بْنُ قَيْسٍ عَنْ يُوسُفَ بْنِ مَاذِنِ
 عَنْ رَجُلٍ، عَنْ عَلِيٍّ أَنَّهُ قِيلَ لَهُ: انْعَتْ لَنَا

Comments: [Its *isnad* is *da'eef* like the report above]

1302. It was narrated that 'Ali (秦) said: There were idols on top of the Ka'bah, and I wanted to lift up the Prophet (強) so he could reach them, but I could not do it. So he lifted me up, and I started smashing them, and if I had wanted to I could have touched the sky.

Comments: [Its isnad is da'eef because Abu Maryam is unknown and Nu'aim bin Hakeem is da'cef]

narrated that the Messenger of Allah (ﷺ) said: "Some people will pass out of Islam as the arrow passes out of the prey. They will recite the Qur'an but it will go no further than their collarbones. Glad tidings to the one who kills them and they kill him. Their sign will be a man with a deformed arm.

Comments: [A Sahceh Hadeeth, Muslim (1066); this is a da'eef isnad like the previous report]

تخريج: حديث صحيح، م' (١٠٦٦)، وهذا إسناد ضعيف كسابقه.

1304. It was narrated from 'Ali (本) that the wife of al-Waleed bin 'Uqbah came to the Prophet (海) and said: O Messenger of Allah, al-Waleed hits me. - Nasr bin 'Ali said in his hadeeth: she complained about him. - He said: "Tell him: He [the Prophet (金)] has given me protection." 'Ali said: It was not

النَّبِيِّ ﷺ، فَقَالَ: كَانَ لَيْسَ بِالذَّاهِبِ طُولًا.. فَذَكَرَ مِثْلَهُ سَوَاءً. [راجع: ١٣٠٠].

تخريج: إسناده ضعيف كسابقه.

١٣٠٧ - خدَّ فَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ ثَنْ عَلِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ نُعَبْمٍ بْنِ حَكِيمٍ، عَنْ أَبِي مَرْيَمَ، عَنْ عَلِيٍّ قَالَ: كَانَ عَلَى ٱلْكَعْبَةِ أَصْنَامٌ، فَذَهَنتُ لِأَحْمِلَ النَّبِقِ ﷺ إلَيْهَا، فَلَمْ أَصْنَامٌ، فَذَهَنتُ لِأَحْمِلَ النَّبِقِ ﷺ إلَيْهَا، فَلَمْ أَصْنَامٌ، فَذَهَنتُ أَفْطَعُهَا، وَلَوْ شِنْتُ لَبُسْتُ السَّمَاء. [راجع: ١٤٤].

تخريج: إسناده ضعيف لجهالة أبي مريم الثقمي وضعف نعيم بل حكيم.

٦٣٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو خَيْثَمَةَ:
حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنِي نُعَيْمُ نُنُ
خَكِيمٍ: حَدَّثَنِي أَنُو مَرْيَمَ: حَدَّثَنِي نُعَيْمُ نُنُ
طَالِبٍ : أَنَّ رَسُولَ اللَّهِ بِيُثَمَّ قَالَ: "إِنَّ قَوْمًا
يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّبِيَّةِ، يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، طُوبِي لِمَنْ قَتَلَهُمْ وَقَتَلُوهُ، عَلَامَتُهُمْ رَجُلُ مُخْذَجُ الْبَيْهِ، [راجع: ٨٤٨].

١٣٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي نَصْرُ بْنُ عَلِيٌ وَعُنِيْدُ اللَّهِ بْنُ عُمَرَ، قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ نُعَيْمٍ بْنِ حَكِيمٍ، عَنْ أَبِي اللَّهِ بْنُ دَاوُدَ عَنْ نُعَيْمٍ بْنِ حَكِيمٍ، عَنْ أَبِي مَرْيَمَ، عَنْ عَلِيٍّ : أَنَّ الْمُرَأَةُ الْوَلِيدِ بْنِ عُقْبَةً أَمَتِ النَّبِيِّ بَعِيْ ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ الْوَلِيدَ بَضْرِبُهَا _ وَقَالَ نَصْرُ بْنُ عَلِيٍّ فِي الْوَلِيدَ بَضْرُ بْنُ عَلِيٍّ فِي الْوَلِيدَ بَضْرُ بْنُ عَلِيٍّ فِي الْوَلِيدَ بَضْرُ بْنُ عَلِيٍّ فِي

long before she came back and said: He only hit me more. He took a piece of his garment and gave it to her and said: "Tell him: The Messenger of Allah (ﷺ) has given me protection." It was not long before she came back and said: He only hit me more. He raised his hands and said: "O Allah, punish al-Waleed; he has wronged me twice."

Comments: [Its *isnad* is *da'eef* like the report above]

1305. It was narrated from 'Ali that the wife of al-Waleed bin 'Uqbah came to the Messenger of Allah (靈), complaining about al-Waleed and saying that he hit her.... and he narrated the same hadeeth

Comments: [Its *isnad* is *da'eef* like the report above]

1306. It was narrated from 'Ali (秦), from the Prophet (選) that on the day of al-Ahzab he was at one of the crossing points of the ditch and he said: "They distracted us from the middle prayer until the sun set; may Allah fill their graves and their houses - or their bellies and their houses - with fire."

Comments: [Its *isnad* is *sahech*, Muslim (627)]

حديثهِ: تَشْكُوهُ _ قَالَ: القُولِي لَهُ: قَدْ أَخَرَنِي ، (١٩٢/١) قَالَ عَلِيِّ: فَلَمْ تَلْبَتْ إِلَّا يَسِبرًا حَتّى رَجَعَتْ، فَقَالَتْ: مَا زَادَنِي إِلَّا يَسِبرًا حَتّى رَجَعَتْ، فَقَالَتْ: مَا زَادَنِي إِلَّا صَرْبًا، فَأَخَذَ هُدْبَةً مِنْ ثَوْبِهِ فَدَفَعَهَا إِلَيْهَا، وقَالَ: القُولِي لَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَجْرَنِي اللَّهِ ﷺ قَدْ أَشُولُ اللَّهِ ﷺ قَدْ أَخْرَنِي اللَّهِ عَلَيْكَ إِلَّا يَسِبرًا حَتّى رَجَعَتْ، فَقَالْتُ: مَا زَادَنِي إِلَّا ضَرْبًا، فَرَفَعَ يَدَبُهِ وَقَالَ: اللَّهُمُ عَلَيْكَ الْوَلِيدَ، أَيْمَ بِي مَرَّتَيْنِ ، وَمَعْنَاهُمَا وَهَذَا لِيرِي، وَمَعْنَاهُمَا وَاحِدْ. [انظر: ١٣٠٥]

تخريج: إسناده ضعيف كسابقه، وانظر مابعده.

-١٣٠٥ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَ وَأَبُو خَيْتُمَةً قَالَا: حَدَّثَنَا عُبَيْدُاللَّهِ ابْنُ مُوسَى: أَخْبَرَنَا نُعُيْمُ بْنُ حَكِيمٍ عَنْ أَبِي مَرْيَمَ، عَنْ عَلِيٍّ: أَنَّ امْرَأَةُ الْوَلِيدِ بْنِ عُفْبَةً حَاءَتْ إِلَى رَسُولِ اللَّهِ ﷺ تَشْتَكِي الْوَلِيدَ، أَنَّهُ يضْرِبُها... فَذَكَرَ الْحَدِيثَ. [راجع: ١٣٠٤]

تخريج: إسناده صعيف كسابقه.

١٣٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَن الْحَكَمِ، عَنْ يَحْمَى بْنِ الْجَزَّارِ، عَنْ عَلِيً عَن الْجَزَّارِ، عَنْ عَلِي عَن الْجَزَّارِ، عَنْ عَلِي عَن اللَّبِي بَشِيْهُ أَنَّهُ كَانَ يَوْمَ الْأَحْزَابِ عَلَى فُرْصَةٍ مِنْ فَقَالَ: اشْعَلُونَا عَلَى عَنْ صَلاة الْوُسْطَى، حَتَّى غَرَبَتِ الشَّمْسُ، عَنْ صَلاة الْوُسْطَى، حَتَّى غَرَبَتِ الشَّمْسُ، مَلا اللَّهُ قُبُورَهُمْ وَبُيُوتَهُمْ _ أَوْ بُطُونَهُمْ وَبُيُوتَهُمْ _ أَوْ بُطُونَهُمْ وَبُيُوتَهُمْ _ أَوْ بُطُونَهُمْ وَبُيْوتَهُمْ _ أَوْ بُطُونَهُمْ وَبُيْوتَهُمْ _ أَوْ بُطُونَهُمْ وَبُيُوتَهُمْ _ أَوْ بُطُونَهُمْ وَبُيْوتَهُمْ _ أَوْ بُطُونَهُمْ .

تخريج: إساده صحيح، م: (٦٢٧).

1307. It was narrated that Abut-Tufail said: 'Ali (&) was asked: Did the Messenger of Allah (数) say anything to you exclusively? He said: The Messenger of Allah (趣) did not say anything to us exclusively that he did not say to all the people, except what is in the sheath of this sword of mine. He took out a document on which was written: "May Allah curse the one who offers a sacrifice to anyone other than Allah; may Allah curse the one who steals the boundary markers; may Allah curse the one who curses his father; may Allah curse the one who gives refuge to an offender."

١٣٠٧ - حَدَّثَنَا مُحَمَّدُ نَنُ جَعْفَوِ: حَدَّثَنَا شُعْبَهُ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ أَبِي بَزَّةً يُحَدِّثُ: قَالَ: سَمِعْ عَنْ أَبِي الطُّقَيْلِ قَالَ: سُئِلَ عَلِيٍّ: هَلْ خَصَّنَا رَسُولُ اللَّهِ يَنْ يَشِيءٍ؟ فَقَالَ: مَا خَصَّنَا رَسُولُ اللَّهِ يَنْ يَنْ اللَّهِ بِشَيْءٍ لَمْ يَهُمَّ بِهِ النَّاسَ كَنَّةً، إِلَّا مَا كَانَ فِي قِرَابٍ سَيْفِي هَذَا. قَالَ: مَا كَانَ فِي قِرَابٍ سَيْفِي هَذَا. قَالَ: فَا فَأَخْرَجَ صَحِيفَةً فِيهَا مَكْتُوبٌ: "لَعَنَ اللَّهُ مَنْ فَأَخْرَجَ صَحِيفَةً فِيهَا مَكْتُوبٌ: "لَعَنَ اللَّهُ مَنْ فَالَذَهُ، وَلَعَنَ اللَّهُ مَنْ اللَّهُ مَنْ وَالِدَهُ، وَلَعَنَ اللَّهُ مَنْ وَالِدَهُ، وَلَعَنَ اللَّهُ مَنْ أَوَى مُحْدِثًا». [راجع: ١٩٥٤].

تخريج: إسناده صحيح، م: (١٩٧٨).

Comments: [Its isnad is saheeh, Muslim (1978)]

1308. It was narrated from 'Ali bin Abi Talib (&) that the Messenger of Allah (ﷺ) said on the day of al-Ahzab: "O Allah, fill their houses and their graves with fire, as they distracted us from the middle prayer until the sun set."

Comments: [Its isnad is saheeh, al-Bukhari (4533) and Muslim (627)] ١٣٠٨ - حَدَّفَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ فَتَادَةً، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنْ عَبِيدٌةً، عَنْ عَلِيْ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللَّهِ عَلِي قَالَ يَوْمَ الْأَحْرَابِ: «اللَّهُمَّ امْلَأُ بُيُوتَهُمْ وَقُبُورَهُمْ نَارًا، كَمَا شَعْلُونَا عَنْ صَلَاةً الْوُسْطَى حَتَى آبَتِ الشَّمْسُ، [راجع. ٥٩١].

تخريج: إسناده صحيح، خ: (٤٥٣٣)، م: (٦٢٧).

1309. It was narrated that Salamah bin Kuhail said: I heard Hujayyah bin 'Adiyy say: I heard 'Ali bin Abi Talib (樂), when a man asked him about a cow. He said: [It may be sacrificed] on behalf of seven. He asked him about the animal that is lame. He said: If it can reach the place of sacrifice [then sacrifice it]. He was asked

١٣٠٩ - حَلَّنْنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّنْنَا شُغْبَةُ عَلَى سَلَمَةَ نُنِ كُهْلُلِ قَالَ: سَمِعْتُ حُجَيَّةً بْنَ عَلِي بْنَ أَبِي طَالِبٍ عَلِي بْنَ أَبِي طَالِبٍ وَسَأَلَهُ رَجُلٌ عَنِ الْبَقْرَةِ، فَقَالَ: عَنْ سَبْمَةِ. وَسَأَلَهُ عَنِ الْأَغْرَجِ؟ فَقَالَ: إِذَا بَلَغَتِ وَسَأَلَهُ عَنِ الْعُرْجِ؟ فَقَالَ: إِذَا بَلَغَتِ وَسَأَلَهُ عَنِ الْعُرْجِ؟ فَقَالَ: لِإِنَا بَلَغَتِ الْمُسْتَفَ. وَشَئِلَ عَنِ الْقَرْدِ؟ فَقَالَ: لَا يَضُرُهُ.

about the horn. He said: It doesn't matter. And 'Ali said: The Messenger of Allah (建) instructed us to check the eye and ear.

Comments: [Its isnad is hasan]

1310. It was narrated from Hanash bin al-Mu'tamir that 'Ali (&) was in Yemen and they dug a trap for a lion. One man came and fell into it; he grabbed onto another, who grabbed onto another, who grabbed onto another, until there were four of them. The lion wounded them. and some of them died in the pit and some of them were taken out and then died. They disputed about that until they took up arms (against one another). 'Ali (&) came to them and said: Woe to you! Would you kill two hundred people for four men? Come and I will judge between you; if you accept it (all well and good). otherwise refer the matter to the Prophet (趣). He ruled that one quarter of the diyah should be given for the first one, one third of the diyah for the second one, half of the diyalı for the third one and the complete diyah for the fourth one. Some of them accepted it and some of them did not like it. And he imposed the divalt on the tribes of the people who had crowded one another in that place. So they referred the matter to the Prophet (姓). Bahz said: Hammad said: I think he said: He was reclining, then he sat up and said: "I shall judge between you." Then he was told that 'Ali (*) had issued such وَقَالَ علِيٍّ: أَمَرُنَا رَسُولُ اللَّهِ ﷺ أَنْ نَسْتَشْرِفَ الْغَيْنَ وَالْأَذُنَ. [راجع: ١٠٢٢].

تخريج: إسناده حسن.

١٣١٠- حَدَّثَنَا مَهُزٌّ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادُ بُنُّ سَلَمَةً: أَخْبَرَنَا سِمَاكٌ عَنْ حَنْش بْنِ الْمُعْتَمِرِ: أَنَّ عَلِيًّا كَانَ بِالْيَمَنِ، فَاحْتَفَرُوا رُبِّيَّةً لِلْأَسْدِ، فَجَاءَ حَتَّى وَقَعَ فِيهَا رَجُلُ، وَتَعَلَّقَ بِآخَرَ، وَتَعَلَّقَ الْأَخَرُ بِآخَرَ، وَتَعَلَّقَ الْآخَرُ بِآخَرَ، حَتَّى صَارُوا أَرْبَعَةً، فَجَرَحَهُمُ الْأَسَدُ فِيهَا، فَمِنْهُمْ مَنْ مَاتَ فِيهَا، ومنْهُمْ مَنْ أُخْرَجَ فَمَاتَ، قَالَ: فَتَنَازَعُوا فِي دْلِكَ حْتِّى أَحَذُوا السَّلَاحَ، قَالَ: فَأَتَاهُمُ عَلِيٌّ فَقَالَ: وَيُلَكُمُ تَقُنُلُونَ مِائتَنَى إِنْسَانِ فِي شَأْنِ أَرْبَعَةِ أَنَاسِيَّ؟ تَعَالَوْا أَقْض بَيْنَكُمْ بِقَضَاءٍ، فَإِنْ رَضِيتُمْ بِهِ، وَإِلَّا فَارْتَفِعُوا إِلَى النَّبِيِّ ﷺ. قَالَ. نَفَضَى لِلْأَوَّلِ رُبُمَ دِيَتِهِ، وَلِلنَّانِي ثُلُثَ دِيَتِهِ، وَلِلتَّالِثِ نِصْفَ دِيَتِهِ، وَلِلرَّابِعِ الدِّيَّةِ كَامِلَةً، قَالَ: فَرَضِيَ بَعْضُهُمْ وَكُرهَ نَغْضُهُمْ، وَجِعَلَ الدِّيَّةَ عَلَى قَبَائِلِ الَّذِينَ ازْدَحَمُوا. قَالَ: فَارْتَفَعُوا إِلَى النَّبِيِّ ﷺ - قَالَ بَهْزُ : قَالَ حَمَّادُ: أَحْسَنُهُ قَالَ: كَانَ مُتَّكِنًا فَاحْتَمَى _ قَالَ: «سَأَقْضِي بَيْنَكُمْ بِقَضَاءٍ * قَالَ: فَأُخْبِرَ أَنَّ عَلِيًّا قَضَى بِكَذَا وَكَذَا، قَالَ: فَأَمْضَى قَضَاءَهُ. قَالَ عَفَّانُ: اسَأَقْضِي بَيْنَكُمْ». [راجع ٤٧٥].

تخريج: إسناده ضعيف لضعف حنش بن المعتمر. and such a verdict, and he approved of it, 'Affan said: 'I shall judge between you.

Comments: [Its isnad is da'eef because of the weakness of Hanash bin al-Mu'tamir]

1311. It was narrated from 'Ali that the Prophet (ﷺ) said on the day of Ghadeer Khumm: "If I am a person's mawla (friend and supporter) then 'Ali is also his mawla." And the people added after that: "So take as friends those who take him as a friend and take as enemies those who take him as an enemy."

Comments: [Saheeh because of corroborating evidence and its isnad is da'ecf because of the weakness of Nu'aim bin Hakeem and Abu Maryam is unknown]

Hujayyah bin 'Adiyy that 'Ali (表) was asked about a cow and he said: [It may be sacrificed] on behalf of seven people. He was asked about the cow with a broken horn and he said: It does not matter. He was asked about a lame animal, and he said: If it can reach the place of sacrifice [then sacrifice it]. Then he said: The Messenger of Allah (墨) instructed us to check the eyes and ears.

Comments: [Its isnad is hasan]

1313. It was narrated that Ibn A'bud said: 'Ali bin Abi Talib (&) said to me: O son of A'bud, do you know what the rights of the food are? I said: What are its rights, O son of Abu Talib? He said: To say: In the Name of Allah; O Allah, bless for us what You have provided for us. Do you

١٣١١ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي خَجَّاحُ بْنُ الشَّاعِرِ: حَدَّثَنِي نُعَيْمُ بْنُ الشَّاعِرِ: حَدَّثَنِي نُعَيْمُ بْنُ حَكِيم: حَدَّثَنِي أَعْيِمُ بْنُ حَكِيم: حَدَّثَنِي أَبْنُ أَبُو مَرْيَمَ، وَرَجُلٌ مِنْ جُلَسَاءِ عَلِيٍّ قَالَ يَوْمَ عَدِيرٍ عَلِيٍّ قَالَ يَوْمَ عَدِيرٍ خَمِّ : "مَنْ كُنْتُ مَوْلَاهُ فَعَلِيَّ مَوْلَاهُ. قَالَ فَزَادَ خُمِّ: "مَنْ كُنْتُ مَوْلَاهُ فَعَلِيَّ مَوْلَاهُ. قَالَ فَزَادَ النَّامُ بَعْدُ: "وَالِ مَنْ وَالَاهُ، وَعَادِ مَنْ عَادَاهُ". [راجع: ٩٥٠].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف نعيم بن حكيم ولحهالة أبي مريم.

١٣١٧ - حَدَّثَنَا بَهْرُ بْنُ أَسَدٍ: حَدَّثَنَا حَمَّادُ نُنُ سَلَمَةً: أَخْبَرَنَا سَلَمَةُ بْنُ كُهْلِ، عَنْ حُجَبَّةً بْنِ عَدِيْ. أَنَّ عَلِيَّا شَيْلَ عَنِ الْقَرْةِ، فَقَالَ: عَنْ سَبْعَةٍ. وَسُنِنَ عَنِ الْمَكْسُورَةِ الْقَرْفِ، فَقَالَ: لَا بَأْمَن. وَسُنِلَ عَنِ الْمَكْسُورَةِ الْقَرْفِ، فَقَالَ: لَا بَأْمَن. وَسُنِلَ عَنِ الْمَكْرَجِ، فَقَالَ: مَا بَلَغْبِ الْمَسْسَكَ. ثُمَّ قَالَ أَمْرَنَا رَسُولُ اللَّهِ عَنْ أَنْ نَسْتَشْرِفَ الْمَيْسَلِ قَالَ أَمْرَنَا رَسُولُ اللَّهِ عَنْ أَنْ نَسْتَشْرِفَ الْمَيْسَلِ (١٥٣/١) وَالْأَذْنُين. [راجع. ٢٧٢]

تخريج: إسناده حسن.

١٣١٣ - حَدَّثَنَ عَبْدُ اللَّهِ: حَدَثَني الْعَبَّاسُ بْنُ الْوَلِيدِ النَّرْسِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ حَدَّثَنَا سَعِيدٌ الْخَرَيْرِيُّ عَنْ أَبِي الْوَرْدِ، عَنِ الْبِي الْوَرْدِ، عَنِ الْبِي أَعْدُ، قَالَ: قَالَ لِي عَلِيُّ بْنُ أَبِي طَالِبٍ: يَا ابْنَ أَعْمُدُ! هَلْ تَدْرِي مَ حَقُ الطَّغَامِ؟ قَالَ: قُلْتُ: وَمَا حَقُمُهُ يَا ابْنَ أَبِي الطَّغَامِ؟ قَالَ: قُلْتُ: وَمَا حَقُمُهُ يَا ابْنَ أَبِي

know how to express gratitude when you have finished eating? I said: What is gratitude for it? He said: To say: Praise be to Allah Who has fed us and given us to drink. Then he said: Shall I not tell you about me and Fatimah (%)? She was the daughter of the Messenger of Allah (24) and she was one of the dearest of his family to him, and she was my wife. She worked with the millstone until the millstone left marks on her hand, and she brought water with a bucket until the bucket left marks on her chest. She took care of the house until her garment became dusty and she lit a fire under the pot until her garment became dirty, and she suffered hardship because of that. Some female captives - or servants - were brought to the Messenger of Allah (鑑), and I said to her: Go to the Messenger of Allah (趣) and ask him for a servant to relieve you of the hardship you are in. So she went to the Messenger of Allah (鑑) and she found some servants with him, then she came back and did not ask him for one.... and he narrated the hadeeth.... and he [the Messenger of Allah (鑑)] said: "Shall I not tell you of something that is better for you than a servant? When you go to your bed, glorify Allah thirty-three times, praise Him thirty-three times, and magnify Him thirtyfour times. She stuck her head out and said: I am content with Allah

طَالَب؟ قَالَ: تَقُولُ: بِشُمِ اللَّهِ. اللَّهُمَّ بَارِكُ لَنَا فِيمًا رَزَفْتَنَا. قَالَ: وَتَلَرى مَا شُكُرُهُ إِذَا وَعْتَ؟ قَالَ: قُلْتُ: وَمَا شُكُرُهُ؟ قَالَ: تَقُولُ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا. ثُمَّ قَالَ: أَلَا أُحْيِرُكَ عَنِّي وَعَنْ فَاطِمَةً رَضِيَ اللَّهُ عَنْهَا؟ كَانَتِ ابْنَةَ رَسُولِ اللَّهِ ﷺ، وَكَانَتُ مِنْ أَكْرُم أَمْلِهِ عَلَيْهِ، وَكَانَتْ زَوْجَتِي، فَجَرَّتْ بِالرَّخِي خَتْنِي أَثَّرُ الرُّخِي بِيَدَهَا، وَاسْتَقَتْ بِالْنِيرْبَةِ خَتِّي أَثْرَتِ الْقِرْبَةُ بِنَحْرِهَا، وَقَمَّتِ الْمُنْ حَتِّى اغْمَاتْ ثَمَائُهَا، وَأَوْقَدَتْ تَحْتَ الْقَدْرِ خَتِّي دَيْسَتْ يِّيَالِهُا، فَأَصَابَهَا مِنْ ذَلِكَ ضْرُّ، فَنْدِمَ عَلَى رَسُولِ اللَّهِ بِسَبْيِ . أَوْ خَدَم _ قَالَ: فَقُلْتُ لَهَا: انْطَلِقِي إِلَىَّ رَسُولِ اللَّهِ يَيْنَ. فَاسْأَلِيهِ خَادِمًا يَقِيكِ حَرَّ مَا أَنْتِ فِيهِ. فَ مُطْلَقَتْ إِلَى رَسُولِ اللَّهِ ﷺ، فَوَجَدَتْ عِنْدَهُ خَدْمًا _ أَوْ خُدًّامًا _ فَرَجَعَتْ وَلَمْ تَسْأَلُهُ... فذَكَ الْخديث، «فَقَالَ: «أَلَا أَذُلُّكِ عَلَى مَا هُو خَيْرٌ لَكِ مِنْ خَادِم؟ إذَا أُوَيْتِ إِلَى فِرَاشِكِ سَبِّحِي ثَلَاثًا وَثَلَاثِينَ، وَاحْمَدِي ثَلَاثًا وتُلاثِينَ، وَكَبِّرِي أَرْبَعًا وَثَلَاثِينَ، قَالَ: فَأَخْرَجَتْ رَأْسَهَا، فَقَالَتْ رَضِيتُ عَنِ اللَّهِ وَرَسُولِهِ، مَرَّتَيْنِ فَذَكُرَ مِثْلَ حَدِيثِ ابْنِ عُلَيَّةً عَنِ الْخُرَيْرِيِّ أَوْ يَحْوَهُ. [راجع: ٨٣٨، 1170 . 1779

تخريج: إسناده صعيف لجهالة ابن أعند. واسمه عني. and His Messenger, twice. And he narrated a *ludeeth* like that of Ibn 'Ulayyah from al-Jurairi or similar to it.

Comments: [Its isnad is da'eef because Ibn A'bud is unknown and his name is Ali]

1314. It was narrated that 'Abeedah said: We used to think that the middle prayer was Fajr prayer. Then 'Ali (45) told us that on the day of al-Ahzab they fought and were distracted from 'Asr prayer. The Prophet (45) said: "O Allah, fill their graves with fire - or fill their bellies with fire - as they kept us from the middle prayer." Then on that day we realised that the middle prayer was 'Asr prayer.

Comments: [Its isnad is saheeli, al-Bukhari (4533) and Muslim (627] ١٣١٤- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَامٌ عَنْ قَتَادَةً، عَنْ أَبِي حَسَّانَ، عَنْ عَبِدَةً قَالَ: كُنَّا نَرَى أَنَّ صَلَاةً الثُوسُطَى صَلَاةً الشُبح، قَالَ: فَحَدَّثَنَا عَلِيَّ الْمُشْعِ، قَالَ: فَحَدَّثَنَا عَلِيٍّ : أَنَّهُمْ يَوْمَ الأَحْزَابِ افْتَتَلُوا، وَحَبَسُونَا عَنْ صَلَاةِ الْعَضْرِ، فَقَالَ النَّبِيُ عَلَيْهُ " اللَّهُمَّ عَنْ صَلَاةً الْعَضْرِ، فَقَالَ النَّبِيُ عَلَيْهُمْ نَارًا لِ كَمَا اللَّهُ مُلُونَهُمْ نَارًا لِيَ كَمَا حَبَسُونَا عَنْ صَلَاةً الْوُسْطَى " قَالَ: فَعَرَفُنَا يَوْمَئِذِ أَنْ صَلَاةً الْوُسْطَى صَلَاةً الْعَصْرِ. يَوْمَئِذِ أَنَّ صَلَاةً الْوَسْطَى صَلَاةً الْعَصْرِ. [راجع: ٩٩].

تخريج: إسناده صحيح، خ: (٤٥٣٣)، م: (٦٢٧).

1315. It was narrated from 'Ali (歩) that the Prophet (歩) sent him a suit of silk, and he put it on and went out to the people, then he recognised anger on his [the Prophet's] face, and he [the Prophet (囊)] instructed him to cut it up and divide it among his womenfolk.

١٣١٥ - حَدَّثْنَا بَهْزٌ: حَدَّثْنَا شُمْبَةً: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ مَيْسَرَةً عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَلِيٍّ: الْمَلِكِ بْنُ مَيْسَرَةً عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَلِيٍّ : أَنَّ النَّبِيِّ يَشِيَّةً بَعَثَ إِلَيْهِ خُلَةً سِيْرَاءً، فَلَبِسَهَا وَخَرَجَ عَلَى الْقَوْمِ، فَمَرَفَ الْغَضَبَ فِي وَجْهِدِ، فَمَرَفَ الْغَضَبَ فِي وَجْهِدِ، فَأَمْرَهُ أَنْ يُشَقِّقَهَا بَيْنَ نِسَائِهِ. [راجع: ١٩٨٨].

تخريج: إسناده صحيح، خ: (٢٦١٤)، م: (٢٠٧١).

Comments: [Its isnad is saheeh, al-Bukhari (2614) and Muslim (2071)]

1316. It was narrated that 'Abdul-Malik bin Maisarah said: I heard an-Nazzal bin Sabrah say: I saw 'Ali (&) praying Zuhr, then he sat to listen to the people's needs. When the time for 'Asr came, a stone vessel of water was brought to him. He took a

- ١٣١٦ حَدَّثَنَا نَهْزُ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَالِ بْنِ مَيْسَرَةً قَالَ: سَمِعْتُ النَّزَالَ بْنَ سَبْرَةً قَالَ: سَمِعْتُ النَّزَالَ بْنَ سَبْرَةً قَالَ: رَأَيْتُ عَلِيًّا صَلَّى الظَّهْرَ، ثُمَّ قَمَدَ لِخَوَائِحِ النَّاسِ، فَلَمَّا خَضَرَتِ الْعَصْرُ أُتِيَ لِخَوَائِحِ النَّاسِ، فَلَمَّا خَضَرَتِ الْعَصْرُ أُتِي بِنَوْدٍ مِنْ مَاءٍ، فَأَخَذَ مِنهُ كَمًّا، فَمَسَحَ وَجُهَهُ

handful from it and wiped his face, forearms, head and feet. Then he took the leftover water and drank it whilst standing, and he said: Some people dislike this, but I saw the Messenger of Allah (變) do it. And this is the wudoo' of one who has not broken his wudoo'.

ودِراعَيْهِ وَرَأْسَهُ وَرِجْلَيْهِ، ثُمَّ أَخَذَ فَضْلَهُ فشربَ فَائِمًا وَقَالَ: إِنَّ نَاسًا يَكْرَهُونَ هَذَا، وَفَدْ رَأَئِتُ رَسُولَ اللَّهِ بَيْثِيْ يَفْعَلُهُ، وَهَذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ. [راجع: ٥٨٣].

تخريج: إسناده صحيح، خ: (٥٦١٦).

Comments: [Its isnad is saliech, al-Bukhari (5616)]

1317. It was narrated from ash-Sha'bi that 'Ali (♣) said to Sharahah: Perhaps you were forced? Perhaps your husband came to you? Perhaps...? She said: No. When she gave birth, he flogged her then he stoned her. It was said to him: Why did you flog her then stone her? He said: I flogged her in accordance with the Book of Allah and I stoned her in accordance with the Sunnah of the Messenger of Allah (ﷺ).

Comments: [Salieeh]

1318. It was narrated that 'Ali (毒) said: The Messenger of Allah (鑑) said: "The best of you are those who learn Qur'an and teach it."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

العَمْنَا عَفَانُ حَدَّثَنَا حَمَادُ بُنُ سَلَمَةً عَنْ سَلَمَةً عَنْ سَلَمَةً عَنْ سَلَمَةً عَنْ سَلَمَةً عَنْ سَلَمَةً بَنْ سَلَمَةً عَنْ سَلَمَةً عَنْ سَلَمَةً عَنْ سَلَمَةً عَنْ سَلَمَةً مِنْ الشّعْبِيِّ: أَنَّ عَلِيًّا قَالَ نَشْراحةً لَعَلَّكِ؟ قَالَتْ: لاَ ، فَلَمَّا وَضَعَتْ ضَدَهَا ، ثُمَّ رَجَمَهَا ، فَقِيلَ لَهُ: لِمَ جَلَدُتَهَا ، ثُمَّ رَجَمَهَا ، فَقِيلَ لَهُ: لِمَ جَلَدُتَهَا ، ثُمَّ رَجَمَهَا ، فَقِيلَ لَهُ: لِمَ جَلَدُتَهَا ، ثُمَّ رَجَمَهَا ، قَقِيلَ لَهُ: لِمَ جَلَدُتَهَا ، ثُمَّ رَجَمَهَا ، قَقِيلَ لَهُ: لِمَ جَلَدُتَهَا ، ثُمَّ رَجُمَتُها ، قَبِيلَ لَهُ : لِمَ جَلَدُتُها ، وَرَجَمْتُها ، بُسُهُ رَسُولِ اللَّهِ بَيْضَةً . [راحع: ٢١٦].

تخريج: صحيح وفي خ: (٦٨١٢)، وهو محتصر بنصة لرجم دون الجلد.

١٣١٨ حَدَّثَنَا عَنْدُ اللَّهِ: حَدَّثَنَا أَبُو كَاهِلِ فَصِيلُ بَنْ الْمُحَمَّدُ بَنْ عُبَيْدِ فَصِيلُ بَنْ عُبَيْدِ الْحُحَدِينِ. وَحَدَّثَنَا مُحَمَّدُ بَنْ عُبَيْدِ الْهُواجِدِ بَنْ إِسْحَاقَ عَنِ زِيَادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بَنْ إِسْحَاقَ عَنِ زِيَادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بَنْ إِسْحَاقَ عَنِ المُعْمَانِ بَنِ سَعْدِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ المُعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللهُ يَشِيَّةَ الْقُرْآنَ وَعَلَّمَهُ اللهُ ال

[راجع: ٤٠٥].

تخريج: حسن عيره، وهذا إسناد صعيف لضعف عبدالرحمن بن إسحاق و حهالة النعمان بن سعد.

1319. It was narrated that Abu Wa'il said: A man came to 'Ali (-4-) and said: O Ameer al-Mu'mineen, I am unable to pay

١٣١٩ حَدَثْنَا عَنْدُ اللّهِ: حَدَّثَني أَبُو عَبْدِ
 الرَّحْمَنِ عَبْدُ اللّهِ بْنُ عُمَرَ: حَدَّثَنَا أَبُو مُعَارِيَةَ عَنْ
 عَدُ الرَّحْسَنِ بْنِ إِسْحَاقَ الْقُرَشِيّ، عَنْ سَيَّارٍ أَبِي

off my contract of manumission; help me. 'Ali (ﷺ) said: Shall I not tell you some words that the Messenger of Allah (ﷺ) taught me, then if you owe debts as great as Mount Seer in dinars, Allah will pay it off for you? He said: Yes indeed. He said: Say: O Allah, suffice me with what You have permitted so that I have no need of what You have forbidden, and make me independent of anyone other than You by Your grace.

Comments: [Its isnad is da'eef because of the weakness of Abdur-Rahman bin Ishaq al-Wasiti]

1320. It was narrated that 'Ali (二) said: The Messenger of Allah (运) said: "O Allah, bless my ummah in its early mornings."

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad]

الْحَكَمِ، عَنْ أَبِي وَائِلِ قَالَ: أَتَى عَلِيّاً رَجُلٌ، فَقَالَ: بِ أَمِرَ الْمُؤْمِنِينِ! إِنِّي عَجَرْتُ عَنْ مُكَانِنَتِي فَأَعَيْ, فَقَالَ عَلِيَّ : أَلَا أُعَلَمْك كَلِمَاتٍ غَنَّمْنِيهِنَّ رَسُونُ الله ﷺ، نَوْ كَانَ عَلَيْكَ مِثْلُ جَلْلٍ صِيرٍ فَنَابِرَ لَآذَاهُ الله عَنْكَ؟ قُلْتُ بَلَى، قَالَ فَهُلِ: اللَّهُمُّ اكْمَنِي بِحَلَالِك عَنْ حَرَامِكَ قَالَ عَنْ حَرَامِكَ

تخريج: إسناده ضعف لضعف عبدالرحس اس إسحاق الواسطي.

١٣٢٠ حَدَّثَنَا عَنْدُ اللّهِ حَدَّثَنَا أَنُو كَامِلِ الْمُعْدَمِيُّ وَرَوْحُ الْمُعْدَمِيُّ وَرَوْحُ الْمُعْدَمِيُّ وَرَوْحُ الْمُعْدَمِيُّ وَرَوْحُ الْمُعْدَمِيُّ وَرَوْحُ الْمُعْدَمِيُّ وَحَدَّثَنَا مُحَمَّدُ بُنُ عُبِيد بْنِ حِسابٍ وَعُمَيْدُ اللّهِ بْنُ عُمَرَ الْقُوَارِيرِيُّ عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَالًا عَبْدُ عَنْ اللّهِ بَعْدِ، عَنْ الرّهُ اللّهِ بِعْنَ قَالَ: قالَ رَسُولُ اللّهِ بِعْنَ : اللّهُ اللّهُ مَنْ اللّهُ بَعْدُ : اللّهُ اللّهُ اللّهِ اللّهُ الللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ الللهُ الللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ الللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ الللهُ الللهُ الللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ الللهُ الللهُ اللهُ الللهُ اللّهُ الللهُ الللهُ الللهُ الللهُ الللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ الللهُ اللّهُ الللهُ الللهُ الللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ الللهُ اللّهُ اللهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ الللهُ اللل

تخريج: حس لغيره، وهذا إسناد ضعيف لضعف عدالرحمن بن إسحاق الواسصي وحهالة النعمان بن سعد.

1321. It was narrated from 'Asim bin Kulaib: Abu Burdah bin Abi Moosa told me: I was sitting with Abu Moosa when 'Ali (ﷺ) came to us and stood over Abu Moosa and told him to do something concerning the people. 'Ali (ﷺ) said: The Messenger of Allah (ﷺ)

١٣٢١ - حَلَثُنَا عَفَّانُ: حَلَّثُنَا أَبُو عَوَانَةَ عَنْ عَاصِمِ بْنِ كُلْبُ حَلَّثُنِي أَبُو مُرْدَةَ بُنُ أَبِي مُوسَى قَالَ: كُنْتُ جَالِسًا مَعَ أَبِي مُوسَى، مَأْمَرُهُ بِأَمْرِ مَأْمَرُهُ بِأَمْرِ مِنْ أَمْرِ النَّاسِ، فَالَ: قَالَ عَلِيُّ: قَالَ لِي

said to me: "Say: 'O Allah, guide me and correct my aim.' When you ask for guidance, think of directions when travelling, and when you think of proper aim, think of aiming an arrow." And he forbade me to put my ring on this - and Abu Burdah pointed to his forefinger or middle finger. 'Asim said: I am the one who got confused as to which of them he meant - and he forbade me to use red saddle cloths and garments made from a blend of linen and silk. Abu Burdah said: I said to Ameer al-Mu'mineen: What are red saddle cloths and what are garments made from a blend of linen and silk? He said: As for red saddle cloths, that is something that women used to make for their husbands to put on their mounts. And as for garments made from a blend of linen and silk, they were garments that came to us from Syria or Yemen -'Asim was not sure - which contained silk in a twisted shape like citrons. Abu Burdah said. When I saw the garment that is called as-Sabani [from a place in North Africa], I realised that this is what it was.

Comments: [Its isnad is qawi]

1322. It was narrated that an-Nu'man bin Sa'd said: A man said to 'Ali. O Ameer al-Mu'mineen, what month do you advise me to fast after Ramadan? He said: I have never heard anyone ask about this after a man asked the Messenger of Allah (ﷺ): O Messenger of Allah, what تخريج: إسناده فوي.

١٣٢٢ حَدَّقَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ نُنُ الْمِنْهَالِ أَخُو حَجَّجٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ الْمِنْهَالِ أَخُو حَجَّجٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ إِسْحَاقَ عَنِ رِيَادٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰوِ بْنُ إِسْحَاقَ عَنِ النَّعْمَانِ نُنِ سَعْدٍ قَالَ: قَالَ رَحُلٌ لِعَلِيًّ: يَا النَّعْمَانِ نُنِ سَعْدٍ قَالَ: قَالَ رَحُلٌ لِعَلِيًّ: يَا أَصُومَ أَصَلَ النَّوْمِنِينَ! أَنِي شَهْرٍ تَأْمُرُنِي أَنْ أَصُومَ نَعْدُ رَمْسَانَ؟ فَقَالَ: مَا سَمِعْتُ أَحَدًا سَأَلَ نَعْدُ رَمْسَانَ؟ فَقَالَ: مَا سَمِعْتُ أَحَدًا سَأَلَ

month do you advise me to fast after Ramadan? He said: "If you want to fast any month after Ramadan, then fast al-Muharram, for it is the month of Allah and in it is a day on which Allah forgave people and will forgive (more) people."

Comments: [Its isnad is da'eef]

عَنْ هَذَا بَعْدَ رَجُلِ سَأَلَ رَسُولَ اللَّهِ ﷺ، فَتَالَ: يَا رَسُولَ اللَّهِ ﷺ، فَقَالَ: فَإِنْ شَهْرٍ تَأْمُرُنِي أَنْ أَصُومَ مَعْدَ رَمَضَانَ؟ فَقَالَ: ﴿إِنْ كُنْتَ صَائِمًا شَهْرًا بَعْدَ رَمَضَانَ فَصُمِ الْمُحَرَّمَ، فَإِنَّهُ شَهْرُ اللَّهِ، وَفِيهِ يَوْمُ تَابَ عَلَى قَوْمٍ، وَيَتُوبُ فِيهِ عَلْى قَوْمٍ، وَيَتُوبُ فِيهِ عَلَى قَوْمٍ، وَيَتُوبُ فِيهِ

تخريج: إساده صعيف لضعف عبدالرحمن س إسحاق الواسطي وجهالة النعمان بن سعد. وفي مسلم: (١١٦٣)، عن أي هريرة مرفوعا: ﴿أَفْصِلُ الصّيامُ بِعَدْ رَمُصَانُ شَهْرِ اللهِ الْمُحْرِمِ».

1323. It was narrated that 'Ali bin Abi Talib (森) said: The Messenger of Allah (囊) said: "O Allah, bless my ummah in its early mornings."

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad]

١٣٧٣ - حَدَّلُنَا عَبْدُ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عَنْدِ الْمُؤْمِنِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ. وَحَدَّثَنَا مُحَمَّدُ بْنُ وَيَادٍ. وَحَدَّثَنَا مُحَمَّدُ بْنُ وَحَدَّثَنَا مُحَمَّدُ بْنُ فَضَيْلٍ عَنْ عَلْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ فُضَيْلٍ عَنْ عَلْدٍ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النَّعْمَانِ بْنِ سَعْدِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبِ قَالَ رَسُولُ اللّهِ بَيْلِةٍ : «اللَّهُمَّ نَارِكُ قَالَ: قَالَ رَسُولُ اللّهِ بَيْلِةٍ : «اللَّهُمَّ نَارِكُ لِمْتِي فِي نُكُورِهَا». [راجع: ١٣٢٠].

تخريج: حسن لغيره، وهذا إسناد ضعيف كسابقه.

1324. It was narrated that 'Abd Khair said: I came to 'Ali (46) and he had prayed. He called for water for wudoo'. We said: What is he going to do with water when he has just prayed? He can only want to teach us something. A large vessel and a small vessel were brought to him. He lifted the small vessel and poured water over his hand and washed it three times. Then he dipped his hand in the vessel and rinsed his mouth and nose three times, and he did that from the same handful of water that he had taken. Then he

1878- حَلَقْنَا عَفَّانُ، أَرَاهُ عَنْ أَبِي عَوَانَةَ، عَنْ حَلْدِ خَيْرٍ قَالَ عَنْ حَلْدِ خَيْرٍ قَالَ أَنْتُ عَلِيًا وَقَدْ صَمَّى، فَلَاعًا بِطَهُورٍ، فَقُلْنَا مَا يَضِيدُ إِلَّا أَنْ مَا يَضِيدُ إِلَّا أَنْ مَا يَضِيدُ إِلَّا أَنْ يَعْلَمُنا. فَأْتِي بِطَسْتِ وَإِنَاءٍ، فَوَفَعَ الْإِنَاءَ فَصَبَّ عَلَى يَدِهِ، فَغَسْلَهَا ثَلاثًا، ثُمَّ غَمَسَ يَدَهُ فِي عَلَى يَدِهِ، فَغَسْلَهَا ثَلاثًا، ثُمَّ غَمَسَ يَدَهُ فِي الْإِنَاءِ فَصَبَّ مَصْمَصَ وَاسْتَنْثُرَ ثَلَاثًا، ثُمَّ عَمَسَ يَدَهُ فِي تَمَصْمَصَ وَاسْتَنْثُرَ ثَلَاثًا، ثُمَّ عَمَسَ عَدَهُ فَي عَسَلَ وَجْهَهُ ثَلاثًا، وَعَسَلَ يَدَهُ الْبُعْنَى ثَلاثًا، ثُمَّ عَمَلَ وَجْهَهُ ثَلاثًا، وَعَسَلَ يَدَهُ الْبُعْنَى ثَلاثًا، وَيَعْسَلَ يَدَهُ الْبُعْنَى ثَلاثًا، وَيَعْسَلَ يَدَهُ الْبُعْنَى ثَلَاثًا، وَعَسَلَ يَدَهُ الْبُعْنَى ثَلَاثًا، وَيَعْسَلَ يَدَهُ الْبُعْنَى ثَلَاثًا، وَيَعْسَلَ يَدَهُ الْبُعْنَى ثَلَاثًا، وَيَعْسَلَ يَدَهُ الْبُعْنَى ثَلَاثًا، وَيَعْسَلَ يَدَهُ الْبُعْنَى ثَلَاثًا، وَعَسَلَ يَدَهُ الْبُعْنَى ثَلَاثًا، وَيَعْسَلَ يَدَهُ الْبُعْنَى ثَلَاثًا، وَيَعْسَلَ يَدَهُ الْبُعْنَى ثَلَاثًا، وَيَعْسَلَ يَدَهُ الْمُعْمَى فَلَاثًا، وَعَلَى يَدَهُ الْمُعْنَى ثَلَاثًا، وَيَعْسَلَ يَدَهُ الْمُعْمَى فَلَاثًا، وَيَعْسَلَ يَدَهُ الْمُعْمَى فَلَاثًا، وَيَعْسَلَ يَلَاثًا اللَّهُ الْمُعْمَى فَلَاثًا اللَّهُ الْعَلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْمَى فَلَاثًا اللَّهُ الْمُعْلَى الْمُعْلَى اللَّهُ الْمُعْمَى الْمُعْلَى الْعَلَالَ الْمُعْلَى الْمُعْلَى الْمُعْمَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْمَى الْمُعْمَى الْمُعْلَى الْمُعْمَى الْمُعْلِى الْمُعْلَى الْمُعْمَلِي الْمُعْمَى الْمُعْلَى الْمُعْلَى الْمُعْمِلَ الْمُعْلَى الْمُعْلَى الْمُعْمَى الْمُعْلَى الْمُعْلَى الْمُعْمَى الْمُعْمَلِي الْمُعْمَى الْمُعْلَى الْمُعْمَى الْمُعْمِعْمَلَ الْمُعْمَى الْمُعْمَلِي الْمُعْمَى الْمُعْمُلُولُ الْمُعْمِلِي الْمُعْمَى الْمُعْمَى الْمُعْمَلِي الْمُعْمَى الْمُعْمَلِي الْمُعْمَلِي الْمُعْمَالِعُمْ الْمُعْمَى الْمُعْمَى الْمُعْمَلِي الْمُعْمَى الْمُعْمَلِي الْمُعْمَاعِهِ الْمُعْمِعْمَا الْمُعْمِ الْمُعْمَاعُمُ الْمُعْمَاعِمِ الْمُعْمَاعُ الْمُعْمَاعُمُ الْع

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washed his face three times, his right arm three times and his left arm three times. Then he put his hand in the water and wiped his head once. Then he washed his right foot three times and his left foot three times. Then he said: Whoever would like to learn the wudoo' of the Messenger of Allah (海), this is it.

Comments: [Its isnad is saheelt]

1325. It was narrated that 'Ali (本) said: The Messenger of Allah (美) instructed me to take care of his sacrificial animals and to give their meat, skins and blankets in charity, and not to give the butcher anything from them. He said: "We will give him something ourselves."

Comments: [Its isnad is saheeh, al-Bukhari (1717) and Muslim (1317)]

1326. It was narrated that 'Ali (季) said: The Messenger of Allah (墨) instructed me... a similar report, except that he did not say, "We will give him something ourselves."

Comments: [Its isnad is saheeh]

1327. It was narrated from 'Ali (4) that the Messenger of Allah (2) said on the day of al-Ahzab: "May Allah fill their houses and graves with fire, as they kept us from the middle prayer until the sun set."

فَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَهُ الْبُمْنَى ثَلَاثًا، وَرِجْلَهُ الشَّمَالَ ثَلَاثًا، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَعْلَمَ طُهُورَ رَسُولِ اللَّهِ ﷺ، فَهُوَ هذا. [راجع: ١٩٩٩].

تخريج: إسناده صحيح.

١٣٢٥ حَلَّثَنَا مُعَاذٌ: أُخْبَرَنَا زُمَيْرُ بْنُ مُعَاوِيَةً أَنُو خَبْنَمَةً عَنْ عَبْدِ الْكَرِيمِ الْجَرَدِيِّ، عَنْ مُحَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيًّ قَالَ: أَمْرَنِي رَسُولُ اللَّهِ ﷺ أَنْ أَفُومَ عَلِيًّ قَالَ: عَلَى بُدُيهِ، وَأَنْ أَنْصَدَّقَ بِلْحُومِهَا وَجُلُوهِهَا وَجُلُوهُا وَالَاءَ وَاللَّهُ إِلَيْهَا فَلَاهُ إِلَيْهَا عَلَى اللّهِ عَلَيْهِ مِنْ عِنْهِا وَهَا لَهُ إِلَّهُ عَلَيْهِ مِنْ عِنْهِا وَهِا لَهُ إِلَيْهَا فَلَاهُ عَلَيْهِا مِنْ عِنْهَا مُؤْلِهِ إِلَيْهِ عَلَى اللّهِ عَلَيْهِ مِنْ عِنْهِا عَلَيْهِ مِنْ عِنْهِا عَلَاهُ اللّهِ الْعَلَى اللّهُ عَلَيْهِ مِنْ عِنْهِا عَلَى اللّهُ عَلَيْهِ عَلَى اللّهُ الْعَلَى اللّهَ عَلَى اللهُ عَلَيْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهِ عَلَى اللّهُ عَلَيْهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهِ عَلَى الْعَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَا اللّهُ عَلَى الْعُلَالِهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ ع

تخريج: إسناده صحيح، خ: (١٧١٧)، م. (١٣١٧).

١٣٢٦ - حَدَّثَنَا مُعَادِّ: حَدَّثَنَا شَفْيَانُ النَّوْرِيُّ عَنْ عَنْدِ الرَّحْمَٰنِ بْنِ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ أَبِي لَيْلَى، عَنْ عَلِيَّ قَالَ: أَمَرَنِي رَسُولُ اللَّهِ ﷺ ... مِثْلَ هَذَا، إِلَّا أَنَّهُ لَمْ يَقُلْ: «نَحْنُ نُعْطِيهِ مِنْ عِنْدَنَا». [راجع: ١١٠١، ١١٠٥].

تخريج: إسناده صحيح، وانظر ماقبله.

١٣٢٧ - خدَّثَنَا عَفَانُ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا فَتَنَادَةُ عَنْ أَبِي حَسَّانَ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ، غَنْ عَبِيدَةَ السَّلْمَانِيِّ، غَنْ عَلِيدَةَ السَّلْمَانِيِّ، غَنْ عَلِيدَةَ السَّلْمَانِيِّ، غَلَيْ يَوْمَ اللَّهِ ﷺ قَالَ يَوْمَ الأَخْزَابِ: "مَلَأَ اللَّهُ أَيُوتَهُمْ وَقُلُورَهُمْ نَارًا، كَمَا حَبَسُونَا عَنِ الصَّلَاةِ الْوُسُطَى حَتَّى غَابَتِ
كَمَا حَبَسُونَا عَنِ الصَّلَاةِ الْوُسُطَى حَتَّى غَابَتِ

Comments: [Its isnad is saleeli, al-Bukhari (4533) and Muslim (627)]

الشَّمْسُ". أَوْ قَالَ: ﴿خَتَّى آبَتِ الشَّمْسُ؛ إِخْدَى الْكَلِمَتَيْنِ. [راجع: ٥٩١].

تخريج: إسناده صحيح، خ: (٤٥٣٣)، م: (١٢٧).

1328. It was narrated that a woman who had committed zina was brought to 'Umar bin al-Khattab (48), and he ordered that she be stoned. They took her to stone her, and were met by 'Ali (*) who said: What is this? They said: She committed zina, and 'Umar ordered that she be stoned. 'Ali took her from them and sent them back. They went back to 'Umar () who said: Why have you come back? They said: 'Ali (&) sent us back. He said: 'Ali has only done this because of something he knows. So he sent for 'Alı who was somewhat angry. He said: Why did you send these people back? He said: Didn't you hear the Messenger of Allah (25) say: "The Pen has been lifted from three: from the sleeper until he wakes up, from the minor until he grows up and from the insane until he comes to his senses." 'Umar said: Yes I did, 'Ali (&) said: This is the insane woman of the tribe of Banu So and so. Perhaps he came to her when she was in that state. 'Umar said: I do not know. He ['Ali] said: And I do not know. And he did not stone her.

١٣٢٨ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ عَنْ عَطَاءِ ابْنِ السَّائِبِ، عَنْ أَبِي ظَيْيَانَ الْجَنْبِيِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَتِيَ بِامْرَأَةٍ قَدْ زَنتْ، فَأَمَرَ برَجْمِهَا، فَذَهَبُوا بِهَا لِيَرْجُمُوهَا، فَلَقِيَهُمْ عَلِيٌّ فَقَالَ: مَا هَذِهِ؟ قَالُوا: زَنَتُ، فَأَمَرَ عُمَرُ برَجْمِهَا، فَانْتَزَعْهَا عَلِيٍّ مِنْ أَيْدِيهِمْ وَرَدَّهُمْ. فَرَجَعُوا إِلَى عُمَرَ فَقَالَ: مَا رَدَّكُمْ؟ قَالُوا: رَدُّنَا عَلِيٌّ. قَالَ: مَا فَعَلَ هَذَا عَلِيٌّ إِلَّا لِشَيْءٍ قَدْ عَلِمَهُ، فَأَرْسَلَ إِلَى عَلِيٌّ فَحَاءَ وَهُوَ شِبَّهُ الْمُغْضَب، فَقَالَ: مَ لَكَ رَدَدُتَ هَؤُلَاءِ؟ قَالَ: أَمَّا سَمِعْتَ رَسُولَ اللَّهِ عِينَ (١٥٥/١) يَقُولُ: "رُفِعَ الْقَلَمُ عَنْ ثَلَائَةٍ: عَن النَّائِم حَتَّى يَسْتَيِّبَظَ، وَعَنِ الصَّغِيرِ حَتَّى يَكْبَرَ، وَعَن الْمُنْتَلَى حَتَّى يَغْقِلَ؟ ١٠. قَالَ: بَلَى، قَالَ عَلِيٌّ: فَإِنَّ هَذِهِ مُبْتَلَاةُ بَنِي فُلَانِ، فَلَعَلَّهُ أَتَاهَا وَهُوَ بِهَا. فَقَالَ عُمَرُ: لَا أَدْرِي، قَالَ وَأَمَا لَا أَدْرِي، فَلَمْ يَرْجُمْهَا. [انظر، ١٣٦٢].

تخریج: صحیح لغبره، هذا إساد منقطع، أبو ظبان لم يدرك عمر.

Comments: [Saluell because of corroborating evidence and its isnad is interrupted]

1329. It was narrated that 'Ali (秦) said: The Messenger of Allah (秦) said: "O Allah, bless my *ummah* in its early mornings."

١٣٢٩- حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: وَحَدَّثَنِي رَوْحُ بْنُ عَبْدِ الْمُؤْمِنِ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ **Comments:** [Hasan because of corroborating evidence, this is a da'eef isnad]

زِبَادٍ عَنْ عَبْدِ الرَّحْمَٰوِ بَنِ إِسْحَاقَ، عَنِ النَّعْمَاٰدِ نُنِ سَعْدِ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ النَّعْمَاٰدِ عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهُمَّ بَارِكُ لِأُمَّتِي فِي بُكُورِهَا». [راجع: ١٣٢٠].

تحريج: حسن لعيره، وهذا إسناد ضعيف لضعف عبد لرحمن بن إسحاق، ولجهالة النعمان ابر سعد.

1330. It was narrated from 'Ali bin Abi Talib and attributed to the Prophet (ﷺ), that the Prophet (ﷺ) forbade reciting Qur'an whilst bowing and said: "When you bow, then proclaim the might of Allah, and when you prostrate, offer supplication, for it is more likely that you will receive an answer."

Comments: [Hasan because of corroborating evidence; this is a weak isnad like the one above]

١٣٢٠ حَدَّتُنَا عَبْدُ اللَّهِ. حَدَّتَنِي عُنِيْدُ اللَّهِ الْمُ اللَّهِ عَمْرُ الْقَوَاحِدِ بْنُ اللَّهِ خَدَّتَنَا عَبْدُ الْوَاحِدِ بْنُ إِسْحَقَ عَنِ إِلَيْهِ اللَّهِ اللَّهُ الْوَاحِدِ بْنُ اللَّحْمَانِ بْنُ إِسْحَقَ عَنِ النَّعْمَانِ بْنِ سَعْدِ، عَنْ عَلِيْ بْنِ أَبِي طَالِب رَعْمَدُ، مَهْ نَهْ أَنْ يَقْرَأُ الْقُرْآنَ وَهُوَ رَاكِعٌ، وَفَل رَاكِعٌ، وَفَل : إِذَا رَكَعْتُمْ فَعَظْمُوا اللَّه، وَإِذَا رَكَعْتُمْ فَعَظْمُوا اللَّه، وَإِذَا سَحَدَّتُمْ فَادْعُوا، فَقَمِنُ أَنْ يُسْتَجَابَ لَكُمْ اللَّه، وَإِذَا السَّمَة عَدْمُوا، فَقَمِنُ أَنْ يُسْتَجَابَ لَكُمْ اللَّه، وَالطر: ١٣٣٧، ١٩٠٥].

تخريج: حسن لعيره، وهذا إسناد ضعيف كسابقه.

1331. It was narrated that 'Ali (本) said: The Messenger of Allah (金) said: "O Allah, bless my ummah in its early mornings."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

١٣٣١ - حَدَّثُنَا عَبْدُ اللَّهِ: حَدَّثَنِي أَبُو مَعْمَرِ: حَدَّثِي أَبُو مَعْمَرِ: حَدَّنِي غَلَيْ بُنُ مُشهِرٍ وَأَبُو مُعَاوِية عَنْ عَبْدِ الرِّحْمَٰنِ نُن إِسْحَاقَ، عَنِ النَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَنْ فَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمُّ بارِكُ لِمُنِي فِي نُكُورِهَا». [راجع: ١٣٢٠، ١٣٢٩].

تخريج: حس لغبره، وهدا إساد ضعيف كسابقه.

1332. It was narrated that Muhammad said: 'Abeedah said: I only narrated what I heard from him. Muhammad said: 'Abeedah swore to us three times and 'Ali swore to him, saying: If you could show restraint, I would have told you what Allah has promised on

١٣٣٢ - حَلَّثْنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنِ، عَنْ مُحَمَّدِ قَالَ: قَالَ عَبِيدَةُ: لَا أَحَدَّثُكَ إِلَّا مَحْمَّدُ: فَحَلَفُ لَنَا عَبِيدَةُ لِلَا أَحَدَّثُكُ إِلَّا مُحَمَّدُ: فَحَلَفُ لَنَا عَبِيدَةُ لَلَا عَبِيدَةً لَلاَثَ مِزَارٍ، وَحَلَفَ لَهُ عَلِيٍّ، قَالَ: قَالَ لَلْهُ النِّينَ لَوْلًا أَنْ بُطَرُوا لَلَبَأَنْكُمْ مَا وَعَدَ اللَّهُ الَّذِينَ

the lips of Muhammad (ﷺ) to those who kill them. He said: Then I said: Did you hear that from him? He said: Yes, by the Lord of the Ka'bah; yes, by the Lord of the Ka'bah, Among them was a man with a deformed arm or a defective arm. I think he said: or an incomplete arm.

Comments: [Its isnad is salueli, Muslim (1066)]

1333. An-Nu'man bin Sa'd narrated: We were sitting with 'Ali (40) and he recited this verse: "The Day We shall gather the Muttagoon (the pious) unto the Most Gracious (Allah), like a delegation (presented before a king for honour)" [Maryam 19:85]. He said. No, by Allah they will not be gathered on their feet, the delegation will never be gathered on their feet. Rather (they will be gathered) on she-camels the like of which mankind has never seen, on which are saddles of gold. They will ride them until they knock at the gates of Paradise.

Comments: [Its isnad is da'eef]

1334. It was narrated that 'Ikrimah said: I stood with al-Husain and I kept hearing him say, Labbaika, labbaika, until he stoned the Jamrah. I said: O Abu 'Abdullah, what is this talbiyah? He said: I heard 'Ali bin Abi Talib (46) reciting the talbiyah until he reached the Jamrah, and he told me that the Messenger of Allah (20) recited the talbiyah until he reached it.

يَقْتُلُونَهُمْ عَلَى لِسَانِ مُحَمَّدٍ. قَالَ: قُلْتُ: أَأَنْتَ سَمِعْتَهُ مِنْهُ؟ قَالَ: إِي وَرَبِّ الْكَعْنَةِ! إِي وَرَتْ الْكَعْبَةِ! إِي وَرَبُّ الْكَعْنَةِ! فِيهِمْ رَجُّلْ مُخْدَجُ النيد. أَوْ مَثْدُونُ الْيَدِ. أَحْسَبُهُ قَالَ: أَوْ مُوذَنُ الْيَدِ. [راجع ٢٢٦].

تخريج: إسناده صحيح، م: (١٠٦٦)،

٦٣٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُويْدُ بْنُ سَعِيدِ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْسِ بْنِ إِسْحَاقَ: حَدَّثَنَا النَّعْمَانُ بْنُ سَعْدِ قَالَ: كُنَّا جُلُوسًا عِنْدَ عَلِيَّ فَقَرَأَ هَذِهِ الْأَيَّةَ: قَالَ: كُنَا جُلُوسًا عِنْدَ عَلِيَّ فَقَرَأَ هَذِهِ الْأَيَّةَ: ﴿ وَلَا يَخْشُرُ الْمُحْمَنِ وَفَدُا ﴾ (مريم: ٥٨) قَالَ: لا، وَاللَّهِ مَا عَلَى أَرْجُلِهِمْ مُمْ وُللًا عِنْدَ عَلَى أَرْجُلِهِمْ وَلَكِنْ بِنُوقٍ لَمْ يَرَ الْخَلائِقُ مِثْلَهَا، عَلَيْهَا وَلَكِنْ بِنُوقٍ لَمْ يَرَ الْخَلائِقُ مِثْلَهَا، عَلَيْهَا حَتَّى زَحَائِلُ مِنْ ذَهَب، فَيَرْكَبُونَ عَلَيْهَا حَتَّى زَحَائِلُ مِنْ ذَهَب، فَيَرْكَبُونَ عَلَيْهَا حَتَّى يَصْرُبُوا أَبْوَابَ الْخَنَّةِ.

تخريج: إسناده صعيف لضعف عبدالرحمن ابن إسحاق الواسطي، وجهالة النعمان بن سعد. ١٣٣٤ - حَلَّمُنَا مُحَمَّدُ بُنُ أَبِي عَدِيٌ عَنْ مُحَمَّدِ بُنِ إِسْحَاقَ: حَدَّمُنِي أَبَانُ بُنُ صَالِح عَنْ عِكْرِمَةَ فَالَ: وَقَفْتُ مَعَ الْحُسْنِ، فَلَمْ أَزُلُ أَسْمَعُهُ يَقُولُ: لَبُيْكَ لَبُنِكَ، حَشَّى رَمَى الْجَمْرَة، فَقُلْتُ: يَا أَبًا عَبُدِ اللَّهِ! فَا هَذَا الْإِهْلَالُ؟ قَالَ: سَمِعْتُ عَلِيَّ بُنَ أَبِي طَالِبِ يُهِلُّ حَتَّى الْتَهَى إِلَى الْحَمْرَة، وَحَدَّثَى: أَنَ أَبِي طَالِبِ لَهِ لَا يَجْعَى الْتَهَى إِلَى الْحَمْرَة، وَحَدَّثَى: أَنَ رَسُولُ لَيْ اللهِ اللهُ اللهِ اللهُ اللهِ اله

Comments: [Its isnad is hasan]

1335. It was narrated that 'Ali (本) said: A man came to the Prophet (运) and said: O Messenger of Allah, tell me of a month that I can fast after Ramadan. The Messenger of Allah (經) said: "If you want to fast a month after Ramadan, then fast al-Muharram, for it is the month of Allah and in it is a day on which Allah forgave people and will forgive more people."

Comments: [Its isnad is da'eef because of the weakness of Abdur-Rahman and An-Nu'man bin Sa'd is unknown]

تخريج: إسناده ضعيف لضعف عبدالرحمن بن إسحاق، ولجهالة النعمان من سعد.

1336. It was narrated that 'Ali (♣) said: Some people of Quraish came to the Prophet (繧) and said: O Muhammad, we are your neighbours and allies, and some of our slaves have come to you who have no interest in religion or in learning; rather they have fled from our farms and property, so give them back to us. He said to Abu Bakr (4): "What do you say?" He said: They are telling the truth; they are your neighbours. And the Prophet's expression changed. Then he said to 'Umar: What do you say? 'Umar said: They are telling the truth; they are your neighbours and your allies. And the Prophet's expression changed.

تخريج: إسناده حسن.

١٣٣٥ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي رُهَيُرُ أَبُو خَبْتَمَةً: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ النَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيَّ قَالَ: أَنَى النَّبِيَّ يَسِحَةً رَجُلٌ، مَقَالَ: عَنْ عَلِيَ قَالَ: أَنَى النَّبِيَّ يَسِحَةً رَجُلٌ، مَقَالَ: نَا رَسُولُ اللَّهِ يَسِحَةً رَجُلٌ، مَقَالَ: رَمْضَانَ؟ فَقَالَ رَسُولُ اللَّهِ يَسِحَةً: اإِنْ كُنْتَ رَمْضَانَ فَصْمِ الْمُحَرَّمَ، فَإِنَّهُ ضَائِمًا شَهْرًا بَعْدَ رَمْضَانَ فَصْمِ الْمُحَرَّمَ، فَإِنَّهُ شَهْرُ اللَّهِ، وَفِيهِ يَوْمٌ ثَابَ فِيهِ عَلَى قَوْمٍ، وَبُنْبُ فِيهِ عَلَى آخَرِينَ. [راجع: ١٣٢٢].

المجالا حَلَّاتُنَا أَسُوهُ بْنُ عَامِرِ: أَخْبَرَنَا سَرِيكٌ عَنْ مَنْصُورٍ، عَنْ رِبْعِيْ، عَنْ عَلِيً قَلَ: حَاءَ النَّبِيَّ يَنْ أَنَاسٌ مِنْ قُرَيْشٍ، فَقَالُوا: يَا مُحَمَّدُ! إِنَّ جِيرَائُكَ وَحُلْفَاؤُكَ، فَقَالُوا: يَا مُحَمَّدُ! إِنَّ جِيرَائُكَ وَحُلْفَاؤُكَ، فِيلِ نَاسٌ مِهِمْ رَغْبَةٌ فِي الْفِقْهِ، إِنَّمَا مِهِمْ رَغْبَةٌ فِي الْفِقْهِ، إِنَّمَا فَرُّوا مِنْ ضَدَعْنَا وأَمْوَالِنَا، فَارْدُدُهُمْ إِلَيْنَا. فَقَالَ لِأَبِي ضَدَعْوا، إِنَّهُمْ ضَدِينَا وَأَمْوَالِنَا، فَالَدُدُهُمْ إِلَيْنَا. فَقَالَ لِأَبِي مَنْ مُنْ وَحُدُهُ النَّبِي عِينَةً، فَقُولُ؟ قَالَ: صَدَقُوا، إِنَّهُمْ حَرْنُكَ. فَالَ: صَدَقُوا، إِنَّهُمْ لِلْمُعْمَرَ: مَا تَقُولُ؟ قَالَ: صَدَقُوا إِنَّهُمْ فَالَ لِلْمِينَ عَلَيْمَ وَحُدُهُ النَّبِي عِينَةً وَجُهُ النَّبِي عَلَيْهِ مُنْ مَنْ اللَّهِي عَلَيْهِ مَنْ اللَّهِي الْفَعْمِ، وَلَهُ اللَّهِي الْفَعْمِ، وَلَا اللَّهِي الْفَعْمِ، إِلَيْمَ الْمُعْلِيقِ اللَّهُمْ وَكُولُوا إِنَّهُمْ فَلُولَ؟ قَالَ: صَدَقُوا إِنَّهُمْ لِلْمُنْ وَكُلْفَاؤُكَ. فَتَغَيَّرَ وَجُهُ النَّبِي عَلَى الْمَنْ مَنْ اللَّهُمْ الْمُنْ اللَّهُمْ وَكُولُهُ اللَّهِي الْمُعْلِقُولَ اللَّهِي الْمُعْلَى اللَّهِ اللَّهُمْ وَكُولُوا إِنَّهُمْ فَلُولُ اللَّهُمْ اللَّهُ مُ اللَّهُ اللَّهُ اللَّهُمْ وَكُولُولُكُ اللَّهُمْ وَكُولُولُكُ اللَّهُمُ اللَّهُمْ اللَّهُمْ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُمُ الْمُعْمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللْهُمُ اللَّهُمُ اللْهُمُ اللْهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللْهُمُ اللَّهُمُ اللْهُمُ اللَّهُ اللَّهُ اللْهُمُ اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُ اللَّهُمُ الللَّهُ اللْهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُ اللْهُمُ الل

تخريج: إسناده ضعيف لصعف شريك النخعي.

Comments: [Its isnad is da'eef because of the weakness of Shareek An-Nakha'i]

1337. It was narrated from 'Ali (&) that a man asked him: Can I recite Qur'an when bowing and

١٣٣٧ - حَدَّثُنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُويْدُ بْنُ سَعبدِ سَنَة سِتٍّ وَعِشْرِينَ وَمِائَتَيْنِ: أَخْبَرَنَا prostrating? 'Ali said: The Messenger of Allah (ﷺ) said: "I have been forbidden to recite Qur'an when bowing and prostrating. When you bow, then proclaim the might of Allah, and when you prostrate, offer supplication, for it is more likely that you will receive an answer"

Comments: [Hasan because of corroborating evidence; this is a weak isnad]

عليُّ مَنْ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمَن بْنِ إِسْحَاقَ، عَنِ النَّعْمَان بْنِ سِعْدِ، عَنْ عَلِيْ قَال: سَأَلَهُ رَجُلٌ. آقَرَأُ فِي الرَّكُوع وَالسُّحُودِ؟ فَقَالَ: قَالَ رَسُولُ اللَّهِ يَشِيْتُ أَنْ آقْرَأَ فِي الرَّكُوع وَالسُّحُودِ، فَإِذَا رَكَعْتُمْ فَعَظَمُوا اللَّه، الرَّكُوع وَالسُّحُودِ، فَإِذَا رَكَعْتُمْ فَعَظَمُوا اللَّه، وَإِذَ سَحَدْتُمُ فَاجْتَهَدُوا فِي الْمَسْأَلَة، عَقَمِنٌ أَنْ بُسْتَجَبَ لَكُمْ" اراحع: ١٣٣٠].

تخريج: حسن أعبره، وهذا إسناد صعيف لصعف عبدالرحس بن إسحاق، ولحهاا، النعمان بـ سعد.

1338. It was narrated that 'Ali (4) said: The Messenger of Allah (4) said: "In Paradise there are chambers the inside of which can be seen from the outside and the outside can be seen from the inside." A Bedouin said: O Messenger of Allah, who are they for? He said: "For the one who speaks kind words, feeds people and prays to Allah at night when people are asleep."

Comments: [Hasan because of corroborating evidence; this is a weak isnad like the report above]

177٨ حَدَّثْنَا عَبُدُ اللَّهِ. حَدَّثَنِي عَبَّادُ مَنُ يَعِعَدُ مَنُ يَعْفُونَ (١٥٦/١) الْأَسْدِيُّ أَنُو مُحَمَّدِ. حَدَّثَنَا مُحَمَّدُ بَنُ وَصُحَدِ. حَدَّثَنَا مُحَمَّدُ بَنُ وَضَعْدِ. حَدَّثَنَا عَنْ عَبْدِ الرِّحْمَن بَنِ إِسْحَافَ. عَن النَّعْمانِ ثَنِ سَعْدِ، عَنْ عَبِيَّ قَالَ فَال رَسُولُ اللَّهِ عَبِي قَالَ فَال بَسُولُ اللَّهِ عَبِي قَالَ فَال فَال بَسُولُ اللَّهِ إِلَى مَن سُطُوبِهَا مِنْ طُهُورُها مِنْ لُطُوبِهَا اللَّهِ الرَّفُورُها مِنْ لُطُوبِهَا اللَّهِ المِنْ هِي؟ قَالَ اللَّهِ المِنْ هِي؟ قَالَ اللَّهِ المِنْ هِي؟ قَالَ اللَّهِ المِنْ أَطْلَامَ الْكَلامَ، وَطُعْمَ الطَّعَامَ، وَصَلَّى اللَّهُ اللْمُونِ الللْمُ اللَّهُ اللللْمُ اللَّهُ الللْمُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُ اللَّهُ الللْمُ الللْمُ الل

1339. It was narrated that 'Ali (幸) said: The Messenger of Allah (素) said: "O Allah, bless my ummah in its early mornings."

Comments: [Hasan because of corroborating evidence; this is a weak <code>isnad</code>]

تخريج: حسن لعيره، وهذا إساد صعف كسابقه.

١٣٣٨ حَدَّثَنَا عَبْدُ اللّهِ: حَدَّثَنِي رَوْحُ بُنُ عَبْدِ اللّهِ: حَدَّثَنِي رَوْحُ بُنُ عَبْدِ الْمُوْمِنِ الْمُقْرِئُ: حَدَثَنَا عَبْدُ الْواجدِ بْنُ بِيْدِ. وَحَدَّثَنِي عَبَّادُ بْنُ بَعْقُوبَ الْأَسَدِئُ: حَدَّثَنَا ابْنُ فُضَبْلٍ، جَمِيعًا عَنْ عَنْد الرَّحْمَنِ النِّ عَنْدِ عَنْ عَلِيً اللهِ عَنْهِ عَنْ عَلِيً اللهِ عَنْهِ عَنْ اللهِ عَلَيْهِ : اللّهُمّ بَارِكْ قَالَ رَسُولُ اللّهِ عِنْهِ : اللّهُمّ بَارِكْ لِأَمْتِي فِي بُكُورِهَا». [راحع: ١٣٢٠].

تخريج: حسن لعره، وهذا إسناد ضعيف كسابقه.

1340. It was narrated that 'Abdullah bin Sabu' said: 'Ali (48) addressed us and said: By the One Who split the seed and created the soul, this (his beard) will be soaked from this (his head, i.e., his beard would be soaked with blood from a wound in his head). He said: Tell us who he is. By Allah, we will eliminate him - or we will eliminate his family. He said: I adjure you by Allah not to kill anyone except the one who kills me. They said: If you know that, then appoint a successor. He said: No, rather 1 shall leave you as the Messenger of Allah (鑑) left you.

Comments: [Its *isnad* is *da'eef* because Abdullah bin Sabu' is unknown and between Salamah bin Kuhail and Abdullah bin Sabu' is interrupted]

1341. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali (身) addressed us and said: O people, carry out the hadd punishments on your slaves, both those who have been married and those who have not been married, for a slave woman of the Messenger of Allah (ﷺ) committed zina and the Messenger of Allah (鑑) ordered me to carry out the hadd punishment on her. I went to her and found that she was still bleeding following childbirth, and I was afraid that if I flogged her she would die. So I went to the Messenger of Allah (🍇) and told him about that, and he said: "You have done well."

١٣٤١- حدّثنا شلَيْمَانُ بْنُ دَاوُدَ أَخْبَرَنَا رَائِدَةُ عَنِ السُّدِّيَ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الشُلْعِيِّ فَال: يَا الرَّحْمَنِ الشُلْعِيِّ فَال: يَا خَطْبنَا عليَّ قَالَ: يَا أَيْهَا النَّاسُ! أَقِيمُوا عَلَى أَرقًا يُكُمُ الْحُدُودَ، مَنْ أَيْهَا النَّاسُ! أَقِيمُوا عَلَى أَرقًا يُكُمُ الْحُدُودَ، مَنْ أَحْص مِنْهُمْ، ومَنْ لَمْ يُخصِنَ، فَإِنَّ أَمَةً لِرسُولِ اللَّهِ يَشِيْعُ زَنَك، فَأَمْرَنِي رَسُولُ اللَّهِ يَشِيْعُ لَرسُولُ اللَّهِ يَشِيْعُ أَنْهُمَا فَإِذَا هِي حَدِيثُ أَنْ أَقَمَ عَلَيْهَا الْحَدَّ، فَأَنْتُهُمَا فَإِذَا هِي حَدِيثُ عَهْد بِفَاسٍ، فَحَشِيتُ إِنْ أَنَا حَلَدُنُهَا أَنْ عَلَدُنُهُا أَنْ تَمُوتُ ذَلِكَ تَمُوتُ مَنْكَ رَسُولِ اللَّهِ يَشِيْعَ، فَدَكَرْتُ ذَلِكَ تَمُوتَ فَلِكَ عَلَيْكُ اللَّهُ عَلَيْكَ، فَلَكُرْتُ ذَلِكَ لَهُ عَلَى اللَّهِ عَلَيْهُ فَلَكُرْتُ ذَلِكَ اللَّهِ عَلَيْكُ . [راجع: ٢٧٩].

نخريج: إسناده صحيح، م. (۱۷۰۵).

Comments: [Its isnad is saheeh, Muslim (1705)]

1342. It was narrated that 'Ali (﴿) said: The Messenger of Allah (﴿) sent me to Yemen. I said: You are sending me to people who are older than me for me to judge between them. He said: "Go, for Allah will guide your heart and make your tongue steadfast."

Comments: [Its isnad is saheeh]

1343. It was narrated that 'Ali (48) said: The Messenger of Allah (無) said: "In Paradise there is a market in which nothing is bought or sold except images of men and women. If a man likes an image he will enter into it (i.e. it will become his). And in [Paradise] there is a gathering of al-hoorul-'Een who raise their voices; no created being has ever seen the like of it. They say: 'We are the eternal ones who will never die; we are the ones who are content and will never be discontent; we are the joyful ones who will never be wretched. Fortunate is he who is for us and we are for him."

Comments: [Its isnad is da'eef because of the weakness of Abdur Rahman bin Ishaq and An-Nu'man bin Sa'd is unknown]

1344. It was narrated that 'Ali (♣) said The Messenger of Allah (♣) said: "In Paradise there is a market..." and he narrated the same hadeeth, except that he said: "If a man desires an image he will enter it." And he said: "In it there is a gathering of al-hoorul-'Een

١٣٤٢ - حَدَّثَنَا يَخْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ حَادِثَةَ بْنِ مُضَرِّب، عَنْ عَلِيِّ قَالَ: بَعْتَنِي رَسُولُ اللَّهِ بَيْتَةٍ إِلَى الْيَمَرِ، فَقُلْتُ: إِنَّكَ تَبْعَثُنِي إِلَى قَوْمٍ وَهُمْ أَسَنُ مِنِي لِأَفْضِيَ بَيْنَهُمْ, فَقَالَ: «اذْهَبٌ فَإِنَّ اللَّهَ سَيَهْدِي لِأَفْضِيَ بَيْنَهُمْ, فَقَالَ: «اذْهَبٌ فَإِنَّ اللَّهَ سَيَهْدِي قُلْنَكَ، وَنُفَيِّتُ لِسَائِكَ». [راجع: 1717].

تخريج: إساده صحيح.

١٣٤٣ - حَدَّثُنَا عَنْدُ اللَّهِ: حَدَّثَنِي أَبُو بَكُرِ بَنُ أَبِي سَيْبَةً: حَدَّثُنَا أَبُو مُعَاوِيَةً عَنْ عَبْ الرَّحْمَنِ الْبِي سَيْبَةً: حَدَّثُنَا أَبُو مُعَاوِيَةً عَنْ عَبْ الرَّحْمَنِ الْبِي إِسْحَاقَ، عَنْ النَّعْمَانِ بْنِ سَعْدِ، عَنْ عَلِي قَالَ: قَالَ رَسُولُ اللَّهِ يَشِيَّةً : "إِنَّ فِي الْحَنَّةُ شُونًا أَنْ إِلَّا الصَّوْرَ مِنَ النَّعْمَة اللَّهُ وَلَا شِرَاءٌ، إِلَّا الصَّوْرَ مِنَ النَّعْمَة اللَّهُ وَلا شِرَاءٌ، إلَّا الصَّوْرَ مِنَ النَّعْمَة اللَّهُ وَالرَّحُلُ صُورَةً يَخُلُ فِيهَا لَمَجْمَعًا لِلْحُورِ الْعِينِ مَرْفَعْنَ أَصُواتًا لَمْ مِنَ الْخَلَائِقُ مِثْلَهًا، يَقُلُنَ: مَرْفَعْنُ الرَّاصِاتُ فَلا نَبِيدُ، وَنَحْنُ الرَّاصِاتُ فَلا نَبِيدُ، وَنَحْنُ الرَّاصِاتُ فَلا نَبِيدُ، وَنَحْنُ الرَّاصِاتُ فَلا نَسِيدُ لَمْ مَنْ الرَّاصِاتُ فَلا نَبِيدُ، وَنَحْنُ الرَّاصِاتُ فَلا نَسِيدُ لَمَا لَوْسُ ، فَطُوبَى لِنَاعَمَاتُ فَلَا نَبُولُ النَّاعَمَاتُ فَلَا نَبُولُ اللَّاعِمَاتُ فَلَا نَبُولُ اللَّاعِمَاتُ فَلَا نَبُولًا اللَّهُ اللْهُ اللَّهُ اللَهُ اللَّهُ الللْمُ اللَّهُ اللَّهُ الللْهُ اللَّهُ الللْم

تخريج: إسناده صعيف لضعف عب الرحمن ابر إسحاق ولجهالة النعمان بن سعد.

١٣٤٤ حدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي زُهَيْرٌ أَبُو خَيْثَمَةً. حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَبْدُ الرُّحْمَنِ بُنُ إِسْحَاق، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ يَنْظُى : "إِنَّ فِي الْجَنَّةِ سُوقًا..." فَذَكَرَ الْحَدِيثَ، إِلَا أَنَّهُ قَالَ: "فَإِذَا اشْتَهَى

who raise their voices"... and he narrated a similar report.

Comments: [Its *isnad* is *da'eef* like the report above]

الرِّجُلُ صُورَةً دَخَلَهَا» قَالَ: "وَفِيهَا مُجْتَمَعُ الْحُورِ الْعِيرِ يَرْفَعْنَ أَصْوَاتًا...» فَذَكَرَ مِثْلَهُ. [راجع: ١٣٤٣].

تخریج: إساده ضعیف لضعف عبدالرحمن بن إسحاق، ثم هو منقطع بین عبدالرحمی و بین علی، وابطر ماقیله.

1345. It was narrated from 'Ali (幸) that he did wudoo' washing each part three times, then he wiped his head, then he drank the leftover water. Then he said: Whoever would like to see the wudoo' of the Messenger of Allah (囊), let him look at this.

Comments: [Its isnad is hasan]

1٣٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبَانِ الْبَلْحِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا شَفْيَانُ عَنْ أَبِي جَيَّةً بْنِ قَيْسٍ، عَنْ عَلْ أَبِي الشَحَاقَ، عَنْ أَبِي حَيَّةً بْنِ قَيْسٍ، عَنْ عَلَى : أَنَّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، عَلَى : أَنَّ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمِّ مَسَرَ بَرَأْسِهِ، ثُمَّ مَالَ: مَنْ سَرَهُ أَنْ ثُمْ سَرَهُ أَنْ يَنْظُرُ إِلَى وَضُوءِ رَسُولِ اللَّهِ بِيَنْ ﴿ فَلَا يَعْشُرُ إِلَى وَضُوءِ رَسُولِ اللَّهِ بِينَا ﴿ فَلَا يَعْشُرُ إِلَى وَضُوء رَسُولِ اللَّهِ بِينَا ﴿ فَلَا يَعْلَى اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللِهُ الللللَّهُ الللَّهُ اللَّهُ الللللَّهُ الللللَّهُ اللللللْمُ الللَّهُ الللللَّهُ الللللْهُ اللللْهُ اللللِهُ اللَّهُ الللَ

تخريج: إساده حسن.

1346. It was narrated that 'Ali (本) said: The Messenger of Allah (全) said: 'At the end of time, there will be people who recite Qur'an but it will go no further than their collarbones; they will pass out of Islam as the arrow passes out of the prey. Fighting them is a duty upon every Muslim."

Comments: [Saheeh because of corroborating evidence]

عَنْ أَبِي اِسْحَاقَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنْ عَلَى أَبِي اِسْحَاقَ، عَنْ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى اللّهِ يَشْتُحَ : "يَكُونُ فِي آنِر الزَّسْنِ قَوْمٌ يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ لَرَاقَهُمْ ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ لَلَهُ اللّهُ عَلَى كُلِّ اللّهُمْ مَقَ عَلَى كُلِّ اللّهُمْ مَقَ عَلَى كُلِّ مُسْلِمٌ، [راجع: ١٠٨٦].

١٣٤٦ - حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا إِسْرَائِيلُ

تخريج: صحيح لغيره، روى يوسف بن أبي إسحاق عن اليه فأدخل بينه وبين سويد بن عفلة أبا فبس الاودي.

1347. It was narrated that 'Ali (毒) said: When the fighting intensified and the two sides met in battle, we sought shelter with the Messenger of Allah (窦) and no one was closer to the enemy than him.

١٣٤٧ حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا زُهَيْرٌب، حَدَثنا أَبُو إِسْحَاقَ عَنْ حَارِثَةَ بُنِ الْمُضَرِّب، عَنْ عَلِيَّ. حَدَّثَنَا يَحْيَى بْنُ آدَمَ وَأَبُو النَّضْرِ قَالًا: حَدَثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ قَالًا: حَدَثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ

Comments: [Its isnad is saheeh]

حَارِئَة بْنِ مُضَرِّب، عَنْ عَلِيٍّ قَالَ: كُنَّا إِذَا احْمَرَ الْبَأْسُ، وَلَقِيَ الْفَوْمُ الْقَوْمَ، الْقَيْنَا بِرُسُولِ اللَّهِ يَحْتَمُ، فَمَا يَكُونُ مِنَّا أَحَدُ أَدْنَى مِنَّا أَحَدُ أَدْنَى مِنَّا أَحَدُ أَدْنَى مِنَّا أَحَدُ أَدْنَى

تخريج: إساده صحيح.

١٣٤٨- حَدَّثُنَا (١/١٥٧) يَحْنِي بْنُ أَدَمَ. حَدَّثَنَا شُفْيَانُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَيَّاشٍ، عَنْ زَيْدِ بْنِ عَلِيٌّ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْن أَبِي رَافِعٍ، عَنْ عَلِيٍّ قَالَ: وَقَفَ رَسُولُ اللَّهَ £ يِعَرَفَةً، فَقَالَ: «هَذَا الْمَوْقِفُ وَعَرَفَةُ كُلُّهَا مَوْقَفُ» ثُمَّ أَرْدُفَ أُسَامَةً، فَجَعَلَ يُعْنِقُ عَلَى نَاقَتِهِ وَالنَّاسُ يَضْرِبُونَ الْإِبِلَ يَمِينًا وَشِمَالًا، لَا يَلْتَفِتُ إِلَيْهِمْ وَيَقُولُ: «السَّكِينَةَ أَيُّهَا النَّاسُ ۗ وَدَفَعَ حِينَ غَابَتِ الشَّمْسُ، فَأَتَى جَمْعًا، فَصَلَّى بِهَ الصَّلَاتَيْنِ _ يَعْنِي الْمَغْرِبَ وَالْعِشَاءَ _ ثُمَّ نَاتَ بِهَا، فَلَمَّا أَصْبَحَ وَقَفَ عَلَى قُزْحَ، فَقَالَ فَقَالَ قُرْحُ، وَهُوَ الْمَوْقِفُ، وَجَمْعٌ كُلُّهَا مَوْقِفٌ» قَالَ: ثُمَّ سَارَ، فَلَمَّا أَنِّي مُحَسِّرًا قُوَعَهَا فَخَسُّ، حَتَّى جَازَ الْوادِي، ثُمَّ حَبَسَهَا وَأَرْدَفَ الْفَضْلَ، ثُمَّ سَار حَتَّى أَتَّى الْحَمْرَةَ فَرَمَاهَا، ثُمَّ أَتَّى الْمَنْحَرَ، فَقَالَ: "هَذَا الْمَنْحَرُ، وَمِنِّي كُلُّهَا مَنْحَرٌ * . ثُمَّ أَنتُهُ امْرَأَةٌ شَابَّةٌ مِنْ خَفْعَمَ، فَقَالَتْ. إِنَّ أَبِي شَيْغٌ قَدْ أَفْنَدَ، وَقَدْ أَدْرَكَتْهُ فَرِيضَةُ اللَّهِ فِي الْحَحْ، فَهَلْ يُجْزِئُ أَنْ أَحُجَّ عَنْهُ ؟ قَالَ: «نَعَمْ، فَأَدِّي عَنْ أَبِيكِ، قَالَ:

1348. It was narrated that 'Ali (4) said: The Messenger of Allah ag stood at 'Arafah and said: "This is the place of standing and all of 'Arafah is a place of standing." Then he put Usamah behind him (on his mount) and moved on at a measured pace on his camel, and the people were urging their camels on, right and left. He did not turn to them, but he said: "Calmly, O people." Then he came to Jam' and offered two prayers there - i.e., Maghrib and 'Isha'. Then he stayed there all night, and when morning came he stood at Quzah, and said: "This is Quzah. This is the place of standing and all of Jam' is a place of standing." Then he moved on and when he came to Muhassir, he struck his she-camel and she trotted until he crossed the valley, then he reined her in and put al-Fadl behind him (on his mount). He carried on until he came to the Jamrah. He stoned it, then he came to the place of sacrifice and said: "This is the place of sacrifice and all of Mina is a place of sacrifice." Then a young woman of Khath'am came to him and said. My father is an old man and has become senile; he has lived

until Allah made Hajj obligatory. Will it be acceptable if I perform Hajj on his behalf? He said: "Yes; perform Hajj on behalf of your father" And he turned al-Fadl's neck. Al-'Abbas said to him: O Messenger of Allah, why did you turn the neck of your cousin? He said: "I saw a young man and a young woman and I was afraid that the Shaitan [might tempt] them." A man came to him and said: O Messenger of Allah, I did tawaful-ifadah before shaving my head. He said: "Go ahead and shave your head or cut your hair, there is no problem." And he came to Zamzam and said: "O Banu 'Abdul-Muttalib, it is your right to draw water for pilgrims. Were it not that the people would overwhelm you, I would have drawn water myself."

Comments: [Its isnad is hasan.]

1349. It was narrated that Abu 'Abdur-Rahman as-Sulami said: 'Ali (&) took me by the hand and we set out walking until we sat down on the banks of the Euphrates. 'Ali (🚓) said: The Messenger of Allah (ﷺ) said: "There is no living soul but Allah has already decreed whether it is doomed or blessed.' A man stood up and said: O Messenger of Allah, why should we strive? He said: "Strive, for each person will be helped to do that for which he was created." Then he recited this verse: "As for him who gives (in charity) and keeps his duty to Allah and fears Him, And believes وَلَوَى عُنُى الْفَصْلِ، فَقَالَ لَهُ الْعَبَّاسُ ؛ يَا رَسُولَ اللّه! مَا لَكَ لَوَيْتَ عُنُقَ ابْنِ عَمَّكَ؟ قَال: ﴿ رَأَيْتُ شَابًا وَشَابَةً، فَخِفْتُ النّيْطَانَ عَلَيْهِمَا ». قَالَ. وَأَنَاهُ رَجُلٌ، فَقَالَ: أَفَضْتُ قَبْلِ أَنْ أُخْلِقَ؟ قَالَ: «فَاحْلِقْ أَوْ قَصِّرْ، وَلَا حَرْحَ ». قَالَ: وَأَتَى زَمْزَمَ، فَقَالَ: ﴿ يَا بَنِي عَبْدِ الْمُطَلِّ ! سَقَايَتَكُمْ، لَوْلَا أَنْ نَعْلِيَكُمُ النّاسُ عَلَيْها لَنَزَعْتُ ". [راجع ٢٥٦].

تخريج: إسناده حسن.

1789 حدَّثَنَا مُحمَّدُ بْنُ عُبَيْدِ: حَدَّثَنَا هاشِمُ

يَغِي ابْنِ الْبَرِيدِ _ عَنْ إِسْمَاعِيلُ الْحَنَيْقِ،
غن مُسْلِم الْبَطِينِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ
السُّلميُ قُلَ: أَخَذَ بِيَدِي عَلِيٌّ عِلْمَ فَانْطَلَقْنَا
السُّلميُ قُلَ: أَخَذَ بِيَدِي عَلِيٌّ عِلْمَ فَانْطَلَقْنَا
نَمْشِي، حَنى جَلَسْنَا عَلَى شَطَّ الْفُرَاتِ، فَقَالَ
عَلِيٌّ قَال رَسُولُ اللَّهِ يَعِيْجُ: "مَا مِنْ نَفْسِ
مَنْفُوسَةٍ إِلَّا قَدْ سَبَقَ لَهَا مِنَ اللَّهِ شَفَاءٌ أَوْ
سَعَادةً". فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! فِيمَ
إِذَا مَعْمَلُ؟ قَالَ: "اعْمَلُوا فَكُلُّ مُيتَسُرٌ لِمَا خُلِقَ لَهُ، ثُمَّ قَرَأَ هَذِهِ الْآيَةَ ﴿ فَأَمَّا مَنْ أَعْطَى وَاتَّعَى ٥ وَصَدَّقَ بِالْحُسْنَى ٥ فَسَنْسِرُهُ وَاتَّعَى ٥ وَصَدَقَ بِالْحُسْنَى ٥ فَسَنْسِرُهُ وَاتَّعِي وَالْتَهِ فَيْمَ

in Al-Husna, We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient, and belies Al-Husna, We will make smooth for him the path for evil" [al-Lail 92:5-10].

Comments: [Its isnad is qawi]

1350. It was narrated that Abu Hayyah al-Wadi'i said: I saw 'Ali (歩) urinate in ar-Rahbah, then he called for water and did wudoo'. He washed his hands three times, rinsed his mouth and nose three times, washed his face three times, washed his forearms three times each, wiped his head and washed his feet three times each. Then he said: I saw the Messenger of Allah (差) do as you have seen me do.

Comments: [Its isnad is hasan]

1351. It was narrated from 'Ali (本) that the Prophet (独) did wudoo' washing each part three times.

Comments: [Its isnad is hasan]

1352. It was narrated that Abu Hayyah said: I saw 'Ali (♣) do wudoo'. He washed his hands thoroughly, then he washed his face three times and his forearms three times; then he wiped his head, then he washed his feet up to the ankles. Then he stood up and drank the leftover wudoo'

لِلْبُسْرَى ٥ وَ أَمَّا بَخِلَ وَاسْتَغْنَى ٥ وَ كَذَّبَ بِالْحُسْنَى ٥ فَسَيُسِّرُهُ لِلْمُسْرَى﴾ (الليل: ٥-١٠). [راجع: ٦٢١].

تخريج: إساده قوي.

١٣٥٠ حَدُثْنَا عَدُ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاقُ بْنُ إِسْمَاعِيل: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي حَبَّةَ الْوَادِعِيِّ قَالَ: أَبِي إِسْمَعَاقَ، عَنْ أَبِي حَبَّةَ الْوَادِعِيِّ قَالَ: رَأَيْتُ عَبِيًّا بَالَ فِي الرُّحَبَةِ، فُمَّ دَعَا بِمَاءٍ وَتَوَضَّأَ، فَعَسَل كُفَّيْهِ ثُلَاقًا، وَتَمَضْمَضَ وَجُهَهُ ثَلَاثًا، وَتَمَضْمَضَ وَجُهَهُ ثَلَاثًا، وَتَمَضْمَضَ وَجُهَهُ ثَلَاثًا، وَتَمَضْمَضَ فَالنَّئَا، وَعَسَلَ قَدَمَيْهِ فَلَاثًا، وَتَمَضْمَضَ فَالنَّذَا، وَغَسَلَ فَالنَّانَ وَغَسَلَ فَلَمَيْهِ فِلَاثًا، وَمُسْتَعَ بِرَأْسِهِ وَغَسَلَ قَدَمَيْهِ فَلَاثًا، وَمُسْلَ قَدَمَيْهِ فَعَلْتُ (رَاحِع: ١٩٧١).

تخريج: إسناده حسن.

تخريج: إساده حس، وانظر ماقبله.

 water. Then he said: I wanted to show you the wudoo' of the Messenger of Allah (ﷺ).

Comments: [Its isnad is hasan]

1353. Abu Matar al-Basrı - who met 'Ali (46) - narrated that 'Ali bought a garment for three dirhams and when he put it on he said: Praise be to Allah Who has provided me with a garment with which to beautify myself before the people and cover my 'awralı. Then he said: This is what I heard the Messenger of Allah (25) say

Comments: [Its isnad is da'eef because of the weakness of Al-Mukhtar bin Nafi' and Abu Matar is unknown]

1354. It was narrated that Abu Hayyah al-Hamdani said: 'Ali bin Abi Talib (秦) said: Whoever would like to see the wudoo' of the Messenger of Allah (寒), let him look at me. He did wudoo' washing each part three times, then he wiped his head, then he drank the leftover water.

Comments: [Its isnad is hasan]

1355. It was narrated from Abu Matar that he saw 'Ali go to a young boy and buy a chemise from him for three dirhams. He put it on, and when it reached his wrists and ankles he said: Praise be to Allah Who has provided me with a garment with which to

وصُوبِهِ، ثُمُّ قَالَ: إِنَّمَا أَرَدْتُ أَنْ أُرِيَكُمْ طُهُورَ رَسُولِ اللّهِ ﷺ. [راجع: ١٠٤٦]. تخريج: إسناده حسر.

1۳٥٣ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُوَيْدُ بَنُ سَعِيدِ: حَدَّثَنَا مَرْوَانُ الْفَرَارِيُّ عَنِ الْمُحْتَارِ الْنِ مَافِي عَنِ الْمُحْتَارِ الْنِ مَافِعِ حَدَّثَنِي أَنُو مَطَرِ الْبَصْرِيُّ _ وَكَانَ قَدْ أَذْرَكُ عَلِيًّا _ : أَنَّ عَلِيًّا اشْتَرَى ثَوْبًا بِثَلَاثَةِ فَدْ أَذْرَكُ عَلِيًّا _ : أَنَّ عَلِيًّا اشْتَرَى ثَوْبًا بِثَلَاثَةِ ذَرَاهِمْ، عَلَمًّا لَبِسَهُ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي وَرُقِي مِن الرِّيَاشِ مَا أَنْحَمَّلُ بِهِ فِي النَّاسِ، وَأُوادِي بِهِ عَوْرَتِي، تُمَّ قَالَ: هَكَدَا سَمِعْتُ وَأُوادِي بِهِ عَوْرَتِي، تُمَّ قَالَ: هَكَدَا سَمِعْتُ رَبُولُ النَّاسِ؛ وَلُولُ النَّاسِ؛ وَاللَّهُ بِيْعَالَى اللَّهُ اللَّهِ عَوْرَتِي، تُمَّ قَالَ: هَكَدَا سَمِعْتُ رَبُولُ اللَّهُ بِيْعَةً يَقُولُ. [انطر: ١٣٥٥].

تخريج: إسناده ضعيف لضعف المختار بن مافع، ولجهالة أبي مطر الصري.

1708 حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سَعِيدُ بْنُ يَخْنِي بَعِيدُ بْنُ يَخْنِي بْنِ سَعِيدِ الْقُرَشِيُ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبِي جَبَّةَ الْهَمْدَانِيَ شَعْبَانُ عَلْ أَبِي حَبَّةَ الْهَمْدَانِيَ قَالَ عَلْ فَالَ عَلِينُ بُنُ أَبِي طَالِب : مَنْ سَرَّهُ أَنْ يَنْظُرُ إِلَيْ فَالَ نَظُرُ إِلَيْ وَطُلِ اللَّهِ بِيَنِيْ مَ فَلْ سَرَّهُ أَنْ يَنْظُرُ إِلَيْ قَالَ: فَقُوصًا ثَلَانًا ثَلَانًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ شَرِب فَضُ شَرِب فَضُ وَضُونِهِ. [راجع: 4٧١].

تخريج: إساده حسن.

١٣٥٥ - حدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُخْتَارُ ابْنُ نَافِعِ التَّمَّارُ، عَنْ أَبِي مَطَرٍ: أَنَّهُ رَأَى عَلِيَّا أَتَى غُلِكُمْ عَنْكُمْ فَلِيَّا عَدْتُا، فَاشْتَرَى مِنْهُ قَمِيصًا بِثَلَاثَةِ دَرَاهمَ، ولَيسَهُ إِلَى مَا بَيْنَ الرَّصْغَيْنِ إِلَى الْكَعْنَيْنِ، يَقُولُ وَلَبِسَهُ: الْخَمْدُ لِلَّهِ الَّذِي الْكَعْنَيْنِ، يَقُولُ وَلَبِسَهُ: الْخَمْدُ لِلَّهِ الَّذِي

beautify myself before the people and cover my 'awrah. It was said: Is this something you say yourself or are you narrating it from the Prophet of Allah (經)? He said: This is something that I heard the Messenger of Allah (建) say when putting on a garment: "Praise be to Allah Who has provided me with a garment with which to beautify myself before the people and cover my 'awrah."

Comments: [Its *isnad* is *da'eef* like the report above]

1356. It was narrated that Abu Matar said: Whilst we were sitting with Ameer al-Mu'mineen 'Ali in the mosque, at Babur-Rahbah, a man came and said: Show me the wudoo' of the Messenger of Allah (ﷺ). This was at the time of the meridian. ['Ali] called Qanbar and said: Bring me an earthenware jug of water. He washed his hands and face three times, and rinsed his mouth three times, putting one of his fingers in his mouth. He rinsed his nose three times, washed his forearms three times, and wiped his head once. - [The narrator] said: moving his hands from the sides of his face to the back of his head. And [he washed] his feet up to the ankles three times, and his beard was dripping onto his chest. Then he took a sip of water after doing wudoo', and said: Where is the one who was asking about the wudoo' of the Messenger of Allah ((2017)? This is how the wudoo' of the Prophet of Allah (was.

رَزَفَيي مِن الرِّياشِ مَ مَحَمَّلُ بِهِ فِي النَّسِ، وَأُوَارِي بِهِ غَوْرَتِي. فَقَلَ هَذَهِ شَيْءٌ تَرُويهِ عَلَ غَشِهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ ال

تخريج: السادة صعيف لصعف المختار بن باقم، ولحهالة إلى مطر للصري.

الْمُوْمِين عَلَيْهَا مُحمَدُ بَنُ عَبِيْهِ حَدَّثُنَا مُحْنَارٌ عَنْ أَبِي مَطْرِ قَالَ. بَنْ يَحْنُ جُلُوسٌ مَعَ أَمِيرٍ الْمُوْمِينِ عَلَيْ فِي الْمُسْحِد على بَابِ الرَّحْبَةِ جَاءَ رَجُلٌ، يقال: أَرِنِي وُضُو، رشولِ اللَّهِ يَشِيْقُ لَا وَهُو جَنْدُ الرَّول ل عدى نَتْبَرًا، فَقَالَ: النّبي بِكُورِ من ماءٍ، فعسلَ كَفَيْهِ ووجْهَهُ ثَلَائًا، وَتَمَصْمِصَ لَلْاتًا، فَأَدْحِل بَعْصَ أَصَابِعِهِ فِي الْمُؤْمِنِ وَرَحْبَهُ ثَلَاثًا، فَأَدْحِل بَعْصَ أَصَابِعِهِ فِي وَتَمَكُم وَلَاءً وَمَنْ وَرَحْلَيْهِ إِلَى وَمَنْ وَرَحْلَيْهِ إِلَى الْمُؤْمِّ وَمَنْ فَالَا وَيَحْلَقُهُ مِنَ الرَّأْسِ، وَرَجْلَيْهِ إِلَى النَّابِلُ الْمُؤْمِ، فَمَالَ : وَبِحْلَيْهُ إِلَى صَدْرِهِ، ثُمَ قَالَ: أَيْنَ السَّائِلُ خَسَالِ وَشُول اللّه يَتَهَا كَانَ وُصُوءً وَسُولِ اللّه يَتَهَا كَانَ وُصُوءً وَسُولِ اللّه يَتَهَا كَانَ وُصُوءً وَسُولِ اللّه يَتَهَا كَانَ وَصُوءً وَسُولِ اللّه يَتَهِ كُذَا كَانَ وُصُوءً وَسُولِ اللّه يَتَهِ كُولِكُمْ كُولُهُ وَلَاهِ وَلَاهِ وَلَاهُ وَلَاهِ وَلَيْلًا وَلَوْدٍ وَسُولِ اللّه يَتَهَا كَانَ وَصُوءً وَسُولُ اللّه يَتَهَا كَانَ وَصُوءً وَسُولُ اللّه يَعْلَى عَلَى الْمَالِكُولُهِ وَلَيْهِ وَلَاهُ وَلَاهُ وَلَاهِ وَلَاهُ وَلَاهِ وَلَاهِ وَلَاهُ وَلَاهِ وَلَاهُ وَلَاهُ

تخريج: إسناده صعب كسابقه.

Comments: [Its isnad is da'eef, like the report above]

1357. It was narrated that Ibn Shaddad said: I heard 'Ali (46) say: I never heard the Messenger of Allah (26) mention his father and mother together for anyone except Sa'd. Abu Nu'aim saidmention his parents together.

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim]

1358. It was narrated that 'Ali (ﷺ) said: I said: O Messenger of Allah, why do you marry from Quraish and you do not marry from among us? He said: "Do you have anyone?" I said: Yes, the daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim]

1359. It was narrated that 'Ali bin Abi Talib (♣) said: A mule was given to the Prophet (₤) as a gift. Some of his Companions said: Why don't we get animals like this? He said: "Do you want to mate a donkey with a mare? That is only done by those who do not know."

Comments: [Saheeh because of corroborating evidence].

تَحْرِيجٍ: صحيح لعيره، عبدالله بن لهيعة سيء الحفظ لكنه نوبع.

1360. It was narrated that Abu Hayyah said: 'Ali (本) said: Shall I not show you how the Prophet of Allah (建) used to do wudoo'? We

١٣٥٧ - حَدَثْنَا مُحَمَّدُ بْنُ عُبَيْدِ وَأَبُو نُعَبِّمِ فَالَا: حَدَثْنَا مِشْعَرُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنِ ابْنِ سَدَّدِ فَالَ سَمِعْتُ عَنِيَّ يَقُولُ: مَ سَمِعْتُ رَسُولَ لَلَّهِ فَعَلَى سَجَعْتُ أَنَاهُ وَأُمَّهُ لِأَحْدِ إِلَّا لِسَعْدِ. وَسُولَ لَلْهِ فَعَيْدَ أَنَاهُ وَأُمَّهُ لِأَحْدِ إِلَّا لِسَعْدِ. قَالَ أَنُو نُعَيْد : أَبَوَيْهِ لِأَحَدِد [راجع: ٢٠٩].

تخریج: إسناده صحیح، ح: (۲۰۵۸)، م. (۲۲۱۱).

1۳٥٨ - حَلَّثَنَا مُحَمَّدُ بُنُ عُبِيْدِ حَلَّثَنَا اللهَ عَمْدِ عَنْ أَبِي عَبْدِ اللهَ عَمْدِ اللهَ عَنْ أَبِي عَبْدِ اللهَ عَمْدُ اللهَ عَنْ أَبِي عَبْدِ لَرْحُمْنِ عَنْ عَلَيٌ قَالَ: قُلْتُ اللهَ اللهَ اللهَ عَنْ فَى قُرَيْشِ وَلا تَزَوَّجُ إِلَيْنَا؟ قَالَ "وَعِنْدُكُ شَيْءٌ؟ قَالَ: قُلْتُ النَّهُ أَخِي مَنَ الرَّضَاعَةِ". خَمْرَهُ. قَالَ: "بِنْكُ النِّهُ أَخِي مِنَ لرَّضَاعَةِ". [راحد: ٢٠٠].

تخریج: إسناده صحیح، م: (١٤٤٦).

١٣٥٩ - حذانا أبُو سَعِيدِ حَدَثَنا عَبْدُ اللَّهِ بْنُ لَهِيعَة حَدَثَنا عَبْدُ اللَّهِ بْنُ لَهِي خَيبٍ عَنْ أَبِي الْمَعْذِ، عَنْ عَلِيٍّ بْنِ أَبِي الْمَخْذِ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ قَالَ أَهْدِيَتْ لِلنَّبِيِّ عِيهِ تَعْلَمُ فَرَكِبُهَا، طَالِبٍ قَالَ أَهْدِيَتْ لِلنَّبِيِّ عِيهِ تَعْلَمُ مَثْلًا فَرَكِبُهَا، فَقَال عُصُ مَثَال عَصْ مَثَال عَصْ مَثَال عَصْ مَثَال عَلْمَ مَثَال عَلْمُونَ الْمَحْدِيرَ عَلَى الْخَيْلِ؟ إِنَّمَا الْخَيلِ؟ إِنَّمَا يَعْمَلُ دَلِكَ الْخَيْلِ؟ إِنَّمَا يَعْمَلُ دَلِكَ الْخَيْلِ؟ إِنَّمَا يَعْمَلُ دَلِكَ الْخَيْلِ؟ إِنَّمَا يَعْمَلُ دَلِكَ الْخَيلِ؟ إِنَّمَا يَعْمَلُ دَلِكَ الْخَيلِ؟ إِنْمَا يَعْمَلُ دَلِكَ الْخَيلِ؟ إِنْمَا يَعْمَلُ دَلِكَ الْخَيلِ؟ إِنْمَا يَعْمَلُ دَلِكَ الْخَيلِ؟ إِنْمَا يَعْمَلُ دَلِكَ الْخَيْلِ؟ إِنْمَا يَعْمَلُ دَلِكَ الْخَيلِ؟ إِنْمَا الْحَيْلِ؟ إِنْمَا يَعْمَلُ دَلِكَ الْخِيلِ وَلَمَا يَعْمَلُ مَا يَعْمَلُ مَلْهُونَ». [راحع. ٢٥٥].

١٣٦٠– حَدَثَنَا عَنْدُ اللَّهِ: حَدُثَنِي عَشُرُو بْنُ مُحَمَّدِ نْنِ لَكَبْرِ النَّاقِدُ: حَدَّثَنا الْغَلَاءُ بْنُ هِلَالِ الرَّقْنِ: حَدْثنَا عُبَيْدُ اللّهِ بْنُ عَشْرٍو عَنْ زَيْدِ بْنِ said: Yes indeed. He said: Bring me a large vessel and a small vessel of water. He washed his hands three times; took water into his nose three times and blew it out three times; and he washed his face three times; he washed his arms up to the elbows three times; he wiped his head three times; and he washed his feet three times.

Comments: [Its isnad is hasan]

1361. It was narrated Muhammad bin Ali al-Akbar that he heard his father Ali bin Abi Talib say: The Messenger of Allah (ﷺ) said: "I have been given four thing that which was not given to any of the other Prophets." I have been given the keys of the Earth, I have been named Ahmad, the dust has been made a means of purification for me and my ummali has been made the best of nations."

Comments: [Its isnad is hasan] تخريع: إساده حسن، و تقدم برقم (٧٦٣) إلا أنه دكر هناك في الحديث خامسة، وهي توله: "نصرت بالرعب".

1362. It was narrated from Abu Zabyan that 'Ali (秦) said to 'Umar: O Ameer al-Mu'mineen, did you not hear the Messenger of Allah (達) say. "The Pen has been lifted from three: from the sleeper until he wakes up, from the minor until he grows up and from the insane until he comes to his senses"?

Comments: [Saheeh because of corroborating evidence and its *isnad* is interrupted]

أَبِي أُنْيَسَةَ، عَنْ أَي إِسْخَاقَ، عَنْ أَبِي حَيَّةً قَالَ:
قَالَ عَلِيُّ : أَلَا أُرِيكُمْ كَيْفَ كَانَ نَبِيُّ اللَّهِ ﷺ
يَتَوَضَّأُ؟ قُلْنَا: بَلَى، قَالَ: فَأَتُونِي بِطَسْتِ وَتَوْرِ
مِنْ مَاءٍ. فَعَسَلَ يَدَيْهِ ثَلَاثًا، وَاسْتَشْقَقَ ثَلَاثًا،
وَاسْتَنْشَرَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلاثًا، وَغَسَلَ يَدَيْهِ
إِلَى الْمِرْفَقَيْنِ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ ثَلَاثًا، وَغَسَلَ يَدَيْهِ
رِجْلَيْهِ ثَلَاثًا، [راحع: ٩٧١].

تخريج: إسناده حسن.

- ١٣٦١ حَدَّثَنَا أَبُو سَعِيدِ: حَدَّثَنَا سَعِيدُ بْنُ سَلَمَةَ بْنِ أَبِي الْحُسَامِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَلِيَّ الْأَكْبِرِ: مُحَمَّدِ بْنِ عَلِيَّ الْأَكْبِرِ: أَنَّهُ سَمِعَ أَبَاهُ عَلَيْ بُوْ أَبِي طَالِبٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ يَتِيْجُ : الْأَعْطِيتُ أَرْتَهَا لَمْ يُعْطَهُنَّ رَسُولُ اللَّهِ يَتِيْجُ : الْأَعْطِيتُ أَرْتَهَا لَمْ يُعْطَهُنَّ أَخَدُ مِنْ أَنْبِيَاءِ اللَّهِ اللَّهِ أَعْطِيتُ مَفَاتِيحَ الأَرْضِ، وَجُعِلَ التَّرَابُ لِي طَهُورًا، وَجُعِلَ التَّرَابُ لِي طَهُورًا، وَجُعِلَ التَّرَابُ لِي طَهُورًا، وَجُعِلَ التَّرَابُ لِي طَهُورًا، وَجُعِلَ التَّرَابُ لِي طَهُورًا،

١٣٦٢ - حَدَّثُنَا أَبُو سَعِيدِ: حَدُّثُنَا حَمَّادُ بْنُ سَلَمَة عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي ظَنْيَانَ أَنَّ عَلِيًّا فَالَ لِعُمْرَ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَمَّا سَمِعْتَ رَسُولَ اللَّهِ يَتِيْة يَقُولُ: "رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ: عَنِ النَّائِمِ حَتَّى يَشْتَيْقِظَ، وَعَنِ الصَّغِيرِ حَتَّى يَكْبَرَ، وَعَنِ المُمْبَلَى حَتَّى يَشْتَقِظَ، وَعَنِ الصَّغِيرِ حَتَّى يَكْبَرَ، وَعَنِ المُمْبَلَى حَتَّى يَشْقِلَ؟ الراحع: ١٣٢٨].

تخريج: صحيح لغيره، وهدا إسناد منقطع. أبو طبيان لم يدرك عمر. 1363. It was narrated that 'Ali (ﷺ) said: The Messenger of Allah (ﷺ) said: "Shall I not teach you some words which, if you say them you will be forgiven, even though you are already forgiven: There is no god but Allah, Most High, the Almighty; there is no god but Him, the most Forbearing, the Most Generous; glory be to Allah, Lord of the Mighty Throne; praise be to Allah, Lord of the Worlds."

Comments: [A Hasan Hadeeth]

(金) that the Messenger of Allah (金) cursed the one who consumes riba, the one who pays it, the two who witness it, the one who writes it down, the one who marries a woman and divorces her so that she becomes permissible for her first husband, and the one for whom that is done, the woman who does tattoos and the woman who has tattoos done, and the one who withholds zakah. And he forbade wailing (for the deceased).

١٣٦٧- حدَّقْنَا أَنُو سَعِيدِ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثُ أَبِي حَدَّثُ أَبِي خَدْثُ أَبِي اللَّهِ عَنْ عَلِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْ اللَّهِ الْكَهِ عَلَى اللَّهِ اللَّهُ اللَّهُ الْكَهِ عَلَى اللَّهُ الْعَلِيمُ عَلَى اللَّهُ الْمَلِيمُ الْعَظِيمُ، لا إِلَهَ إِلَّا اللَّهُ الْعَلِيمُ الْعَظِيمُ، لا إِلَهَ إِلَّا هُوَ الْعَظِيمُ الْعَرِيمُ، الْعَظِيمُ الْعَرِيمُ، الْعَظِيمُ الْعَرِيمُ، الْعَظِيمِ، الْعَلْمُ الْعَرْمِمُ الْعَظِيمِ، الْحَدُدُ لِلَّهِ الْعَلْمِ الْعَظِيمِ، الْحَدُدُ لِلَّهِ الْعَلْمِ الْعَظِيمِ، الْحَدُدُ لِلَّهِ رُبِّ الْعَرْشِ الْعَظِيمِ، الْحَدُدُ لِلَّهِ رَبِّ الْعَرْشِ الْعَظِيمِ، الْحَدُدُ لِلَّهِ لَا لَهُ الْعَلْمِ اللَّهِ اللَّهِ لَا لَهُ الْعَلْمِ اللَّهُ الْعَلْمِ اللَّهِ الْعَلْمِ اللَّهُ الْعَلْمِ اللَّهُ الْعَلْمِ اللَّهِ الْعَلْمِ اللَّهُ الْعَلْمِ اللَّهُ الْعَلْمِ اللَّهُ الْعَلْمِ اللَّهُ الْعَلْمِ الْعَلْمُ اللَّهُ الْعَلْمِ اللَّهُ الْعَلْمُ اللَّهُ الْعَلْمِ اللَّهُ الْعَلْمِ اللَّهُ الْعَلْمُ اللَّهُ الْعَلْمُ اللَّهُ الْعَلَمُ اللَّهُ الْعَلْمُ اللَّهُ الْعَلْمُ اللَّهُ الْعَلْمِ اللَّهُ الْعَلْمُ اللَّهُ الْعَلْمُ اللَّهُ الْعَلْمُ الْعَلَمُ اللَّهُ الْعَلْمُ اللَّهُ الْعَلْمُ الْعَلْمُ اللَّهُ الْعَلْمُ الْعَلْمُ اللَّهُ الْعَلْمُ الْعَلْمُ اللَّهُ الْعَلْمُ الْعَلْمِ اللَّهُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعُلْمُ الْعَلْمُ الْعُلْمُ الْعِلْمُ الْعُلْمُ اللْعُلْمُ الْعُلْمُ الْعُلْم

تخريج: حديث حسن.

١٣٦٤ - حَدَثْنَا أَبُو سَعِيدٍ: حَدَّثَنَا هُشَبْمٌ: خَدَّثَنَا هُشَبْمٌ: خَدَّثَنَا هُشَبْمٌ: خَدَثَنَا هُشَبْمٌ: خَدَّثَنَا هُضَنُ بُنُ عَبْدِ الرَّحْمَنِ عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ : أَنَّ رَسُولَ اللَّهِ بَيْجُةً لَعَنَ آكِلَ الرِّنَا، وَمُوكِلَهُ، وَشَاهِدَيْهِ، وَكَايِبَهُ، وَالْمُحِلُّ وَالْمُحَلِّلُ لَهُ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ، وَالْمُحِلُّ وَالْمُحَلِّلُ لَهُ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ، وَالْمُحَلِّلُ وَالْمُحَلِّلُ لَهُ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ، وَالْمُحَلِيلُهُ مَا الشَّوْحِ. (١٩٩٨) وَمَانِعَ الصَّدَقَةِ، وَنَهَى عَنِ النَّوْحِ. [راحع ١٣٥].

تخريج: حس لغيره، وهذا إسناد ضعيف لضعف الحارث الأعور.

Comments: [Hasan because of corroborating evidence; this is a da eef isnad]

1365. It was narrated that 'Ali (本) said: The Messenger of Allah (囊) said: "Whoever commits a sin in this world and is punished for it, Allah is too just to repeat His punishment for His slave. And whoever commits a sin in this world and Allah conceals it for him and pardons him, Allah is too kind to retract any pardon that He has granted."

1٣٦٥- خَدَّثْنَا حَجَّاحٌ قَالَ: يُونُسُ بْنُ أَبِي إِسْحَاقَ: أَخْبَرْنِي عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي لِمُحَافَّ، عَنْ أَبِي لَمْحَافَ، عَنْ أَبِي لَمْحَافَ، عَنْ أَبِي لَمْحَنَّهُ مَ عَنْ اللَّهِ يَشْخَ: "مَنْ أَذْنَبَ بِي الدُّنْيَا ذَبُهَا فَمُوقِبَ بِهِ، فَاللَّهُ أَعْدَلُ مِنْ أَنْ يُثَنِّي عُمُوبِنهُ عَلَى عَبْدِهِ، وَمَنْ أَدْنَبَ ذَبُهَا فِي الدُّنْيَا فِي الدُّنْيَا فِي الدُّنْيَا فَي عَبْدِهِ، وَمَنْ أَدْنَبَ ذَبُهَا فِي الدُّنْيَا فِي الدُّنْيَا فِي الدُّنْيَا فَي عَبْدِهِ، وَمَنْ أَدْنَبَ وَعَلَى عَبْدِهِ، وَمَنْ أَدْنَبُ مِنْ أَنْ يَعُودَ فِي شَيْرٍ، قَدْ عَفَا عَنْهُ». [راجع: ٧٥].

Comments: [Its isnad is hasan]

1366. It was narrated that an-Nazzal bin Sabrah said: We prayed Zuhr with 'Ali (\clubsuit), then he went to a gathering that he used to hold in ar-Rahbah. He sat and we sat around him, then the time for 'Asr came. A vessel (of water) was brought to him. He took a handful from it and rinsed his mouth and nose, and he wiped his face and forearms, and he wiped his head, and he wiped his feet. Then he stood up and drank what was left over in the vessel. Then he said: I have been told that some men dislike anyone to drink whilst standing, but I saw the Messenger of Allah (🚁) do what I have done.

Comments: [Its isnad is saheeli, al-Bukhari (5616)]

1367. It was narrated from Muhammad bin Ka'b al-Ourazi that 'Ali (4x) said: I remember when I was with the Messenger of Allah (数) and I tied a rock to my stomach because of hunger, and now my akah is forty thousand.

Comments: [Its isnad is da'eef because it is interrupted]

1368. It was narrated from 'Ali (40)... and he mentioned the same hadeeth, and said in it: The zakah of my wealth is forty thousand dinars.

Comments: [Its isnad is da'eef like the report above]

تخريج: إساده حسن.

١٣٦٦- خَدَّثَنَا عَبْدُ اللَّهِ. خَدَّثِنِي أَبُو خَيْثَمَةً. وَحَدَّثَنَا إِسْحَاقُ بُنُّ إِسْمَاعِيلَ قَالًا: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةً، عَن النُّزَّالِ بْنِ سَنْرَةَ قَالَ: صَلَّيْنَا مَعَ عَلَى الظُّهْرَ، فَانْطَلَقَ إِلَى مَحْلِس لَهُ يَجْلِسُهُ فِي الرَّحَدِّ، فَقَعَدَ وَقَعَدْنَا حَوْلَهُ، ثُمَّ حَضَرَتِ الْعَصْرُ، فَأَتِي بإناءٍ، فَأَخَذَ مِنْهُ كُنًّا، فَتَمَضْمَضَ وَاسْتَنْشَقَ، وَمَسَحَ بَوَجْهِهِ وَذِرَاعَيْهِ، ومَسَحَ بِرَأْسِهِ، وَمَسَحَ برجْلَيْهِ، ثُمَّ قَامَ فَشَرتَ فَضْلَ إِنَابِهِ، ثُمَّ قَالَ ۚ إِنِّي خُدِّثْتُ أَنَّ رِحَالًا يَكُرهُونَ أَنْ يَشْرَبَ أَحَدُهُمُ وَهُوَ قَائِمٌ، إِنِّي رَأَيْتُ رَسُولَ اللَّهِ ﷺ فَعَلَ كَمَا فَعَلُّتُ. [راجع: ٥٨٣].

تخریج: إساده صحیح، ح (٥٦١٦).

١٣٦٧- حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِم بْنِ كُلِّيْب، عَنْ مُحَمَّد بْنِ كَعْبِ الْقُرَظِيِّ: أَنَّ عَلَيْنًا قَالَ: لقَدْ رَأَيْنُنِي مَعَ رَسُولِ اللَّهِ ﷺ، وَإِنِّي لَأَرْبُطُ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ، وَإِنَّ صَدَقَتِي الْيُوْمَ لِأَرْبَعُونَ أَلْفًا. [انظر: ٢٦٨].

تخريج: إساده ضعيف لانقطاعه، محمد بن كعب القرطي لم يسمع من عبي، وشريث النخعي سيء الحفط.

> ١٣٦٨– حَدَّثَنَا أَسْوِدُ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِم ابْن كُلَيْب، عَنْ مُحَمَّدِ بْن كَعْبِ الْفُرَظِيّ، عَنْ عَلِيٌّ... فَذَكَرَ الْحَدِيثَ، وَقَالَ فِيهِ: وَإِنَّ صَدَقةً مَالِي لَتَبُلُغُ أَرْبَعِينَ أَلْفَ دِينَارٍ. [راحم: ١٣٦٧]. تخريج: إسناده صعيف كسابقه.

1369. It was narrated that 'Ali (幸) said: The Messenger of Allah (達) said to me: "Do not follow one glance with another; you may be allowed the first but not the second."

Comments: [Hasan because of corroborating evidence]

١٣٦٩ حَدَّثَنَا يَحْيَى نُنُ إِسْحَاقَ: حَدَّثَنَا حَمَّدُ بُنُ سِلَمَةً عَنْ مُحَمَّدِ بُنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بُنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بُنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بُنِ الْمِرَاهِيمَ، عَنْ سَلَمَةَ بُنِ أَبِي الطَّفَيْلِ، عنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ عِيْثَ : "لَا تُتْبِعِ النَّظَرَ النَّظَرَ، فَإِنَّ الْأُولَى لَكَ الْأَجِرَةُ".
لَكْ، وَلَيْسَتْ لَكَ الْأَجِرَةُ".

تخريج: حسن لعيره، وهذا إسناد صعيف محمد بن إسحاق مدلس وقد عنعن.

1370. It was narrated that 'Ali (歩) said: When al-Hasan was born, I named him Hamzah. When al-Husain was born, I named him after his paternal uncle Ja'far. Then the Messenger of Allah (叁) called me and said: "I have been commanded to change the names of these two." I said: Allah and His Messenger know best. And he named them Hasan and Husain.

Comments: [Its isnad is hasan]

1371. It was narrated that 'Ali (4) said: The Messenger of Allah (25) gathered - or the Messenger of Allah (ﷺ) called - Banu 'Abdul-Muttalib, among whom were some people all of whom liked to eat lamb and drink large amounts of water. He made a mudd of food for them, and they ate until they were full. And the food remained as it was, as if it had not been touched. Then he called for a vessel, and they drank until their thirst was quenched, and the drink remained as it was. as if it had not been drunk from. ١٣٧٠ - حَدَّثَنَا زَكْرِيًّا بَنُ عَدِيً. أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنِ مُحَمَّدِ بْنِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيًّ، عَنْ عَلِيًّ قَالَ: عَتِيدٍ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَلِيًّ، عَنْ عَلِيًّ قَالَ: لَمَّا وُلِدَ لَحَسْنُ سَمَّاهُ حَمْزَةً، فَلَمَّا وُلِدَ الْحُسْنِ سَمَّاهُ بِعَمْهِ جَعْفَرٍ، قَالَ: فَلَمَّا وُلِدَ الْحُسْنِ سَمَّاهُ بِعَمْهِ جَعْفَرٍ، قَالَ: فَلَمَّا وُلِدَ رَسُولُ اللَّهِ يَشِحُّ، فَقَالَ: "إِنِّي أُمِرْتُ أَنْ أُغَيِّرَ السَّمَ هَذَيْنِ" فَقُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَنَا وَحُسَيْنًا. [راجع: ٢٦٩].

تخريج: إسناده حسن.

1٣٧١ - حدَّنَنَا عَفَّانُ: حَدَّثَنَا أَنُو عَوَانَةَ عَنْ عُثْمَان بْنِ الْمُغِيرَةِ، عَنْ أَبِي صَادِقِ، عَنْ رَبِيعَةَ بْنِ الْمُغِيرَةِ، عَنْ عَلِيٍّ قَالَ: جَمْعَ رَسُولُ اللَّهِ بِعَيْةً _ أَوْ دَعَا رَسُولُ اللَّهِ بَعَيْةً _ بَنِي عَبْدِ الْمُطَّنِب، فِيهِمْ رَهُطُّ كُلُّهُمْ يَأْكُلُ الْجَذَعَة، المُطَّنَبُ الْفَرَقَ، قَالَ: فَصَنَعَ لَهُمْ مُدَّ، مِنْ طَعَم، فَاكُلُوا حَتَّى شَبِعُوا، قَالَ: وَبَقِي طَعَم، فَاكُلُوا حَتَّى شَبِعُوا، قَالَ: وَبَقِي الطَّعَامُ كَمَّا هُوَ كَأَنَّهُ لَمْ يُمَسَّ، ثُمَّ دَعَا بِغُمَر، فَشَرُوا حَتَى رَوُوا، وَبَقِي الشَّرَابُ كَأَنَّهُ لَمْ يُمَسَّ، ثُمَّ دَعَا بِغُمَر، فَشَرُوا حَتَى رَوُوا، وَبَقِي الشَّرَابُ كَأَنَّهُ لَمْ يُمَسَّ، ثُمَّ دَعَا بِغُمَر، فَشَرُوا حَتَى رَوُوا، وَبَقِي الشَّرَابُ كَأَنَّهُ لَمْ يُمَسَ أَوْ مَمْ يُشَرِّنُ فَقَالَ: "يَا بَغِي عَبْدِ يَعْمَلُ اللَّهَ الْمُ يَمْسَ أَوْ مَمْ يُشْرَبُ الْمُعْرَابُ كَأَنَّهُ لَمْ يُمَسَّ أَوْ مَمْ يُشَرِّنُ فَقَالَ: "قَا بَغِي عَبْدِ عَبْدِ الْمُسَرَابُ كَانَهُ لَمْ يُمَسَ أَوْ مَمْ يُشَرِّنُ فَقَالَ: "قَا بَغَيْ عَبْدِ عَبْدِ عَبْدِ الشَّرَابُ كَانَهُ لَمْ يُمَسَ أَوْ مَمْ يُشْرَبُ الْمُعْرَابُ كَانَهُ لَمْ يُمْسَ أَوْ مَمْ يُسَلِعُولَ الْمُعْرَابُ كَانَهُ لَمْ يُعَلِيلُهُ اللَّهُ يَعْهُ عَلَى الْمُعْرَابُ كَانَهُ لَمْ يُمْرَمُ أَوْ مَمْ يُمْرَابُ كُلُولُهُ لَمْ يُمُسَلِّ أَوْ مَنْ يُمْرَابُ كَامُولُ الْهُمْ يَعْرَابُ عَلَى الْمُعْرَابُ كَامُ عَنْ يَعْهُ عَلَى الْمُعْرَابُ كُولُوا الْمُعْرَابُ الْعُولُ الْمُعْرَابُ عَلَالًا لَهُ عَلَى الْمُعْرَابُ عَلَى الْمُعْرَابُ عَلَى الْمُعْرِابُ عَلَى الْمُعْرَابُ عَلَى الْمُعْرَابُ عَلَالُهُ لَمْ عَلَى الْمُعْرَابُ عَلَى الْمُعْرَابُ عَلَى الْمُولِ الْمُعْرَابُ عَلَى الْمُعْرَابُ عَلَى الْمُعْرَابُ عَلَى الْمُعْرَابُ عَلَى الْمُعْرَابُ عَلَى الْمُعْرَابُ عَلَى الْمُعْرَابُ الْعَلَى الْمُعْرَابُ الْعَلَالُ الْعَلَى الْعَلَى الْمُعْرَابُ عَلَى الْمُعْرَالُ الْمُعْرَابُولُ عَلَى الْمُعْرَابُهُ عَلَى الْمُعْرَابُولُ عَلَى الْمُعْرَالِ الْعَلَالَ الْعَلَالُ عَلَالَ الْعَلَالُ عَلَالُ عَلَالُ الْعَلَالُ عَلَالَالِهُ عَلَالَ عَلَالُ عَلَالَالُهُ عَلَالَ الْعُمْ لَلَالُولُ عَلَ

Then he said: "O Banu 'Abdul-Muttalib, I have been sent to you in particular and to all the people in general. You have seen this sign. Which of you will swear allegiance to me, pledging to be my brother and companion?" Not one of them stood up for him, but I ['Ali] stood up, and I was the youngest of the people. He said: "Sit down." He said that three times, and each time I stood up for him and he said to me, "Sit down." Then the third time he put his hand on mine.

Comments: [Its isnad is da'eef because Rabee'ah bin Najiz is unknown]

1372. It was narrated from 'Ali (&) that he drank whilst standing, then he said: This is how I saw the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (5616)]

1373. It was narrated from 'Ali bin Abi Talib (♣) that the Prophet (₤) said to him: "O 'Ali, you have a treasure in Paradise and you are with two harns of this *ummah*. Do not follow one glance with another; you may be allowed the first but not the second."

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

الْمُطَّلِبِ! إِنِّي بُعِشْتُ لَكُمْ خَاصَّةً، وَإِلَى النَّاسِ بِعَامَّةٍ، وَقَدْ رَأَيْتُمْ مِنْ هَنِو الْآيَةِ مَا رَأَيْتُمْ ، فَأَيْكُمْ يُنَايِعُنِي عَلَى أَنْ يَكُونَ أَخِي وَصَاحِبِي؟» قَالَ: فَلَمْ يَقُمْ إِلَيْهِ أَحَدٌ، قَالَ: فَقَمْتُ إِلَيْهِ، وَكُنْتُ أَصْغَرَ الْقَوْمِ، قَالَ: فَقَالَ: هَلَاثَ مَرَّاتِ، كُلُّ فَقَالَ: هَلَاتُ مُرَّاتٍ، كُلُّ ذَلِكَ أَقُومُ إِلَيْهِ، فَيَقُولُ لِي: «الجلين» حَتَّى ذَلِكَ أَقُومُ إِلَيْهِ، فَيَقُولُ لِي: «الجلين» حَتَّى كَانَ فِي النَّالِيَةِ ضَرَبَ بِيَدِهِ عَلَى يَدِي.

تخريج: إسناده صعيف لجهالة ربيعة من ناحذ.

١٣٧٢ - حَدَّقَنَا عَبْدُ اللَّهِ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بَنُ عُمَرَ: حَدَّثَنَا أَبُنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةً، عَنِ النَّزَّالِ بْنِ مَيْسَرَةً، عَنْ عَلِيٍّ: أَنَّهُ شَرِبَ وَهُوَ النَّزَّالِ بْنِ سَبْرَةً، عَنْ عَلِيٍّ: أَنَّهُ شَرِبَ وَهُوَ النَّذِي النَّهُ شَرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ.
[راجع: ٥٨٣].

تخریج: إسناده صحیح، خ: (٦١٦٥).

٦٣٧٣ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بَنُ سَلَمَةَ: حَدَّثَنَا حَمَّادُ بَنُ سَلَمَةَ: حَدَّثَنَا مُحَمَّدُ بَنُ إِسْحَاقَ عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ النَّيْمِيّ، عَنْ سَلَمَةَ بْنِ أَبِي الطُّفَيْلِ، عَنْ عَلِيّ بْنِ أَبِي طَالِب: أَنَّ السَّبِيِّ الطُّفَيْلِ، عَنْ عَلِيّ بْنِ أَبِي طَالِب: أَنَّ السَّبِيِّ الطُّفَرَةِ عَلَى كَنْزُا مِنَ الْجَدَّةِ، وَإِنَّكَ ذُو قَرْنَيْهَا، فَلَا تُشْعِ النَّظْرَةَ النَّطْرَةَ النَّطْرَةَ اللَّهُ اللَّهِ اللَّهُ ال

تخريج: حس لغيره، وهذا إساد ضعيف، محمد بن إسحاق مدلس وقد عنعن.

1374. It was narrated that 'Ali (泰) said: When the Messenger of Allah (逸) slaughtered his sacrificial animals, he slaughtered thirty with his own hand and told me to slaughter the rest. Then he said: "Share out their meat, skins and blankets among the people, but do not give the butcher any of it."

Comments: [Its isnad is da'eef because it is interrupted]

تخريج: إسناده صعيف لانقطاعه، محمد بن إسحاق مدلس وقد عنعته بينه وبين ابن أبي نجيح فيه رحل منهم كما في رواية برقم: (٢٣٥٩) ثم هو مخالف لما في صحيح مسلم. (١٢١٨) من حديث جابر الله الله على علياً، فنحر ماغبراً.

1375. It was narrated that Abu Ishaq said: I heard 'Asim bin Damrah say: We asked 'Ali (&) about the prayer of the Messenger of Allah (鑑) during the day and he said: You cannot do that. We said: Whoever among us is able to do it [will do it]. He said: When the sun was as high there as it is there the time of 'Asr, he prayed two rak'alis. When the sun was as high there as it is there at the time of Zuhr, he prayed four rak'alis. He prayed four rak'ahs before Zuhr and two afterwards, and [he prayed] four rak'ahs before 'Asr, separating each two rak'alis with the greeting (tasleem) upon the angels who are close to Allah, the Prophets, and those who follow them of the believers and the Muslims.

Comments: [Its isnad is qawi]

1376. It was narrated that 'Ali (♣) said: The Prophet (♣) said to me: "You are like 'Eesa (in some way);

مَا اللهُ ا

تخريج: إسناده قوي.

١٣٧٦– قَالَ أَبُو عَبْدِ الرَّحْمَٰنِ: حَدَّثَنِي سُرَيْجُ ابْنُ يُونُسَ أَبُو الْخَارِثِ: حَدَّثَنَا أَبُو حَفْص the Jews hated him so much that they made false accusations against his mother, and the Christians loved him so much that they raised him to a status that is not appropriate for him." Then he said: Two types of men will be doomed because of men one who loves me and goes to extremes and praises me for that which I do not have, and one who hates me and his hatred of me makes him tell lies aginst me.

Comments: [Its isnad is da'ecf because of the weakness of Al-Hakam bin Abdul-Malik al-Qurashi and Rabee'ah bin Najiz is unknown]

1377. It was narrated that 'Ali bin Abi Talib (-*) said: The Messenger of Allah (数) called me and said: "You are like 'Eesa (in some way), the Jews hated him so much that they made false accusations against his mother, and the Christians loved him so much that they raised him to a status that is not appropriate for him." Two types of men will be doomed because of me: one who loves me and praises me and exaggerates about me, saying things that I do not have; and the one who hates me and his hatred of me makes him tell lies against me. Verily, I am not a prophet and I do not receive revelation; rather I act in accordance with the Book of Allah and the Sunnah of His Prophet (趣) as much as I can. Whatever I command you to do of obedience to Allah, it is your duty to obey me whether you like it or not.

الأنّارُ عنِ الْحَكَمِ مَنِ عَنْد الْمَلِكَ. عنِ الْحَربُ أَس حَصيرَةً، عَنْ أَبِي صَدِقِ عَنْ رَبِيعَةً بَنِ نَاجِذِ، عَنْ عَلِيَّ قَالَ: قَالَ لِيَ النَّيُّ عِلَيْهِ الْفِكَ مَثَلُ مَنْ عَبِسَى، أَنْعَضَنْهُ النَّهُودُ حَتَى نَهْتُوا أُمّهُ، وأحَدَّهُ النِّصارِي حَتَّى أَنْرُلُوهُ بِالْمَرْنَةِ النِّي لَئِس بواللهُ لَهُ قَالَ: يَهْلِكُ فِيَ رَحُلانِ: مُحتَّ مُقْرِطٌ عَلَى آنُ يَنْهَنِي إِمَا لَسَنَ فِي، وَمُعْفِضٌ يَحْمِلُهُ شَاتِي عَلَى آنُ يَنْهَنِي. [أنطر، ١٣٧٧].

تخريج: إسناده صعيف لضعف 'نحكم بن عندالمث الفرشي، وحهالة ربيعة بن ناجد.

المُعْنَالُ مُنْ وَكِيعِ مَنِ الْجَرَّاحِ بَنِ مَلِيحٍ: حَدَّنَا عَبْدُ اللّهِ: حَدَّنَا مُعْنَالُ مَنْ وَكِيعِ مَنِ الْجَرَّاحِ بَنِ مَلِيحٍ: حَدَّنَا خَالِلاً بَنُ مَحْلَدٍ: حَدَّنَا أَبُو غَيْلان الشّيْبِينِ عِنِ الْحَكَمِ سُ عَلَد الْمَلِكِ، عَنِ الْحَادِثِ بَنِ الْحِدِ، عَنْ أَبِي صَادِقٍ، عَنْ رَبِعَهُ بَنِ الْجِدِ، عَنْ عَلَى الْمَلِكِ، عَنْ رَبِعَهُ بَنِ الْجِدِ، عَنْ عَلَى بَنُ أَبِي طَالِبٍ قَالَ: دَعَانِي رَسُولُ لَلّهِ يَهُودُ حَتِّى بَهُوا أُمّهُ، وَأَحَبِتُهُ النَّصَارَى حَتَّى يَهُودُ حَتِّى بَهُوا أُمّهُ، وَأَحَبِتُهُ النَّصَارَى حَتَّى يَهُودُ وَمِنْ بِيتِى مَثَلًا، أَبِعَصَنَهُ النَّصَارَى حَتَّى يَهُودُ حَتِّى بَهُوا أُمّهُ، وَأَحَبِتُهُ النَّصَارَى حَتَّى يَهُودُ وَمِنْ بِيتِ مَنْ عِيتِى مَثَلًا، أَبِعَصَنَهُ النَّصَارَى حَتَّى يَهُودُ مَنْ يَنْ مَنْ فِي اللّهِ مِنْ عِيتِى مَثَلًا، أَبِعَضَنَهُ فَيْ اللّهِ وَمُنْ عَلَى اللّهِ يَلْمُ فَيْ وَلَا يُوحَى إِلَيْ وَلَكِنِي أَعْمَلُ وَمُنْ عَلَى اللّهِ وَسُرَّةِ نَبِيهٍ بَيْكُمْ مَا اسْتَطَعْتُ، فَمَا الْمُعْلِكُ مُ طَعَتِي اللّهِ وَسُرَّةِ اللّهِ، فَحَقّ عَلَيْكُمُ طَعَتِي إِلَى اللّهِ وَسُرَّةً اللّهِ، فَعَلَى السَّعَلَاتُ مَنْ طَاعَةِ اللّهِ وَسُرَةً اللّهِ، فَعَلَى عَلَى السَّعَلَاتُ مَنْ طَاعَةِ اللّهِ وَسُرَّةً اللّهِ، فَعَلَى عَلَى السَّعَلَاتُ مَنْ عَلَيْكُمُ طَعَتِي الْمَعْمَ وَكَرِهْتُهُمْ وَكَرِهْتُهُمْ وَكَرِهْتُمْ أَرَاجِع : ١٣٧٦].

تخريج: إسناده ضعيف كسابقه.

Comments: [Its isnad is da'eef like the report above]

1378. It was narrated from 'Asim bin Kulaib, that his father said: I was sitting with 'Ali (&) and he said: I entered upon the Messenger of Allah (\$5) and there was no one with him except. A'ishah (%), and he said: "O son of Abu Talib, how would you be with people of such and such a type?" I said: Allah and His Messenger know best. He said: "Some people will emerge from the East who recite the Qur'an but it will go no further than their collarbones. They will pass out of the faith as the arrow passes out of the prey. Among them will be a man with a deformed arm, as if his arm is the breast of an Abyssinian woman."

Comments: [Its isnad is jouyed]

1379. 'Asim bin Kulaib narrated that his father said: I was sitting with 'Ali (44) when a man wearing travelling clothes entered upon him. He asked for permission to enter upon 'Alı (&) when he was speaking to the people, so he was distracted from him. 'Ali (a) said: I entered upon the Messenger of Allah (ﷺ) and 'A'ishah (¾) was with him. He said to me: "How will you be with people of such and such a type?" I said: Allah and His Messenger know best. Then he repeated it, and I said: Allah and His Messenger know best. He said: "Some people will emerge from the east who will recite the Qur'an but it will go no further than their collarbones. They will pass out of the faith as the arrow passes out of

177٨ حَدِّثَنَا عَبْدُ اللهِ: حَدَّثَنِي أَبُو حَجْثَمَةَ رُهْمِيْرُ بَنُ حَرْبِ: حَدَّثَنَا الْقَاسِهُ بَنُ مَالِكِ الْمُرْبِيُ، عَنْ عَاصِم بَنِ كُلَيْسٍ، عَنْ أَبِيهِ قَالَ: إِنِّي قَالَ: كُنْتُ جَالِسًا عِنْدَ عَلَيْ فَعَالَ: إِنِّي قَالَ: إِنِّي مَالِكِ دَخْنُتُ على رَسُولِ اللَّهِ يَشْخَةٍ وَلَيْس عِنْدُهُ أَحَدُ اللَّهُ عَنْهَا، فَقَالَ: ﴿ إِنِّي اللَّهُ عَنْهَا، فَقَالَ: ﴿ إِنِّي أَنِي طَالِهِ! كَيْفَ أَنْتَ وقَوْمُ كَذَا وَكَدَا كَذَا وَكَدَا عَلَى مَعْرَبُونَ مِنَ الْمَشْرِقِ يَقُرُبُونَ الْقَرْانَ، لَا يُحْرَبُونَ مِنَ الْمَشْرِقِ يَقُرُبُونَ اللَّهُ وَرَسُولُهُ اعْدِمُ. قال. ﴿ قَوْمُ يَعْرَبُونَ مِنَ الْمَشْرِقِ يَقُرْبُونَ اللَّهُ وَلَى اللهِ اللهِ عَلَيْهِ مَنْ مُؤْوِقَ مِنَ الْمَشْرِقِ يَقُرُبُونَ اللَّهُ وَاللهِ مُؤُوقَ يَعْرَبُونَ اللَّهُ وَلَا اللهِ اللهِ وَاللهِ مُؤُوقَ اللهِ اللهِ مُؤْوقَ اللهِ اللهِ مُؤْوقَ اللهِ مَنْ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُو

تخريج: إسناده حيد، وانصر مالعده.

١٣٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّنِي إِسْمَاعِيلُ أَنُو مَعْمْرٍ. حَدَّثَنَا عَبْدُ اللَّهِ نَنْ إِدْرِيسَ. حَدَّتَنَا عَلَمْ اللَّهِ نَنْ إِدْرِيسَ. حَدَّتَنَا عَلَمْ اللَّهِ نَنْ إِدْرِيسَ. حَدَّتَنَا عَلَيْهِ وَالْ: كُنْ جَالِسَا عِنْدَ عَلَيْ، إِذْ دَخَلَ عَلَيْهِ رَحُلُ عَلَيْهِ ثَبَبُ الشَّفَرِ، فَاسْتَأَذَنَ عَلَى عَلَيْ وهُو يُكُلِّمُ اللَّهُ اللَّسَ ، فَشُعِلَ عَلَيْ عَلَى عَلَيْ وهُو يُكُلِّمُ اللَّاسَ، فَشُعِلَ عَلَيْه ، فَقَالَ عَلِيْ : إِنِّي ذَخَلْتُ عَلَى رَسُولِ اللَّهِ بِعِيْةً وَعِنْدَهُ عَائِمَةً رَضِيَ اللَّهُ وَكَدَا؟ اللَّهِ عِلْمَةً وَمِسُولُهُ أَعْلَمُ ، فَقَالَ : وَقَوْمُ كَدَ عَلَى اللَّهُ وَرَسُولُهُ أَعْلَمُ ، فَقَالَ : وَقَوْمُ كَدَ عَلَيْهُ مَ عَاد ، وَقَوْمُ كَد عَلَيْهُ أَعْلَمُ ، فَقَالَ : وَقَوْمُ كَد يَعْمُ حُونَ مِنْ قِبَلِ الْمُشْرِقِ ، يَقْرَءُونَ الْفُرْآنَ لَا يَخْرُحُونَ مِنْ قِبَلِ الْمُشْرِقِ ، يَقْرَءُونَ الْفُرْآنَ لَا يُخْرَحُونَ مِنْ قِبَلِ الْمُشْرِقِ ، يَقْرَءُونَ اللَّذِينِ كَمَا يَهْرَقُ لَا يُعْرَفُونَ مِنَ الزَّيَةِ ، فَيَعْلَ الْمُشْرِقِ ، يَقْرَءُونَ اللَّذَينِ كَمَا يَهْرَقُ لَنْ لَا اللَّهُ مُ مِنَ الرَّعِيَّةِ ، فَيْهِمْ رَجُلٌ مُخْدَجُ الْيُدِى عَلَيْ الْمُشْرِقِ ، فَيْهُ مُ مُنَا الرَّعِيَّةِ ، فَيْهُ مَنْ مَنْ الرَّعِيَّةِ ، فَيْسَ الدَّينِ كَمَا يَهُرَقُونَ مِنَ اللَّهُ مِنَ الرَّعِيَّةِ ، فَيْهُمْ مَنْ الرَّعِيَّةِ ، فَيْهِمْ رَجُلٌ مُخْدَجُ الْيُدِهِ الْمُعْرَةِ ، اللَّهُ مَنْ الرَّعِيَّةِ ، فَيْهُمْ مَنَ الرَّعِيَةِ ، فَيْهُمْ مَنْ الرَّعِيَّةِ ، فَيْهِ مُنْ الرَّعِيَّةِ ، فَيْهِ اللَّهُ وَالْعَلَمُ ، فَقَالَ : مُنْ مَنْ الرَّعِيَّةِ ، فَيْهُ مُنَ الرَّعِيَّةِ ، فَيْهُمْ مَنْ الرَّعِيَّةِ ، فَيْهُ مُونَ مِنْ وَلِي اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُ الْمُعْرَاقِ اللَّهُ الْعُنْ الْعُرْالِ اللَّهُ اللَّهُ اللَّهُ الْعُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعُولَ اللَّهُ الْعُلْمُ اللَّهُ الْعُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعُولُ اللَّهُ اللَه

the prey. Among them will be a man with a deformed arm, as if his arm is the breast of an Abyssinian woman."

Comments: [Its isnad is jayyid]

1380. It was narrated that Abu Hayyah al-Wadi'i and 'Amr Dhu Murr said: We saw 'Ali (40) doing wudoo'. He washed his hands and rinsed his mouth and nose - he said: I am not sure about rinsing the mouth and nose three times. and whether he mentioned it or not - and he washed his face three times, and his arms three times. washing each one three times. and he wiped his head and his ears. Then he took a handful of water and wiped his head with it, then he stood up straight and drank the leftover water. Then he said: This is how the Prophet (鑑) used to do wudoo'.

Comments: [Hasan because of corroborating evidence; its isnad is da'cef because of the weakness of Sutyan bin Wakee']

كَأَنَّ يَدَهُ ثَلْنِي حَبَشِيَّةِ"، أَشُدُكُمْ بِاللَّهِ هَلُ أَخْبَرْتُكُمْ أِنَّهُ فِيهِمْ؟... فَلَكَرَ الْحَدِيثَ بِطُوبِهِ. [رجع: ۱۳۷۸]

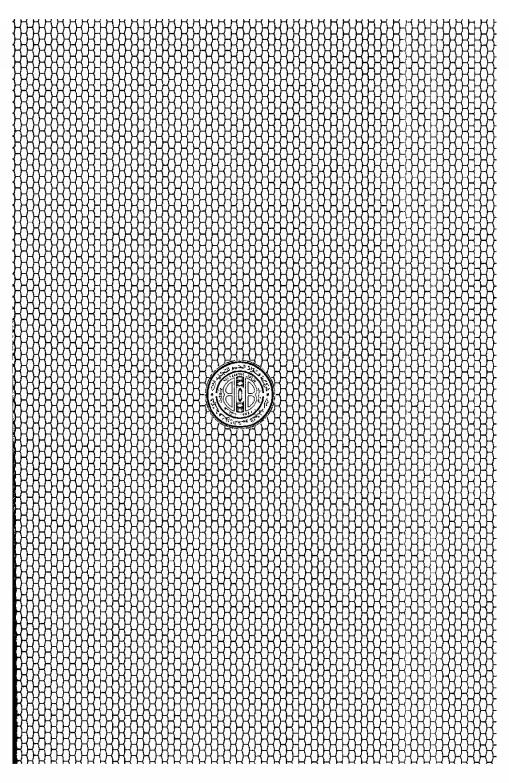
تخريج: إساده جيد، وانطر ماقبله.

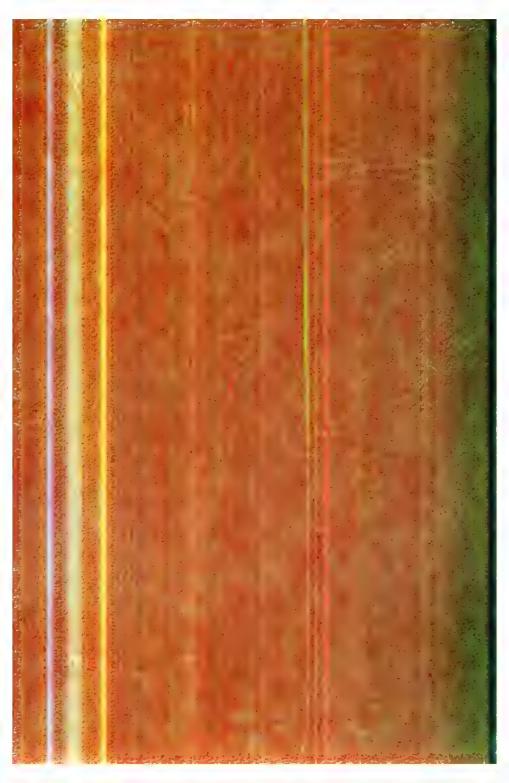
١٣٨٠ حَلَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي سُفْيَانُ بْنُ وَكِيعٍ بْنِ الْجَرَّاحِ: حَدَثَنَا أَبِي عَنْ أَبِيهِ، عَنْ أَبِي السَحَاقَ، عَنْ أَبِيهِ، عَنْ أَبِي حَيَّةً الْوَادِعِيِّ، وَعَمْرِو ذِي السَحَاقَ، عَنْ أَبِي حَيَّةً الْوَادِعِيِّ، وَعَمْرِو ذِي مُرَّ، قَالَ. أَبْصَرْنَا عَلِيًّا هِ تَوَصَّا، فَغَسَلَ يَدَيْهِ، وَمَضْمَصَ وَسُتَنْشَقَ _ قَالَ: وَأَنَا أَشُكُ فِي وَمَصْمَصَ وَسُتَنْشَقَ _ قَالَ: وَأَنَا أَشُكُ فِي الْمَصْمَصَ وَسُتَنْشَقَ _ قَالَ: وَأَنَا أَشُكُ فِي وَعَمْر وَجُهُهُ ثَلَاثًا، وَيَدَيْهِ ثَلَاثًا، ذَكْرَهَا أَمْ لَا ؟ _ وَعَسَلَ وَجُهُمُ اللَّهُ اللَّهُ وَاحِدَةٍ مَنْهُمَا لَكُلاثًا، وَمَسَحَ بِهَ رَأْسِهِ وَأُذُنَيْهِ؛ قَالَ المَّهُ، ثُمَّ الْحَدُهُمَا: ثُمَّ أَخَذَ غَرْقَةً فَمَسَحَ بِهَ رَأْسَهُ، ثُمَّ قَالَ: قَامُ قَانُهَا، فَشَرِبَ فَضُلَ وَصُونِهِ، ثُمُّ قَالَ: قَامَ قَانُهَا، فَشَرِبَ فَضُلَ وَصُونِهِ، ثُمُّ قَالَ: هَمُنَا كَانَ النَّبِيُ يَعْيَعَ ضَلًا وَصُونِهِ، ثُمُّ قَالَ: هَكَذَا كَانَ النَّبِيُ يَعِيْ يَتَوْضًا أَلَا وَصُونِهِ، ثُمُّ قَالَ: هَكَانَا كَانَ النَّبِيُ يَعِيْ يَتَوْضًا أَلَا وَصُونِهِ، ثُمُّ قَالَ: هَكَانَا كَانَ النَّبِيُ يَعَلِي عَنْ فَلَا وَصُونِهِ، ثُمُ قَالَ: هَمُ كَانِهُ اللَّهِ عَيْ يَتَوْضًا أَلَا وَاحِدَةً فَمَنْ عَلَى اللَّهُ عَلَاهُ عَلَى النَّهُ عَلَى اللَّهُ عَلَى الْهُ عَلَى اللَّهُ عَلَى الْهُ عَلَى اللَّهُ عَلَى الْمُعْتَلِيْ عَلَى الْهُ عَلَى الْمُعْتَلِيْ الْمَعْمَا عَلَى الْمُؤْلِقِ عَلَى الْمُع

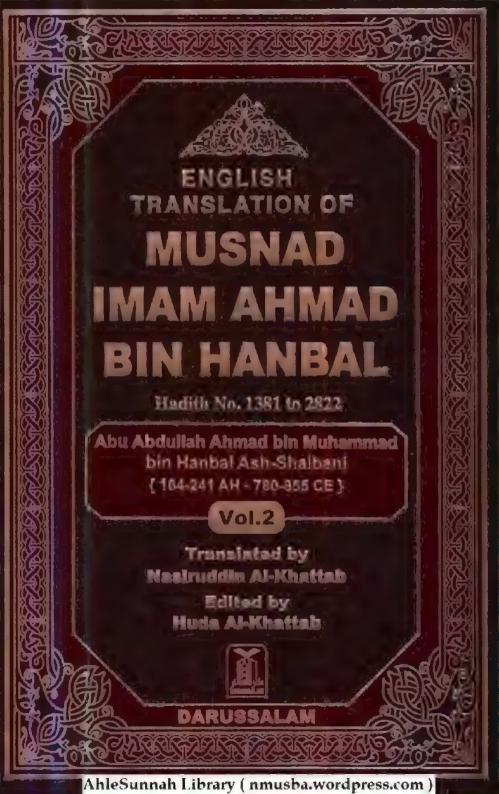
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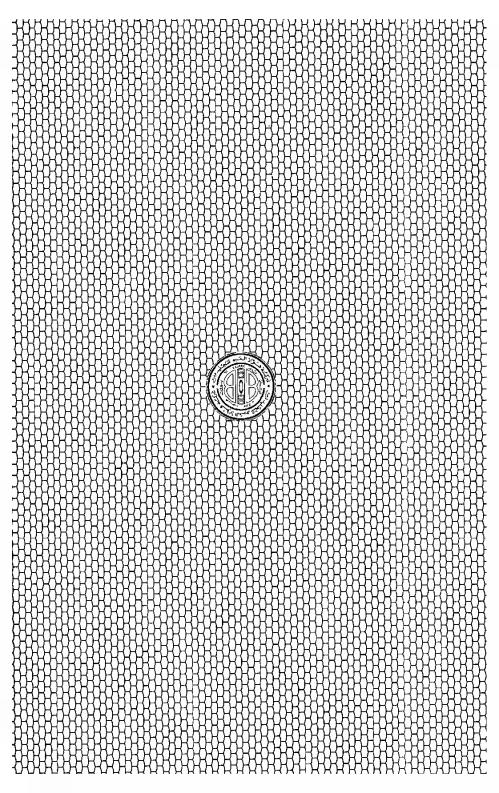
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End of the Musnad of Ameer al-Mu'mineen 'Ali bin Abi Talib 🐇







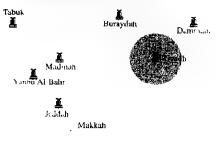






Musnad Imam Ahmad bin Hanbal (ﷺ)

{ 164-241 AH - 780-855 CE }







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Abu Abdullah Ahmad bin Muhammad bin Hanbal Ash-Shaibani { 164-241 AH - 780-855 CE }

Volume 2. (Hadith 1381 to 2822)

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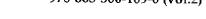
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7

مُسْنَدُ أَبِي مُحَمَّدِ طَلْحَةً بْنِ عُبِيْدِ اللهِ ﴿ (١٦١/١)

Musnad of Abu Muhammad Talhah bin 'Ubaidullah 🦛

1381. It was narrated that Ibn Abi Mulaikah said: Talhah bin 'Ubaidullah (本) said: I heard the Messenger of Allah (鑑) say: "How good are the family: 'Abdullah, the father of 'Abdullah and the mother of 'Abdullah."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

١٣٨١ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا نَافِعُ بْنُ عُمْرَ وَعَبْدُ انْحَبَّارِ بْنُ وَرُدٍ عَنِ ابْنِ أَبِي مُلْيَكَةً قَالَ: وَعَبْدُ انْحَبَّارِ بْنُ وَرُدٍ عَنِ ابْنِ أَبِي مُلْيَكَةً قَالَ: قَالَ طَلْحَةُ بْنُ عُنَدِ اللَّهِ: سَمِعْتُ رَسُولَ اللَّهِ وَالْوَ وَعَلَى اللَّهِ، وَأَنُو عَبْدِ اللَّهِ، وَأَنُو عَبْدِ اللَّهِ، وَأَنُو اللَّهِ، وَأَنْو اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ الْمُؤْمِلُولُولُولُولُولُولُولُولُولَ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْ

تخريج: إسناده ضعبف لانقطاعه، ابن ابي مليكة لم يدرك طلحة.

1382. It was narrated that Ibn Abi Mulaikah said: Talhah bin 'Ubaidullah said: I do not usually narrate anything from the Messenger of Allah (ﷺ), but I heard him say: "Amr bin al-'As (♣) is one of the righteous of Quraish." 'AbdulJabbar bin Ward added, narrating from Ibn Abi Mulaikah, that Talhah said: "How good are the family: 'Abdullah, the father of 'Abdullah and the mother of 'Abdullah."

Comments: [Its isnad is da'eef like the previous report]

1383. It was narrated from Mu'adh bin 'Abdur-Rahman bin 'Uthman at-Taimi that his father 'Abdur-Rahman bin 'Uthman said: We were with Talhah bin 'Ubaidullah (﴿) and we were in thram. We were given a bird as a gift whilst Talhah was sleeping.

١٣٨٢ - حَدَّثَنَا عَنْدُ الرَّحْمَن: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ وَعَبْدُ الْجَبَّارِ بْنُ الْوَرْدِ، عَنِ ابْنِ أَبِي عُمَرَ وَعَبْدُ اللَّهِ: لاَ عُمْرَتُ فَنُ عُبَيْدِ اللَّهِ: لاَ أَخَدْتُ عَنْ رَسُولِ اللَّهِ يَشِيَّةُ شَيْنًا إِلَّا أَنِي سَمِعْتُهُ يَقُولُ: "إِنَّ عَمْرَو بْنَ الْعَاصِ مِنْ صَالِحٍ قُرِيْشٍ"، قَالَ: وَزَاد عَبْدُ الْجَبَّارِ بْنُ صَالِحٍ قُرِيْشٍ"، قَالَ: وَزَاد عَبْدُ الْجَبَّارِ بْنُ وَرْدِ عَيِ ابْنِ أَبِي مُلَيْكَةً، عَنْ طَلْحَةً قَالَ. "بِعْمَ أَهْلُ النَّبَتِ عَبْدُ اللَّهِ وَأَبُو عِبْدِ اللَّهِ وَأَمُو عَبْدِ اللَّهِ وَأَمُ عَبْدِ اللَّهِ وَأَمُ

تخريج: إساده صعبف كسابقه.

۱۳۸۳ حَدَّثَنَا مُحَمَّدُ بْنُ نَكْمٍ حَدَّثَنَا ابْنُ جُرَيْحِ: حَدَّثَنَا ابْنُ جُرَيْحِ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَدِدِ عَنْ مُعَاذِ الْسَرِّحْمَنِ أَنِ عُشْمانَ التَّيْمِيِّ، عَنْ أَبِيهِ عَدْ الرَّحْمَنِ أَنِ عُشْمانَ قال: كُنَّ مَعَ طَلْحَةَ ابْن عُبْد اللَّه وَنَحْنُ حُرُمٌ، فَأَهْدِي لَنا طَيْرٌ.

8

Some of us ate and some of us refrained and did not eat. When Talhah woke up, he approved of those who had eaten it and said: We ate it with the Messenger of Allah.

وَطَلْحَةُ رَافِدٌ، فَمِنَّا مَنْ أَكُلَ، وَمِنَّا مَنْ تَوَرَّعَ فَلَمْ يَأْكُلُ، فَلَمَّا سُتَيْقَظَ طَلْحَةُ، وَفَقَ مَنْ أَكُلُهُ وَقَالَ: أَكَلْنَاهُ مَعَ رَسُولِ اللَّهِ ﷺ.

تخريج: إساده صحيح.م (١١٩٧).

Comments: [Its isnad is saheeh, Muslim (1197)]

1384. It was narrated from Yahya bin Talhah that his father said: 'Umar saw Talhah bin 'Ubaidullah looking upset and said: What is the matter with you, O Father of So and so? Perhaps your cousin's being appointed as caliph has upset you, O Father of So and so? He said: No, but I heard a hadeeth from the Messenger of Allah (姓) and nothing prevented me from asking him about it except the fear of not being able to comply with it [and I did not ask him about it] until he died. I heard him say: "I know a word which no one says at the time of death but his colour will brighten and Allah will relieve him of his distress." 'Umar (4%) said: I know what it is. Talhah said: What is it? 'Umar said: Do you know any word that is greater than the word he enjoined his uncle to say when he was dying, La ilaha illallah? Talhah said: You are right. By Allah, that is what it is

Comments: [Its isnad is saheeh]

1385. It was narrated that Isma'eel said: I saw Talhah with his hand paralysed; he had protected the Messenger of Allah (ﷺ) with it on the day of Uhud.

١٣٨٤ - حَدَّثُنَا أَسْبَاطٌ: حَدَّثَنَا مُطَرِّفٌ عَنْ عَامِرٍ، عَنْ يَخْيَى بُنِ طَلْحَةً، عَنْ أَبِيهِ قَالَ: رَأَى عُمْرُ طَلْحَةً بْنَ عُبَيْدِ اللَّهِ ثَقِيلًا، فَقَالَ: مَا لَكَ يَا أَبَا فُلَانٍ، لَعَلَّكَ سَاءَنْكَ إِمْرَةُ ابْنِ عَمْثُ يَا أَبَا فُلَانٍ، لَعَلَّكَ سَاءَنْكَ إِمْرَةُ ابْنِ عَمْثُ يَا أَبَا فُلَانٍ؟ قَالَ: لاَ، إِلَّا أَنِي سَمِعْتُ مِنْ رَسُولِ اللَّهِ يَطِيَّةٌ حَدِينًا مَا مَنْعَنِي أَنْ أَسْأَلَهُ عَنْهُ إِلَّا الْقُدْرَةُ عَلَيْهِ حَتَّى مَاتَ، سَمِعْتُهُ يَقُولُ. "إِنِّي لَأَعْلَمُ كَلَمَةً، لاَ يَقُولُهَا عَنْدُ عِنْدَ مُونِهِ إِلَّا أَشْرَق لَهِ لَوْنُهُ، وَنَفَسَ اللَّهُ عَنْهُ كُرْبَتُهُ". قَالَ: فَعَلَمُ كَلِمَةً أَعْظَمَ مَا هِيَ، كُرْبَتُهُ". قَالَ عَمْرُ إِنِّي لأَعْلَمُ مَا هِيَ، قَالَ عَمْرُ الْمَوْتِ: لاَ إِلَهَ إِلَّا اللَّهُ عِنْهُ عَلْمَ كَلِمَةً أَعْظَمَ مِنْ عَلَى كَلِمَةً أَعْظَمَ مِنْ اللَّهُ عَلَمُ كَلِمَةً أَعْظَمَ مِنْ اللَّهُ إِلَّا اللَّهُ عَنْهُ عَنْدُ الْمَوْتِ: لَا إِلَهَ إِلَّا اللَّهُ عَلَمُ عَلَى اللَّهُ عَنْهُ عَلَى اللَّهُ عَلَيْهِ أَمْرَ بِهَا عَمَّهُ عِنْدَ الْمَوْتِ: لَا إِلَهَ إِلَّا اللَّهُ عَلَى اللَّهُ عَلَمُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَمُ عَلَى اللَّهُ عَلَى الْعَلَمُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَنْهُ عَلَيْهُ عَلَى اللَّهُ عَلَى الْعَلَمُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ الْعَلَمُ عَلَى اللَّهُ اللَّهُ اللَّهُ الْعَلَمُ الْعَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَمُ اللَّهُ الْعَلَمُ اللَهُ اللَّهُ ا

تخريج: إسناده صحيح.

١٣٨٥ - حَدَثَنَا وَكِيعٌ عَنْ إِسْمَاعِيلَ قَالَ: قَالَ
 قَيْسٌ. رَأَيْتُ طَلْحَةً يَدهُ شَلَّاء، وَقَى بِهَا
 رَسُولَ اللَّهِ بَيْظٌ يَوْمَ أُحُدٍ.

Comments: [Its isnad is saheeh, al-Bukhari (4063)]

1386. It was narrated from Yahya bin Talhah bin 'Ubaidullah, from his father, that 'Umar (秦) saw him looking sad and said What is the matter with you, O Abu Muhammad? Perhaps you are upset about your cousin being appointed caliph? - referring to Abu Bakr. He said: No. And he spoke highly of Abu Bakr (46), [then he said:] But I heard the Prophet (建) say: "[There is] a word which no one says when he is dying but Allah will relieve him of distress and his colour will brighten." Nothing prevented me from asking him about it except the fear of not being able to comply with it [and I did not ask him about it] until he died. 'Umar said to him: I know what it is. Talhah said to him; What is it? 'Umar said: Do you know any word that is greater than the word he enjoined his uncle to say when he was dying, La ilaha illallah? Talhah said. You are right. By Allah, that is what it is.

Comments: [Its isnad is saheeh]

Dinar narrated that he and a man called Abu Yoosuf, who was from (the tribe of) Banu Taim, passed by Rabee'ah bin Abi 'Abdur-Rahman (&) and Abu Yoosuf said to him: We find that you have a hadeeth that we did not find with anyone else. He said: I have a lot of hadeeths, but Rabee'ah bin al-Hudair - who used to stay close to

تخریج: إسدده صحیح. ح. (٤٠٦٣).

المَهْ بَنُ مَهْدِيّ: حَدَّثَنَا فِيرَاهِيمُ بَنُ مَهْدِيّ: حَدَّثَنَا ضَائِحُ بَنُ عُمَرَ عَنْ مُطَرِّفِ، عَنِ الشَّغْيِيّ، عَنْ يَخْيَى بَنْ عَمْرَ رَآهُ كَثِيبًا، فَقَالَ مَا لَكَ يَا أَبَا مُحَمِّدِ كِيبًا، فَقَالَ مَا لَكَ يَا أَبَا مُحَمِّدِ كِيبًا، لَقَلَهُ سَاءَتُكَ إِمْرَةُ ابْنِ عَمْكَ؟ _ مُحَمِّدِ كِيبًا، لَعَلَّهُ سَاءَتُكَ إِمْرَةُ ابْنِ عَمْكَ؟ _ يَخْيِي أَبَا يَخْدِ _ قَالَ: لَا، وَأَنْنَى عَلَى أَبِي يَغْنِي أَبِا يَخْدِ _ قَالَ: لَا، وَأَنْنَى عَلَى أَبِي يَغْنِي أَبَا يَخْدِ _ قَالَ: لَا، وَأَنْنَى عَلَى أَبِي يَغْنِي أَبِا يَخْدِ ولَكِنِي سَمِعْتُ النَّبِي يَظِيعُ يَقُولُ: اكْلِمَةٌ كُرْبَقَهُ، وَأَشْرَقَ لَوْنُهُ اللَّهِ قَلْمَ مَنْتِي فَقَالَ لَهُ عَلْمُ مُرْبَقُهُ مِن عَنْ اللَّهُ عَنْهُ عَمْرُ اللَّهُ عَنْهُ عَلَمُ مَنْكُم مَلْكَةً وَمَا مَنْعَنِي أَلْ أَسْأَلَهُ عَمْرُ اللَّهِ عَنْهُ عَمْرُ اللَّهُ عَلَمُ مَنْكُم مَلْكَةً عَلَمُ مَلْكُم مَنْ اللَّهُ عَلَمُ كَلِمَةً هِي عَمْرُ اللَّهُ عَمْرُ اللَّهُ عَلَمُ مَنْ عَلَى اللَّهُ عِلَى اللَّهُ عَلَمُ مَنْكُم مَنْ عَلَى اللَّهُ عَلَمُ اللَّهُ عَلَمُ اللَّهُ عَلَمُ اللَّهُ عَلَمُ اللَّهُ عَلَمُ مَنْ عَلَى اللَّهُ عَلَمُ مَنْ اللَّهُ عَلَمُ مَنْ عَلَى اللَّهُ عَلَمُ مَنْ عَلَى اللَّهُ عَلَمُ مَنْ عَلَى اللَّهُ عَلَمُ مَنْ عَلَى اللَّهُ عَلَمُ اللَّهُ عَلَيْمَ اللَّهُ عَلَمُ اللَّهُ عَلَمُ اللَّهُ عَلَمُ اللَّهُ اللَّهُ اللَّهُ عَلَمُ اللَّهُ عَلَمُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَمُ اللَّهُ اللَّهُ عَلَمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَمُ اللَّهُ اللَهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّ

تخريج: إساده صحيح.

١٣٨٧- حَدَّثَنَا عَلَيُّ بْنُ عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بِنُ مَعْنِ الْمِعَارِيُّ: الْخَبَرَنِي دَاوُدُ بْنُ خَلَالِ بْنَ مِغْنِ الْمِعَارِيُّ: الْخَبَرَنِي دَاوُدُ بْنُ خَلَلِا بْنَ مِينَارِ أَنْهُ مَرَّ هُوَ وَرَجُلٌ يُقَالُ لَهُ: أَبُو يُوسُفَ بْنِ أَبِي عَبْدِ الرَّحْمَٰنِ، قَالَ: قَالَ لَهُ أَبُو يُوسُفَ: إِنَّا عَبْدِ الرَّحْمَٰنِ، قَالَ: قَالَ لَهُ أَبُو يُوسُفَ: إِنَّا لَنَجْدُهُ لِنَحْدِيثِ مَا لَا نَجِدُهُ عِنْدِي حَدِينًا كَثِيرًا، عِنْدَكِ؟ فَقَالَ: أَمَا إِنَّ عِنْدِي حَدِينًا كَثِيرًا، عَنْدَا،

Talhah bin 'Ubaidullah - said that he did not hear Talhah narrate any hadeeth from the Messenger of Allah (鑑) except one. Rabee'ah bin Abi 'Abdur-Rahman said: I said to him: What is it? He said: Talhah said to me: We went out with the Messenger of Allah (24) until we approached Harrat Waqim. When we drew close to it, we saw some graves at a turn in the valley and we said: O Messenger of Allah, are these the graves of our brothers? He said: "The graves of our companions." Then he left and when we came to the graves of the martyrs, the Messenger of Allah (ﷺ) said. "These are the graves of our brothers."

Comments: [Its isnad is hasan]

1388. It was narrated from Moosa bin Talhah that his father said: We used to pray with animals passing in front of us. We mentioned that to the Prophet (ﷺ) and he said: "If you put something the height of the back of a saddle in front of you, then it will not matter what passes beyond it."

Comments: [Its isnad is hasan, Mushm (499)]

1389. It was narrated that Abu Salamah said: Two men from Yemen came to stay with Talhah bin 'Ubaidullah. One of them was killed with the Messenger of Allah (ﷺ) and the other remained for a year after that, then he died in his bed. Talhah bin 'Ubaidullah was shown [in a dream] that the

وَلَكِنَّ رَسِعَةَ بُنَ الْهُائِيرِ قَالَ _ وَكَانَ يَلْرَمُ طَلْحَةً بُن عُنَيْدِ اللَّهِ _: إِنَّهُ لَمْ يَسْمَعُ طَلْحَة يُحَدِينًا قَطَّ غَيْرَ كَدِيثِ وَاحِدِ. قَالَ رَسِعَةُ بُنُ أَبِي عَنْدِ حَدِيثٍ وَاحِدِ. قَالَ رَسِعَةُ بُنُ أَبِي عَنْدِ الرَّحِمْنِ: قُلْتُ لَهُ: وَمَا هُو؟ قَالَ: قَالَ لِي عَنْدِ طَلْحَةُ: خَرَجْنَا مَعَ رَسُوبِ اللَّهِ ﷺ حَتَّى إِذَا أَشُرَفُنَا عَلَى حَرَّةِ وَاقِم، قَالَ: فَدَوْنَا مِنْهَا، أَشُرَفُنَا عَلَى حَرَّةِ وَاقِم، قَالَ: فَدَوْنَا مِنْهَا، فَإِذَا تُبُورٌ بِمَحْنِيَةٍ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، قَالَ: هُورُ إَحْوَانِنَا هُمُ وَلَا اللَّهِ، عَلَى خَرَحْنا حَتَى إِذَا جَنْنَا ثُورَ الشَّهَدَاءِ، قَالَ: هُورُ الشَّهَدَاءِ، قَالَ: فَرَحْنانَا عُلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهُ اللَهُ اللَّهُ اللِهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

تخريج: إسناده حس.

١٣٨٨ - حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ : حَدَّثَنَ سِمَاكُ ابْنُ حَرْبِ عَنْ مُوسَى بْنِ طَلْحَةً، عَنْ أَبِيهِ، قَالَ: كُنَّا نُصَلِّي وَالدَّوَاتُ تَمُرُ بَيْنَ أَيْدِينَا، فَقَالَ: هُمْلُ مُؤْجِرَةِ فَذَكُرْنَ ذَلِكَ لِلنَّبِيِّ بَشِيْقٍ، فَقَالَ: همْلُ مُؤْجِرَةِ الرَّحْلِ تَكُولُ بَيْنَ يَدَيُ أَحْدِكُمْ، ثُمَّ لا يَضُرُّهُ مَا الرَّحْلِ تَكُولُ بَيْنَ يَدَيْ أَحْدِكُمْ، ثُمَّ لا يَضُرُّهُ مَا مَرَّ عَلَيْهِ، وَقَالَ عُمْرُ مَرَّةً: (بُسُ بَدَيْهِ).

تخريج: إسناده حس. م: (٤٩٩).

١٣٨٩ - حَلَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ. خَدُّثَنَا مُحَمَّدُ ابْنُ إِبْرَاهِبِمَ، عَنْ أَبِي ابْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِبِمَ، عَنْ أَبِي سَنَمَة قَالَ: نَزَلَ (١٦٢/١) رَجُلَانِ مِنْ أَهْلِ الْيَمْنِ عَلَى طَلْحَة بْنِ عُبَيْدِ اللَّهِ، فَقُبَلَ أَحْدُهُمَا مَعَ رَسُولِ اللَّهِ يَظِيَّ، ثُمَّ مَكَفَ الأَخْرُ بَعْدَهُ سَنَةً، ثُمَّ مَكَفَ الأَخْرُ بَعْدَهُ سَنَةً، ثُمَّ مَاتَ عَلَى فِرَاشِهِ، قُلْمَ مَكَفَ الأَخْرُ بَعْدَهُ سَنَةً، ثُمَّ مَاتَ عَلَى فِرَاشِهِ، قُلْمَ مَكْفَ الأَخْرُ

one who died in his bed entered Paradise some time before the other. Talhah mentioned that to the Messenger of Allah (達), and the Messenger of Allah (達) said: "How long did he live after (the one who died first)?" He said: One year. The Messenger of Allah (達) said: "He offered eighteen hundred (extra) prayers and fasted Ramadan."

Comments: [*Hasan* because of corroborating evidence; this is a *da'cef isnad*]

1390. Malik narrated from his paternal uncle, from his father, that he heard Talhah bin 'Ubaidullah say: A Bedouin came to the Prophet (義) and said: O Messenger of Allah, what is Islam? He said: "Five prayers every day and night." He said: Do I have to do anything other than that? He said: "No." He asked him about fasting and he said: "Fasting (the month of) Ramadan." He said: Do I have to do anything other than that? He said: "No." He mentioned zakah and said: Do I have to do anything other than that? He said: "No." He said. By Allah, I will do no more and no less than that. The Messenger of Allah (整) said: "He will prosper, if he means what he says."

ائن عُبَيْدِ اللَّهِ أَنَّ الَّذِي مَاتَ عَلَى فِرَاشِهِ دَخَلَ الْجَنَّةَ فَبْنَ اللَّهِ أَنَّ الَّذِي مَاتَ عَلَى فِرَاشِهِ دَخَلَ الْجَنَّةَ فَبْنَ الْأَخْرِ بِجِينٍ، فَذَكَرَ ذَلِكَ طَلْحَةُ لِرَسُولِ اللَّهِ بَيْكِة: «كَمْ مَكَثُ نَعْدَهُ؟» قَالَ: حَوْلًا، فَقَالَ رَسُولُ اللَّهِ مَكَثُ نَعْدَهُ؟» قَالَ: حَوْلًا، فَقَالَ رَسُولُ اللَّهِ يَكِيْجَ: "صَلَّى أَلْفًا وَتَمَانَهَائِةٍ صَلَاةٍ، وَصَامَ رَضَضَاد». [انظر: ١٤٠١، ١٤٠١]

تخريج: حس لعيره، وهذا إساد منقطع، لان أدسلمة لم يدرك القصة، ولم يسمع من طلحة.

- ١٣٩٠ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْرُ مَهْدِيِّ: حَدَّثَنَا مَبْدُ الرَّحْمَنِ بْرُ مَهْدِيِّ: حَدَّثَنَا مَبْدُ النَّهِ عَلْ أَبِيهِ: أَنَّهُ سَمِعَ طَلْحَةً مْنَ عُنْدِ اللَّهِ عَنْ عَلَى اللَّهِ، مَا الْإِسْلاَمُ؟ قَالَ: عَلْجُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْإِسْلاَمُ؟ قَالَ: عَلْ عَلَيَّ عَبْرُهُنَّ وَلَيْلَةِ اقَالَ: هَلْ عَلَيَّ عَبْرُهُنَّ وَسَأَلَهُ عَنِ الصَّوْمِ، فَقَالَ: هَلْ عَلَيَ عَبْرُهُنَّ فَقَالَ: هَلْ عَلَيَ عَيْرُهُ؟ عَلْمُ اللَّهِ عَلَيْ عَبْرُهُنَّ فَقَالَ: هَلْ عَلَيَ عَيْرُهُ؟ فَقَالَ: هَلْ عَلَيَ عَيْرُهُ؟ فَقَالَ: هَلْ عَلَي عَيْرُهُ؟ فَقَالَ: وَاللَّهِ، لَا أَزِيدُ عَلَيْهِ عَيْرُهُ؟ فَقَالَ رَسُولُ اللَّهِ يَشِيْحَ عَيْمُهُنَّ. فَقَالَ رَسُولُ اللَّهِ يَشِيْحَ عَيْمُهُنَّ. فَقَالَ رَسُولُ اللَّهِ يَشِيْحَ عَيْمُهُنَا. فَقَالَ رَسُولُ اللَّهِ يَشِيْحَ عَيْمُنَ فَقَالَ رَسُولُ اللَّهِ يَشِيْحَ عَيْمُ هُنَا فَقَالَ رَسُولُ اللَّهِ يَشْعَلَى عَلَيْكَ اللَّهُ وَاللَّهُ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهُ وَاللَّهِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهِ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَيْكُونَ اللَّهُ وَاللَّهُ وَلَا اللَّهُ وَلَاللَهُ وَلَا اللَّهُ وَلَيْكُونَ اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا أَلُونَا اللَّهُ وَلَيْكُونَ الْوَلِيْدُ اللَّهُ وَلَا الْعَلَى الْمُؤْلِقُولُ اللْهُ وَلَا الْمُؤْلُ وَلَا الْمُؤْلُ وَلَا الْمُؤْلُ وَاللَّهُ وَلَا الْمُؤْلِقُ الْمُؤْلُ الْمُؤْلُ الْمُؤْلُ وَلُولُ اللَّهُ وَلَا الْمُؤْلُ وَلَا الْعُلَالَ وَلَا الْمُؤْلُ وَلَا الْمُؤْلُ وَالْعُلَالَ الْمُؤْلُ الْمُؤْلُ الْمُؤْلُ وَلَا الْمُؤْلُ وَلَا الْمُؤْلُولُ الْمُؤْلُ وَلَا الْمُؤْلُولُ اللَّهُ وَلَا الْمُؤْلُولُ الْمُؤْلُ وَلُولُ اللَّهُ وَلَا الْمُؤْلُولُ الْمُؤْلُولُ الْمُو

تخريج: إسناده صحيح. ح: (٤٦). م: (١١).

Comments: [Its isnad is saheelt, al Bukhari (46) and Muslim (11)]

1391. It was narrated from Malik bin Aws: I heard 'Umar (♣) say to 'Abdur-Rahman, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven

١٣٩١- حَدَّثْنَا سُفْيَانُ، عَنْ عَمْرِو، عَنِ الرُّهْرِيِّ، عَنْ عَمْرِو، عَنِ الرُّهْرِيِّ، عَنْ الرُّهْرِيِّ، عَنْ عَمْرَ الرَّهْرِيِّ، وَسَعْدِ: يَشُولُ لِعنْدِ الرَّحْمَٰزِ وَطَلْحَةَ وَالزُّبَيْرِ وَسَعْدِ: نَشَدْنُكُمْ بِاللَّهِ النَّهَاءُ وَالْأَرْضُ _

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and earth exist - Sufyan said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (建) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

وَقَالَ سُفْيَانُ مَرَّةً: الَّذِي بِإِذْنِهِ نَقُومُ _ أَعَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّا لَا نُورَثُ، مَا تَرَكْنَا صَدَقَٰةٌ» قَالُوا. اللَّهُمْ نَعَمْ. [راجع: ۱۷۲]

تخریج: إساده صحبح.خ (۳۰۹٤)، م: (۱۷۵۷) بدون ذکر طلحة.

Comments: [Its isnad is saheeh, al-Bukhari (3094) and Muslim (1757)]

1392. It was narrated from Mu'adh bin 'Abdur-Rahman bin 'Uthman at-Taimi that his father said: We were with Talhah bin 'Ubaidullah and we were in *ihram*. A bird was given to him as a gift when Talhah was sleeping. Some of us ate and some of us refrained. When Talhah woke up, he approved of those who had eaten and said: We ate it with the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, Muslim (1197)]

1393. It was narrated from Moosa bin Talhah that his father said: The Messenger of Allah (經) was asked: What will serve as a screen (sutrah) for one who is praying? He said. "[Something] the height of the back of a saddle."

Comments: [Its isnad is hasan, (Muslim 499)]

1394. A similar report was narrated from Moosa bin Talhah, from his father, from the Prophet (ﷺ).

Comments: [Its isnad is hasan, Muslim (499)] 1٣٩٢ - حَدَّقَنَا يَحْمَى بُنُ سَعِيدٍ، غَنِ ابْنِ جُرَئِجٍ: حَدَّثَنِي مُحَمَّدُ بُنُ الْمُنْكَدِرِ عَنْ مُعَاذِ الْمِن عَبْدِ الرَّحْمَنِ بْنِ عُنْمَانَ التَّيْمِيِّ، عَنْ أَبِيهِ قَالَ: كُنَّ مَعَ طَلْحَةً بْنِ عُبْيَدِ اللَّهِ وَنَحْنُ عُرَمُ، فَأَهْدِي لَهُ طَلْحَةً رُاقِدٌ، فَمِنَّ عُرْمُ، فَأَهْلَ اسْتَبْقَطَ طَلْحَةُ وَقَقَ مَنْ أَكُلُ وَمِنَا مَنْ تَوَرَّعَ، فَلَمَّا اسْتَبْقَطَ طَلْحَةُ وَقَقَ مَنْ أَكُلُ وَمِنَا مَنْ تَوَرَّعَ، فَلَمَّا اسْتَبْقَطَ طَلْحَةُ وَقَقَ مَنْ أَكُلُ وَمِنَا مَنْ تَوَرَّعَ، فَلَمَّا اسْتَبْقَطَ طَلْحَةً وَقَقَ مَنْ أَكُلُ وَمِنَا مَنْ تَوَرَّعَ، فَلَمَّا اسْتَبْقَطَ طَلْحَةً وَقَقَى مَنْ أَكُلُ وَمِنَا مَنْ تَوَرَّعَ، فَلَمَّا اسْتَبْقَطَ طَلْحَةً وَقَلَى مَنْ أَكُلُ وَمِنَا مَنْ تَوْرَعَ، فَلَمَّا اسْتَبْقَطَ طَلْحَةً وَقَلَى اللَّهِ يَشِيْدِ اللَّهِ يَشِيْدِ اللَّهِ يَشِيدٍ [راجع: ١٣٨٣]

تخريج: إسناده صحيح.م. (١١٩٧).

١٣٩٣ - حَدَّثَنَا وَكِيمُ عَنْ سُفْيَانَ، عَنْ سِماكِ بْنِ حَرْب، عَنْ سِماكِ بْنِ حَرْب، عَنْ مُوسَى بْنِ طَلْحَةً، عَنْ أَبِيهِ قَالَ: شُونُ رَسُولُ اللَّهِ ﷺ: مَا يَسْتُرُ الْمُصَلِّي؟ قَالَ: هَمِثْلُ آخرَةِ الرَّحْلِ». [راجع: ١٣٨٨]
هَمِثْلُ آخرَةِ الرَّحْلِ». [راجع: ١٣٨٨]
تخريج: إساده حس.م. (٤٩٩).

١٣٩٤ - حَلَّنَا وكِيمٌ عَنْ إِسْرَائِينَ، عَنْ سِمَاكِ بْنِ خَلْبَ، عَنْ سُمَاكِ بْنِ خَلْبَ، عَنْ أَمُوسَى بْنِ طَلْحَةً، عَنْ أَبِيهِ، عَنِ النَّبِينَ يَشْطِحُ مِثْلُهُ. [راجع: ١٣٨٨] تخريج: إسناد، حسن. م: (٤٩٩).

1395. It was narrated from Moosa bin Talhah that his father said: The Messenger of Allah (鑑) passed by some people who were at the top of the palm trees. He said: "What are these people doing?" They said: They are pollinating (the trees), putting the male with the female. He said: "I do not think this can help in any way." They were told about that and they stopped doing it. News of that reached the Messenger of Allah (and he said: "If it will benefit them, then let them do it. It was only a passing thought. Do not blame me for a mere thought, but if I tell you anything about Allah (may He be glorified and exalted) then accept it from me, for I will never tell a lie about Allah."

1٣٩٥ حَدَّثَنَا بَهْرٌ وَعَفَّانُ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ، عَنْ مُوسَى بْنِ طَلْحَةً، عَنْ أَبُو عَلَى قَوْمٍ فِي أَبِهِ قَالَ مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى قَوْمٍ فِي أَبِهِ قَالَ مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى قَوْمٍ فِي أَبُوسِ النَّخُلِ فَقَالَ: "مَا يَصْنَعُ هَوُلَاءِ؟" قَالُوا: يُمقَّمُونَهُ يَجْعَلُونَ الدَّكَرَ فِي الْأُنْثَى، قَالَ: "مَا أَظُنُ ذَلِكَ يُمنِي شَيْئًا" فَأَخْبِرُوا قَالَ: "مَا أَظُنُ ذَلِكَ يُمني شَيْئًا" فَأَخْبِرُوا مِلِكَ فَتَرَكُوهُ وَ فَا أَخْبِرُ رَسُولُ اللَّهِ ﷺ، فَقَالَ: "إِنْ كَان يَنْفَعُهُمْ فَلْيُصْنَعُوهُ، فَإِنِّي إِنَّمَا ظَنَنْتُ فَيْلًا فَلَنْتُ فَيْلًا مَا فَلَنْ أَلَنْكُ إِنَّا إِنَّمَا طَنَنْتُ إِنَّا اللَّهِ عَلَى اللَّه شَنْعًا"، وَلَكِنْ إِذَا فَرَنِي بِالظَّنِّ، وَلَكِنْ إِذَا فَرَانُ مِنْ اللَّه شَنْعًا"، [انظر: فَإِنِّي يَلَى اللَّه شَنْعًا"، [انظر: النظر: الله شَنْعًا"، [انظر: النظر: الله شَنْعًا"، [انظر: النفر: المُولُ الله شَنْعًا"، [انظر: المُولُ المُولُ الله شَنْعًا"، [انظر: المُولُ الله شَنْعًا"، [انظر: المُولُ الله الله سُنْعًا"، [انظر: المُولُ المُولُ الله المُولَاتِهُ الله الله المُؤْلِثِ عَلَى الله الله الله المُؤْلِثِ عَلَى الله الله المُؤْلِثُ المُؤْلِثِ عَلَى الله الله المُؤْلِثِ عَلَى الله المُؤْلِثِ اللهُ المُؤْلِثِ عَلَى الله المُؤْلِثِ عَلَى الله الله المُؤْلِثِ عَلَى الله المُؤْلِثِ المُؤْلِثِ عَلَى الله المُؤْلِثِ المُؤْلِثِ المُؤْلِثِ المُؤْلِثِ الْمُؤْلِثِ اللهِ اللهُ اللهُ الْكُولِثِ المُؤْلِثُ المُؤْلِثِ المِؤْلِثُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الْذُولِ المُؤْلِثُ المُؤْلِقِ اللهُ اللهُ اللهُ اللهُ اللهُ المُؤْلِقُ الْمُؤْلِقُ المُؤْلِقُ اللهُ اللهُ اللهُ المُؤْلِقُ المُؤْلِقُ المُؤْلِقُ المُؤْلِقُ الم

تخريج: إسناده حسن. م: (۲۳٦١).

Comments: [Its isnad is hasan, (Muslim (2361)]

1396. It was narrated from Moosa bin Talhah, that his father said: I said: O Messenger of Allah, how do we send blessings upon you? He said: "Say: O Allah, send Your salalı (grace, honour and mercy) upon Muhammad and upon the family of Muhammad, as You sent Your salah upon the family of Ibraheem, You are indeed Praiseworthy, Most Glorious. And send Your blessings upon Muhammad and the family of Muhammad, as You sent Your blessings upon the family of Ibraheem, You are indeed Praiseworthy, Most Glorious)."

Comments: [Its isnad is qawi]

تخريج: إسناده قوي.

1397. Bilal bin Yahya bin Talhah bin 'Ubaidullah narrated, from his father, from his grandfather that when the Prophet (建) saw the new moon, he would say: "O Allah, bring it over us with blessing and faith, and with soundness and Islam. My Lord and your Lord is Allah."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1398. It was narrated from Moosa bin Talhah, from his father, that the Prophet (窦) said: "Let one of you put something in front of him the height of the back of a saddle, then pray."

Comments: [Its isnad is hasan, Muslim (499)]

1399. It was narrated from Simak that he heard Moosa bin Talhah narrate that his father said: I was with the Prophet (and he passed by some palm trees of Madinah, and he saw some people at the top of the palm trees who were pollinating them. He said: "What are these people doing?" [Talhah] said: They are taking (pollen) from the male and putting it in the female, to fertilise it. He said: "I do not think this can help in any way." News of that reached them, so they stopped doing that and came down from the trees, which did not bear any fruit that year as a result. News of that reached the Prophet (建) and he said: "It was

١٣٩٧ - حَدَّثَنَا أَبُو عَامِرٍ ﴿ حَدَّثَنَ سُلَيْمَانُ بُنُ سُفْيَانَ الْمَدِينِيُ ﴿ حَدَّثَنِي بِلَالُ بُنُ يَحْمَى بُنِ طَلْحَة بْنِ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ ، عَنْ جَدِّهِ : أَنَّ النَّبِي ﷺ كَانَ إِذَا رَأَى الْهِلَالَ قَالَ : «اللَّهُمَّ أَهِلُهُ عَلَيْنًا بِالْيُمْنِ وَالْإِيمَانِ ، وَالسَّلامَةِ وَالْإِيمَانِ ،

تخريج: حسن لشواهده، وهذا إسناد ضعيف، سليمان ضعيف وبلال لين.

١٣٩٨ - حَدَّثَنَا عَنْدُ الرَّحْمَنِ عَنْ زَائِدَةً، عَنْ سِمَاكِ نُن حَرْبٍ، عَنْ مُوسَى بْنِ طَلْحَةً، عَنْ أَبِيدٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: "أَيَجْعَلُ أَحَدُكُمْ بَنَنَ يَدَنِهِ مِثْلُ مُؤخِرَةِ الرَّحْلِ، ثُمَّ يُصَلِّيِّ. [راحع ١٣٨٨] مِثْلُ مُؤخِرَةِ الرَّحْلِ، ثُمَّ يُصَلِّيٍّ. [راحع ١٣٨٨]

١٣٩٩ - حَدَّثُنَا عَبْدُ الرَّزَّاقِ : أَخْرَنَا إِسْرَالِيلُ عَنْ سِمَاكِ ، أَنَّهُ سَمِعَ مُوسَى بُنَ طَلَحْهَ يُحَدِّنَ إِسْرَالِيلُ عَنْ أَيِيهِ عَلَىٰ فَرَنُتُ مَعَ النَّبِيِّ يَعِيْتَ فِي نَحْلِ الْمَدِينَةِ ، قَالَ : مَرَرْتُ مَعَ النَّبِيِ يَعِيْتِ فِي نَحْلِ الْمَدِينَةِ ، فَقَالَ : سَمَا يَصْنَعُ هَؤُلَا ؟ " قَالَ : يَأْخُذُونَ مِنَ فَقَالَ : سَمَا يَصْنَعُ هَؤُلا ؟ " قَالَ : يَأْخُذُونَ مِنَ النَّخُلِ ، فَتَحْعَلُونَهُ فِي الْأَنْفَى ، يُلقِّحُونَ بِهِ . فَقَالَ : "مَنَا أَظُنُ ذَلِكَ يُغْنِي شَيْنًا " فَبَلَعَهُمْ ، فَرَكُوهُ ، وَنَزَلُوا عَنْهَا ، فَلَمْ تَحْمِلُ يَسْكَ (١٦٣١) السَّنَةُ وَنَزَلُوا عَنْهَا ، فَلَمْ تَحْمِلُ يَسْكَ (١٦٣١) السَّنَة طَنَّتُهُ ، إِنْ كَانَ يُغْنِي شَيْنًا ، فَاصْنَعُوا ، فَإِنَّمَا أَنَا طَنْتُمُو مِنْ مِثْلُكُمْ ، وَالظُنُّ يُخْطِئُ وَيُصِيبُ ، وَلَكِنْ مَا طَنَّ يُشْمِ مِثْلُكُمْ ، وَالظُنُ يُخْطِئُ وَيُصِيبُ ، وَلَكِنْ مَا فَلُونَ اللَّهُ عَزَّ وَجَلَ ، فَلَوْ أَكُذِبَ عَلَى اللَّهُ عَزَّ وَجَلَ ، فَلَوْ أَكُذِبَ عَلَى اللَّهُ عَزَّ وَجَلً ، وَلَكُونَ مَا اللَّهُ عَزَّ وَجَلً ، فَلَوْ أَكُذِبَ عَلَى اللَّهُ عَزَّ وَجَلً ، وَلَا اللَّهُ عَلَى اللَّهُ عَزَّ وَجَلً ، وَلُحُونُ مَا اللَّهُ عَزَّ وَجَلً ، فَلَوْ أَكُذِبَ عَلَى اللَّهُ عَزَّ وَجَلً ، [راجع : ١٩٣٥]

only a thought that crossed my mind. If it helps in any way, then do it. I am only human, just like you, and thoughts may be right or wrong. But if I tell you that Allah, may He be glorified and exalted, said something, I will never tell a lie about Allah, may He be glorified and exalted."

Comments: [Its isnad is hasan, Muslim (2361)]

1400. It was narrated from Moosa bin Talhah... and he narrated a similar report.

Comments: [Its isnad is hasan - see the previous report]

1401. It was narrated from 'Abdullah bin Shaddad that three people from Banu 'Udhrah came to the Prophet (ﷺ) and became Muslim, The Prophet (鑑) said: "Who will take care of them?" Talhah said: I will. So they stayed with Talhah. The Prophet (装) sent out an expedition and one of (these three men) went on that expedition and was martyred. Then he sent out an expedition, and another of them went on that expedition and was martyred. Then the third one died in his bed. Talhah said: I dreamt that these three people who had stayed with me were in Paradise, and I saw the one who had died in his bed was ahead of them I saw the one who was martyred last next to him, and I saw the one who was martyred first at the back. I was confused about that so I went to the Prophet (靈) and تخريج. إسناده حس. م. (٢٣٦١).

١٤٠٠ حَدَّثَنَا أَبُو النَّصْر: حَدَّثَنَا إِسْرَائِيلُ:
 حَدَّثَنَا سَمَاكُ بُنُ حَرْبٍ، عَنْ مُوسَى بْنِ
 طَلْحَةَ... فَذَكَرَهُ, [راجع: ١٣٩٥]

تخريج: راجع ماقبله.

١٤٠١- حَدَّثَنَا وَكِيعٌ: حَدَّثْنِي طَلْحَةُ بْنُ يَحْنِي بْنِ طَلْحَةً، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّد بْن طَلْحَةَ،عَنْ عَبْدِ اللَّهِ بْن شَدَّادٍ: أَنَّ نَفَرًا مِنْ بَبِي غُذْرةَ ثَلَاثَةً أَتَوُا النَّيَّ ﷺ فَأَسْلَمُوا، قَالَ. فَقَالَ النَّبِيُّ ﷺ. المَنْ يَكُفِينِهِمْ اللَّهِ قَالَ طَلْحَةً مَا ، قَالَ: فَكَانُوا عِنْدَ طَلْحَةً ، فَعَثَ اللَّبِيُّ عِلَى بَعْثًا، فَخَرَجَ فِيهِ أَحَدُهُمْ فَاسْتُشْهِدَ، قَالَ ثُمَّ بَعَثَ بَعْثًا، فَخَرَجَ فِيهِ آخَرُ فَاشْنُشْهِذَ، قَالَ: ثُمَّ مَاتَ الثَّائِثُ عَلَى فِرَاشِهِ. قَالَ طَلْحَةُ: فَرَأَيْتُ هَؤُلَاءِ الثَّلَاثَةَ الَّذِينَ كَانُوا عِنْدِي فِي الْجَنَّةِ، فَرَأَيْتُ الْمَيِّتَ عَلَى فِرَاشِهِ أَمَامِهُمْ، وَرَأَيْتُ الَّذِي اسْتُشْهِدَ أَخِيرًا يَلِيهِ، وَرَأَنْتُ الَّذِي اسْتُشْهِدَ أَوَّلَهُمْ آخِرَهُمْ، قَالَ: فَدَخَسَنِي مِنْ ذَلِكَ قَالَ: فَأَتَيْتُ النَّبِيِّ عِلْغُ فَذَكُرْتُ دَلِكَ لَهُ، قَلَ: فَقَالَ رَسُولُ اللَّه ع "وما أَنْكُرْتَ مِنْ ذَلِك؟ لِيْسِ أَحَدٌ told him about that. The Messenger of Allah (ﷺ) said: "What did you find so strange about that? No one is better before Allah then a believer who lives longer as a Muslim, because of his tasbeeh, takbeer and tahleel."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1402. Muhammad bin 'Abdur-Rahman bin Mujabbar narrated from his father, from his grandfather, that 'Uthman (46) looked out at those who were besieging him. He greeted them with salam but they did not respond to him. 'Uthman (♣) said: Is Talhah among the people? Talhah said: Yes. He said: Verily, to Allah we belong and unto Him is our return! I greet people among whom you are and they do not return the greeting! Talhah said: I returned the greeting. 'Uthman said: This is not the way to return the greeting. I made you hear me but you did not make me hear you. O Talhah, I adjure you by Allah, did you hear the Prophet (鑑) say. "The blood of a Muslim is not permissible except in one of three cases: if he disbelieves after believing, or he commits zina after having been married, or he kills a soul and may be killed in return." Talhah said: Yes, by Allah. 'Uthman said takbeer, then he said: By Allah, I have never denied Allah since I came to know Him. I never committed zina during the Jahiliyyah or in Islam. I abstained during the

أَفْضَلَ عِنْدَ اللَّهِ مِنْ مُؤْمِنٍ يُعَمَّرُ مِي الْإِسْلَامِ لِتَسْسِحِهِ وَتَكْمِرِهِ وَتَهْلِيلِهِ. [راجع: ١٣٨٩]

تخريج: حس لغيره، وهذا إساد صعيف، لاصطراب طلحة بن يحيى بن طلحة في إسناده، فمرة قال: عن إبراهيم بن محمد بن طلحة، ومرة قال: عن إبراهيم مولى لنا، وهذا الأخير مجهول. وفي هذا الإسناد القطاع، فإن عبدالله ابن شداد لم يسمع من المبي ﷺ.

١٤٠٢ حَدَّثَنَا يَزِيدُ نْنُ عَبْدِ رَبِّهِ: حَدَّثَنَا الْحَارِثُ بْنُ عَبِيدَةً. حَدَّثْنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَن بْن مُجَبَّر عَنْ أَبِيهِ، عَنْ جَدِّهِ. أَنَّ عُثْمَانَ أَشْرَفَ عَلَى الَّذِينَ حَصَرُوهُ. فَسَلَّمَ عَلَيْهِمْ. فَلَمْ يَرُدُوا عَلَيْهِ، فَقَالَ عُثْمَانُ: أَفِي الْقَوْمِ طَلْحَةُ؟ قَالَ طَلْحَةُ: نَعَمْ، قَالَ: فَإِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، أُسَلُّمُ عَلَى قَوْمِ أَنْتَ فِيهِمْ فَلَا يَّ دُّونَ ١٢ قَالَ: قَدْ رَدَدْتُ، قَالَ: مَا هَكَذَا الرَّدُّ، أَسْمِعُكَ وَلَا تُسْمِعُنِي، يَا طَلْحَةُ، أَنْشُدُكَ اللَّهَ! أَسَمِعْتَ النَّبِيِّ يَعْتُ يَقُولُ. «لَا يُحِلُّ دَمَ الْمُسْلِم إِلَّا وَاحِدَةٌ مِنْ ثَلَاثٍ. أَنْ يَكُفُرَ بَعْدَ إِيمَانِهِ، أَوْ يَزْنِيَ بَعْدَ إِحْصَانِهِ، أَوْ يَقْتُلَ نَفْسًا فَيُقْتَل بِهَا؟» قَالَ: اللَّهُمُّ نَعَمْ، فَكَبَّرَ عُثْمَانُ فَقَالَ: وَاللَّهِ مَا أَنْكَرْتُ اللَّهَ مُنْذُ عَرَفْتُهُ. وَلَا زَنْبَتُ فِي جَاهِلِيَّةٍ وَلَا فَي إِسْلَامَ وَقَدْ تَرَكْتُهُ فِي الْجَاهِبِيَّةِ تَكَرُّهَا. وَهِي الْإِسْلَامُ تَعَقُّفًا، وَمَا قَتَلْتُ نَفْسًا يَجِلُّ بِهَا قَتْلِي. [راجع: ٤٣٧]

تخريج: حسن لغيره، وهد. إسناد صعيف، الحارث ضعيف، ومحمد بن عبدالرحمن ضعيف حداً. Jahiliyyah because I hated it and in Islam so as to maintain my chastity. And I have never killed anyone in return for which killing me would become permissible.

Comments: [Hasan because of corroborating evidence; this is a da'eef isn.id]

1403. It was narrated from Talhah bin 'Ubaidullah that two men came to the Messenger of Allah (蹇) and they both became Muslim, but one of them strove harder in worship than his companion. The one who strove hard in worship went out on a military campaign and was martyred. The other one remained for a year after that, then he died. Talhah said: I saw in a dream that I was at the gate of Paradise, and I saw them both. Someone had come out from Paradise and he gave permission to the one who died last (to enter); then he came out and gave permission to the one who had been martyred. Then they both came back to me and said to me: Go back, for your time has not yet come. The next morning, Talhah told the people about that and they were amazed by it. News of that reached the Messenger of Allah (ﷺ) and he said: "Why are you amazed?" They said: O Messenger of Allah, this one strove harder in worship then was martyred for the sake of Allah, but the other one entered Paradise before him? He said: "Did he not remain for a year after (the other one) died?" They said: Yes. He said: "Did he not live until Ramadan came and fast it?" They said: Yes. He said: "Did he not pray this many rak'ahs during that year?" They said:

١٤٠٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكُورُ بْنُ مُضَرَ عَن ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ طَلْحَةَ بْن عُبَيْدِ اللَّهِ: أَنَّ رَجُلَيْنِ قَدِمَا عَلَى رَسُولِ اللَّهِ عِنْ السَّلَامُهُمَ جَمِيعًا. وَكَانَ أَحَلُهُمَا أَشَدُّ اجْنِهَادًا مِنْ صَاحِبِهِ، فَغَزًا الْمُجْتَهِدُ مِنْهُمَا، فَاسْتُشْهِدَ، ثُمَّ مَكَثَ الْآخَرُ بَعْدَهُ سَنَّةً. نُمَّ تُونِفِّي، قَالَ طَلْحَةُ: فَرَأَيْتُ فِيمَا يَرَى النَّائِمُ كَأُنِّي عِنْدَ بَابِ الْجَنَّةِ، إِذَا أَنَ بِهِمَا وَقَدْ خَرَحَ خَارِحٌ مِنَ الْجَنَّةِ، فَأَذِنَ لِلَّذِي تُوُفِّيَ الْأَخِرَ مِنْهُمَا، ثُمَّ حَرَجَ فَأَذِنَ لِلَّذِي اسْتُشْهِدَ، ثُمَّ رَجَعًا إِلَى فَقَالًا لِي: ارْجِعْ، فَإِنَّهُ لَمْ يَأْدِ لَكَ بَعْدُ، فَأَصْبَحِ طَلْحَةُ يُحَدِّثُ بِهِ النَّاسَ، فَعَحبُوا لِذَلكَ، مَلْغَ ذَلِكَ رَسُولَ اللَّهِ ﷺ، فَقَالَ: "مِنْ أَتَّى ذَلِكَ تَعْجَبُونَ؟ ۗ قَالُوا: يَا رَسُولَ اللَّه، هَدَا كَانَ أَشَدٌ احْتِهَادًا، ثُمُّ اسْتُشْهِدَ فِي سَبِيلِ اللَّهِ، وَدَحِمَ هَد الْجَنَّةَ قَبْلُهُ! فَقَالَ: «أَلَيْسَ قَدْ مَكَتَ هَذَا نَعْدَهُ سَنَةً؟» قَالُوا: نَلَمٍ ، قَالَ: «وَأَدْرَكَ رَمُصَانَ فَضَامَهُ؟ قَالُوا لَهُ بَلِّي، قَالَ: "وَصَلَّى كُذَا وَكُذَا سَجْدَةً فِي السَّنَةِ؟ قَالُوا: بَلَي، قَالَ رَسُولُ ﷺ. «فَلَمَا يَبْنَهُمَا أَنْعَدُ مَا يَثِيَ السَّمَاء وَالْأَرْصِ؛ [راجع: ١٣٨٩] Yes. The Messenger of Allah (鑑) said: "Verily, the distance between them is the distance between heaven and earth."

تخريج: حس لغيره، وهذا إساد منقطع، لأن أبا سلمة لم يدرك القصة ولم يسمع من طلحة.

Comments: [Hasan because of corroborating evidence; and its isnad is interrupted]

1404. Salim bin Abi Umayyah Abun-Nadr said: I sat with an old man of Banu Tameem in the mosque of Basrah who had a document in his hand. That was at the time of al-Hajjaj. He said to me: O slave of Allah, do you think that this document could help me in any way with this governor? I said: What is this document? He said: This is a document from the Messenger of Allah (鑑) which he wrote for us to say that no transgression should be committed against us with regard to our zakah. I said No, by Allah, I do not think that this document will help you at all. But what is the story about this document? He said: I came to Madinah with my father when I was a young boy, with some camels of ours to sell. My father was a friend of Talhah bin 'Ubaidullah at-Taimi, so we stayed with him. My father said to him: Come out with me and sell these camels of mine for me. Talhah said: The Messenger of Allah (ﷺ) has forbidden townsmen to sell for Bedouins. But I will go out with you and sit with you. Offer your camels for sale and if a man comes and makes you an offer and I think he is honest and sincere, I will tell you to sell to him. So we went out to the marketplace and showed the mounts that we had for sale, and

١٤٠٤ - حَدَّثَنَا يَعْقُوتُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ حَدَّثُنَا سَالِمُ بْنُ أَبِي أُمَيَّةَ أَبُو النَّصْرِ قَالَ: جَلَسَ إِلَى شَيْخُ مِنْ بَهِي تَمِيم فِي مَسْجِدِ الْبَصْرَةِ، وَمَعَهُ صَحِيفَةٌ لَهُ فِي بَدِهِ، قَالَ: وَفِي رَمَانِ الْحَجَّاجِ، فَقَالَ لِي: يَا عَبْدَ اللَّهِ، أَتَرَى هَذَا الْكِتَابَ مُعْنِيًا عَنِّي شَيْئًا جِنْدَ هَذَا السُّلْطَانِ؟ قَالَ. فَقُلْتُ: وَمَا هَذَا الْكِتَابُ؟ قَالَ: هَذَا كِتَاتٌ مِنْ رَسُولِ اللَّهِ ﷺ كَتَّبُهُ لَنَا أَنْ لَا يُتَعَدَّى عَلَيْنَا فِي صَدَقَاتِنَا، قَالَ: فَقُلْتُ: لَا وَاللَّهِ مَا أَظُنُّ أَنْ يُغْنِيَ عَنْكَ شَيْئًا، وَكَيْفَ كَانَ شَأُنُ هَذَا الْكِتَابِ؟ قَالَ: قَدِمْتُ الْمَدِينَةَ مَعَ أَبِي. وَأَنَا غُلَامٌ شَاتٌ. بِإِبِلِ لَنَا نَبِيعُهَا، وَكَانَ أَبِي صَدَبَقًا لِطَلَّحَةَ نُن غُمَيْدِ اللَّهِ التَّيْهِيِّ، فَنَزَلْنَ عَلَيْهِ، فَقَالَ لَهُ أَبِي: اخْرُجْ مَعِيَ فَيغٌ لِي إِبِلِي هَذِهِ قَالَ فَقَالَ: ۚ إِنَّ رَسُولَ اللَّهِ ﷺ فَدْ نَهَى أَنْ يَبِيعَ حَاضِرٌ (١/ ١٦٤) لِبَادٍ، وَلَكِنْ سَأَخْرُجُ مَعَثَ فَأَجْلِسُ، وَتَعْرِضُ إِلَكَ، فَإِذَا رَضِيتُ مِنْ رَجُل وَفَاءً وَصِدْقًا مِمَّا سَاوَمَكَ، أَمَرْتُكَ بَيْعِهِ. قَالَ: فَخَرَجْنَا إِلَى السُّوق، فَوَقَفْنَا ظَهْرَنَا وَحَلَسَ طَلْحَةُ قَرِيبًا، فَسَاوَمَنَا الرِّجَالُ، حَتَّى إِذَا أَعْطَانَا رَجُلٌ مَا نَرْضَى قَالَ لَهُ أَبِي: أَبَايِعُهُ؟ قَالَ: نَعمْ، قَد رَضِيتُ لَكُمْ وَفَاءَهُ فَبَايعُوهُ،

Talhah sat nearby. People made offers to us, then when a man offered what we wanted, my father said to (Talhah): Shall I sell to him? He said: Yes, I am sure he is honest, so sell to him. So we sold to him, then when we took our money and ended our business, my father said to Talhah: Ask the Messenger of Allah (ឈ) for a document for us, stating that no one should transgress against us with regard to our zakah. (Talhah) said. This is your right and it is the right of every Muslim. He said: Nevertheless, I would like to have a document from the Messenger of Allah (進). So he took us out and brought us to the Messenger of Allah (and said: O Messenger of Allah, this man is a man of the desert and is a friend of ours. He would like you to write a document for him, stating that no one should transgress against him with regard to his zakah. The Messenger of Allah (ﷺ) said: "That is his right and it is the right of every Muslim." He said: O Messenger of Allah, he would like to have something from you in writing concerning that. So the Messenger of Allah (鑑) wrote this document for us.

Comments: [Its isnad is hasan]

فَبَابَعْنَهُ، فَلَمَا فَبَضْنَا مَالَ، وَفَرَغُنَا مِنْ رَسُولِ حَاجَتِنَا، فَالَ أَبِي لِطَلْحَةً. حُدْ لَنَا مِنْ رَسُولِ اللَّهِ ﷺ وَقَدَ كَدُ لَنَا مِنْ رَسُولِ اللَّهِ عِنْهَ بَنَعْدَى عَلَيْنَا فِي صَدَقَتِنَا، قَال: فَقَالَ: هَذَا لَكُمْ، وَلِكُلِّ مُسْلِم، فَلَ: عَلَى ذَلِكَ، إِنِّي أُجِبُ أَنْ يَكُونَ مُسْلِم، فَلَ: عَلَى ذَلِكَ، إِنِّي أُجِبُ أَنْ يَكُونَ مُسْلِم، فَلَ: عَلَى ذَلِكَ، إِنِّي أُجِبُ أَنْ يَكُونَ عَلَيْكِ مِنْ رَسُولِ اللَّهِ يَشِيْهِ كِتَابٌ، قَال: فَخَرَجَ حَتَّى جَاءَ بِنَا إِلَى رَسُولِ اللَّهِ يَشِيْهِ كِتَابٌ، قَال: فَخَرَجَ حَتَّى جَاءَ بِنَا إِلَى رَسُولِ اللَّهِ يَشِيْهِ فَقَال الرَّجُلَ مِنْ فَقَال أَنْ تَكُتُلَ مَسْلِم، فَقَال لَهُ كِتَابًا أَنْ تَكُتُلَ مَسْلِم، فَقَالَ لَهُ كِتَابًا أَنْ تَكُتُل مَسْلِم، فَقَالَ رَسُولُ اللَّهِ، إِنَّهُ قَدْ أَحَبُ أَنْ يَكُونَ مُسْلِم، وَقَدْ أَحَبُ أَنْ يَكُونَ مُسْلِم، وَقَدْ أَحَبُ أَنْ يَكُونَ مُسْلِم، فَقَالَ اللّهِ، إِنَّهُ قَدْ أَحَبُ أَنْ يَكُونَ مَسْلِم، فَقَالَ عَلَى ذَلِكَ قَالَ: فَكَتَبَ لَنَا عَلَى ذَلِكَ قَالَ: فَكَتَبَ لَنَا عِنْدَهُ فِي صَدْفَتِهِ، فَقَالَ عَلَى ذَلِكَ قَالَ: فَكَتَبَ لَنَا عَلَى ذَلِكَ قَالَ: فَكَتَبَ لَنَا وَسُولُ اللّهِ، إِنَّهُ قَدْ أَحَبُ أَنْ يَكُونَ مَسْلِم، فَقَالَ وَعَلْ اللّهِ، إِنَّهُ قَدْ أَحَبُ أَنْ يَكُونَ وَلِكُ قَالَ: فَكَتَبَ لَنَا وَسُولُ اللّهِ اللّهِ عَلَى ذَلِكَ قَالَ: فَكَتَبَ لَنَا وَسُولُ اللّه يَعِيْهِ هَذَا الْكَتَابَ لَنَا

تخريج: إسناده حس.

آخِرُ حدِيثِ طَلُحةٌ بْنِ عُبَيْدِ اللهِ رَضِي اللهِ تَعَالَى عَنْهُ * End of the *hadeeths* of Talhah bin 'Ubaidullah



مُشنَدُ الزُّبَيْرِ بُنِ الْعَوَّامِ ﴿ The Musnad of az-Zubair bin al-'Awwam ﴾

1405. It was narrated that az-Zubair said: When the verse "Then, on the Day of Resurrection, you will be disputing before your Lord" [az-Zumar 39:31] was revealed, az-Zubair said: O Messenger of Allah, (is this) in addition to our disputes in this world? He said: "Yes." When the verse "Then on that Day you shall be asked about the delights (you indulged in, in this world)" [at-Takathur 102:8] was revealed, az-Zubair said: O Messenger of Allah, what delights will we be asked about? All we have is the two black ones - dates and water. He said: "This will certainly take place."

Comments: [Its isnad is hasan]

1406. It was narrated from Malik bin Aws: I heard 'Umar (本) say to 'Abdur-Rahman, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven and earth exist - Sufyan said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (运) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

18.0 - حَدُّفَنَا سُفْيَالُ عَنْ مُحَمَّدِ بُنِ عَمْرِو، عَنْ يَحْدَى بُنِ عَلْمِو، عَنْ يَحْدَى بُنِ خَاطِبٍ، عَنِ الزُّبَيْرِ عَلْمَه قَالَ: لَمَّا نَزَلَتْ: ﴿ وَمُعْ قَالَ: لَمَّا نَزَلَتْ: ﴿ وَمُعْ قَالَ: لَمَّا نَزَلَتْ: ﴿ وَمُعْ فَالَ: لَمَّا نَزَلَتْ: ﴿ وَمُعْ فَالَى اللَّهِ، فَقَلْصِمُونَ ﴾ مَعْ خُصُومِنَا فِي الدُّبْيُّرُ: أَيْ رَسُولَ اللَّهِ، مَعْ خُصُومِنِنَا فِي الدُّبْيُّرُ: أَيْ رَسُولَ اللَّهِ، وَلَمَّا نَزَلَتْ: ﴿ وَلَمَّا لَا تَعْمُ *. وَلَمَّا لَا تَعْمُ *. وَلَمَّا لِللَّهُ فَيْ فَيْمَ لِللَّهُ فَيْ فَيْمِ لِللَّهُ فَيْ فَيْمَا لِللَّهُ فَيْمِ فَا اللَّهُ فَيْ فَيْمًا لِللَّهُ فَيْكُونَ اللَّهُ وَإِنَّمَا لِي يَعْنِي هُمَا لِللَّهُ فَيْكُونُ *. [الظر: ١٤٣٤]

تخريج: إسناده حس.

١٤٠٦ - حَلَّنُنَا سُفْيَانُ عَنْ عَمْرِو، عَنِ الزَّهْرِيُّ، عَنْ مَالِكِ نْنِ أَوْسٍ: سَمِعْتُ عُمَرَ يَقُولُ لِعَبْدِ الرَّحْمَنِ وَطَنْحَةً وَالزَّبْرِ وَسَعْدِ: نَشَدْتُكُمْ بِاللَّهِ اللَّبِي تَقُومُ بِهِ السَّمَاءُ وَالْأَرْضُ _ وَقَالَ سُفْيَانُ مَرَّةً: الَّذِي بِإِذْنِهِ تَقُومُ _ أَعَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ مَرَّةً: اللَّذِي بِإِذْنِهِ تَقُومُ _ أَعَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ يَظِيْهُ قَالَ: عَلِنَّا لَا نُورَثُ، مَا تَرَكُنَا صَدَقَةً" قَالَ: قَالُوا. اللَّهُمْ نَعَمْ. [راجع: ١٧٢]

تخریج: إسناده صحیح. خ: (۳۰۹٤)، م. (۱۷۵۷) مدون ذکر طلحة.

Comments: [Its isnad is saheeh, al-Bukhari (3094) and Muslim (1757) without mentioning Talhah]

1407. It was narrated that az-Zubair bin al-'Awwam said: The Messenger of Allah (ﷺ) said: "Verily, for a man to carry a rope and gather firewood, then come and sell it in the marketplace and make himself independent of means thereby, so that he can spend on his (needs), is better than him asking people, whether they give him anything or not."

Comments: [Its isnad is saheeh, al-Bukhari (1471)]

1408. It was narrated that az-Zubair said: The Messenger of Allah (愛) mentioned both of his parents together for me on the Day of 'Uhud [i.e., in the phrase "may my father and mother be sacrificed for you".]

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim]

1409. It was narrated that 'Abdullah bin az-Zubair said: On the day of al-Khandaq, 'Umar bin Abi Salamah and I were in the fort where the wives of the Messenger of Allah (靈) were, the fort of Hassan. He would lift me up and I would lift him up. When he lifted me up, I saw my father go past on his way to Quraizah, as he was fighting alongside the Messenger of Allah (鑑) on the day of al-Khandaq. He said: "Who will go to Banu Quraizah and fight them?" I said to him when he came back: O my father, I recognized you when you were going to Banu Quraizah. He said. O my son, by Allah, the

18.٧ حَلَّثُنَا حَفْصُ ثُنُ غِيَاثِ عَنْ هِثَامٍ، عَنْ هِثَامٍ، عَنْ أَبِهِ، عَنِ الزُّيْثِرِ ثُنِ الْعَوَّامِ قَالَ: قَلَ رَسُولُ اللَّهِ يَطِيَّةً: الأَنْ يَخْوِلَ الرُّجُلُ حَلَّا فَيَخْطَف، ثُمَّ يَجِيء فَيَضَعَهُ فِي السُّوقِ فَيَيْعَهُ، ثُمَّ يَسْتَغْمِي بِهِ، فَيَنْفِقَهُ عَلَى نَفْسِهِ، فَيَنْفِقَهُ عَلَى نَفْسِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَسْأَنَ النَّاسَ، أَعْطَوْهُ أَوْ مَنْعُوهُ، [انظر: ١٤٢٩]

تخریج: إساده صحیح. خ. (۱٤٧١).

18.۸ حَلَّثَنَا أَبُو مُعَاوِيَةً: حَلَّثَنَا هِئَامٌ عَنْ
 أَبِيهِ، عَنْ عَبْدِ للَّهِ بْنِ الزَّبَيْرِ، عَنِ الزُّبَيْرِ،
 قَالَ جَمَعَ لِي رَسُولُ اللَّهِ بَشِيَّةً أَبَويْهِ يَوْمَ
 أُحُدِ. [انظر: ١٤٠٩]

تخريج: إسباده صحيح. وقوله . •يوم أحد» حطأ من أبي معاوية.

18.٩ حَلَّثْنَا أَنُو أَسَامَةً: أَخْبَرَنَا هِنَامٌ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزَّيْرِ قَالَ: لَمَّا كَانَ يَوْمُ النَّذِي قَالَ: لَمَّا كَانَ الْأَعْمِ النَّذِي قِيهِ نِسَاءً رَسُولِ اللَّهِ ﷺ، أَطُمِ اللَّهِ عَلَى اللَّهُ الللللللْمُ الللّهُ الللّهُ ال

Messenger of Allah (無) mentioned both his parents together for me, when he said: "May my father and mother be sacrificed for you."

Comments: [Its isnad is saheeh, al-Bukhari (3720) and Muslim (2416]

1410. It was narrated from az-Zubair bin al-'Awwam that a man gave a mare called Ghamrah or Ghamra' [for *jthad*], then he found a horse or a colt for sale which was said to be from that mare, but he was told not to buy it.

Comments: [Its isnad is saheeh]

1411. It was narrated that az-Zubair bin al-'Awwam (泰) said: We used to pray Jumu'ah with the Prophet (宪), then we would leave and seek the shade of the fortress, but we would not find any shade except (an area) the width of our feet.

Comments: [Saheeh, because of corroborating evidence; this is a da'eef isnad because it is interrupted]

1412. It was narrated that az-Zubair bin al-'Awwam (秦) said: The Messenger of Allah (秦) said: "There has come to you the disease of the nations before you, jealousy and hatred. Hatred is the 'shaver' (destroyer) that shaves (destroys) religious commitment; it does not shave hair. By the One in Whose Hand is the soul of Muhammad, you will not believe until you love

أَبُوَيُهِ جَمِيعًا يَتَفَدَّانِي بِهِمَا يَقُولُ: "فِذَاكَ أَبِي وَأَشَى". [راحع: ١٤٠٨]

تخریج: إساده صحیح. ح. (۳۷۲۰)، م. (۲٤۱٦).

- ١٤١٠ حَلَّثْنَا يَرِيدُ بْنُ هارُونَ: أَخْتَرَنَا سُلْمانُ _ يَعْنِي النَّيْمِيَّ , عَنْ أَبِي عُثْمَانَ، عَنْ عَلْد للَّهِ بْنِ عَامِرٍ، عَنِ الزَّبْيْرِ بْنِ الْعَوَامِ: أَنَّ رَجُلًا حَمَلَ عَلَى فَرَسٍ يُقَالُ لَهَا: غَمْرَةُ أَوْ غَمْرَاءُ فَوْحَدْ فَرَسًا أَوْ مُهْرًا يُبْاعُ. فَنْسِبَتْ إِلَى تِلْكَ الْفَرَسِ، فَلْهِيَ عَنْهَا.

تخريج: إسناده صحيح.

1811- حَدُّثَنَا يَزِيدُ. أَخْبَرَنَ ابْنُ أَبِي ذِنْ عَنْ مُسْلِم بْنِ جُنْلُابٍ، عَنِ الزَّنْيِرِ بْنِ الْعَوَّامُ قَلَ مُسْلِم بْنِ جُنْلُابٍ، عَنِ الزَّنْيِرِ بْنِ الْعَوَّامُ قَلَ كُنَّ مُصْلِّي مَعَ النَّبِيِّ يَتِيْجُ الْجُمُعَة، ثُمُّ مَنْصَرِفُ مَنْتَدِرُ فِي الأَجَامِ، قَلَا نَجِدُ إِلَّا قَدْرَ مَوْضِع 'قَدَامِنا. قَالَ يَزِيدُ' الأُجَامُ هِيَ مَوْضِع 'قَدَامِنا. قَالَ يَزِيدُ' الأُجَامُ هِيَ الْطَامُ. [انطر: ١٤٣٦]

تخريح؛ صحح لغره، وهذا إسناد صعف الانقطاعه، ابن جندب لم يدرك انزبير.

١٤١٧ حَلَّلْنَا يَرِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ عَنْ يَعِيشَ بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشَ بْنِ الْوَلِيدِ نْنِ هَشَامٌ. وَأَبُو مُعَاوِيَةً، شَيْبَانُ عَنْ يَعِيشَ بْنِ الْوَلِيدِ بْنِ الْوَلِيدِ بْنِ الْعَوَّامِ قَالَ: (١/١٦٥) قَلَ رَسُولُ اللَّهِ ﷺ : «دَبُّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَلْكُمْ: لْحَسَدُ وَالْبُغْضَاءُ، وَالْبَغْضَاءُ هِيَ قَلْكُمْ: لْحَسَدُ وَالْبُغْضَاءُ، وَالْبُغْضَاءُ هِيَ

one another. Shall I not tell you of something which, if you do it, you will love one another? Spread (the greeting of) salam amongst yourselves."

Comments: [All Hadeeth is Hasan because of corroborating evidence and its isnad is interrupted]

1413. It was narrated from 'Amir bin 'Abdullah bin az-Zubair that his father said: I said to az-Zubair (泰): Why don't I hear you narrating from the Messenger of Allah (瓷) as I hear Ibn Mas'ood and So and so, and So and so? He said: I never left him since I became Muslim, but I heard something from him: "Whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [Its isnad is saheeh]

1414. It was narrated that Mutarrif said: We said to az-Zubair: O Abu 'Abdullah, what brought you here? You let the caliph down until he was killed, then you came seeking vengeance for him? Az-Zubair (48) said. At the time of the Prophet (鑑), Abu Bakr, 'Umar and 'Uthman &, we read the verse: "And fear the Fitnalt (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people)..." [al-Anfal 8:25]. But we never knew that it referred to us until the turmoil befell us.

الْحَالِقَةُ، حَلِقَةُ الدِّينِ، لَا حَالِقَةُ الشَّعْرِ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيدِهِ، لَا تُؤْمِنُوا حَتَّى تَحَابُوا، أَفَلَا أُنَبُّكُمْ بِشَيْءٍ، إِذَا فَعَلْتُمُوهُ تَحَابَتُهُمُ؟،

تغريج: قسم السلام صحيح لعبره، وسائره حس لغيره، وهذا إساد مقطع، بعبش لم يدرك الزبير. 181٣ - حَلَّثُنَا مُحَمَّدُ بُنُ جَعْفَرِ: حَدَّثَنَا شُعْبَهُ، عَنْ جَعِفَرِ: حَدَّثَنَا شُعْبَهُ، عَنْ جَعِفَرِ: حَدَّثَنَا شُعْبَهُ، الزُّبَيْرِ، عَنْ أَبِيهِ قَلَ: قُلْتُ لِلزُّبَيْرِ، مَا لِي لَا أَسْمَعُكَ تُحَدِّثُ عَنْ رَسُولِ اللَّهِ بَيْنَةٍ كَمَا أَسْمَعُ أَشْمَعُكَ تُحَدِّثُ عَنْ رَسُولِ اللَّهِ بَنِيْجَ كَمَا أَسْمَعُ أَشْمَعُ مِنْهُ كَلِمَةً: ابْن مَسْعُودٍ وَفُلانًا وَفُلانًا وَفُلانًا وَفُلانًا عَلَيْ سَمِعْتُ مِنْهُ كَلِمَةً: أَفَارِقُهُ مُنْدُ أَسْلَمْتُ، وَلَكِنِي سَمِعْتُ مِنْهُ كَلِمَةً: هَنْ كَذَتُ عَلَيَ مُتَعَمِّدًا، فَلْيَسَواً مَقْعَدَهُ مِنَ النَظرِ. [انطر: ١٤٢٨]

تخریج: إسناده صحیح، وهو حدیث منواتر.خ: (۱۰۷).

1818- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمِ:
حَدَّثَنَا شَدَّادٌ _ يَغَنِي ابْنَ سَعِيدٍ _: حَدَّثَنَا عَبْلانُ بْنُ جَرِيرٍ، عَنْ مُطَرِّفٍ قَالَ: قُلْنا لَلْأَبِيرِ: يَا أَبًا عَبْدِ اللَّهِ، مَا جَاءَ بِكُمْ؟ ضَيَّعْتُمُ الْخَلِيفَةَ حَتَّى قُبُل، ثُمَّ حَثْتُمْ نَطْلُبُونَ بِدَمِهِ؟ طَالْ الزَّبَيْرُ: إِنَّا قَرَأَنهَا عَلَى عَهْدِ رَسُولِ اللَّهِ عَلْمُ اللَّهُ عَلْمُ وَعُمْرَ وَعُمْرَانَ رَضِيَ اللّهُ عَنْهُمْ عَلْمُوا عَلَى عَهْدِ رَسُولِ اللّهِ عَنْهُمْ . ﴿ وَعُمْرَ وَعُمْرَانِ وَعُمْرَ وَعُمْرَانِ رَضِيَ اللّهُ مِنْكُمُ عَلْمُوا عَلَى عَهْدِ رَسُولِ اللّهِ مِنْكُمْ عَلَمُوا مِثْمَانَ رَضِيَ اللّهُ مِنْكُمْ عَلْمُوا يَتُنُو اللّهِ عَلَى عَلْمَ وَعُمْرَ وَعُمْرَانِ وَعُمْرَ وَعُمْرَانِ وَعُرَانِهُ اللّهِ مَنْكُمُ عَلَيْنُ اللّهُ عَلَى عَلْمُ وَلَوْنَ مُلْلُولًا وَعُمْرَ وَعُمْرَ وَعُمْرَ وَعُمْرَانَ وَعُمْ وَعُمْرَ وَعُمْرَانِهُ وَعُمْرَ وَعُمْرَانَ وَعُمْرَ وَعُمْرَانُهُ وَاللّهُ وَاللّهُ وَاللّهُ عَلَيْمُ اللّهُ وَاللّهُ عَلَى عَلَيْكُوا مِنْ اللّهُ اللّهُ عَلَى عَلَيْمُ اللّهُ وَعُمْرَ وَعُمْرَانُولُ اللّهُ عَلَى عَلَيْمُ اللّهُ الللّهُ اللّهُ الللّهُ اللّه

Comments: [Its isnad is jayyid]

1415. It was narrated that az-Zubair (本) said. The Messenger of Allah (無) said: "Change grey hair, and do not resemble the Jews."

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

تخريج: حسن لغبره. وهذا إسباد ضعيف تفرد برفعه ابن كناسة. وأصحاب هشام رووه عن عروة مرسلاً، وهو الصواب.

1416. It was narrated that az-Zubair (泰) said: We came from Liyyah with the Messenger of Allah (紫), and when we reached Sidrah, the Messenger of Allah (紫) stood at one side of Qarnul-Aswad, facing it, then he turned his gaze towards Nakhibah - i.e., a valley and he waited until all the people had stopped too. Then he said: "Hunting in Wajj and cutting down its plants is haram; it is sacred to Allah." That was before he came to at-Ta'if and besieged Thaqeef.

Comments: [Its isnad is da'eef]

1417. It was narrated that az-Zubair said: I heard the Messenger of Allah (總) say one day: "Paradise is due to Talhah," when he did what he did for the Messenger of Allah (建), i.e., when Talhah leaned down and the Messenger of Allah (建) climbed on his back.

Comments: [Its isnad is hasan]

تخريج: إسناده حيد.

- ١٤١٥ حَدَّثَنَا مُحَمَّدُ بْنُ كُنَاسَةً. حَدَّثَنَا هِسَمَّامُ بْنُ كُنَاسَةً. حَدَّثَنَا هِشَامُ بْنُ عُرْوَةً، عَنْ أَبْدِ، عَنِ الزَّبْيْرِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: المَّيْرُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: المَّيْرُوا الشَّيْنَ، وَلَا تَشْتَهُوا بِالْبُهُودِ».

1817 - حَلَّثُنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ _ مِنْ أَهْلِ
مَكَّةً مَخْرُومِيِّ _: حَلَّنَي مُخمَّدُ بْنُ عَبْدِاللَّهِ بْنِ
عَبْدِ اللَّهِ بْنِ إِنْسَانِ _ قَالَ: وأَثْنَى عَلَيْهِ خَيْرًا _ ،
عَنْ أَبِيهِ، عَنْ عُرُوفَةً بْنِ الرَّبَيْرِ، عَنِ الزُّبَيْرِ قَالَ:
أَقْبَنَا مَع رَسُولِ اللَّهِ ﷺ مِنْ لِيَّةً، حَتَّى إِذَا كُنَّ
عَنْ السِّدْرَةِ، وَقَفَ رَسُولُ اللَّهِ ﷺ فِي طَرَفِ
الْقَرْبِ الْأَسْوَدِ حَذْوَهَا، فَاسْتَقْنَلَ نَحِبًا بِبَصَرِهِ _
الْقَرْبِ الْأَسْوَدِ حَذْوَهَا، فَاسْتَقْنَلَ نَحِبًا بِبَصَرِهِ _
يَمْنِي وَاديًا _ وَوقَفَ حَتَّى اتَّقَفَ النَّاسُ كُلُّهُمْ،
لِبُمْ قَالَ . "إِنَّ صَيْدَ وَجُ وَعِضَاهَهُ حَرَمٌ مُحَرَّمٌ
لِلَهِ. وَذَلِكَ قَنْلَ نُرُولِهِ الطَّائِفَ وَحِصَارِهِ تُقِيفَ.

تخريج: إساده صعيف لضعف محمد.

181٧- حَدَّثَنَا يَعْقُوبُ: حَدَّثُنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثُنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثُنِي يَحْتَى بْنُ عَبَّادٍ بْنِ عَبْدِ اللَّهِ الْنَوْ بَنْ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبِيْرِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بَنْ الزُّبِيْرِ، عَنْ أَبِيهِ اللَّهِ يَتُقَوْلُ عَنِ الرَّبِيْرِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَتُقَوَّلُ اللَّهِ يَتَقَوْلُ اللَّهِ يَتَقَوْلُ اللَّهِ يَتَقَوْلُ اللَّهِ يَتَقَولُ اللَّهِ يَتَقِيلُ عَلَى اللَّهِ عَلَى عَلَى اللَّهِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى ال

تخريج: إساده حسن.

1418. It was narrated that 'Urwah said: My father az-Zubair (46) told me that on the day of Uhud, a woman came running, and when she was about to reach where the slain were, the Prophet (鑑) did not want her to see them, and he said, "The woman, the woman!" az-Zubair (46) said: I thought that she was my mother Safiyyah, so I went running towards her and caught up with her before she reached the slain. She shoved me in the chest, and she was a tough woman. She said: Stay away from me, may you have no land! I said: The Messenger of Allah (鑑) is urging you (not to go and see them). She stopped and took out two pieces of cloth that she had with her and said: These are two pieces of cloth that I have brought for my brother Hamzah. I have heard that he has been killed; shroud him with them. We brought the two pieces of cloth to shroud Hamzah with them, but we saw beside him one of the Ansar who had been killed, and the same had been done to him as to Hamzah. We did not feel it was appropriate to shroud Hamzah in two pieces of cloth and to leave the Ansari with no shroud, so we said: One piece for Hamzah and one piece for the Ansari. We measured (the pieces of cloth) and found that one of them was larger, so we drew lots between them and shrouded each of them in the piece of cloth that was selected for him.

Comments: [Its isnad is hasan]

181٨ حَلَّتُنَا سُلَيْمَانُ بُنُ دَاوُدَ الْهَاشِمِيُ: أَحْبَرَنَا عَبْدُ الرَّحْمَنِ _ يَعْنِي ابْنَ أَبِي الزِّنَادِ _ عَنْ هِشَام، عَنْ عُرُوَّةَ قَالَ: أَخْنَرَنِي أَبِي الزُّبَيِّرُ: أنَّهُ لُمَّا كَانَ يَوْمُ أُحُدِ أَقْلَتِ امْرَأَةً تَسْعَى، حَتَّى إِذَا كَادَتْ أَنْ تُشْرِفَ عَلَى الْقَتْلَى، قَالَ: فَكُرِهَ النَّبِيُّ ﷺ أَنْ تَرَاهُمْ. فَقَالَ: «الْمَرْأَةَ الْمَرْأَةَ» قَالَ الرُّيْرُ: فَتَوَسَّمْتُ أَنَّهَا أُمِّي صَفِيَّةُ، قَالَ: فَخَرَحْتُ أَسْعَى إِلَيْهَا. فَأَدْرَكُتُهَا قَبْلَ أَنْ تَنْتَهِيَ إِلَى الْقَتْلَى، قَالَ: فَلَدَمَتْ فِي صَدْرِي، وَكَانَتِ امْرَأَةً جَلْدَةً، قَالَتْ: إِلَيْكَ، لَا أَرْضَ لَكَ. قَالَ: فَقُلْتُ. إِنَّ رَسُولَ اللَّهِ ﷺ عَزَمَ عَلَيْكِ، قَالَ: فَوَقَفَتْ، وَأَخْرَجَتْ ثَوْنَيْنِ مَعْهَا، فَقَالَتْ: هَٰذَانِ تُوْبَانِ جِئْتُ بِهِمَا لِأَخِي خَمْزَةً، فَقَدْ بْلَعْنِي مَقْتَلُهُ، فَكَفَّنُوهُ وِيهِمَا. قالَ فَجِئْنَا بِالثَّوْرَيُّنِ لِنُكَفِّنَ فِيهِمَا حَمْزَةً، فَإِذَا إِلَى جَنَّبِهِ رَحُلٌ مِنَ الأَنْصَارِ قَنِيلٌ، قَدْ فُعِلَ بِهِ كَمَا فُعِل نَحُمْرٌةً، قَالَ ۚ فَوَجَدُنَ عَضَاضَةً وَخَيْرًا أَنْ نُكَفِّنَ حَمْزَةَ فِي ثَوْبَيْس، وَالْأَنْصَارِيُّ لَا كَفَنَ لَّهُ، فَقُلْدَ: لِحَمْزَةَ ثَوْتٌ، وَلِلْأَنْصَارِيِّ ثَوْبٌ، فَقَدَرْنَاهُما فَكَانَ أَحَدُهُمَا أَكْبَرَ مِنَ الْآخِرِ، فَأَقْرَعْنَ بَيْنَهُمَا، فَكَفَّنَّا كُلَّ وَاحِدٍ مِنْهُمَا فِي الثُّوْبِ الَّذِي طَارَ لَهُ.

تخريج: إسناد حسر.

1419. It was narrated that az-Zuhri said: 'Urwah bin az-Zubair told me that az-Zubair (&) used to narrate that he referred to the Prophet (a dispute with an Ansari man who had been present at Badr about the streams of the Harrah, with which they both used to irrigate their palm trees. The Prophet (鑑) said to az-Zubair (毒): "Water (your trees), then let the water flow to your neighbour." The Ansari got angry and said: O Messenger of Allah, it is because he is your cousin! The face of the Messenger of Allah (變) changed colour, then he said to az-Zubair: "Water (your trees), then block the water until it backs up to the bottom of the wall." So the Prophet (鑑) told az-Zubair (本) to take all of his rights in full Before that, the Prophet (ﷺ) had suggested to az-Zubair (🐟) something that would be good for both him and the Ansari, but when the Ansari annoyed the Messenger of Allah (靏), he told az-Zubair to take his rights in full in a clear ruling. 'Urwah said: az-Zubair (46) said: By Allah, I think that this verse was revealed concerning that: "But no, by your Lord, they can have no Faith, until they make you (O Muhammad 塞) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission" [an-Nisa' 4:65].

١٤١٩- حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَن الرُّهْرِيِّ قَالَ: أَخْمَرَلِي عُرُوزَةُ بْنُ الزُّبَيْرِ: أَنَّ الزُّبْيْرَ كَانَ يُحَدِّثُ اللَّهُ خَاصَمَ رَحُلًا مِنَ الْأَنْصَارِ فَدْ شَهِدَ بَدْرًا إِلَى النَّبِيِّ ﷺ فِي شِرَاجِ الْحَرَّةِ. كَانَا يَسْتَقِيَانِ بِهَا كِلَاهُمَا، فَقَالَ النَّبِيُّ ﷺ لِنزُّنْر: «اشق، ثُمَّ أَرْسِلْ إِلَى جَارِكَ» فَعَصبَ الْأَنْصَارِي وَقَالَ: يَا رَسُولَ اللَّهِ، أَنْ كُنَ ابْنَ عَمَّتِكَ! فَتَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ يَلِيقٍ، ثُمُّ قَالَ لِلزُّبَيْرِ: "اسْق ثُمُّ (١٦٦/١) احْسى الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ». فَاسْتَوْعَى النَّبِيُّ عِيْنَ عِينَئِدِ لِلزُّبَيْرِ حَقَّهُ، وَكَانَ النَّبِيُّ بِيُثِيِّ قَبْلَ ذَلَكَ أَشَارَ عَلَى الزُّبَيْرِ بِرَأْيِ أَرَادَ فِيهِ سَعَةً لَهُ وَلِلْأَنْصَارِي، فَلَمَّا أَحْفَظَ الْأَنْصَارِي رَسُولَ اللَّهِ ﷺ، اسْتَوْعَى رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ حَقَّهُ فِي صَرِيحِ الْحُكُم. قَالَ عُزْوَةً: فَقَالَ الزُّبَيْرُ: وَاللَّهِ مَا أَحْبِبُ هَٰذِهِ الْآيَةَ أُنْزِلَتْ إِلَّا فِي دَلِكَ: ﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَكُرُ بَيْنَهُمْ ثُمَّ لَا يَجِهُ دُوا فِي أَنْفُينِهِمْ حَرَّبُنَّا مِمَّا فَضَيْتَ وَثُمَـٰ لِمُوا شَلِيمًا﴾ (النساء: ٦٥). [انظر: ١٦١١٦]

تخریج: إسناد صحح. خ:(۲۷۰۸)، م (۲۳۵۷).

Comments: [Its isnad is saheeh, al-Bukhari (2708) and Muslim (2357)]

1420. It was narrated that az-Zubair bin al-'Awwam (毒) said: The Messenger of Allah (寒) said: "This land is the land of Allah and the people are the slaves of Allah, so wherever you find something good, stay there."

Comments: [Its isnad is da'eef]

187٠ حَلَّنَا يَزِيدُ بَنُ عَبْدِ رَبِّهِ: حَلَّنَا بَقِبَّهُ ابْنُ الْوَلِيدِ: حَلَّنَا بَقِبَهُ ابْنُ عَمْرِهِ الْقُرَشِيُّ: حَلَّنَنِي جُبَيْرُ بْنُ عَمْرِهِ الْقُرَشِيُّ: حَلَّنَنِي أَبُو عَنْ أَبِي يَعْنِي مَوْلَى آلِ الزَّبْيْرِ بْنِ الْعَوَّامِ، عَنِ اللَّهِ بَيْكِيْدَ اللَّهِ بَيْكِ: «الْبِلَادُ بِلَادُ اللَّهِ، وَالْمِبَادُ عِبَادُ اللَّهِ، فَحَيْثُمَا أَصَبْتَ خَيْرًا فَأَقِمْ».

تخريج: إسناد ضعيف، فيه ثلاثة مجاهيل، لكن الشطر الأول حسن لغيره.

1421. It was narrated that az-Zubair bin al-'Awwam (泰) said: I heard the Messenger of Allah (紫) recite this verse when he was in 'Arafah: "Allah bears witness that La ilaha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in justice. La ilaha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise" [Al 'Imran 3:18]. And I am one of the witnesses to that, O Lord.

تخريج: إسناده ضعيف كسابقه.

Comments: [Its isnad is da'cef like the previous report]

1422. Abdullah bin 'Ata', the son of Ibraheem the freed slave of az-Zubair narrated that his mother and his grandmother Umm 'Ata' said: By Allah, it is as if we can see az-Zubair bin al-'Awwam (泰) when he came to us on a white mule of his and said: O Umm 'Ata', the Messenger of Allah (憲) has forbidden the Muslims to eat from the meat of their sacrifices

1877- حَدَّقَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ للَّهِ بْنُ عَطاء ابْنِ إِسْحَاقَ: حَدَّثَنِي عَبْدُ للَّهِ بْنُ عَطاء ابْنِ إِبْرَاهِيمَ مَوْلَى الزَّبْيْرِ عَنْ أُمَّهِ وَحَدَّتِهِ أُمَّ عَطَاءٍ، قَالَتَا وَاللَّهِ لَكَأَنَّنَا نَنْظُرُ إِلَى الزَّبْيْرِ بْنِ الْعَوَّمِ حِينَ أَتَانَا عَلَى بَعْلَةٍ لَهُ يَنْضَاءَ فَقَالَ: يَا أُمَّ عَطَاءٍ، إِنَّ رَسُولَ اللَّهِ يَشِحَةً قَدْ نَهَى الْمُسْلِمِينَ أَنْ يَأْكُلُوا مِنْ لُحُومٍ نُسُكِهِمْ فَوْقَ النَّهُمَ لَمُولَ مِنْ لُحُومٍ نُسُكِهِمْ فَوْقَ

after three days I said: May my father be sacrificed for you! What should we do with that which has been given to us? He said: As for what has been given to you, it is up to you.

Comments: [Its isnad is da'eef]

1423. It was narrated that 'Abdullah bin az-Zubair (48) said: On the day of al-Ahzab 'Umar bin Abi Salamah and I were put with the women. I looked out and saw az-Zubair on his horse, coming and going from Banu Quraizah two or three times. When he came back I said: O my father, I saw you coming and going. He said: Did you see me, O my son? I said: Yes. He said: The Messenger of Allah (趣) said: "Who would like to go to Banu Quraizah and bring me news of them?" So I set out and when I came back, the Messenger of Allah (24) mentioned both his father and his mother for me and said: "May my father and mother be sacrificed for you."

Comments: [Its isnad is saheeh]

1424. Sufyan bin Wahb al-Khawlani said: When we conquered Egypt without a peace deal (i.e., by force), az-Zubair bin al-'Awwam (歩) stood up and said: O 'Amr bin al-'As, divide the land. 'Amr said: I shall not divide it. az-Zubair (歩) said: By Allah, you will divide it as the Messenger of Allah (紫) divided Khaibar! 'Amr said: By Allah, I

ثَلَاثِ. قَالَ: فَقُلْتُ: بِأَبِي أَنْتُ، فَكَيْفَ نَصْنَعُ بِمَا أُهْدِيَ لَنَا؟ فَقَالَ ۖ أَمَّا مَا أُهْدِيَ لَكُنَّ، فَشَأْنَكُنَّ بِهِ. [راجع: ٥٨٧]

تخريج: إسناده ضعيف عبدالله بن عطاء صعيف، لكن النهي عن أكل لحوم النسك فوق ثلاث صحيح لغيره.

187٣ - حَدَّقَنَا عَتَّبُ بِنُ زِيَادٍ: حَدَّنَنَ عَبْدُ اللَّهِ _ مَغْنِي ابْنَ الْمُبَارَكِ _ ، أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عِنْ أَبِيهِ، عَنْ عَنْدِ اللَّهِ بُنِ الزَّبِيْرِ قَالَ: كُنْتُ يَوْمَ الْأَخْزَابِ جُعِلْتُ أَنَا وَعُمْرُ بْنُ أَبِي سَلَمَةَ مَعَ النَّسَاءِ، فَنَظَرْتُ، فَإِذَا أَنَا بِالزَّبِيْرِ عَلَى سَلَمَةَ مَعَ النَّسَاءِ، فَنَظَرْتُ، فَإِذَا أَنَا بِالزَّبِيْرِ عَلَى فَرَيْظَةَ، مَرَّنَيْنِ أَوْ ثَلَاثَةً، فَوَقَلَ أَنَا بِالزَّبِيْرِ عَلَى فَرَيْظَةً، مَرَّنَيْنِ أَوْ ثَلَاثَةً، فَلَمَّا رَجَعَ قُلْتُ: يَا أَبْتِ، رَأَيْنُكَ تَخْلِفُ. فَلَمَّا رَجَعَ قُلْتُ: يَا أَبْتِ، رَأَيْنُكَ تَخْلِفُ. فَلَمَّا وَهُلْ تَغْمُ، فَلَمَّا وَلَا يَقْلِهُ عَلَى اللهِ يَطِيعُ قَالَ: هَمْ يَلْقِي بَنِي وَخُرِهِمْ ؟ اللهِ يَطْعُ أَنَوْلِهِ فَقَالَ: هَمْ فَلَمَّا وَمُعَدِي مِحْمَعَ لِي رَسُولُ اللّهِ يَطْعُ أَنَوْلِهِ فَقَالَ: هِمَا اللّهِ يَطْعُ أَنَوْلِهِ فَقَالَ: هِمَا مَا لَكُهُ يَعْفِقُ أَنَوْلِهِ فَقَالَ: هِمَاكَ أَبِي وَأُمْولُ اللّهِ يَطْعُ أَنُولُهِ فَقَالَ: هَاللّهُ عَلَيْهُ أَنُولِهِ فَقَالَ: هُواللّهُ بَيْعِ قَالَ اللهِ يَطْعُ أَنُولُهِ فَقَالَ: هُمَا أَنِي بَنِي وَمُولُ اللّهِ يَطْعَ أَنُولُهِ فَقَالَ: هُولَاكَ بِي وَأُمْقِلُ وَلَا اللّهِ يَعْلَمُ أَنْوَلُهُ فَعَالَ: إِلَا اللّهِ يَعْلَمُ أَنُولُهُ فَقَالَ: هُولَاكَ بُي وَأُمْنِ اللّهِ يَعْلَا أَنْ إِلَيْ مَلْكَالًا اللّهِ عَلَى اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ

تخریج: إسناده صحیح. خ: (۳۷۲۰)، م: (۲٤١٦).

1174 حَدَّثَنَا عَنَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَحْبَرَنَا عَبْدُ اللَّهِ بَنُ الْحَبَرَنَا عَبْدُ اللَّهِ بَنُ الْحَبَرَنَا عَبْدُ اللَّهِ بَنُ لَهِبَهَ _ وَهُوَ عَبْدُ اللَّهِ بَنُ لَهِبِعَةً بَنِ عُشِبَةً _: حَدَّثَنِي يَزِيدُ بَنُ أَبِي جَبِيبٍ عَمَّنْ سمِعَ عَبْدَ اللَّهِ بَنَ الْمُغِيرَةِ بَنِ أَبِي بُرْدَةً يَعُولُ: شَعْفَ سَفْيَانَ بْنَ وَهْبٍ الْخَوْلَانِيَ يَقُولُ: لَمَّا الْخَوْلَانِيَ يَعُولُ: لَمَّا الْفَتَوْخَنَا مِصْرَ بِغَيْرِ عَهْدٍ قَامَ الرُّبَيْرُ يَعُولُ الْغَاصِ، الْخَوَّامِ، فَقَالَ: يَا عَمْرُو بْنَ الْعَاصِ، الْنُو الْمُعاصِ، الْنُ الْعَاصِ،

Comments: [Its isnad is da'eef]

1425. It was narrated from al-Mundhir bin az-Zubair (秦) from his father that the Prophet (囊) gave a share to az-Zubair, a share to his mother, and two shares to his horse.

Comments: [Hasan because of corroborating evidence and this is a da'eef isnad, Fulaih is unknown]

1426. Al-Hasan narrated: A man came to az-Zubair bin al-'Awwam and said: Shall I kill 'Ali for you? He said: No; how can you kill him when he has the troops with him? He said: I will catch up with him and assassinate him. He said: No. The Messenger of Allah (變) said: "Faith prohibits assassination; no believer should resort to that."

Comments: [Saheeh]

1427. Al-Hasan said: A man came to az-Zubair bin al-'Awwam and said: Shall I not kill 'Alı for you? He said: How can you kill him when he has people with him?... and he narrated a similar report.

Comments: [Saheeh]

تخريج: إساد ضعيف لجهالة المهم الذي لم يسم. 1870 - حَدَّتُنَا عَبَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا فُلْيُحُ بْنُ مُحَمَّدِ عَنِ الْمُنْدِرِ بْنِ الرُّبَيْرِ، عَنْ أَبِهِ: أَنَّ النَّبَيِّ ﷺ أَعْطَى الزُّبْرَ سَهْمًا، وَأَمْهُ سَهْمًا، وَفَرَسَهُ سَهْمَيْن.

تخريج: حس لعيره، وهذا إسناد ضعيف، فليح مجهول.

1877 - حَلَّثْنَا عَفَّانُ: حَلَّثْنَا الْمُبَارَكُ: حَلَّثْنَا الْمُبَارَكُ: حَلَّثْنَا الْمُبَارَكُ: حَلَّثْنَا الْحَسَنُ قَالَ: بَمَا رَجُلٌ إِلَى الرَّشِرِ بْنِ الْعَوَّامِ فَقَالَ: لَا ، وَكَيْفَ تَقْتُلُهُ وَمَعَهُ الْجُنُودُ؟ قَالَ: أَلْحَقُ بِهِ فَأَفْتِكُ بِهِ. قَالَ: لَا وَمَعَهُ الْجُنُودُ؟ قَالَ: أَلْحَقُ بِهِ فَأَفْتِكُ بِهِ. قَالَ: لَا إِنَّ الْإِيمَانَ قَيْدَ إِلَّ الْإِيمَانَ قَيْدَ الْفِلِي يَشِيعُ قَالَ. "إِنَّ الْإِيمَانَ قَيْدَ الْفِلِي الْمُعَلِي الْفَلْدَ. الإِنَّ الْإِيمَانَ قَيْدَ الْفَلْدَ. الإِنَّ الْإِيمَانَ قَيْدَ الْفَلْدَ. الإِنَّ الْإِيمَانَ قَيْدَ الْفَلْدَ. الإِنْ الْإِيمَانَ قَيْدَ الْفَلْدَ الْفَلْدَ الْفِلْدِي الْفَلْدَةُ الْفَلْدَ الْفَلْدَ الْفَلْدَ اللّهِ الْفَلْدَةُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللللّهُ الللللّهُ اللّهُ اللللّهُ اللللللّهُ اللللّهُ اللّهُ اللللّ

تخريج: صحيح.

١٤٢٧ حَدِّثْنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُبَارَكُ بْنُ فَضَالَةً: حَدِّثُنَا الْحَسَنُ قَالَ: أَتَى رَجُلٌ الزُّبَيْرَ بْنَ الْعَوَّامِ فَقَالَ: أَلَا أَقْتُلُ لَكَ عَلِيًا؟ قَلَ: أَلَا أَقْتُلُ لَكَ عَلِيًا؟ قَلَ: وَكَيْفَ تَشْتَطِيعُ قَتْلَهُ وَمَعَهُ النَّاسُ؟ فَذَكَرَ مَعْنَاهُ. [راجع: ١٤٢٦]

نخريج: صحيح.

1428. It was narrated from 'Amir bin 'Abdullah bin az-Zubair that his father said: I said to my father, az-Zubair bin al-'Awwam (泰): Why don't you narrate from the Messenger of Allah (些)? He said: I never left him since I became Muslim, but I heard him say something. He said: "Whoever tells a lie about me, let him take his place in Hell."

Comments: [Its isnad is salveli]

1429. Hisham bin 'Urwah narrated from his father, that his grandfather - Ibn Numair said from az-Zubair (4) - said: The Messenger of Allah (2) said: "For one of you to take a rope and go to the mountains, then bring a bundle of firewood on his back and sell it, and make himself independent of means thereby, is better for him than to ask of people, whether they give him something or not."

Comments: [Its isnad is salueeh, al-Bukhari (1471)]

1430. Ya'eesh bin al-Waleed narrated that a freed slave of the family of az-Zubair told him that az-Zubair bin al-'Awwam (泰) narrated to him that the Messenger of Allah (寒) said: "There has come to you the disease of the nations before you, jealousy and hatred. Hatred is the 'shaver' (destroyer). I do not say that it shaves hair; rather its shaves (destroys) religious commitment. By

187۸ حَدَّثَنَا عَنْدُ الرَّحْمَنِ مَنْ مَهْدِيِّ: حَدَّثَنَا شُعْنَةُ، عَنْ جَامِعِ بْنِ (١٦٧/١) سَدَّادٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ، عَنْ أَبِيهِ قَالَ. قُلْتُ لِأْبِي الرُّبَيْرِ بْنِ الْعَوَّامِ: مَا لَكَ لَا تُحَدِّثُ عَنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَا فَرَقْتُهُ مُنْذُ أَشْلَمْتُ، وَلَكِنِّي سَمِعْتُ مِنْهُ كُلمَةً، سَمِعْتُهُ يَقُولُ: "مَنْ كَذَبَ عَلَيً. فَلْيَتَبُوّأُ مَفْعَدَهُ مِنَ النَّرِ". [راحع: ١٤١٣]

تخريج: إساده صحيح.

1879 - حَدَّثَنَا وَكِيعٌ وَائِنُ نُمَيْرٍ قَالَا: حَدَّثَنَا هِشَامُ بْنُ عُرُوّةً عَنْ أَبِه، عَنْ جَدِّه - فَلَ ابْنُ نُمَيْرٍ: عَنِ الزُّيْرِ _ قَالَ قَالَ رَسُولُ اللَّهِ يَتِلِحُّ: الأَنْ يَأْخُدَ أَحَدُكُمْ أَخْبِلَهُ، فَيَحِيءَ بِحُزْمَةٍ مِنْ خَطَبٍ فَيْلِيعَهَ، فَيَحِيءَ بِحُزْمَةٍ مِنْ خَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَ، فَيَحِيءَ بِحُزْمَةٍ مِنْ خَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَ، فَيَحِيءَ بِحُزْمَةٍ مِنْ خَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَ، فَيَحِيءَ بِحُزْمَةٍ مِنْ خَطَبٍ مِنْ أَنْ مَنْفُوهُ، فَيْلِ أَنْ مَنْفُوهُ، أَوْ مَنْعُوهُ، وَالْجَعِمِ اللّهَ مِنْ أَنْ مَنْعُوهُ أَوْ مَنْعُوهُ اللّه النّاسَ، أغطُوهُ أَوْ مَنْعُوهُ اللّهُ الرّاجِعِ ١٤٠٧]

نخریج: إسده صحیح، ح: (۱٤٧١)

١٤٣٠ حَدَّثَنَا عَنْدُ الرَّحْمَنِ حَدَّثَنَا حَرْبُ امْنُ شَدَّدِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرِ: أَنَّ يَبِيشَ امْنَ الْوَلِيدِ حَدَّثَةُ: أَنَّ مَوْلَى لِآلِ الزُّبْيْرِ حَدَّثَةُ: أَنَّ الزُّنْيْرِ بْنَ الْعُوَّامِ حَدَّثَةُ. أَنَّ رَسُولَ اللَّهِ بَيْئِةً قَالَ: "دَبَّ إِلْنِكُمْ ذَاءُ الْأُمْمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ، وَالْبَعْضَاءُ هِيَ الْحَالِقَةُ، لَا أَقُولُ: بِحْلِقُ مَنْشَعْرَ، وَلَكِنْ تَحْلِقُ الدِّينَ، وَالَّذِينَ the One in Whose Hand is the soul of Muhammad, you will not enter Paradise until you believe, and you will not believe until you love one another. Shall I not tell you of something that will help you to achieve that? Spread (the greeting of) salam amongst yourselves."

Comments: [Its isnad is da'eef]

1431. It was narrated from Ya'cesh bin al-Waleed that a freed slave of the family of az-Zubair told him that az-Zubair (ﷺ) told him: The Prophet (ﷺ) said: "There has come to you..." and he narrated it.

Comments: [See the previous report]

1432. It was narrated from a freed slave of the family of az-Zubair that az-Zubair bin al-'Awwam told him: The Messenger of Allah (變) said: "There has come to you..." and he narrated it.

Comments: [See the previous report]

1433. It was narrated that al-Hasan said: A man said to az-Zubair: Shall I kill 'Ali for you? He said: How would you kill him? He said: I will assassinate him. He said: No; the Messenger of Allah (海) said: "Faith prohibits assassination; no believer should resort to that."

Comments: [Salieeh]

1434. It was narrated that az-Zubair bin al-'Awwam said: When this *socrali* was revealed to the

نَفْسِي بِيْدِهِ _ أَوْ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيْدِهِ _ لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُوا، أَفَلا أُنبَئْكُمْ بِمَا يُثَبِّتُ ذَٰلِكَ لَكُمْ! أَفْشُوا السَّلاَمُ بَيْنَكُمْ". [راجع: ١٤١٢]

تخريج: قسم السلام صحيح لعيره، وسائره حسن لغيره، وهذا إسناد ضعيف لجهالة مولى آل الزبير.

١٤٣١ - حَدَّثَنَا أَنُو عَامِرِ: حَدَّثَنَا عَلِيُ نُنُ الْمُسْرَك، عَنْ يَعِيشَ الْمُسْرَك، عَنْ يَعِيشَ الْمُسْرَك، عَنْ يَعِيشَ الْمُسْرَك، عَنْ يَعِيشَ الْمُسْرِ، عَنْ يَعِيشَ الْمُرْتِيرِ حَدَّنَهُ: أَنَّ اللَّبِيِّ يَعِيْتُ قَالَ: «دَبَّ الرُّبَيْرِ حَدَّنَهُ: أَنَّ اللَّبِيِّ يَعِيْتُ قَالَ: «دَبَّ الرَّبَيْرِ حَدَّنَهُ: (راجع: ١٤٣٠]

تخريج: راحع ماقبله.

١٤٣٧- حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ: حَدَّثَنَا رَبَاحٌ عَنْ مَعْمَرٍ، عَنْ يَخْمَى بْنِ أَبِي كَثِيرٍ، عَنْ بَعِيشَ ابْنِ الْوَلِيدِ بْنِ هِشَامٍ، عَنْ مَوْلَى لِآلِ الزُّبَيْرِ: أَنَّ الزُّبَيْرَ بْنَ الْعَوَّامِ حَدَّثُهُ: أَنْ رَسُولَ اللَّهِ يَلِيْهِ قَالَ. «ذَتْ إِلَيْكُمْ»... فَذَكَرَهُ. [راجع. ١٤٣٠]

تخريج: راحع ماقبله

187٣ حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَتُوبُ عَنِ الْحَسَنِ قَالَ: قَالَ رَجُلٌ للزَّبَيْرِ: أَلَا أَقْتُلُ لَكَ عَلِيًّا؟ قَالَ: قَالَ: قَلْتُكُ بِهِ. قَالَ. لَكَ عَلَيًّا؟ قَالَ: أَفْتَكُ بِهِ. قَالَ. لَا يُعْتِكُ بَهِ. قَالَ. لَا يَعْتِكُ مُؤْمِنٌ». [راجع: ١٤٢٦]

تخريج: صحيح

۱۶۳۶- حَدَّثُنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدٌ _ يَعْنِي انْنَ عَمْدِ الرَّحْمَٰوِ انْنِ عَمْدِ الرَّحْمَٰوِ انْنِ

Messenger of Allah (ﷺ): "Verily, you (O Muhammad ﷺ) will die, and verily, they (too) will die. Then, on the Day of Resurrection, you will be disputing before your Lord" [az-Zumar 39:30,31], az-Zubair said: O Messenger of Allah, will we face again the disputes we had among us in this world in addition to other sins? He said: "Yes, you will face these disputes again until everyone who has a right has been given his right." Az-Zubair said: By Allah, the matter is very serious.

Comments: [Its isnad is hasan]

1435. 'Urwah said: I heard 'Ikrimah [recite]: "And (remember) when We sent towards you (Muhammad &)" and it was recited to Sufyan from az-Zubair: "a group (three to ten persons) of the jinn, (quietly) listening to the Qur'an" [al-Ahqaf 46:29]. He said: [That was] in Nakhlah. The Messenger of Allah (進) was praying 'Isha', and "they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's recitation)" [al-Jinn 72:19]. Sufyan said: They were one above the other, like thick masses of clouds one above the other.

حَاطِب، عَنْ عَبْدِ اللَّهِ بْنِ الزَّبَيْرِ، عَنِ الزَّبَيْرِ بْنِ الْمَتَوَّمِ فَالَ: لَمَّا نَزَلَتُ هَذِهِ السُّورَةُ عَلَى رَسُوكِ الْمَوَّقِ فَالَى: لَمَّا نَزَلَتُ هَذِهِ السُّورَةُ عَلَى رَسُوكِ اللَّهِ يَشْهُونَ ٥ ثُمَّ إِنَّكُمْ لَلَّهِ مَيْتُونَ ٥ ثُمَّ إِنَّكُمْ يَخْتَصِمُونَ ﴾ (الزمر: يَوْمَ الْفَيَامَةِ عِنْدَ رَبَّكُمْ تَخْتَصِمُونَ ﴾ (الزمر: عَنْ اللَّهِ، أَيْكُرَّرُ عَلَيْنَا ما كَانَ بَيْنَنَا فِي الدُّنِيَا مَعَ خَوَاصِ اللَّهُ عَلَيْكُمْ حَتَّى الدُّنِيَا مَعَ خَوَاصِ اللَّهُ عَلَيْكُمْ حَتَّى الدُّنْ مَا كَانَ بَيْنَنَا فِي الدُّنْيَا مَعَ خَوَاصِ اللَّهُ عَلَيْكُمْ حَتَّى الدُّنْ مِلْكُرُونَ عَلَيْكُمْ حَتَّى اللَّهِ اللَّهُ عَلَى اللَّهُ اللَّهُ

تخريج: إسناده حسن.

1470 حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرٌو: وَسَمِعْتُ عِكْرِمَةَ ﴿وَإِذْ سَرَفْنَا إِلَيْكَ ﴾ وَقُرِئَ عَلَى سُفْيَانَ عَنِ الزَّبِيْرِ: ﴿ فَنَقَرَا بَنَ الْمِينَ يَسْتَبِمُونَ الْقُرْيَانَ ﴾ (الأحقاف: ٢٩) قَالَ: بِنَخْلَةَ، وَرَسُولُ اللَّهِ بِيَئِيْةً يُصَلِّي الْمِشَاءَ الأَجْرَةَ ﴿ كَادُواْ يَكُونُونَ عَلَيْهِ لِيُدَا ﴾ (الجن: ١٩).

غَلَ سُفْيَالُ: اللِّبَدُ: بَعْضُهُمْ عَلَى بَعْضٍ، كَاللِّندِ نَعْضُهُ عَلَى بَعْض.

تخریج: حسن لغیره وهدا إسناد ضعیف لانقطاع بین عکرمة وبین الزمبر.

Comments: [Hasan because of corroborating evidence and its *isnad* is *da'eef* because it is interrupted between Ikriman and Az-Zubiar]

1436. Muslim bin Jundub narrated: someone who heard him told me that az-Zubair bin al-'Awwam said: We used to pray Jumu'ah with the Prophet (金), then we would leave and seek the

١٤٣٦ حَدَّثَنَا يَخْيَى نَنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي
 ذِنْبٍ: حَدَّثَنَا مُسْلِمُ بَنُ جُنْدُبٍ: حَدَّثَنِي مَنْ
 سَمِعَ الزَّبَيْرَ بْنَ الْعَوَّامِ يَقُولُ: كُنَّا نُصَلِّي مَعَ
 رَسُولِ اللَّهِ بَيْطِيْرِ الْجُمُعَةَ، ثُمَّ نُبُورُ فَمَا نَجِدُ مِنَ

shade of the fortress, but we would not find any shade except (an area) the width of our feet.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because the chain between Muslim bin Jundab and Az-Zubair is unknown]

1437. It was narrated that 'Ali or az-Zubair said: The Messenger of Allah (ﷺ) used to address us and remind us of the annals of Allah (cf. 14:5), until we could see that on his face (because of alarm). It was as if he was warning people against an enemy that would attack them in the morning. If he had just recently met with Jibreel, he would not smile until Jibreel had departed from him.

Comments: [Its isnad is hasan]

1438. Az-Zubair bin al-'Awwam said: This verse was revealed when we were present with the Messenger of Allah (建): "And fear the Fitnah (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people)" [al-Anfal 8:25]. We started saying, What is this fitnah? And we never thought that it would happen as it did.

Comments: [A Hadeeth Jayyid]

الظُّلِّ إِلَّا مَوْضِعَ أَقْدَامِنَا. أَوْ قَالَ ۚ فَمَا نَجِدُ مِنَ الظُّلِّ مَوْضِعَ أَقْدَامِنَا. [راجع: ١٤١١]

تخريج: صحيح لغيره، وهذا إساد صيعيف لحهالة الواسطة بين مسلم بن جندب وبين الزبير.

187٧ - حَدَّفَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِي الزَّنْبِرِ، عَنْ عَبْدِ اللَّهِ ثَنِ سَلِمَةً _ أَوْ مَلَمَةً، قَالَ كَثِيرٌ: وَحِفْظِي سَلِمَةً _ أَوْ عَنْ الزَّبْيْرِ قَالَ: كَانَ رَسُولُ اللَّهِ عَلَى، أَوْ عَنِ الزَّبْيْرِ قَالَ: كَانَ رَسُولُ اللَّهِ عِلَى يَخْطُنُنَا، فَيُذَكُّرُنَا بِأَيَّامِ اللَّهِ حَتَّى نَعْرِفَ لَلَّهِ مَنْ فَوْمٍ يُصَبِّحُهُمُ ذَلِكَ فِي وَجْهِهِ، وَكَأَنَّهُ نَذْيِرُ قَوْمٍ يُصَبِّحُهُمُ الْأَمْرُ عُدْرَةً، وَكَانَ إِذَا كَانَ حَدِيثَ عَهْدِ الْأَمْرُ غُذْرَةً، وَكَانَ إِذَا كَانَ حَدِيثَ عَهْدٍ بِجِبْرِيلُ لَمْ يَتَبَسَّمْ ضَاحِكًا حَتَّى يَرْتَفِعَ عَنْهُ.

تحريج: إسناده حسن.

1870 حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَرِيرٌ قَالَ الزُّبَيْرُ نُنُ قَالَ: قَالَ الزُّبَيْرُ نُنُ الْمَعَوَّامِ: قَالَ الزُّبَيْرُ نُنُ الْمَعَوَّامِ: فَالَ الزُّبَيْرُ نُنُ الْمَعَوَّامِ: نَوْلَتُ هَدِهِ الآيَةُ وَنَحْنُ مُتَوَافِرُونَ هَمَ رَسُولِ اللَّهِ بِيَنِيْقَ: ﴿وَاَتَّقُواْ مِثْنَةٌ لَا تَصِيبَنَّ اللَّذِينَ اللَّذِينَ طَلَمُواْ مِنْكُمُ مَنْ مَثَلَمَةً ﴾ (الأنفال: ٢٥) فَجَعَلْنَا نَقُولُ: مَا هَذِهِ الْفِئْنَةُ ؟ وَمَا نَشْعُرُ أَنَّهَا نَقَعُ حَيْثُ وَقَعَتْ. [راجع: ١٤١٤]

تخريج: حديث حيّد.

اَخِرُ حَدِيثِ الرُّبِيْرِ بْنِ الْعَوْامِ رَضِيَ اللهُ (١٦٨/١) تَعَالَى عَنْهُ End of the hadeeths of az-Zubair bin al-'Awwam ﷺ

مُسْنِدُ أَبِي إِسْحَاقَ سَعْدِ بُنِ أَبِي وَفَّاصٍ ﴿

Musnad Abu Ishaq Sa'd bin Abi Waqqas 🐗

1439. Ibn Abi Najeeh said: I asked Tawoos about a man who stoned the Jamrah with six pebbles and he said: Let him donate a handful of food. Then I met Mujahid and I asked him and told him what Tawoos had said. He said. May Allah have mercy on Abu 'Abdur-Rahman. Did he not hear the words of Sa'd bin Malik? He said: We stoned the jimar - or the jamrah - when we did Hajj with the Messenger of Allah (趣), then we sat and talked, and among us were those who said: I threw six pebbles; and among us were those who said: I threw seven; and among us were those who said, I threw eight; and among us were those who said: I threw nine. And they did not see anything wrong with that

1879 حَدَّثَنَا اثنُ أَبِي نَجِيحِ قَالَ: حَدَّثَنَا عَبُدُ الْوَارِثِ: حَدَّثَنَا اثنُ أَبِي نَجِيحِ قَالَ: سَأَلَتُ طَاوُسًا عَنْ رَحُلٍ رَمَى الْجَمْرَةَ بِسِتْ خَصَيَاتِ، فَقَالَ: لِيُطْعِمْ فَبْضَةً مِنْ طَعَامٍ. فَالَ: فَلَقِيتُ مُجَاهِدًا فَسَأَلْتُهُ، وَذَكَرْتُ لَهُ قَوْلَ طَاوُسٍ، فَقَالَ: رَمَيْنَا الْجَمَارَ _ فَقَالَ: رَمَيْنَا الْجِمَارَ _ أَو سَعْدِ نُو مَالِكِ قَالَ: رَمَيْنَا الْجِمَارَ _ أَو سَعْدِ نُو مَالِكِ قَالَ: رَمَيْنَا الْجِمَارَ _ أَو الْجَمْرَةَ _ فِي حَجَّتِنَا مَعَ رَسُولِ اللَّهِ يَتِيْجٍ، فَمَا اللَّهِ يَتِيْجٍ، فَمَنَا مَنْ قَالَ: رَمَيْنَا مَنْ قَالَ: رَمَيْتُ بِسِتْ، وَمِنَا مَنْ قَالَ رَمَيْتُ بِسِتْمٍ، وَمِنَا مَنْ قَالَ اللّهِ يَسْمِ، وَمِنَا مَنْ قَالَ رَمَيْتُ بِسِتْمٍ، وَمِنَا مَنْ قَالَ اللّهِ يَسْمِ، وَمِنَا مَنْ قَالَ اللّهِ يَسْمِ، وَمِنَا مَنْ قَالَ اللّهِ يَسْمِ وَمَنْ قَالَ اللّهُ مِنْ اللّهُ وَلِكَ بَأْسًا. [الطر: ١٦٠٤]

تخريج: إسناده ضعيف لانقطاعه، مجاهد لم يسمع من سعد بن أي وقاص.

Comments: [Its isnad is da'eef because it is interrupted]

1440. It was narrated from Sa'd that the Messenger of Allah (之) entered upon him to visit him when he was sick, when he was in Makkah. He said: O Messenger of Allah, I am afraid that I will die in the land from which I migrated as Sa'd bin Khawlah died. Pray to Allah to heal me. He said: "O Allah, heal Sa'd, O Allah, heal Sa'd, O Allah, heal Sa'd," He

1840 حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا وُهَيْبِ بْنِ عَبْدِ الرِّحْمَنِ الْحِمْيَرِيِّ، عَنْ ثَلَاثَةٍ مِنْ وَلَدِ عَبْدِ الرِّحْمَنِ الْحِمْيَرِيِّ، عَنْ ثَلَاثَةٍ مِنْ وَلَدِ سَعْدٍ، عَنْ شَعْدِ: أَنَّ رَسُولَ اللَّهِ عِلَيْهِ دَحَلَ عَنْيُهِ يَعُودُهُ وَهُوَ مَرِيضٌ، وَهُوَ بِمَكَّةً، فَقَالَ: يَا رَسُولَ اللَّهِ، قَدْ خَشِيتُ أَنْ أَمُوتَ بِالْأَرْضِ يَا رَسُولَ اللَّهِ، قَدْ خَشِيتُ أَنْ أَمُوتَ بِالْأَرْضِ النَّهِي هَا كَمًا مَاتَ سَعْدُ بُنُ خَوْلَةً، المَوتَ بِالْأَرْضِ

said: O Messenger of Allah, I have a great deal of wealth, and I have no heir except one daughter. Can I bequeath all my wealth [to charity]? He said: "No." He said: Can I bequeath two thirds of it? He said: "No." He said: Can I bequeath half of it? He said: "No." He said: Can I bequeath one third? He said: "One third, and one third is a lot. If you spend from your wealth, it is a charity for you; if you spend from your wealth on your dependents, it is a charity for you; if you spend from your wealth on your family, it is a charity for you. If you leave your family something that is enough for them to live on, that is better than leaving them to ask people for help."

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1441. It was narrated from 'Amir bin Sa'd that his brother 'Umar went to Sa'd on the outskirts of Madinah, where he was living with some sheep of his. When Sa'd saw him he said: I seek refuge with Allah from the evil of this rider. When he came to him, he said: O my father, are you happy to live like a Bedouin with your sheep when the people are disputing over power in Madinah? Sa'd struck 'Umar's chest and said: Be quiet! I heard the Messenger of Allah (ﷺ) say: "Allah loves the slave who is pious, independent of means and reclusive."

فَادُعُ اللَّهُ أَنْ يَشْفِيَنِي. قَالَ: "اللَّهُمُّ اشْفِ سَعْدًا، اللَّهُمُّ اشْفِ سَعْدًا، اللَّهُمُّ اشْفِ سَعْدًا، اللَّهُمُّ اشْفِ سَعْدًا، اللَّهُمُّ اشْفِ سَعْدًا». وَلَمَالَا يَا رَسُولَ اللَّهِ، إِنَّ لِي مَالَا كَثِيرًا، وَلَيْسَ لِي وَارِثُ إِلَّا ائنَهُ، أَفَأُوصِي بِمُلْئِيهِ، وَلَيْسُ بِمَالِي كُلُهِ؟ قَالَ: "لَا" قَالَ. أَفَأُوصِي بِنِصْفِهِ؟ قَالَ: "لَا" قَالَ: "لَا النَّلُثُ، قَالَ: "النَّلُثُ، قَالَ: "النَّلُثُ، قَالَ: "النَّلُثُ، وَاللَّهُ كَثِيرٌ، إِنَّ نَفَقَتَكَ مِنْ مَالِكَ لَكَ صَدَقَةٌ، وَإِنَّ نَفَقَتَكَ عَلَى عِنالِكَ لَكَ صَدَقَةٌ، وَإِنَّ نَفَقَتَكَ عَلَى عِنالِكَ لَكَ صَدَقَةٌ، وَإِنَّكَ أَنْ تَدَعَهُمْ يَتَكَفَّفُونَ النَّاسَ». [انظر: ١٤٧٤، ١٤٧٩، أَنْ تَدَعَهُمْ يَتَكَفَّفُونَ النَّاسَ». [انظر: ١٤٧٤،

تخریج: إسناده صحیح. خ: (٥٦)، م: (١٦٢٨).

1811 حَذَّنَا أَبُو بَكْرِ الْحَنَفِيُّ عَبْدُ الْكَبِيرِ الْمَنْفِيُّ عَبْدُ الْكَبِيرِ الْمَ عَبْدِ الْمَجِيدِ: حَدَّثَنَا بُكَيْرُ بْنُ مِسْمَارِ عَنْ عَبْدِ الْمَجِيدِ: خَدَّثَنَا بُكَيْرُ بْنُ مِسْمَارِ عَنْ عَبْدِ فِي غَنَم لَهُ خَارِجًا مِنَ الْمَدِينَةِ، فَلَمَّا رَآهُ سَعْدٌ قَالَ: أَعُوذُ بِاللَّهِ مِنْ شَرِّ هَذَا الرَّاكِبِ، فَلَمَّا أَنَهُ قَالَ: يَا أَبَتِ، أَرْضِيتَ أَنْ تَكُونَ فَي أَعْرَابًا فِي غَنَمِكَ، وَالنَّاسُ يَتَنَازَعُونَ فِي أَعْرَابًا فِي غَنَمِكَ، وَالنَّاسُ يَتَنازَعُونَ فِي الْمُلْكِ بِالْمَدِينَةِ؟ فَضَرَبَ سَعْدٌ صَدْرَ عُمْرَ، وَقَالَ: اسْكُف، إِنِي سَمِعْتُ رَسُولَ اللَّهِ عَلَى يَقُولُ: ﴿إِنَّ اللَّهِ عَلَى سَمِعْتُ رَسُولَ اللَّهِ عَلَى يَقُولُ: ﴿إِنَّ اللَّهِ عَلَى سَمِعْتُ رَسُولَ اللَّهِ عَلَى يَقُولُ: ﴿إِنَّ اللَّهِ عَلَى النَّعْلِ الْمَعْدُ النَّهِ عَلَى الْمَعْدُ اللَّهِ عَلَى الْمُعْدَ اللَّهُ اللَّهِ عَلَى الْمَعْدُ اللَّهُ الْمَعْدُ اللَّهُ اللَّهُ عَلَى الْمَعْدُ الْمُعْدُ اللَّهُ عَلَى الْمَعْدُ الْمُعْدُ اللَّهُ عَلَى الْمَعْدُ اللَّهُ عَلَى اللَّهُ عَلَى الْمُعْدُ الْمُعْدُ الْمُعْدُ الْمُعْدِ الْمُعْدُ الْمُعْدَ اللَّهُ عَلَى الْمُعْدُ اللَّهُ عَلَى الْمُعْدُ الْمُعْدُ الْمُعْدُ الْمُعْدُ الْمُعْدُ الْمُعْدُ الْمُعْدُ الْمُعْدُ الْمُعْدِى الْمُعْدَ الْمُعْدُ الْمُعْدُ الْمُعْدُ الْمُعْدُى الْمُعْلَى الْمُعْدُ الْمُعْدِى الْمُعْدُ الْمُعْدِى الْمُعْدُى الْمُعْدُى الْمُعْمِى الْمُعْدُى الْمُعْدَى الْمُعْدَى الْمُعْدَى الْمُعْدَى الْمُعْدِى الْمُعْدُى الْمُعْدُى الْمُعْدِى الْمُعْدِى الْمُعْدُى الْمُعْدِى الْمُعْدُى الْمُعْدَى الْمُعْدَى الْمُعْدُى الْمُعْدُى الْمُعْدَى اللَّهِ اللَّهِ الْمُعْدَى الْمُعْدَى الْمُعْدَى الْمُعْدَى الْمُعْدَى الْمُعْدَى الْمُعْدَى الْمُعْدِى الْمُعْدِى الْمُعْدَى اللَّهُ الْمُعْدَى الْمُعْدَى الْمُعْدَى الْمُعْدِى الْمُعْدَى الْمُعْدَى الْمُعْدُى الْمُعْدَى الْمُعْدَى الْمُعْدَى الْمُعْدَى الْمُعْدَى الْمُعْدَى الْمُعْدَى الْمُعْمِ الْمُعْدَى الْمُعْدِى الْمُعْدَى الْمُعْدَى الْمُعْمَالِقُوا

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Comments: [Its isnad is qawi, Muslim (2965)]

1442, 'Amir bin Sa'd told 'Umar bin 'Abdul-'Azeez, when he was the governor of Madinah, that Sa'd said: The Messenger of Allah (鑑) said: "Whoever eats seven 'ajwah dates from between the two lava fields of Madinah on an empty stomach in the morning, nothing will harm him that day until evening comes." Fulaih said: And I think he said: "And if he eats them in the evening, nothing will harm him until morning comes." 'Umar said: Think, O'Amir, about what you are narrating from the Messenger of Allah (). He said: I bear witness that I have never told lies about Sa'd and Sa'd never told lies about the Messenger of Allah (憲).

Comments: [A saheeh hadeeth]

تخريج: إسناده قوي.م: (٢٩٦٥)

1817- حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا فَلَيْحٌ عَنْ عَبْد اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ _ يَغْنِي ابْنَ مَعْمَرٍ _ عَبْد اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ _ يَغْنِي ابْنَ مَعْمَر بْنَ عَبْدِ عَلَى الْمَدِينَةِ أَنَّ سَعْدًا الْمَزِيز ، وَهُوَ أَمِيرٌ عَلَى الْمَدِينَةِ أَنَّ سَعْدًا قَالَ: قالَ رَسُولُ اللَّهِ يَعْلَى الْمَدِينَةِ أَنَّ سَعْدًا الرَّيقِ ، لَمْ يَضُرَّهُ يَوْمَهُ ذَلِكَ شَيْء ، حَتَّى الْمَدِينَة عَلَى الْرَيقِ ، لَمْ يَضُرَّهُ يَوْمَهُ ذَلِكَ شَيْء ، حَتَّى يُصْبِع ، يُمْ يَضُرَّهُ شَيْء ، حَتَّى يُصْبِع ، فَقَالَ عُمَرُ : انْظُرْ بَا عَامِرُ مَا تُحَدِّثُ عَلَى وَسُولِ اللَّهِ يَعْلَى ؟ وَقَالَ: أَشْهَدُ مَا كَذَبْتُ عَلَى رَسُولِ اللَّهِ يَعْلَى . وَمَا كَذَبْتُ عَلَى سَعْد عَلَى رَسُولِ اللَّه يَعْلَى .

تخريع: حديث صحيح. خ: (٥٤٤٥)، م: (٢٠٤٧).

1443. It was narrated from 'Amir bin Sa'd that Sa'd went to his fortress in al-'Aqeeq, where he found a slave hitting a tree to make its leaves fall or cutting it down, so he stripped him of his belongings. When Sa'd returned, the owners of the slave came and asked him to return what he had taken from their slave. He said: Allah forbid that I should return something that the Messenger of Allah (会) granted me of booty. And he refused to return it to them.

٦٤٤٣ - حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بَنْ جَعْفَرٍ: عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ عَامِرٍ بْنِ سَعْدٍ، عَنْ عَامِرٍ بْنِ سَعْدٍ، عَنْ عَامِرٍ بْنِ سَعْدٍ، أَنْ سَعْدًا رَكِبَ إِلَى فَصْرِهِ بِالْمَقِيقِ، فَوَجَدَ غُلَامًا يَغْبِطُ شَجَرًا، أَوْ يَقْطَعُهُ، فَسَلَبَهُ، فَلَمًا رَجَعَ سَعْدٌ جَاءَهُ أَهُلُ الْفُلَامِ، فَسَلَبَهُ، فَلَمًا رَجَعَ سَعْدٌ جَاءَهُ أَهُلُ الْفُلَامِ، فَكَلَمُوهُ أَنْ يَرُدُّ مَا أَخَذَ مِنْ غُلَامِهِمْ، فَقَالَ: مَمَاذَ اللَّهِ أَنْ يَرُدُّ مَا أَخَذَ مِنْ غُلَامِهِمْ، فَقَالَ: مَمَاذَ اللَّهِ أَنْ يَرُدُّ مَا أَخَذَ مِنْ غُلَامِهِمْ، فَقَالَ: وَاللهِ يَعْلِيهِمْ، فَقَالَ: وَاللهِ وَاللهِ يَعْلِيهِمْ، أَللهِ وَاللهِ وَيَعْلَى اللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَلَهُ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهُ وَلَهُ وَلَهُ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهُ وَاللهُ وَاللهُهُ وَاللهُ وَاللهُ وَاللهُ وَاللّهِ وَاللهُ وَلِهُ وَاللّهُ وَاللّهُ وَاللّهِ وَاللهِ وَاللهُ وَاللهِ وَاللهُ وَاللهُ وَاللهُ وَلَهُ وَاللّهِ وَاللهِ وَلِهُ وَاللّهِ وَاللهِ وَلِلللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللّهِ وَاللهِ وَلِهُ وَاللهِ وَاللهُ وَاللهِ وَاللهُ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَلِهُ إِلللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهُ وَاللهُ وَاللّهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَاللهِ وَلِهُ وَاللهِ وَ

تخريج: إسناده صحيح.م: (١٣٦٤)

Comments: [Its isnad is saheeh, Muslim (1364)]

1444. It was narrated from Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas, from his father, that his grandfather Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said: "One of the signs that the son of Adam is blessed is that he prays istikharah, asking Allah for guidance in making a decision. And of the signs that the son of Adam is blessed is his being content with what Allah decrees. And one of the signs that the son of Adam is wretched is that he does not pray istikharah, asking Allah for guidance in making a decision. And one of the signs that the son of Adam is wretched is his being discontent with what Allah decrees."

Comments: [Its isnad is da'eef]

bin Sa'd bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (對) said: The signs that the son of Adam is blessed are three: a good wife, a good house and a good mount. And the signs that the son of Adam is wretched are three: a bad wife, a bad house and a bad mount."

Comments: [A saheeh hadeeth; this is a da'eef isnad because Ibn Abu Humaid is da'eef]

تخريج: حديث صحيح، وهدا إسناده ضعيف لضعف ابن أني حميد.

1446. Bukair bin 'Abdullah bin al-Ashaji narrated that he heard 'Abdur-Rahman bin Husain narrate that he heard Sa'd bin Abi Waqqas say: I heard the Messenger of Allah (雲) say: "There will be 1888 - حَدَّثَنَا رَوْحٌ _ أَهْلاهُ عَلَيْنَا بِنَغْدَادَ _: حَدَّثَنَ مُحَمَّدُ بْنُ أَبِي حُمَيْدِ، عَنْ إِسْمَاعِيلَ ابْنِ مُحَمَّدِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ سَغْدِ بْنِ أَبِي وَقَاصٍ قَالَ: أَبِيهِ، عَنْ جَدِّهِ سَغْدِ بْنِ أَبِي وَقَاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَتِلِغَ: "مِنْ سَعَادَةِ ابْنِ آدَمَ الشَّهَ اللَّهَ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ رَضَاهُ بِمَا قَضَى اللَّهُ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ سَخَطُهُ بِمَا اسْتِخَارَةَ اللَّهِ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ سَخَطُهُ بِمَا فَضَى اللَّهُ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ سَخَطُهُ بِمَا الْمَتِخَارَةَ اللَّهِ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ سَخَطُهُ بِمَا فَضَى اللَّهُ عَزْ وَجَلَّه.

تخريج: إساده ضعيف، ابن أبي حميد متفق على صعفه.

- 1860 حَلَّثُنَا رَوْحٌ حَلَّنَنَا مُحَمَّدُ بِنُ أَبِي خُمَيْدِ: حَلَّنَنَا إِسْمَاعِيلُ بِنُ مُحَمَّدِ بْنِ سَعْدِ ابْنِ الْحِيدِ عَنْ جَدِّهِ قَالَ: ابْنِ أَنِي وَقَاصٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ يَشْخُ مِنْ سَعَادَةِ ابْنِ آدَمَ ثَلَاثَةٌ، وَنِ سَعَادَةِ ابْنِ آدَمَ ثَلَاثَةٌ، مِنْ سَعَادَةِ ابْنِ آدَمَ الْمَرْأَةُ الْمَرْأَةُ الْصَالِحُ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ الْمَرْأَةُ الْمُسْكُنُ الصَّالِحُ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ الْمَرْأَةُ السَّالِحُ، وَمِنْ شِقْوَةِ ابْنِ آدَمَ الْمَرْأَةُ السَّوءُ، وَالْمَرْكَبُ السَّوءُ، وَالْمَرْكَبُ السَّوءُ، وَالْمَرْكَبُ السَّوءُ، وَالْمَرْكَبُ السَّوءُ، وَالْمَرْكَبُ السَّوءُ».

1887 - حَدَّثَنَا أَنُو سَمِيدٍ مَوْلَى بَنِي هَاشِم: حَدَّثَنَا عَبْدُ اللَّهِ بَنُ عَبْدِ اللَّهِ حَدَّثَنَا بُكَيْرُ بُنُ عَبْدِ اللَّهِ اللَّهِ بَنُ اللَّهِ بَنُ عَبْدِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَبْدُ الرَّحْمَنِ بنَ ابْنِ اللَّهِ حَمَٰنِ بنَ اللَّهِ حَمَٰنِ بنَ اللَّهِ عَبْدُ الرَّحْمَنِ بنَ اللهِ حَمَٰنِ بنَ اللهِ وَقَاصِ حُمَیْنِ یُحَدِّثُ: أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَاصِ

turmoil (fitnah) in which the one who is sitting will be better than the one who is standing, the one who is standing will be better than the one who is walking, the one who is walking will be better than the one who is running." He said: And I think he said: "And the one who is lying down will be better than the one who is sitting."

يَقُولُ : سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ: «سَتَكُونُ عِنْةٌ ، الْقَاعِدُ فِيهَا خَيْرٌ مِنَ القَائِمِ ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ المَاشِي، وَيَكُونُ الْمَاشِي فِيهَا خَيْرًا مِنَ السَّاعِي *. قَالَ: وَأُرَاهُ قَالَ: *وَالْمُضْطَجِعُ فِيهَا حَيْرُ مِنَ الْقَاعِدِ *. [انظر. 1709]

تخريج: صحيح لغيره. ابن لهيعة سيء الحفط ولكنه توبع.

Comments: [Salveeli because of corroborating evidence]

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1447. It was narrated from Sa'd that the Messenger of Allah (趣) said of Banu Najiyah: "I am of them and they are of me."

Comments: [Its ssnad is da'eef]

188٧ - حَدَّثَنَا أَنُو سَعِيدِ: حَدَّثَنَا شُعْبَهُ، عَنَ سِمَاكِ بْنِ حَرْبٍ، عَنِ ابْنِ أَخِ لِسَعْدٍ، عَنْ سَعْدٍ. أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِبَنِي نَاجِيَةَ: «أَنَا مِنْهُمْ، وَهُمْ مِنِي». [انظر: ١٤٤٨]

تخريج: إسناده ضعيف لجهالة ابن أخي سعد، ولاصطراب سنده.

1448. The nephew of Sa'd bin Malik said: They mentioned Banu Najiyah in the presence of the Messenger of Allah (些) and he said: "They are a tribe who belong to me."

Comments: [Its isnad is da'eef like the previous report]

188۸- حَدَّثُنَا مُحَمَّدُ بْنُ جَعْفَرٍ... وَذَكَرَ الْحَدِينَ بِقِصْةٍ فِيهِ: فَقَالَ الْبُنُ أَخِي سَعْدِ بْنِ الْحَدِينَ بِقِصْةٍ فِيهِ: فَقَالَ الْبُنَ أَخِي سَعْدِ اللَّهِ مَالِكِ فَذَ دَسُولِ اللَّهِ اللَّهِ الْفَقَالَ: هُمْ حَيِّ مِنْيِ ا وَلَمْ يُذْكُرُ فِيهِ سَعْدٌ. [راجع: 1828]

تخريج: إسناده صعيف كسابقه، والحديث مرسل.

1449. It was narrated from Dawood bin 'Amir bin Sa'd bin Abi Waqqas, from his father, from his grandfather, that the Prophet (愛) said: "If less than a fingernail-sized piece of what is in Paradise could appear, it would adom everything in all directions between heaven and Earth. And if a man from among the people of Paradise were to look out and his bracelets were to appear, their light would

1889 - حَدَّثَنَا ابْنُ لَهِيعَةَ : حَدَّثَنَا ابْنُ لَهِيعَةَ : حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ دَاوُدَ بْنِ عَامِرِ ابْنِ سَعْدِ بْنِ أَبِي حَبِيبٍ عَنْ دَاوُدَ بْنِ عَامِرِ ابْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ ، عَنْ أَبِيهِ ، عَنْ جَدّهِ ، عَنِ النَّبِيِّ يَشِحُ قَالَ : "لَوْ أَنَّ مَا يُقِلُ ظُفُرٌ مِمَا فِي الْجَنَّةِ بَدَا ، لَتَزَخْرَفَتُ لَهُ مَا تَيْنَ خَوَافِقِ السَّمَوَاتِ وَالْأَرْضِ ، وَلَوْ أَنَّ رَجُلًا مِنَ أَهْلِ الْجَنِّةِ اطَلَعَ فَبَدَا مِنوارُهُ ، لَطَمَسَ مَنْ أَهْلِ الْجَنِّةِ اطَلَعَ فَبَدَا مِنوارُهُ ، لَطَمَسَ مَنْ أَهْلِ الْجَنِّةِ اطَلَعَ فَبَدَا مِنوارُهُ ، لَطَمَسَ

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outshine the light of the sun as the light of the sun outshines the light of the stars."

Comments: [Hasan]

1450. It was narrated from 'Amir bin Sa'd, that Sa'd said: Make a lahd (niche) for me and block it up with bricks as was done for the Messenger of Allah (紫).

Comments: [Its isnad is saheeh, Muslim (966)]

1451. It was narrated from Sa'd... and he mentioned a similar report.

Comments: [See the previous report]

1452. It was narrated from Abu Salamah bin 'Abdur-Rahman, from Sa'd bin Abi Waqqas, that the Prophet (經) said concerning wiping over the khuffain (leather slippers): "There is nothing wrong with it."

Comments: [Its isnad is saheelt]

ضَوْوُهُ ضَوْءَ الشَّمْسِ، كَمَا تَطْمِسُ الشَّمْسُ ضَوْءَ النُّجُومِّ. [راجع: ١٤٦٧]

تخريج: حس.

• 1٤٥٠ حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بَنْ جَغْفَرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ سَغْدٍ قَالَ: الْحَدُوا لِي لَخْدًا وَانْصِبُوا عَلَيَّ اللَّبِنَ نَصْبًا، كَمَا صُنِعَ بَرْسُولِ اللَّهِ ﷺ. [انظر: ١٦٠١، ١٦٠١]

تخريج: إسناده صحيح. م: (٩٦٦).

1801 - حَدَّثَنَا ابْنُ مَهْدِيُّ: حَدَّثَنَا عَنْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ... فَذَكَرَ مِثْلُهُ. وَوَافَقَهُ أَبُو سَعِيدٍ عَلَى عَامِرِ ابْنِ سَعْدِ كَمَا قَالَ الْخُزَاعِيُّ. [انظر: 18۸۹]

تخريج: راجع ماقبله.

١٤٥٧ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِيقِ:
حَدَّثَنَا إِسْمَاعِيلُ _ يَعْنِي ابْنَ جَعْفَرٍ _:
أَخْبَرَنِي مُوسَى بْنُ عُقْبَةً، عَنْ أَبِي النَّفْرِ
مَوْلَى عُمَرَ بْنِ عُبَيْدِ اللَّهِ بْنِ مَعْمَرٍ، عَنْ أَبِي
سَلْمَةَ بْنِ عَبْدِ الرَّحْمَرِ، عَنْ سَعْدِ بْنِ أَبِي
مَوْاصِ: أَنَّ النَّبِيَ ﷺ قَالَ فِي الْمَسْحِ عَلَى
الْخُقَيْنِ، ﴿لَا بَأْسَ بِذَلِكَ ﴿ [انظر: ١٤٥٩]

تخريج: إساده صحيح. خ. (معنقاً بصيغة الجزم بعد الحديث: ٢٠٢).

1453. It was narrated that 'Amir bin Sa'd bin Abi Waqqas said: I heard my father say: I never heard the Messenger of Allah (囊) say concerning any living person who

١٤٥٣ - حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنِي مَالِكٌ _ يَعْنِي ابْنَ أَنَسٍ _ عَنْ سَالِم أَبِي النَّضْرِ،
 عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصِ قَالَ · سَمِعْتُ

was walking on the face of the earth, that he would be in Paradise, except 'Abdullah bin Salam.

Comments: [Its isnad is saheeh, al-Bukhari (3812) and Muslim (2483)]

1454. It was narrated that Abu 'Uthman said: When a claim was made concerning the father of Ziyad, I met Abu Bakrah, and said: What have you done? I heard Sa'd bin Abi Waqqas say: My ears heard the Messenger of Allah (海) say, "Whoever claims to belong to a father in Islam who is not his father, knowing that he is not his father, Paradise will be forbidden for him." Abu Bakrah said: And I (also) heard it from the Messenger of Allah (變).

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim (63)]

1455. It was narrated from 'Amir bin Sa'd, from his father, that the Prophet (鑑) said: "The hand is to be cut off for the price of a shield."

Comments: [Saheeh because of

corroborating evidence]

1456. Isma'eel bin Muhammad bin Sa'd bin Abi Waggas narrated, from his father, that his grandfather said: The Messenger of Allah (趣) instructed me to call out during the days of Mina: "These are days of eating and drinking, so no one should fast during them" i.e., the days of at-tashreeq.

أَبِي يَقُولُ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِحَيِّ منَ النَّاسِ يَمْشِي: "إِنَّهُ فِي الْجَنَّةِ ا إِلَّا لِعَبْدِ اللَّهِ بْنِ سَلَام. [انظر: ١٥٣٣]

تخريج: إسناده صحيح. خ (٣٨١٢)، م: (٢٤٨٣).

١٤٥٤- حَدَّثُنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي غُنْمَانَ قَالَ: لَمَّا ادُّعِيَ زِيَادٌ لَقِيتُ أَبَا بَكُرَةَ، قَالَ: فَقُلْتُ: مَا هَذَا الَّذِي صَنَعْتُمْ؟ إنِّي سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَاصِ يَقُولُ: سَمِعَ أُذُنِي مِنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَقُولُ: «مَن ادَّعَى أَبَّا فِي الْإِسْلَامِ غَيْرَ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ. فَالْحَنَّةُ عَلَيْهِ حَوَامًا. فَقَالَ أَنُو نَكُرُةً: وَأَنَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ ﷺ. [انظ: ١٤٩٧، 1891, 3.01, 7001, 553.7]

تخريج: إسناده صحيح. خ: (٤٣٢٦)، م: (77).

١٤٥٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِئ عَنْ وُهَيْبٍ، عَنْ أَبِي وَاقِدِ اللَّيْثِيِّ، عَنْ عَامِرِ بْن سَعْدِ، عَنْ أَبِيهِ ۚ أَنَّ النَّبِي عِنْ قَالَ: وتُقْطَمُ الْيَدُ فِي ثَمَنِ الْمِجَنَّ".

تخريج: صحيح لغيره، وهذا إساد صعيف، أبو واقد الليثي صعيف عند جمهور المحدثين.

١٤٥٦ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي خُمَيْدِ الْمَدَنِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدِ ابْن سَعْدِ بْن أَبِي وَقَّاصِ عَنْ أَبِيهِ، عَنْ جَدُّهِ قَالَ: أَمَرُنِي رَسُولُ اللَّهِ ﷺ أَنْ أُنَادِيَ أَيَّامَ مِنَى: إِنَّهَا أَيَّامُ أَكُل وَشُرْبٍ، فَلَا صَوْمَ فِيهَا_ يَعْنِي أَيَامَ التَّشْرِيقِ _. [انظر: ١٥٠٠]

لضعف ابن أبي حميد.

تخريج: صحيح لغيره، وهذا إسدد صعيف

١٤٥٧ حَدَّثَنَا حُسَبْنُ بْنُ مُحَمَّدِ: حَدَّثَنَا

الْفُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي

يَحْيَى، عَنْ أَبِي إِسْحَاقَ بْنِ سَالِم، عَنْ عَامِرِ

ابْن سَعْدٍ، عَنْ سَعْدِ بْن أَبِي وَقَّاصِ قَالَ: مَا

Comments: [Saheeh because of corroborating evidence

1457. It was narrated that Sa'd bin Abi Waqqas said: What is between the two lava fields of Madinah is a sanctuary. It was made a sanctuary by the Messenger of Allah (ﷺ) just as Makkah was made a sanctuary by Ibraheem. O Allah, make the blessing in it twofold and bless them in their sa's and mudds (weights and measures).

Comments: [Saheeh, because of corroborating evidence, Muslim (1362,1387) and its isnad is Hasan]

تخريج: صحيح لغيره. م: (١٣٦٢، ١٣٨٧). وهدا إسناد حسن.

1458. It was narrated from Mus'ab bin Sa'd, from his father, that a platter was brought to the Prophet (鑑) and he ate from it, but there was some left over. The Messenger of Allah (ﷺ) said: "A man will come from this direction who is one of the people of Paradise, and he will eat these leftovers." Sa'd said: I had left my brother 'Umair doing wudoo' and I said: It will be 'Umair. Then 'Abdullah bin Salam came and ate it.

Comments: [Its isnad is hasan]

1459. It was narrated from Abu Salamah, from Sa'd bin Abi Waggas, in a hadeeth attributed to the Prophet (些) about wudoo' and (wiping) over the khuffain, that there is nothing wrong with it.

Comments: [Its isnad is saheeh]

بَيْنَ لَابَتَي الْمَدِينَةِ خَرَامٌ، قَدْ حَرَّمَهُ رَسُولُ اللَّهِ عِنْ مَا حَرَّمَ إِبْراهِيمُ مَكَّهُ، اللَّهُمَّ اجْعَلِ الْبَرْكَةَ فِيهَا نَرَكَتَيْنِ، وَبَارِكُ لَهُمْ فِي صَاعِهِمْ وَمُدِّهِمْ. [انظر: ١٥٧٣، ١٥٩٣] ١٤٥٨ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً: أَخْبَرَ لَا عَاصِمُ بِنُ بَهْدَلَةَ عَنْ مُصْعَبِ بِن سَعْدٍ، عَنْ أَسِهِ: أَنَّ النَّبِيِّ عِينَ أَتِيَ بِقَصْعَةِ، فَأَكُلَ مِنْهَا. فَفَضَلَتُ فَضْلَةٌ ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَجِيءُ رَجُلٌ مِنْ هَذَا الْفَجِّ مِنْ أَهْلِ الْجَنَّةِ، يَأْكُلُ هَذِهِ

الْفَضْلَةَ». قَالَ سَعْدٌ: وَكُنْتُ تَرَكْتُ أَخِي عُمَيْرًا

بَتَوَضَّأُ، قَالَ: فَقُلْتُ: هُوَ عُمَيْرٌ، قَالَ: فَجَاءَ

عَبْدُاللَّهِ بْنُ سَلَامٍ فَأَكَلَهَا. [انظر: ١٥٩٢،١٥٩١]

تخريج: إسناده حسن.

١٤٥٩ حَدَّثَنَا عَمَّانُ: (١٧٠/١) حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْنَةً قَالَ: سَمِعْتُ أَبَا النَّصْرِ يُحَدِّثُ عَنْ أَبِي سَلَمَةً، عَنْ سَعْدِ بْن أَبِي وَقَّاصَ حَدِيثًا رَفَعَهُ إِلَى النَّبِيِّ ﷺ، عَنِ الْوُضُوءِ عَلَى الْخُفِّينِ: أَنَّهُ لَا نَأْسَ بِهِ. [رجع: ١٤٥٢]

تخريج: إسناده صحيح. خ: (بعدالحديث: ٢٠٢معلقاً بصيغة الحزم).

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1460. It was narrated that Sulaiman bin Abi 'Abdullah said: I saw Sa'd bin Abi Waqqas who had caught a man hunting in the sanctuary (haram) of Madinah, which the Messenger of Allah (靈) declared to be a sanctuary, and he stripped him of his garments. His masters came and he [Sa'd] said: The Messenger of Allah (經) declared this to be a sanctuary and said: "Whoever you see hunting anything in it, you may strip him of his belongings." I will not return a gift that the Messenger of Allah (鑑) gave to me, but if you wish I shall give you its price. And on one occasion 'Affan said: If you want me to give you its price, I will give it to you.

Comments: [A saheeh hadeeth, Muslim (1364)]

1461. Muhammad bin 'Abdur-Rahman bin 'Abdullah bin al-Husain narrated from Sa'd bin Abi Waqqas that he would pray 'Isha' in the mosque of the Messenger of Allah (藝), then he would pray Witr with one rak'ah and no more. He was asked: Do you pray Witr with one rak'ah and no more, O Abu Ishaq? He said: Yes; I heard the Messenger of Allah (窦) say: "One who does not sleep until he has prayed Witr is a man of resolve."

Comments: [Hasan because of corroborating evidence]

1462. Ibraheem bin Muhammad bin Sa'd told us: My father Muhammad told me, that his - ١٤٦٠ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَرِيرُ بَنُ خَارِمٍ مَعْنُ شَلَيْمَانَ اللّهِ عَلَى بَنُ حَكِيمٍ، عَنْ شَلَيْمَانَ الرّبِ أَبِي عَبْدِ اللّهِ قَالَ: رَأَيْثُ سَعْدَ بْنَ أَبِي وَقَاصٍ أَخَذَ رَجُلًا يَصِيدُ عِي حَرْمِ الْمَدِينَةِ اللّهِ يَصِيدُ عِي حَرْمِ الْمَدِينَةِ اللّهِ يَصِيدُ عَي حَرْمِ الْمَدِينَةِ اللّهِ يَصِيدُ فَي خَرَمِ الْمَدِينَةِ مَوَالِيهِ فَقَالَ: إِنَّ رَسُولَ اللَّهِ يَصِيدُ فِيهِ فَذَا الْحَرْمَ وَقَالَ: "مَنْ رَأَيْشُوهُ يَصِيدُ فِيهِ شَنْعًا، فَلَهُ اللّهِ عَلَيْكُمْ طُعْمَةً أَمْنُونُ يَصِيدُ فِيهِ أَمْنُونُ اللّهِ عَلَيْكُمْ طُعْمَةً أَمْنُونُ مَرَّةً: إِنْ شِنْتُمْ أَنْ أَعْطَيْنُكُمْ وَقَالَ عَفَّانُ مَرَّةً: إِنْ شِنْتُمْ أَنْ أَعْطَيْنُكُمْ (اللّهِ عَلَيْكُمْ وَلَكِنْ إِنْ شِنْتُمْ أَنْ أَعْطَيْنُكُمْ (الحَع: ١٤٤٣] أَعْطَيْكُمْ وَقَالَ عَفَّانُ مَرَّةً: إِنْ شِنْتُمْ أَنْ أَعْطَيْنُكُمْ (الحَع: ١٤٤٣]

رَاهِ اللهِ عَلَّمُنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ الْبَرْحُمَنِ بْنِ الْبَرْحُمَنِ بْنِ الْمَحْاقَ: حَدَّثَنَا أَبِي عَنِ الْبَرْعَمَنِ بْنِ الْمَحْاقَ: حَدَّثَ عَنْ سَعْدِ اللهِ بْنِ الْمُحَمَيْنِ: أَنَّهُ حَدَّثَ عَنْ سَعْدِ ابْنِ أَبِي وَقَاصٍ: أَنَّهُ كَانَ يُصَلِّي الْمِشَاءِ اللَّهِ يَظِيْحُ، ثُمَّ يُوتِرُ اللَّهِ يَظِیْحُ، ثُمَّ يُوتِرُ بِوَاحِدَهِ لَا يَزِيدُ عَلَيْهَا، قَالَ: فَيُقَالُ لَهُ: أَثُوتِرُ بِوَاحِدَهِ لَا تَزِيدُ عَلَيْهَا يَا أَبَا إِسْحَاقَ؟ فَيَقُولُ: يَعْمُولُ: يَعْمُ اللَّهِ يَظِیْحَ يَقُولُ: يَعْمُ لُ اللَّهِ يَظِیْحَ يَقُولُ: اللَّهِ يَظِیْحَ يَقُولُ: اللَّهِ يَظِیْحَ يَقُولُ: يَعْمُ لُ اللَّهِ يَظِیْحَ يَقُولُ: اللهِ اللهِ يَظِیْحَ يَقُولُ: اللهِ يَظِیْحَ يَعْمُ لُ اللّهِ يَظِیْحَ يَقُولُ: اللّهِ يَعْمَلُكُ اللّهِ يَعْلِمُ يَعْلَى اللّهِ يَعْلَمُ لَكُونَا لَهُ إِلَى اللّهِ يَعْلَمُ يَعْلَى اللّهُ يُعْلِمُ يَعْلَى اللّهِ يَعْلَمُ لَكُونِهُ لَالّهُ إِلَيْمَالِهُ اللّهُ إِلَيْمَالِهُ اللّهُ لَهُ اللّهُ اللّهُ الْحَدَى اللهُ يَعْلَمُ اللّهُ اللّهُ اللّهُ الْحَدَى اللّهُ اللهِ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ الللهُ اللّهُ اللهُ الللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ الللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ الللّهُ اللهُ الللّهُ الللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ

تخريج: حسن بغيره. وفي إسناده محمد بن عبدالرحمن محهول.

1877 حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثْنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا
 يُونُسُ بْنُ أَبِي إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا

father Sa'd said: I passed by 'Uthman bin 'Affan in the mosque and greeted him with salam. He looked straight at me but did not return my greeting. I went to Ameer al-Mu'mineen 'Umar bin al-Khattab and said twice: O Ameer al-Mu'mineen, has something new been introduced into Islam? He said: What has happened? I said: I passed by 'Uthman just now in the mosque, and I greeted him with salam, and he looked straight at me but did not return my greeting. 'Umar sent for 'Uthman and summoned him, and he said: What prevented you from returning your brother's greeting? 'Uthman said: I did not do that. I said: Yes you did. And he swore an oath and so did I. Then 'Uthman remembered something and said: Yes [I did that]; I ask Allah for forgiveness and repent to Him. You passed by me just now when I was thinking to myself of something I heard from the Messenger of Allah (%). By Allah, I never remember it but my heart and my eyes are overwhelmed. Sa'd said: I will tell you what it is. The Messenger of Allah (鑑) was about to tell us the first du'a', then a Bedouin came and distracted him until the Messenger of Allah (ﷺ) got up and followed him. When I got worried that he would reach his house before I could catch up with him, I stamped my foot on the ground. The Messenger of Allah (25) turned to me and said: "Who is this? Abu Ishaq?" I said: Yes, O Messenger of

إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ: حَدَّثَنِي وَالِدِي مُحَمَّدُ، عَنْ أَبِيهِ سَعْدٍ قَالَ: مَرَرْتُ بِعُثْمَانَ ابْنِ عَفَّانَ فِي الْمَسْجِدِ، نَسَلَّمْتُ عَلَيْهِ، فَمَلَّأَ عَبْنَيْهِ مِنِّي، ثُمَّ لَمْ يَرُدُّ عَلَيَّ السَّلَامَ، فَأَتَيْتُ أَمِيرَ الْمُؤْمِنِينَ عُمَرَ بْنَ الْخَطَّابِ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، هَلْ حَدَثَ فِي الْإِشْلَام شَيْءٌ؟ مَرَّتَيْنِ قَالَ: لَا، ومَا دَاكَ؟ قَالَ: قُلْتُ· لَا، إِلَّا أَنِّي مَرَرْتُ بِعُثْمَانَ آنِفًا فِي الْمَسْجِدِ، فَسَلَّمْتُ عَلَيْهِ، فَمَلَأَ عَيْنَيْهِ مِنِّي. ثُمَّ لَمْ يَرُدُّ عَلَى السَّلَامَ. قَالَ: فَأَرْسَلَ عُمَرُ إلَى عُثْمَانَ، فَدَعَاهُ، فَقَالَ: مَا مَنَعَكَ أَنْ لَا تَكُونَ رَدَدْتَ عَلَى أَخِيكَ لشَّلَامَ؟ قَالَ عُثْمَانُ: مَا فَعَلْتُ. قَالَ سَعْدٌ: قُلْتُ. نَلَى، قَالَ: حَتَّى حَلَفَ وَحَلَفْتُ، قَالَ: ثُمَّ إِنَّ عُثْمَانَ ذَكَرَ فَقَالَ: يَلَى، وَأَسْتَغْفِرُ اللَّهَ وَأَتُوبُ لِيَهِ، إِنَّكَ مَوَرْتَ بِي آنِفًا وَأَنَا أُحَدِّثُ نَفْسِي بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ، لَا وَاللَّهِ مَا ذَكَرْتُهَا قَطُّ إِلَّا تَغَنَّى بَصَرِي وَقَلْبِي غِشَاوَةً. قَالَ: قَالَ سَعْدُ. فَأَنَا أُنْئِكَ بِهَا: إِنَّ رَسُولَ اللَّهِ ﷺ، ذَكَرَ لَمَا أَوَّلَ دَعْوَةٍ، ثُمَّ جَاءَ أَعْرَابينٌ فَشَغَلُهُ حَتَّى قَامَ رَسُولُ اللَّهِ يَنِيْقُ، فَاتَّنَعْتُهُ، فَلَمَّا أَشْفَقْتُ أَنْ يَسْبِقَنِي إِلَى مَنْزِلِهِ، ضَرَبْتُ بقَدَمِي الْأَرْضَ، فَالْتَفَتَ إِلَىَّ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَنْ هَذَا؟ أَبُو إِسْحَاقَ؟» قالَ: قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: "فَمَهُ" قَالَ: قُلْتُ: لَا وَاللَّهِ، إِلَّا أَنَّكَ دَكَرْتَ لَنَا أَوَّلَ دَعُوَةِ، ثُمَّ حَاءَ هَذَا الْأَعْرَائِيُ فَشَغَلَكَ. قَالَ: «نَعَمُ،

Allah. He said: "What is the matter?" I said: Nothing, by Allah, except that you started to tell us about the first du'a', then this Bedouin came and distracted you. He said: Yes, the du'a' of Dhun-Noon when he was in the belly of the fish: "La ilaha illa Anta [none has the right to be worshipped but You (O Allah)], Glorified (and Exalted) be You [above all that (evil) they associate with You]! Truly, I have been of the wrongdoers" [al-Anbiya' 21:87]. No Muslim calls upon his Lord with it for anything but he will receive a response."

Comments: [Its isnad is hasan]

1463. It was narrated from 'A'ishah bint Sa'd, from her father, that 'Ali went out with the Prophet (雲) to Thaniyyat al-Wada', and 'Ali was weeping and saying: Are you leaving me behind with those who stay behind (i.e., the woman, who do not go out on campaign)? [The Prophet (雲)] said: "Does it not please you to be to me as Haroon was to Moosa, except with regard to Prophethood?"

Comments: [Its isnad is saheeh, al-Bukhari (3706) and Muslim (2404)]

1464. It was narrated from Sa'd bin Abi Waqqas, from the Prophet (ﷺ) that he used to say: "My ummah is not going to be impatient before my Lord when they are delayed for half a day." I asked Rashid: Did you hear anything about what this half a day is? He said: Five hundred years

دَعْوَةُ ذِي النُّونِ إِذْ هُوَ فِي بَطْنِ الْحُوتِ: ﴿لَآ اللّٰهِ إِنَّا صَّحْنَتُ مِنَ الْطَالِمِينَ ﴾ (الأنبياء: ٥٧) فَإِنَّهُ لَمْ يَدْعُ بِهَا مُسْلِمٌ رَبَّهُ فِي شَيْءٍ قَطُّ إِلَّا اسْتَجَابَ لَهُ». تخريج: إسناده حسن.

117٣- حَدَّثَنَ أَنُو سَعِيدِ مَوْلَى بَنِي هَاشِمٍ:
حَدَّثَنَا سُلَيْمَانُ بُنُ بِلَالِ: حَدَّثَنَا الْجُعَيْدُ بْنُ عَبْدِ
الرَّحْمَنِ عَنْ عَائِشَةَ بِنْتِ سَغْدِ، عَنْ أَبِيهَا: أَنَّ
عَلِيًّا خَرَج مَعَ النَّبِيِّ يَشِيُّ حَتَّى جَاءَ ثَنِيَّةَ الْوَدَاعِ،
وَعَلِيُّ يَنْكِي، يَقُولُ: تُخَلِّقُنِي مَعَ الْخَوَالِفِ؟
فَقَالَ: الْوَمَا تَرْضَى أَنْ تَكُونَ مِنْي بِمَنْزِلَةِ
هَارُونَ مِنْ مُوسَى، إِلَّا النَّبُوقَة؟». [انظر: مَارُونَ مِنْ مُوسَى، إلَّا النَّبُوقَة؟». [انظر: ١٦٠٨، ١٦٠٠،

تخریج: إسناده صحیح. ح: (۳۷۰٦)، م: (۲٤٠٤).

1878 - حَدَّثَنَا عِصَامُ بْنُ خَالِدِ: حَدَّثَنِي أَبُو بَكْرٍ _ عَنْ رَاشِدِ بْنِ سَعْدِ، عَنْ سَعْدِ، عَنْ رَاشِدِ بْنِ سَعْدِ، عَنْ سَعْدِ، فَنْ النَّبِيِّ بَيْتِيْ : أَنَّهُ كَانَ يَعُولُ: ﴿لَا تَعْجِزُ أُمَّتِي عِنْدَ رَبِّي أَنْ يُؤخِّرَهَا نِصْفَ يَعُولُ: ﴿لَا تَعْجِزُ أُمَّتِي عِنْدَ رَبِّي أَنْ يُؤخِّرَهَا نِصْفَ يَعُولُ: ﴿ لَا تَعْجِزُ أُمَّتِي عِنْدَ رَبِّي أَنْ يُؤخِّرَهَا نِصْفَ يَوْمَى عِنْدَ رَبِّي أَنْ يُؤخِّرَهَا لِنَصْفَ يَوْمَى عَنْدَ النَّصْفَ يَوْمِ ؟ قَالَ : خَمْسُ مِائَةِ سَتَةٍ. [انظر: ١٤٦٥]

Comments: [Hasan because of corroborating evidence]

1465. It was narrated from Sa'd bin Abi Waqqas, from the Prophet (ﷺ), that he said: "I hope that my ummah will not be impatient before my Lord when they are delayed for half a day." It was said to Sa'd: How much is half a day? He said: Five hundred years

Comments: [Hasan because of corroborating evidence. This is a da'eef isnad]

1466. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (是) was asked about this verse: "He has power to send torment on you from above or from under your feet" [al-An'am 6: 65]. The Messenger of Allah (些) said: "Verily it is going to happen, but its fulfilment is not yet due."

Comments: [Its isnad is da'eef because Abu Bakr bin Abdullah is da'eef and its isnad is interrrupted]

1467. It was narrated from Dawood bin 'Amir bin Sa'd bin Abi Waqqas, from his father, from his grandfather, that the Prophet (些) said: "If less than a fingernail sized piece of what is in Paradise could appear, it would adorn everything in all directions between heaven and Earth. And if a man from among the people of Paradise were to look out and his bracelets were to appear, their

تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف امن أبي مرمم ولانقطاعه، فإن رواية راشد عن سعد منقطعة.

1870 - حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَبْدِ اللَّهِ، عَنْ رَاشِدِ بْنِ سَعْدِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ عَنِ النَّبِيِّ بَيْلِةٍ أَنَهُ قَالَ. الْإِنِّي لَأَرْجُو أَنْ لَا تَمْجِزَ أُمَّتِي عِنْدَ رَبِّي أَنْ يُؤَخِّرَهُمْ بَصْفَ يَوْمٍ ". لَا تَمْجِزَ أُمَّتِي عِنْدَ رَبِّي أَنْ يُؤَخِّرَهُمْ بَصْفَ يَوْمٍ ". فَقِيلَ لِسَعْدِ: وَكَمْ نِصْفُ يَوْمٍ ؟ قَالَ: خَمْسُ مِاتَةٍ فَتِيلَ لِسَعْدِ: وَكَمْ نِصْفُ يَوْمٍ ؟ قَالَ: خَمْسُ مِاتَةٍ سَنَةٍ. [راجع: ١٤٦٤]

تخريج: حسن لغيره. وهذاإساد صعيف كسابقه.

1877 - حَدَّثَنَا أَبُو الْبَمَانِ. حَدَّثَنَا أَبُو بَكْرِ الْبَ الْبَ عَنْ سَعْدِ، ابْنِ أَبِي وَقَاصِ (١/١٧١) قَالَ: سُئِلَ رَسُولُ اللَّهِ يَتِيْجُ عَنْ هَذِهِ الْآيَةِ. ﴿ هُوَ الْفَادِرُ عَلَىٰ أَن يَتَعَنَ الْتَهُلِكُمُ ﴾ يَتُهَمُ عَدَابًا بِين فَوْقِكُمُ أَرُّ بِين نَعْتِ أَرْمُلِكُمُ ﴾ يَتُهَمُ عَدَابًا بِين فَوْقِكُمُ أَرُّ بِين نَعْتِ أَرْمُلِكُمُ ﴾ (الأنعام: ٦٥) فَقَالَ رَسُولُ اللَّهِ يَعَيِّحُ: «أَمَا إِنَّهَا كَائِنَةٌ وَلَهُ يَأْوِيلُهَا بَعْدُ».

تخريج: إسناده صعيف، نضعف أبي بكر بن عبدالله ولانقطاعه، فإن روية راشد عن سعد منقطعة.

1870 حَدَّنَا عَلِيُّ بْنُ إِسْخَاقَ: أَخْبَرَنَا عَلْدُ اللهِ: أَخْبَرَنَا ابْنُ لَهِيمَةً عَنْ يَزِيدَ نْنِ أَبِي حَيِبٍ، عَنْ ذَاؤُدَ نْنِ عَامِر بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ، عَنْ جَدْهِ، عَنِ النَّبِيِّ ﷺ وَقَاصٍ، عَنْ أَبِيهِ، عَنْ جَدْهِ، عَنِ النَّبِيِّ ﷺ قَالَ: "لَوْ أَنَّ مَا يُقِلُّ طَفُرٌ مِمَّا فِي الْجَبِّ بَدَا لَتَرْخُرَفَ لَهُ مَا بَيْنَ خَوَافِقُ السَّمَوَاتِ لَتَرْخُرَفَ لَهُ مَا بَيْنَ خَوَافِقُ السَّمَوَاتِ وَلَارْضٍ، وَلَوْ أَنَّ رَجُلًا مِنْ أَهْلِ الْجَبَّةِ وَلَالْ أَنْ الْجَلَةِ مِنْ أَهْلِ الْجَبَّةِ وَلَارْضٍ، وَلَوْ أَنْ رَجُلًا مِنْ أَهْلِ الْجَبَّةِ وَلَا أَنْ عَلَى الْجَبَّةِ وَلَالْ أَنْ الْجَلَةِ مِنْ أَهْلِ الْجَبَّةِ وَلَارْضٍ، وَلَوْ أَنْ رَجُلًا مِنْ أَهْلِ الْجَبَّةِ وَلَا أَنْ مَا يَقِلُ الْجَبَّةِ مِنْ أَهْلِ الْجَبَّةِ وَلَا أَنْ مَا يَقِلُ الْجَلَةِ مِنْ أَهْلِ الْجَبَةِ فَلَا الْجَبَّةِ وَلَا أَنْ مَا يَقِلُ الْوَلِيقَ الْجَلَةِ مِنْ أَهْلِ الْجَنَّةِ وَلَا أَنْ مَا يُعِلَّى مَا يَقْلَ الْجَلَةِ مِنْ الْعَلَا الْجَلَةِ اللْهُ الْمُؤْمِ وَلَا أَنْ مَا يُعْلِلُ الْمُؤْمِ وَمِنْ الْعَلَى الْمَعْمَولَاتِ اللَّهُ الْمُعَلِّى الْمُعَلِّى الْوَلُولُ اللْعَلَا لَهُ الْعَلَا الْمِيلَةَ الْمُؤْمُ وَالْعَلَى الْمُؤْمِ الْعَلَالَةِ الْعَلَى الْمُعَلِيلُولُ الْمُؤْمِ الْمُؤْمِ اللْعَلَا الْمُعْلَى الْمُؤْمُ الْعَلَا الْمُعْلَى الْمُعْلِيلُ الْمُؤْمِ الْعَلْمَ الْمُؤْمِ الْعَلَالِيلُ الْعَلْمُ الْعَلْمَ الْعَلْمَ الْمُؤْمِ الْمُؤْمِ الْعَلِيلُ الْمُعْلَى الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْعَلْمِ الْعِلْمُ الْعَلِيلُولُ الْمِؤْمِ الْعِلْمُ الْعَلْمُ الْعِلْمِ الْعِلْمُ الْعُلْمُ الْمُؤْمِ الْعِلْمُ الْمُؤْمِ الْعَلْمُ الْعِلْمُ الْعِلْمُ الْعَلْمُ الْعِلْمُ الْعَلْمِ الْعِلْمِ الْمُؤْمِ الْعِلْمُ الْعَلَامِ الْعُلْمُ الْعُلْمِ الْعِلْمِ الْعِلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعُلْمُ الْعَلْمُ الْعُلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعُلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعَلْمُ الْعِلْمُ الْعِلْمُ الْعَلْمُ الْعُلْ

light would outshine the light of the sun as the light of the sun outshines the light of the stars."

Comments: [Its isnad is hasan]

1468. It was narrated that Sa'd bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments who were fighting to defend him in the fiercest manner. I have never seen them before or since.

Comments: [Its isnad is saheeh]

1469. Ibraheem - i.e., bin Sa'd - narrated that Mu'adh at-Taimi said: I heard Sa'd bin Abi Waqqas say: I heard the Prophet (經) say: "There are two prayers after which no nafl prayer is to be offered: Fajr, until the sun rises and 'Asr until the sun sets."

Comments: [Saheeh because of corroborating evidence]

اطَّلَعَ، فَنَدَّتُ أَسَاوِرُهُ، لَطَمَسَ ضَوَّءُهُ ضَوَّءً الشَّمْسِ كَمَا تَطْمِسُ الشَّمْسُ صَوْءَ النُّجُومِ». [راحع: ١٤٤٩]

تخریج: إساده حسن.

187۸ حَدِّثْنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِعِيُّ: أَخْرَنَا بِثْرَاهِيمُ بْنُ سَعْدِ عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ يَمِينِ سَعْدِ بْنِ أَبِي وَقَصِ قَالَ: لَقَدْ رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ، وَعَنْ يَسَارِهِ يَوْمَ أُحُدٍ، رَجُلَيْبِ عَلَيْهِمَا يُبْلِبُ بِيضٌ يُقَاتِلَانِ عَنْهُ كَأَشَدٌ الْقِتَالِ، مَا عَلَيْهِمَا يُبْلِبُ بِيضٌ يُقَاتِلَانِ عَنْهُ كَأَشَدٌ الْقِتَالِ، مَا رَأَيْتُهُمَا مِبْلُ وَلَا بَعْدُ. [انظر: ١٥٣٠، ١٤٧١]

تخريج: إسناده صحيح.خ: (٤٠٥٤)، م: (٢٣٠٦).

1879 - حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنِي إِنْرَاهِيمُ _ يَعْنِي ابْنَ سَعْدِ _ ، عَنْ أَبِيهِ، عَنْ مُعَدِ التَّيْمِيِّ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِيهِ وَقَصِ يَقُولُ: سَمِعْتُ النَّبِيِّ تَعْقَلُ بَنْ يَقُولُ: سَمِعْتُ النَّبِيِّ تَعْقَلُ بَنْ يَقُولُ: سَمِعْتُ النَّبِيِّ تَعْقَلُ بَنْ يَقُولُ: سَمِعْتُ النَّبِيِّ تَعْقَلُ النَّبِيِّ تَعْمُلُ اللَّهُمُ مَا الطَّبْحُ حَتَّى تَعْرُبَ لَا يُصَلِّى بَعْدَهُمَا: الطُبْحُ حَتَّى تَعْرُبَ لَا يُصَلِّى بَعْدَهُمَا: الطُبْحُ حَتَّى تَعْرُبَ لَا يُصَلِّى المَّعْمُ حَتَّى تَعْرُبَ اللَّهُمْ فَيْ النَّهُمُ اللَّهُ اللَّهُ مِنْ الْعَلْمُ اللَّهُ اللْعُلِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَ

تخريج: صحيح لغيره. معاد التيمي لم يرو عنه غير سعد بن إبراهيم، ذكره ابن حبان في النقات وفي صحيحه.

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1470. It was narrated that Sa'd bin Abi Waqqas said: I heard the Messenger of Allah (經) say... and he narrated a similar report.

Comments: [A repeat of the previous report]

١٤٧٠ حَدِّثْهَا يُونُسُ: حَدَّثَنَا إِبْرَاهِـمُ عَنْ أَبِيهِ، عَنْ رَجُلِ مِنْ بَنِي نَيْم يُقَالُ لَهُ: مُعَاذٌ، عَنْ سَعْد بْنِ أَبِي وَقَاصٍ قَالُ: سَمِعْتُ رَسُولَ عَنْ سَعْد بْنِ أَبِي وَقَاصٍ قَالُ: سَمِعْتُ رَسُولَ اللّهِ ﷺ ... فَذَكَرَ مِثْلُهُ. [راجع: ١٤٦٩]

تخریج: وهو مکرر ماقبله

1471. Ibraheem bin 'Abdur-Rahman bin Sa'd bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (ﷺ) and on his left, two men in white garments who were fighting to defend him in the fiercest manner. I have never seen them before or since.

Comments: [Its isnad is saheeh]

1871 حَدَّثَنَا يَعْفُوبُ وَسَغَدٌ قَالَا: حَدَّثَنَا أَبِيهِ، عَنْ جَدِّهِ _ فَالُ سَغَدٌ: إِبْرَاهِيمُ ابْنُ عَبْدِ الرَّحْمَٰنِ _ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي عَنْ أَبِيهِ، عَنْ جَدِّهِ _ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَاصٍ يَقُولُ: لَقَدْ رَأَيْتُ عَنْ يَجِينِ رَسُولِ اللَّهِ ﷺ وَعَنْ يَسَادِهِ يَوْمَ أُحُدٍ، رَجُلَيْلِ عَنْهُ كَأَشَدُ الْقِتَالِ، عَلَيْهِمَا يَبْابُ بِيضٌ بُقَاتِلَانِ عَنْهُ كَأَشَدُ الْقِتَالِ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ. [راجع: 1818]

تخريج: إسناده صحيح.خ. (٤٠٥٤)، م: (٢٣٠٦).

1472. It was narrated from Muhammad bin Sa'd bin Abi Waqqas that his father Sa'd bin Abi Waqqas said: 'Umar asked for permission to enter upon the Messenger of Allah (鑑), and there were some women of Quraish with him who were talking to him and asking too much of him and raising their voices. When 'Umar asked permission to enter, they got up and hastened to conceal themselves. The Messenger of Allah (差) gave him permission to enter, so he entered and the Messenger of Allah (ﷺ) was smiling. 'Umar said: May Allah make you happy all your life, O Messenger of Allah. The Messenger of Allah (ﷺ) said: "I wonder at these women who were with me. When they heard your voice they hastened to conceal themselves." 'Urnar said: O Messenger of Allah, you are more deserving of being feared. Then 'Umar said: O enemies of your souls, do you fear me and you do not fear the Messenger of Allah

١٤٧٢- حَلَّلْنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِح: قَالَ ابْنُ شِهَابٍ. أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ عَبْدِ الرَّحْمَٰ بْنِ زَيْدٍ: أَنَّ مُحَمَّدَ ابْنَ سَعْدِ بْنِ أَبِي وَقَاصِ أَخْبَرَهُ: أَنَّ أَبَاهُ سَعْدَ ائنَ أَبِي وَقَاصِ قَالَ: اسْتَأْذُنَ عُمَرُ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشِ يُكَلِّمْنَهُ وَيَسْتَكْثِرُنَّهُ، عَالِيَةٌ أَصْوَاتُهُنَّ، فَلَمَّا اسْتَأْذَنَ قُمْنَ يَشْدِرْنَ الْحِجَابَ، فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ _ يَعْنِي فَدَخَلَ _ وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ، فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنَّكَ بَا رَسُولَ اللَّهِ، قَالَ رَسُولُ اللَّهِ ﷺ. "عَجِبْتُ مِنْ مَؤُلَاءِ اللَّاتِي كُنَّ عِنْدِي، فَلَمَّا سَمِعْنَ صَوْتَكَ، ابْتَدَرْنَ الْجِجَابِ» قَالَ عُمَرُ: فَأَنْتَ يًا رَسُولَ اللَّهِ كُنْتَ أَحَقَّ أَنْ بَهَبْنَ، ثُمَّ قَالَ عُمَرُ: أَيْ عَدُوَّاتِ أَنْفُسِهِنَّ، أَتَهَبْنَنِي وَلَا تَهَبُنَ رَسُولَ اللَّه ﷺ قُلْنَ: نَعَمْ، أَنْتَ أَغْلَظُ وَأَفَظُ مِنْ رَسُولِ اللَّهِ ﷺ. قَالَ رَسُولُ اللَّهِ

(ﷺ)? They said: Yes, for you are harsher and tougher than the Messenger of Allah (ﷺ). The Messenger of Allah (建) said: "By the One in Whose hand is my soul, the Shaitan never meets you on a road but he takes a different road."

Comments: [Its isnad is saheeh, al-Bukharı (3294) and Muslim (2396)

1473. Yoosuf bin al-Hakam Abul-Hajjaj narrated that Sa'd bin Abi Waqqas said: I heard the Messenger of Allah (say: "Whoever wants to humiliate Quraish, Allah will humiliate him."

Comments: [Its isnad is hasan]

تخريج: حديث حسن، وهدا إساد حسن في الشواهد.

1474. 'A'ishah bint Sa'd said: Sa'd said: I fell sick in Makkah and the Messenger of Allah (ﷺ) entered upon me to visit me. I said: O Messenger of Allah, I am leaving behind wealth and I have no one except one daughter. Should I bequeath two thirds of my wealth (to charity) and leave her one third? He said: "No," I said: Shall I bequeath one half and leave her one half? He said: "No." I said: Shall I bequeath one third and leave her two thirds? He said: "One third, but one third is a lot" three times. Then he laid his hand on my forehead and wiped my forehead, chest and stomach, and said: "O Allah, heal

فَطُّ سَالِكًا فَجًّا، إِلَّا سَلَكَ فَجًّا غَيْرَ فَجَّكَ ال قَالَ عَبِدُ اللهِ: قَالَ أَبِي: وَقَالَ يَعْفُوبُ مَا أْخْصِي مَا سَمِعْتُهُ يَقُولُ: حَدَّثَنَا صَالِحٌ عَن ابْن شِهَاب. [انظر: ١٥٨١، ١٦٢٤]

تخريج: إسناده صحيح. خ: (٣٢٩٤)، م: (TP97).

١٤٧٣ حَدَّثَنَا يَعْقُوبُ وَسَعْدٌ قَالَا: حَدَّثَنَا أبي عَنْ صَالِح، عَنِ ابْنِ شِهَابِ: حَدَّثَنِي مُحَمَّدُ ثُنُ أَبِي صُفْيَانَ بْنِ جَارِيَةَ: أَنَّ يُوسُفَ ابْنَ الْحَكَم أَبَا الْحَجَّاجِ أَخْبَرَهُ: أَنَّ سَعْدَ بْنَ أبي وَقَّاصَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "مَنْ يُرِدُ هَوَانَ قُرَيْشِ، أَهَانَهُ اللَّهُ عَزَّ وَجَلَّ». [انظر: ١٥٢١، ١٥٨٦، ١٥٨٧]

١٤٧٤- حَدَّثَنَا يَحْتَى بْنُ سَعِيدٍ عَنِ الْجَعْدِ بْن أَوْسِ قَالَ: حَدَّثَتْنِي عَائِشَةُ بِنْتُ سَعْدٍ قَالَتْ: قَالَ سَعْدٌ: اشْتَكَيْتُ شَكْوًى لِي بِمَكَّةً، فَلَخَلَ عَلَىَّ رَسُولُ اللَّهِ ﷺ يَعُودُنِي، قَالَ: قُلْتُ: يَا رَسُونَ اللَّهِ، إِنِّي قَدْ تَرَكُّتُ مَالًا وَلَيْسَ لِي إِلَّا ابْنَةٌ وَاجِدَةٌ، أَفَأُوصِي بِثُلْتَيْ مَالِي وَأَتُرُكُ لَهَا الثُّلُتَ؟ قَالَ ﴿ لَا ۚ قَالَ: أَفَأُوصِي بِالنَّصْفِ وَأَتْرُكُ لَهَا النَّصْفَ؟ قَالَ: «لَا» قَالَ: أَفَأُوصِي بِالنُّلُثِ وَأَتْرُكُ لَهَا النُّلُثَيْنِ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ» ثَلَاثَ مِرَار، فَالَ: فَوَضَعَ يَدَهُ عَلَى جَبْهَتِهِ، فَمَسَحٌ وَجُهى وَصَدْرِي وَبَطْنِي وَقَالَ: اللَّهُمَّ اشْفِ سَعْدًا،

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Sa'd and make his migration complete." I still imagine that I can feel the coolness of his hand on my heart until today.

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1475. It was narrated from 'Abdullah bin Abi Salamah that Sa'd heard a man saying Labbaika Dhul-Ma'arij (here I am at Your service, Lord of the ways of ascent) He said: He is indeed the Lord of the ways of ascent, but we were with the Messenger of Allah (紫) and we did not say that.

Comments: [Its isnad is da'eef]

1476. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (霉) said: "He is not one of us who does not recite the Qur'an in a nice voice." Wakee' said: i.e., feeling content with it.

Comments: [Salieth because of corroborating evidence]

1477. It was narrated that Sa'd bin Malik said: The Messenger of Allah (憲) said: "The best of dhikr is that which is silent, and the best of provision is that which is just enough."

Comments: [Its isnad is da'eef]

وَأَتِمَّ لَهُ هِجْرَنَهُ اللَّهُ وَمَا زِلْتُ يُخَيِّلُ إِلَيَّ بِأَنِي أَجِدُ بَرُدَ يَدِهِ عَلَى كَبِدِي حَتَّى السَّاعَةِ. [راجم: ١٤٤٠]

تخريج: إساده صحيح. خ: (٥٦)، م: (١٦٢٨).

• ١٤٧٥ - (١٧٢/١) حَدَّتَنَ يَخْمَى عَنِ ابْنِ عَجْدَلَنَ، عَنْ عَنْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ أَنَّ سَعْدًا سَمِعَ رَجُلًا يَقُولُ. لَبَيْكَ ذَا الْمَعَارِج. فَقَالَ: إِنَّهُ لَذُو الْمَعَارِج، وَلَكِنًا كُنًا مَعَ رَسُولِ اللَّهِ يَشِحُ لَا نَقُولُ ذَلِكَ.

تخريج: إساده ضعيف، ان أبي سلمة لم يدرك سعداً.

١٤٧٦ - حَدَّثَنَا وَكِيعْ : حَدَّثَنَا مَعِيدُ بْنُ حَسَّانَ الْمَخْزُومِيُ عَنِ عُبَيْدِاللَّهِ الْمَخْزُومِيُ عَنِ عُبَيْدِاللَّهِ الْمَخْزُومِيُ عَنِ عَبَيْدِاللَّهِ الْمَنْ أَبِي وَقَاصٍ ابْنِي وَقَاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ رَعَيَّةٍ: "لَيْسَ مِنَّا مَنْ لَمْ يَتَعَنَّى بِالْقُرْآنِ". قَالَ وَكِيعٌ: يَعْنِي يَسْتَغْنِي بِهِ. يَتَعَنَى بِالْقُرْآنِ". قَالَ وَكِيعٌ: يَعْنِي يَسْتَغْنِي بِهِ. [انظ: ١٥١٨، ١٥١٤]

تخريج: صحيح لغيره. عبدالله بن أبي مهيك لايعرف.

- ١٤٧٧ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أُسَامَةُ بُنُ زَيْدٍ عَنْ مُحَمِّدٍ بُنِ أَبِي لَبِيمَةً، عَنْ مُعْدِ بُنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ الذَّكْرِ الْخَفِيُّ، وَخَيْرُ الرِّزْقِ مَا يَكْفِي». [انظر: ١٤٧٨]

تخريج: إسناده صعيف، محمد بن عدالرحمن ضعيف ثم هو لم درك سعداً وللحمدة الأحيرة منه شاهد مرسل عن الحسن النصري وزياد بن حبير. ويؤيده حديث أبي هريرة بلفط: «اللّهم اردف آل محمد قوتا». أخرجه المخاري: (٢٤٦٠) ومسلم: (١٠٥٥)، واللفظ للمخاري. 1478. It was narrated that Usamah said: Muhammad bin 'Abdur-Rahman bin Labeebah said...

Comments: [Its *isnad* is *da'eef* like the previous report]

1479. Hisham narrated, from his father, from Sa'd, that the Prophet (灣) entered upon him to visit him when he was sick. He said: O Messenger of Allah, shall I bequeath all of my wealth (to charity)? He said: "No." He said: Half? He said: "No." He said: One third? He said: "One third, and one third is a lot."

Comments: [Saheeh, because of corroborating evidence al-Bukhari (56) and Muslim (1628) and its isnad is da'eef]

1480. It was narrated from 'Amir bin Sa'd, from his father, that the Prophet (囊) said to him: "Whatever you spend on your family of maintenance, you will be rewarded for, even the morsel that you lift to your wife's mouth."

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)] 18۷۸ حَدَّثُنَا عَلِيُّ بْنُ إِسْحَاقَ عَنِ ابْنِ الْمُبَارَك، عَنْ أَسَامَةً قَالَ: أَحْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ النّهِ بْنِ عَمْرِو بْنِ عُشْمَانَ: أَنَّ مُحَمَّدُ بْنُ عَبْدِ الرّحْمَنِ بْنِ لَبِيبَةً أَخْبَرَهُ قَالَ أَبِي: وَ قَالَ يَحْيَى .. يَعْنِي الْقَطَّانَ _: ابْنَ لَبِيبَةً أَيْضًا، إِلَّا يَحْيَى .. يَعْنِي الْقَطَّانَ _: ابْنَ لَبِيبَةً أَيْضًا، إِلَّا أَتُهُ قَالَ: حَدَّثَنِي مُحَمَّدُ بُنُ أَسَامَةً قَالَ: حَدَّثَنِي مُحَمَّدُ بُنُ عَنْ الرَّحْمَنِ بْنِ لَبِيبَةً. [راجع: ۱٤۷٧]

تخريج: إسناده ضعيف كسابقه.

١٤٧٩ - حَدَّثَنَا وَكِيغ: حَدَّثَنا هِشَامٌ عَنْ أَبِيهِ، عَنْ سَعْدِ: أَنَّ النَّبِيِّ بِيْعَةً دَخَلَ عَلَيْهِ يَعُودُهُ، وهُوَ مريضٌ فَقَالَ: يَا رَصُولَ اللَّهِ. أَلَا أُوصِي مَالِي كُلِّهِ؟ قَالَ: «لَا» قَالَ: فَبِالشَّطْرِ؟ قَالَ: «لَا»، قَالَ: «الثَّلُثُ، وَالثَّلُثُ كَبِيرٌ _ أَوْ كَثِيرٌ ". [راجع: ١٤٤٠]

تخریج: صحیح لعیره. خ: (٥٦)، م: (١٦٢٨). وهذا إسناد صعیف، عروة بن الزبیر لم یسمع من سعد.

١٤٨٠ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُفْيَانُ عَنْ سَعْدِ اللهِ إِنْرَاهِيمَ، عَنْ عَايِر بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النِّبِيِّ وَهِيَّةً قَالَ لَهُ: "إِنَّكَ مَهْمَا أَنْفَقَتَ عَلَى النَّبِيِّ وَهِيَّةً قَالَ لَهُ: "إِنَّكَ مَهْمَا أَنْفَقَتَ عَلَى أَخْلِكَ مَنْ نَفَقَةٍ، فَإِنَّك تُؤْجَرُ فِيهَا، حَتَّى اللَّقُمَةَ أَخْلِكَ مَنْ نَفَقَةٍ، فَإِنَّك تُؤْجَرُ فِيهَا، حَتَّى اللَّقُمَةَ نَزْفَعُهَا إلى فِي امْرَأَتِكَ». [راجع: ١٤٤٠]

تخريج: إسناده صحيح. ح: (٥٦)، م: (١٦٢٨).

1481. It was narrated from Mus'ab bin Sa'd that his father said. I said. O Messenger of Allah,

١٤٨١– حَدِّثُنَا وَكِيعٌ: حَدَّثَنَا شُفْيَانُ عَنْ غاصِہ بْنِ أَبِي النّجُودِ، عَنْ مُصْعَبِ بْنِ which people are most severely tested? He said: "The Prophets, then the righteous, then the next best and the next best. A man will be tested according to his level of religious commitment: if his religious commitment is solid, his test will be greater and if there is some weakness in his religious commitment his test will be lighter. A slave [of Allah] will be tested until he walks upon the face of the earth with not a single sin on him."

Comments: [Its isnad is hasan]

1482. It was narrated from Sa'd that the Prophet (趣) entered upon him to visit him when he was sick in Makkah. I [Sa'd] said: O Messenger of Allah, should I bequeath all of my wealth (in charity)? He said: "No." I said: One half? He said: "No." I said: One third? He said: "One third, and one third is a lot. If you leave your heir independent of means, that is better than leaving him poor and having to ask people [for help]. Whatever you spend on your family of maintenance you will be rewarded for, even the morsel that you lift to your wife's mouth." On that day he only had one daughter. And Sa'd mentioned migration (Hijrah) and he [the Prophet (鑑)] said: "May Allah have mercy on the son of 'Afra'. Perhaps Allah will extend your life so that He may benefit some people through you and harm others through you."

سَعْدٍ، عَنْ أَبِيهِ قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ، أَيُّ النَّاسِ أَشَدُ بَلَاءً؟ قَالَ: الْأَنْبِيَاءُ، ثُمَّ الطَّالِحُونَ، ثُمَّ الْأَمْثُلُ فَالأَمْثُلُ مِنَ النَّاسِ، يُسْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ صَلَابَةٌ، زِيدَ فِي نَلاَنِهِ، وَإِنْ كَانَ فِي دِينِهِ رَقَّةً، خُفْفَ عَنْهُ، وَمَا يَزَالُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَمْشِيَ عَلَى ظَهْرِ الْأَرْضِ لَيْسَ عَلَيْهِ خَطِيئَةٌ». [انظر: ١٩٥٥،١٤٩٤]

تخريج: إساده حسن.

مَنْ سَعْدِ بْن إِبْرَاهِيم، قَالَ سُعْيَانُ: عَنْ عَامِرِ الْبِرْ سَعْدِ، وَقَالَ مِسْعَرٌ: عَنْ بَعْصِ آلِ سَعْدِ، وَقَالَ مِسْعَرٌ: عَنْ بَعْصِ آلِ سَعْدِ، وَقَالَ مِسْعَرٌ: عَنْ بَعْصِ آلِ سَعْدِ، وَهُوَ النَّبِيَ يَعْقِة دَخَلَ عَلَيْهِ يَعُودُهُ، وَهُوَ مَرْيِصٌ بِمَكَّةً، فَقُلْتُ: يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلُّهِ؟ قَالَ: «اللَّه قُلْتُ: فَبِالشَّطْرِ؟ قَالَ: «الثَّلْثُ، وَالثَّلْثُ كَبِرٌ _ أَوْ كَثِيرٌ _ إِنَّكَ أَنْ تَدَعَ وَارِئُكَ غَنِيًّا، فَيَرْ مِنْ أَنْ تَدَعَ وَارِئُكَ غَنِيًّا، مَهْمَا أَنْفَقْتَ عَلَى المُلْكُ مِنْ نَفَقَةٍ، فَإِنَّكُ تُؤْجَرُ مَهُمَا النَّهُ ابْنَ عَفْرَا يَتَكَفَّفُ النَّاسُ، وَإِنَّكَ تُوْجَرُ فِيهَا، حَتَّى فِي اللَّقْمَةِ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ وَقَعْ النَّاسُ، وَإِنَّكَ تُوْجَرُ فِيهَا، حَتَّى فِي اللَّقْمَةِ تَرْفَعُهَا إِلَى فِي امْرَأَتِكَ وَقَعْ اللَّهُ ابْنَ عَفْرَاء، وَلَعَلَ قَوْمٌ، وَيُعْرَ بِكَ اللَّهُ أَنْ يَوْعَلَى اللَّهُ أَنْ يَرْفَعَكَ حَتَّى يَنْتَفِعَ بِكَ قَوْمٌ، وَيُعْرَ بِكَ اللَّهُ أَنْ يَرْفَعَكَ حَتَّى يَنْتَفِعَ بِكَ قَوْمٌ، وَيُعْرَ بِكَ اللَّهُ أَنْ يَرْفَعَكَ حَتَّى يَنْتَفِعَ بِكَ قَوْمٌ، وَيُعْرَ بِكَ اللَّهُ أَنْ يَرَفَعَكَ حَتَّى يَنْتَفِعَ بِكَ قَوْمٌ، وَيُعْرَ بِكَ اللَّهُ أَنْ يَرْفَعَكَ حَتَّى يَنَتْفِعَ بِكَ قَوْمٌ، وَيُعْرَ بِكَ اللَّهُ أَنْ يَرُونَهُ اللَّهُ اللَّهُ أَنْ يَرُونَهُ لَكُ حَتَّى يَنْتَفِعَ بِكَ قَوْمٌ، وَيُعْرَ بِكَ اللَّهُ الْمُؤْورَةُ الْمُؤْمِورُ اللَّهُ الْمُؤْمِرَاء الْحَالَ الْمُؤْمَةِ الْمُؤْمِنَ اللَّهُ الْمُؤْمِ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمِنَ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمَةُ الْمُؤْمِنَ الْمُؤْمِرُ اللَّهُ الْمُؤْمِنَ الْمُؤْمِنَ الْمُعْمُ اللَّهُ الْمُؤْمُ وَلَاء الْمُؤْمِ اللَّهُ الْمُؤْمِ اللَّهُ الْمُؤْمِ اللَّهُ الْمُؤْمِ اللْهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمِ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمِ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُولُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْ

تخريج: إساده صحيح. خ (٥٦)، م (١٢٢٨).

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1228)]

1483. It was narrated that Ziyad bin Mikhraq said: I heard Abu 'Abayah narrate from a freed slave of Sa'd that Sa'd heard a son of his making du'a' and saying: O Allah, I ask You for Paradise and its delights and brocade... and I seek refuge in You from the Fire and its chains and fetters. He said: You have asked Allah for a great deal of good and you have sought refuge with Allah from a great deal of evil. But I heard the Messenger of Allah (鑑) say: "There will be people who will overstep the mark in du'a'" And he recited this verse: "Call on your Lord with humility and in private: for Allah loves not those who trespass beyond bounds" [al-A'raf 7:55]. It is sufficient to say: O Allah, I ask You for Paradise and the words and deeds that will bring me close to it, and I seek refuge in You from the Fire and the words and deeds that will bring me close to it.

Comments: [Hasan because of corroborating evidence]

1484. It was narrated from 'Amir bin Sa'd, that his father said: The Messenger of Allah (愛) used to -Abu Sa'eed said: I saw the Messenger of Allah (愛) - say salam to his right (turning so much) that the whiteness of his cheek could be seen, and to his left (turning so much) that the whiteness of his cheek could be seen.

Comments: [Its isnad is saheeh, Muslim (582)] حَدَثنا شُعْبَةُ عَنْ زِيَادِ بْنِ مِخْرَاقِ قَالَ:
حَدَثنا شُعْبَةُ عَنْ زِيَادِ بْنِ مِخْرَاقِ قَالَ:
سَمِعْتُ أَمَا عَبَايَةً عَنْ مَوْلَى لِسَعْدِ: أَنَّ سَعْدًا
سَمِعْ ابْنَا لَهُ يَدْعُو، وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي
سَمِعَ ابْنَا لَهُ يَدْعُو، وَهُوَ يَقُولُ: اللَّهُمَّ إِنِّي
أَشْأَلُكَ الْجَنَّةُ وَنَعِيمَهَا وَاسْتَبْرَقَهَا، وَنَحْوًا مِنْ
هَذَا، وأَعُودُ بِكَ مِنَ النَّارِ وَسَلَاسِلِهَا
وَأَعُودُ بِكَ مِنَ النَّارِ وَسَلَاسِلِهَا
وَأَعُودُ بِكَ مِنَ النَّارِ وَسَلَاسِلِهَا
وَمُعُودُتَ بِاللَّهِ مِنْ شَوِّ كَثِيرٍ، وَإِنِّي سَمِعْتُ
رَسُولَ اللَّهِ عَيْهِ يَقُولُ: "إِنَّهُ سَيْكُونُ قَوْمٌ
رَسُولَ اللَّهِ عَيْهُ اللَّعَاءِ " وَوَرَأَ هَذِهِ لَا يَجِئْ الْمُتَكِينِ ﴾
رَبُكُمْ تَعَمْرُعًا وَخُفْيَةً إِنَّهُ لَا يَجِئْ الْمُتَكِينِ أَلْهُ الْمُعْلَى أَنْ تَقُولَ:
(الأعراف: ٥٥) وَإِنَّ بِحَسْبِكَ أَنْ تَقُولَ: وَمَا اللَّهِ عَلَى أَنْ تَقُولَ: وَمَا أَوْ عَمَلٍ، وَأَعُودُ بِكَ مِنَ النَّارِ، وَمَا قَوْلٍ أَوْ عَمَلٍ، وَأَعُودُ النَّورِ، وَمَا قَرَّ اللَّهُمْ إِلَى مَنْ وَقُولٍ أَوْ عَمَلٍ، وَأَعُودُ اللَّهُمْ إِلَيْهَا مِنْ قَوْلٍ أَوْ عَمَلٍ، وَأَعُودُ اللَّهُمْ اللَّهُمْ اللَّهُمْ وَنَوْ أَوْ عَمَلٍ، وَأَعُودُ الْ وَعَمْلٍ. [انظر: ١٥٨٤]

تخريج: حسن لعيره. وهذا إسناد ضعيف لحهالة مونى سعد.

18۸٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيِّ وَأَبُو
سَعِيدِ قَالَا ﴿ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ عَنْ
إِسْمَاعِيلَ بْنِ مُحَمَّدٍ _ قَالَ أَبُو سَعِيدٍ: قَالَ:
حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُحَمَّدٍ _ عَنْ عَامِرِ بْنِ سَعْدٍ،
عَنْ أَيِهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ _ وَقَالَ أَبُو
سَعِيدٍ: رَ نُيْتُ رَسُولَ اللَّهِ ﷺ _ يُسَلِّمُ عَنْ يَعِينِهِ،
حَتَى بُرَى بَيَاضُ خَدَّهِ، وَعَنْ يَسَارِهِ، حَتَّى يُرَى
بَيَاضُ خَدَّهِ، وَعَنْ يَسَارِهِ، حَتَّى يُرَى

تخريج اسناده صحيح. م (٥٨٢).

1485. It was narrated from Muhammad bin Sa'd, from his father, that the Prophet (妈) entered upon him in Makkah when he was sick. He said: I have only one daughter; should I bequeath all of my wealth (to charity)? The Prophet (独) said: "No." He said: Should I bequeath half of it? The Prophet (独) said: "No." He said: Should I bequeath one third of it? He said: "One third, and one third is a lot."

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1486. It was narrated from Muhammad bin Sa'd bin Malik, from his father, that the Prophet (ﷺ) entered upon him... and he narrated a similar report. And 'Abdus-Samad said: "A lot," meaning one third.

Comments: [See the previous report]

1487. It was narrated from 'Umar bin Sa'd that his father said: The Messenger of Allah (ﷺ) said: "I am amazed at the decree of Allah, may He be glorified and exalted, for the believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his wife's mouth."

مُعَمَّم، عَنْ قَتَادَة، عَنْ يُونُسَ بْنِ جُبَيْر، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ يُونُسَ بْنِ جُبَيْر، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيُ ﷺ ﷺ مُحَمَّد بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيُ ﷺ ﷺ وَهُوَ مَرِيضٌ، فَقَالَ: إِنَّهُ لَيْسَ لِيهِ إِلَّا النَّبِيُ الْحَدَّة، أَفَاوُصِي بِمَالِي لَيْسَ لِيهِ إِلَّا النَّبِيُ ﷺ اللهِ: «لَا» قَالَ: فَأُوصِي بِعَالِي بِنَصْهِهِ؟ قَالَ النَّبِيُ ﷺ اللهِ: «لَا» قَالَ: فَأُوصِي بِعَلْي بِنْصُهِهِ؟ قَالَ النَّبِيُ ﷺ اللهِ: «لَا» قَالَ: فَأُوصِي بِعُلْيهِ؟ قَالَ النَّبِيُ ﷺ. «لَا» قَالَ: فَأُوصِي بِعُلْيهِ؟ قَالَ النَّبِيُ ﷺ. وَالثَّلْثُ ، وَالثَّلْثُ عَلِيمٌ اللهِيمُ اللهِيمُ اللهُومِي اللهُلُثُ عَبِيرٌ". [راحم: ١٤٨٢]

تخريج: إسناده صحيح. ح: (٥٦)، م: (١٦٢٨). ١٤٨٦ - حَدَّقُنَا بَهْزُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي غَلَّابٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيِّ يَشِيَّةً دَخَلَ عَلَيْهِ... فَذَكَرَ مِثْلُهُ، وَقَالَ عَبْدُ الصَّمَد: كَثِيرٌ يَعْنِي النُّلُكَ. [راجع: ١٤٨٢]

تخريج: راجع ماقبله.

18۸٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَعَبْدُ الرَّزَّاقِ الْمَعْنَى قَالَا: أَخْبَرَنَا سُفْبَانُ عَنْ أَبِي الْمَعْنَى قَالَا: أَخْبَرَنَا سُفْبَانُ عَنْ غُمَرَ الْبَعْنَ الْبَيْ الْمُوْمِنِ، عَنْ غُمَرَ اللَّهِ الْنِيهِ قَالَ اللَّهِ عَنْ عُمْرَ اللَّهِ عَنْ أَبِيهِ قَالَ اللَّهِ عَنْ وَحَلَّ اللَّهِ عَنْ وَحَلَّ لِللَّمُوْمِنِ: إِنْ أَصَابَهُ خَبْرٌ، خَمِدَ رَبَّهُ وَشَكَرَ، لِللَّمُوْمِنِ: إِنْ أَصَابَهُ خَبْرٌ، خَمِدَ رَبَّهُ وَشَكَرَ، وَإِنْ أَصَابَتُهُ مُصِيبَةٌ، حَمِدَ رَبَّهُ وَصَبَرَ، وَإِنْ أَصَابَتُهُ مُصِيبَةٌ، حَمِدَ رَبَّهُ وَصَبَرَ، المُؤْمِنُ يُؤْخِرُ فِي كُلِّ شَيْءٍ، حَتَى فِي الْمُوْأَتِهِ». [انظر: اللَّقَمَة يَرْفَعُهَا إِلَى فِي الْمُوْأَتِهِ». [انظر:

Comments: [Saheeh, because of corroborating evidence]

1488. It was narrated from 'Amir bin Sa'd, that his father said that the Prophet (鑑) came to visit him when he was sick in Makkah, and he did not want to die in the land from which he had migrated. The Prophet (ﷺ) said: "May Allah have mercy on Sa'd bin 'Afra', may Allah have mercy on Sa'd bin 'Afra'" He [Sa'd] only had one daughter, and he said: O Messenger of Allah, should I bequeath all of my wealth (to charity)? He said: "No." He said: Half of it? He said: "No." He said: One third? He said: "One third, and one third is a lot. Leaving your heirs independent of means is better than leaving them in need and asking of people by stretching out their hands. Whatever you spend on maintenance is charity, even the morsel you lift to your wife's mouth Perhaps Allah will extend your life and benefit some people through you and harm others through you."

تخريج: صحيح لغيره.

مَعْدِ، عَنْ سُفْبَانَ، عَنْ الْمَحْمَنِ عَنْ سُفْبَانَ، عَنْ اللهِ قَالَ: سَعْدِ، عَنْ أَبِهِ قَالَ: جَاءَهُ اللَّيُ ﷺ يَعُودُهُ وَهُو بِمَكَّةً، وَهُو يَكُرَهُ اللهِ قَالَ: جَاءَهُ اللَّيُ ﷺ يَعُودُهُ وَهُو بِمَكَّةً، وَهُو يَكُرَهُ اللهِ يَعُودُهُ وَهُو بِمَكَّةً، وَهُو يَكُرَهُ اللّهِ يَعُونُهُ وَهُو بِمَكَّةً، وَهُو يَكُرَهُ اللّهِ يَعُونُهُ وَهُو بِهِ اللّهِ عَفْرَاءً وَاللّهُ سَعْدَ ابْنَ عَفْرَاءً وَلَمْ يَكُنَ لَهُ إِلّا يَرْحُمُ اللّهُ سَعْدَ ابْنَ عَفْرَاءً وَلَمْ يَكُنَ لَهُ إِلّا اللّهِ وَاجَدَةً فَقَالَ: يَا رَسُولَ اللّهِ، أُوصِي بِمَالِي كُنّهِ قَالَ: يَا رَسُولَ اللّهِ، أُوصِي بِمَالِي كُنّهِ قَالَ: «لا» قَالَ: «النّهُ فُعُ وَالنّلُكُ، وَالنّلُكُ وَالنّلَكُ وَالنّلُكُ وَالنّلُكُ وَالنّلُكُ وَالنّلُكُ وَالنّلُكُ وَالنّلُكُ وَالنّلُكُ وَالنّلُكُ وَالنّلُكُ وَاللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ وَلَا اللّهُ أَنْ يَوْفَعَلَ فَيَتَشْفِعُ بِكَ نَاسٌ ، وَيُضَرّ بِكَ فَاللّهِ أَنْ يُؤْفِقُونَ النّاسُ ، وَيُضَرّ بِكَ فَاللّهُ أَنْ يُؤْفِقُونَ النّاسُ ، وَيُضَرّ بِكَ خَرُونَ " [[الجَع: ١٤٨٤]]

تخریج: إسناده صحیح. خ: (٥٦)، م: (١٦٢٨)

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1489. It was narrated that Sa'd said: Make a *lahd* (niche) for me and block it up with bricks as was done for the Messenger of Allah (差).

Comments: [Its isnad is saheeh, (Muslim (966)]

1490. It was narrated that Sa'eed bin al-Musayyab said: I said to Sa'd bin Malik: I want to ask you about

١٤٨٩ - حَلَّثَنَا عَبْدُ الرَّحْمَنِ: حَلَّثَنَا عَبْدُ اللَّهِ اللَّهِ النَّهُ عَبْدُ اللَّهِ النُّ جَعْمر عَنْ إِسْمَاعِبلَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ سَعْدِ قَالَ. الْحَدُوا لِي لَحْدًا، وَانْصِدُوا عَلَيَّ كَمَا فُعِلَ مَرْسُولِ اللَّهِ ﷺ. [راجع ١٤٥١]

تخريج: إساده صحيح. م: (٩٦٦).

1٤٩٠ - حَدَّثْنَا عَفَّانُ: حَدَّثْنَا حَمَّادٌ _ يَعْنِي ابْنَ
 سَلَمَةَ _: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدٍ، عَنْ سَعِيدِ بْنِ

a hadeeth, but I feel too shy to ask you about it. He said: Do not feel like that, O son of my brother. If you know that I have some knowledge then ask me about it and do not feel too shy of me. I said: What did the Messenger of Allah (ﷺ) say to 'Ali when he left him in charge of Madinah during the campaign to Tabook? Sa'd said: The Prophet (ﷺ) left 'Ali in charge of Madinah during the campaign to Tabook, and he ['Ali] said: O Messenger of Allah, are you leaving me behind with those who are staying behind, the women and children? He said: "Does it not please you to be to me as Haroon was to Moosa?" He said: Yes, O Messenger of Allah. Then he turned and rushed back, and it is as if I can see the dust kicked up by his feet. And Hammad said: And 'Ali went back quickly.

Comments: [A saheeh hadeeth]

1491. Yahya bin Sa'd said: Mention of the plague was made in the presence of the Messenger of Allah (強) and he said: "That is a punishment that was sent against those who came before you. If it is in some land, do not enter it, and if it is in a land where you are, do not leave it."

Comments: [A saheeh hadeeth]

تخریج: حدیث صحیح، خ: (۳٤٧٣)، م: (۲۲۱۸). وهذا إسناد ضعیف، یحیی بن سعد لم یذکر فیه جرم ولا تعدیل.

1492. It was narrated from 'Umar bin Sa'd bin Abi Waqqas that his father said: The Messenger of Allah

الْمُسَبِّ قَالَ: قُلْتُ لِسَغْدِ بْنِ مَالِكِ: إِنِّي أُرِيدُ أَنْ أَسْأَلُكَ عَنْ حَدِيثٍ، وَأَنَا أَهَابُكَ أَنْ أَسْأَلُكَ عَنْ حَدِيثٍ، وَأَنَا أَهَابُكَ أَنْ أَسْأَلُكَ عَنْ جَدِيثٍ، وَأَنَا أَهَابُكَ أَنْ أَسْأَلُكَ عِنْدِي عِلْمُتَ أَنَّ عَيْدِي عِلْمُا فَسَلْنِي عَنْهُ، وَلَا تَهَبُني. قَالَ: عِنْدِي عِلْمُا فَسَلْنِي عَنْهُ، وَلَا تَهَبُني. قَالَ: فَقُلْتُ: فَوْلُ رَسُولِ اللَّهِ يَنْ لِعَلِيٍّ حِينَ خَلْقَهُ بِالْمَدِينَةِ فِي غَرْوَةِ تَبُوكَ، فَقَالَ: يَا بِالْمَدِينَةِ فِي غَرْوَةِ تَبُوكَ، فَقَالَ: يَا وَسُولَ النَّسِكُ رَسُولَ النَّهِ عَلِيًّا بِالْمَدِينَةِ فِي غَرْوَةٍ تَبُوكَ، فَقَالَ: يَا وَسُولَ رَسُولَ وَالصِّبِينَانِ ؟ فَقَالَ: يَا النَّسَاءِ وَالصَّبِينَانِ ؟ فَقَالَ: الْأَمَا لِنَهْ فِي الْخَالِفَةِ فِي النِّسَاءِ وَالصَّبِينَانِ ؟ فَقَالَ: اللَّهُ عَلَى الْخَالِفَةِ فِي النَّسَاءِ وَالصَّبِينَاءِ فَي الْخَلْلُفَةِ فِي النَّسَاءِ وَالصَّبِينَاءِ عَلَى اللَّهِ عَلَى الْمُعَلِقَةِ فِي النَّسَاءِ مِمْتُونَا فِي مُنْ مُوسَى؟ * قَالَ: بَلَى، يَا رَسُولَ اللَّهِ، قَالَ: فَأَذَبَرَ عَلِيٍّ مُشْرِعًا كَأْنِي أَنْظُرُ إِلَى عُبْرِ فَدَعْمَ عَلِيًّ مُشْرِعًا كَأَنِي أَنْظُرُ إِلَى عَلَيْ مُشْرِعًا كَأَنِي أَنْظُرُ إِلَى عَلَيْ مُشْرِعًا كَأَنِي أَنْظُرُ إِلَى عَلَيْ مُشْرِعًا كَأْنِي أَنْظُرُ إِلَى مُشْرِعًا . [انظر: ١٥٠٩، ١٥٣، ١٥٩،]

تخریج: حدیث صحیح. خ: (۳۷۰٦)، م: (۲٤٠٤).

1811- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا سَلِيمُ بْنُ حَبَّانَ: حَدَّثَنِي عِكْرِمَهُ بْنُ خَالِدٍ: حَدَّثَنِي يَكْرِمَهُ بْنُ خَالِدٍ: حَدَّثَنِي يَكْرِمَهُ بْنُ خَالِدٍ: حَدَّثَنِي يَعْمَى بُنْ سَعْدِ عَنْ أَبِهِ قَالَ: ذُكِرَ الطَّاعُونُ عِنْدَ رَسُولِ اللَّهِ يَشِحُهُ، فَقَالَ: رِجْزٌ أُصِيبَ بِهِ عَنْدَ رَسُولِ اللَّهِ يَشِحُهُ، فَقَالَ: رِجْزٌ أُصِيبَ بِهِ مَنْ كَانَ فَبَلَكُمْ، فَإِذَا كَانَ بِخُرْضٍ، فَلَا مَنْ كَانَ فِلْمَ مِنْ اللَّهِ عَلَيْكُمْ، فَإِذَا كَانَ بِخُرْضٍ، فَلَا تَدْخُلُوهَا، وَإِنْ كَانَ بِهَا وَأَشَمْ بِهَا، فَلا تَخْرُجُوا مِنْهَا، [وانظر: ١٥٠٧،١٥٠٨]

1897 - حَلَثْنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ
 أَبِي إِسْخَاقَ، عَنِ الْعَيْزَادِ بْنِ خُرَيْثِ، عَنْ عُمَرَ بْنِ

(ﷺ) said: "I am amazed at the decree of Allah, may He be glorified and exalted, for the believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his wife's mouth."

سعد بْنِ أَبِي وَقَاصِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللّهِ يَعْلَى: قَالَ رَسُولُ اللّهِ ﷺ . وَعَجِبْتُ لِلْمُؤْمِنِ إِنْ أَصَابَهُ خَيْرٌ خَمِدَ اللّهَ وَصَبَرَ، اللّهَ وَشَكرَ، وَإِنْ أَصَابَتُهُ مُصِيبَةٌ خَمِدَ اللّهَ وَصَبَرَ، فَالْمُؤْمِنُ يُؤْجَرُ فِي فَالْمُؤْمِنُ يُؤْجَرُ فِي اللّهَمَةِ يَرُعْمُهَا إِلَى فِي المُرَاتِيةِ. [راجع: ١٤٨٧]

تخريج: صحيح لغيره. وهذا إسناد حسن.

Comments: [Saheeli because of corroborating evidence and its isnad is Hasan].

1493. It was narrated that Sa'd bin Malik said: I said: O Messenger of Allah, the courageous man who shields others in battle, will his share and that of others be the same? He said: "May your mother be bereft of you, O son of Umm Sa'd! Are you given provision except by virtue of your weak ones?"

Comments: [Saheeh because of corroborating evidence; this is a weak isnad because it is interrupted]

1494. Mus'ab bin Sa'd narrated that Sa'd said: I asked the Messenger of Allah (幾): Which people are most severely tested? He said: "The Prophets, then the next best, then the next best. A man will be tested according to his level of religious commitment: if his religious commitment is weak, he will be tested according to that; if his religious commitment is solid, he will be tested in accordance with that." He said: "A man will be tested until he walks upon the face of the earth with not a single sin on him."

189٣ حَدَّثْنَا وَكِيعٌ: حَدَثْنَا مُحَمَّدُ بْنُ رَاشِدِ عَنْ مَكْحُولِ، عَنْ سَعْدِ بْنِ مَالِكِ قَالَ: فَلُثُ: يَا رَسُولَ اللَّهِ، الرَّجُلُ يَكُونُ خَامِيَةَ الْقَوْمِ، أَيْكُونُ سَهْمُهُ وَسَهْمُ غَيْرِهِ سَوَاءً؟ فَالَ: «نَكِلَتْكَ أُمُّكَ ابْنَ أُمْ سَعْدٍ، وَهَلْ تُرْزَقُونَ وَتُنْصَرُونَ إِلَّا بضُعَفَا بِكُمْ».

تخربج: صحيح لغيره. خ: (٢٨٩٦). وهذا ضعيف لانقطاعه، مكحول لم يسمع من سعد.

1898 - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَهُ عَنْ عَاصِم بْنِ بَهْدَلَةَ قَالَ. سَمِعْتُ مُضْعَبَ بْنَ سَعْدِ بُحَدَّثُ عَنْ سَعْدِ قَالَ. سَمِعْتُ مُضْعَبَ بْنَ اللهِ يُحَدِّثُ عَنْ سَعْدٍ قَالَ. سَأَلْتُ رَسُولَ (١/ ١٧٤) اللّهِ يَطْحَةً: أَيُّ النَّاسِ أَشَدُ بَلَاءً؟ فَقَالَ: «الْأُنْبِيَاءُ، ثُمَّ الْأَمْثَلُ فَالأَمْثَلُ، فَيَبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ رَقِيقَ الدِّينِ، ابْتُلِي عَلَى حَسَبِ ذَاكَ، وَإِنْ كَانَ صَلْبَ الدِّينِ، ابْتُلِي عَلَى حَسَبِ ذَاكَ، وَإِنْ كَانَ صَلْبَ الدِّينِ، ابْتُلِي عَلَى حَسَبِ ذَاكَ، وَإِنْ كَانَ صَلْبَ الدِّينِ، الْبُلِي عَلَى حَسَبِ ذَاكَ، قَالَ: «فَمَا تَزَالُ البَّينِ، الْبُلِيَ عَلَى حَسَبِ ذَاكَ»، قَالَ: «فَمَا تَزَالُ البَّينِ عَلَى حَسَبِ ذَاكَ»، قَالَ: «فَمَا تَزَالُ عَلَى الرَّرْضِ وَمَا الْبُلَايَا بِالرَّجُلِ حَتَّى يَمْشِيَ فِي الْأَرْضِ وَمَا عَلَيْهِ حَطِيقَةُ». [دراحع: ١٤٨١]

Comments: [Its isnad is hasan]

1495. It was narrated that Sa'eed bin al-Musayyab said: Sa'd bin Malik said: The Messenger of Allah (震) mentioned his father and mother together for me on the day of Uhud.

Comments: [Its isnad is salteeh, al-Bukhari (3725) and Muslim (2412)]

1496. Mus'ab bin Sa'd narrated from Sa'd that the Messenger of Allah (ﷺ) said: "Will one of you be incapable of earning one thousand hasanah in one day?" He said: Who is able to do that? He said: "He says tasbeeh one hundred times, and it will be recorded as one thousand hasanahs [good deeds] and will erase one thousand sayyi'ahs [bad deeds]."

Comments: [Its isnad is saheeh, Muslim (2698)]

1497. It was narrated that 'Asim al-Ahwal said: I heard Abu 'Uthman say: I heard Sa'd - who was the first one to shoot an arrow for the sake of Allah - and Abu Bakrah - who climbed the wall of the fortress of at-Ta'if with other people then came to the Prophet (ﷺ) - say: We heard the Prophet (ﷺ) say: "Whoever claims to belong to a father other than his father, knowing that he is not his father, Paradise will be forbidden to him."

تخريج: إسناده حسن.

1840- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثَنَا شُغْبَةُ
 عَنْ يَخْبَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ
 قَالَ: قَالَ سَعْدٌ بْنُ مَالِكِ: جَمَعَ لِي رَسُولُ
 اللَّهِ ﷺ أَبَوْيْهِ يَوْمَ أُحُدٍ. [انظر. ١٩٦٢]

تخریج: إساده صحبح. خ: (۳۷۲۵)، م: (۲٤۱۲).

١٤٩٦ حَدَّثَنَا مُحَمَّدُ بِنُ جَعْفَرٍ: حَدَّثَنَا شُغَبُّهُ عَنْ أَبِي عَبْدِ اللَّهِ مَوْلَى جُهَيْنَةً، قَالَ: سَمِعْتُ مُصْعَبُ بْنَ سَعْدِ عَنْ رَسُولِ مُصَعْبَ بْنَ سَعْدِ عَنْ رَسُولِ اللَّهِ يَشِيَّةً أَنَّهُ قَالَ: "أَيَهْجِزُ أَحَدُكُمْ أَنْ يَكْسِبَ فِي الْيُومِ أَلْفَ حَسَنَةٍ؟ قَالُوا: وَمَنْ يُطِيقُ فِي الْيُومِ أَلْفَ حَسَنَةٍ؟ قَالُوا: وَمَنْ يُطِيقُ ذَلِكَ؟ قَالَ: "يُسَبِّحُ مِائَةً تَسْبِيحَةٍ، فَتُكْتَبُ لَهُ أَلْفُ صَيِّئَةٍ». [انظر: أَلْفُ حَسَنَةٍ، وَتُمْحَى عَنْهُ أَلْفُ صَيِّئَةٍ». [انظر: المُمَنَى عَنْهُ أَلْفُ صَيِّئَةٍ». [انظر:

تخريج: إسناده صحيح. م: (٢٦٩٨).

189٧- حَدِّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ الْأَحْوَلِ قَالَ: سَمِعْتُ أَبَا عُشْمَانَ قَالَ: سَمِعْتُ أَبَا عُشْمَانَ قَالَ: سَمِعْتُ أَبَا عُشْمَانَ قَالَ: سَمِعْتُ أَبَا عُشْمَانَ سِمَهْم فِي سَبِيلِ اللّهِ _ وَأَبَا مَكْرَةً _ تَسَوَّرَ جَصْنَ الطَّائِف فِي نَاسٍ، فَجَاءَ إِلَى النَّبِيِّ ﷺ عَلَيْهُ جَصْنَ الطَّائِف فِي نَاسٍ، فَجَاءَ إِلَى النَّبِيِّ ﷺ وَهُوَ يَقُولُ: "مَنِ _ فَقَالًا. سَمعْنَ النَّبِيِّ يَلِيَّةً وَهُوَ يَقُولُ: "مَنِ الْمَيْ عَيْرُ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ حَرَامٌ". [راجع: 1808]

تخریج: إسناده صحیح. ح: (٤٣٢٦)، م: (٦٣).

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim (63)]

1498. It was narrated that Isma'eel said: I heard Qais bin Abi Hazim say: Sa'd said: I was one of the first seven to embrace Islam with the Messenger of Allah (ﷺ), and we had no food except the leaves of al-hublah (a desert tree), and one of us would produce stools like a sheep, so dry that nothing stuck to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

418 محَدَّثَنَا مُحَمَّدُ بْنُ جَعْفِر: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي عَنْ إِسْمَاعِيلَ قَالَ: سَعْدٌ: لَقَدْ رَأَيْتُنِي سَامِعَ سَبْمَةٍ مَعْ رَسُولِ اللَّهِ يَشِيْعَ، وَمَا لَنَا طَعَامٌ إِلَّا وَرَقَ الْمُخْلَقِ، حَتَّى إِذَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ وَرَقَ الْمُخْلَقِ، حَتَّى إِذَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ، ما يُخَالِطُهُ شَيْءٌ، ثُمُ أَصْبَحَتْ بَنُو أَسَدِ يُعَزِّرُونِي عَلَى الْإِشْلَامِ، لَقَدْ خَبِرْتُ إِذَا أَصَلَ مَعْيِي. [انظر: ١٥٦٦، ١٥٦٨]

تخريج: إسناده صحيح. خ (٥٤١٢)، م: (٢٩٦٦).

Comments: [Its isnad is saheeli, al-Bukhari (5412) and Muslim (2966)]

1499. Abu 'Uthman an-Nahdi said: I heard Ibn Malik say: The Messenger of Allah (鑑) said: "Whoever claims to belong to a father other than his father, knowingly, Paradise will be forbidden to him."

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim 63)]

1500. Isma'eel bin Muhammad bin Sa'd bin Abi Waqqas narrated, from his father, that his grandfather said: The Messenger of Allah (海) said to me: "O Sa'd, get up and proclaim in Mina: 'These are days of eating and drinking, so do not fast at this time.""

Comments: [Saheeh lighairihi and its isnad is da'eef because of the weakness of Muhammad bin Abu Humaid]

1501. It was narrated that Abu 'Abdur-Rahman as-Sulami said: Sa'd said: It was concerning me

1894 حَلَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَاصِم: حَلَّثَنِي أَبُو عُثْمَانَ النَّهْدِيُّ قَالَ: سَمِعْتُ ابْنُ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ يَكُولُ: قَالَ رَسُولُ اللَّهِ يَكُولُ: قَالَ رَسُولُ اللَّهِ عَلَىٰ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الْمُؤْمِنِ اللْمُؤْمِنِ اللَّهُ الْمُؤْمِنُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ الْمُؤْمِنُومُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ ا

تخريج: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

- حَدَّثَنَا مُحَمَّدُ بَنُ بَكْرٍ: أَخْبَرَنَا مُحَمَّدُ ابْنُ أَبِي حُمَيْدٍ: أَخْبَرَنِي إِسْمَاعِيلُ بَنُ مُحَمَّدِ ابْنِ شَعْدِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ، عَنْ حَدِّهِ قَالَ قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا سَعْدُ، قَالَ فِيمِنَى إِنَّهَا أَيَّامُ أَكْلٍ وَشُرْبٍ، وَلَا ضَوْمَ فِيها». [راجع: ٢٥٦]

تحريج: صحيح لعيره. وهذا إسناد ضعيف لضعف محمد بن أبي حميد.

١٥٠١ حَدَّثَنَا الْحُسٰئِنُ بْنُ عَلِيٌ عَنْ زَائِدَةَ،
 عَنْ عَطَاءِ بْنِ السَّائِب، عَنْ أَبِي عَبْدِ الرَّحْمَنِ

that the Messenger of Allah (些) established the principle of (bequeathing) one-third. He came to visit me when I was sick and said to me: "Did you make a bequest?" I said: Yes, I bequeathed all my wealth to the poor, needy and wayfarers. He said: "Do not do that." I said: My heirs are independent of means. [Can I bequeath] two thirds? He said: "No." I said: Half? He said: "No." I said: One third? He said: "One third, and one third is a lot."

Comments: [Its isnad is hasan]

1502. It was narrated from Sa'd bin Malik that the Messenger of Allah (經) said: "There is no hamah [refers to a Jahili Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], no 'adwa [contagion, transmission of infectious disease without the permission of Allah] and no tivarah [superstitious belief in bird omens]. If there were any (omen), it would be in a woman, a horse or a house."

Comments: [Its isnad is jayyid]

1503. Malik bin Anas narrated, from Ibn Shihab, from Muhammad bin 'Abdullah bin al-Harith bin Nawfal bin Abdul-Muttalib, that he told him that he heard Sa'd bin Abi Waggas and ad-Dahhak bin Qais, the year Mu'awiyah bin Abi Sufyan performed Hajj and they were talking about continuing 'Umrah

السُّلَمِينُ قَالَ: قَالَ سَعُدٌ: فِيُّ سَنَّ رَسُولُ اللَّهِ عِلِيِّ النُّلُثَ: أَتَانِي يَعُودُنِي، قَالَ فَقَالَ نِي: «أَوْصَيْتَ؟» قَالَ: قُلْتُ: نَعَمْ، جَعَلْتُ مَالِي كُلُّهُ فِي الْفُقَرَاءِ وَالْمَسَاكِينِ وَابْنِ السَّبيلِ. قَالَ: ﴿ لَا تَفْعَلُ * قُلْتُ: إِنَّ وَرَثَتِي أَغْنِيَاءُ ، قُلْتُ: النُّلُثِينِ؟ قَالَ: «لَا» قُلْتُ: فَالشَّطْرَ؟ قَالَ: «لَا» قُلْتُ: الثُّلُثَ؟ قَالَ: «التُّلُثَ، وَالثُّلُثُ كَثِيرًا. [راجع: ١٤٤٠]

مُسْنَدُ أَبِي إِسْحاق سعْدِ بْنِ أَبِي وَهَاصِ ﴿

تخريج: إسناده حسن. خ: (٥٦)، م: (١٦٢٨).

١٥٠٢– حَدَّثْنَا شُوَيْدُ بْنُ عَمْرو: حَدَّثَنَا أَبَالُ^٠ حَدَّثَنَا يَخْتَى عَنِ الْحَضْرَمِيُّ بْنِ لَاحِق، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ مَالِكِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ﴿لَا هَامَةً وَلَا عَدُوَى وَلَا طِيْرَةً، إِنْ يَكُ، نَهِي الْمَرَّأَةِ، وَالْفَرَس، وَالدُّارِ». [وانظر: ١٥٥٤]

تخريج: إسناده جيّد.

١٥٠٣ - قَرَأْتُ عَلَى عَبْدِ الرَّحْمَرِ عَنْ مَالِكِ. وَحَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَالِكُ بْنُ أَنَس عَن ابْن شِهَاب، عَنْ مُحَمَّدِ بْن عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلِ بْنِ عَبْدِ اَلْمُطَّلِبِ: أَنَّهُ حَدَّثُهُ: أَنَّهُ سَمِعَ سَغْدَ بُنَ أَبِي وَقَّاصِ وَالضَّحَّاكَ بْنَ قَيْسٍ عَامَ حَجَّ مُعَاوِيَّةُ بْنُ أَبِي

on to the Hajj [tamattu' or qiran]. Ad-Dahhak said: No one does that except one who is ignorant of the command of Allah. Sa'd said: What a bad thing you have said, O son of my brother! Ad-Dahhak said: 'Umar bin al-Khattab has forbidden that. Sa'd said: The Messenger of Allah (紫) did it and we did it with him.

Comments: [Its isnad is hasan]

1504. It was narrated that Abu 'Uthman an-Nahdi said: Sa'd said - and on one occasion he said: I heard Sa'd say -: My ears heard and my heart understood from Muhammad (愛) that "whoever claims to belong to a father other than his father, knowing that he is not his father, Paradise will be forbidden to him." He said: I met Abu Bakrah and told it to him, and he said: And my ears also heard it and my heart understood it from Muhammad (愛).

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim (63)]

1505. It was narrated that Sa'd bin Ibraheem said: I heard Ibraheem bin Sa'd narrate, from Sa'd, that the Prophet (ﷺ) said to 'Ali: "Does it not please you to be to me as Haroon was to Moosa?"

Comments: [Its isnad is saheeh, al-Bukhari (3706) and Muslim (2404)] سُفْيَانَ وَهُمَا يَذُكُرَانِ النَّمَتُّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَقَالَ الضَّحَّاكُ: لَا يَصْنَعُ ذَلِكَ إِلَّا مَنْ جَهِلَ أَمْرَ اللَّهِ. فَقَالَ سَعْدُ: بِشِي مَا قُلْتَ يَا ابْنَ أَخِي، فَقَالَ الضَّحَّاكُ: فَإِنَّ عُمْرَ بُنَ الْخَطَّابِ قَدْ نَهِى عَنْ ذَلِكَ. فَقَالَ سَعْدٌ: قَدْ الْخَطَّابِ قَدْ نَهَى عَنْ ذَلِكَ. فَقَالَ سَعْدٌ: قَدْ صَنَعْنَاهَا مَعْدُ. وَصَنَعْنَاهَا مَعْدُ. وَصَنَعْنَاهَا مَعْدُ. اللَّهِ يَتَلِيَّةً، وَصَنَعْنَاهَا مَعْدُ. [انظر: ١٥٦٨]

تخريج: إسناده حسن.

10.4 حَدَّثَنَا إِسْمَاعِيلُ بُنُ إِبْرَاهِيمَ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: عَاصِمُ الْأَحْوَلُ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: قَالَ سَعْدً وَقَالَ مَرَّةً: سَمِعْتُ سَعْدًا يَقُولُ __. سَمِعْتُهُ أُذْنَايَ وَوَعَاهُ قَلْبِي مِنْ مُحَمَّدٍ: إِنَّهُ مَنِ ادَّعَى أَبًا غَيْرَ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ مَنِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، قَالَ: فَلَقِيتُ أَبًا كَبُورُهُ. قَالَ: فَلَقِيتُ أَبَا كَبُرْرَةً، فَعَلَيْهِ حَرَامٌه. قَالَ: فَلَقِيتُ أَبَا يَكُرَةً، فَقَالَ: وَأَنَا سَمِعْتُهُ أُذُنَايَ، وَعَامُ مَنْهُدَالًا وَوَعَاهُ قَلْبِي مِنْ مُحَمَّدٍ. [راجع: ١٤٩٧]

تخریج: سناده صحیح. خ: (۲۳۲۱)، م: (۱۳).

-10.0 حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. (١٧٥/١) حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بُحِدِّثُ عَنْ سَعْدِ عَنِ سَعْدِ عَنِ النَّبِيِّ بَيْ أَنَّهُ قَالَ لِعَلِيٍّ: ﴿أَمَا تَرْضَى أَنْ تَكُونَ مِنْ مُوسَى؟ النَّبِيِّ بِعَنْمِلَةِ هَارُونَ مِنْ مُوسَى؟ الراجع: ١٤٩٠]

تخريج: إسناده صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤).

1506. It was narrated from Muhammad bin Sa'd, from Sa'd, that the Prophet (些) said: "If the belly of one of you were to be filled with pus that corrodes it, that would be better than filling [his mind] with poetry."

Comments: [Its isnad is saheeh, Muslim (2258)]

1507. It was narrated from 'Umar bin Sa'd bin Malik, from Sa'd, that the Messenger of Allah (ﷺ) said: "If the belly of one of you were to be filled with pus that corrodes it, that would be better than filling [his mind] with poetry."

Comments: [A Saheeh Hadeeth its isnad is hasan, see the previous report]

1508. It was narrated from Sa'd, from the Prophet (美), that he said concerning the plague: "If it occurs in a land, do not enter it, and if you are in (that land), do not flee from it."

Comments: [A saheeh hadeeth]

10.٦ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ وَحَحَّاجٌ؛ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ يُونُسَ ابْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ، عَنِ سَعْدِ عَنِ النَّبِيِّ وَقِيْقٍ قَالَ: "لَأَنْ يَمْتَلِئَ جَوْفُ أَخْدِكُمْ فَيْحًا يَرِيهِ، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ يَمْتَلِئَ شَعْبَهِ، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِئَ شَعْبَهِ، الْحَيْرُ لَهُ مِنْ أَنْ يَمْتَلِئَ شَعْبَهِ، الْحَيْرُ لَهُ مِنْ أَنْ يَمْتَلِئَ اللهَ يَمْتَلِئَ اللهَ اللهَ اللهَ ١٥٣٥، ١٥٠٥، ١٥٦٩]

قَالَ حَجَّاجٌ: سَمِعْتُ يُونُسَ بْنَ جُبَيْرٍ.

تخريج: إسناده صحيح. م: (٢٢٥٨).

- حَلَّشْنَاهُ حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً عَلْ قَتَادَةً، عَنْ عُمَرَ بْنِ سَعْدِ بْنِ مَالِكِ، عَنْ سَعْدٍ، عَنْ رَسُولِ اللَّهِ بِيلِجٌ قَالَ:
 الَّلِنْ يَمْتَلِئَ جَوْفُ أَحَدِكُمْ قَيْحًا حَتَّى بَرِيَهُ، خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا». [راجع: ١٥٠٦]

تخريج: حديث صحيح. وهدا إسناد حسن. راحع ماقله.

18.۸ خَلَثْنَا مُحَمَّدُ بْنُ حَعْفَرِ: حَدَّثْنَا شُعْبَةُ عَنْ قَتَادَةً، عَنْ عِكْرِمَةً، عَنِ ابْنِ سَعْدٍ، عَنْ سَعْدٍ، عَنْ سَعْدٍ، عَنْ سَعْدٍ عَن النَّبِيِّ عِيْعِةً أَنَّهُ قَالَ فِي الطَّاعُونِ: الذَّا وَقَعَ بِأَرْصٍ فَلَا تَدْخُلُوهَا، وَإِذَا كُشُمْ بِهَا أَلَهُ قَالَ الرَّاحِةِ (1891)

قَالَ شُغْبَةُ: وَحَدَّثَنِي هِشَامٌ أَبُو بَكْرٍ: أَنَّهُ عِكْرِمَةُ بُنُ خالِدٍ.

تخریج: حدیث صحبح. خ. (۳٤٧٣)، م: (۲۲۱۸) وهذا إسناد ضعیف، یحیی بن سعد لم یدکر فیه جرح ولا تعدیل.

1509. It was narrated that 'Ali bin Zaid said: I heard Sa'eed bin al-Musayyab say: I said to Sa'd bin

- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفِرٍ: حَدَّثَنَا مُعِيدً
 شُعْبَهُ، عَنْ عَلِيِّ بْنِ زَبْدٍ قَالَ. سمِعْتُ سعِيدَ

Malik: You are a hot-tempered man, but I want to ask you something. He said: What is it? I said: The hadeeth of 'Ali. He said: The Prophet (ﷺ) said to 'Ali: "Does it not please you to be to me as Haroon was to Moosa?" He said: I am pleased, I am pleased. Then he said: Indeed, indeed.

Comments: [A saheeh hadeeth]

ائنَ الْمُسَيَّبِ قَالَ: قُلْتُ لِسَعْدِ بْنِ مَالِكِ: إِنَّكَ إِنْسَانٌ فِيكَ حِدَّةٌ، وَأَنَا أُرِيدُ أَنْ أَسْأَلَكَ، فَقَالَ: مَا هُوَ؟ قَالَ: قُلْتُ: حَدِيثُ عَلِيٍّ. قَالَ: فَقَالَ: إِنَّ النَّبِيِّ يَشَيِّةٌ قَالَ لِعَلِيُّ: "أَمَا تَرْضَى أَنْ تَكُونَ مِنْ مِنْ نِمَوْلَةِ هَارُونَ مِنْ مُوسَىّ، ثُمَّ قَالَ: رَضِيتُ، رَضِيتُ، ثُمَّ قَالَ. مُوسَىّ، ثُمَّ قَالَ. تَلَى، [راجع: 189٠]

تخريج: حديث صحيح. خ (٣٧٠٦) ، م: (٢٤٠٤). وهذا إساد ضعيف لصعف علي بن زيد.

1510. Bahz said: I heard Jabir bin Samurah say: 'Umar said to Sa'd: You are causing people to complain about you in everything, even your prayer. He said: As far as I am concerned, this is what I do: I make the first two rak'ahs long and I make the last two rak'ahs brief. I do my best to follow the example of the Messenger of Allah (ﷺ) in my prayer. 'Umar said: That is what one would think of you or: That is what I thought of you.

Comments: [Its isnad is saheeh, al-Bukhari (770) and Muslim (453)]

1511. It was narrated that 'Abdullah bin ar-Ruqaim al-Kinani said: We went out to Madinah at the time of the Battle of the Camel, and we met Sa'd bin Malik there, who said: The Messenger of Allah (ﷺ) instructed us to shut the gates that led from the houses into the mosque, but to leave the gate of 'Ali (♣).

Comments: [Its isnad is da'eef because Abdullah bin Ar-Ruqaim is unknown] ١٥١٠ حَدَّثَنَا مُحَدَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَهُ عَنْ أَسِ عَوْنٍ، عَنْ جَايِرِ نَنِ سَمُرَةً. وَبَهْزُ وَعَفَّانُ قَالًا: حَدَّثَنَا شُعْنَةُ: أَخْرَنِي أَنُو عَوْنٍ، قَالَ : مَعْلًا: قَالَ: سَمِعْتُ جَايِرَ بُنَ عَوْنٍ، قَالَ نَهْزٌ: قَالَ: سَمِعْتُ جَايِرَ بُنَ سَمُوةَ قَالَ: قَالَ نَهْزً لَنَاسُ سَمُرَةً قَالَ: قَالَ : أَمَّا أَنَّا سَمُكَلًا النَّاسُ فِي كُلِّ شَوْءٍ، حَتَّى فِي الصَلَاةِ. قَالَ: أَمَّا أَنَّا سَمُكُلًا النَّاسُ فَمَدُ مِنَ الأُخْرَيَئِنِ، وَأَخْذِفُ مِنَ الأُخْرَيَئِنِ، وَأَخْذِفُ مِنَ الأُخْرَيَئِنِ، وَلَا آلُو مَا اقْتَدَيْتُ بِهِ مِنْ صَلَاةٍ رَسُولِ اللَّهِ وَلَا آلُو مَا اقْتَدَيْتُ بِهِ مِنْ صَلَاةٍ رَسُولِ اللَّهِ بَلْكَ. أَوْ ظَنِّي بِك.
 [انظر: ١٥٥٧، ١٥٤٨]

تخريج: إسناده صحيح. خ: (٧٧٠)، م: (٤٥٣).

1011- حَدَّثَنَا حَحَّاجٌ: حَدَّثَنَا فِطْرٌ عَنْ عَبْدِ اللَّهِ بْنِ الرُّقَيْمِ اللَّهِ بْنِ الرُّقَيْمِ اللَّهِ بْنِ الرُّقَيْمِ اللَّهِ بْنِ اللَّهِ بْنِ اللَّهِ بْنِ اللَّهِ بْنِ اللَّهِ وَمَنَ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللللَّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ ا

تخريج: إساده صعبف، لجهالة عدالله من الرقيم، وعبدالله بن شريك مختلف فيه.

1512. It was narrated from Sa'd bin Abi Waqqas, from the Messenger of Allah (金), that he said: "He is not one of us who does not recite the Qur'an in a nice voice."

Comments: [Saheeh because of corroborating evidence and its isnail is da'eef]

1017 حَدَّقَنَا حَجَّاجٌ: أَخْبَرْنَا لَيْثٌ وَأَبُو النَّصْرِ: حَدَّثَنَا لَئِثٌ: حَدَّنَنِي عَبْدُ اللَّهِ بْنُ أَبِي النَّعْرِيْنَ فَمْ النَّيْوِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلْيَكَةَ الْقُرْشِيُّ ثُمَّ النَّيْوِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي وَفَّاصٍ عَنْ رَسُولِ اللَّهِ بِيلِهِ أَنَّهُ قَالَ: «لَيْسَ مِنَّا مَنْ لَمْ رَسُولِ اللَّهِ بِيلِهِ أَنَّهُ قَالَ: «لَيْسَ مِنَّا مَنْ لَمْ رَسُولِ اللَّهِ بِيلِهِ أَنَّهُ قَالَ: «لَيْسَ مِنَّا مَنْ لَمْ لَمْ يَنْغَنَّ بِالْقُرْآنِ». [راجع: 1871]

تخريج: صحيح لغيره. وهذا الإسناد ضعيف، عبدالله بن أبي نهيك لا يعرف.

1513. It was narrated from Sa'd bin Abi Waqqas that he said: The Messenger of Allah (經) forbade a man to knock at his family's door after 'Isha' prayer.

Comments: [Saheeh, because of corroborating evidence and its isnad is da'eef beccause it is interrupted]

1514. Sa'eed bin al-Musayyab narrated that he heard Sa'd bin Abi Waqqas say: 'Uthman bin Maz'oon wanted to be celibate, but the Messenger of Allah (ﷺ) told him not to. If he had allowed him to do that, we would have gotten ourselves castrated.

Comments: [Its isnad is sahech, (al-Bukhari (5073) and Muslim (1402)]

1515. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) was asked about selling fresh dates for dried dates. He said: "Doesn't the fresh date shrink when it becomes dry?" They said: Yes it does. And he disapproved of that.

101٣ حَدَّثْنَا حَجَّاجٌ: أَخْبَرَنَا لَئِثٌ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شَهَابٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ أَنَّهُ عَالًا يَشِجُ نَهَى أَنْ وَشُولَ اللَّهِ ﷺ نَهَى أَنْ يَطُونُ اللَّهِ ﷺ نَهَى أَنْ يَطُونُ اللَّهِ ﷺ نَهَى أَنْ يَطُونُ اللَّهِ إِلَيْ الْمِضَاءِ.

تخريج: صحيح لغيره. وهذا إسناد ضعيف لانقطاعه، ابن شهاب لم يدرك سعداً.

1018 - حَلَّثْنَا حَجَّاجٌ: أَخْبَرَا لَئِكٌ: حَلَّثْني مُعَلِلًا مُنْ عَلِمُ عَلَيْ الْبُنْ عَلِمُ الْمُعَلِلُ مِنْ عُقَيلًا عَنِ الْبُنِ شِهَابٍ: أَخْبَرْنِي سَعِيدُ مِنْ الْمُسَيَّبِ. أَنَّهُ سَعِمَ سَعْدَ بْنَ أَبِي وَقَاصٍ قَالَ: أَرَاد عُثْمَانُ بْنُ مَظْعُونٍ أَنْ يَتَبَتَّلَ، فَنَهَاهُ رَسُولُ اللَّهِ يَتَظِيرٌ وَلَوْ أَجَازَ ذَلِكَ لَهُ، رَسُولُ اللَّهِ يَظِيرٌ وَلَوْ أَجَازَ ذَلِكَ لَهُ، لَا حَضْفَئناً. [انظر: ١٥٢٥، ١٥٢٥]

تخریج: إسناده صحیح. خ: (۵۰۷۳)، م: (۱٤۰۲).

ابن نُعَيْر: حَدَّثَنَا مَالِكُ بْنُ الْمَوْدِ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ: حَدَّثَنَا مَالِكُ بْنُ أَنسٍ: حَدَّثَنَا مَالِكُ بْنُ يَزِيدَ مَوْلَى الْأَشْوَدِ الْنِ سُفْيَانَ عَنْ أَبِي عَيَّاشٍ، عَنْ سَعْدِ نْنِ أَبِي وَقَاصٍ قَالَ: سُئِنَ رَسُولُ اللَّهِ ﷺ عَنِ الرُّطَبُ الرُّطَبِ بِالتَّمْرِ؟ فَقَالَ: «أَلْيُسْنَ يَنْقُصُ الرُّطَبُ الرُّطَبُ الرُّطَبُ الرُّطَبُ الرُّطَبُ الرُّطَبُ الرَّطَبُ الرَّطَبُ الرَّطَبُ الرَّطَبُ المَّرْطَبُ المَّرْطَبُ المَّرْطَبُ المَرْطَبُ الرَّطَبُ المَرْطَبُ الْمَرْطِي المَرْطَبُ المَرْطَبُ المَرْطَبُ المَرْطَبُ المَرْطَبُ المَرْطَبُ المَرْطِيقِيْلَ المَرْطِيقِ المَرْطَبُ المَرْطَبُ المَرْطَبُ المَرْطَبُ المَرْطَبُ المَرْطَبُ المَرْطَبُ المَرْطِيقِ المَرْطِ اللَّهُ الْمُرْطِ اللَّهُ الْمُرْطِقِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمَلْمُ اللَّهُ اللَّهُ الْمَنْ الْمُلْكُونُ اللَّهُ اللَّهُ الْمَالَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمَالَ اللَّهُ اللْمُعْلَى اللْمُلْمُ اللَّهُ اللْمُلْعِلَمُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُ الْمُلْمُلِمُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمِلْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللْمُلْمِلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللْمُلْمُ اللَّهُ

Comments: [Its isnad is qawi]

إِذَا يَسِنَ؟» قَالُوا. بَلَى، فَكَرِهَهُ. [انظر: النظر: ١٥٤٤]

تخريج: إسناده فوي.

- الحَلَّمُ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَمَانُ اللهِ عَلَى عَنْ أَبِيهِ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللّهِ بَلِكُ حَتَّى مَرَوْنَا عَلَى مَسْجِدِ بَنِي مُعَاوِيَةً، فَدَخَلَ فَصَلَّى مَرَوْنَا عَلَى مَسْجِدِ بَنِي مُعَاوِيَةً، فَدَخَلَ فَصَلَّى مَرَوْنَا عَلَى مَسْجِدِ بَنِي مُعَاوِيَةً، فَدَخَلَ فَصَلَّى طَوِيلًا، قَالَ: «سَأَلْتُ رَبِّي عَزَّ وَجَلَّ ثَلَاثًا: طَوِيلًا، قَالَ: «سَأَلْتُ رَبِّي عَزَّ وَجَلَّ ثَلَاثًا: وَسَأَلْتُهُ أَنْ لا يُهْلِكَ أُمِّتِي بِالْعَرَقِ قَاعْطَايِيهَا، وَسَأَلْتُهُ أَنْ لا يُهْلِكَ أُمِّتِي بِالْعَرَقِ وَالْعَلَيْهِ، وَسَأَلْتُهُ أَنْ لا يَهْلِكَ أُمِّتِي بِالْعَرَقِ وَالْعَلَيْهِ، وَسَأَلْتُهُ أَنْ لا يَهْلِكَ أُمِّتِي بِالنِّيَةِ فَأَعْطَايِهَا، وَسَأَلْتُهُ أَنْ لا يَهْلِكَ أُمِّتِي بِالنِّيَةِ فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لا يَجْعَلَ بَأُسَهُمْ بَيْنَهُمْ فَمَنْعَيهَا». وَسَأَلْتُهُ أَنْ لا يَجْعَلَ بَأُسَهُمْ بَيْنَهُمْ فَمَنْعَيهَا». وَالطَر: ١٥٧٤]

تخريج: إساده صحيح.م: (۲۸۹۰).

1516. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: We came with the Messenger of Allah (ﷺ) and passed by the mosque of Banu Mu'awiyah. He went in and prayed two rak'ahs, and we prayed with him, then he conversed with his Lord, may He be glorified and exalted, for a long time. He said: "I asked my Lord for three things: I asked Him not to let my ummah be destroyed by drowning, and He granted me that; I asked Him not to let my ummah be destroyed by famine, and He granted me that; and I asked Him not to let their enmity be amongst themselves, but He withheld that from me."

Comments: [Its isnad is saheeli, Muslim (2890)]

1517. It was narrated that 'Umar bin Sa'd said: I needed something from Abu Sa'd; and Abu Hayyan told us that Mujammı' said: 'Umar bin Sa'd needed something from me. So he said something before stating his need to me, that was similar to what people say before stating their needs, but it was something with which he was not familiar. When he finished, he said: O my son, have you finished speaking? He said: Yes. He said: You have never been less likely to get what you need and I have never been less interested in you since I heard these words of

١٥١٧- حَدَّثَنَا يَمْلَى وَيَحْيَى بْنُ سَعِيدِ قَالَ يَحْيَى: حَدَّنَتِي رَجُلٌ كُنْتُ أُسَمِّيهِ، فَسَيتُ اسْمَهُ، عَنْ عُمْرَ بْنِ سَعْدِ قَالَ: كَانَتُ لِي حَاجَةٌ إِلَى أَبِي سَعْدِ. قَالَ: وَ حَدَّثُنَا أَبُو حَبَانَ عَنْ مُجَمِّعِ قَالَ: كَانَ لِمُمَرَ بْنِ سَعْدِ طِئانَ عَنْ مُجَمِّعِ قَالَ: كَانَ لِمُمَرَ بْنِ سَعْدِ إِلَى (١٧٦/١) أَبِهِ حَاجَةٌ، فَقَدَّمَ بَنَنَ يَدَيْ خَاجَةٍ كَلَامًا مِمَّا يُحَدِّثُ النَّاسُ يُوصِلُونَ، كَا جَبِهِ كَلَامًا مِمَّا يُحَدِّثُ النَّاسُ يُوصِلُونَ، لَمْ يَكُنْ يَسْمَعُهُ، فَلَمَا فَرَغَ، قَالَ: يَا بُنَيَّ، فَدُ فَرغُتْ مِنْ خَاجَتِكَ أَبْعَدَ، وَلَا كُنْتُ فِيكَ أَزْمَدَ مِنْ حَاجَتِكَ أَبْعَدَ، وَلَا كُنْتُ فِيكَ أَزْمَدَ كُنْتُ فِيكَ أَزْمَدَ

yours. I heard the Messenger of Allah (塞) say: "There will be people who will earn a living by means of their tongues as cattle eat from the ground."

Comments: [Hasan because of corroborating evidence]

مِنِّي، مُنْذُ سَمِعْتُ كَلاَمَكَ مَذَا، سَمِعْتُ رَسُولَ اللَّهِ يَعْقُ يَقُولُ: اسْيَكُونُ فَوْمٌ يَأْكُلُونَ بِأَلْمُلُونَ اللَّهُ عَلَى الْمُقَوْ مِنَ الْأَرْضِ».

[انظر: ١٥٩٧]

تخريج: حسن لعيره، وفي الإساد الأول ضعف لجهالة الذي نسي اسمه أبوحيان يحيى بن سعيد. والسند الثاني ضعيف لانقطاعه، مجمع لم يدرك أحداً من الصحابة.

1518. It was narrated that Jabir said: The people of Koofah complained to 'Umar about Sa'd and said: He does not pray properly. 'Umar asked him and he said: I lead them in prayer as the Messenger of Allah (弯) prayed; I make it long in the first two (rak'ahs) and I make it brief in the last two. He said: That is what I thought you would do, O Abu Ishaq.

Comments: [Its isnad is saheeh, al-Bukhaari (755) and Muslim (453)]

1519. Sa'd bin Abi Waqqas narrated: The Messenger of Allah (憲) said: "Killing a believer is kufr (disbelief) and reviling him is evildoing. It is not permissible for a Muslim to shun his brother for more than three days."

Comments: [Its isnad is hasan, and the Hadeeth is Saheeh]

1520. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: The Messenger of Allah (建) said: "One of those who commit the greatest offence against the Muslims is a man who asks

101۸ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا شُفْيَانُ عَنْ عَدِ الْمَلِكِ بْنِ صَمْرَةَ قَالَ: عَدْ جَابِر بْنِ سَمْرَةَ قَالَ: شَكَ أَهْلُ الْكُوفَةِ سَعْدًا إِلَى عُمْرَ، فَقَالُوا: لَا يُحْسِنُ يُصَلِّي. قَالَ: فَسَأَلَهُ عُمَرُ، فَقَالَ: إِنِّي يُحْسِنُ يُصَلِّي. قَالَ: فَسَأَلَهُ عُمَرُ، فَقَالَ: إِنِّي أَصَلِي بِهِمْ صَلَاةً رَسُولِ اللَّهِ يَتِيْقِ، أَرْكُدُ فِي أَصَلِي بِهِمْ صَلَاةً رَسُولِ اللَّهِ يَتِيْقِ، أَرْكُدُ فِي الْأَخْرَيَيْنِ. قَالَ: ذَلِكَ الطَّنُ بِكَ يَا أَبًا إِسْحَاقَ. [راجع: 101٠]

تخریج: إسناده صحبح، خ: (۷۵۵)، م: (۴۵۳).

1019 حدثمًنا عَبْدُ الرَّزَاقِ: أَخْتَرَنَا مَعْمَرٌ
 عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَرَ بْنِ سَعْدِ: حَدَّثَنَا سَعْدُ بْنُ أَبِي وَقَاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَعْدُ «قِتَالُ الْمُسْلِمِ كُفْرٌ وَسِبَابُهُ فُسُوفٌ، وَلَا يَبِحِلُ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ».
 يَجِلُ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ».
 [انظر: ١٥٣٧، ١٥٣٧]

تخريج: إساده حسن، والحديث صحيح.

الحُدِّثَنَا عَبْدُ الرَّرَّاقِ: أَخْبَرَنَا مَعْمَرُ
 عَنِ الرُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي
 وَقَّاصٍ، عَنْ أَبِيهِ قَالَ ۚ قَالَ رَسُولُ اللَّهِ ﷺ:
 إِنَّ مِنْ أَكْبِرِ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا،

about something and persists in asking about it until a prohibition is revealed concerning it because of his asking."

رَجُلًا سَأَلَ عَنْ شَيْءٍ وَنَقَّرَ عَنْهُ. حَتَّى أُنْزِلَ فِي ذَلِكَ الشَّيْءِ تَحْرِيمٌ مِنْ أَلْجِلِ مَسْأَلَتِهِ.

تخریج: إسناده صحیح. خ (۷۲۸۹)، م: (۲۳٥۸).

Comments: [Its isnad is saheeh, al-Bukhari (7289) and Muslim (2358)]

1521. It was narrated from 'Umar bin Sa'd or someone else that Sa'd bin Malik said: I heard the Messenger of Allah (過) say: "Whoever humiliates Quraish, Allah (may He be glorified and exalted) will humiliate him."

Comments: [Its isnad is hasan]

- الحَدَّثَنَا عَبْدُ الرَّزَّافِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الرُّهْرِيِّ، عَنْ عُمَرَ سْ سَعْدٍ أَوْ غَيْرِهِ: أَنَّ سَعْدَ نَن مَالِكٍ قَالَ سَعِعْتُ رَسُولَ اللَّهِ ﷺ يَشْوَلُ اللَّهِ ﷺ يَشُولُ: "مَنْ يُهِنْ قُرَيْشًا يُهِنَّهُ اللَّهُ عَرَّ وَجَلَّ".
[راجع: ١٤٧٣]

تخريج: إسناده حسن.

1522. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: The Prophet (ﷺ) gave to some men and he did not give anything to one man among them. Sa'd said: O Prophet of Allah, you gave to So and so, and So and so, but you did not give So and so anything, and he is a believer. The Prophet (鑑) said: "Or a Muslim," until Sa'd repeated it three times, and the Prophet (ﷺ) said: "or a Muslim." Then the Prophet (28) said: "I give to some men and leave someone who is dearer to me than them, so I do not give him anything, for fear that they may be thrown on their faces in Hell."

تخريج: إستاده صحيح. خ. (۲۷)، م. (۱۵۰).

Comments: [Its isnad is saheeh, al-Bukhari (27(and Muslim (150)]

1523. It was narrated from 'Amir bin Sa'd bin Abi Waqqas that his father said: The Messenger of Allah

١٥٢٣ حَدَّثْنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ
 الرُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ. عَنْ أَبِيهِ قَالَ:

(鑑) enjoined the killing of geckos and he called them vermin."

Comments: [Its isnad is saheeh, Muslim (2238)]

1524. It was narrated from 'Amir bin Sa'd bin Abi Waggas that his father said: I was with the Messenger of Allah (変) during the Farewell Pilgrimage, and I fell sick and almost died. The Messenger of Allah (ﷺ) visited me and I said: O Messenger of Allah, I have a great deal of wealth, and no one will inherit from me except a daughter of mine. Can I bequeath two thirds of my wealth (to charity)? He said: "No." I said: One half? He said: "No." I said: One third of my wealth? He said: "One third, and a third is a lot. O Sa'd, if you leave your heirs independent of means, that is better for you than if you leave them poor and asking from people. O Sa'd, you will never spend anything, seeking thereby the Countenance of Allah, may He be exalted, but you will be rewarded for it, even the morsel that you put in your wife's mouth." I said: O Messenger of Allah, will I be left behind by my companions? He said: "You will never be left behind by them and do a good deed, seeking thereby the Countenance of Allah, but it will increase you in status. Perhaps you will stay behind so that Allah may benefit some people through you and harm others. O Allah,

أَمَرَ رَسُولُ اللَّهِ ﷺ بِفَتْلِ الْوَرَغِ وَسَمَّاهُ فُونِيقًا.

تخريج: إستاده صحيح. م: (۲۲۳۸).

١٥٢٤ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَن الزُّهْرِيِّ، عَنْ عَامِر بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، فَمَرضْتُ مَرَضًا أَشْفَيْتُ عَلَى الْمَوْبِ، فَعَادَنِي رَسُولُ اللَّهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إنَّ لِي مَالًا كَثيرًا وَلَيْسَ يَرثُمِي إِلَّا ائِنَةٌ لِي، أَفَأُوصِي بِثُلُثَى مَالِي؟ قَالَ: "لَا" قُلْتُ: بِشَطْر مَالِي؟ قَالَ: «لَا» قُلْتُ: فَثُلُثُ مَالِي؟ قَالَ الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ يَا سَعْدُ، أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ لَكَ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، إنَّكَ يَا سَعْدُ، لَنْ تُنْفِقَ مَفَقَةً تَبْتَغِي مِهَا وَجُهَ اللَّهِ إِلَّا أَجِرُتَ عَلَيْهَا، حَتَّى اللُّقْمَةِ تَجْعَلُهَا فِي فِي امْرَأَتِكَ». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أُخَلَّفُ بَعْدَ أَصْحَابِي؟ قَالَ: ﴿إِنَّكَ لَنْ تَتَخَلَّفَ، فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجُهَ اللَّهِ، إِلَّا ازْدَدْتَ بِهِ دَرَجَةً وَرَفْعَةً، وَلَعَلَّكَ تُخَلَّفُ حَتَّى يَنْفَعَ اللَّهُ بِكَ أَفْوَامًا، وَيَضُرُّ بكَ آخَرِينَ، اللَّهُمُّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ، وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ» رَثَى لَهُ رَسُولُ اللَّهِ ﷺ، وَكَانَ مَاتَ بِمَكَّةً. [راجع: ١٤٨٢]

تخریج: اِسناده صحیح. ح: (۵۹)، م: (۱۲۲۸). complete the migration (hijrah) of my Companions and do not cause them to turn back on their heels. But Sa'd bin Khawlah is the one who is truly unfortunate." The Messenger of Allah (ﷺ) felt sorry for him, and he died in Makkah.

Comments: [Its isnad is saheeh, al-Bukhari (56) and Muslim (1628)]

1525. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) refused to let 'Uthman be celibate. If he had allowed him, we would have gotten castrated.

Comments: [Its isnad is saheeh, al-Bukhari (5073) and Muslim (1402)]

1526. It was narrated from Dawood bin 'Amir bin Sa'd bin Malik, from his father, that his grandfather said: The Messenger of Allah (ﷺ) said: "There was no Prophet who did not describe the Dajjal to his ummah, but I will describe him in a way that no one before me described him: He is one- eyed and Allah, may He be glorified and exalted, is not one-eyed."

Comments: [Saheeh because of corroborating evidence]

Yahya bin Sa'd, from Sa'd, that mention of the plague was made in the presence of the Messenger of Allah (震) and he said: "It is a punishment that befell those who came before you. If it is present in a land, do not enter it, and if you

١٥٢٥ - حَدَّثْنَا عَبْدُ الرَّزَّانِ: حَدَّثْنَا مَعْمَرٌ عَنِ النَّهْرِيِّ قَالَ: فَأَخْرَنِي سَجِيدُ بْنُ الْمُسَبَّبِ عَنْ النَّهْ بْنُ الْمُسَبَّبِ عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: لَقَدْ رَدَّ رَسُولُ اللَّهِ يَشْهُ عَلَى عُشْمَانَ النَّبَتُّلَ: وَلَوْ أَحَلَّهُ لَا خُتَصَيْنَا. [راجع: ١٥١٤]

تخريج: إسناده صحيح. خ: (٥٠٧٣)،م: (١٤٠٢).

107٦ حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ دَاوُدَ بْنِ عَامِرِ بْنِ سَعْدِ بْنِ عَامِرِ بْنِ سَعْدِ بْنِ عَالِكِ، عَنْ أَبِيهِ، عَنْ جَدْهِ قَالَ: فَالَ رَسُولُ اللَّهِ بَعْتَةٍ: ﴿إِنَّهُ لَمْ يَكُنْ نَبِيٍّ إِلَّا وَصَفَ الدَّجَّالَ لِأُمَّتِهِ، وَلأَصِفَتُهُ صِفَةً لَمْ يَصِفْهَا أَحَدُ كَانَ قَبْلِي: إِنَّهُ أَعْوَرُ، وَإِنَّ اللَّهَ يَصِفْهَا أَحَدُ كَانَ قَبْلِي: إِنَّهُ أَعْوَرُ، وَإِنَّ اللَّهَ عَرْهُ وَجَلَّ لَهِسَ بَأَعْوَرَهُ.[انظر: ١٥٧٨]

تخريج: صحيح لغيره. وهذا الإسناد ضعيف، ابن إسحاق مدلس وقد عنمن.

الصّمَدِ وَعَفَّانُ قَالَا: حَدَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَدَّثَنَا عِكْرِمَةُ (١/ حَدَّثَنَا عِكْرِمَةُ (١/ ١٧٧) بْنُ خَالِدٍ _ قَالَ عَفَّانُ: حَدَّثَنِي _ عَنْ يَخْيَى بْنِ سَعْدِ، عَنْ سَعْدِ: أَنَّ الطّاعُونَ ذُكِرَ يَخْيَى بْنِ سَعْدِ، عَنْ سَعْدِ: أَنَّ الطّاعُونَ ذُكِرَ يَخْدَ رُسُولِ اللّهِ ﷺ فَقَالَ: "إِنَّهُ رِجْزُ أُصِيبَ عِنْدَ رَسُولِ اللّهِ ﷺ فَقَالَ: "إِنَّهُ رِجْزُ أُصِيبَ

are in a land where it is, do not leave."

Comments: [A saheeh hadeeth; it is repeated (1491)]

بِهِ مَنْ كَانَ قَبْلَكُمْ، فَإِذَا كَانَ بِأَرْصِ فَلَا تَدْخُلُوهَا، وَإِذَا كُنْتُمْ بِأَرْضٍ، وَهُوَ بِهَا، فَلَا تَخْرُجُوا مِنْهَا». [راجع: ١٤٩١]

تخریج: حدیث صحیح. ح: (۳٤٧٣)، م (۲۲۱۸).

1528. It was narrated that 'Abdullah bin 'Abdur-Rahman bin Ma'mar said: 'Amir bin Sa'd told 'Umar bin 'Abdul-'Azeez, when he was governor of Madinah, that Sa'd said: The Messenger of Allah (強) said: "Whoever eats seven 'ajwalı dates from between the two lava fields of Madinah in the morning, nothing will harm him that day until evening comes." Fulaih said: I think he said: "And if he eats them in the evening, nothing will harm him until morning comes." 'Umar said: O 'Amir! Watch what you are narrating from the Messenger of Allah (鑑), 'Amir said: By Allah, I did not tell a lie about Sa'd, and Sa'd did not tell a lie about the Messenger of Allah (變).

Comments: [A saheeh hadeeth; it is repeated (1442)]

1529. It was narrated from 'Umar bin Sa'd, from his father, that he said: His son 'Amir came to him and he said: O my son, do you want me to be a leading figure in the turmoil? No, by Allah, not unless I am given a sword which, if I wanted to strike a believer with it, it would refuse to strike him, but if I wanted to strike a disbeliever with it, it

١٩٦٨ - حَدَّفَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّفَنَا فَلْنَحْ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرِ فَالَّذَ عَمِرُ بْنُ سَعْدٍ عُمَرَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرِ فَالَّذَ عَمِرُ بْنُ سَعْدٍ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ وَهُوَ أَمِيرٌ عَلَى الْمَدِينَةِ: أَنَّ سَعْدًا فَالَ: قَالَ رَسُولُ اللَّهِ عَلَى الْمَدِينَةِ: أَنَّ سَعْدًا فَالَ: قَالَ رَسُولُ اللَّهِ عَلَى الْمَدِينَةِ حِينَ يَمْرِهُ اللَّهِ عَلَى الْمَدِينَةِ حِينَ يُمْرِيهِ، قَالَ الْمُدِينَةِ حِينَ يُمْسِي، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يُمْسِي، وَأَظْنُهُ قَدْ قَالَ: "وَإِنْ يُمْسِي، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يُمْسِي، لَمْ يَضُرَهُ شَيْءٌ حَتَّى يُصَدِّهُ شَيْءٌ حَتَّى يُحَدِّدُ عَنْ رَسُولِ اللَّهِ عَلَى سَعْدٍ، وَمَا كَذَبَ سَعْدٌ وَاللَّهِ مَا كَذَبُ كَالَ عَلَى سَعْدٍ، وَمَا كَذَبَ سَعْدٌ وَاللَّهِ مَا كَذَبُ سَعْدٌ وَاللَّهِ مَا كَذَبُ سَعْدٌ وَاللَّهِ مَا كَذَبُ سَعْدٌ وَاللَّهِ مَا كَذَبُكُ عَلَى سَعْدٍ، وَمَا كَذَبَ سَعْدٌ عَلَى سَعْدٍ، وَمَا كَذَبَ سَعْدٌ عَلَى سَعْدٍ، وَمَا كَذَبَ سَعْدٌ عَلَى مَنْ وَاللَّهِ عَلَى سَعْدٍ، وَمَا كَذَبَ سَعْدٌ عَلَى سَعْدٍ، وَمَا كَذَبَ سَعْدٌ عَلَى اللَّهِ عَلَى الْمَعْدِ، وَمَا كَذَبَ سَعْدٌ عَلَى مَنْ وَاللَّهِ عَلَى الْمُولِ اللَّهِ عَلَى الْمَدِيدَ وَمَا كَذَبَ سَعْدٌ عَلَى مَنْ وَاللَّهِ عَلَى الْمَدِيدَ وَمَا كَذَبَ سَعْدٌ عَلَى الْمُولِ اللَّهِ عَلَى الْمَدِيدَ وَمَا كَذَبَ سَعْدٌ عَلَى اللَّهِ عَلَى الْمَدِيدَ إِلَيْهِ اللَّهُ عَلَى اللَّهُ وَالْمَالِهُ اللَّهُ الْمُؤْمُ الْمُولِ اللَّهِ عَلَى الْمُؤْمِ اللَّهُ الْمُؤْمِ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمِ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمِ اللَّهُ الْمُؤْمِ اللْمُؤْمُ الْمُؤْمُ الْمُؤْمِ الْمُؤْمُ الْمُؤْمُ الْمُؤْمِ الْمُؤْمُ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمُ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُ

تخریج: حدیث صحیح. خ: (۵۶۵۰)، م (۲۰٤۷).

1074 حَدَّثَنَا عَبْدُ الْمَلِك بْنُ عَمْرِو: حَدَّثَنَا كَثِيرُ بْنُ زَيْدِ الْأَسْلَمِيْ عَيِ الْمُطَلِّبِ، عَنْ عُمِرَ أَنِهِ الْمُسَلِّبِ، عَنْ أَيهِ أَنَّهُ قَالَ: جَاءَهُ ابْنُهُ عَامِرٌ فَقَالَ: أَيْ بُنَيَّ، أَينِ الْفِئْنَةِ تَأْمُونِي أَنْ عَامِرٌ فَقَالَ: أَيْ بُنَيَّ، أَينِ الْفِئْنَةِ تَأْمُونِي أَنْ عَامِرٌ فَقَالَ: أَيْ بُنِيَّ، أَينِ الْفِئْنَةِ تَأْمُونِي أَنْ أَيْ وَاللَّهِ حَتَّى أَعْضَى سَنِفًا إِنْ ضَرَبْتُ بِهِ مُؤْمِنًا بَنَا عَنْهُ، وَإِنْ ضَرَبْتُ بِهِ كَاهِرًا قَلْلَهُ مَنْ مَنْ لَا عَنْهُ، وَإِنْ ضَرَبْتُ بِهِ كَاهِرًا قَلْلَهُ مِنْ لَكُ بِهِ مُؤْمِنًا بَهَا عَنْهُ، وَإِنْ ضَرَبْتُ بِهِ كَاهُولَ: يَشُولُ اللَّهِ يَشِيعً يَقُولُ:

would kill him. I heard the Messenger of Allah (雲) say: "Allah, may He be glorified and exalted, loves the one who is independent of means, reclusive and pious."

Comments: [A salieeli liadeetli]

1530. It was narrated that Sa'd bin Abi Waqqas said: On the day of Uhud, I saw on the right of the Messenger of Allah (建) and on his left, two men in white garments. I have never seen them before or since.

Comments: [Its isnad is saheeh, al-Bukhari (5826) and Muslim (2306)]

1531. It was narrated from 'Umar bin Sa'd, from his father Sa'd, from the Prophet (美), that he said: "I am amazed at [the situation of] the Muslim: if some-thing good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he praises his Lord and bears it with patience The believer will be rewarded for everything, even the morsel he lifts to his mouth."

Comments: [Its isnad is hasan]

1532. Ibn al-Musayyab told us: A son of Sa'd bin Abi Waqqas narrated (a hadeeth) from his father, so I entered upon Sa'd and said: I was told something from you, about when the Messenger of Allah (38) left 'Ali in charge of

اإِذَّ اللَّهَ عَرَّ وَجَلَّ يُجِبُّ الْغَنِيِّ الْخَفِيَّ الْخَفِيَّ الْخَفِيِّ الْغَفِيِّ الْغَفِيِّ الْغَفِي

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تخريج: حديث صحيح، والإسناد فيه قلب، فالذي روى القصة هو عامر بن سعد، والدي جاء إلى سعد يأمره أن يكون رأساً هو عمر س سعد، وقد تقدم على الصواب من غير هذا الطريق برقم. (١٤٤١).

١٥٣٠ حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ: حَدَّثَنَا مِسْعَرٌ عَنْ سَعْدِ بْنِ أَبِي عَنْ سَعْدِ بْنِ أَبِي عَنْ سَعْدِ بْنِ أَبِي وَقَاصِ قَالَ: رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ وَقَاصٍ قَالَ: رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ وَعَنْ شِمَالِهِ مَوْمَ أُحُدٍ، رَجُلَيْنِ عَلَيْهِمَا يَيَاتُ بَعْدُ. [راجع: ١٤٧١]

تخریج: إساده صحیح. خ: (۵۸۲٦)، م: (۲۳۰۲).

1071 - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ﴿ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْعَيْزَارِ ﴿ عَنْ عُمَرَ بْنِ سَعْدٍ ﴿ عَنْ عُمَرَ بْنِ سَعْدٍ ﴿ عَنْ عُمَرَ بْنِ سَعْدٍ ﴿ عَنْ عُمَرَ اللَّهِ سَعْدٍ ﴿ عَنْ اللَّهُ اللَّهُ خَيْرٌ ﴿ حَمِدَ اللَّهَ وَشَكَرَ ﴾ وَإِذَا أَصَابَتُهُ مُصِيبةٌ ﴾ اختَسَبَ وَصَبَرَ ﴾ وَشَكَرَ ، وَإِذَا أَصَابَتُهُ مُصِيبةٌ ﴾ اختَسَبَ وَصَبَرَ ﴾ المُمْسَدِمْ مُؤْخَرُ فِي كُلِّ شَيْءٍ ﴾ حَتَّى فِي اللَّقْمَةِ اللَّهُ مَقِيدًا إلى فِيوال الراجع: ١٤٨٧]

تخريج: إسناده حس.

١٥٣٢ – حَدَّثَنَا عَبْدُ الرُّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ مَثَادَة وَعَلِيٍّ بْنِ زَيْدِ نُنِ جُدُعَانَ قَالَا: حَدَّثَنَا ابْنُ الْمُسَيَّبِ: حَدَّثَنِي ابْنُ لِسَعْدِ بْنِ أَبِي وقَّاصٍ خَدِيثًا عَنْ أَبِي قَالَ: فَدَخَلْتُ عَلَى سَعْدٍ، فَلْلَتُ عَلَى سَعْدٍ، فَلْلَتُ حَيْنَ اسْتَخْلَفَ عَلْكَ حِينَ اسْتَخْلَفَ فَلْكَ حِينَ اسْتَخْلَفَ

Madinah He got angry and said: Who told you that? I did not want to tell him that his son had told it to me, lest he get angry with him. Then he said: When the Messenger of Allah (ﷺ) set out on the campaign of Tabook, he appointed 'Ali in charge of Madinah and 'Ali said: O Messenger of Allah, I do not like you to go anywhere but I am with you. He said: "Does it not please you to be to me as Haroon was to Moosa? Except that there will be no Prophet after me."

Comments: [Its isnad is saheeh]

1533. It was narrated that 'Amir bin Sa'd said: I heard my father say: I never heard the Prophet (建) say of any walking, living person that "he will be in Paradise" except 'Abdullah bin Salam.

Comments: [Its isnad is saheeh, al-Bukhari (3812) and Muslim (2483)]

1534. It was narrated that 'Amir bin Sa'd bin Abi Waqqas said: I heard Sa'd and some of the Companions of the Messenger of Allah (雲) say: There were two men, who were brothers, at the time of the Messenger of Allah (运), one of whom was better than the other. The one who was the better of the two died; the other outlived him for forty days, then he died too. The superiority of the one who died first over the other was mentioned to the

رَسُولُ اللَّهِ ﷺ عَلَى الْمَدِينَةِ؟ قَالَ: فَغَضِبَ، فَقَالَ: مَنْ حَدَّنَك بِهِ؟ فَكَرِهْتُ أَنْ أَنْهُ حَدَّثَيهِ فَيَغْضَبَ عَلَيْهِ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ حِينَ خَرَجَ فِي غَزْوَةِ تَبُوكَ النَّتَخُلَفَ عَلِيًّا عَلَى الْمَدِينَةِ، فَقَالَ عَلِيًّا عَلَى الْمَدِينَةِ، فَقَالَ عَلِيًّا عَلَى الْمَدِينَةِ، فَقَالَ عَلِيًّا يَا رَسُولَ اللَّهِ، مَا كُنْتُ أُحِبُ أَنْ تَخْرُجَ وَجُهَا إِلَّا رَسُولَ اللَّهِ، مَا كُنْتُ أُحِبُ أَنْ تَخْرُجَ وَجُهَا إِلَّا وَأَنَا مَعْكَ، فَقَالَ: الْأَوْمَا تَرْضَى أَنْ تَخْرُجَ وَجُهَا إِلَّا بِمَنْزِلَةِ هَارُونَ مِنْ مُومَى؟ غَيْرُ أَنَّهُ لَا نَبِيً بِمَنْزِلَةِ هَارُونَ مِنْ مُومَى؟ غَيْرُ أَنَّهُ لَا نَبِيً بِمَنْزِلَةِ هَارُونَ مِنْ مُومَى؟ غَيْرُ أَنَّهُ لَا نَبِيً بِمَنْزِلَةِ هَارُونَ مِنْ مُومَى؟ غَيْرُ أَنَّهُ لَا نَبِيً

تخريج: إسناده صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤).

- حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنَا أَبُو مَالِكٌ _ يَعْنِي ابْنَ أَنَسٍ _. حَدَّثَنَا أَبُو النَّفْرِ، عَنْ عَامِرِ بْنِ سَعْدِ قَالَ: سَمِعْتُ أَبِي النَّقْوُلُ لِحَيِّ يَقُولُ لِحَيِّ يَعْشِي: "إِنَّهُ فِي الْجَنَّةِ إِلَّا لِعَبْدِ اللَّهِ بْنِ سَكِمْ. [راجع: ١٤٥٣]

تخریج: إساده صحیح. ح: (۳۸۱۲)، م: (۲٤۸۳).

1076 حَدَّثُنَا هَارُونُ بُنُ مَعْرُوفِ _ قَالَ عَبْدُ اللَّهِ: وَسَمِعْتُهُ أَنَا مِنْ هَارُونَ _: حَدَّثَنَا عَبْدُ اللَّهِ بَنُ وَهْبِ: حَدَّثَنِي مَخْرَمَهُ عَنْ أَبِيهِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: سَمِعْتُ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: سَمِعْتُ سعْدًا، وَنَاسًا مِنْ أَصْحَابٍ رَسُولِ اللَّهِ ﷺ، يَقُولُونَ كَانَ رَجُلَانِ أَخْوَانِ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَكَانَ أَخَدُهُمَا أَفْضَلَ مِنَ الأَخْرِ، اللَّهِ ﷺ، وَكَانَ أَخَدُهُمَا أَفْضَلَ مِنَ الأَخْرِ، فَنُوفِي اللَّهِ عَهْدِ رَسُولِ بَعْدَهُ أَرْبَعِينَ لَيْلَةً، ثُمَّ تُوفَيِّي، فَذُكِرَ لِرَسُولِ بَعْدَهُ أَرْبَعِينَ لَيْلَةً، ثُمَّ تُوفَيِّي، فَذُكِرَ لِرَسُولِ بَعْدَهُ أَرْبَعِينَ لَيْلَةً، ثُمَّ تُوفِيًى، فَذُكِرَ لِرَسُولِ بَعْدَهُ أَرْبَعِينَ لَيْلَةً، ثُمَّ تُوفِيًى، فَذُكِرَ لِرَسُولِ

Messenger of Allah (ﷺ), and he said: "Did he (the other one) not pray?" They said: Yes, O Messenger of Allah; there was nothing wrong with him. He said: "You do not know where his prayer took him." Then he said: "The likeness of the prayer is that of a river flowing by the door of a man, deep and fresh, and he immerses himself in it five times every day. Do you think any dirt would be left on him?"

Comments: [Its isnad is qawi]

Muhammad bin Sa'd bin Abi Waqqas, from his father, that the Messenger of Allah (紫) said: "For the belly of one of you to be filled with pus and blood is better for him than filling [his mind] with poetry."

Comments: [Its isnad is saheeh, Muslim (2258)]

1536. Habeeb bin Abi Thabit said: I came to Madinah and we heard that the plague had broken out in Koofah. I said: Who narrated this hadeeth? It was said: 'Amir bin Sa'd, And it was said: He was not there. Then I met Ibraheem bin Sa'd and he told me that he heard Usamah bin Zaid tell Sa'd that the Messenger of Allah (ﷺ) said: "If the plague breaks out in a land, do not enter it, and if it breaks out in a land where you are, do not leave it." I said: Did you hear it from Usamah? He said: Yes.

اللَّهِ بِلِيْ فَصْلُ الْأَوَّلِ عَلَى الْأَخْرِ، فَقَالَ:
﴿ أَلَمْ يَكُنْ يُصَلِّى ﴾ فَقَالُوا: بَلَى يَا رَسُولَ
اللَّهِ، فَكَانَ لَا بَأْسَ بِهِ. فَقَالُ: ﴿ مَا يُدْرِيكُمْ
مَاذَا لِلَفَتُ بِهِ صَلاَتُهُ ﴾ ثُمُّ قَالَ عِنْدَ ذَلِكَ:
إِنَّمَا مَثَلُ الصَّلاَةِ كَمَثَلِ نَهْرٍ جَارٍ بِبَابٍ
رَحُلٍ، غَمْرٍ عَذْبٍ، يَشْتَحِمُ فِيهِ كُلَّ يُوْمٍ خَمْسَ
مَرَّاتٍ، فَمَا ذَا تَرَوْنَ يُبْقِي ذَلِكَ مِنْ دَرَّبِهِ .

تخريج: إسناده قوي.

١٥٣٥ – حَدَّثَنَا بَهْزُ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا فَتَادَةُ عَنْ بُوسُنَ فَنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ: 'نَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَأَنْ بَشْئِلَىٰ جَوْفُ أَحَدِكُمْ قَيْحًا وَدَمَّا خَيْرٌ لَهُ مِنْ أَنْ يَمْثَلِىٰ شِعْرًا. [راجم: ١٥٠٦]

تخريج: إساده صحيح. م: (٢٢٥٨).

10٣٦ - حَدَّثَنَا بَهْزُ: (١٧٨/١) حَدَّثَنَا شُغبَهُ: أَخْبَرَنِي حَبِبُ بْنُ أَبِي ثَابِتِ قَالَ: قَدِمْتُ الْمَدية، فَبَلَمْنَا أَنْ الطَّاعُونَ وَقَعَ بِالْكُوفَةِ، قَالَ: فَقُلْتُ: مَنْ يَرُوي هَذَا الْحَدِيثُ؟ فَقِيلَ: عَامِرُ بْنُ سَعْدِ قَالَ: وَكَانَ غَائِبًا، فَلَقِيتُ إِبْرَاهِيمَ الْنَ سعْدِ، فَحَدَّثَنِي أَنَّهُ سَمِعَ أُسَامَةً بْنَ زَيْدِ يُحَدِّثُ سَعْدًا أَنَّ رَسُولَ اللَّهِ يَثِيَّةٌ قَالَ: إِذَا وَقَعَ الطَّاعُونُ بِأَرْضِ فَلَا تَذْخُلُوهَا، وَإِذَا وَقَعَ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا مِنْهَا، قَالَ: فَلْتُ: أَأَنْتَ سَمِعْتَ أَسَامَةً؟ قَالَ: نَعَمْ. [راجع: 1891]

Comments: [Its isnad is saheeh, al-Bukhari (3473) and Muslim (2218)]

1537. It was narrated from Muhammad bin Sa'd bin Malik, from his father, that the Prophet (ﷺ) said: "Fighting a Muslim is kufr (disbelief) and reviling him is fisq (evildoing)."

Comments: [Its isnad is saheeh]

1538. It was narrated from Mus'ab bin Sa'd that Sa'd bin Malik said: O Messenger of Allah, I feel joy because Allah enabled me to wreak vengeance on the mushrikeen; grant me this sword. He said. "This sword is not for you and it is not for me; leave it alone." So I put it down, then I came back and said: Perhaps this sword will be given today to someone who did not do as well as me. Then I heard a man calling me from behind and I said: Has something been revealed concerning me? He said: You asked me about the sword, and it was not mine. But now it has been granted to me, and it is yours." And he said: This verse was revealed (interpretation of the meaning): They ask you (O Muhammad (鑑)) about the spoils of war.say: The spoils are for Allah and the Messenger" [al-Anfal 8:1].

Comments: [Its isnad is hasan]

1539. It was narrated that Sa'd bin Abi Waqqas said: When the Messenger of Allah (ﷺ) came to

تخریج: إساده صحبح. خ: (۳٤٧٣)، م: (۲۲۱۸).

10٣٧ حَدَّثَنَا عَلِيُّ بْنُ بَحْرٍ: حَدَّثَنَا عِيتَى ابْنُ يُحْرٍ: حَدَّثَنَا عِيتَى ابْنُ يُونُسُ عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ مَالِثٍ عَنْ أَبِيهِ. أَنَّ النَّبِيُّ مُحَمَّدٍ نُو سَبَابُهُ فِسْقٌ».
عِثْمَ قَالَ: *قِتَالُ الْمُسْلِمِ كُفْرٌ وَسِبَابُهُ فِسْقٌ».
[[راجع. 1019]

تخريج: إسناده صحيح.

107٨ - حَدَّثَنَا أَسْوَدُ بْنُ عَامِرِ: أَخْبَرَنَا أَبُو بَكْرٍ عَنْ مُصْعَبِ بَكْرٍ عَنْ عَاصِمٍ بْنِ أَبِي النَّجُودِ، عَنْ مُصْعَبِ ابْنِ سَعْدِ، عَنْ سَعْدِ بْنِ مَالِكِ قَالَ: قَالَ: يَا رَسُولَ اللَّهِ، قَدْ شَفَانِي اللَّهُ الْبُوْمَ مِن الْمُشْرِكِينَ، فَهَبْ لِي هَذَا السَّيْفَ. فَالَ: "إِنَّ هَذَا السَّيْفَ. فَالَ: "إِنَّ هَذَا السَّيْفَ. فَالَ: "إِنَّ هَذَا السَّيْفَ أَنْ يُعْطَى هَذَا السَّيْفَ أَنْ يُعْطَى هَذَا السَّيْفَ أَنْ يُعْطَى هَذَا السَّيْفَ الْبُومَ مَنْ لَمْ يُبُلِ بَلَانِي، قَالَ: هُذَا السَّيْفَ الْبُومَ مَنْ لَمْ يُبُلِ بَلَانِي، قَالَ: قُلْتُ: هَذَا السَّيْفَ الْبُومَ مَنْ لَمْ يُبُلِ بَلَانِي، قَالَ: قُلْتُ: هَذَا السَّيْفَ سَأَلْتَنِي اللَّهُ قَدْ وُهِبَ لِي، فَلَا السَّيْفَ، وَلَيْسَ هُوَ لِي، وَإِنَّهُ قَدْ وُهِبَ لِي، فَلْتُنِي اللَّيْفَ: ﴿ يَتَنْكُونَكَ اللَّيْفَةِ وَلَا اللَّيْفَةَ وَ اللَّيْفَةَ وَالْرَسُولَ فَي وَالرَّمُولَ فَي وَالرَّمُولَ فَلَا الْمَنْالُ مِنْ وَالرَّمُولَ فَلَا الْمَنْالُ مِنْ الْمُنْالُ مِنْ وَالرَّمُولَ فَلَا الْمَنْالُ مَنْ الْمُنْالُ مِنْ وَالرَّمُولَ فَلَا الْمُنْالُ مَنْ وَالرَّمُولَ فَي الْمَالُ اللَّهُ اللَّهُ اللَّهُ عَلَى الْمُعْمَلُ مَنْ الْمُعْمَلُ اللَّهُ عَلَى الْمُنْالُ مِنْ وَالرَّمُولَ فَي الْمَالُولُ اللَّهُ اللَّهُ الْمُومَ اللَّهُ الْمُنْ الْمُنْالُ مِنْ وَالرَّمُولَ فَي الْمُنْالُ مِنْ الْمُنْالُ مِنْ وَالرَّمُولَ فَلَا اللَّهُ اللَّهُ الْمَالُ اللَّهُ الْمُنْالُ مِنْ الْمُعْلَلُ اللَّهُ الْمُنْ الْمُنْالُ اللَّهُ الْمُنْ الْمُ

تخريج: إسناده حسن.

١٥٣٩ حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَجَدْتُ هَذَا اللَّهِ قَالَ: وَجَدْتُ هَذَا الْحَدِيثَ فِي كِتَابِ أَبِي بِخَطٍّ يَدِهِ: حَدَّثَنِي

Madinah, (the tribe of) Juhainah came to him and said: You have settled amongst us; write it in a document for us so that we may come to you and you may grant safety for us. So he wrote a document for them and they became Muslims. The Messenger of Allah (24) sent us on an expedition in Rajab, and we were less than one hundred men. He ordered us to raid a clan of Banu Kinanah who lived beside Juhainah, so we attacked them and they were great in number. We sought refuge with Juhainah and they give us protection, but they said: Why are you fighting in the sacred month? He said: We are only fighting those who expelled us from the sacred land in the sacred month. And we said to one another: What do you think? Some of us said: We will go to the Prophet of Allah (鑑) and tell him. And some people said: No; rather we will stay here. I and some people who were with me said: No; rather we will go to the caravan of Quraish and intercept it. So we set out to capture the caravan. The way the booty was given at that time was that whoever took something, it was his. So we went towards the caravan, and our companions went to the Prophet (姓) and told him what had happened. He got up angrily, and his face turned red and he said: "You went away from me together and came back separately? Those who came before you were

عَبْدُ الْمُتَعَالِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنِي يَحْيَي ابْنُ سَعِيدِ الْأُمَوِيُّ _ قَالَ أَبُو عَبْدِ الرَّحْمَن: وَخَدَّثُنَا سَعِيدُ بْنُ يَخْيَى حَدَّثَنَا أَبِي: حَدَّثَنَا الْمُجَالِدُ، عَنْ زِيَادِ بْن عِلَاقَةَ، عَنْ سَعْدِ بْن أَبِي وَقَاصِ قَالَ: لَمَّا قَدِمَ رَسُونُ اللَّهِ ﷺ الْمَدِينَةَ جَاءَتُهُ جُهَيْنَةً. فَقَالُوا: إِنَّكَ قَدْ نَزَلْتَ يَنِيَ أَطْهُرِنَا فَأَوْثِقُ لَنَا حَتَّى نَأْتِيَكَ وَتُؤْمِنَّا. فَأَوْثَقَ لَهُمْ، فَأَسْلَمُوا، قَالَ: فَبَعَثَنَا رَسُولُ اللَّهِ ﷺ فِي رَجَب، وَلَا نَكُونُ مِائَةً، وَأَمَرَنَا أَنْ نُغِيرَ عَلَى حَيِّ مِنْ بَنِي كِنَانَةَ إِلَى جَنْب جُهَيْنَةً، فَأَغَرُنَ عَلَيْهِمْ، وَكَانُوا كَثِيرًا، فَلَجَأْنَا إلى حُهَيْنَةً فَمَنْعُونَا، وَقَالُوا: لِمَ تُقَاتِلُونَ فِي الشُّهْرِ الْحَرَامِ؟ فَقُلْنَا: إِنَّمَا نُقَاتِلُ مَنْ أَخْرَجَنَا مِنَ الْبَلَدِ الْحَرَامِ فِي الشَّهْرِ الْحَرَامِ، فَقَالَ بِعْضُنَا لِبَعْضِ: مَا تَرَوْنَ؟ فَقَالَ بَعْضُنَا: نَأْتِي نَبِيَّ اللَّهِ ﷺ، فَنُخْبِرُهُ، وَقَالَ قَوْمٌ: لَا، بَلْ نُفَيَّمُ هَ هُنَا، وَقُلْتُ أَنَا فِي أُنَاسِ مَعِي: لَا، نَلْ نَأْتِي عِيرَ قُرَيْش فَنَقْتَطِعُهَا، فَانْطَلَقْنَا إِلَى الْعِيرِ، وَكَانَ الْفَيْءُ إِذْ ذَاكَ، مَنْ أَخَذَ شَيْئًا فَهُوَ لَهُ. فَانْطَلَقْنَا إِلَى الْعِيرِ، وَانْطَلَقَ أَصْحَالِبُنَا إِلَى النَّبِيِّ ﷺ، فَأَخْبَرُوهُ الْخَبَرَ، فَقَامَ غَضْبَانَ مُحْمَرً الْوَجْهِ، فَقَالَ: «أَذَهَبْتُمْ مِنْ عِنْدِي جَمِيعًا وَجِئْتُمُ مُتَفَرِّقِينَ؟ إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ الْفُرْقَةُ، لَأَنْعَشَ عَلَيْكُمْ رَجُلًا لَيْسَ بَحْيْرِكُمْ، أَصْبَرُكُمْ عَلَى الْجُوعِ وَالْعَطَشِ» فَبِعَثُ عَلَيْنَا عَبْدَ اللَّهِ بْنَ جَحْشَ الْأَسَدِيُّ. فَكَالَ أَوْلَ أَمِيرٍ أُمِّرَ فِي الْإِسْلَام. destroyed because of division. I shall certainly send as the commander over you a man who is not the best of you but he is the most patient in bearing hunger and thirst." And he sent to us as our commander 'Abdullah bin Jahsh al-Asadi, and he was the first commander appointed in Islam.

Comments: [Its isnad is da'eef]

1540. It was narrated that Nafi' bin 'Utbah bin Abi Waqqas said: The Messenger of Allah (達) said: "You will fight in Arabia and Allah will grant you victory over it, then you will fight Persia and Allah will grant you victory over it, then you will fight Byzantium and Allah will grant you victory over it. Then you will fight the Dajjal and Allah will grant you victory over him." Jabir said: The Dajjal will not emerge until the Byzantines are conquered.

Comments: [Its isnad is saheeh, Muslim (2900)] تخریج: إساده ضعیف، المجالد ضعیف وزیاد بر علاقة لم یسمع من سعد.

• 104 - حَدَّفَقَا حُسَنِقٌ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرِ وَعَبْدُ الصَّمَدِ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمْيْرٍ، عَنْ جَايِرِ بْنِ حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمْيْرٍ، عَنْ جَايِرِ بْنِ سَمُرَةَ، عَنْ نَافِعِ بْنِ عُبْبَةَ بْنِ أَبِي وَقَاصٍ قَالَ: مَمْرَةَ، عَنْ نَافِعِ بْنِ عُبْبَةَ بْنِ أَبِي وَقَاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَحْجُد: "تَقَاتِلُونَ جَزِيرَةَ الْمَرَّتِ، فَيُمْ تُقُاتِلُونَ اللَّهُ لَكُمْ، ثُمَّ تُقَاتِلُونَ فَارِسَ، فَيَفْتَحُهَا اللَّهُ لَكُمْ، ثُمَّ تُقَاتِلُونَ اللَّهُ لَكُمْ، ثُمَّ تُقَاتِلُونَ اللَّهُ لَكُمْ، ثُمَّ تُقَاتِلُونَ اللَّهُ لَكُمْ، ثُمَّ تَقَاتِلُونَ جَزِيرَةً لِللَّهُ لَكُمْ اللَّهُ لَلَهُ لَكُمْ اللَّهُ لَكُمْ اللَّهُ لَكُمْ اللَّهُ لَكُمْ اللَّهُ لَكُمْ اللَّهُ لَكُمْ اللَّهُ لَلُهُ لَلْكُمْ اللَّهُ لَكُمْ اللَّهُ لَكُمْ اللَّهُ لَكُمْ اللَّهُ لَكُونَ اللَّهُ لَلِهُ لَلَهُ لَلَهُ لَلْهُ اللَّهُ لَلَهُ لَلَهُ لَعُلَلِكُونَ لَلْهُ لَلْكُمْ اللَّهُ لَلَكُونَ لَلْهُ لَلَكُمْ اللَّهُ لَلَهُ لَلِهُ لَلْهُ لَكُمْ اللَّهُ لَلَهُ لَلَهُ لَلْهُ لَلِهُ لَلْهُ لَلْهُ لَلِهُ لَلِهُ لَلَهُ لَلَهُ لَلَهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلِهُ لَلَهُ لَلْهُ لَلَهُ لَلِهُ لَلِهُ لَلِهُ لَلْهُ لَلْهُ لَلْهُ لَلْهُ لَلِهُ لَ

تخريج: إسناده صحيح. م: (٢٩٠٠)، هذالحديث من مسند نافع بن عتبة، ليس من مسند سعد.

1541. It was narrated from Nafi' bin 'Utbah bin Abi Waqqas that he heard the Prophet (ﷺ) say: "You will fight in Arabia and Allah will grant you victory over it, then you will fight Persia and Allah will grant you victory over it, then you will fight Byzantium and Allah will grant you victory over it. Then you will fight the Dajjal and Allah will grant you victory over him."

1011 - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَنِوٍ، عَنْ جَابِوِ بْنِ سَمُرَهَ، عَنْ نَامِعِ بْنِ عَنْمَةُ اللَّبِيِّ بَيْئَةً بْنِ أَبِي وَقَاصٍ. أَنَّهُ سَمِعَ اللَّبِيِّ بَيْئَةً يَعْوَلُ: التَغْزُونَ جَزِيرَةَ الْعَرَب، فَيَفْتَحُ اللَّهُ لَكُمْ، وَتَغْزُونَ وَتَغْزُونَ اللَّهُ لَكُمْ، وَتَغْزُونَ اللَّهُ اللَّهُ لَكُمْ، وَتَغْزُونَ اللَّهُ اللَّهُ لَكُمْ، وَتَغْزُونَ اللَّهُ اللَّهُ لَكُمْ، وَتَغْزُونَ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ الْمُؤْمِنَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللِهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ الْمُو

Comments: [Its isnad is saheeh, Muslim (2900)]

1542. It was narrated from Sa'd bin Abi Waqqas that some people who owned farmland at the time of the Messenger of Allah (美) used to rent out their farmland in return for what grew on the edges of streams and whatever grew by means of water around the wells. They came to the Messenger of Allah (達) and disputed concerning some of that, so the Messenger of Allah (達) forbade them to rent out the land like that and he said: "Rent it out for gold and silver."

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

تخریج: صحیح لغیره، وهذا اساد ضعیف، محمد بن عبدالرحم بن لبیبة ضعیف ومحمد این عکرمه مجهول.

1543. It was narrated from 'Amir bin Sa'd that his father Sa'd said: I heard the Messenger of Allah (ﷺ) say: "If one of you spits in the mosque, let him bury his sputum lest it get onto the skin or garment of a believer and annoy him."

Comments: [Its isnad is hasan]

1544. It was narrated that Zaid Abu Ayyash said: Sa'd was asked about selling wheat for thinhusked barley. He disliked it and said: I heard the Prophet (對)

نخريج: إسناده صحيح. م: (۲۹۰۰)، هذالحديث من مسند نامع بن عتبة.

1027 حَدَّقَنَا يَعْقُربُ قَالَ: سَمِعْتُ أَبِي يُحَدُّثُ عَنْ مُحَمَّدِ بْنِ عِكْرِمَةً، عَنْ مُحَمَّدِ بْنِ عَكْرِمَةً، عَنْ مُحَمَّدِ بْنِ عَكْرِمَةً، عَنْ مُحَمَّدِ بْنِ عَكْرِمَةً، عَنْ سَعِيدِ بْنِ الْمُسْيَّتِ، عَنْ سَعِيدِ بْنِ أَبِي وَقَّاصِ: أَنَّ أَشْحَابَ الْمُوَرَاحِ فِي زَمّانِ رَسُولِ اللَّهِ يَعْظَى كَانُوا يُكُونُ عَلَى كَانُوا يُكُونُ عَلَى كَانُوا يُكُونُ عَلَى السَّوَاقِي مِنَ الرُّرُوعِ، وَمَا سَعِدَ بِالْمَاءِ مِمَّا يَكُونُ عَلَى خَوْلَ الْبِيْرِ، فَجَاءُوا رَسُولَ اللَّهِ يَطْقً، فَنَهَاهُمْ رَسُولُ اللَّهِ يَطْقً، فَخَصَمُوا فِي بَعْضِ ذَلِكَ، فَنَهَاهُمْ رَسُولُ اللَّهِ يَطْقً، اللَّهِ يَطْقً، وَقَالَ: اللَّهِ يَطْقً، وَقَالَ: اللَّهِ يَطْقً، وَقَالَ: اللَّهِ يَطْقً، وَقَالَ: اللَّهُ يَشِعْهُ وَلَا اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللْمُ اللَّهُ اللْمُولُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

٦٥٤٣ حَدَّثَنَا النُّ أَيِ عَدِيٍّ عَنِ النِ إِسْحَاقَ وَيَعْقُوبُ حَدَّثَنِي عَنِ النِ إِسْحَاقَ: حَدَّثَنِي عَنْدُ اللَّهِ بْنُ مُحَمَّدٍ _ قَالَ يَعْقُوبُ: ابْنُ أَيِي عَنِ عَلَيْ اللَّهِ بْنُ مُعَمَّدٍ _ قَالَ يَعْقُوبُ: ابْنُ أَيِي عَنِيهِ، عَنْ عَامِرِ بْنِ سَعْدٍ حَدَّثُهُ عَنْ أَيِهِ سَعْدٍ، قَالَ: سَمعْتُ رَسُولَ اللَّهِ يَتَظِيّهُ يَقُولُ: اإِذَا تَنَخَّمَ قَالَ: سَمعْتُ رَسُولَ اللَّهِ يَظِيّهُ يَقُولُ: اإِذَا تَنَخَّمَ أَخَدُكُمْ فِي الْمَسْجِدِ، قَلْيُغَيِّنْ نُخَامَتُهُ أَنْ تُعَرِّمُهُ فَتُؤْذِيَهُ،

تخريج: إسناده حسن.

١٥٤٤ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ
 مَالِكِ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ زَيْدٍ أَبِي
 عَبَّاشِ قَالَ: شُيْلَ سَعْدٌ عَنِ الْبَيْضَاءِ بِالشَّلْتِ

being asked about selling fresh dates for dried dates and he said: "Does it shrink when it is dried?" They said: Yes. He said: "Then no."

Comments: [Its isnad is qawi]

1545. It was narrated from 'Amir bin Sa'd, from his father, who attributed it to the Prophet (鑑): "The Muslim who causes the greatest offence against the Muslims is the one who asks about something that was not forbidden, then it became forbidden for the people because of his asking."

Comments: [Its isnad is saleeh, al-Bukhari (7289) and Muslim (2358)]

1546. It was narrated from 'Amir bin Sa'd, that his father said: I fell sick in Makkah during the year of the conquest and was so sick that I almost died. The Messenger of Allah (ﷺ) came to visit me whilst I was sick. I said: O Messenger of Allah, I have a great deal of wealth and no one will inherit from me except my daughter. Can I give two thirds of my wealth in charity? - on one occasion Sufyan said: Can I give all of my wealth in charity? - He said: "No." I said: Can I give two thirds of my wealth in charity? He said: "No." I said: Half? He said: "No." I said: One third? He said: "One third. and one third is a lot. If you leave your heirs independent of means, that is better than leaving them dependent and asking of people.

فَكَرِهَهُ، وَقَالَ: سَمِعْتُ النَّبِيِّ ﷺ يُشَأَلُ عَنِ الرُّطَبِ بِالنَّمْرِ، فَقَالَ: «يَنْقُصُ إِذَا يَسِنَ؟» قَالُوا: نَعَمْ، قَالَ: «فَلَا إِذَا». [راجع: ١٥١٥]

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تخريج: إسناده قوي.

1080 حَدَّثَنَا سُفْبَانُ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ يَنْكُغُ بِهِ النَّبِيَّ ﷺ: "أَغْظَمُ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ أَمْرٍ لَمْ يُحَرَّمْ، فَخُرَّمَ عَلَى النَّاسِ مِنْ أَجْلِ مَسْأَلَتِهِ. [راجع: ١٥٢٠]

تخریج: إساده صحیح. خ: (۷۲۸۹)، م: (۲۳۵۸). (۲۳۵۸).

1067 حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بَنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: مَرِصْتُ بِمَكَّةً عَالَم الْفَيْتُ مِنْهُ عَلَى عَامَ الْفَيْتِ مَرَضًا شَدِيدًا الشَّفَيْتُ مِنْهُ عَلَى الْمَوْتِ. فَأَتَانِي رَسُولُ اللَّهِ يَعْ يَعُودُنِي، فَلْتُ يَعْرَدُنِي، فَلْتُنَى يَرِشُي إِلَّا البَنْبِي، أَفَأَتْصَدَّقُ بِمُلْنَيْ مَالِا كَثِيرًا، مَالِي؟ وَقَالَ سُفْيَانُ مَرَّةً: أَنْصَدَّقُ بِمُلْنَيْ مَالِي؟ وَقَالَ سُفْيَانُ مَرَّةً: أَنْصَدَّقُ بِمُلْنَيْ مَالِي؟ وَقَالَ سُفْيَانُ مَرَّةً: أَنْصَدَّقُ بِمُلْنَيْ مَالِي؟ قَالَ: «لَا» قَالَ. قُلْتُ اللَّهُ ثُوكُهُ مَالِي؟ قَالَ: «لَا» قَالَ. قُلْتُ اللَّهُ ثُلُثُ كَبِيرٌ، إِلَّكَ أَنْ تَتُوكُهُمْ عَالَةً اللَّهُ ثَوْنَ نَفْقَةً إِلَّا يَتَكُمُ فَوْل النَّاسَ، إِنَّكَ لَنْ تُتُوعُكُمُ عَالَةً اللَّهِ عَنْ مَنْ اللَّهُ مَا إِلَى فِي يَتَكَفَّقُول النَّاسَ، إِنَّكَ لَنْ تُتُوعَلَى الْفَقَةً إِلَّا يَتَمْ نَفْقَةً إِلَّا يَتَمُ مَنْ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ مَا اللَّهُ عَلَى اللَّهُ مَا اللَّهُ عَلَى الْهُ عَلَى اللَّهُ عَلَى الْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى

You will never spend anything (on their maintenance) but you will be rewarded for it, even the morsel that you lift to your wife's mouth." I said: O Messenger of Allah, will I be left behind (in Makkah) and lose the virtue of my migration (Hijrah)? He said: "If you are left behind after me but you do good deeds, seeking thereby the Countenance of Allah, you will rise thereby in status. Perhaps you will be left behind so that some people may be benefitted through you and others may be harmed through you. O Allah, complete the migration of my Companions and do not cause them to turn back on their heels. The one who is truly unfortunate is Sa'd bin Khawlah." He (the Prophet (建)) felt sorry for him because he died in Makkah.

هِ مُجْرَبِي؟ قَالَ: "إِنَّكَ لَنْ ثُحَلَّفَ بَعْدِي، فَتَعْمَلَ عَمَلًا نُرِيدُ بِهِ وَجُهَ اللَّهِ، إِلَّا ارْدَدُت بِهِ رَفْعة وَدَرَجَةً، وَلَغَلَّتُ أَنْ تُخَلَّفَ حَتَّى يَنْتَفِعَ بِكَ أَقْوَمٌ، وَيُفَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ، وَلَا تُرْدَّهُمْ عَلَى لِأَصْحَابِي هِجْرَتَهُمْ، وَلَا تُرْدَّهُمْ عَلَى لَأَصْحَابِي هِجْرَتَهُمْ، وَلَا تُرْدَّهُمْ عَلَى لَأَصْحَابِي هِجْرَتَهُمْ، وَلَا تُرْدَّهُمْ عَلَى لَا تُعْفَاهِمْ، لَكِنِ الْبَائِسُ سَعْدُ بْنُ خَوْلَةً». يَرْثِي لَهُ أَنْ صَافَلَةً الرَاجِع: ١٥٢٤]

تخریج: إسناده صحیح. خ· (۱۷۳۳)، م. (۱۱۲۸).

Comments: [Its isnad is sahech, al-Bukhari (6733) and Muslim (1628)]

1547. It was narrated from Sa'd that the Prophet (些) said to 'Ali: "You are to me as Haroon was to Moosa." It was said to Sufyan: "But there is no Prophet after me." [Sufyan] said: Yes.

Comments: [A saheeh hadeeth]

10 ٤٧ حَدُّقَنَا شُفَيَانُ مُنُ عُينِنَةً عَنْ عَلِيٍّ بُنِ
رَبُدِ، عَنْ سَعِيد بُنِ الْمُسَيَّبِ، عَنْ سَعْدِ: أَنَّ
النَّبِيِّ قَالَ لِعَلِيُّ: "أَنْت مِنِّي بِمَنْزِلَةِ هَارُونَ
مِنْ مُوسَى"، قِيلَ لِسُفْيَانَ. "غَيْرَ أَنْ لَا نَبِيْ
بَعْدِي". فَالَ: قَالَ: نَعَمْ. [راجع: 1840]

تخريج: حديث صحيح. خ: (٣٧٠٦)، م: (٢٤٠٤). وهذا إسناد صعيف لضعف علي من زيد امن جدعان، لكه تومع.

1548. It was narrated from 'Abdul-Malik, who heard it from Jabir bin Samurah: The people of Koofah complained to 'Umar about Sa'd and said: He does not pray properly. He said. The

المَّقْنَا شُفْنانُ عَنْ عَبْدِ الْمَلِكِ.
 سَمِعَهُ مِنْ حَامِرِ بْنِ سَمُرَةً: شَكَا أَهْلُ الْكُوفَةِ
 سَعْدًا إلى عُمْرَ، فَقَالُوا: إِنَّهُ لَا يُحْسِنُ
 يُصَلِّي، فَالَ: آلأَعَارِيبُ؟! وَاللَّهِ مَا آلُو بِهِمْ

Bedouin? By Allah, I strive hard to make my prayer with them as much like the prayer of the Messenger of Allah (經) as I can. In Zuhr and 'Asr I make the first two rak'ahs long and I make the last two short. I heard 'Umar say:

عَنْ صَلَاةِ رَسُولِ اللَّهِ يَثَلِثُهُ، فِي الظُّهْرِ وَالْعَصْرِ أَرْكُدُ فِي الْأُولَيْيْنِ، وَأَخْذِفُ فِي الْأُخْرَيْيْنِ. فَسَمِعْتُ عُمَرَ يَقُونُ. كَذَلِكَ الظَّنُ بِكَ يَا أَبًا إِسْحَاقَ. [راجع: ١٥١٠]

That is what I thought of you, O .(٤٥٣)، م ((٤٥٣) م المعربع: إساده صعيع. \pm : إساده صعيع.

Comments: [Its isnad is saheeh, al-Bukhari (755) and Muslim (453)]

1549. It was narrated from 'Ubaidullah bin Abi Naheek, that Sa'd bin Abi Waqqas said: The Messenger of Allah (鑑) said: "He is not one of us who does not feel that the Qur'an is sufficient."

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef Ubaidullah bin Abu Naheek is unknown]

1550. It was narrated from Malik bin Aws: I heard 'Umar say to 'Abdur-Rahman bin 'Awf, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven and earth exist - on one occasion he said: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (紫) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

1084- خَدْثَنَا شُفْيَانُ عَنْ عَمْرِو: سَمِعْتُ النَّهِ بْنِ أَبِي نَهِيكِ، النَّهِ بْنِ أَبِي نَهِيكِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: قَالَ رَسُولُ النَّهِ بَيْتَةً إِلْقُرْآنِ». النَّهِ بَيْتَعَنَّ بِالْقُرْآنِ». [راجع: 1277]

تخريج: صحيح لغيره. وهذا إساد ضعيف، عيدالله من أبي نهيك لا يعرف.

١٥٥٠ - حَدَّثَنَا سُفَيَانُ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ
 ابْوِ أَوْسٍ: سَمِعْتُ عُمَرَ يَقُولُ لِعَبْدِ الرَّحْمَنِ بْنِ
 عَوْفٍ، وَطَلْحَةً، وَالزُّبْرِ، وَسَعْدِ نَشَدْتُكُمُ اللَّهَ اللَّذِي يَقُومُ بِهِ السَّمَاءُ وَالأَرْضُ _ وَقَالَ مَرَّةً:
 الَّذِي بِإِذْنِهِ تَقُومُ _ أَعَلِمْتُمْ أَنَّ رَسُولَ اللَّهِ يَشِيَّةً
 قَال: "إِنَّا لَا نُورَتْ، مَا تَرَكْنَا صَدْقَةً". قَالُوا:
 اللَّهُمَّ نَعَمْ. [راجع: ۱۷۲]

تخریج: إسناده صحیح. خ: (۳۰۹٤)، م: (۱۷۵۷) مدون ذکر طلحة.

Comments: [Its isnad is salueh, al-Bukhari (3094) and Muslim (1757)]

1551. It was narrated from Bakr bin Qirwash, from Sa'd - it was said to Sufyan: From the Prophet (鑑)? And he said: Yes - that he ١٥٥١– حَدِّثْنَا شُفْيَانُ عَنِ الْعَلَاءِ _ يَعْنِي ابْنَ أَبِي الْعَبَّاسِ _ عَنْ أَبِي الطُّفْيُلِ، عَنْ بَكْرِ بْنِ قِرْوَاشٍ، عَنْ سَعْدٍ _ فِيلَ لِسُفْيَانَ: عَنِ النَّبِيِّ said: "The devil of ar-Radhah will be knocked down (killed) by him" - meaning a man from [the tribe of] Bajeelah.

Comments: [Its isnad is da'eef, Bakr bin Qirwash is unknown]

1552. It was narrated that Abu 'Ayyash said: Sa'd was asked about selling thin-husked barley for (ordinary) barley or something like that and he said: The Prophet (建) was asked about selling dried dates for fresh dates and he said. "Does the fresh date shrink when it is dried?" They said: Yes. He said: "Then no."

Comments: [Its isnad is qawi]

1553. It was narrated that Abu 'Uthman an Nahdi said: I heard Sa'd say: My ears heard and my heart understood from Muhammad (紫) that "Whoever claims to belong to someone who is not his father, knowing that he is not his father, Paradise will be forbidden to him." I met Abu Bakrah and told it to him, and he said: my ears also heard and my heart understood from Muhammad (紫).

Comments: [Its isnad is saheeh, al-Bukhari (4326) and Muslim (63)]

1554. It was narrated that Sa'eed bin al-Musayyab said: I asked Sa'd bin Abi Waqqas about tiyarah and he rebuked me and said: Who told you about that? I did not like to tell him who told me. He said: The

عِيْدٍ؟ قَالَ: نَعَمْ _ قَالَ. شَيْطَانُ الرَّدْهَةِ بَحْدَدُهُ » يَعْيى رَجُلًا مِنْ بَجِيلَةَ.

تخريج: إسناده ضعيف، بكر بن قرواش مجهول. والانقطاع بين العلاء وبين أبي الطميل.

100٢ حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أَمِيَةً، عَنْ عَبْدِ اللَّهِ بْنِ يَرِيدَ، عَنْ أَبِي عَبَّشِ أَمْيَةً، عَنْ عَبْدِ اللَّهِ بْنِ يَرِيدَ، عَنْ أَبِي عَبَّشِ سُلْتِ بِشَعِيرٍ أَوْ شَيْءٍ مِنْ هَذَا، فَقَالَ: سُثِلَ النَّبِيُ يَلِيَّةً إِذَا عَنْ تَمْدٍ بِرُطَبٍ فَقَالَ: "تَنْقُصُ الرُّطْبَةُ إِذَا عَنْ تَمْدٍ بِرُطَبٍ فَقَالَ: "تَنْقُصُ الرُّطْبَةُ إِذَا يَبَسَتْ؟" قَالُوا: يَعَمْ، قَالَ: "فَلَا إِذَا". يَبَسَتْ؟" قَالُوا: يَعَمْ، قَالَ: "فَلَا إِذَا". [رَاجع 1010]

تخريج: إسناده قوي.

١٥٥٣ حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: سَمِعْتُ اَذْنَايَ، وَوَعَى سَمِعْتُ سَعْدًا يَقُولُ: سَمِعَتْ أَذْنَايَ، وَوَعَى قَلْبِي مِنْ مُحَمَّدِ: ﴿إِنَّهُ مَنِ ادَّعَى إِلَى غَيْرِ أَبِيهِ، وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ، فَالْجَنَّةُ عَلَيْهِ خَرَامُ ». قَالَ: قَلَقِيتُ أَبًا تَكْرَةَ فَحَدَّثُتُهُ، فَقَالَ: وَأَنَا سَمِعَتْ (١/١٨٠) أَذْنَايَ، وَوَعَى قَلْبِي مِنْ مُحَمَّدِ ﷺ. [راجع: ١٥٠٤]

تخريج: إسناده صحيح. خ: (٤٣٢٦)، م: (٦٣).

1008 حَلَّثَنَا إِسْمَاعِيلُ: أُخْبَرَنَا هِشَامٌ الدَّسْتُوَائِي عَنْ يَخْبَى نُنِ أَبِي كَثِيرٍ، عَنِ الْحَضْرَمِيُ الْمِنْ لَاحِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: سَأَلْتُ سَعْدَ بْن أَبِي وَقَاصِ عَنِ الطَّيرَةِ، فَانْتَهَرَنِي،

Messenger of Allah (ﷺ) said: "There is no 'adwa [contagion, transmission of infectious disease without the permission of Allahl, no tiyarah [superstitious belief in bird omens] and no ham [refers to a Ialuli Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly]. If there were any (omen), it would be in a woman, a horse or a house. And if you hear of the plague in a land, do not go there, and if it is in the land where you are, do not flee from it."

Comments: [Its isnad is jayyid]

1555. It was narrated that Mus'ab bin Sa'd said: Sa'd said: O Messenger of Allah, which of the people are most severely tested? He said: "The Prophets, then the next best, then the next best. And a person will be tested according to the level of his religious commitment. If his religious commitment is solid, he will be tested accordingly - and on one occasion he said: his test will be more severe - and if there is some weakness in his religious commitment, he will be tested accordingly - and on one occasion he said: according to his level of religious commitment -. And trials will never disappear from (the life of) a person until he walks on the earth with not even one sin on him."

Comments: [Its isnad is hasan]

وَقَالَ: مَنْ حَدَّثَكَ؟ فَكَرِهْتُ أَنْ أَحَدَّثُهُ مَنْ حَدَّثُهُ مَنْ حَدَّثُهُ مَنْ حَدَّثُهِ مَنْ حَدَّثُهِ مَنْ حَدَّثُهِ مَنْ حَدَّثُهِ مَنْ حَدَّثُهِ مَنْ وَلَا عَلَمَ وَلَا طَيْرَةً فِي شَيْءٍ فَفِي الْفَرِّرَةُ فِي شَيْءٍ فَفِي الْفَرِّسِ، وَالْمَرْأَةِ، وَالدَّارِ، وَإِذَا سَمِعْتُمُ بِالطَّاعُونِ بِأَرْضِ فَلَا تَهْبِطُوا، وَإِذَا كَانَ بِأَرْضِ اللَّهُ عَلَيْهُ الرَاجِعِ : ١٤٩١ كَانَ بِأَرْضِ وَأَنْتُمْ بِهَا، فَلَا تَهْبِطُوا، وَإِذَا كَانَ بِأَرْضِ

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تخریج: إسناده جیّد. خ[.] (۳٤٧٣)، م: (۲۲۱۸).

قَالَ أَبِي: وَقَالَ مَرَّةً: عَنْ سَغْدٍ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ.

تخريج: إسناده حسن.

1556. It was narrated that Sa'd bin Abi Waqqas said: On the day of Badr my brother 'Umair was killed and I killed Sa'eed bin al-'As and took his sword, which was called Dhul-Kateefah, and brought it to the Prophet of Allah (幽). He said: "Go and put it with the seized booty." I went back, feeling distress such as no one knows except Allah because of the killing of my brother and the taking of my booty. It was not long before Soorat al-Anfal was revealed and the Messenger of Allah (ﷺ) said to me: "Go and take your sword."

Comments: [Hasan because of corroborating evidence and its isand is da'eef]

1557. It was narrated that Jabir bin Samurah said: The people of Koofah complained about Sa'd to 'Umar, and said: He does not pray properly. 'Umar mentioned that to him and he said: The way the Messenger of Allah (ﷺ) prayed is how I lead them in prayer; I make it longer in the first two (rak'ahs) and shorter in the last two. He said: That is what I thought of you, O Abu Ishaq.

Comments: [Its isnad is saheeh, al-Bukhari (775) and Muslim (453)]

1558. Abu 'Abdullah al-Qarraz said: I heard Sa'd bin Malik say: I heard the Messenger of Allah (独) say: "Whoever wishes for major

1001- حَدِّنَنَا أَبُو مُعَاوِيةً: حَدِّنَنَا أَبُو اسْحَاقَ الشَّيْبَانِيُّ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ اللَّهِ اللَّهِ عَنْ مُحَمَّدٍ بْنِ عُبَيْدِ اللَّهِ اللَّهِ عَانَ بَوْمُ بَدْرٍ فَتِلَ أَخِي عُمَيْرٌ، وَقَتَلْتُ سَعِيدَ الْنِ الْعَاصِ، وَأَخَذْتُ سَيْفَهُ، وَكَانَ يُسَمَّى ذَا الْكَتِيفَةِ، فَأَنَيْتُ بِهِ نَبِيَّ اللَّهِ يَنْتُ قَالَ: "وَدُهَبُ وَطُرْحُهُ فِي الْقَبَصِ» قَالَ: فَرَجَعْتُ، وَبِي مَا الْكَتِيفَةِ، فَأَنَيْتُ بِهِ نَبِيَّ اللَّهِ يَنْتُ قَالَ: "وَدُهَبُ وَطُرْحُهُ فِي الْقَبَصِ» قَالَ: فَرَجَعْتُ، وَبِي مَا لَلْكَتِيفَةٍ، فَأَلَى اللَّهُ مِنْ قَتْلِ أَخِي، وَأَخْذِ سَلَبِي، قَالَ: فَمَا جَاوَزْتُ إِلَّا يَسِيرًا حَتَّى نَزْلَتُ اللَّهِ مَا اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعُرَالُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الللْهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى الْعَلَ

تخريج: حسن لغيره. وهذا الإسناد ضعيف لأن محمد بن عبيدالله لم يدرك سعداً.

100٧- حَدَّفَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ الْحَمِيدِ عَنْ عَبْدِ الْمَلِكِ بْنِ سَمُرَةَ قَالَ: الْمَلِكِ بْنِ سَمُرَةَ قَالَ: لَا شَكَا أَهْلُ الْكُوفَةِ سَعْدًا إِلَى عُمْرَ، فَقَالُوا: لَا يُحْسِنُ يُصَلِّي، فَذَكَرَ ذَلِكَ عُمْرُ لَهُ، فَقَالَ: يُحْسِنُ يُصَلِّي يَحْقِ فَقَدْ كُنْتُ أُصَلِّي إِنْهُمْ فَقَدْ كُنْتُ أُصَلِّي بِهِمْ، أَرْكُدُ فِي الْأُولَيْيْنِ وَأَخْذِفُ فِي الْأُولَيْيْنِ وَأَخْذِفُ فِي الْأُخْرَيَيْنِ وَأَخْذِفُ فِي الْأُخْرَيَيْنِ وَأَخْذِفُ فِي الْأُخْرَيَيْنِ وَأَخْذِفُ فِي الْأُخْرَيَيْنِ وَأَخْذِفُ فِي الْأُخْرَيَيْنِ، فَقَالَ: ذَاكَ الظَّنُّ بِكَ أَبًا إِسْحَاقَ. [راجع ١٥٩٠]

تخریج: إسناده صحیح. ح: (۷۵۵)، م: (٤٥٣).

١٥٥٨ - حَدَّثَنَا يَخْنَى بْنُ سَعِيدٍ عَنْ عُمْرَ بْنِ
 سُيْهٍ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْقَرَّاظُ قَالَ:
 سَمِعْتُ سَعْدَ بْنَ مَالِكٍ يَقُولُ سَمِعْتُ رَسُولَ

calamity for - or wills ill towards the people of Madinah, Allah will cause him to melt as salt dissolves in water."

Comments: [Its isnad is saheeh, Muslim (1387)]

1559. It was narrated from Sa'd bin Malik that the Prophet (24) said: "The best of dhikr is that which is silent, and the best of provision is that which is just enough."

Comments: [Its isnad is da'eef because of the weakness of Muhammad bin Abdur Rahman, then it is interrupted]

1560. It was narrated that Usamah said: Muhammad bin 'Amr bin 'Uthman told me that Muhammad bin 'Abdur-Rahman bin Labeebah told him... and he narrated [the same report].

Comments: [Its isnad is da'eef like the previous report

1561. Mus'ab bin Sa'd narrated from his father that a Bedouin came to the Prophet (ﷺ) and said: Teach me some words to say. He said: "Say: 'There is no God but Allah alone, with no partner or associate; Allah is most great, much praise be to Allah, glory be to Allah the Lord of the Worlds, there is no power and no strength except with Allah, the Almighty Most Wise,' five times." He said: This is for my

اللَّهِ ﷺ يَقُولُ: «مَنْ أَرَادَ أَهْلَ الْمَدِينَةِ بِدَهْم أَوْ بِسُوءٍ، أَذَابَهُ اللَّهُ كَمَا يَذُوبُ الْمِلْحُ فِي الْمَاءِ". [انظر: ١٥٩٣، ١٦٠٦]

تخريج: إساده صحيح. م: (١٢٨٧).

١٥٥٩ - حَدَّثُنَا يَحْيَى بْنُ سَعِيدِ عَنْ أَسَامَةً بْن زَيْدٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ لَبِيبَةَ عَنْ سَعْدِ بْنِ مَالِكِ، عَنِ النَّبِيِّ قَالَ: «خَيْرُ الذِّكْرِ الْخَفِيُّ وَخَيْرُ الرِّزْقِ مَا يَكْفِي».

[راجع: ١٤٧٧]

تخريج: إسناده ضعيف، لضعف محمد بن عبدالرحمن ثم هو منقطع، ابن عبدالرحمن هذا لم بدرك سعداً.

١٥٦٠- حَدَّثَنَا عَلِينُ بْنُ إِسْحَاقَ عَنِ ابْنِ الْمُبَارَكِ، عَنْ أَسَامَةً بُن زَيْدٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ غُثْمَانَ: أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ لَبِينَةَ أَخْبَرَهُ... فَذَكَرَهُ. [راجع. ١٥٥٩]

تخريج: إسناده ضعيف كسابقه.

١٥٦١ - حَدَّثُنَا بَحْنِي بْنُ سَعِيدٍ عَنْ مُوسَى الْجُهَنِيِّ: حَدَّثَنِي مُضْعَبُ بْنُ سَعْدٍ عَنْ أَبِيهِ: أَنَّ أَعْرَابِيًّا أَتَى النَّبِيِّ ﷺ فَقَالَ: عَلَّمْنِي كَلَامًا أَقُولُهُ. قَالَ: «قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَثِيرًا، وَشُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ، وَلَا حَوْلَ وَلَا قُوَّةً إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيم خَمْسًا"، قَالَ: هَؤُلَاءِ لِرَبِّي فَمَا لِي؟ قَال:

Lord; what is there for me? He said: "Say: 'O Allah, forgive me, have mercy on me, grant me provision, guide me and pardon me."

Comments: [Its *isnad* is *saheeh*, Muslim (2696)]

1562. Yahya - i.e., bin Sa'eed al-Ansari - narrated: I heard Sa'eed bin al-Musayyab say: I heard Sa'd say: The Messenger of Allah (建) mentioned both of his parents together for me on the day of Uhud.

Comments: [Its isnad is saheeh, al-Bukhari (3725) and Muslim (2412)]

My father told me that the Messenger of Allah (ﷺ) said: "Will one of you be incapable of earning one thousand hasanahs in one day?" One of the people who were sitting with him said: Who is able to do that? He said: "He says tasbeeh one hundred times, and it will be recorded as one thousand hasanahs [good deeds] or it will erase one thousand sayyı'ahs [bad deeds]."

Comments: [Its isnad is saheeh, Muslim (2698)]

1564. It was narrated from 'Amir bin Sa'd, that his father Sa'd bin Malik said: The Prophet (差) used to say salam to his right and to his left (at the end of the prayer, turning his head) so much that the whiteness of his cheeks could be seen.

«قُلِ: اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَارْزُفْنِي، وَارْزُفْنِي، وَاهْدِنِي، وَعَافِنِي». [انظر: ١٦٦١]
تخريج: إساده صحيح. م (٢٦٩٦).

١٥٦٢ حَدَّقَنَا يَخْيَى بْنُ سَعِيدِ: حَدَّنَنَا يَخْيَى _ غَالَ: سَمِعْتُ _ غَالَ: سَمِعْتُ سَعْدًا سَعِيد بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ سَعْدًا يَقُولُ: سَمِعْتُ سَعْدًا يَقُولُ: سَمِعْتُ سَعْدًا يَقُولُ: حَمَعْ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ يَوْمَ أَخْدِ. [راجع: ١٤٩٥]

تخریج: إسناده صحیح. خ: (۳۷۲۵)، م: (۲٤۱۲).

101٣ حدَّثَنَا يَخْيَى عَنْ مُوسَى _ يَغْنِي الْجُهَنِيَّ _ . حدَّثَنِي الْجُهَنِيَّ رَسُولَ اللَّهِ يَلِيُّ قَالَ . فأَيْغَجِرُ أَخَدُكُمْ أَنْ يَكْسِبَ كُلُّ يَوْمِ أَخَدُكُمْ أَنْ يَكْسِبَ كُلُّ يَوْمِ أَلْفَ حَسَنَةٍ؟ " فَقَالَ رَجُلٌ مِنْ جُلَسَائِهِ : كَلْ يَكْسِبُ أَخَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ : "يُسَبِّحُ مَائَةٌ تَسُبِيحَةٍ ، ثَكْتَبُ لَهُ أَلْفُ حَسَنَةٍ ، أَوْ يُحَطَّ عَنْهُ أَلْفُ حَسَنَةٍ ، أَوْ يُحَطَّ

قَالَ أَبِي: وَ قَالَ ابْنُ نُمَيْرِ أَيْضًا: "أَوْ يُحَطُّ». وَيَعْمَى أَيْضًا: "أَوْ يُحَطُّ».

تخريج: إساده صحيح. م (٢٦٩٨).

١٥٦٤ حَدَّثَنَا يَحْيَى: حَدَّثَنَ مُحَمَّدُ بْنُ
 عَمْرِو: حَدَّثَنِي مُضعَبُ نَنُ ثَابِتِ عَنْ
 إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ عَامِرِ بْنِ
 سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ بْنِ مَالِكِ قَالَ: كَانَ

Comments: [A saheeli hadeeth]

(١٨١/١) النَّبِيُّ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، حَتَّى يُرَى بَيَاضُ خَدَّيْهِ.

تخريج: حديث صحيح. مصعب بن ثابت لين الحديث لكنه توبع.

1565. It was narrated from 'Amir bin Sa'd bin Abi Waqqas, from his father Sa'd, that the Messenger of Allah (ﷺ) said: "Whoever says when he hears the mu'adhdhin: 'And I bear witness that there is no God but Allah alone, with no partner or associate, and that Muhammad is His slave and His Messenger; I am content with Allah as my Lord, Muhammad as my Messenger and Islam as my religion,' his sins will be forgiven him.

Comments: [Its isnad is saheeh, Muslim (386)]

1566. Qais told us: I heard Sa'd bin Malik say: I was the first of the Arabs to shoot an arrow for the sake of Allah. There was a time when we would go out on campaign with the Messenger of Allah (鑑) and we would have no food except the leaves of al-hublah and as-samur (desert trees), and one of us would produce stools like a sheep, so dry that nothing would stick to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

1070 - حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدِ: حَدَّثَنَا لَيْثُ عَنِ الْمَحَمِّمِ بْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ عَامِرِ ابْنِ مَنْ عَامِرِ ابْنِ مَنْ عَامِرِ ابْنِ مَنْ عَالَمِ ابْنِ مَنْ عَالَمِ ابْنِ مَنْ عَالَ جِينَ يَسْمَعُ رَسُولَ اللَّهِ يَشْخِ أَنْ الْمُؤَذِّنَ: وَأَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَهِدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَهِدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحُدَهُ لَا شَهِدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، لَا شَهِدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا، وَبِمُحَمَّدِ رَسُولًا، وَبِالْإِسْلَامِ دِينًا، غُيْرَ لَهُ ذَبْبُهُ». حَدَثَنَاهُ فَتَيْبَهُ وَبِالْإِسْلَامِ دِينًا، غُيْرَ لَهُ ذَبْبُهُ». حَدَثَنَاهُ فَتَيْبُهُ وَبِالْإِسْلَامِ دِينًا، غُيْرَ لَهُ ذَبْبُهُ». حَدَثَنَاهُ فَتَيْبُهُ فَتَلِهُ فَتَلْهُ وَلَاهُ لِلْهُ مِنْ عَبْدِ عَبْدِ عَبْدِ عَبْدِ عَبْدِ وَشُولًا، اللَّهِ بُنِ قَيْسٍ.

تخريج: إسناده صحيح. م: (٣٨٦).

1017- حَلَّثُنَا يَخْيَى بْنُ سَعِيدِ: حَلَّثُنَا الْمُسْمَعِيلُ: حَلَّثُنَا قَيْسٌ قَالَ: سَمِعْتُ سَعْدَ بْنَ مَاكِ يَقُولُ: إِنِّي لَأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ، وَلَقَدْ رَأَيْتُنَا نَغَزُر مَعَ رَسُولِ اللَّهِ سَبِيلِ اللهِ، وَلَقَدْ رَأَيْتُنَا نَغَزُر مَعَ رَسُولِ اللَّهِ وَمَقَا اللهِ وَرَقَ الْحُبْلَةِ، وَهَذَا السَّمُرَ، حَتَّى إِنَّ أَحَدَنَ لَيْضَعُ كَمَا تَضَعُ وَهَذَا السَّمُرَ، حَتَّى إِنَّ أَحَدَنَ لَيْضَعُ كَمَا تَضَعُ الشَّاهُ مَا لَهُ خِلْطً، ثُمَّ أَصْبَحَتْ بَنُو السِّي يُعْزُرُونِي عَلَى الدِّينِ، لَقَدْ خِنْتُ إِذًا وَصَلَّ عَلَى الدِّينِ، لَقَدْ خِنْتُ إِذًا وَصَلَّ عَلَى. [راجع: 184۸]

تخریج: إسناده صحیح. خ: (۳۷۲۸)، م: (۲۹۲۸).

Comments: [Its isnad is saheeh, al Bukhari (3728) and Muslim (2966)]

1567. It was narrated that Mus'ab bin Sa'd said: Four verses were revealed concerning my father. My father said: I acquired a sword (as booty) and I said: O Messenger of Allah, grant it to me (in addition to my share of the booty). He said: "Put it down." I said: O Messenger of Allah, shall I be treated like one who is of no use (in war)? He said: "Put it back where you got it from." Then this verse was revealed: "They ask you (O Muhammad 囊) about the spoils of war. Say: The spoils are for Allah and the Messenger" [al-Anfal 8:1] - it is like that in the recitation of Ibn Mas'ood: "Say: The spoils". My mother said to me: Didn't Allah command you to uphold ties of kinship and honour your parents? By Allah, I shall not eat any food or drink anything until you disbelieve in Muhammad. And she did not eat until they opened her mouth with a stick and poured water into it - Shu'bah said: And I think he said: and food then this verse was revealed: "And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, he recited until reached what you used to do" [Luqman 31:14, 15]. The Prophet (鑑) entered upon me when I was sick. I said: O Messenger of Allah, should I

١٥٦٧- حَدَّثُنَا يَخْيَى بْنُ سَعِيدِ عَنْ شُعْبَةً: حَدَّثَنِي سِمَاكُ بْنُ حَرْبِ عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: أُنْرِلَتْ فِي أَبِي أَرْبَعُ آيَاتٍ قَالَ: قَالَ أَبِي: أَصِبْتُ سَيْفًا، قُلْتُ: يَا رَسُولَ اللَّهِ، نفَّانِيهِ. فَلَ: "ضَعْهُ" قُلْتُ: يَا رَسُولَ اللَّهِ، نَقَلْنِيهِ، أَجْعَلُ كَمَنُ لَا غَنَاءَ لَهُ؟ قَالَ: «ضَعْهُ مِنْ حَبْثُ أَخَذْتَهُ فَنَزَلْتُ: (يَسْأَلُونَكَ الْأَنْفَالَ) _ قَالَ: وَهِيَ فِي قِرَاءَةِ ابْن مَسْعُودٍ كَذَٰلِكَ _ ﴿ قُل ٱلأَنْمَالُ ﴾ (الأَنْفَال: ١) وَقَالَتُ أُمِّي: أَلَيْسَ اللَّهُ يَأْمُرُكَ بِصِلَةِ الرَّحِم، وَبرِّ الْوَالِدَيْنِ؟ وَاللَّهِ لَا آكُلُ طُعَامًا، وَلَا أَشْرَتُ شَرَابًا حَتَى تَكُفُرَ بِمُحَمَّدِ، فَكَانَتْ لَا تَأْكُلُ حَتِّى يَشْجُرُوا فَمَهَ بَعْصًا فَيَصُبُّونَ فِيهِ الشَّرَابَ _ قَالَ شُغْبَةُ: وَأُرَاهُ قَالَ: وَالطَّعَامَ _ فَأَنْرَلَتْ. ﴿ وَوَصَّيْمَا ٱلْإِنْسَكَنَ بِوَلِدَيْهِ خَمَلَتْـهُ أَمُّهُو وَهَّنَّا عَلَىٰ وَهْنِ﴾ وَقَرَأَ حَتَّى بَلَغَ : ﴿بِمَا كُشُنُمُ تَعْمَلُونَ﴾ (لقمان: ١٤، ١٥). وَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ، وَأَنَا مَريضٌ، قُلْتُ: يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلِّهِ؟ فَنَهَانِي، قُلْتُ: النَّصْفُ؟ قَالَ. ﴿لَا» قُلْتُ: الثُّلُثُ؟ فَسَكَتَ، فَأَخَذُ النَّاسُ بِهِ. وَصَنَعَ رَجُلٌ مِنَ الْأَنْصَارِ طَعَامًا، فَأَكَلُوا وَشَرِبُو وَانْتَشَوْا مِنَ الْحَمْرِ، وَدَاكَ قَبْلَ أَنْ تُحَرَّمَ، فَاجْتَمَعْنَا عِنْدُهُ، فَتَعَاخَرُوا، وَقَالَتِ الْأَنْصَارُ: الْأَنْصَارُ خَيْرٌ، وقَلَتِ الْمُهَاجِرُونَ: الْمُهَاجِرُونَ خَيْرٌ، فَأَهْوَى لَهُ رَجُلٌ بِلَحْي جَزُورٍ فَفَزَرَ

bequeath all my wealth (to charity)? He told me not to do that. I said: Half? He said: "No." I said: One third? And he remained silent, so the people followed that. A man of the Ansar made some food and they ate and drank and got drunk. That was before it was prohibited. We gathered at his place and started boasting to one another. The Ansar said: The Ansar are better. The Muhajireen said: The Muhajireen are better. A man threw the jawbone of a camel at him and cut his nose, and Sa'd's nose was left with a mark. Then this verse was revealed: "O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, up to So, will you not then abstain?" [al-Ma'idah 5:90, 91].

Comments: [Its isnad is hasan]

1568. Ghunaim narrated: I asked Sa'd bin Abi Waqqas about tamattu' [in Hajj]. He said: We did that when this one was still a disbeliever living in Makkah referring to Mu'awiyah.

Comments: [Its isnad is saheeh, Muslim (1225)]

1569. It was narrated from Muhammad bin Sa'd that his father said: The Messenger of Allah (said: "If the belly of one of you were to be filled with pus, that would be better than filling [his mind] with poetry."

أَنْفَهُ. فَكَانَ أَنْفُ سَعْدِ مَفْزُورًا، فَنَزَلَتْ: ﴿ يَأَيُّهُا الَّذِينَ وَامَنُوا إِنَّمَا الْمُثَرُّ وَٱسْتَشِرُ ﴾ إلَى قَوْلِهِ ﴿ فَهَلَ أَنَّهُم أَمْنَهُونَ ﴾ (المائدة: ٩٠، ٩١). [راجع: ١٥٣٨]

تخريج: إسناده حسن. م: (١٧٤٨).

١٥٦٨- حَدَّثُنَا يَحْيَى بْنُ سَعِيدٍ: أَخَبَرنَا سُلَيْمَانُ _ يَعْنِي النَّيْمِيُّ _: حَدَّثَنِي غُنيْمٌ قَالَ: سَأَلْتُ سَعْدَ بْنَ أَبِي وَقَّاصِ عَنِ الْمُتْعَةِ؟ قَالَ: فَعَلْنَاهَا وَهَذَا كَافِرٌ بِالْعُرُشِ _ يَعْنِي مُعَاوِيَةً _. [راجع: ١٥٠٣]

تخريج: إسناده صحيح. م: (١٢٢٥).

١٥٦٩- حَدَّثَنَا يَخْتَى عَنْ شُغْبَةً، عَنْ قَتَادَةً، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «لَأَنْ يَمْتَلِئَ جَوْفُ الرَّجُلِ قَيْحًا خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِغْرًا". [راجع: ١٥٠٦]

Comments: [Its isnad is saheeh, Muslim (2258)]

1570. It was narrated that Mus'ab bin Sa'd said: I prayed with Sa'd and I did this with my hands - Yahya described putting the two hands together between the knees. He struck my hand and said: We used to do that, then we were instructed to lift our hands to the knees.

Comments: [Its isnad is saheeh, al-Bukhari (790) and Muslim (535)]

1571. It was narrated that Sa'd said: The Messenger of Allah (ﷺ) said: "Whoever eats seven 'ajwah dates in the morning, no poison or witchcraft will harm him that day."

Comments: [Its isnad is saheeh, al-Bukhari (5445) and Muslim (2047)] تخريج: إسناده صحيح. م: (۲۲۵۸).

١٥٧٠ حَدَّفَنَا يَخْنَى عَنْ إِسْمَاعِيلَ، عَنِ الرُّنَيْرِ بْنِ عَدِيِّ، عَنْ مُضْعَبِ بْنِ سَعْدِ قَالَ: ضَنَيْتُ مَعَ سَعْدِ، فَقُلْتُ بِيَدَيَّ هَكَذَا _ وَضَفَ يَخْنَى التَّطْبِينَ _ فَضَرَتَ يَدَيَّ وَقَالَ: كُنَّ نَفْعَلُ هَذَا، فَأْمِرْنَا أَنْ نَرْفَعَ إِلَى الرُّكَبِ. وَاطْر: ١٥٧٦]

تخریج: إساده صحیح. خ: (۷۹۰)، م: (۵۳۵).

١٥٧١ حَدَّفَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ: حَدَّثَنَا مَائِمٌ اللَّهِ بْنُ نُعَيْرٍ: حَدَّثَنَا مَائِمٌ عَنْ عَائِشَةً بِنْتِ سَعْدٍ، عَنْ سَعْدِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : "مَنْ تَصَيَّحَ بِسَبْعِ تَمَرَاتٍ مَنْ عَجْوَةً لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ شُمَّ تَمَرَاتٍ مَنْ عَجْوَةً لَمْ يَضُرَّهُ ذَلِكَ الْيَوْمَ شُمَّ وَلَا سِحْرٌ. [انظر: ١٥٧٢]

تخريج: إسناده صحيح. خ: (٥٤٤٥)، م: (٢٠٤٧).

1572. It was narrated from 'Amir bin Sa'd bin Abi Waqqas, from Sa'd... He quoted a similar hadeeth. 'Abdullah said: And my father said: Abu Badr told us from Hashim from 'Amir bin Sa'd.

Comments: [Its isnad is saheeh, al-Bukhari (5445) and Muslim (2047]

1573. 'Amir bin Sa'd narrated that his father said: The Messenger of Allah (ﷺ) said: "I declare sacred what is between the two lava fields

١٥٧٢ - حَدَّثَنَا مَكْيُّ: حَدَّثَنَا هَاشِمٌ عَنْ عَامِرِ ابْنِ سَعْدِ... فَذَكَرَ ابْنِ سَعْدِ... فَذَكَرَ الْنِ سَعْدِ... فَذَكَرَ الْنِحدِيثَ مِثْلَهُ. قَالَ عَبْدُ اللهِ: وَقَالَ أَبِي: خَدَّثَنَاهُ أَنُو بَدْرٍ عَنْ هَاشِمٍ عَنْ عَامِرٍ بْنِ سعدٍ. [راجع: ١٤٤٢]

تخریج: إسناده صحیح. خ· (٥٤٤٥)، م: (٢٠٤٧).

١٥٧٣ - حَلَّثْنَا ابْنُ نُمَيْرٍ عَنْ عُثْمَانَ _ يَعْنِي
 ابْس حَكِيم _: أُخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ
 أَبِيهِ قَالَ. قَالَ رَسُولُ اللَّهِ ﷺ : "إلَّي أُحَرَّمُ

of Madinah, (and I forbid) cutting of its thorny shrubs or killing of its game." And he said: "Madinah is better for them, if only they knew. No one leaves it out of dislike for it but Allah will replace him with someone better than him, and no one bears its hardships and difficulties with patience, but I will intercede for him, or be a witness for him, on the Day of Resurrection."

Comments: [Its isnad is saheeh, Muslim (1363,1387)]

1574. 'Amir bin Sa'd narrated from his father that the Messenger of Allah (と) came one day from al-'Aliyah, and when he passed by the mosque of Banu Mu'awiyah, he went in and prayed two rak'alis, and we prayed with him. Then he called upon his Lord for a long time, then he turned to us and said: "I asked my Lord for three things, and He granted me two and withheld from me one. I asked Him not to let my ummah be destroyed by famine, and He granted me that; I asked Him not to let my ummah be destroyed by drowning, and He granted me that; and I asked Him not to let their enmity be amongst themselves, but He withheld that from me."

مَا بَيْنَ لَابَتَيِ الْمَدِينَةِ أَنْ يُقْطَعَ عِضَاهُهَا أَوْ يُقْتَلَ صَيْدُهَا ﴿ وَقَالَ: ﴿ الْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿ لَا يَخْرُجُ مِنْهَا أَحَدٌ رَغْبَةً عَنْهَا إِلَّا أَبْدَلَ اللَّهُ فِيهَا مَنْ هُوْ خَيْرٌ مِنْهُ ، وَلَا يَتُبُتُ أَحَدٌ عَلَى لَأُوانِهَا وَجَهْدِهَا إِلَّا كُنْتُ لَهُ شَهِيدًا ، أَوْ شَفِيعًا يَوْمَ الْقِيَامَةِ ». [راجم ١٤٥٧]

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تخريج: إسناده صحيح. م: (١٣٦٣، ١٣٨٧).

1074 حَلَّثَنَا عَبُدُ اللَّهِ بْنُ نُمَيْرِ عَنْ عُثْمَانَ قَالَ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ عَنْ أَبِيهِ: أَنَّ وَسُلَّمَ اللَّهِ صَلَّى اللهُ (١٨٢/١) عَلَيْهِ وَسَلَّمَ أَثْبَلُ ذَاتَ يَوْمٍ مِنَ الْعَالِيَةِ، حَتَّى إِدَا مَرَّ بِمَسْجِدِ بَنِي مُعَاوِيَةً دَخُل، فَرَكَعَ فِيهِ رَكْعَتَيْنِ، وَصَلَّيْنَا مَعَهُ، وَدَعَا رَبَّهُ طَوِيلًا، ثُمَّ الْصَرَفَ إِلَيْنَا فَقَالَ: اسَأَلْتُ رَبِّي فَلَانًا، فَأَعْطَانِي الْنَتَيْنِ وَمَنعَنِي اسَأَلْتُ رَبِّي فَلَانًا، فَأَعْطَانِي الْنَتَيْنِ وَمَنعَنِي اسَأَلْتُ رَبِّي أَنْ لَا يُهْلِكَ أُمِّتِي بِسَنَقٍ، وَاللهُ أَنْ لَا يُهْلِكَ أُمِّتِي بِسَنَقٍ، فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمِّتِي بِالْغَرَقِ، فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُهْلِكَ أُمِّتِي بِالْغَرَقِ، فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يُجْعَلَ بَأْسَهُمْ بَيْنَهُمْ، فَأَعْطَانِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ، فَنَعْنِيهَا، وَسَأَلْتُهُ أَنْ لَا يَجْعَلَ بَأْسَهُمْ بَيْنَهُمْ، فَنَعْنِيهَا. [راجع: ١٥٦٦]

تخريج: إسناده صحيح. م: (۲۸۹۰).

Comments: [Its isnad is Saheeh, Muslim (2890)]

1575. It was narrated from 'Umar bin Sa'd that his father said: The Messenger of Allah (曇) said: "I am amazed at [the situation of] the احَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ
 أَبِي إِسْحَاقَ، عَنِ الْعَبْزَارِ بْنِ خُرَيْتٍ الْعَبْدِيِّ،
 عَنْ عُمَرَ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ ۚ قَالَ رَسُولُ

believer: if something good befalls him, he praises his Lord and gives thanks, and if calamity strikes him, he seeks reward with his Lord and bears it with patience. The believer will be rewarded for everything, even the morsel he lifts to his mouth."

Comments: [Its isnad is Hasan]

1576. It was narrated that Mus'ab bin Sa'd said: When I bowed, I would put my hands between my knees. My father Sa'd bin Malik saw me; he told me not do that, and said: We used to do that and were told not to do it.

Comments: [Its isnad is saheeh, al-Bukhari (790) and Muslim (535)]

1577. It was narrated that Sa'd bin Malik, Khuzaimah bin Thabit and Usamah bin Zaid said: The Messenger of Allah (ﷺ) said: "This plague is a punishment or the remainder of a punishment with which people who came before you were punished. If it occurs in a land where you are, do not leave it, fleeing from it. And if you hear that it is in some land, do not enter it."

Comments: [Its isnad is saheeh, al-Bukhari (3473) and Muslim (2218)]

1578. It was narrated from Dawood bin 'Amir bin Sa'd bin Malik, from his father, that his

اللَّهِ ﷺ : الْعَجِبْتُ لِلْمُؤْمِنِ، إِنْ أَصَابَهُ خَيْرٌ حَمِدَ اللَّهَ وَشَكَرَ، وَإِنْ أَصَابَتُهُ مُصِيبَةٌ، حَمِدَ اللَّهَ وَشَكَرَ، وَإِنْ أَصَابَتُهُ مُصِيبَةٌ، الْحُثْمَتِ وَصَرَ، الْمُؤْمِنُ يُؤْجَرُ فِي كُلِّ شَيْء، حَنَى فِي اللَّفْمَةِ يَرْفَعُهَا إِلَى فِيهِا. [راجع: ١٤٨٧]

تخريج: إسناده حسن.

10٧٦ خدَّ ثَنَا وَكِيعٌ: حَدَّ ثَنَا ابْنُ أَبِي خَالِدِ عَنِ اللَّهِ الْبَيْ أَبِي خَالِدِ عَنِ اللَّهِ اللَّهُ اللْمُلْمُ اللْمُوالِمُ ا

تخریج: إساده صحیح. ح (۷۹۰)، م: (۵۳۵).

١٩٧٧ - حَلَّقُنَا وَكِيعٌ: حَدَّثَنَا شُفْيَانُ عَنْ حَبِيبِ
الْبِنَ أَبِي ثَابِتٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ سَعْدِ
ابْنِ مَالِكِ وَخُرْيْمَةَ بْنِ ثَابِتِ وَأَسَامَةَ بْنِ زَيْدِ
قَالُوا: قَالَ رَسُولُ اللَّهِ ﷺ : "إِنَّ هَذَا الطَّاعُونَ
رِجْرٌ، أَوْ بَقِيَّةٌ مِنْ عَذَابٍ عُذَّبَ بِهِ قَوْمٌ قَبْلَكُمْ،
فَإِذَا وَفَعَ بَأَرْضٍ، وَأَنْتُمْ بِهَا، فَلَا تَخُرُجُوا مِنْهَا
فِرَازًا مِنْهُ، وَإِذَا سَمِعْتُمْ بِهِ فِي أَرْضٍ فَلَا
تَذْخُلُوا عَنِهِهِ. [راجع: ١٥٣٦]

تخریج: اِسناده صحیح. خ[·] (۳٤٧٣)، م: (۲۲۱۸).

١٥٧٨ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مُحَمَّدُ بْنُ
 إشخاق عن ذاؤد بْنِ عَامِر لْنِ سَعْدِ بْنِ

grandfather said: The Messenger of Allah (ﷺ) said: "I shall certainly describe the Dajjal in a way in which no one before me described him. He is one eyed and Allah, may He be glorified and exalted, is not one eyed."

Comments: [Saheeh because of corroborating evidence; it is repeated (1526) and its isnad is da'eef]

1579. It was narrated from 'Amir bin Sa'd bin Malik, from his father, from the Prophet (鑑) that some people came to him and asked him (for help), and he gave to them except one man among them. Sa'd said: I said: O Messenger of Allah, you gave to them and you left out So and so; by Allah I think he is a believer. The Prophet (ﷺ) said: "Or a Muslim." Sa'd repeated that three times, saying that he was a believer, and the Prophet (鑑) replied: "Or a Muslim," Then the Prophet (ﷺ) said, the third time: "By Allah, I give something to a man although someone else is dearer to me than him, for fear that Hell"

مَالِكِ، عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فَا لَا يَصِفُهَا اللَّهِ ﷺ فَا لَا يَصِفُهَا مَنْ كَانَ قَبْلِي، إِنَّهُ أَعْوَرُ، وَاللَّهُ عَزَّ وَجَلَّ لَيْسَ بِأَعْوَرُ». [راجع: ١٥٢٦]

تخريج: صحبح لغيره. وهذا الإساد ضعيف، ابن إسحاق مدلس وقد عنعن .

١٩٧٩ - حَدَّنَا يَزِيدُ: أَخْبَرْنَا ابْنُ أَبِي ذِلْبِ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ مَالِكِ، عَنْ أَبِيهِ عَنِ النُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ مَالِكِ، عَنْ أَبِيهِ عَنِ النَّبِيِّ بِيَجِيَّةِ: أَنَّهُ أَتَاهُ رَهْطٌ، فَسَأَلُوهُ، فَأَكُ شَعْدُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَعْطَيْتُهُمْ وَتَرَكْتَ فَلَانًا، فَوَاللَّهِ إِنِّي لَأَرَاهُ مُؤْمِنًا، فَقَالَ النَّبِيُ بِيَجِيَّةِ: "أَوْ مُسْلِمًا" فَوَاللَّهِ فَرَدَدُ عَلَيْهِ سَعْدٌ ذَلِكَ ثَلَاقًا: مُؤْمِنًا، وَرَدَّ عَلَيْهِ النَّبِي بَيِجِةِ: "أَوْ مُسْلِمًا" فَقَالَ النَّبِي بَيْجَةِ فِي النَّابِي إِنِّي لَا عُطِي الرَّجُلُ الْعَطَاءَ، النَّالِيَةِ : "وَاللَّهِ إِنِّي مِنْهُ، نَخَوْفًا أَنْ يَكُمُ اللَّهُ عَلَى لَنْعُونًا أَنْ يَكُمُهُ اللَّهُ عَلَى لَغَيْرُهُ أَكْرُهُ أَكُونًا إِنِّي مِنْهُ، نَخَوْفًا أَنْ يَكُمُهُ اللَّهُ عَلَى وَجَهِهِ فِي النَّارِ". [راجع: ١٥٢٢]

كغريج: إسناده صحيح. خ: (۲۷)، م: (۱۵۰)، his face in (۱۵۰). ما Hell "

Comments: [Its isnad is saheeh, al-Bukhari (27) and Muslim (150)]

1580. Abu Nu'aim said: I met Sufyan in Makkah, and the first one he asked me about was when he said: How is *Shuja'* [the brave one]? - meaning Abu Badr.

Comments: [This is not a hadeeth; rather it is a report]

١٥٨٠ - حَدَّثْنَا عَبْدُ اللهِ: حَدَّثْنِي أَبِي قَالَ:
 قَالَ أَبُو نُعَيْم: لَقِيتُ سُفْبَانَ بِمَكَّة، فَأُوَّلُ مَنْ
 سَأَلَنِي عَنْهُ قَالَ: كَيْفَ شُجَاعٌ؟ يَمْنِي أَبَا بَلْدٍ.
 [راجع: ١٩٧٧]

تخريج: هذا ليس بحديث، بل هو أثر عن أبي نعيم 'ن سفيان. وهو التوري– سأله عن أبي بدر شجاع بن الوليد، وحق هذا الأثر أن يكون بإثر الحديث السالف: (١٥٧٢)، إذلا معنى لابراده هنا. 93

1581. It was narrated from Muhammad bin Sa'd that his father said: 'Umar bin al-Khattab entered upon the Messenger of Allah (齊) when some women of Ouraish were with him, asking too much of him and raising their voices. When they heard the voice of 'Umar, they stopped talking and fell silent, and the Messenger of Allah (鑑) smiled. 'Umar said: O enemies of your souls, do you fear me and you do not fear the Messenger of Allah (鑑)? They said: You are harsher and tougher than the Messenger of Allah (ﷺ). The Messenger of Allah (趣) said: "O 'Umar, the Shaitan never meets you on a road but he takes a different road."

Comments: [Its isnad is saheeh, al-Bukhari (3294) and Muslim (2396)] ١٥٨١ حَدَّثَنَا يَزِيدُ: أَخبَرِنَا إِبْرَاهِيمُ بْنُ سَعْدِ وَهَاشِمُ بْنُ الْقَاسِم: حَدَّثَنَا إِبْرَاهِيمُ سُ سَعْدِ عَنْ ضالِح بُن كَيْسَانَ _ قَالَ هَاشِمٌ فِي حَدِيثِهِ: قَالَ: حَدَّثَنِي صَالِحُ بُنُ كَيْسَانَ _ وَقَالَ بَزِيدُ: عَنْ ضَالِح، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الْحَمِيدِ بْن عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْن سَعْدٍ، عَنْ أَبِيهِ قَالَ: دَخَلَ غُمَرُ بُنُ الْخَطَّابِ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْش يَسْأَلْنَهُ، وَيَسْتَكْثِرُانَ رَافِعَاتِ أَصْوَاتَهُنَّ، فَلَمَّا سَمِعْنَ صَوْتَ عُمْرَ، انْقَمَعْنَ وَسَكَّتْنَ، فَضَحِك رَسُولُ اللَّهِ ﷺ، فَقَالَ عُمَوُ: يَا عَدُوَّات أَنْفُسِهِنَّ، تَهَبُّننِي وَلَا تَهَبُّنَ رَسُولَ اللَّهِ عَنْ إِنَّاكَ أَفَظُ مِنْ رَسُولِ اللَّهِ عِنْ اللَّهِ عِنْ اللَّهِ عِنْ اللَّهِ عِنْ اللَّهِ وَأَغْلَظُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: ﴿يَا عُمَرُ مَا لَقِيَكَ الشَّيْطَانُ سَالِكًا فَجُّا إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ». [راجع: ١٤٧٢]

تخريج: إسناده صحيح. خ: (٣٢٩٤)، م: (٢٣٩٦).

1582. It was narrated that Sa'd bin Malik said: We used to rent out farmland at the time of the Messenger of Allah (鑑) in return for what grew by the streams and what was irrigated with water from them, but the Messenger of Allah (樂) forbade us to do that and permitted us to lease it for gold or silver.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

١٥٨٢ - حَدَّقَنَا يَزِيدُ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْمَحْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَام، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْحَارِثِ بْنِ هِشَام، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْخَوْدِي الْوَحْمَنِ عَنْ سَعْدِ ابْنِ أَلْمُسَيَّب، عَنْ سَعْدِ ابْنِ أَلْمُسَيَّب، عَنْ سَعْدِ ابْنِ أَلْمُسَيَّب، عَنْ سَعْدِ رَسُولِ اللَّهِ يَعْمَ عَلَى عَهْدِ رَسُولِ اللَّهِ يَعْمَ عَلَى عَهْدِ رَسُولِ اللَّهِ يَعْمَ عَلَى السَّوَاقِي مِنَ الزَّرْعِ وَبِمَا سَعِدَ بِالْمَاءِ مِنْهَا، فَنَهَانَا رَسُولُ اللَّهِ يَعْمَى عَلَى مَشْوَدُ وَلِكَ، وَأَذِنَ لَنَا _ أَوْ رَحَّصَ لِأَنْ نُكْرِيَهَا بِاللَّهِ مِنْ الزَّرْعِ وَالْمَاءِ وَلَوْدَقِ مَنَ اللَّهِ يَعْمَى عَلَى عَلَى السَّوَاقِي مِنَ اللَّهِ يَعْمَى عَلَى عَلْمَ لَكُولِيمَا وَلُولُولِ اللَّهِ يَعْلَمُ عَلَى السَّوَاقِي مِنَ اللَّهِ يَعْلِمُ عَلَى السَّواقِي مِنَ اللَّهِ يَعْلَمُ عَلَى عَلَى السَّواقِي مِنَ اللَّهِ يَعْمَى عَلَى عَلَى السَّواقِي مِنَ اللَّهِ يَعْلَمُ عَلَى السَّواقِي مِنَ اللَّهِ يَعْلَمُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَمْ عَلَى اللَّهُ اللَّهُ اللَّهُ الْعَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْمِلُولُولُ اللَّهُ اللَّهُ الْمُعْلَى الْمُعْلِمُ الللَّهُ اللَّهُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِمُ الْمُعْلِمُ الْمُعْلَى الْمُعْلِمُ الْمُعْلَمُ الْمُعْلَمُ الْمُعْلَمُ الْمِيْمِ الْمُعْلَمُ الْم

تخريج؛ حسن لغيره. وهذا إسناد ضعيف، محمد بن عبدالرحمن بن لبيبة ضعيف ومحمد بن عكرمة محهول .

1583. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (火) left 'Ali bin Abi Talib in charge [of Madinah] during the campaign to Tabook. 'Ali said: O Messenger of Allah, are you leaving me behind with the women and children? He said: "Does it not please you to be to me as Haroon was to Moosa? Except that there will be no Prophet after me."

Comments: [Its isnad is saheeli, al-Bukhari (4416) and Muslim (2404)]

1584. Qais bin 'Abayah al-Qaisi narrated from a freed slave of Sa'd bin Abi Waqqas, from a son of Sa'd, that he was praying and saying in his supplication: O Allah, I ask You for Paradise and I ask You for its delights and blessings and so on, and I seek refuge in You from the Fire and its chains and fetters, and so on. Sa'd kept quiet, then when he had finished praying, Sa'd said to him: You have sought refuge from a great deal of evil and you have asked for a great deal of good - or he said: [Your supplication] was long winded; Shu'bah [one of the narrators] was not certain. - The Messenger of Allah (鑑) said "There will be people who will overstep the mark in du'a'." And he recited this verse: "Call on your Lord with humility and in private: for Allah loves not those who

٦٥٨٣ - حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرِ: حَدَّثَنَا شُعْبَهُ عَنِ الْحَكَمِ، عَنْ مُصْعَبِ بْنِ سَعْدِ، عَنْ سَعْدِ ابْنِ أَبِي وَقَاصِ قَالَ. حَلَّفَ رَسُولُ اللَّهِ عِيْجَةً عَلِيَّ بْنَ أَبِي طَالِبِ فِي غَزْوَةِ تَبُوكَ، فَقَالَ: يَا مَسُولَ اللَّهِ، تُخَلِّفُنِي فِي النِّسَاءِ وَالصِّبْيَانِ؟ وَالصِّبْيَانِ؟ قَالَ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِي بِمَنْزِلَةِ قَالَ: هَأَمَا تَرْضَى أَنْ تَكُونَ مِنِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ غَيْرَ أَنَّهُ لَا نَبِيَ (١/ هَارُاجِم: ١٤٩٠]

تخریج: إسناده صحیح. خ: (۲۲۱۲)، م:(۲٤٠٤).

إِنَادُ بْنُ مِخْرَاقِ أَخْبَرَنِي قَالَ: صَعِنْتُ شُعْبَةُ قَالَ: وَيَدَّنَنَ شُعْبَةُ قَالَ: وَيَدَّنَنَا شُعْبَةُ قَالَ: عَبَايَةً يُحَدِّثُ عَنْ مَوْلَى لِسَعْدٍ. وَحَدَّنَنَا مُحَمَّدُ بْنُ عَبِيقَةً يُحَدِّثُ عَنْ مَوْلَى لِسَعْدٍ. وَحَدَّنَنَا مُحَمَّدُ بْنُ سَعِعْتُ قَيْس بْنَ مَعْفَوِ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعِعْتُ قَيْس بْنَ عَبَايَةَ الْقَيْسِيَّ يُحَدِّثُ عَنْ مَوْلَى سَعِعْتُ قَيْس بْنِ مِخْرَاقِ قَالَ: لِسَعْدِ بْنِ أَبِي وَقَاصٍ، عَنِ ابْنِ لِسَعْدِ: أَنَّهُ كَانَ يُقُولُ فِي دُعَانِهِ: اللَّهُمَّ إِنِّي أَشَالُكَ يَشَلِيهِ وَقَالَ: وَمِنْ كَذَا، وَمَنْ عَنْهُ سَعْدُد نَا وَمِنْ كَذَا، وَمُونَا وَمُؤَا وَمُؤَا وَمُوا لَاللَّهِ وَمُؤَا وَمُؤَا وَلَا لَا لَهُ وَمُوا اللَّهِ وَمُوا اللَّهِ وَمُؤَا وَمُوا مُنْ اللَّهُ وَلَا لَا لَهُ وَمُوا مُولَا لَهُ وَمُوا مُنْ لِلْهُ ال

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trespass beyond bounds" [al-A'raf 7:55]. - Shu'bah [one of the narrators] said: I do not know whether the words "Call on your Lord with humility and in private" were spoken by Sa'd or by the Prophet (鉴). - And Sa'd said to him: Say: O Allah, I ask You for Paradise and the words and deeds that will bring me close to it, and I seek refuge in You from the Fire and the words and deeds that will bring me close to it.

يُحِتُ ٱلمُمْنَدِينَ ﴾ (الأعراف: ٥٥) _ قَالَ شُغَبَةُ: لاَ أَذْرِي قَوْلُهُ: ﴿ أَنْعُوا رَبَّكُمْ مَنَشَرُعًا وَخُلْيَةً ﴾ هَذَا مِنْ قَوْلِ سَعْدٍ، أَوْ قَوْلِ النَّبِيِّ ﷺ _ وَقَالَ لَهُ سَعْدٌ: فُلْ. اللَّهُمَّ أَشْأَلُكَ الْجَنَّةَ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْلِ أَوْ عَمْنٍ، وَأَعُوذُ بِكَ مِنَ النَّارِ، وَمَا قَرَّبَ إِلَيْهَا مِنْ قَوْدٍ أَوْ عَمَلٍ. [راجع: ١٤٨٣]

تخریج: حسن لغیره، وهذا إسناد ضعیف لجهالة مولی سعد.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because of the freed slave of Sa'd is unknown]

1585. It was narrated from Sa'd bin Abi Waqqas that he used to enjoin reciting these five and he narrated them from the Messenger of Allah (強): "O Allah, I seek refuge with You from miserliness, I seek refuge with You from cowardice, I seek refuge with You from being sent back to senility (cf. 16:70), I seek refuge with You from the trials of this world, and I seek refuge with You from the punishment of the grave."

Comments: [Its isnad is saheeh, al-Bukhari (6370)]

1586. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (強) said: "Whoever humiliates Quraish, Allah (may He be glorified and exalted) will humiliate him."

Comments: [A hasan hadeeth; this is a hasan isnad]

١٥٨٥ - حَلَّثَنَا مُحَمَّدُ بْنُ حَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُضعَبٍ، عَنْ مُضعَبٍ، عَنْ مَضْدِ بْنِ إِلَيْ عُمَيْرٍ، عَنْ مُضعَبٍ، عَنْ الْخَمْسِ، وَيُحَدِّنُهُنَّ عَنْ رَسُولِ اللَّهِ ﷺ. "اللَّهُمَّ إِنِي أَعُودُ بِكَ مِنَ النُّخْلِ، وَأَعُودُ بِكَ مِنَ النُّخْلِ، وَأَعُودُ بِكَ مِنَ النُّخْلِ، وَأَعُودُ بِكَ مِنَ النُّخْلِ، وَأَعُودُ بِكَ مِنَ النَّخْلِ، وَأَعُودُ بِكَ مِنَ النَّخْلِ، وَأَعُودُ بِكَ اللَّهُمْرِ، وَأَعُودُ بِكَ مِنْ فِئْنَةِ الدَّنْيَا، وَأَعُودُ بِكَ مِنْ فِئْنَةِ الدَّنَا اللهُمْرِ، وَأَعُودُ بِكَ اللهَبْرِ". [انظر: ١٦٢٨]

تخریج: إسناده صحیح. ح: (۱۳۷۰).

١٥٨٦ - حَدَّثَنَا أَبُو كَامِلِ: حَدَّثَنَا إِبْرَاهِيمُ بُنُ سَعْدٍ: حَدَّثَنَا مِالِحُ بُنُ كَيْسَانَ عَنِ ابْنِ شِهَابٍ، عَنْ مُحمَّد بْنِ أَبِي سُفْيًانَ بْنِ الْعَلَاءِ بْنِ جَارِيَةً، عَنْ مُحمَّد بْنِ الْحَكَم أَبِي الْحَجَّاجِ، عَنْ سَعْدِ بْنِ عَنْ يُوسُفَ بُنِ الْحَكَم أَبِي الْحَجَّاجِ، عَنْ سَعْدِ بْنِ أَبِي وَفَّ صِ قَالَ: قَالَ رَسُولُ اللَّهِ يَتِيْجُ: "مَنْ أَهَانَ أَبِي وَفَّ صِ قَالَ: قَالَ رَسُولُ اللَّهِ يَتِيْجُ: "مَنْ أَهَانَ أَوْمَلُ اللَّهِ يَتَيْجُ: "مَنْ أَهَانَ وَسُولُ اللَّه يَتِيْجُ: "مَنْ أَهَانَ وَسُولُ اللَّه يَتَيْجُ: "مَنْ أَهَانَ وَسُولُ اللَّه يَتَيْجُ: "مَنْ الْعَانَ وَهَالًا اللَّه عَلْ وَجَلُّه". [راجع: ١٤٧٣]

تخريج: حديث حسن، وهذا إسناد حسن في الشواهد.

1587. It was narrated from Muhammad bin Sa'd that his father Sa'd said: I heard the Messenger of Allah (雲) say: "Whoever wants to humiliate Quraish, Allah will humiliate him."

Comments: [A hasan hadeeth]

10AV - وَحَدَّنَنَا أَبُو كَامِلِ مَرَّةً أُخْرَى: حَدَّنَني صَالِحُ بُنُ كَيْسَانَ عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ الْمُلَاءِ بْنِ جَارِيَةَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ خَارِيَةَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ قَالَ: سَعِعْتُ رَسُولَ اللَّهِ عِيْجٍ يَقُولُ: «مَنْ يُودْ هَوَانَ قُرْيُشِ أَهَانَهُ اللَّهُ». [راجع: ١٤٧٣]

١٥٨٨ - حَدَّثَنَا أَبُو كَامِل: حَدَّثَنَا إِبْرَاهِيمُ بْنُ

سَعْدِ: حَدَّثَنَا ابْنُ شِهَابِ عَنْ سَعِيدِ بْن

الْمُسَيَّبِ قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصِ

يَقُولُ: لَقَدْ رَدَّ رَسُولُ اللَّهِ ﷺ عَلَى عُثْمَانَ بْن

مَطْعُونِ التَّبُّثُلَ، وَلَوْ أَذِنَ لَهُ فِيهِ لَاخْتَصَيْنَا.

[راجع: ١٥١٤]

تخريج: حديث حسن. وهذا إسناد حسن في الشواهد.

1588. It was narrated that Sa'eed bin al-Musayyab said: I heard Sa'd bin Abi Waqqas say: The Messenger of Allah (ﷺ) refused to let 'Uthman be celibate. If he had allowed him, we would have gotten castrated.

Comments: [Its isnad is saheel; al-Bukhari (5073) and Muslim (1402)]

تخریج: إسناده صحیح. خ (٥٠٧٣)، م: (١٤٠٢).

1589. It was narrated from Muhammad bin Sa'd bin Malik, that his father said: The Messenger of Allah (強) said. "It is not permissible for a Muslim to forsake his brother for more than three days."

Comments: [Its isnad is saheeh]

1590. It was narrated from Mus'ab bin Sa'd that his father said: I swore an oath by al-Lat and al-'Uzza, and my companions said: You have said something unseemly. So I went to the Prophet (2) and said: I am newly Muslim, and I swore an oath by

١٥٨٩ - حَدَّثَنَا يَخْبَى بْنُ ادَمَ: حَدَّثَنَا إِسْرَائِيلُ
 عَنْ أَبِي إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ سَغْدِ بْنِ
 مَالِكِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
 اللَّهِ يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثٍ».
 [راجع: ١٥١٩]

تخريج: إسناده صحيح.

١٥٩٠ حَلَّثَنَا يَخْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ
 عَنْ بْبِي إِسْحَاقَ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ
 قَالَ: حَلَفْتُ بِاللَّاتِ وَالْعُرَّى، فَقَالَ أَصْحَابِي:
 قَدْ فُلْتَ هُجْرًا، فَأَتَيْتُ النَّبِيَّ يَظِيَّةٌ فَقُلْتُ: إِنَّ النَّبِيَ يَظِيَّةٌ فَقُلْتُ: إِنَّ الْمَهْدَ كَانْ قَرِيبًا، وَإِنِّي حَلْفْتُ بِاللَّاتِ وَالْعُزَّى،

al-Lat and al-Uzza. The Messenger of Allah (ﷺ) said: "Say La ılaha illallah wahdahu (there is no god but Allah alone) three times, and spit dryly to your left three times, and seek refuge with Him, and do not do it again."

Comments: [Its isnad is saheeh]

Mus'ab bin Sa'd, from his father, that a platter of thareed was brought to the Prophet (雲) and he ate, and there was some left over. He said: "A man will come from this direction who is one of the people of Paradise, and he will eat these leftovers." Sa'd said: I had left my brother 'Umair bin Abi Waqqas getting ready to come to the Prophet (雲) and I hoped that he would be the one. Then 'Abdullah bin Salam came and ate it.

Comments: [Its isnad is saheeh; it is repeated (1458)]

1592. 'Abdus-Samad told us: Aban told us: 'Asim told us... and he mentioned a similar report, except that he said: I passed by 'Uwaimir bin Malik.

Comments: [Its isnad is hasan]

1593. Usamah - meaning bin Zaid - told us: Abu 'Abdullah al-Qarraz told us that he heard Sa'd bin Malik and Abu Hurairah say: The Messenger of Allah (ﷺ) said: "O Allah, bless the people of Madinah in their city, bless them in their sa's, bless them in their mudds [weights

فَقَالَ رَسُولُ اللَّهِ ﷺ : اقْلُ لَا إِلَهَ إِلَّا اللَّهُ وَحُدَهُ، قَلَاتًا، ثُمَّ انْفُتْ عَنْ يَسَارِكَ ثَلَاتًا، وَتُمَّ انْفُتْ عَنْ يَسَارِكَ ثَلَاتًا،
 وَتَمَوَّذُ وَلَا تَشْدُهُ. [انظر: ١٦٢٢]

تخريج: إسناده صحيح.

1041 - حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ مُؤَمَّلُ بْنُ إِسْمَاعِيلَ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّنَنَا حَمَّادٌ، حَدَّنَنَا عَاصِمٌ عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ يَشْخُهُ أَتِي بِقَصْعَةِ مِنْ ثَرِيدٍ، فَأَكُلَ، فَفَصَلَ مِنْهُ فَضَلَةٌ، فَقَالَ: «يَذْخُلُ مِنْ فَأَكُلَ الْمَنْقَالَ: «يَذْخُلُ مِنْ فَأَكُلُ الْمَنْقِيَّةِ، يَأْكُلُ هَذِهِ الْفَصْلَةِ، قَالَ سَعْدٌ: وَقَدْ كُنْتُ تَرَكُتُ أَجِي النَّبِيَ النَّبِيَ النَّبِيِّ عُمْنُو بْنَ أَبِي وَقَاصِ يَنَهَيًّا لِأَنْ يَأْتِي النَّبِيِّ عُمْنُو بْنَ أَبِي وَقَاصٍ يَنَهَيًّا لِأَنْ يَأْتِي النَّبِيِّ عُمْنُو اللَّهِ عَبْدُ اللَّهِ عَبْدُ اللَّهِ الْمُؤْنُ سَلَامٍ فَأَكُلُهَا. [راجع: ١٤٥٨]

تخريج: إسناده حسن.

109۲ - حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبَالُ:
 حَدَّثَنَا عَاصِمٌ... فَذَكَرَ مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ:
 فَمَرَرْتُ بِعُونِيمِ بْنِ مَالْكِ. [رجع: ١٥٩١]

تخريج: إسناده حسن.

١٥٩٣ - حَدَّثْنَا عُثْمَانُ نُنُ عُمَرَ: حَدَّثْنَا أَسَامَةُ
 يغني ابْنَ زَيْدِ _: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْقَوَّاطُ: أَنَّهُ سَمِعَ سَعْدَ بْنَ مَالِكِ وَأَبَا هُرَيْرَةَ
 يُقُولان: قَالَ رَسُولُ اللَّهِ يَشِيْدَ: "اللَّهُمَّ بَارِكُ
 لأهْلِ الْمَدِينَةِ فِي مَدِينَتِهِمْ، وَبَارِكُ لَهُمْ فِي

and measures]. O Allah, Ibraheem was Your slave and Your close friend (khaleel) and I am Your slave and Messenger. Ibraheem asked you for the people of Makkah and I am asking You for the people of Madinah, as Ibraheem asked You for the people of Makkah, and as much again. Madinah is surrounded by angels; on every route into the city there are two angels guarding it; neither the plague nor the Dajjal will enter it. Whoever wishes ill to it, Allah will cause him to melt as salt dissolves in water.

Comments: [A saheeh hadeeth; this is a hasan isnad]

1594. It was narrated from Muhammad bin Sa'd that his father Sa'd said: The Messenger of Allah (織) came out to us, striking one hand against the other and saying: "The month is like this and like this," then he held one finger down the third time.

Comments: [Its isnad is saheeh, Muslim (1086)]

1595. It was narrated from Muhammad bin Sa'd, from his father, that the Prophet (幾) said: "The month is like this and like this," ten and ten, and nine once.

Comments: [See the previous report]

1596. It was narrated from Muhammad bin Sa'd that his father said: The Messenger of Allah (整) said: "The month is

صَاعِهِمْ، وَبَارِكْ لَهُمْ فِي مُدُهِمْ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ عَبْدُكَ وَخَلِيلُكَ، وَإِنِّ عَبْدُكَ وَرَسُولُكَ، وَإِنَّ إِبْرَاهِيمَ سَأَلَكَ لِأَهْلِ مَكَّةَ، وَإِنِّي أَشْلِ مَكَّةَ، وَإِنِّي أَشْلُكُ لِأَهْلِ مَكَّةَ، وَإِنِّي أَشْلُكُ كِمْ الْمَدِينَةِ كَمَا سَأَلَكَ إِبْرَاهِيمُ لِأَهْلِ مَكَّةً، وَمِثْلُهُ مَعَهُ (١/ ١٨٤) إِنَّ إِبْرَاهِيمَ مُنْ أَرَاهِيمَ إِلْمُوا مِنْهَا الطَّاعُونُ، وَلَا اللَّاعُونُ، وَلَا اللَّاعُونُ، وَلَا اللَّاعُونُ، وَلَا اللَّاعُونُ، وَلَا اللَّاعُونُ، وَلَا اللَّهُ فَي الْمُاءِ». [راجع: ١٤٥٧]

تخریج: حدیث صحیح. م: (۱۳۱۳، ۱۳۸۷). وهذا إسناد حسن.

1098 حَلَّنْنَا مُحَمَّدُ بُنُ بِشْرٍ: حَدَّنَنَا مُحَمَّدُ بُنُ بِشْرٍ: حَدَّنَنَا إِسْمَاعِلُ بُنُ أَبِي خَالِدٍ عَنْ مُحَمَّدِ بُنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ بُنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدٍ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ يَخْتُ وَهُوَ يَضُرِبُ بِإِحْدَى يَدَيْهِ عَلَى الْأُخْرَى، وَهُوَ يَفُولُ: «الشَّهْرُ هَكَذَا وَهُكَذَا» ثُمَّ نَفَصَ وَهُوَ يَفُولُ: «الشَّهْرُ هَكَذَا وَهُكَذَا» ثُمَّ نَفَصَ أَصْبُعهُ فِي الثَّالِيَةِ. [انظر: ١٥٩٥]

تخريج: إسناده صحيح. م: (١٠٨٦).

١٥٩٥ - حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرِو: حَدَّثَنَا زَائِدَةُ
 عَنْ إِسْمَاعِلَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَسِهِ عَنِ
 النَّبِي بَيْنَ قَالَ: «النَّمْهُرُ مَكَذَا وَمَكَذَا» عَشْرٌ،
 وَعَشْرٌ، وَنِسْعٌ مَرَّةً. [راجع: ١٥٩٤]

تخريج: راجع ماقبله.

104٦ حَدِّثْنَا الْطَّالَفَانِيُّ: حَدَّثَنَا ابْنُ
 الْمُبَارَكِ عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ سَعْدِ

like this and like this and like this" - meaning twenty-nine.

Comments: [This is a qawi isnad, Muslim (1086)]

1597. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (織) said: "The Hour will not begin until some people emerge who will eat with their tongues (words) as cattle eat with their tongues."

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

تخريج: حس لغيره. وهذا إسناد ضعيف لأن ريد بن أسلم لم يسمع من سعد.

1598. It was narrated from Abu Bakr - i.e., bin Hafs - and he narrated a story. Sa'd said: I heard the Messenger of Allah (ﷺ) say: "What a good death if a man dies defending his right."

Comments: [Its isnad is da'eef because it is interrupted]

تخريج: إسناده صعيف لانقطاعه، أبوبكر بن حفص لم يسمع من جده الأعلى سعد بن أبي وقاص براهيم بن المهاجر مختلف فيه.

1599. It was narrated from 'Amir bin Sa'd bin Abi Waqqas, that his father Sa'd said: I said: O Messenger of Allah, can I bequeath all my wealth (to charity)? He said: "No." I said: Two thirds of it? He said: "No." I said: Half of it? He said: "No." I said: One third? He said: "One third, and one third is a lot. If one of you leaves his family in a good state, that is better for

عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الشَّهْرُ مَكَذَا وَمَكَذَا وَمَكَذَا» يَعْنِي تِشعًا وَعِشْرِينَ. [راجع. ١٥٩٥]

تخريج: إساده قوي.م: (١٠٨٦).

- ١٠٩٧ حَدَّثَنَا شَرَيْحُ بْنُ النَّعْمَانِ. حَدَّثَنَا عَبْدُ النَّعْمَانِ. حَدَّثَنَا عَبْدُ الْعَزِيزِ _ يَعْمِي اللَّرَاوَرْدِيَّ _ عَنْ زَيْدِ بْنِ أَمِي وَقَاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَشِيْقٌ : «لَا تَقُومُ السَّاعَةُ حَتَّى رَسُولُ اللَّهِ يَشِيْقٌ : «لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ فَوْمٌ يَأْكُلُونَ بِأَلْسِنَتِهِمْ، كَمَا تَأْكُلُ الْبُقَرُ بِأَلْسِنَتِهِمْ، كَمَا تَأْكُلُ الْبُقَرُ بِأَلْسِنَتِهِمْ، كَمَا تَأْكُلُ الْبُقَرُ بِأَلْسِنَتِهِمْ، كَمَا تَأْكُلُ الْبُقَرُ بِأَلْسِنتِهِمْ، كَمَا تَأْكُلُ الْبَقَلُ الْبُقَرْدِيقِهُا». [راجع: ١٥١٧]

١٥٩٨ - حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَسَنٌ عَمْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ أَبِي بَكْرٍ _ يَعْنِي الْنَ حَفْصٍ _ فَذَكَرَ فِصَّةً قَالَ سَعْدٌ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: (اِنْعَمَ الْمِيتَةُ أَنْ يَهُولُ: (اللَّهِ عَلَيْهِ).

١٥٩٩ - حَدَّثْنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثْنَا جَرِيرٌ
 يغني ابْنَ حَازِمٍ - عَنْ عَمْهِ جَرِيرٍ - يَغني ابْنَ رَيْدٍ - ، عَنْ عَامِرٍ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ،
 عَنْ أَبِيهِ قَالَ: قُلْتُ. يَا رَسُولَ اللّهِ، أُوصِي بِمالِي كُلُهِ؟ قَالَ: «لَا» قُلْتُ: فَثَلُثْنِهِ؟ قَالَ: «لَا» قُلْتُ: فَثَلُثْنِهِ؟ قَالَ: «لَا» قُلْتُ: فَثَلُثْنَهِ؟ قَالَ: قَالَ: «لَا» قُلْتُ: فَلَلْكُ: وَلَلْلُكَ؟
 قَالَ: «النَّلُثَ، وَالثَّلُثُ كَبِيرٌ، أَحَدُكُمْ يَدَعُ أَهْلَهُ

him than leaving them dependent on what people give them."

Comments: [Its isnad is qawi, al-Bukhari (2744) and Muslim (1625)]

1600. It was narrated from Hamzah bin 'Abdullah, from his father, that Sa'd said: When the Messenger of Allah (姆) set out on the campaign to Tabook, he left 'Ali in charge. ['Ali] said to him: Are you leaving me behind? He said: "Does it not please you to be to me as Haroon was to Moosa? Except that there is no prophet after me."

Comments: [Saheeh because of corroborating evidence]

1601. Isma'eel bin Muhammad narrated from 'Amir bin Sa'd that Sa'd said when he was sick: If I die, make a *lahd* (niche) for me and do what was done for the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, Muslim (966)]

1602. It was narrated that Sa'd said: Make a *lahd* (niche) for me and block it up with bricks as was done for the Messenger of Allah (ﷺ).

Comments: See the previous report; it is repeated (1450)]

بِخَيْرٍ، خَيْرٌ لَهُ مِنْ أَنْ يَدَعَهُمْ عَالَةً عَلَى أَيْدِي النَّاسِ». [راجع: ١٤٨٢]

تخريج: إسناده قوي.خ: (٢٧٤٤)، م: (١٦٢٨). أ

17.0- حَدَّثَنَا أَبُو أَحْمَدَ الرُّبِيْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ _ يَغْنِي ابْنَ حَبِيبٍ بْنِ أَبِي تَابِتٍ , عَنْ حَجْزَةً بْنِ عَبْدِ اللَّهِ ، عَنْ أَبِيهِ ، عَنْ سَعْدِ قَالَ: حَمْزَةً بْنِ عَبْدِ اللَّهِ ، عَنْ أَبِيهِ ، عَنْ سَعْدِ قَالَ: لَمَّا خَرَجَ رَسُولُ اللَّهِ يَطْعَ فِي عَرْوَةٍ نَبُوكُ خَلَّفَ لَمَّا خَرَجَ رَسُولُ اللَّهِ يَطْعَ فِي عَرْوَةٍ نَبُوكُ خَلَّفَ عَلِيًا ، فَقَالَ لَهُ: «أَمَا عَلِيًا ، فَقَالَ لَهُ: أَتُخَلِّفْنِي؟ فَقَالَ لَهُ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنْ مُوسَى؟ تَرْضَى أَنْ تَكُونَ مِنْ مُوسَى؟ إِلَّا أَنْهُ لَا نَبِيًّ بَعْدِيهِ. [راجع: ١٤٦٣]

تخريع: صحيح لغيره. خ: (٣٧٠٦)، م: (٢٤٠٤). وهذ إسناد ضعيف حمزة بن عدالله وأبوه لايعرفان.

17.۱ - حَدَّثَنَا أَبُو سَمِيدِ مَوْلَى بَنِي هَاشِمِ: حَدَّثَنَا إِسْمَاعِيلُ اللَّهِ بَنْ جَعْفَرِ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ مُحَمَّدِ عَنْ عَامِرِ بَنِ سَعْدِ: أَنَّ سَعْدًا أَنَا مِثْ مَوْلِي اللَّهِ عَنْ عَامِرِ بَنِ سَعْدِ: أَنَّ سَعْدًا لَي قَالَ فِي مَرْضِوِ: إِذَا أَنَا مِثْ مَ فَالْحَدُوا لِي لَحَدًا، وَاصْنَعُوا مِثْلَ مَا صُنِعَ بِرَسُولِ اللَّهِ عَلَى اللهِ عَلَيْهِ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَيْهِ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَيْهِ اللهِ عَلَى اللهِ عَلَيْهِ اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللّهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى الله

تخريج: إسناده صحبح. م: (٩٦٦).

17.٧- حَدَّقَتَا مَنْصُورُ بْنُ سَلَمَةً الْخُزَاعِيُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ سَعْدٍ قَالَ: مُحَمَّدٍ، عَنْ سَعْدٍ قَالَ: الْحَدُوا لِي لَحْدًا وَانْصِبُوا عَلَيَّ نَصْبًا كَمَا صُنِعَ بِرَسُولِ اللَّهِ ﷺ. [داجع: 1800]

تخريج: راجع ماقبله.

1603. It was narrated that Sa'd bin Malik said: We did tawaf with the Messenger of Allah (囊). Some of us did seven circuits, some of us did eight and some others did more than that, and the Messenger of Allah (囊) said: "It does not matter."

Comments: [Its isnad is da'eef because it is interrupted]

17.٣ حَلَّثَنَا شُرَيْعُ بْنُ النَّعْمَانِ: حَلَّثَنَا أَبُو شِهَابِ عَنِ الْحَجَّاحِ، عَيِ ابْنِ أَبِي نَجِيح، عَيْ ابْنِ أَبِي نَجِيح، عَنْ مُجَاهِدِ، عَنْ سَعْدِ بْنِ مَالِكِ قَالَ: طُفْنَا مَنْ طَافَ سَبْعًا، فَعَ رَسُولِ اللَّهِ ﷺ، فَمِنَّا مَنْ طَافَ سَبْعًا، وَمِنَّا مَنْ طَافَ سَبْعًا، وَمِنَّا مَنْ طَافَ أَكْثَرَ مِنْ ذَلكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: "لَا حَرَجَه. مِنْ ذَلكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: "لَا حَرَجَه. [راجه: ١٤٣٩]

تخريج: إسناده ضعيف لانقطاعه، محاهد لم يسمع من سعد. والحجاح بن أرطاة مدلس وقد عمعن.

1604. It was narrated that a son of Sa'd bin Abi Waqqas said: I heard my father say: I heard the Messenger of Allah (美) say: "Faith began as something strange and will go back to being as it began, so glad tidings to the strangers when the people become corrupt. By the One Whose hand is the soul of Abul-Qasim, faith will retreat between these two mosques as a snake retreats into its hole."

Comments: [Its isnad is jayyid]

1605. It was narrated from Sa'd bin Abi Waqqas that he heard the Messenger of Allah (美) say: One prayer in this mosque of mine is better than a thousand prayers elsewhere, except al-Masjid al-Haram."

Comments: [Saheeh because of corroborating evidence; this is a hasan isnad]

17.8 حَدَّثُنَا هَارُونُ بْنُ مَعْرُوفٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ رَهْبِ: أَخْبَرَنِي أَبُو صَخْرٍ _ قَالَ أَبُو عَدْ _ قَالَ أَبُو عَدْ _ قَالَ أَبُو عَدْ _ قَالَ أَبُو عَدْ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدَ: وَسَمِعْتُهُ أَنَا مِنْ هَارُونَ _: أَنَّ أَبَا حَازِم حَدَّثَهُ عَنِ ابْنِ لَسَعْدِ نُو أَبِي وَقَاصٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: "إِنَّ لَسَعْدِ نُو مُو يَقُولُ: "إِنَّ لَسِعْتُ وَهُو يَقُولُ: "إِنَّ الْإِبْمَانَ بَدَأً عَرِينًا وَسَيَعُودُ كَمَا بَدَأً، فَطُوبَى يَوْمَنِذِ نِلْغُرَبًاء إِذَا فَسَدَ النَّاسُ، وَالَّذِي نَفْسُ أَبِي يَوْمَنِذِ نِلْغُرَبًاء إِذَا فَسَدَ النَّاسُ، وَالَّذِي نَفْسُ أَبِي الْمَسْحَدَيْنِ، كَمَا تَأْرِزُ الْحَيَّةُ فِي جُحْرِهَا،

تخريج: إسناده جيّد.

17.0 حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ _ يَعْنِي البَنَ أَبِي الزِّنَادِ _ عَنْ مُوسَى البَنِ غَيْدِ اللَّهِ الفَّرَاظِ، عَنْ مُوسَى ابْنِ أَبِي عَبْدِ اللَّهِ الفَّرَاظِ، عَنْ سَعْدِ ابْنِ أَبِي وَقَّاصٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَشُولُ: "صَلَاةً فِي مَسْجِدِي مَذَا، خَيْرٌ مِنْ أَلفِ صَلَاةٍ فِيهَا سِوَاهُ إِلَّا الْمَسْجِدِي مَذَا، خَيْرٌ مِنْ أَلفِ صَلَاةٍ فِيهَا سِوَاهُ إِلَّا الْمَسْجِدِي مَذَا، خَيْرٌ مِنْ أَلفِ صَلَاةٍ فِيهَا سِوَاهُ إِلَّا الْمَسْجِدِي اللَّهِ الْحَرَامَ».

تخريج: صحيح لغيره، وهذا إسناد حسن،

1606. 'Amir bin Sa'd narrated that his father said: The Messenger of Allah (鑑) said: I declare sacred what is between the two lava fields of Madinah as Ibraheem declared his sanctuary sacred. Its leaves are not to be cut down and its game is not to be killed. Nobody leaves it for lack of interest in it, but Allah will replace him with someone better than him. Madinah is better for them if they but knew. No one wishes ill to them (people of Madinah) but Allah will cause him to melt as lead melts in the fire and as salt dissolves in water."

Comments: [Its isnad is saheeh, Muslim (1363)]

1607. It was narrated from Mus'ab bin Sa'd, that his father said: I said to the Messenger of Allah (28): Which people are most severely tested? He said: "The Prophets, then the next best and the next best. A man will be tested according to his level of religious commitment: if his religious commitment is solid, his test will be greater and if there is some weakness in his religious commitment he will be tested in accordance with his level of religious commitment. Tests will continue to befall a slave [of Allah] until he walks upon the face of the earth with not a single sin on him."

Comments: [Its isnad is hasan]

1608. It was narrated from 'Amir bin Sa'd that his father said: I heard the Messenger of Allah (塞) say to ['Ali], when he left him in charge

71.7 حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بَنُ
رِيَادِ: أَخْبَرَنَا عُنْمَانُ (١/ ١٨٥) بُنُ حَكِيمِ:
حَدَّثَنِي عَامِرُ بُنُ سَعْدِ عَنْ أَبِيهِ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: "إِنِّي أُحَرِّمُ مَا بَيْنَ لَابَتَيِ
الْمُدِينَةِ كَمَا حَرَّمَ إِبْرَاهِيمُ حَرَمَهُ، لَا يُقْطَعُ
عِضَاهُهَا، وَلَا يُقْتَلُ صَيْدُهَا، وَلَا يَخْرُجُ مِنْهَا
أَحَدُ رَغْبَةُ عَنْهَا، إِلَّا أَبْدَلَهَا اللَّهُ خَيْرًا مِنْهُ،
وَالْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ، وَلَا يُولِهُمْ فَوْ كَانُوا يَعْلَمُونَ، وَلَا يُرْهُمُ مَنْهُ اللَّهُ ذَوْبَ الْمِلْحِ فِي النَّادِ، أَوْ ذَوْبَ الْمِلْحِ فِي النَّادِ، [100]

تخريج: إسناده صحيح. م: (١٣٦٣).

تخريج: إسناده حسن

١٦٠٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَمِيدٍ: حَدَّثَنَا حَاتِمُ
 ابْنُ إِسْمَاعِيلَ عَنْ بُكْيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ
 ابْن سَغْدٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ

[of Madinah] during one of his campaigns. 'Ali said: O Messenger of Allah, are you leaving me behind with the women and children? He said: "Does it not please you to be to me as Haroon was to Moosa, except there will be no Prophet after me?" And I heard him say on the day of Khaibar: "I shall certainly give the banner to a man who loves Allah and His Messenger, and Allah and His Messenger love him." We all hoped for it, but he said: "Call 'Ali for me." He was brought, and he had a sore eye. [The Prophet (独)] spat in his eye and gave the banner to him, and Allah granted victory at his hands. And when this verse was revealed: "let us call our sons and your sons" [Al-'Imran 3:61], the Messenger of Allah (姓) called 'Ali, Fatimah, Hasan and Husain (14) and said: "O Allah, these are my family."

رَجُعُ يَقُولُ لَهُ، وَخَلَفَهُ فِي بَعْضِ مَغَازِيهِ، فَقَالَ عَلِيُّ: يَا رَسُولَ اللهِ، أَتُخَلِّفُنِي مَعَ النِّسَاهِ وَالصَّبَّانِ؟ فَالَ: "يَا عَلِيُّ، أَمَّا تَرْضَى أَنْ تَكُونَ مِنْي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ إِلَّا أَنَّهُ لَا يُحِتُ اللَّهَ وَرَسُولُهُ، وَسَعِعْتُهُ يَقُولُ يَوْمَ خَيْبَرَ: "لَا عَطِينَ اللَّهَ وَرَسُولُهُ، فَتَطَاوَلُنَا لَهَا، فَقَالَ: الذَّعُوا لِي عَلِيًّا فَأَتِي بِهِ أَرْمَلَ، فَبَصَقَ فِي وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ، فَتَطَاوَلُنَا لَهَا، فَقَالَ: الذَّعُوا لِي عَلِيًّا فَأَتِي بِهِ أَرْمَلَ، فَبَصَقَ فِي اللَّهُ عَلَيْهِ، وَلَمَّا وَلَنَاكَمُكُمُ (اللهِ عَلَيْهِ مَلِّكُ عَلَيْهِ. وَلَمَّا عَرَانَ اللهِ عَلَيْهِ مَلَى اللهُ عَلَيْهِ وَلَمَالُهُ وَرَسُولُهُ اللّهِ عَلَيْهِ عَلَيْهِ وَلَمَا وَاللّهُ عَلَيْهِ وَلَمَا وَاللّهُ عَلَيْهِ وَلَمَا وَكَالَاهُ عَلَيْهِ مَا اللّهِ عَلَيْهِ وَاللّهُ عَلَيْهِ وَلَمَا وَاللّهُ عَلَيْهِ مَلَاهُ فَالَاهُ وَحَسَيْنَا وَهُاطِمَةً وَلَاهُ أَلْهُمُ هَوُلُاهِ أَهْلِي. [راجع: 189، الله عَلَيْهِمْ، فَقَالَ: وحَسَانًا ورَصُولُ اللهِ عَلَيْهِمْ، فَقَالَ: اللّهُمُ هَوُلُاهِ أَهْلِي. [راجع: 189، [راجع: 189، إللهُ اللهُ عَلَيْهِمْ، فَقَالَ: اللهُمُ هَوُلُاهِ أَهْلِي. [راجع: 189، [راجع: 189، إلى اللهُ عَلَيْهُمْ، هَوُلَاهِ أَهْلِي. [راجع: 189، إلى اللهُ عَلَيْهِمْ، فَقَالَ: اللهُ عَلَيْهِمْ، فَقَالَ: اللهُ عَلَيْهُمْ، فَقَالَ: اللهُ عَلَيْهُمْ، فَقَالَ: اللهُ عَلَيْهُمْ، فَقَالَ: اللهُ عَلَيْهُمْ، فَقَالَ: اللهُ عَلَيْهِمْ، فَقَالَ: اللهُ عَلَيْهُمْ، فَقَالَ: المُلْكَالَةُ عَلَيْهُمْ اللّهُ عَلَيْهِمْ اللّهُ عَلَيْهِمْ اللهُ عَلَيْهُمْ مَوْلًا إِلَّهُ عَلَيْهِمْ اللّهُ اللهُ عَلَيْهُمْ اللّهُ عَلَيْهِمْ اللّهُ اللّهُ عَلَيْهُمْ اللّهُ عَلَيْهُمْ اللّهُ عَلَيْهِمْ اللّهُ عَلَيْهِمْ اللّهُ اللّهُ عَلَيْهُمْ اللّهُ عَلَيْهُمْ اللّهُ اللّهُ اللّهُ عَلَيْهُمْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْهُمْ اللّهُ ا

تخریج: إسناده قوي. خ: (۳۷۰٦). م: (۲٤٠٤).

Comments: [Its isnad is qawi, al-Bukhari (3706) and Muslim (2404)]

1609. It was narrated from Busr bin Sa'eed that Sa'd bin Abi Waggas said, at the time of the turmoil surrounding 'Uthman bin 'Affan: "There will be turmoil in which the one who is sitting will be better than the one who is standing, the one who is standing will be better than the one who is walking, and the one who is walking will be better than the one who is running. He said: How about if he enters upon me in my house and stretches out his hand wanting to kill me? He said: "Be like the son of Adam."

17.9 حَدَّثَنَا قُتَيَّةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثُ ابْنُ سَعِيدٍ. عَنْ بُكَثِرِ بْنِ عَبَّاسٍ، عَنْ بُكَثِرِ بْنِ عَبْسٍ، عَنْ بُكَثِرِ بْنِ عَبْدِ اللَّهِ، عَنْ بُسُو بْنِ سَعِيدٍ. أَنَّ سَعْدَ بْنَ أَبِي وَفَاصٍ قَالَ عِنْدَ فِئْتَةٍ عُنْمَانَ بْنِ عَفَّانَ وَأَنْ عَفَّانَ اللَّهِ يَعْجُ قَالَ: "إِنَّهَا سَتَكُونُ أَشْهَدُ أَنَّ رَسُولَ اللَّهِ يَعْجُ قَالَ: "إِنَّهَا سَتَكُونُ فَيْهَا خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمِ، وَالْمَاشِي خَيْرٌ مِنَ الْقَائِمِ، وَالْقَائِمِ، وَالْقَائِمِ، وَالْقَائِمِ، وَالْمَاشِي خَيْرٌ مِنَ الْقَائِمِ، وَالْمَاشِي خَيْرٌ وَلَا اللَّهِ وَلَمِنْ وَالْمَاشِي وَالْمَاشِي وَالْمَاشِي وَالْمَاشِي وَالْمَاشِي وَلَقَائِمُ وَالْمَاشِي وَلَامَ اللَّهِ وَلَامِ وَالْمَاشِي وَالْمَاشِي وَلَمَامُ وَلَاهُ وَلَالَهُ وَلَامُ وَلَامِ وَلَامِنْ وَلَامِ وَلَامِ وَلَامِ وَلَامِ وَلَامِ وَلِمُ وَلَامِ وَلَامِ وَلَامِ وَلَامِ وَلْمَالِهُ وَلَامِ وَلَامِ وَلَامِ وَلَامِ وَلَامِ وَلَامِ وَالْمُ وَلَامِ وَالْمَامِونُ وَلَامِ وَلَامِ وَلَامِ وَلَامِ وَلَامِولِهُ وَلَامُونَامِ وَلَامِ وَلَالْمَامِولُومُ وَلَامُ وَلَامِ وَلَامِ وَلَامِهُ وَلَامِهُ وَلَامُومِ وَلَمُومُ وَالْمَامِولُومُ وَالْمَامِولُومُ وَالْمُومُ وَالْ

Comments: [Its ssnad is saheeh]

1610. It was narrated that Sa'd bin Abi Waqqas said: The Messenger of Allah (ﷺ) said to al-'Abbas: "This is al-'Abbas bin 'Abdul-Muttalib, the most generous of Quraish and the one who most upholds ties of kinship."

Comments: [Its isnad is hasan]

1611. It was narrated from Mus'ab bin Sa'd that his father said: A Bedouin came to the Prophet (ﷺ) and said: O Prophet of Allah, teach me some words to say. He said: "Say: 'There is no God but Allah alone, with no partner or associate; Allah is most great, much praise be to Allah, glory be to Allah the Lord of the Worlds, there is no power and no strength except with Allah, the Almighty, Most Wise." He said: This is for my Lord; what is there for me? He said: "Say: 'O Allah, forgive me, have mercy on me, guide me and grant me provision."

Comments: [Its isnad is saheeh, Muslim (2696)]

1612. It was narrated from Mus'ab bin Sa'd: My father told me: We were sitting with the Messenger of Allah (雲) and he

تخريج: إسناده صحيح.

- ١٦١٠ حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بْنُ طَلْحَةَ النَّيْمِيُّ مِنْ أَهْلِ الْمَدِينَةِ: حَدَّثَنِي أَبُو سُهَيْلِ نَافِعُ بْنُ مَالِكِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَتِيْجُ لِلْمَبَّاسِ: "هَذَا الْعَبَّاسُ بْنُ رَسُولُ اللَّهِ يَتِيْجُ لِلْمَبَّاسِ: "هَذَا الْعَبَّاسُ بْنُ عَلْد الْمُطَلِبِ، أَجْوَدُ قُرْيْشِ كَفًا وَأَوْصَلُهَا».

تخريج: إسناده حسن.

1711 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَنْرٍ وَيَعْلَى قَالَا: حَدَّثَنَا مُوسَى _ يَعْنِي الْجُهَنِيَّ _ عَنْ مُصْعَبِ بْنِ سَعْدِ، عَنْ أَبِيهِ قَالَ: جَاءَ النَّبِي مُصْعَبِ بْنِ سَعْدِ، عَنْ أَبِيهِ قَالَ: جَاءَ النَّبِي يَكُومَا أَغُولُهُ؟ قَالَ: "قُلْ: لَا إِلَهَ إِلَّا اللَّهُ وَحَدَهُ لَا شَرِيكَ لَهُ، اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ كَبِيرًا، وَالْحَمْدُ لَلِهِ كَبِيرًا، وَالْحَمْدُ خَوْلَ وَلَا قُوقًا إِلَّا بِاللَّهِ الْعَزِيزِ الْحَكِيمِ"، قَالَ: هَوُلاً وَلِرَبِي عَزَّ وَجَلَّ، فَمَا لِي؟ قَالَ: هَوُلا: اللَّهُمَّ اغْفِرْ لِي، وَارْحَمْنِي، وَاهْدِنِي، وَارْدُمْنِي، وَاهْدِنِي، وَارْدُونِي، وَاوْدَهُمْنَا.

فَالَ اثِنُ نُمَيْرٍ: قَالَ مُوسَى: أَمَّا «عَافِني» فَأَنَا أَتَوَهَّمُ، ومَا أَدْرِي.

تخريج: إساده صحيح. م: (٢٦٩٦).

١٦١٢ - حَدَّثَنَا عُبدُ اللَّهِ مُنْ نُمَيْرٍ: حَدَّثَنَا مُوسَى
 عَنْ مُضعبِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي قَالَ: كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَيَعْجِزُ

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said: "Will one of you be incapable of earning one thousand hasanahs every day?" One of the people sitting with him asked him: O Prophet of Allah, how could one of us earn one thousand hasanahs? He said: "He says tasbeeh one hundred times, and it will be recorded as one thousand hasanahs [good deeds] or will erase one thousand sayyi'ahs [bad deeds]."

أَحَدُكُمْ أَنْ يَكْسِبُ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟ قَالَ: مَسَأَلَهُ سَائِلٌ مِنْ جُلَسَائِهِ: يَا نَبِيَّ اللَّهِ، كَيْفَ يَكْسِبُ أَخَدُنَا أَلْفَ حَسَنَةٍ؟ قَالَ: (يُسَبِّحُ مِائَةَ تَشْهِيحَةٍ، فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ، أَوْ يُحَطُّ عَنْهُ أَلْفُ خَطِيئَةً الراجع: ١٤٩٦]

تخريج: إناده صحيح. م: (٢٦٩٨).

Comments: [Its isnad is saheeh, Muslim (2698)]

1613. It was narrated from Mus'ab bin Sa'd that his father said: We were sitting with the Messenger of Allah (趣) and he said: "Will one of you be incapable of earning one thousand hasanahs every day?" One of the people sitting with him asked him: O Messenger of Allah, how could one of us earn one thousand hasanahs every day? He said: "He says tasbeeh one hundred times, and it will be recorded as one thousand hasanahs [good deeds] or will erase one thousand sayyi'ahs [bad deeds]."

1118 - حَدَّثْنَا يَعْلَى بْنُ عُبَيْدِ: حَدَّثْنَا مُوسَى عَنْ أَبِيهِ قَالَ: كُنَّا مُوسَى عَنْ أَبِيهِ قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللَّهِ يَبِيْجِ، فَقَالَ: الْيَغِجِرُ اللَّهِ يَبِيْجِ، فَقَالَ: الْيَغِجِرُ أَحَدُكُمْ أَنْ يَكْسِبُ كُلَّ يَوْمٍ أَلْفَ حَسَنَةٍ؟ فَسَائِلٌ مِنْ جُلَسَائِهِ: كَيْفَ يَكْسِبُ أَحَدُنَا يَا رَسُولَ اللَّهِ، كُلِّ يَوْمٍ أَلْفَ حَسَنَةٍ؟ قَالَ: اللَّهِ، كُلِّ يَوْمٍ أَلْفَ حَسَنَةٍ؟ قَالَ: الْيُسَبِّحَةِ، فَيُكْتَبُ لَهُ أَلْفُ حَسَنَةٍ؟ أَلْ يُخَطِّعَةٍ، أَلْفُ حَسَنَةٍ؟ أَلْ يَوْمٍ أَلْفُ حَسَنَةٍ؟ أَلْ يَعْمِ عَلَيْمَةٍ. [راجع: 1891] أَوْ يُحَطِّ عَنْهُ أَلْفُ خَطِيمَةٍ». [راجع: 1891]

Comments: [Its isnad is sahech like the previous report]

1614. It was narrated from Mus'ab bin Sa'd that his father said: Four verses were revealed concerning me. One the day of Badr, I acquired a sword (as booty) and I said: O Messenger of Allah, grant it to me (in addition to my share of the booty). He said: "Put it down." Then he stood up and said: O Messenger of Allah, give it to me, and he said: "Put it down." Then he

١٦١٤ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعَبَهُ عَنْ سِمَاكِ، عَنْ مُضعَبِ بْنِ سَعْدِ، عَنْ أَبِيهِ عَنْ سَعْدِ، عَنْ أَبِيهِ قَالَ: أُنْزِلَتْ فِيَّ أَرْبَعُ آبَاتٍ: يَوْمَ بَدْرٍ أَصَبْتُ سَيْفًا، فَأَنَى النَّبِيِّ عَلَيْهِ فَقَالَ: يَا رَسُولَ اللَّهِ، نَقَلْنِيهِ. فَقَالَ: «ضَعْهُ، ثُمَّ (١٨٦٢/١) قَامَ، فَقَالَ: «ضَعْهُ، فَقَالَ: «ضَعْهُ، فُقَالَ: «ضَعْهُ، فُقَالَ: «ضَعْهُ، فُمَّالَ: إِنَّ رَسُولَ اللَّهِ، نَقَلْنِيهِ. فَقَالَ: «ضَعْهُ، ثُمَّ قَامَ، فَقَالَ: إِنْ رَسُولَ اللَّهِ، نَقَلْنِيهِ. أَجْعَلُ أَبْهِ مَقَالَ: ﴿ اللَّهِ مَنْ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللِّهُ اللَّهُ اللِلْهُ اللَّهُ اللَّهُ اللَّهُ

stood up and said: O Messenger of Allah, give it to me; shall I be treated like one who is of no use (in war)? He said: "Put it back where you got it from." Then this verse was revealed: "They ask you (O Muhammad (霙)) about the spoils of war. Say: The spoils are for Allah and the Messenger" [al-Anfal 8:1]. A man of the Ansar made some food and invited us, and we drank wine until we got drunk. Then the Ansar and Quraish began to boast to one another. The Ansar said: We are better than you. Quraish said: We are better than you. An Ansari man picked up the jawbone of a camel and struck the nose of Sa'd with it, and Sa'd's nose was cut. Then this verse was revealed: "O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansab (stone altars for sacrifices to idols etc), and Al-Azlam (arrows for seeking luck or decision) are an abomination of Shaitan's (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salah (the prayer). So, will you not then abstain?" [al-Ma'idah 5:90, 91]. The mother of Sa'd said: Didn't Allah command you to honour your parents? By Allah, I shall not eat any food or drink anything until I die or you disbelieve in Muhammad.

كَمَنُ لَا غَنَاءَ لَهُ؟ فَقَالَ النَّبِيُّ ﷺ: ﴿ضَعْهُ مِنْ حَنْثُ أَخَذْتُهُ * مَنْزَلَتْ هَذِهِ الْآيَةُ: ﴿ يَشْنَاوُنَكَ عَنِ ٱلْأَنْفَالِّ قُل ٱلأَنفَالُ بِلَهِ وَٱلرَّسُولِّ﴾ (الأنعال: ١). قَالَ: وَصَنَعَ رَجُلٌ مِنَ الْأَنْصَارِ طَعَامًا، فَدَعَانَا، فَشَرِبْنَ الْخَمْرَ حَتَّى الْتَشْيُنَا، فَالَ: فَتَفَاخَرَتِ الْأَنْصَارُ وَقُرَيْشٌ، فَقَالَتِ الْأَنْصَارُ: نَحْنُ أَفْضَلُ مِنْكُمْ، وَقَالَتْ قُرَيْشٌ: نَحْنُ أَفْضَلُ مِنْكُمْ، فَأَحَذَ رَجُلُ مِنَ الْأَنْصَارِ لَحْيَ جَزُورٍ، فَضَرَبَ بِهِ أَنْفَ سَعْدٍ فَفَزَرَهُ، قَالَ: فَكَانَ أَنْفُ سَعْدِ مَفْزُورًا، قَالَ: فَنَزَلَتْ هَدِهِ الْآيَةُ: ﴿ يَكَأَنُّهُا ٱلَّذِينَ مَامَنُوٓا إِنَّمَا ٱلْحَنَرُ وَٱلْمَيْسِرُ وَٱلْأَصَابُ وَٱلْأَزْلَيُمُ بِجُسٌ مِنْ عَمَلِ ٱلشَّيْطُنِ فَأَجْتَنِبُوهُ لْعَلَّكُمْ تُنْلِحُونَ ﴾ (المائدة ٩٠) قَالَ: وَقَالَتْ أُمُّ سَعْدِ: أَلَيْسَ اللَّهُ قَدْ أَمَرَهُمْ بِالْرِّ؟ فَوَاللَّهِ لَا أَطْعَهُ طَعَامًا، وَلَا أَشْرَبُ شَرَابًا، حَتَّى أَمُوتَ، أَوْ تَكُفُرَ بِمُحَمَّدٍ. قَالَ: فَكَانُوا إِذَا أَرَادُوا أَنْ يُطْعِمُوهَا شَجَرُوا فَاهَا بَعَصًا، ثُمَّ أَوْجَرُوهَا، قَالَ: فَنَزَلَتْ هَذِهِ الْأَيَّةُ: ﴿وَقِضَيْنَا ٱلْإِنْسَانَ يُوْلِدَيْهِ حُسَّنَاً﴾ (العنكبوت: ٨) قَالَ: وَدَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى سَعْدٍ، وَهُوَ مَريضٌ، يَعُودُهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، أُوصِي بِمَالِي كُلُّهِ؟ قَالَ: ﴿ لَا ﴿ قَالَ: فَبِثُلْتُنَّهِ؟ فَقَالَ: «لاً» قَالَ: فَبِثُلُيهِ؟ قَالَ: فَسَكَتَ. [راحع: ١٥٦٧]

تخريج: إسناده حسن. م: (١٧٤٨).

When they wanted to feed her, they opened her mouth with a stick and poured (food or water) into it. Then this verse was revealed: "And We have enjoined on man to be good and dutiful to his parents" [al-'Ankaboot 29:8]. The Messenger of Allah (灣) entered upon Sa'd to visit him when he was sick. He said: O Messenger of Allah, can I bequeath all my wealth (to charity)? He said: "No." He said: Two thirds of it? He said: "No." He said: One third? And he remained silent.

Comments: [Its isnad is hasan, Muslim (1748)]

1615. It was narrated from Sa'd bin Malik that the Messenger of Allah (遙) said: "If the plague is in some land, do not go there, and if it is in a land where you are, do not flee from it."

Comments: [Its isnad is jayyid]

1710 - حَدَّثَنَا سُونِدُ بْنُ عَمْرِو الْكَلْبِيُّ: حَدَّتَنَا الْخَانِيُّ : حَدَّثَنَا اللَّهِ عَنِي الْحَضْرَمِيِّ بْنِ لَاحِقِ، عَنْ سَعْدِ بْنِ مَالِكِ : أَنَّ عَنْ سَعْدِ بْنِ مَالِكِ : أَنَّ رَسُولَ اللَّهِ يَئِيْتُ قَالَ : "إِذَا كَانَ الطَّاعُونُ بِأَرْضِ مَلَكِ الطَّاعُونُ بِأَرْضٍ فَلَا تَهْبِطُوا عَلْيُهِ، وَإِذَا كَانَ بِأَرْضٍ، وَأَنْتُمْ بِهَا، فَلا تَهْبُولُوا عِنْهُ». [راجع : ١٥٥٤]

تخریج: إسناده جیّد. خ: (۳۷۷۳)، م: (۲۲۱۸).

1616. It was narrated from Sa'd bin Malik that the Messenger of Allah (差) said on the day of Uhud: "Shoot him, may my father and mother be sacrificed for you!"

Comments: [Saheeh because of corroborating evidence; this is a munqati' (interrupted) isnad]

1617. It was narrated from Yahya bin 'Ubaid al-Bahrani that Muhammad bin Sa'd used to do wudoo' in az-Zawiyah. One day

1717 حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ خَالِدٍ، عَنْ عِكْرِمَةً، عَنْ سَعْدِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ أُحُدٍ: "ارْمِهْ، فِدَاكَ أَبِي وَأُمْيَ". [راجع: 1890]

تخريج: صحيح لغيره. خ: (٣٧٢٥)، م: (٢٤١٢). وهذا إستاد منقطع، فإن عكرمة لم يسمع من سعد.

١٦١٧ - حَدَّثْنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْبَهْرَانِيَ"،
 الْحَجَّاجُ بْنُ أَرْطَاةَ عَنْ يَخْيَى بْنِ عُبَيْدِ الْبَهْرَانِيّ،

Muhammad bin Sa'd came out to us from the washroom, and he did wadoo' and wiped over his khuffam. We were surprised and said: What is this? He saids. My father told me that he saw the Messenger of Allah (經) do what I have done.

Comments: [A hasan hadeeth]

1618. It was narrated that Qais said: I heard Sa'd bin Malik say: By Allah, I was the first of the Arabs to shoot an arrow for the sake of Allah. We used to go out on campaign with the Messenger of Allah (and we would have no food except the leaves of alhublah and as-samur (desert trees), and one of us would produce stools like a sheep, so dry that nothing stuck to it. And now Banu Asad are teaching me about my religion, in which case I must have been doomed and my efforts wasted.

Comments: [Its isnad is saheeh, al-Bukhari (3728) and Muslim (2966)]

1619. It was narrated from 'Amir bin Sa'd that his father said: I saw the Messenger of Allah (鑑) say salam to his right and to his left.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Abu Ma'shar]

1620. It was narrated from 'Amir bin Sa'd that his father said: On the day of al-Khandaq, there was عَنْ مُحَمَّدِ نُنِ سَعْدِ قَالَ: وَكَانَ يَتُوَضَّأُ بِالزَّاوِيَةِ، فَخَرَجَ عَلَيْنَا دَاتَ بَوْمٍ مِنَ الْبَرَادِ، فَتَوَضَّأً، وَخَرَجَ عَلَيْنَا دَاتَ بَوْمٍ مِنَ الْبَرَادِ، فَتَوَضَّأً، وَمُلْنَا: مَا هَذَا؟ قَالَ: حَدَّثَنِي أَبِي: أَنَّهُ رَأَى رَسُولَ اللَّهِ ﷺ فَعَلَ مِثْلُ مَا فَعَلْتُ. [راجع: ١٤٥٧]

تخريج: حديث حسن. ححاج بن أرطاة مدلس وقد عنمن.

إشمَاعِيلُ عَنْ قَيْسِ قَالَ: سَمِعْتُ سَعْدَ بْنَ مَارُونَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ قَيْسِ قَالَ: سَمِعْتُ سَعْدَ بْنَ مَالِكِ يَقُولُ: وَاللّهِ إِنِّي لَأُوَّلُ الْعَرْبِ رَمَى سِبَيلِ اللّهِ، لَقَدْ كُنَّا نَغْزُو مَعَ رَسُولِ اللّهِ يَحْجُّ، وَمَا لَنَا طَعَامٌ نَأْكُلُهُ إِلّا وَرَقَ اللّهِ يَحْجُّةٍ، وَمَا لَنَا طَعَامٌ نَأْكُلُهُ إِلّا وَرَقَ اللّهِ يَحْجُرُهُ وَمَعَ اللّهُ عَلَى النّاهُ مَالَهُ خِلْطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدِ يُعْزُرُونِي عَلَى الدّينِ، لَقَدْ خِبْتُ إِذَا وَصَلَ مَثَى إِنَّ المَدِينِ اللّهِ عَلَى الدّينِ، لَقَدْ خِبْتُ إِذَا وَصَلَ مَصَلًى وَصَلَ عَلَى الدّينِ، لَقَدْ خِبْتُ إِذَا وَصَلَ وَصَلَ عَلَى الدّينِ، لَقَدْ خِبْتُ إِذَا وَصَلَ عَلَى الدّينِ، لَقَدْ خِبْتُ إِذَا وَصَلَ عَلَى الدّينِ، لَقَدْ خِبْتُ إِذَا وَصَلَ وَصَلَ عَلَى الدّينِ، لَقَدْ خِبْتُ إِذَا

تخریج: إسناده صحیح. خ: (۳۷۲۸)، م: (۲۹۲۸).

١٦١٩ حَدَّثَنَا يَزِيدُ. أَخْبَرَنَا أَبُو مَعْشَرِ عَنْ مُوسَى بْنِ عُقْبَةً، عَنْ عَاهِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: رَأَئِتُ رَسُولَ اللَّهِ ﷺ يُسَلِّمُ عَنْ يَهِينِهِ. وَعَنْ شَمَالِهِ. [راجع: ١٤٨٤]

تخريج: صحيح لعيره. م: (٥٨٢). وهذا إساد صعيف لضعف أمي معشر.

١٦٢٠ حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ
 مُحَمَّد بْنِ الْأَسْوَدِ، عَنْ عَامِر بْنِ

a man who was shielding himself with his shield, doing something like this with it; he would put it over his nose, then do something like this, and then put it down. I stretched my hand out towards my quiver and took out a bloodstained arrow, which I placed on the string of my bow. When he did something like this, and lowered his shield, I shot the arrow. I have never forgotten how it hit the shield, and he (the man) fell and started kicking with his foot. The Prophet of Allah (鑑) smiled - I [the narrator! think he said: so broadly that his eyeteeth could be seen- I said: Why? He said: Because of what that man did.

سَعْدِ، عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ يَوْمُ الْخَنْدُو، وَرَجُلُ يَتَرُّسُ، جَعَلَ يَقُولُ بِالتَّرْسِ هَكَذَا، فَوَضَعَهُ فَوْقَ أَنْفِهِ، ثُمَّ يَقُولُ هَكَذَا، يُسَفَّلُهُ بَعْدُ، قَالَ: فَأَهْوَيْتُ إِلَى كِنَانَتِي، فَأَخْرَجْتُ مِنْهَا سَهْمَا مُدَمِّى فَوَضَعْتُهُ فِي كَبِدِ الْقَوْسِ، فَلَمَّا قَالَ هَكَذَا، يُسَفِّلُ التُّرْسَ، رَمْيْتُ، فَمَا فَلَمَّا وَلَدَ مِنْ التَّرْسِ، قَالَ. وَسَقَطَ، فَقَالَ بِرِجْلِهِ، فَصَحِكَ نَبِيُ اللَّهِ قَالَ. وَسَقَطَ، فَقَالَ بِرِجْلِهِ، فَصَحِكَ نَبِيُ اللَّهِ قَالَ: لِمَ الْمَاتُ: لِمَ قَالَ: عَنَى بَدَتْ نَوَاجِدُهُ فَالَ: لِفِعْلِ الرَّجُلِ.

تخريج: إسناده ضعيف لجهالة محمد بن محمد بن الأسود.

Comments: [Its isnad is da'eef because Muhammad bin Muhammad bin al-Aswad is unknown]

1621. It was narrated that 'Abdul-Malik bin 'Umair said: I heard Mus'ab bin Sa'd narrate from his father Sa'd bin Abi Waqqas that he used to enjoin this supplication and narrate it from the Prophet (寒): "O Allah, I seek refuge with You from miserliness, I seek refuge with You from cowardice, I seek refuge with You from becoming senile, I seek refuge with You from the trials of this world, and I seek refuge with You from the punishment of the grave."

1771 - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ
الْمَلِكِ بْنِ عُمْيِرِ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدِ
الْمَلِكِ بْنِ عُمْيِرِ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدِ
الْمُمْرْ بِهَذَا الدُّعَاءِ، وَيُحَدِّثُ بِهِ عَنِ النَّبِيِّ عَلَيْهِ:
اللَّهُمَّ إِنِّي أَعُودُ بِكَ مِنَ الْبُخْلِ، وَأَعُودُ بِكَ مِنَ النَّهُمُّرِ،
الْخَبْنِ، وَأَعُودُ بِكَ مِنَ الْبُخْلِ، وَأَعُودُ بِكَ مِنَ النَّهُمُّرِ،
وَأَعُودُ بِكَ مِنْ فِتْنَةِ الدُّنِيَّا، وَأَعُودُ بِكَ مِنْ عَذَابِ
الْفُنْرِهِ، [راجع: ١٥٨٥]

تخریج. إسناده صحیح. ح: (۲۸۲۲).

Comments: [Its isnad is saheeh, al-Bukhari (2822)]

1622. It was narrated from Mus'ab bin Sa'd bin Abi Waqqas, from his father, that he swore by al-Lat and al-'Uzza, and his

١٦٢٧- حَدَّثَنَا حُجَيْنُ بْنُ الْمُنَثَى وَأَبُو سَعِيدِ قَالَا: خَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ _ قَالَ أَبُو سَعِيدِ: قَالَ: خَدَّثَنَا أَبُو إِسْحَاقَ _ عَنْ companions said to him: You have said something unseemly. So he went to the Prophet (美) and said: I am newly Muslim, and I swore an oath by al-Lat and al-'Uzza. The Prophet (美) said to him: "Say La ilaha illallah wahdahu (there is no god but Allah alone) three times, and spit dryly to your left three times, and seek refuge with Allah from the Shaitan, and do not do it again."

Comments: [Its isnad is saheeh]

1623. It was narrated from Muhammad bin 'Abdur-Rahman bin Labeebah that Sa'd bin Malik said: I heard the Prophet (ﷺ) say: "The best of dhikr is that which is silent, and the best of provision is that which is just enough."

Comments: [Its isnad is da'eef]

1624. It was narrated from Muhammad bin Sa'd that his father said: 'Umar asked permission to enter upon the Messenger of Allah (鑑), and there were some women with him whose voices had drowned out his voice. He gave him permission to enter, and they hastened to leave. 'Umar came in and the Messenger of Allah (鑑) was smiling. 'Umar said: May Allah make you happy all your life, O Messenger of Allah; may my father and mother be sacrificed for you. He said: "I wonder at these women who were with me. When they heard your voice they

مُضْعَبِ بْنِ سَمْدِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ: أَنَّهُ حَلَفَ بِاللَّاتِ وَالْعُزَّى، فَقَالَ لَهُ أَصْحَابُهُ: لَقَدْ مُلْتَ هُجُرًا. فَأَتَى النَّبِيِّ عَلَيْةٍ فَقَالَ: إِنَّ الْعَهْدَ كَانَ حَدِيثًا، وَإِنِّي حَلَفْتُ بِاللَّاتِ وَالْعُزَّى. كَانَ حَدِيثًا، وَإِنِّي حَلَفْتُ بِاللَّاتِ وَالْعُزَّى. وَقَالَ لَهُ النَّبِيُّ صَلَّى الله عَلَيْهِ (١/١٨٧) وَشَالَ لَهُ النَّبِيُّ صَلَّى الله عَلَيْهِ (١/١٨٧) وَسَلَّمَ: وَتَعَوَّذُ بِاللَّهِ مِنَ وَاتْفُلُ عَنْ شِمَالِكَ ثَلَاقًا، وَتَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ، وَلَا تَعُدْهُ. [راجع: ١٩٩٠]

تخريج: إسناده صحيح.

17٧٣ - حَدَّثَنَا عُنْمَانُ بْنُ عُمَرَ: حَدَّثَنَا أَسَامَةُ عَنْ مُحَمَّدِ بْنِ كَبِيبَةَ: أَنَّ مَعْدَ بْنِ لَبِيبَةَ: أَنَّ سَعْدَ بْنَ مَالِكِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ ﷺ مَعْدَ بْنَ مَالِكِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ مَعْدَ بْنَ الذَّيْقِ مَا يَتُحْفِيُ، وَخَيْرُ الرَّزُقِ مَا يَتُحْفِيُ، وَخَيْرُ الرَّزُقِ مَا يَتُحْفِيُ، وَخَيْرُ الرَّزُقِ مَا يَتُحْفِيُ». [راجع: (١٤٧٧]]

تخريج: إسناده ضعيف. راجع للتفصيل: (١٤٧٧).

1776 حَدَّثُنَا أَبُو دَاوُدَ سُلَيْمَانُ: حَدَّثُنَا أَبُو مَاوُدَ سُلَيْمَانُ: حَدَّثُنَا أَبُو سَعْدِ عَنْ صَالِحِ بَنِ كَيْسَانَ: حَدُّثَنَا أَنُنُ شِهَابٍ عَنْ عَبْدِ الْحَمِيدِ بَنِ عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ سَعْدِ عَنْ أَبِيهِ قَالَ: الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ سَعْدِ عَنْ أَبِيهِ قَالَ: اسْتَأَذَنَ عُمَرُ عَلَى رَسُولِ اللهِ يَشِيْق، وَعِنْدَهُ لَمَنَا أَضُوا اللهِ يَشِيْق، وَعِنْدَهُ لَمَ عَلَى صَوْتِهِ، فَأَذِنَ لَهُ مَنَّادَرُنَ، فَلْمَبْن، فَلَاخَلَ عُمَرُ وَرَسُولُ للهِ يَشِيعُ يَضْحَكُ. فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ اللهِ يَشِيعُ يَضْحَكُ. فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنَكَ يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي. فَالَ: سِنَكَ يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ وَأُمِّي. فَالَ: هِنَكَ بَادَرُنَ مَذَهُبُنَ " فَأَقْبَلَ عَلَيْهِنَ فَقَالَ: أَيْ وَسُكَ بَادَرُنَ مَذَهُبُنَ " فَأَقْبَلَ عَلَيْهِنَ فَقَالَ: أَيْ

hastened to leave." 'Umar turned to them and said: O enemies of your souls, by Allah you should have feared the Messenger of Allah (鑑) more than me. The Messenger of Allah (鑑) said: "Let them be, O 'Umar. By Allah, the *Shaitan* never meets you on a road but he takes a different road."

Comments: [Its isnad is saheeh, al-Bukhari (3294) and Muslim (2396)] عَدُوَّاتِ أَنْفُسِهِنَّ، وَاللَّهِ لَرَسُولُ اللَّهِ ﷺ كُنْتُنَّ أَحَقَّ أَنْ نَهَبْنَ مِنِّي. فَقَالَ رَسُولُ اللَّهِ ﷺ: "دَعْهُنَّ عَنْكَ يَا عُمَرُ، فَوَاللَّهِ إِنْ لَقِيَكَ الشَّيْطَانُ بِمَجَّ قَطُّ، إِلَّا أَخَذَ مَجًّا غَيْرَ فَجِّكَ». [راجع: ١٤٧٢]

تخریج: إسناده صحیح. ح (۳۲۹۱)، م (۳۳۹۲).

آخِرُ حَدِيثِ سَعْدِ بْنِ أَيِ وَفَّاصٍ هِ. *- End of the *hadeeth* of Sa'd bin Abi Waqqas

مُسْنَدُ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلِ ﴿ Musnad of Sa'eed bin Zaid bin 'Amr bin Nufail ﴿

1625. It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail that the Prophet of Allah (海) said: "Truffle are a kind of manna, and its water is a healing for the eyes."

Comments: [Its isnad is sahech, al-Bukhari (4478) and Muslim (2049)] ١٦٢٥ خدننا مُعْنَمِرُ بنُ سُلَيْمَان قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ بنَ عُمَيْرِ عَنْ عَمْرِو بنِ حَرَيْثِ، عَنْ سَعِيدِ بنِ زَيْدِ بْنِ عَمْرِو بنِ نَعْدَلِهِ: أَنَّ نَبِيَّ اللَّهِ بَيْعَ قَالَ: "الْكَمْأَةُ مِنْ أَنْفِلِ: "الْطَر: ١٦٢٩، ١٦٣٤، ١٦٣١.]

تخريج: إسناده صحيح. خ: (٤٤٧٨)، م: (٢٠٤٩).

1626. It was narrated from Sa'eed bin Zaid, from the Prophet (趣): "Truffle are a kind of manna, and its water is a healing for the eyes."

Comments: [See the previous report]

1627. It was narrated that 'Amr bin Huraith said: My father told me that the Prophet (绘) said: "Truffle are a kind of manna, and its water is a healing for the eyes."

Comments: [Saheeh]

المَّلِكِ بُنِ عَمْرِهِ بْنِ حُرَيْثِ، عَنْ سَعِيدِ بْنِ عُمْرِهِ بْنِ حُرَيْثِ، عَنْ سَعِيدِ بْنِ رُحَرَيْثِ، عَنْ سَعِيدِ بْنِ رَئِيدٍ عَنِ النَّبِيِّ بِعِيدٍ : «الْكَمْأَةُ مِنَ الْمَنِّ، وَمَا وُهَا شِفَاءٌ لِلْعَيْنِ». [راجع: ١٦٢٥]

تخريج: راجع ماقبله.

١٦٢٧ - حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنِي أَبِي: حَدَّثَنِي أَبِي: حَدَّثَنِي أَبِي: حَدَّثَنِي أَبِي عَنْ عَمْدِو بُنِ حُرَيْثِ قَالَ: حَدَّثَنِي أَبِي عَنْ رَسُولِ اللَّهِ صَلَى قَالَ: «الْكَمْأَةُ مِنَ السَّلْوَى، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ».

تخريج: صحيح. وهذا الحديث تفرد به عبدالوارث بن سعيد والد عبدالصمد عن عطاء وهو خطأ، أحطأ فيه عطاء إذ كان قد ختلط، ورواية عبدالوارث عنه بعد احتلاطه.

1628. It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail, that the Messenger of Allah (差) said:

١٦٢٨ - حَدَّثَنَا سُفْيَانُ قَالَ: هَذَا حَفِظْنَاهُ عَنِ
 الزُّهْرِيِّ، عَنْ طَلْحَةً بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ،

"Whoever is killed defending his property is a martyr and whoever wrongs another with regard to a handspan of land, his neck will be encircled with it down through seven earths."

Comments: [Its isnad is salieeh]

1629. It was narrated from Sadaqah bin al-Muthanna: Riyah bin al-Harith told me, that al-Mugheerah bin Shu'bah was in the Great Mosque, and the people of Koofah were with him, to his right and to his left. A man called Sa'eed bin Zaid came to him and al-Mugheerah greeted him and seated him by his feet on the couch. Then a man of Koofah came and turned to al-Mugheerah, and started spouting insults. Sa'eed said: Who is this man reviling, O Mugheerah? He said: He is reviling 'Ali bin Abi Talib. He said: O Mugheer bin Shu'b, O Mugheer bin Shu'b - three times - why do I hear the Companions of the Messenger of Allah (28) being reviled in your presence and you do not object or try to stop it? I bear witness about the Messenger of Allah (22), that my ears heard and my heart understood it from the Messenger of Allah (變), and I have never narrated any lie about him that he would hold against me if I met him; (I bear) witness that he said: "Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Ali will be in Paradise, 'Uthman will be in Paradise, Talhah will be in

عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِهِ بْنِ نُغَيْلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: امَنْ قُتِل دُونَ مَالِهِ، فَهُوَ شَهِيدٌ، وَمَنْ ظَلَمَ مِنَ الْأَرْضِ شِبْرًا، طُوِّقَةً مِنْ سَنْعِ أَرْضِينَ». [أنظر: ١٦٣٩]

تحريج: إسناده صحيح.

١٦٢٩ - حَدَّثُنَا يَحْمَى بْنُ سَعِيدٍ عَنْ صَدَقَةَ بْن الْمُثَنَّى: حَدَّثَنِي رِيَاحُ بْنُ الْحَارِثِ: أَنَّ الْمُغِيرَةَ نُنَ شُعْبَة كَانَ فِي الْمَسْجِدِ الْأَكْبَرِ، وَعِنْدَهُ أَهْلُ الْكُوفَةِ عَنْ يَمِينِهِ، وَعَنْ يَسَارهِ، فَجَءَهُ رَجُلٌ يُدْعَى سَعِيدَ بْنَ زَيْدٍ، فَحَيَّاهُ الْمُغِيرَةُ، وَأَجْلَسَهُ عِنْدَ رَجْلَيْهِ عَلَى السَّريرِ، فَحَاءَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ فَاسْتَقْبَلَ الْمُغِيرَةَ. فَسَبٌّ وَسَبٌّ، فَقَالَ: مَنْ يَشُبُّ هَٰذَا يَا مُغِيرَةُ؟ قَالَ: يَشُبُّ عَلِيٌّ بْنَ أَبِي طَالِبٍ. قَالَ: يَا مُغيرَ ابْنَ شُعْتَ يَا مُغِيرَ ابْنَ شُعْبَ _ فَلَائًا _ أَلَا أَسْمَعُ أَصْحَاتَ رَسُولِ اللَّهِ ﷺ يُسَبُّونَ عِنْدَكَ لَا تُنْكِرُ وَلَا تُغَيِّرُ، فَأَنَا أَشْهَدُ عَلَى رَسُولِ اللَّهِ ﷺ، بِمَا سَمِعَتْ أُذُنَايَ، وَوَعَاهُ قَلْمِي مِنْ رَسُولِ اللَّهِ ﷺ، فَإِنِّي لَمْ أَكُنْ أَرُوي عَنْهُ كَذِبًا يَسْأَلُنِي عَنْهُ إِذَا لَقِيتُهُ، أَنَّهُ قَالَ: «أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعَلَيٌّ فِي الْحَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَطَلْحَةً فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَن فِي الْجَنَّةِ، وَسَعْدُ بُنُ مَالِكِ فِي الْجَنَّةِ» وَتَاسِعُ الْمُؤْمِنِينَ فِي الْجَنَّةِ، لَوْ شِئْتُ أَنْ أُسَمِّيهُ لَسَمَّيْتُهُ. قَالَ: فَضَجَّ أَهْلُ الْمَسْجِدِ يُنَاشِدُونَهُ:

Paradise, az-Zubair will be in Paradise, 'Abdur-Rahman will be in Paradise and Sa'd bin Malik will be in Paradise." And the ninth of the believers who will be in Paradise - if you want me to name him, I shall name him. The people in the mosque started urging him, raising their voices, adjuring him: O Companion of the Messenger of Allah (鑑), who is the ninth? He said: As you have adjured me by Allah, and Allah is Almighty, I am the ninth of the believers, and the Messenger of Allah (囊) is the tenth. Then he followed that with an oath: By Allah, one action of one of them who went out on campaign once and got his face dusty when he was with the Messenger of Allah (鑑) is better than all the actions of one of you, even if he were to live as long as Nooh (避).

Comments: [Its isnad is saheeh]

1630. It was narrated from Sa'eed bin Zaid that the Prophet (海) said: "Be still, O Hira', for there is no one on you but a Prophet, a Siddeeq or a martyr." And on the mountain were the Prophet (海), Abu Bakr, 'Umar, 'Uthman, 'Ali, Talhah, az-Zubair, Sa'd, 'Abdur-Rahman bin 'Awf and Sa'eed bin Zaid, may Allah be pleased with them.

Comments: [Saheeh because of the corroborating evidence]

يَّا صَاحِبَ رَسُولِ اللَّهِ ﷺ، مَنِ التَّاسِعُ؟ قَالَ: نَاشَدْتُمُونِي بِاللَّهِ، وَاللَّهُ عَظِيمٌ، أَنَا نَاسِعُ الْمُؤْمِنِينَ، وَرَسُولُ اللَّهِ ﷺ الْعَاشِرُ، ثُمَّ أَثْنَعَ ذَلِكَ يَمِينًا قَالَ: وَاللَّهِ لَمَشْهَدٌ شَهِدَهُ رَحُلٌ يُعَبَّرُ فِيهِ وَجُهَةُ مَعَ رَسُولِ اللَّهِ ﷺ، أَمْضَلُ مِنْ عَمَلٍ أَحَدِكُمْ وَلَوْ عُمْرَ عُمُرَ مُحُمَّرَ نُوحٍ عَلَيْهِ السَّلَامُ. [انظر: ١٦٣١، ١٦٧٥]

تحريج: إساده صحيح.

• ١٦٣٠ - حَدَّثَنَا وَكِيعٌ خَدَّثَنَا سُمُيَانُ عَنْ حُصَيْنِ وَمَنْصُورٍ ، عَنْ سَعِيدِ بْنِ وَمُنَافِ ، عَنْ سَعِيدِ بْنِ وَمَنْصُورٌ عَنْ سَعِيدِ بْنِ وَمَقَالُ وَوَقِيعٌ مَرَّةً : قَالَ مَنْصُورٌ عَنْ سَعِيدِ بْنِ رَئِيدٍ ، وَقَالَ وَكِيعٌ مَرَّةً . قَالَ مَنْصُورٌ عَنْ سَعِيدِ بْنِ رَئِيدٍ . وَقَالَ مَرَّاءُ سَعِيدِ بْنِ طَلْامٍ ، عَنْ سَعِيدِ بْنِ زَيْدٍ _ : أَنَّ النَّبِيَّ يَقِيَّةً قَالَ : "اسْكُنْ حِرَاءُ فَلَيْسَ عَلْنِكَ إِلَّا نَبِيَّ ، أَوْ صِدِيقٌ ، وَالرُّبَيْرُ ، وَعَمَرُ ، شَهِيدٌ " قَالُو بَكْرٍ ، وَعُمَرُ ، وَعَمْرُ ، وَعَمْدُ ، وَسَعِيدُ بْنُ زَيْدٍ ، رَضِيَ وَعَبْدُ اللّهُ عَنْهُمْ . [انظر : ١٦٣٨ ، ١٦٤٤ ، ١٦٤٥]

تخريج! صحيح لغيره. وقد اختلف على هلال بن يساف في هذا الحديث، والظاهر أنه سمعه من عبدالله بن ظالم عن سعيد بن زيد.

1631. It was narrated that 'Abdur-Rahman bin al-Akhnas said: al-Mugheerah bin Shu'bah addressed us and criticized 'Ali (4). Sa'eed bin Zaid stood up and said: I heard the Messenger of Allah (建) say: "The Prophet will be in Paradise, Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Uthman will be in Paradise, 'Ali will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise, 'Abdur-Rahman bin 'Awf will be in Paradise and Sa'd will be in Paradise." And if you wish, I shall name the tenth one.

Comments: [A Saheeh Hadeeth and its isnad is hasan when other isnads are taken into consideration]

1632. It was narrated that Sa'eed bin Zaid said: I heard the Prophet (ﷺ) say: "Truffle are a kind of manna, and its water is a healing for the eyes."

Comments: [Its isnad is saheeh, al-Bukhari (4478) and Muslim (2049)]

1633. It was narrated from Sa'eed bin Zaid that the Prophet (金) - Ibn Numair said: I heard the Messenger of Allah (金) - said: "Whoever takes a handspan of land unlawfully, his neck will be encircled with it on the Day of Resurrection down through seven earths."

Comments: [Its isnad is saheeh, al-Bukhari (2452) and Muslim (1610)] 1971 - حَدَّثَنَا وَكِبعْ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَرِّ ابْنِ الصَّبَاحِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَخْسَنِ ابْنِ الصَّبَاحِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَخْسَنِ قَالَ: خَطَبَنَا الْمُغِيرَةُ بْنُ رَيْدِ فَقَالَ. سَمِعْتُ رَسُولَ عَلِي اللَّهِ عِلَيْ يَقُولُ: "النَّبِيُّ فِي الْجَنَّةِ، وَعُمْمَانُ فِي الْجَنَّةِ، وَعُمْمَانُ فِي الْجَنَّةِ، وَعُمْمَانُ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالْمُبَنِّةِ، وَالْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالْمَحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَلَوْ شِنْتُ أَنْ أَسْمَي وَالْجَنَّةِ، وَلَوْ شِنْتُ أَنْ أَسْمَي الْجَنَّةِ، وَلَوْ شِنْتُ أَنْ أَسْمَى الْجَنَةِ، وَلَوْ شِنْتُ أَنْ أَسْمَى الْجَنَّةِ، وَلَوْ شِنْتُ أَنْ أَسْمَى الْجَنَةِ، وَلَوْ شِنْتُ أَنْ أَسْمَى الْجَنَّةِ، وَلَوْ شِنْتُ أَنْ أَسْمَى الْجَنَةِ، وَلَوْ شِنْتُ أَنْ أَسْمَى الْجَنَةِ، وَلَوْ شِنْتُ أَنْ أَسْمَى الْجَنَّةِ، وَلَوْ شِنْتُ أَنْ أَسْمَى الْجَنَةِ، وَلَوْ شِنْتُ أَنْ أَسْمَى الْجَنَةِ، وَلَوْ شِنْتُ أَنْ أَسْمَى الْجَنَّةِ، وَلَوْ شِنْتُ أَنْ أَسْمَى الْجَنَةِ الْمُؤْمِدِ الْمَالَةِ الْمُعْمَالِ فِي الْجَنَّةِ، وَلَوْ شَلْمَالَةَ الْمُولِ فَيْ الْمُعْرَاقِ الْمِلْعِلَةِ الْمُؤْمِدِ الْمَالِ الْمُعْرِقِ الْمُؤْمِدِ الْمُؤْمِدِ الْمُودِ فَيْ الْمِلْعِلْمِ الْمِلْعَلَةِ الْمُؤْمِدُ الْمُؤْمُ الْمُؤْمِدِ الْمُؤْمِدِ الْمُؤْمِدُ الْمُؤْمِدِ الْمُؤْمِدِ الْمُؤْمُ الْمُؤْمِ الْمُؤْمُ الْمُؤْمِ الْمُؤْمِ الْمُؤْمُ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمُ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمِ الْمُؤْمُ

تخريج: حديث صحيح. وهذا إسناد حسن في المتابعات.

١٦٣٢ - حَدَّثَنَا عُمَرُ بْنُ عُبَيْدٍ عَنْ عَبْدِ الْمَلْكِ بْنِ
 عُمَيْرٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ
 قَالَ: سَمِعْتُ النَّبِيِّ بَلِيْةً يَقُولُ: «الْكَمْأَةُ مِنَ
 الْمَنّ، وَمَاؤُهَا شِفَاءٌ لِلْعَيْنِ». [راجع: ١٦٢٥]

تخریج: إسناده صحیح. خ^{. (۲۰}٤۹)، م. (۲۰۶۹).

17٣٣ - حَدَّثَنَا يَخْيَى عَنْ هِشَامِ وَابْنُ نُمْيْرِ:
حَدَّثَنَا هِشَامٌ: حَدَّثَنِي أَبِي عَنْ سَعِيدِ بْنِ زَيْدِ
ابْنِ عَمْرِو عَنِ النَّبِيِّ ﷺ _ قَالَ ابْنُ نُمَيْرِ:
سَمِغْتُ رَسُولَ اللَّهِ ﷺ _ قَالَ: "مَنْ أَخَذَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ _ قَالَ: "مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ ظُلْمًا، طُوْقَةُ يَوْمَ الْقِيَامَةِ لِلْمَا مِنْ مَنْعِ أَرْضِينَ * قَالَ ابْنُ نُمَيْرٍ. "مِنْ سَبْعِ أَرْضِينَ * قَالَ ابْنُ الْمَارِدَ * ١٦٤٤]

1634. It was narrated that Sa'eed bin Zaid said: The Messenger of Allah (寒) came out to us with some truffle in his hand and he said: "Do you know what this is? This is a kind of manna, and its water is a healing for the eyes."

Comments: [Its isnad is saheeh, al-Bukhari (4478) and Muslim (2049)]

1635. It was narrated that 'Abdul-Malik bin 'Umair said: I heard 'Amr bin Huraith say: I heard Sa'eed bin Zaid say: I heard the Messenger of Allah (建) say: "Truffle is a kind of manna, and its water is a healing for the eyes."

Comments: [See the previous report]

1636. It was narrated from Sa'eed bin Zaid, from the Prophet (海)... Shu'bah said: When al-Hakam narrated it to me, I recognized it from the hadeeth of 'Abdul-Malik, and I did not find it strange because of the hadeeth of 'Abdul-Malik.

Comments: [See the previous report]

1637. It was narrated from 'Abdur-Rahman bin al-Akhnas that al-Mugheerah bin Shu'bah gave a speech and criticized 'Ali (本). Sa'eed bin Zaid stood up and said: I bear witness that I heard the Messenger of Allah (差) say:

١٦٣٤ خدَّقْنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ عَنْ عَمْرِو بْنِ خُرَيْثٍ، عَنْ عَمْرِو بْنِ خُرَيْثٍ، عَنْ سَعِيدِ بْنِ رَيْدٍ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ يَشِيْهِ، وَفِي بَدِهِ كَمْأَةٌ، فَقَالَ: «تَدْرُونَ مَا هَذَا؟ هَذَا مِنَ الْمَنِّ، وَمَاؤُهَا شِمَاءٌ للْعَننِ». [راجع: ١٦٢٥]

تخریج: إساده صحیح، ح: (۲۷۸)، م: (۲۰٤۹).

١٦٣٥ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ
 عَنْ عَبْدِ لْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ عَمْرَو
 اننَ حُرَيْثٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدِ يَقُولُ: سَمِعْتُ رَسُولَ للَّهِ يَشْعُ يَقُولُ: «الْكَمْأَةُ مِنَ الْمَلْ، وَمَاؤُهَا شِفَاءٌ لِنْعَيْنِ». [راجع: ١٦٢٥]

تخريج: راجع ماقبله.

1971 - حَدَّثَنَا مُحَمَّدُ بْنُ حَعْفَرِ: حَدَّثَنَا شُعْنَهُ: أَخْرَنِي الْحَكَمُ بْنُ عُنَيْبَةً عَنِ الْحَسَنِ الْعُرَنِي، عَنْ عَمْرِو بْنِ حُرَيْثٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ بَعِيْةً ... قَالَ شُعْبَةُ: لَمَّا حَدَّثَنِي بِهِ الْحَكَمُ، لَمْ أَنْكُورُهُ مِنْ حَدِيثِ عَبْدِ الْمَلِكِ. إِراحِم: 1170]

تخريج: راجع ماقبله.

1970 - حَدَّثَنَا مُحَمَّدُ بْنُ حَغْفَرِ: حَدَّثَنَا شُعْبَةُ وَحَجَّاجٌ ، حَدَّثَنَا شُعْبَةُ عَنِ الْحُرِّ بْنِ صَيَّاحٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَخْسَنِ: أَنَّ الْمُغِيرَةَ الْنُ خَطَبَ، فَنَالَ مِنْ عَلِيٍّ عَلَى عَلَى عَلَى اللهِ فَقَالَ: أَشْهَدُ أَنِّي سَمِعْتُ فَقَامَ سَعِيدُ بْنُ زَيْدٍ فَقَالَ: أَشْهَدُ أَنِّي سَمِعْتُ

"The Messenger of Allah will be in Paradise, Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Uthman will be in Paradise, 'Uthman will be in Paradise, 'Abdur-Rahman will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise and Sa'd will be in Paradise." Then he said: And if you wish I will tell you about the tenth. Then he mentioned himself.

Comments: [A Saheeh Hadeeth]

1638. It was narrated that 'Abdullah bin Zalim said: al-Mugheerah bin Shu'bah gave a speech and criticized 'Ali. Sa'eed bin Zaid came out and said: Are you not surprised at this one reviling 'Ali? I bear witness about the Messenger of Allah (鑑): we were atop Hira' or Uhud, and the Prophet (鑑) said: "Be still, O Hira' - or Uhud - for there is no one on you but a Siddeeq or a martyr." And the Prophet (28) named the ten. He named: Abu Bakr, 'Umar, 'Uthman, 'Ali, Talhah, az-Zubair, Sa'd, and 'Abdur-Rahman, and Sa'eed named himself.

Comments: [Saheeh because of corroborating evidence; this is a hasan isnad]

1639. It was narrated from Sa'eed bin Zaid bin 'Amr bin Nufail that he heard the Prophet (震) say: "Whoever steals a handspan of land, his neck will be encircled with it down through seven earths." Ma'mar said: I

رَسُولَ اللَّهِ ﷺ يَقُولُ: "رَسُولُ اللَّهِ ﷺ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُلَمَانُ فِي الْجَنَّةِ، وَعَلْمَانُ فِي الْجَنَّةِ، وَعَلْمَحُهُ فِي الْجَنَّةِ، وَالْجَنَّةِ، وَاللَّهُ وَالْجَنِّةِ، وَاللَّهُ وَالْبَهُ وَالْجَنِّةِ، وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْبَهِ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْمُولَالَةُ وَلِيْ إِلَيْهِ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِّةُ وَالْجَنِيْدُ وَالْجَنِّةُ وَالْمُؤْلِقُولُ وَالْجَنِّةُ وَالْمُؤْلِقُولُ وَالْجَنِيْدُ وَالْجَنْفُولُ وَالْجَنِيْدُ وَالْجَنْفُولُ وَالْجَنْفُولُ وَالْجَنِيْفِ وَالْجَنِيْمُ وَالْجَنْفُولُ وَالْجَنْفُولُ وَالْجَنْفُولُ وَالْجَنْفُولُ وَالْجَنْفُولُ وَالْجَنْفُولُ وَالْجَنْفُولُ وَالْجَنْفُولُ وَالْجَنْفُولُ وَالْجَالِقُولُ وَالْجَنْفُولُ وَالْجَنْفُولُ وَالْجَنْفُولُ وَالْجُنْفُولُ وَالْبُولُ وَالْجُنْفُولُ وَالْجَنْفُولُ وَالْجُنْفُولُ وَالْجُنْفُولُ وَالْجُنْفُولُ وَالْبُولُ وَالْجُنْفُولُ وَالْجُنْفُولُ وَالْحُلْمُ وَالْفُولُ وَالْجُنْفُولُ وَالْجُنْفُولُ وَالْحُلْمُ وَالْمُؤْلُ وَالْحُلْمُ وَالْمُؤْلُ وَالْمُؤْلُولُ وَالْمُؤْلِقُولُ وَالْمُؤْلُولُ وَالْمُؤْلِقُولُ وَالْمُؤْلِقُولُ وَالْمُؤْلِقُولُ وَالْمُؤْلُولُ وَالْمُؤْلِقُلْمُ وَالْمُؤْلِقُولُ وَالْمُؤْلِقُلْمُ وَالْمُؤْلِقُلْمُ وَالْمُولُ وَالْمُؤْلِقُلْمُ وَلَالِمُولُ وَالْمُولُولُولُ وَالْمُؤْلُولُ وَالْمُؤْلِقُولُولُولُ

تخريج: حديث صحيح.

177٨ - حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرِ: حَدَّثَنَا شُعْنَةً عَنْ حُصَيْنٍ، عَنْ هَلَالِ نُنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ فَاللَّهِ بْنِ فَاللَّهِ بْنِ فَاللَّهِ بْنِ فَلَالِ مُنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ فَلَالِ مِنْ عَلِيٍّ، فَخَرَجَ سَعِيدُ بْنُ زَيْدِ فَقَالَ: فَنَالَ مِنْ عَلِيٍّ، فَخَرَجَ سَعِيدُ بْنُ زَيْدِ فَقَالَ: أَلَا تَعْجَبُ مِنْ هَذَا يَسُبُّ عَلِيًّا هِمْ اللَّهِ عَلَيًّا هِمْ اللَّهِ عَلَيْ عَلَى حِرَاءٍ، أَوْ عَلَى رَسُولِ اللَّهِ عَلَيْهِ: "اثْنُتْ حِرَاءً لَ أَحُدٍ، فَقَالَ رَسُولُ اللهِ عَلَيْهِ: "اثْنُتْ حِرَاءً لَ أَحُدٍ، فَقَالَ صَدِّيقٌ أَوْ شَهِيدٌ اللَّهِ عَلَيْكَ صِدِيقٌ أَوْ شَهِيدٌ وَعَمْرَ، وَعَمْرَ اللهِ وَعَلَيْكَ صِدِيقٌ أَوْ شَهِيدٌ وَعَمْرَ، وَعَمْرَا، وَعَلَيْكَ مِدْيقً أَوْ سَعْدًا، وَعَلَيْكَ مِدْيقً أَوْ سَعْدًا، وَعَلَيْكَ مِدْيقًا الرَّبْيَرَ، وَسَعْدًا، وَعَلَيْكَ مِدْيقًا الرَّحْمَنِ بْنَ عَوْفٍ، وَسَمَّى نَفْسَهُ سَعِيدٌ، وَعَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ، وَسَمَّى نَفْسَهُ سَعِيدًا الرَّحْمَنِ بْنَ عَوْفٍ، وَسَمَّى نَفْسَهُ سَعِيدًا الرَّعْمَنِ بْنَ عَوْفٍ، وَسَمَّى نَفْسَهُ سَعِيدًا الرَّاحِةِ اللَّهُ الْعَنْمُ الْمَالَةِ اللَّهُ الْعَلَى اللهِ وَعَلَيْهُ وَالْمَالَةُ الرَّعْمَنِ بْنَ عَوْفٍ، وَسَمَّى نَفْسَهُ سَعِيدًا الرَّاحِةِ الْمَالِي اللهِ اللهِ اللهِ اللهِ وَيُعْلَى اللهِ وَعَلَيْهِ الْعَلَى اللهِ وَعَلَيْهِ الْمَنْ اللهِ وَعَلَيْهُ الْمَعْمَلِ اللهِ وَعَلَيْهُ الْمَلْعَلَةُ الرَّعْمَةِ الرَّعْمَةِ الرَّعْمَةِ الرَّعْمَةِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ المُعْمَلِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ المُ اللهُ الله

تخريج: صحيح لغيره، وهذا إسناد حسن. 17٣٩ - حَدَّثْنَا مَعْمَرٌ عَنِ الرُّزَّاقِ: حَدَّثْنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَهْلِ، عَنْ سَمِيدِ بْنِ رَبْدِ بْنِ الرَّحْمَنِ بْنِ سَهْلٍ، عَنْ سَمِيدِ بْنِ رَبْدِ بْنِ عَمْرِو بْن نُقْلِل: أَنَّهُ سَمِعَ النَّبِيِّ عَلَيْ اللَّبِيِّ عَلَيْ اللَّبِيِّ عَلَيْ اللَّهِ عَمْرِو بْن نُقْلِل: أَنَّهُ سَمِعَ النَّبِيِّ عَلَيْ

heard that az-Zuhri - although I did not hear it from him - added to this *hadeeth*: "And whoever is killed defending his property is a martyr."

Comments: [Its isnad is saheeh, al-Bukhari (2452) and Muslim (1610)] يَقُولُ: "مَنْ سَرَقَ مِنَ الْأَرْضِ شِيْرًا، طُوْقَهُ مِنْ سَبْعِ أَرْضِينَ" قَالَ مَعْمَرٌ: وَبَلْغَنِي عَنِ الزُّهْرِيِّ _ وَلَمْ أَسْمَعُهُ مِنْهُ _ زَادَ فِي هَذَا الْحَدِيثِ. "وَمَنْ قُتِلَ دُونَ مَالِهِ، فَهُوَ شَهِيدٌ". [راجع: ١٦٢٨]

تخريج: إسناده صحيح. خ: (٢٤٥٢)، م: (١٦١٠).

1640. It was narrated from Abu Salamah that Marwan said: Go and reconcile between these two, Sa'eed bin Zaid and Arwa. Sa'eed said: Do you think I took anything that belonged to her? I bear witness that I heard the Messenger of Allah "Whoever takes (数) say: handspan of land unlawfully will be encircled with it down through seven earths. Whoever becomes the mawla of a freed slave without permission from the one who manumitted him, upon him be the curse of Allah. And whoever seizes the wealth of a Muslim by means of a false oath, may Allah not bless it for him."

Comments: [Its isnad is qawi]

1641. 'Abdur-Rahman bin 'Amr bin Sahl narrated that Sa'eed bin Zaid said: I heard the Prophet (塞) say: "Whoever takes a hand span of land unlawfully, his neck will be encircled with it down through seven earths."

Comments: [Its isnad is saheeh, al-Bukhari (2452) and Muslim (1610)] 1910 حَدَّثَنَا يَزِيدُ بُنُ هَارُونَ: أَخْبَرَنَا ابْنُ أَبِي ذِلْبِ عَنِ الرَّحْمَنِ، عَنْ أَبِي حَبْدِ الرَّحْمَنِ، عَنْ أَبِي سَلَمَهُ: أَنَّ مَرُوانَ قَالَ: اذْهَبُوا فَأَصْلِحُوا بَيْنِ هَذَيْنِ لِسَعِيدِ بْنِ زَيْدِ وَأَرْوَى، فَقَالَ مَعِيدٌ: أَنْرَوْنِي اخَذْتُ مِنْ حَقِّهَا شَبِئًا؟ أَشْهَدُ مَعِيدٌ: أَنْرَوْنِي اخَذْتُ مِنْ حَقِّهَا شَبِئًا؟ أَشْهَدُ أَنِي سَمِعْتُ رَسُولَ اللَّهِ عَلَيْ يَقُولُ، امَنْ أَخَذَ مِنَ الْأَرْصِ شِبْرًا بِغَيْرِ حَقِّهُ، طُوْقَهُ مِنْ سَبْعِ أَرْضِينَ، وَمَنْ تَوَلَّى مَوْلَى قَوْمٍ بِغَيْرِ إِذْنِهِمْ، وَمَنْ تَوَلَّى مَوْلَى قَوْمٍ بِغَيْرِ إِذْنِهِمْ، وَمَنْ تَوَلَّى مَوْلَى قَوْمٍ بِغَيْرِ إِذْنِهِمْ، الْمَدِينِ، فَلَا بَارَكَ اللَّهُ لَهُ فِيهَا». المَرِي مُسْلِم بِيَعِينِ، فَلَا بَارَكَ اللَّهُ لَهُ فِيهَا». والطر: ١٦٤٩٠ اللَّهُ لَهُ فِيهَا».

تخريج: إسناده قوي. خ: (٣١٩٨)، م: (١٦١٠).

1781 - حَدَّثَنَا أَبُو الْبَمَانِ: حَدَّثَنَا شُعَيْتُ عَنِ اللَّهِ بُنِ اللَّهِ بُنِ اللَّهِ بُنِ عَوْفِ: حَدَّثَنِي طَلْحَةُ بُنُ عَبْدِ اللَّهِ بُنِ عَوْفِ: أَنَّ عَبْدِ اللَّهِ بُنِ عَوْفِ: أَنَّ عَبْدِ اللَّهِ بُنِ سَهْلٍ أَخْبَرَهُ: أَنَّ سَعِيدَ بُنَ زَيْدٍ قَالَ: سَمِعْتُ النَّبِيَّ أَخْبَرَهُ: أَنَّ سَعِيدَ بُنَ زَيْدٍ قَالَ: سَمِعْتُ النَّبِيَّ إِلَّهُ أَخْبَرَهُ: وَلَا اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ عَنْ اللَّرْضِ شِبْرًا، فَإِنَّهُ يُطُوّقُهُ مِنْ سَبْعٍ أَرْضِينَ الرَاجِع: ١٦٣٩]

تخریج: إسناده صحیح. خ: (۲۲۵۲)، م: (۱۲۱۰).

1642. It was narrated that Talhah bin 'Abdullah bin 'Awf said: Arwa bint Uwais came to me with some people of Quraish among whom was 'Abdur-Rahman bin 'Amr bin Sahl, and she said: Sa'eed bin Zaid has added to his land some of my land that is not his. I want you to go to him and speak to him. So we rode to him when he was in his land in al-'Aqeeq. When he saw us, he said: I know why you have come and I will tell you what I heard from the Messenger of Allah (趣). I heard him say: "Whoever takes any land that is not his, his neck will be encircled with it down through seven earths on the Day of Resurrection, and whoever is killed defending his property is a martyr."

Comments: [A Saheelt Hadeetlt]

1643. It was narrated from Talhah bin 'Abdullah bin 'Awf that 'Abdur-Rahman bin 'Amr bin Sahl told him that Sa'eed bin Zaid said: I heard the Prophet (ﷺ) say: "Whoever takes land unlawfully, his neck will be encircled with it down through seven earths."

Comments: [Salieeli]

إسْخَاقَ عَنِ الزُّهْرِيُّ، عَنْ طَلْحَةً بْنِ عَبْدِ اللَّهِ السَّخَاقَ عَنِ الزُّهْرِيُّ، عَنْ طَلْحَةً بْنِ عَبْدِ اللَّهِ ابْنِ عَوْفِ قَالَ: أَتَنِي أَرْوَى بِنْتُ أُونِسِ فِي ابْنِ عَوْدٍ مِنْ فُرَيْشٍ، فِيهِمْ عَبْدُ الرَّحْمَنِ بْنُ عَمْرِهِ ابْنِ سَهْلِ، نَقَالَتْ: إِنَّ سَبِيدَ بْنَ زَيْدٍ قَدِ النَّقَصَ مِنْ أَرْضِي إِلَى أَرْضِهِ مَا لَيْسَ لَهُ، وَقَدْ أَحْبَبْتُ أَنْ تَأْنُوهُ فَتُكَلِّمُوهُ. قَالَ: فَرَكِئنَا إِلَيْهِ وَهُوَ بِأَرْضِهِ بِالْعَقِبِ، فَلَمَّا رَآنَا قَالَ: فَرَكِئنَا اللَّهِ وَهُوَ بِأَرْضِهِ بِالْعَقِبِ، فَلَمَّا رَآنَا قَالَ: قَدْ كِئنَا سَبِغْتُهُ يَقُولُ: عَرْفُ اللَّهِ يَثِيْقُ سَمِغْتُهُ يَقُولُ: عَرْفُ أَنْ اللَّهِ يَثِيْقُ سَمِغْتُهُ يَقُولُ: هَمْ أَنْ اللَّهِ عَلَيْهِ سَمِغْتُهُ يَقُولُ: هَمْ أَنْ اللَّهِ عَلَيْهِ، سَمِغْتُهُ يَقُولُ: هَمْ أَنْ اللَّهِ عَلَيْهِ، سَمِغْتُهُ يَقُولُ: هَمْ أَنْ اللَّهِ عَلَيْهِ، سَمِغْتُهُ يَقُولُ: هَمْ أَنْ الْأَرْضِ مَا لَيْسَ لَهُ، طُوقَةً إِلَى السَّابِغَةِ مِنَ الْأَرْضِينَ يَوْمَ الْقِينَامَةِ، وَمَنْ قُبلِ اللَّهِ مُؤْنَ شَهِيدٌ". [راجع: ١٦٢٨]

تخریج: حدیث صحیح. خ: (۲٤٥٢)، م: (۱٦١٠).

174٣ حَدَّثُنَا يَزِبدُ بْنُ عَبْدِ رَبِّهِ: حَدَّثُنَا بَقِيَّةُ ابْنُ الْوَلِيدِ: حَدَّثَنَا بَالرَّبَيْدِيُّ عَنِ الزَّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللَّهِ بْنِ عَوْفِ: أَنَّ عَبْدَ اللَّهِ بْنِ عَوْفِ: أَنَّ سَعِيدَ الرَّحْمَٰنِ بْنَ عَمْرِو بْنِ سَهْلٍ أَخْبَرَهُ: أَنَّ سَعِيدَ ابْنَ زَيْدِ قَالَ: سَمِعْتُ النَّبِيُّ بَسِيعًةً يَقُولُ: "مَنْ ابْنَ زَيْدِ قَالَ: سَمِعْتُ النَّبِيُّ بَسِيعًةً يَقُولُ: "مَنْ ظَلْمَ مِنَ الْأَرْضِ شَيْنًا، فَإِنَّهُ يُطُوقُهُ مِنْ سَبْعِ أَرْضِينَ». [راجع: ١٦٣٩]

تخريج: صحيح. خ: (٢٤٥٢). م: (١٦١٠). بنية بن الوليد صرح بالتحديث، وهو متابع.

1644. It was narrated that 'Abdullah bin Zalim al-Mazini said: When Mu'awiyah left Koofah, he appointed as his governor al-Mugheerah bin

1784- حَلَّثُنَا عَلِيُّ بْنُ عَاصِمٍ قَالَ: خُصَيْنٌ أَخْبَرَنَا عَنْ عَبْدِ اللَّهِ أَخْبَرَنَا عَنْ عَبْدِ اللَّهِ اللَّهِ البَّنِ ظَالِمِ الْمَازِنِيِّ قَالَ: لَمَّا خَرَجَ مُعَاوِيَةُ مِنَ

Shu'bah. He allowed some speakers to criticise 'Ali, I was beside Sa'eed bin Zaid bin 'Amr bin Nufail and he got angry and stood up. He took me by the hand and I followed him, and he said: Don't you see this man who is wronging himself, who is allowing the people to insult a man who is one of the people of Paradise? I bear witness with regard to the nine that they will be in Paradise, and if I bore witness concerning the tenth I would not be sinning. I said: How is that? He said: The Messenger of Allah (数) said: "Be still, Hira', for there is no one on you except a Prophet or a Siddeeq or a martyr." I said: Who were they? He said: The Messenger of Allah, Abu Bakr, 'Umar, 'Uthman, 'Ali, az-Zubair, Talhah, 'Abdur-Rahman bin 'Awf and Sa'd bin Malik, Then he fell silent, I said: And who was the tenth? He said: Me.

Comments: [Saheeh because of corroborating evidence and its isnad is Hasan]

1645. It was narrated from 'Abdullah bin Zalim at-Taimi that Sa'eed bin Zaid bin 'Amr bin Nufail said: I bear witness that 'Ali is one of the people of Paradise. I said: How is that? He said: He is one of the nine, and if you want me to name the tenth, I shall name him. He said: Hira' shook, and the Messenger of Allah (数) said: "Be still, Hira', for there is no one on you but a Prophet or a Siddeeq or a martyr." He said: The Messenger of Allah (趣), Abu Bakr, 'Umar, 'Ali, 'Uthman, Talhah, az-Zubair, 'Abdurالْكُوفَةِ، السَنَعْمَلَ لُمُغِيرَة بْنَ شُعْبَةً قَالَ: فَأَقَامَ خُطَنَاء يَقَعُونَ فِي عَلِيٍّ قَالَ: وَأَنَا إِلَى جَلْبِ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلِ قَالَ: جَلْبِ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلِ قَالَ: فَغَامَ، فَأَخَذَ بِيَدِي فَتَبِعْتُهُ، فَقَالَ: فَغَضَبَ، فَقَامَ، فَأَخَذَ بِيَدِي فَتَبِعْتُهُ، فَقَالَ: يَأْمُرُ بِلَعْنِ رَجُلٍ مِنْ أَهْلِ الْجَدِّةِ، فَلَوْ شَهِدْتُ عَلَى يَأْمُرُ بِلَعْنِ رَجُلٍ مِنْ أَهْلِ الْجَدِّةِ، فَلَوْ شَهِدْتُ عَلَى يَأْمُرُ بِلَعْنِ رَجُلٍ مِنْ أَهْلِ الْجَدِّةِ، وَلَوْ شَهِدْتُ عَلَى الْخَلْقِ وَمَا ذَاكَ؟ قَالَ: فَلَلَ عَلَى الْخَلِقِ فَلَا يَعْفِي الْجَدِّةِ، وَلَوْ شَهِدْتُ عَلَى الْخَلْقِ اللّهِ يَلِيَّةً لِلْسَ الْعَالِي وَمَا أَنَّهُ لَلْ اللّهِ يَلِيَّةً لِلللّهِ عَلَيْ وَمَالًا لِللّهِ يَلِيَّةً لِللللّهِ عَلَيْ وَمَالَةً لِلللّهِ عَلَيْ وَمَالَى وَمَالًا اللّهِ يَلِيَّةً لِللللّهِ عَلَيْكَ، وَمَالًا اللّهِ يَلِيَّةً لِلللللّهِ عَلَيْ وَمَالَى اللّهِ يَلِيَّةً لِلْسَ مَعْمَلُ وَعَلَيْ ، وَعَلَى اللّهُ عَلَيْكَ، وَعَلَى اللّهُ عَلَيْ وَاللّهُ عَلَى اللّهُ عَلَيْ وَمَالَى اللّهِ عَلَيْ وَاللّهِ وَعَلَى اللّهِ عَلَيْ اللّهِ عَلَيْ اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَيْ اللّهِ عَلَيْ اللّهِ عَلَيْ اللّهِ عَلَيْ اللّهِ عَلَيْكَ اللّهِ عَلَى اللّهِ عَلَيْ اللّهُ عَلَيْكَ وَمَا لَاللّهِ عَلَى اللّهِ عَلَيْ اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَيْ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ الللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللللللّهُ الللللّهُ الللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ اللللللهُ الللّهُ الللللّهُ

تخريج: صحيح لغيره، وهذا إسناد حسن.

- ١٦٤٥ حَدَّثَنَا مُعَاوِيَةً بْنُ عَمْرِو: حَدَّثَنَا مُعَاوِيَةً بْنُ عَمْرِو: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ جَلَالِ نُنِ بَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالَمٍ فَلِ اللَّهِ بْنِ ظَالَمٍ النَّيْمِيِّ، عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلِ اللَّهِ بُنِ عَمْرِو بْنِ نُفَيْلِ قَالَ: أَنْهَدُ أَنَّ عَلِيَّ مِنْ أَهْلِ الْجَنَّةِ. قُلْتُ: قَالَ: أَهْلِ الْجَنَّةِ. قُلْتُ: قَالَ: أَهْلِ الْجَنَّةِ. قُلْتُ: قَالَ: اهْنَزَّ حِزَاءً، قَالَ: اهْنَزَّ حِزَاءً، فَلَانُ أَسَمِّي الْعَاشِرَ سَمَّيْتُهُ، قَالَ: اهْنَزَّ حِزَاءً، فَلِنَّهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «النَّبُ حِرَاءً، فَإِنَّهُ لَئِسَ عَلَيْكَ إِلَّا نَبِيٍّ، أَوْ صِدْيقٌ، أَوْ شَهِيدٌ اللَّهِ عَلَيْكَ، وَابُو بَكُمٍ، وَعُمَرُ، وَعُمَرُ، وَعُمَرُ،

Rahman bin 'Awf, Sa'd and me - meaning Sa'eed himself.

Comments: [Saheeh because of corroborating evidence and its isnad is Hasan]

1646. 'Abdur-Rahman bin 'Amr bin Sahl narrated that Sa'eed bin Zaid said: I heard the Messenger of Allah (窓) say: "Whoever takes any land unlawfully, his neck will be encircled with it down through seven earths."

Comments: [Saheeh because of corroborating evidence, al-Bukhari (2452) and Muslim (1610) and its isnad is Hasan] وَعَلِيٍّ، وَعُنْمَانُ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَعْدٌ، وَأَنَا يَعْنِي سَمِيدٌ نَفْسَهُ. [راجع: ١٦٣٠]

تخريج: صحيح لغيره، وهذا إسناد حسن.

- 1787 حَدَّثُنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ: حَدَّثَنَا أَبُو أُونِسِ قَالَ: قَالَ الرُّهْرِيُّ: أَحْبَرَنِي طَلْحَهُ بْنُ عَبْدِ اللَّهِ بْنِ عَوْفِ: أَنَّ عَبْدَ اللَّهِ بْنِ عَوْفِ: أَنَّ سَعِيدَ الرَّحْمَنِ بْنَ عَمْرِو بْنِ سَهْلٍ أَخْبَرَهُ: أَنَّ سَعِيدَ ابْنَ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: ابْنَ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: هَيْ ابْنَ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَيْهُ لَهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَيْهُ لَعَلَى اللَّهُ عَلَيْهُ لَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ لَعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ لَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ لَعَلَهُ اللَّهِ عَلَى اللَّهِ عَلْهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَى الْعَلَيْهُ عَلَهُ عَلَيْهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ عَلَيْهُ عَلَهُ عَلَهُه

تخريج: صحيح لغيره. خ: (٢٤٥٢)، م: (١٢١٠). وهذا إسناد حسن.

1647. It was narrated that Sa'eed bin Zaid said: The Messenger of Allah (ﷺ) mentioned (i.e., warned against) turmoils (fitnahs) like pieces of dark night. I think he said: "People may rush to become involved in them very quickly." It was said: Are all of them (those who get involved in them) doomed or some of them? He said: "The killing will be enough (reason) for them (all to be doomed)."

Comments: [Its isnad is hasan]

1648. It was narrated from Nufail bin Hisham bin Sa'eed bin Zaid bin 'Amr bin Nufail, from his father, that his grandfather said: The Messenger of Allah (震) was in Makkah along with Zaid bin Harithah, and Zaid bin 'Amr bin

- كَذْتُنَا حَمَّادُ بْنُ أَسَامَةً: أَخْبَرَنِي مِسْعَرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةً، عَنْ هِلَالِ ابْنِ مَيْسَرَةً، عَنْ هِلَالِ ابْنِ يَسَافِ، عَنْ هِلَالِ ابْنِ يَسَافِ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ، عَنْ سَعِيدِ بْنِ رَيْدِ قَالَ: ذَكَرَ رَسُولُ اللَّهِ عَلَيْ فِتَنَا كَقِطَعِ اللَّيْلِ الْمُظْلِمِ، أُرَاهُ قَالَ: "فَدْ يَذْهَبُ فِيهَا النَّاسُ أَسْرَعَ ذَهَابٍ قَالَ: قَقِيلَ: أَكُلُّهُمْ فَالِكٌ أَمْ بَعْضُهُمْ؟ قَالَ: "حَسْبُهُمْ أَوْ بِحَسْبِهِمْ عَالَ: "حَسْبُهُمْ أَوْ بِحَسْبِهِمْ _ الْقَلْلُ".

تخريج: إساده حسن.

١٦٤٨ حَدَّثَنَا يَزِيدُ: حَدَّثَنَا الْمَسْعُودِيُ عَنْ نَفْلِ بْنِ هِشَمِ بْنِ سَعِيدِ نْنِ زَيْدِ نْنِ عَمْرِو بْنِ نَفْئِلٍ بْنِ هِشَمِ بْنِ سَعِيدِ نْنِ زَيْدِ نْنِ عَمْرِو بْنِ نَفْئِلٍ، عَنْ أَبِيهِ، عَنْ جَدَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ هُوَ وَزَيْدُ بْنُ حَارِثَةَ، فَمَرَّ بِهِمَا زَيْدُ بْنُ حَارِثَةَ، فَمَرَّ بِهِمَا زَيْدُ بْنُ حَارِثَةَ، فَمَرَ بِهَمَا زَيْدُ بْنُ عَمْرِو بْنِ نُفَيْنٍ، فَدَعَوْاهُ إِلَى سَفْرَةِ

Nufail passed by them. They called him to eat some food they had with them and he said: O son of my brother. I do not eat what has been slaughtered on stone altars. After that the Prophet (24) was never seen eating anything that had been slaughtered on stone altars. I said: O Messenger of Allah, my father was as you saw and as you heard; if he had lived to see you he would have followed you; pray for forgiveness for him. He said: "Yes, I will pray for forgiveness for him. He will be resurrected on the Day of Resurrection as one nation on his own."

Comments: [Its isnad is da'eef]

1649. It was narrated that Abu Salamah said: Marwan said to us: Go out and reconcile between these two: Sa'eed bin Zaid and Arwa bint Uwais. We came to Sa'eed bin Zaid and he said: Do you think I have taken any of her rights? I bear witness that I heard the Messenger of Allah (鑑) say: "Whoever takes a handspan of land unlawfully, his neck will be encircled with it down through seven earths. Whoever takes anybody as a mawla without the permission (of those who manumitted him), may the curse of Allah be upon him. And whoever seizes the wealth of his brother by تخریج: إسناده قوي. خ: (۲٤٥٢)، م: (۱٦١٠) means of his oath, may Allah not bless it for him."

لَهُمَا، فَقَالَ: يَا ابْنَ أَخِي، إنِّي لَا آكُلُ مِمَّا ذُبِحَ عَلَى النُّصُبِ. قَالَ: فَمَا رُئِيَ النَّبِيُّ ﷺ، بَعْد ذَلِك أَكَلَ شَيْتًا مِمَّا ذُبِحَ عَلَى النُّصُبِ. قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي كَانَ كَمُا فَدْ (١/ ١٩٠) رَأَيْتَ وَبَلَغَكَ، وَلَوْ أَدْرَكَكَ لْآمَنَ بِكَ وَالنَّبُعَثَ، فَاسْتَغْفِرْ لَهُ. قَالَ: "نَعَمْ، فَأَسْتَغْفِرُ لَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْفِيَامَةِ أُمَّةً وَحُدَهُ". [وانظر: ٥٣٦٩]

تخريج: إسناد صعيف، المسعودي قد احتلط ويزيد روى عنه بعد الاحتلاط ونفيل بن هشام وكدا أبوه لم يوثقهما غير ابن حبان.

١٦٤٩ - حَدَّثَنَا يَزيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْب عَن الْحَارِثِ بْن عَبْدِ الرَّحْمَن، عَنْ أَبِي سَلَمَةً قَالَ: قَالَ لَنَا مَرُوَانُ: انْطَلِقُوا فَأَصْلِحُوا بَيْنَ هَذَيْن: سَعِيدِ بْن زَيْدٍ، وَأَرْوَى بِنْتِ أُوَيْس، فَأَتَيْنَا سَعِيدَ بْنَ زَيْدِ فَقَالَ: أَتُرَوْنَ أَنْبِي قَلِدٍ انْتَقَصْتُ مِنْ حَقِّهَا شَنْتًا؟ أَشْهَدُ لَسَمِعْتُ رْسُولَ اللَّهِ ﷺ يَقُولُ: "مَنْ أَخَذَ شِبْرًا مِنَ الْأَرْضِ بِغَيْرِ حَقَّهِ، طُوِّقَهُ مِنْ سَبْعِ أَرَضِينَ، وَمَنْ تَوَلَّى قَوْمًا بِغَيْرِ إِذْنِهِمْ، فَعَلَيْهِ لَغُنَّةُ اللَّهِ، وْمَن اقْتَطَعَ مَالَ أَخِيهِ بِيَمِينِهِ، فَلَا بَارَكَ اللَّهُ لَهُ بِيهِ». [راجع: ١٦٤٠]

Comments: [Its isnad is gawi, al-Bukhari (2452) and Muslim (1610)]

1650. It was narrated that 'Amr bin Huraith said: I came to Madinah and I divided some

١٦٥٠- حَدَّثَنَا أَبُو سَعِيدِ: حَدَّثَنَا قَيْسُ بْنُ الرُّبِع: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرِ عَنْ wealth between me and my brother. Sa'eed bin Zaid said: The Messenger of Allah (鑑) said: "Allah does not bless the price of land or a house if it is not put again into land or a house."

Comments: [Its isnad is da'eef]

تخريج: إسناده صعيف، قيس بن الربيع صعيف. وفي الناب عن حديفة مرفوع وموقوفاً، والموقوف أصح.

1651. It was narrated that 'Abdullah bin 'Abdur-Rahman bin Abi Husain said: I heard that Luqman used to say: O my son, do not acquire knowledge in order to boast about what you have of knowledge when you are with scholars or to use it in argument with the foolish and to show off in gatherings... And he said: Nawfal bin Musahiq told us, from Sa'eed bin Zaid, that the Prophet (数) said: "One of the worst types of riba is to slander the honour of a Muslim with no justification. And this rahim (ties of kinship) is derived from ar-Rahman; whoever breaks ties of kinship, Allah will forbid Paradise to him."

Comments: [Its isnad is saheeh]

1652. It was narrated that Sa'eed bin Zaid said: The Messenger of Allah (震) said: "Whoever is killed defending his property is a martyr; whoever is killed defending his family is a martyr; whoever is killed defending his religion is a martyr; whoever is killed defending his life is a martyr."

Comments: [Its isnud is qawi]

عَمْرِو بُنِ حُرَيْثِ قَال: قَدِمْتُ الْمَدِينَةَ فَقَاسَمْتُ أَخِي فَقَالَ سَعِيدُ بْنُ زَنْدٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: *لَا يُنَارَكُ فِي ثَمَنِ أَرْضِ وَلَا دَارٍ لَا يُجْعَلُ فِي أَرْضٍ وَلَا دَارٍ *.

1701 حَلَّنَا أَبُو الْبِمَانِ: أَخْبَرَنَا شُعَبُ عَنْ عَبْد اللَّهِ بْنِ عَلْد الرَّحْمَنِ بْنِ أَبِي حُسَيْنِ قَالَ: تَلَغْنِي أَنَّ لُقُمَانَ كَانَ يَقُولُ: يَا بُنَيَّ، لَا تَعَلَّم الْمِلْمَ الْبُنَاهِيَ بِهِ الْعُلَمَاء، أَوْ تُمَارِيَ بِهِ السُّفَهَاء، وَتُرَائِنَي بِهِ فِي الْعُلَمَاء، أَوْ تُمَارِيَ بِهِ السُّفَهَاء، وَتُرَائِنَي بِهِ فِي الْعُلَمَاء، أَوْ تُمَارِيَ بِهِ السُّفَهَاء، وَتُرَائِنَي بِهِ فِي الْمُجَالِسِ... فَذَكَرَهُ وَقَالَ: حَدَّنَتَ مَوْفَلُ بْنُ مُسَاحِقٍ، عَنْ سَعِيدِ ابْنِ زَيْدِ عَنِ النَّبِيِّ عَيْقٍ أَنَّهُ قَالَ: "مِنْ أَرْبَى الرَّبِ الْمُسْلِم بِغَيْرِ حَنِّ، الرَّبِا الْاسْبَطَالَةُ فِي عِرْضِ الْمُسْلِم بِغَيْرِ حَنِّ، وَإِنَّ هَذِهِ الرَّحِمَ شِحِيدٍ الْمُسْلِم بِغَيْرِ حَنِّ، وَإِنَّ هَذِهِ الرَّحِمَ شِحِيدٍ مِنْ الرَّحْمَنِ، فَمَنْ قَلْمِه الْجَنَّة، مِنَ الرَّحْمَنِ، فَمَنْ قَطَعَهَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّة، مِنَ الرَّحْمَنِ، فَمَنْ قَطَعَهَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّة، مَنَ الرَّحْمَنِ، فَمَنْ قَطَعَهَا حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّة، مَنَ الرَّحْمَنِ، فَمَنْ

تخريج: قول لقمان بلاغ، فهو منقطع، وأما القسم المرفوع، فإسناده صحيح.

1707 - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِيمِيُ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ ابْنِ عَلْمِ عَنْ أَبِي عُبَيْدَةً بْنِ مُحَمَّدِ اللَّهِ بْنِ عَلْمِ اللَّهِ بْنِ وَيْهِ قَالَ : قَالَ رَسُولُ اللَّهِ بُولِ اللَّهِ بُولِ اللَّهِ اللَّهِ بُولِ اللَّهِ اللَّهِ عَلْمَ شَهِيدٌ، وَمَنْ ثُمِلَ دُونَ اللَّهِ عَلْمَ شَهِيدٌ، وَمَنْ ثُمِلَ شَهِيدٌ، وَمَنْ قُبَلَ دُونَ دِينِهِ، فَهُو شَهِيدٌ، وَمَنْ قَبْلَ دُونَ دِينِهِ، فَهُو شَهِيدٌ، وَمَنْ أَمْلِ اللَّهِ وَمُهُو شَهِيدٌ، المَامِع: ١٦٢٨٨]

تخريج: إسناده قوي.

1653. It was narrated from Talhah bin 'Abdullah bin 'Awf that Sa'eed bin Zaid said: I heard the Messenger of Allah (囊)... and he narrated a similar hadeeth.

Comments: [Its isnad is qawi]

170٣ - حَدَّثَنَا يَعْقُوبُ: حَدُّثَنَا أَبِي عَنْ أَبِيهِ.
عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ بْنِ عَمَّادٍ، عَنْ طَلْحَةً بْنِ عَبْدِ اللَّهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ رَمُولَ اللَّهِ يَثْلِثُ ... فَذَكَرَ مِثْلَةُ. [راجع: ١٦٢٨]

تخريج: إسناده قوي.

1708 حَلَّثُنَا الْفَضْلُ بْنُ دُكَيْنِ حَلَّثُنَا الْفَضْلُ بْنُ دُكَيْنِ حَلَّثُنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ: حَلَّثَنِي مَنْ سَمِيعَ بْنِ مُهَاجِرٍ: حَلَّثَنِي مَنْ سَمِعَ عَمْرُو بْنَ حُرَيْثِ يُحَدِّثُ عَنْ سَمِيدِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "يَا مَعْشَرَ اللَّهِ ﷺ يَقُولُ: "يَا مَعْشَرَ الْمَرَبِ، الحُمَدُوا اللَّهَ الَّذِي رَفَعَ عَنْكُمُ الْعُشُورَ".

1654. It was narrated that Ibraheem bin Muhajir [said]: I was told by someone who heard 'Amr bin Huraith narrate that Sa'eed bin Zaid said: I heard the Messenger of Allah (建) say. "O Arabs, praise Allah Who has waived the 'ushoor' [a kind of tax or levy] from you."

Comments: [Its isnad is da'eef]

تخويج: إسناده ضعيف. إبراهيم بن المهاجر لين الحديث والراوي عن عمرو بن حربث لا معرف.

مُسنَدُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفِ الرُّهْرِي لِيهِ Musnad of 'Abdur-Rahman bin 'Awf az-Zuhri &

1655. It was narrated from 'Abdur-Rahman bin 'Awf that the Prophet (ﷺ) said: "I was present at the Treaty of al-Mutayyabeen with my paternal uncles when I was a boy, and I would not like to have red camels in return for breaking (that deal)."

Az-Zuhri said: The Messenger of Allah (囊) said: "Islam did not come after any alliance but it made it stronger; but there are no alliances in Islam," The Messenger of Allah (囊) created a bond between Quraish and the Ansar.

Comments: [Its isnad is Saheeh]

1656. It was narrated from Ibn 'Abbas (泰) that 'Umar (泰) said to him: O boy, did you hear from the Messenger of Allah (霙) or from one of his Companions anything about what a man should do if he is not sure about his prayer? Whilst he was saying that, 'Abdur-Rahman bin 'Awf came and said: What are you talking about? 'Umar said: I asked this boy whether he heard anything from the Messenger of Allah (霙) or from one of his Companions about what a man

1700 حَدَّتُنَا بِشْرُ بُنُ الْمُفَضَّلِ عَنْ عَبْدِ الرَّهْرِيِّ، عَنْ الرُّهْرِيِّ، عَنْ الرَّهْرِيِّ، عَنْ مُحَدَّد بْنِ جُبَيْرِ بْنِ مُطْعِم، عَنْ أَبِيهِ، عَنْ عَبْدِ النَّبِيِّ بَيْعِيْ فَالَ: الرَّحْمَنِ بْنِ عَوْفٍ عَنِ النَّبِيِّ يَعِيْقُ فَالَ: «شَهِدْتُ حِلْفَ الْمُطَيِّينَ مَعَ عُمُومَتِي وَأَنَا عُلَامٌ، فَمَا أُحِبُ أَنَّ لِي حُمْرَ النَّعَمِ، وَإِنِّي غُلَامٌ، فَمَا أُحِبُ أَنَّ لِي حُمْرَ النَّعَمِ، وَإِنِّي أَنْكُنْهُ [انظر: 1171]

فَالَ الزَّهْرِيُّ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَمْ يُصِبِ الْإِسْلَامُ حِلْفًا إِلَّا زَادَهُ شِدَّةً، وَلَا حِلْفًا إِلَّا زَادَهُ شِدَّةً، وَلَا حِلْفُ فِي الْإِسْلَامِ». وَقَدْ أَلَّفَ رَسُولُ اللَّهِ ﷺ بَيْن فُرَيْشِ وَالْأَنْصَارِ.

تخريج: إسناده صحيح.

1701 حَدَّثُنَا إِبْرَاهِيمُ بْنُ سَعْدِ: حَدَّثَنِي مُحَدَّدُ بْنُ السَعْدِ: حَدَّثَنِي مُحَمَّدُ بْنُ السَعْدِ: حَدَّثَنِي عَنِ الْبَنِ عَبَّاسٍ أَنَّهُ قَالَ لَهُ عُمَرُ: يَا غُلَامُ، هَلْ سَمِعْتَ مِنْ رَسُولِ اللَّهِ يَلِيُّهُ. أَوْ مِنْ أَحَدِ مِنْ أَصَحَابِهِ: إِذَا شَكَّ الرَّجُلُ فِي صَلَاتِهِ مَاذَ يَضْنَعُ؟ قَالَ: فِيمَ أَنْتُمَا؟ فَقَالَ الرَّحْمَنِ بْنُ عَوْفِ فَقَالَ: فِيمَ أَنْتُمَا؟ فَقَالَ الرَّحْمَنِ بْنُ عَوْفِ فَقَالَ: فِيمَ أَنْتُمَا؟ فَقَالَ المُعَرَّ سَأَلْتُ هَذَ الْغُلَامَ هَلْ سَمِعَ مِنْ رَسُولِ اللَّهِ يَئِيْهُ، أَوْ أَحَدِ مِنْ أَصْحَابِهِ: إِذَا شَكَ اللَّهِ يَئِيْهُ، أَوْ أَحَدِ مِنْ أَصْحَابِهِ: إِذَا شَكَ اللَّهِ يَئِيْهُ، أَوْ أَحَدِ مِنْ أَصْحَابِهِ: إِذَا شَكَ

should do if he is not sure about his prayer 'Abdur-Rahman said: I heard the Messenger of Allah (建) say: "If one of you is not sure about his prayer and does not know whether he prayed one or two [rak'ahs], let him assume it is one; and if he does not know whether he prayed two or three, let him assume that it is two; and if he does not know whether he prayed three or four, let him assume that it is three; then let him prostrate twice when he finishes his prayer, whilst he is still sitting, before he says the salam."

تخريج: حسن لعيره، وهذا الإسناد معلول.

Comments: [Hasan because of corroborating evidence]

1657. Sufyan narrated from 'Amr that he heard Bajalah say: I was a scribe for Jaz' bin Mu'awiyah, the paternal uncle of al-Ahnaf bin Qais. A letter came to us from 'Umar one year before he died, telling us to execute every male practitioner of witchcraft - and perhaps Sufyan said: and every female practitioner of witchcraft - and separate all mahram couples among the Magians, and forbid them to murmur. We executed three practitioners of witchcraft, and we separated every Magian man from his wife who was forbidden to him in marriage according to the Book of Allah. He made a great deal of food, then he placed his sword on his thigh and called the Magians. They threw down one or two mule-loads of silver and they ate but they did not murmur. 'Umar did not take the jizyah from the Magians until

١٦٥٧ حَدِّنُنَا سُفْيَانُ عَنْ عَمْرِو: سَمِعَ بَجَالَةً يَقُولُ: كُنْتُ كَايَبًا لِحَزْءِ بْنِ مُعَاوِيةً عَمْ الْحُنْفِ بْنِ فَيْسِ، فَأَنَانَا كِتَابُ عُمَرَ قَبْلَ مُوْتِهِ بِسَنَةٍ: أَنِ اقْتُلُوا كُلُّ سَاحِرٍ _ وَرُبَّمَا قَالَ سُفْنَانُ: وَسَاحِرَةٍ _ (١٩١/١) وَفَرْقُوا بَيْنَ كُلُّ ذِي مَحْرَمٍ مِنَ الْمَجُوسِ، وَانْهَوْهُمْ عَنِ الزَّمْزَمَةِ، فَقَتَلُنَا ثَلَاثَةً سَوَاجِرَ، وَجَعَلْنَا نُفَرَقُ بَيْنَ حَرِيمَتِهِ فِي كِتَابِ اللَّهِ، الرَّجُلِ وَبَيْنَ حَرِيمَتِهِ فِي كِتَابِ اللَّهِ، وَصَنَعَ جَزْءٌ طَعَامًا كَثِيرًا، وَعَرَصَ السَّيْفَ عَلَى فَخِذِهِ، وَدَعًا الْمَحُوسَ فَأَلْقُوا وَقُرْ بَغُلِ أَوْ بَعْلَى فَخِذِهِ، وَدَعًا الْمَحُوسَ فَأَلْقُوا وَقُرْ بَغُلِ وَبَيْنَ حَرِيمَتِهِ فِي كِتَابِ اللَّهِ، عَلَى فَخِذِهِ، وَدَعًا الْمَحُوسَ فَأَلْقُوا وَقُرْ بَغُلِ أَوْ مُؤْمَةً وَلَا مُنْ مَعْوَلًا مِنْ عَيْرِ زَمْزَمَةٍ، وَلَمْ بَعُلِ أَعْمَرُ أَعْمَلُ أَعْمَرُ أَعْمَرُ أَعْمَلُ أَعْمَرُ أَعْمَلُ مَعْمَلِكُوسَ مَجُوسِ هَجَرِيمَ عَلَى اللَّهُ وَلَهُ مَا أَعْدَلَةً هَا مِنْ مَجُوسٍ هَجَر. [انطر: ١١٥] عَنْ رَسُولَ اللَّهِ وَلِيَةً عَلَى اللَّهُ وَالْمَالُولُ اللَّهُ عَلَى مَعْمُوسَ هَجُوسٍ هَجُوسٍ، حَتَّى شَهِد عَدُالرَّحْمَنِ بُنُ عَوْفِ: أَنَّ رَسُولَ اللَّهِ وَلَيْمَا عَلَى اللَّهُمُ مَنْ مَجُوسٍ هَجُوسٍ هَجَر. [انطر: ١٦٥٥]

'Abdur-Rahman bin 'Awf bore witness that the Messenger of Allah (ﷺ) had taken it from the Magians of Hajar. My father said: Bajalah

did Hajj with Mus'ab in 70 AH.

وقَالَ أَبِي: قَالَ سُفْيَانُ: حَجَّ بَجَالَهُ مَعَ مُضعبِ سَنَةَ سَبْعِين

تخريج: إسناده صحيح. خ. (٣١٥٦).

Comments: [Its isnad is saheeh, al-Bukhari (3156)]

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1658. It was narrated from Malik bin Aws: I heard 'Umar say to 'Abdur-Rahman, Talhah, az-Zubair and Sa'd: I adjure you by Allah, by Whose power heaven and earth exist - and he said on one occasion: by Whose leave heaven and earth exist - do you know that the Messenger of Allah (強) said: "We [Prophets] are not to be inherited from; what we leave behind is charity"? They said: By Allah, yes.

Comments: [Its isnad is saleeh, al-Bukhari (3094) and Muslim (1757)]

1659. It was narrated from Ibraheem bin 'Abdullah bin Qariz that his father told him that he entered upon 'Abdur-Rahman bin 'Awf when he was sick. 'Abdur-Rahman said to him: May your relatives uphold ties of kinship with you. The Prophet (趣) said: "Allah, may He be glorified and exalted, said: 'I am ar-Rahman and I have created ar-rahim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall break ties with him and cut him off."

Comments: [Saheeh because of corroborating evidence]

170٨ حَلَّئُنَا سُفْيَانُ عَنْ عَنْرِو، عَنِ الزَّهْرِي، عَنْ مَالِكِ بْنِ أَوْسٍ: سَمِعْتُ عُمَرَ لِلْهُ فِي النَّهْرِي، الرَّحْمَنِ، وَطَلْحَةَ، وَالرُّبَيْرِ، يَهُولُ لِبَعْدِ الرَّحْمَنِ، وَطَلْحَةَ، وَالرُّبَيْرِ، وَسَعْدِ شَفْدُكُمْ بِاللَّهِ اللَّذِي تَقُومُ بِهِ السَّمَاءُ وَالأَرْصُ _ وَقَالَ مَرَّةً. الَّذِي بِإِذْبِهِ تَقُومُ السَّمَاءُ السَّمَاءُ وَالأَرْصُ _ أَعَلِمْهُمْ أَنَّ رَسُولَ اللَّهِ السَّمَاءُ وَالأَرْصُ _ أَعَلِمْهُمْ أَنَّ رَسُولَ اللَّهِ يَتِهُومُ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهِ اللَّهُ اللَّهِ اللَّهُ الْمُعْلَى اللَّهُ الْمُؤْلَالُولَ اللَّهُ اللَّهُ الْمُؤْلِقُولُ اللَّهُ اللِّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ الْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِلُ اللْمُؤْمِ اللَّهُ اللْمُؤْمِ اللَّهُ الْمُؤْمِ اللْمُؤْمُ اللْمُؤْمِ الْمُؤْمِ ا

تخریج: إسناده صحیح. ح (۳۰۹٤)، م: (۱۷۵۷) بدون دکر طلحة.

1704 - حَدَّثُنَا يَرِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هِشَامٌ النَّشْتُوالِيُّ عَنْ يَخْبَى بْنِ أَبِي كَثِيرٍ، عَنْ مِشْامٌ النَّشْتُوالِيُّ عَنْ يَخْبَى بْنِ أَبِي كَثِيرٍ، عَنْ جُرْاً اللَّهِ بُنِ قَارِظٍ: أَنَّ أَبَاهُ حَدَّنَهُ أَنَّهُ وَخَلَ عَلَى عَبْدِ الرَّحْمَنِ: وَصَلَتُكَ وَهُوَ مَرِيضٌ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ: وَصَلَتُكَ رَحْمُ، إِنَّ النَّبِيِّ يَنْ عَنْ الرَّحْمَنِ: وَصَلَتُكَ رَحْمُ، إِنَّ النَّبِيِّ يَنْ عَنْ الرَّحْمَنِ: وَصَلَتُكَ وَجَلَدُ الرَّحْمَ، وَشَقَقْتُ وَجَلَدُ الرَّحِمْ، وَشَقَقْتُ لَوَجَمْ، وَشَقَقْتُ لَلَّهُ عِنْ تَصِلْهَا، أَصِلْهُ، وَمَنْ لَجِلْهُا مِن اسْمِي، فَمَنْ تَصِلْهَا، أَصِلْهُ، وَمَنْ يَشِعْها مِنْ اللَّهُ عَنْ يَبْتُهَا فِي اللَّهُ عَنْ يَبْتُهَا فَالَذَ مَنْ يَبُتُهَا فَعَلْدُ اللَّهُ عَنْ يَبُتُهَا إِنْ قَالَ: مَنْ يَبُتُهَا فَالَذَ مَنْ يَبُتُهَا إِلَّهُ وَمَنْ اللَّهُ عَلَى اللَّهُ عَنْ يَبُتُهَا إِلَيْهُ وَمَنْ عَلِيهِ الْعَلْمُ عَلَى اللَّهُ عَنْ يَبُتُهَا إِلَيْهُ وَمَنْ عَلِيهِ الْعَلْمُ عَلَيْهِ الْعَلْمُ عَلَيْهُ وَمَنْ عَلِيهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَنْ عَنْ يَبُنُهُمْ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهُ إِلَيْهِ عَلَيْهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْكُ اللَّهُ عَلَى الْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْنَا اللَّهُ عَلَى اللَّهُ عَلَى الْهُ عَلَى اللَّهُ عَلَى اللْهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عِلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللْهُ عَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللْهُ عَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى ال

تخريج: صحيح لغيره، وهذا الإسناد معلول. وقد اضطرب أصحاب سعيي عليه فيه.

1660. An-Nadr bin Shaiban said: I met Abu Salamah bin 'Abdur-Rahman and said: Tell me of something you heard from your father, that he heard from the Messenger of Allah (趣) about the month of Ramadan. He said: Yes; my father told me that the Messenger of Allah (建) said: "Allah, may He be glorified and exalted, enjoined fasting Ramadan and I have made it Sunnah to pray giyam during it [i.e., Taraweeh]. Whoever fasts it and prays giyam during it, out of faith and seeking reward, will emerge from sins as on the day his mother hare him."

Comments: [Its isnad is da'eef]

'Abdur-Rahman bin 'Awf said: The Messenger of Allah (海) said: "If a woman prays her five [daily prayers], fasts her month, guards her chastity and obeys her husband, it will be said to her: Enter Paradise by whichever of the gates of Paradise you wish."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because of the weakness of Ibn Lahee'ah]

1662. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (类) went out and I followed him until he entered a grove of palm trees. Then he prostrated and remained in prostration for a long time, until I was afraid that Allah had taken his

- ١٦٦٠ حَدَّثَنَا الْفَاسِمُ بَنُ الْفَضْلِ: حَدَّثَنَا النَّضُرُ بَنُ حَدَّثَنَا النَّضُرُ بَنُ حَدَّثَنَا النَّضُرُ بَنُ مَنْ الْفَضْلِ: حَدَّثَنَا النَّضُرُ بَنُ مَنْ الْفَضْلِ: حَدَّثَنِي عَنْ شَيْءِ سَمِعْتَهُ مِنْ أَبِيكَ، مُلْتُ: حَدِّثْنِي عَنْ شَيْءِ سَمِعْتَهُ مِنْ أَبِيكَ، سَبِعَهُ مِنْ رَسُولِ اللَّهِ عَنْ قِيلَ فَي شَهْرِ رَمَضَانَ. قَالَ نَعَمْ، حَدَّثَنِي أَبِي عَنْ رَسُولِ اللَّهِ عَنْ قَالَ اللَّهِ عَنْ اللَّهُ وَقَامَهُ وَلَا اللَّهُ عَلَيْ اللَّهُ عَنْ اللَّهُ وَاللَّهُ وَقَامَهُ وَقَامَهُ وَقَامَهُ وَقَامَهُ وَقَامَهُ وَقَامَهُ وَلَاتُهُ أَمْهُ اللَّهُ وَالْعَلْمِ عَنْ اللَّهُ وَاللَّهُ وَلَا عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْهُ عَلَيْ اللَّهُ عَلَيْتُهُ الْمُعُونَ عَلَيْ اللَّهُ عَلَيْ الْمُعْلِى اللَّهُ عَلَيْ الْمُلْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ الْمُعْلَى اللَّهُ عَلَى اللَّهُ عَلَيْهِ عَلَى اللَّهُ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَيْهُ الْمُعُلِي اللَّهُ عَلَى الللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى الللْهُ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى الْمُؤْمِ عَلَى الْمُؤْمِ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُولُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّ

تخريج: إسناده ضعيف، النضر بن شيبان ضعيف وفي قول أبي سلمة: "حدثني أبي" نظر، لأن أبا سلمة لم يصح سماعه من أبيه.

1111 - حَدَّثَنَا يَخْيَى بْنُ إِسْحَاقَ: حَدَّثَنَا ابْنُ لَهِيعَةً عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي جَعْفَرِ: أَنَّ ابْنَ قَارِضٍ أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَشِيْعَ: «إِذَا صَلَّتِ الْمَرْأَةُ خَمْسَهَا، وَصَامَتْ شَهْرَهَا، وَحَفِظَتْ فَرْجَهَا، وَأَطَعَتْ زَوْجَهَا، قِيلَ لَهَا: اذْخُلِي الْحَثَةُ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِنْتِ».

تخريج: حسن لغيره، وهذا إساد ضعيف لضف ابن لهيعة.

1777 حَدَّثَنَا أَبُو سَلَمَةً مَنْصُورُ بُنُ سَلَمَةً مَنْصُورُ بُنُ سَلَمَةً الْخُزَاعِيُّ حَدَّثَنَا لَيْثٌ عَنْ يَزِيدَ ان الْهَادِ، عَنْ عَمْرِو، عَنْ أَبِي عَمْرِو، عَنْ أَبِي الْحُوَيْرِث، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ سْ مُطْعِمٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ سْ مُطْعِمٍ، عَنْ عَرْضِ قَالَ: خَرَجَ دَسُولُ عَنْ عَرْفِ قَالَ: خَرَجَ دَسُولُ عَنْ عَرْفِ قَالَ: خَرَجَ دَسُولُ

soul. I went to look, and he raised his head and said: "What is the matter, O 'Abdur-Rahman?" I told him what it was and he said: "Jibreel (ﷺ) said to me: 'Shall I not tell you the glad tidings? Allah, may He be glorified and exalted, says to you: "Whoever sends blessings upon you, I shall send blessings upon him, and whoever sends salams upon you, I shall send salams upon him."""

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخريج: حسن لغره، وهذا إساد ضعيف، أبو الحويرث فيه صعف من قبل حفظه .

1663. It was narrated that 'Abdur-Rahman bin 'Awf said: I entered the mosque and saw the Messenger of Allah (強) coming out of the mosque, so I followed him. And he narrated the hadeeth....

Comments: [Hasan because of corroborating evidence; it is a repeat of the previous report]

1664. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (ﷺ) came out of the mosque and went towards where the zakah was kept. He went in and turned to face the qiblah, then he fell down in prostration and remained in prostration for a long time, until I thought that Allah, may He be glorified and exalted, had taken his soul. I drew close to him and sat down, and he raised his head and

اللّهِ ﷺ، فَاتَبَعْنَهُ حَتَّى دَخَلَ نَحْلًا، فَسَجَدَ، فَاللّهِ عَلَيْهِ، فَاتَبَعْنَهُ حَتَّى خِفْتُ _ أَوْ حَشِيتُ _ أَنْ يَكُونَ اللّهُ قَدْ تَوَقَّاهُ أَوْ قَبَضَهُ قَالَ: فَجِنْتُ أَنْظُرُ، فَرَفَعَ رَأْسَهُ، فَقَالَ: "مَا لَكَ يَا عَبْدَ الرَّحْمَٰوِ؟" قَالَ: فَذَكُونُ ذَلِكَ لَهُ، قَالَ: أَنظُرُهُ عَلَيْكَ لَهُ، قَالَ: أَلَا فَقَالَ: "إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِي: أَلَا فَيْلُونَ كُونُ يَقُولُ لَكَ: مَنْ أَبْشُرُكَ؟ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ لَكَ: مَنْ ضَلِّى عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ صَلَّيْتُ عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ صَلَّيْتُ عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ صَلَّيْكَ اللّهُ الْعَلْمَ الْمَلْكَامُ اللّهُ عَلَيْكَ عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ عَلَيْكِ اللّهُ اللّهُ اللّهُ عَلَيْكَ عَلَيْهِ، وَمَنْ سَلَّمَ عَلَيْكَ

171٣ حَدَّثَنَا يُونُسُ: حَدَّثَنَا لَيْتُ عَنْ يَزِيدَ،
عَنْ عَمْرِو، عَنْ عَبْدِ الرَّحْمَنِ بِنِ أَبِي
الْحُوَيْرِث، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ
الرَّحْمَ بْنِ عَوْفٍ قَالَ: دَخَلْتُ الْمَسْحِدَ،
فَرَّأَيْتُ رَسُولَ اللَّهِ عِلَىٰ خَارِجًا مِنَ الْمَسْجِدِ،
فَاتَبَعْتُهُ... فَذَكَرَ الْحَدِيثَ. [انظر: 1718]

تخريج: حسن لغيره، وهو مكرر ماقبله.

1778- حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ.
حَدَّثَنَا سُلَبُمَانُ بُنُ بِلَالٍ: حَدَّثَنَا عَمْرُو بُنُ أَبِي
عَمْرٍو عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ
الرَّحْمَنِ بْنِ عَوْفِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
عَوْفٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ، فَتَوَجَّهَ
نَحْوَ صدقَتِهِ، فَدَخَلَ فَاسْتَقْبَلَ الْقِبْلَةَ، فَخَرَّ
سَجِدًا، فَأَطَالَ السُّجُودَ، حَتَّى طَنَنْتُ أَنَّ اللَّهُ
غَزَّ وَجَنَّ قَبْضَ نَفْسَهُ فِيهَا، فَدَنَوْتُ مِنْهُ، ثُمَّ
خَلْسُتُ، فَرَفَعَ رَأْسَهُ فِيهَا، فَدَنَوْتُ مِنْهُ، ثُمَّ

said: "Who is this?" I said 'Abdur-Rahman. He said: "What do you want?" I said: O Messenger of Allah, you prostrated for so long that I thought Allah, may He be glorified and exalted, had taken your soul. He said: "Jibreel (***) came to me and gave me glad tidings. Allah, may He be glorified and exalted, says: Whoever sends blessings upon you, I shall send blessings upon him, and whoever sends salams upon you, I shall send salams upon him. So I prostrated to Allah, may He be glorified and exalted, out of gratitude."

قُلْتُ : يَا رَسُولَ اللَّهِ ، سَجَدْتْ سَجْدَةً خَشِيتُ أَنْ يَكُونَ اللَّهُ عَزَّ وَجَلَّ فَدْ قَبْضَ نَفْسَكَ فِيهَا ، فَقَالَ : ﴿إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَانِي فَشَرِّنِي ، فَقَالَ : إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ : مَنْ صَلَّى عَلَيْكَ صَلَّيْتُ عَلَيْهِ ، وَمَنْ سَلَّمَ عَلَيْكَ صَلَّى عَلَيْكَ صَلَّيْتُ عَلَيْهِ ، وَمَنْ سَلَّمَ عَلَيْكَ سَلَّمْتُ عَلَيْهِ ، فَسَجَدْتُ لِلَّهِ عَزَّ وَجَلَّ شُكْرًا » . [راجع: ١٦٦٢]

قُلْتُ: عَبْدُ الرَّحْمَنِ، قَالَ: "هَا شَأَنُكَ؟»

تخريج: حسن لعيره، وهذا إسناد ضعيف، عند الواحد بن محمد محهول، ولعله لم يسمع من جده عندالرحمن بن عوف.

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

1665. It was narrated from 'Abdullah bin al-Waleed that he heard Abu Salamah bin 'Abdur-Rahman narrate from his father that he was with the Prophet (強) on a journey. The Prophet (強) went to relieve himself, then the time for prayer came and they got up to pray, and asked 'Abdur-Rahman to lead them in prayer. Then the Prophet (霉) came and prayed one rak'ah with the people behind him. When he said the salam, he said: "You did the right thing" or "You did well."

Comments: [Saheeh because of corroborating evidence. This is a da'eef isnad]

1666. It was narrated that Ibn 'Abbas said: I heard 'Abdur-Rahman bin 'Awf say: I heard the Messenger of Allah (寒) say: "If there is an epidemic in some land

1770 - حَدَّثَنَا مَيْتُمُ (١/ ١٩٢) بْنُ خَارِجَةً _ قَالَ أَبُو عَبْد الرَّحْمَنِ: وَسَمِعْتُهُ أَنَا مِنَ الْهَيْتُمِ بُنِ خَارِجَةً _ قَالَ خَارِجَةً _ . حَدَّثَنَا رِشْدِينُ عَنْ عَبْد اللَّهِ بْنِ الْوَلِيدِ، أَنَّهُ سَمِعَ أَبَا سَلَمَةً بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّهُ كَانَ مَعَ النَّبِيِ عَلَيْهِ فِي سَفَرٍ، فَذَهَ النَّبِيُ عَلَيْهِ فِي سَفَرٍ، فَذَهَ النَّبِيُ الصَّلَاةِ، فَأَقَامُوا الصَّلَاةِ، فَأَقَامُوا الصَّلَاةِ، فَأَقَامُوا الصَّلَاة، فَقَامُوا الصَّلَاة، فَلَمَ سَلَمُ الصَّلَاة، الرَّحْمَنِ، فَجَاء النَّبِيُ عَلْمُ سَلَّمُ اللَّهِ اللَّهِ الْمَائِلُةُ الْمَوْمُ مَعْ النَّسِ خَلْفَهُ رَكُعَةً، فَلَمَ سَلَّمُ اللَّهُ الْمُنْ اللَّهُ الْمُولَالَهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُؤْمُ اللَّهُ الْمُنْ اللَّهُ الْمُؤْمِلُولَ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمِلُولُ

تخريج: صحبح لغوه. وهذا إسناد ضعيف، رشدين بن سعد ضعيف عندالجمهور.

- ١٦٦٦ حَدَّثَنَا رَوْحٌ: حَدَّثَنَا مُحمَّدُ بْنُ أَبِي حَفْصَةً: حَدَّثَنَا الزُّهُرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبْدِ قَالَ: سَمِعْتُ عَبْد

and you are not there, then do not enter it; if it is in a land where you are, do not leave it."

Comments: [Its isnad is qawi, al-Bukhari (5729) and Muslim (2219)] الرَّحْوَ بَنَ عَوْفِ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ عَلَيْهِ يَشُولُ: ﴿إِذَا كَانَ الْوَبَاءُ بِأَرْصِ وَلَسْتَ لَهُ، فَلَا تَدْخُلُها، وَإِذَا كَانَ بِأَرْضِ وَأَنْتَ لِهَا، فَلَا تَدْخُلُها، وَإِذَا كَانَ بِأَرْضٍ وَأَنْتَ لِهَا، فَلَا تَخْرُحُ مِنْهَا». [انطر: ١٦٧٨، ١٦٧٨.

تخريج: إسناده فوي. خ (٥٧٢٩)، م (٢٢١٩).

1667. It was narrated from 'Abdur-Rahman bin 'Awf that some people of the Arabs came to the Messenger of Allah (ﷺ) in Madinah and became Muslim, and they fell sick with the sickness (fever) of Madinah. They fell sick and left Madinah, and were met by a group of his Companions meaning Companions of the Prophet (ﷺ) - who said to them: Why are you leaving? They said: We have got the fever of Madinah so we decided to leave Madinah. They said: Don't you have a good example in the Messenger of Allah? Some of them (the Companions) said: They have become hypocrites and some of them said: They have not become hypocrites, they are still Muslims. Then Allah, may He be glorified and exalted, revealed the verse: "Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned" [an-Nisa' 4:88].

Comments: [Its isnad is da'eef]
1668. It was narrated that 'Abdullah bin 'Amir bin Rabee'ah

ابنُ سلمَة عَنْ مُحَمَّدِ بْنِ عَامِرِ حَدَّثُنَا حَمَّادُ ابنُ سلمَة عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ الْنِ عَبْدِ اللَّهِ بْنِ قُسْنِطِ، عَنْ أَبِي سَلَمَةً بْنِ عَنْدِ الرَّحْمَنِ بْنِ عُرْفِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُرْفِ، مَنْ عَبْدِ الرَّحْمَنِ بْنِ عُرْفِ، أَنْوَا رسُولَ اللَّهِ بَيْنَ فَوْهَا مِنَ الْعَرَبِ أَنْوَا رسُولَ اللَّهِ بَيْنَةً لَمُهُمْ فَا فَلَا مُنْ الْمَدِينَةِ ، فَاجْتَوَيْنَ الْمَدِينَةِ ، فَاجْتَوَيْنَ الْمَدِينَةِ ، فَالْمُولِ اللَّهِ أَسْوَةً ، فَا لَكُمْ رَجَعْتُمْ وَاللَّهِ اللَّهِ عُلْوَلًا اللَّهِ أَسُونً وَقَالَ نَعْضُهُمْ : لَمْ يُنَافِقُوا ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ : ﴿ فَقَالَ لَكُمْ مِي رَسُولِ اللَّهِ أَسُونً ، فَقَالَ مَعْمُهُمْ : لَمْ يُنَافِقُوا ، وَقَالَ نَعْضُهُمْ : لَمْ يُنَافِقُوا ، وَقَالَ نَعْضُهُمْ : لَمْ يُنَافِقُوا ، فَمَا لَكُمْ مِي رَسُولِ اللَّهِ عَرْقَ وَجَلَّ : ﴿ فَقَالَ اللَّهُ عَزَّ وَجَلً : ﴿ فَقَالَ لَكُمْ مِي وَاللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى ال

تخريج: إساده ضعيف، ابن سحاق مدلس وقد عنعن وأنو سلمة لم بسمع من أبيه.

177۸ - حَلَثْنَا هاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَرِيكٌ عَنْ عَبْدِاللَّهِ شَرِيكٌ عَنْ عَبْدِاللَّهِ

said: 'Umar bin al-Khattab (&) heard the voice of Ibn al-Mughtarif - or Ibn al-Gharif - the camel driver [one who urges camels on with his singing or chanting in the middle of the night, when we were setting out for Makkah. 'Umar made his camel speed up until he joined the people, and found himself with 'Abdur-Rahman, When dawn broke, 'Umar said: Now keep quiet, for dawn has broken, remember Allah. Then he saw 'Abdur-Rahman wearing khuffain (leather slippers) and he said: Leather slippers?! He said: I wore them with someone whom was better than you, or with the Messenger of Allah (變). 'Umar said: I urge you to take them off, for I am afraid that the people will see you and follow your example.

Comments: [Its isnad is da'eef]

1669. Ishaq bin 'Eesa told us: Shareck told us:... and he narrated it with the same isnad and said: We wore them with the Messenger of Allah (28).

Comments: [Its isnad is da'eef; see the previous report]

1670. It was narrated from 'Urwah that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (建) allocated the land of such and such to me and 'Umar bin al-Khattab. Az-Zubair went to the family of 'Umar and bought his share from them. Then he went to 'Uthman bin 'Affan and

ابْنِ عَامِرِ بْنِ رَبِيعَةً قَالَ: سَمِعَ عُمَوُ بْنُ الْخَطَّابِ هِ صَوْتَ ابْنِ الْمُغْتَرِفِ _ أُو ابْنِ الْمُغْتَرِفِ _ أُو ابْنِ الْمُغْتِرِفِ _ أُو ابْنِ الْمُغْتِرِفِ _ أُو ابْنِ الْمُغْتِرِفِ _ أَنْحُنُ مُنْطَلِقُونَ إِلَى مَكَّةً، فَأَوْضَعَ عُمَرُ رَاجِلَتَهُ حَتَّى دَخَلَ مَعَ الْفَوْمِ. فَإِذَا هُوَ مَعَ عَبْدِ الرَّحْمَنِ، فَلَمَّا طَلَعَ الْفَجْرُ، فَالَ عُمَرُ: هَيْءً الرَّحْمَنِ، فَلَمَّا طَلَعَ الْفَجْرُ، اذْكُرُوا اللَّهِ. قَالَ عُمَرُ، اذْكُرُوا اللَّهِ. قَالَ: قُمْ أَبْصَرَ عَلَى عَبْدِ الرَّحْمَنِ خُفَيْنِ، اللَّهُ مَنْ هُو اللَّهِ وَيَعْدِ فَقَالَ عُمَرُ: هَيْءً خَيْرٍ مِنْكَ، أَوْ مَعَ رَسُولِ اللَّهِ وَيَعِيْدٍ. فَقَالَ عُمَرُ: عَنْ مُو عَرَمُولِ اللَّهِ وَيَعْدِ. فَقَالَ عُمَرُ: عَنْ مُو عَرَمُولِ اللَّهِ وَيَعْدِ. فَقَالَ عُمَرُ: عَنْ مَنْ هُو عَرَمُولِ اللَّهِ وَيَعْدِ. فَقَالَ عُمَرُ: عَنْ مَنْ هُو عَرَمُتُ مَنْ هُو يَنْعُونَا اللَّهِ وَيَعْدِ. فَقَالَ عُمَرُ: عَنْ مَنْ هُو عَرَمُتُ عَلَيْكِ إِلَّا نَزَعْتَهُمَا، فَإِنِّي أَخَافُ أَنْ عَنْ عَلَى اللَّهِ وَلِيعَةً عَلَى اللَّهِ عَلَى اللَّهُ عَلَيْكِ اللَّهُ عَلَيْكِ اللَّهُ عَلَى اللَّهِ عَلَيْكِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَيْكِ اللَّهِ عَلَى عَلَى اللَّهُ عَلَيْكِ اللَّهُ عَلَيْكُونَا اللَّهُ عَلَيْكِ اللَّهُ عَلَيْكُونَا اللَّهُ عَلَيْكُونَا اللَّهُ عَلَيْكَ الْكُونَا اللَّهِ اللَّهُ عَلَيْكَ اللَّهُ عَلَيْكُونَا اللَّهُ عَلَيْكُونَا اللَّهُ عَلَيْكُونَا اللَّهُ عَلَيْكُونَا اللَّهُ اللَّهُ عَلَيْكُونَا اللَّهُ عَلَى اللَّهُ عَلَيْكُونَا اللَّهُ عَلَيْكُونَا اللَّهُ عَلَيْكُونَا اللَّهُ الْعَلَى عَلَى اللَّهُ الْعُلَى عَلَى اللَّهُ الْعُلَالُكُونَا اللَّهُ عَلَى الْعُلْمُ عَلَى الْعُلْمُ اللَّهُ عَلَى الْعُلَى الْعُلْمُ اللَهُ عَلَى اللَّهُ عَلَيْكُونَا اللَّهُ عَلَى الْعُمْ عَلَيْهُ الْعُلْمُ اللَّهُ الْعُلْمُ عَلَيْكُونَا اللَّهُ عَلَى الْعُلْمُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى الْعُلْمُ عَلَى ا

تخريع: إسناده ضعيف، شريك بن عبدالله ضعيف سوء حفظه وعاصم س عبيدالله ضعيف.

اللّه و حَدَّثَنَاهُ مِسْحَاقُ بْنُ عِيسَى:
 خَدَّثَنَا شَرِبكُ، فَذَكَرُهُ بِإِسْنَادِهِ وَقَالَ: لَمِسْتُهُمَا
 مَعَ رَسُولِ اللَّهِ ﷺ.

تخريج: إساده صعيف. راجع مافيله.

• ١٦٧٠ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَة عَنْ عُرْوَة الَّ عَبْدَالرَّحْمَنِ بْنَ عَوْفِ قَالَ: أَقْطَعَنِي رَسُولُ اللَّهِ ﷺ وَعُمَرَ بْنَ الْخَطَّابِ أَرْضَ كَذَا وَكَذَا، فَدَهَ الرُّبَيْرُ إِلَى آبِ عُمْرَ، فَاشْتَرَى نَصِيبَهُ فَدَهَمْ، فَأَنَى عُشْمَانَ بْنَ عَفَّانَ، فَقَالَ. إِنَّ عَبْدَ

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said: 'Abdur-Rahman bin 'Awf is claiming that the Messenger of Allah (強) allocated the land of such and such to him and 'Umar bin al-Khattab, and I have bought the share of 'Umar's family. 'Uthman said: 'Abdur-Rahman is a man whose testimony is good, whether it is for him or against him.

Comments: [Its men are thiqat]

1671. It was narrated from Ibn as-Sa'di that the Prophet (姓) said: "Hijrah (migration) will never cease so long as there is an enemy to be fought." Mu'awiyah, 'Abdur-Rahman bin 'Awf and 'Abdullah bin 'Amr bin al-'As said: The Prophet (趣) said: "Hijrah is of two types: one is forsaking (tahjur) bad deeds and the other is migrating (hijrah) for the sake of Allah and His Messenger. Hijrah will never cease so long as repentance can be accepted, for repentance will never cease to be accepted until the sun rises from its place of setting; when it rises thus, a seal will be placed on every heart with what is in it, and people will no longer have to strive."

Comments: [Its isnad is hasan]

1672. Sulaiman bin Moosa narrated that 'Abdur-Rahman bin 'Awf said: When the Majoosi [Magian] came out from the presence of the Messenger of Allah (震) I asked him, and he told me that the Prophet (囊) had given him the choice between

الرَّحْمَٰ ِ بْنَ عَوْفٍ زَعَمَ أَنَّ رَسُولَ اللَّهِ ﷺ أَقْطَعَهُ وَعُمَرَ بْنَ الْخَطَّابِ أَرْضَ كَذَا وَكَذَا، وَإِنِّي اشْتَرَيْتُ نَصِيبَ آلِ عُمَرَ. فَقَالَ عُنْمَانُ: عَبْدُ الرَّحْمَن جَائِزُ الشَّهَادَةِ، لَهُ وَعَلَيْهِ.

تخريج: رجاله ثقاب إلا أن في سماع عروة من عدالرحمن بن عوف وقفة.

1971 حَدَّنَا الْحَكُمُ بُنُ نَافِع: حَدَّنَا إِشْمَاعِلُ بُنُ عَيَّاشٍ عَنْ ضَمْضَمٍ بَنِ زُرْعَةً، إِلَى مَالِكِ بُنِ عَيْلِهِ يَرُدُهُ إِلَى مَالِكِ بُنِ عَيْلِهِ يَرُدُهُ إِلَى مَالِكِ بُنِ يُخْمِر، عَنِ ابْنِ السَّعْلِيِّ أَنَّ النَّبِيَّ يَعِيْقُ قَالَ: "لا تَنْقَطِعُ الْهِجْرَةُ مَا دَامَ الْعَدُو يُقَاتَلُ". فَقَالَ عَمْرِو بُنِ الْعَاصِ أَنَّ النَّبِيَّ يَعِيْقُ قَالَ: "إِنَّ عَمْرِو بُنِ الْعَاصِ أَنَّ النَّبِيَّ يَعِيْقُ قَالَ: "إِنَّ عَمْرِو بُنِ الْعَاصِ أَنَّ النَّبِيَّ يَعِيْقُ قَالَ: "إِنَّ النَّبِيِّ يَعْلِمُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ وَمُ مُنْ اللَّهِ عَلَى اللَّهِ النَّهِ عَلَى اللَّهِ اللَّهُ مَنْ أَنْ تَهَاجِرَ إِلَى اللَّهِ النَّهِ عَلَى اللَّهِ النَّهُ مُنْ وَلَا تَنْقَطِعُ الْهِجْرَةُ مَا تُقَبِلَتِ اللَّهِ التَّهِ مَا تَقَطِعُ الْهِجْرَةُ مَا تُقْبَلَتِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ مَنْ الْمُعْرِبِ، فَإِذَا طُلَعَتْ، طُبِعَ عَلَى النَّاسُ الْعَمْنَ، طُبَعَ عَلَى النَّاسُ الْعَمْلِ».

تخريج: إسناده حس.

17۷٢ - حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا سَعِيدُ بْنُ عَنْدِ الْعَزِيزِ: حَدَّثَنِي سُلَمْمَانُ بْنُ مُوسَى عَنْ عَنْدِ الرَّحْمَى مْنِ عَوْفِ قَالَ: لَمَّا خَرَجَ الْمَجُوسِيُّ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ، سَأَلْتُهُ، فَأَحْبَرَنِي أَنَّ النَّبِيّ عَنْدِ رَسُولِ اللَّهِ ﷺ، سَأَلْتُهُ، فَأَحْبَرَنِي أَنَّ النَّبِيّ paying the jizyah or execution, and he chose to pay the jizyah.

Comments: [Its isnad is da'eef]

1673. It was narrated from Salih bin Ibraheem bin 'Abdur-Rahman bin 'Awf, from his father, from his grandfather 'Abdur-Rahman bin 'Awf, that he said: Whilst I was standing in the ranks on the day of Badr, I looked to my right and my left, and I saw that I was between two boys of the Ansar who were very young. I wished that I was standing between two who were stronger than them. One of them gestured to me and said: O uncle, do you know Abu Jahl? I said: Yes: what do you want with him, O son of my brother? He said: I have been told that he reviles the Messenger of Allan (獎). By the One in Whose hand is my soul, if I see him I will not leave him until the one of us who is destined to die first is dead. Then the other one gestured to me and said something similar. And I was impressed by that. It was not long before I saw Abu Jahl moving about among the people. I said: Do you not see? This is the one you were asking about. They hastened towards him and struck him with their swords until they killed him. Then they went to the Messenger of Allah (ﷺ) and told him. He said: "Which of you killed him?" Each of them said: I killed him. He said: "Have you wiped your swords yet?" They said: No. So he looked at their swords then he said: "Both

تخریج: إسناده صعیف، سعید بن عبدالعریر اختلط بأحرة وسلیمان بن موسى لم یدرك عبدالرحم بن عوف.

١٦٧٣ حَدَّثَنَا أَبُو سَلَمَةَ يُوسُفُ بْنُ يَعْقُوبَ الْمَاحِشُونُ عَنْ (١٩٣/١) صَالِح بْن إِبْرَاهِيمَ ابْن عَبْدِ الرَّحْمَى بْن عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدُّهِ عَبْدِ الرَّحْمَن بْن عَوْفِ أَنَّهُ قَالَ: إِنِّي لَوَاقِفٌ يَوْمَ نَدُر فِي الصَّفِّ نَظَرْتُ عَنْ يَمِينِي، وَعَنْ شِمَالِي، فَإِذَا أَنَا بَيْنَ غُلَامَيْنِ مِنَ الْأَنْصَارِ، خديثة أشنائهُمَا، تَمَنَّيتُ لَوْ كُنْتُ بَيْنَ أَصْلَعَ مِنْهُمَا، فَغَمَزَنِي أَحَدُهُمَا، فَقَالَ ' يَا عَمُّ، هَلْ تَعْرِفُ أَبًا جَهْلِ؟ قَالَ: قُلْتُ: نَعَمْ، وَمَا حَاجَتُكَ يَا ابْنَ أَخِي؟ قَالَ: بَلَغَنِي أَنَّهُ سَبُّ رَسُولَ اللَّهِ ﷺ، وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ رَأَيْتُهُ لَمْ يُفَارِقْ سَوَادِي سَوَادَهُ، حَتَّى يُمُوتَ الْأَعْجِلُ مِنَّا. قَالُ: فَعَمَرُنِي الْأَحَرُ، فَقَالَ لِي مِثْلَهَا، فَالَ: فَعَجَّبْتُ لِذَلِكَ، قَالَ. فَلَمْ أَنْشَتْ أَنْ نَظَرْتُ إِلَى أَبِي جَهْلِ يَزُولْ فِي النَّاسِ، فَقُلْتُ لَهُمَا: أَلَا تُرَيّانِ؟ هَذا صَاحِبُكُمَا الَّذِي تَسَأَلَابِ عَنْهُ: فَائْتُذْرَاهُ، فَاسْتَقْبَلَهُمَا، فَضَرِبَاهُ حَتَّى فَتَلَاهُ، ثُمَّ انْصَرَفَا إِلَى رَسُولِ اللَّهِ عِلَيْهِ، فَأَخْبَرَاهُ فَقَالَ: «أَيُكُمَا قَتَلَهُ؟» فَقَالَ كُلُّ وَاحِدِ مِنْهُما: أَنَا قَتَلْتُهُ. قَالَ: ﴿ هَلَّ مِسَخْتُمَا سَيْفَيْكُمًا؟ ﴿ فَالَّا: لًا، فَنَظَرَ رَسُولُ اللَّهِ ﷺ فِي السَّيْفَيْنِ، فَقَالَ: «كِلَاكُمَا فَتَلَهُ» وَقَصَى بسلَّهِ لِمُعَاذِ بْن عَمْرو بْن الْجَهُوح، وَهُما مُعَاذُ بْنُ عَمْرُو بْنِ الْجَمُوحِ وَ مُعَادُ الرا عَفْراء.

of you killed him." And he decreed that his belongings should be taken by Mu'adh bin 'Amr bin al Jamooh. The two men were Mu'adh bin 'Amr bin al-Jamooh and Mu'adh Ibn 'Afra'.

Comments: [Its isnad is saheeh, al-Bukhari (3141) and Muslim (1752)]

1674. It was narrated from 'Umar bin Abi Salamah, that his father said: The preacher of the people of Palestine told me: I heard 'Abdur-Rahman bin 'Awf say: The Messenger of Allah (独) said: "By the One in Whose hand is the soul of Muhammad, there are three things which I could certainly swear an oath about: no wealth decreases because of charity, so give in charity; no one forgives a wrong done to him, seeking thereby the Countenance of Allah, but Allah will raise him in status thereby - Abu Sa'eed the freed slave of Banu Hashim said: but Allah will increase him in honour thereby - on the Day of Resurrection; and no one starts asking of people but Allah will increase him in poverty."

تخریج: إسناده صحیح. خ: (۳۱٤۱)، م (۱۷۵۲).

1978 - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَنُو عَوَانَةً عَنْ عُمَرَ بُنِ أَبِي سَلَمَةً، عَنْ أَبِيهِ قَالَ: حَدَّنَي عُمَرَ بُنِ أَبِي سَلَمَةً، عَنْ أَبِيهِ قَالَ: حَدَّنَي قَاصُ أَهْلِ فِلَسْطِينَ قَالَ: سَمِعْتُ عَبْدُ الرَّحْمَ بُنَ عَوْفِ يَقُولُ: إِنَّ رَسُولَ اللَّهِ يَتَلِيّهُ قَالَ: "ثَلَاثُ، وَالَّذِي نَهُسُ مُحَمَّدٍ بِيَدِهِ، إِنْ كُنْتُ لَحَالِفًا عَلَيْهِنَّ: لَا يَنْقُصُ مَالً مِنْ كُنْتُ لَحَالِفًا عَلَيْهِنَّ: لَا يَنْقُصُ مَالً مِنْ عَنْ مَظْلَمَةٍ كُنْتُ لَحَالِفًا عَلَيْهِنَّ: لَا يَنْقُصُ مَالً مِنْ عَنْ مَظْلَمَةٍ عَنْدً عَنْ مَظْلَمَةٍ اللَّه إِلَّا رَقَعَهُ اللَّه بِهَا عِزًا _ و عَنْ مَظَلَمَةٍ قَالَ أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: إلَّا رَادَهُ اللَّه بِهَا عِزًا _ و قَالَ أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ: إلَّا رَادَهُ اللَّهُ مِنَا عَرَّا يَوْمُ الْقِيَامَةِ _ وَلَا يَقْتَحُ عَبْدً بَابَ مَنْ إِلَا يَقْتَحُ عَبْدً بَابَ مَنْ اللَّهُ إِلَّا يَقْتَحُ عَبْدً بَابَ مَنْ اللَّهُ إِلَّا فَتَعَ اللَّهُ عَلَيْهِ بَابَ مَقْرٍ».

تخريج: حسن لغيره، وهذا إسناد ضعيف لجهالة قاص أهل فلسطين عمر بن أبي سلمة ضعيف.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1675. It was narrated from 'Abdur-Rahman bin 'Awf that the Prophet (強) said: "Abu Bakr will be in Paradise, 'Umar will be in Paradise, 'Uthman will be in Paradise, Talhah will be in Paradise, az-Zubair will be in Paradise, 'Abdur-Rahman bin 'Awf will be

١٦٧٥ - حَدَّثَنَا فَنَيْنَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَرْمِنِ الْعَرْمِنِ الْعَرْمِنِ الْعَرْمِنِ الْعَرْمِنِ عُنْ عَبْدِ الرَّحْمَنِ ابْنِ حُميْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ ابْنِ حُميْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ النَّبِيِّ ﷺ قَالَ: «أَبُو بَكُو فِي الْجَنَّةِ، وَعُمْمَانُ فِي الْجَنَّةِ، وَعُمْمَانُ فِي الْجَنَّةِ، وَالْرَبَيْرُ فِي الْجَنَّةِ، الْجَنَّةِ، وَالْرَبَيْرُ فِي الْجَنَّةِ، وَالْرَبَيْرُ فِي الْجَنَّةِ، وَالْرَبَيْرُ فِي الْجَنَّةِ،

in Paradise, Sa'd bin Abi Waqqas will be in Paradise, Sa'eed bin Zaid bin 'Amr bin Nufail will be in Paradise and Abu 'Ubaidah bin al-Jarrah will be in Paradise."

Comments: [Its isnad is qawi]

1676. It was narrated that 'Abdur-Rahman bin 'Awf said: The Messenger of Allah (強) said: "I was present at the treaty of al-Mutayyabeen with my paternal uncles when I was a boy, and I would not like to have red camels in return for breaking (that deal)."

Comments: [Its isnad is saheeh]

1677. Makhool said: The Messenger of Allah (姓) said: "If one of you prays and is uncertain about his prayer, if he is not sure whether it was one or two (rak'ahs), let him assume it was one; if he is not sure whether it was two or three, let him assume it was two; if he is not sure whether it was three or four, let him assume it was three, until he doubts only that he may have done too much, then let him prostrate twice before he says the salam, then let him say the salam." Muhammad bin Ishaq said: and Husain bin 'Abdullah said to me: Did he tell you the isnad? I said: No. He said: But he told me that Kuraib, the freed slave of Ibn

وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فِي الْجَنَّةِ، وَسَعْدُ بْنُ أَبِي وَقَاصٍ فِي الْجَنَّةِ، وَسَعِيدُ بْنُ زَيْدِ بْنِ عَمْرِو ابْنِ نُفَيْلٍ فِي الْجَنَّةِ، وَأَبُو عُبَيْدَةً بْنُ الْجَرَّاحِ فِي الْجَنَّةِ». [راجع: ١٦٢٩]

تخريج: إسناده فوي.

- ١٦٧٦ حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنَا ائنُ إِسْحَاقَ - يَغْنِي عَبْدَ الرَّحْمَنِ _ عَنِ الرُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُنْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شَهِدْتُ عُلَامًا مَعَ عُمُومَتِي حِلْفَ الْمُطَيِّينَ، فَمَا أُحِبُ أَنْ لِي حُمْرَ النَّعَمِ وَإِنِّي أَنْكُنُهُ». [راجع: ١٦٥٥]

تخريج: إسناده صحيح.

'Abbas, told him that Ibn 'Abbas said: I sat with 'Umar bin al-Khattab and he said: O Ibn 'Abbas, if a man is not sure about his prayer, and does not know whether he prayed too many or too few [rak'ahs], (what should he do)? I said: By Allah, O Ameer al-Mu'mineen, I do not know; I did not hear anything about that. 'Umar said: By Allah, I do not know either. Whilst we were like that, 'Abdur-Rahman bin 'Awf came and said: What are you talking about? 'Umar said to him: We were talking about a man who is not certain about his prayer; what should he do? He said: I heard the Messenger of Allah (蹇) say:... and he narrated the same hadeeth.

فَقَالَ: يَ ابْنَ عَبَّاسٍ، إِذَا اشْتَبَهُ عَلَى الرُّجُلِ هِي صَلَاتِهِ، مَلَمْ يَلْرِ أَزَادَ أَمْ نَقَصَ؟ قُلْتُ: وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَدْرِي، مَا سَمِعْتُ فِي ذَٰلِكَ شَيْئًا. فَقَالَ عُمَرُ: وَاللَّهِ مَا أَدْرِي. قَالَ: مَئِنَا نَحْنُ عَلَى ذَٰلِكَ إِذْ جَاءَ عَبْدُ الرَّحْمَنِ اثنُ عَوْب، فَقَالَ: مَا هَذَا اللَّذِي تَذَاكُرَانِ؟ فَقَالَ لَهُ عُمَرُ: ذَكُرْنَا الرَّحُلَ يَشُكُ فِي صَلَاتِهِ فَقَالَ لَهُ عُمَرُ: ذَكُرْنَا الرَّحُلَ يَشُكُ فِي صَلَاتِهِ تَقْولُ... هَذَا الْحَدِيثَ. [راجع: ١٦٥٦]

تخريج: حسن لغيره، وهذا إسناد ضعيف لصعف حسين بن عبدالله.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1678. It was narrated from Salim, from 'Abdullah, that 'Abdur-Rahman bin 'Awf told 'Umar bin al-Khattab, when he was marching towards Syria, that the Prophet (寒) said: "The people who came before you were punished with this sickness. If you hear of it in some land, do not enter it; and if it happens in a land where you are, do not leave it, fleeing from it." So 'Umar bin al-Khattab turned back from Syria.

Comments: [Its isnad is saheeh, al-Bukhari (5729) and Muslim (2219)]

1679. It was narrated that 'Abdullah bin 'Abbas said: 'Umar bin al-Khattab set out, heading

١٦٧٨ - حَدَّثَنَا حَجَّاجٌ وَيَزِيدُ الْمَعْنَى، قَالَا: أَخْبَرَنَا الْبُنُ أَبِي ذِئْبٍ عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةً: أَنَّ عَبْدَ الرَّحْمَٰنِ بْنَ عَوْنِ أَخْبَرَ عُمَرَ بْنَ الْخَطَّابِ _ وَهُوَ يَسِيرُ فِي طَرِيقِ الشَّامِ _ عَنِ النَّمِيِّ يَشِيْقُ قَالَ: ﴿إِنَّ هَذَا الشُّقْمَ عُذَّبَ بِهِ الْأُمَمُ قَنْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ فِي أَرْضٍ، فَلَا تَذْخُلُوها عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ، قَالَ: فَرَجَعَ عُمَرُ بُنُ الْخَطَّابِ مِنَ الشَّامِ. [راجع: ١٦٦٦]

تخریج: إسناده صحیح. خ: (۵۷۲۹)، م: (۲۲۱۹).

١٦٧٩ - (١٩٤/١) حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا
 مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الْحَمِيدِ مْن عَبْدِ

towards Syria... and he narrated the same hadeeth. He said: 'Abdur-Rahman bin 'Awf was not there, then he came and said: I know something about this. I heard the Messenger of Allah (經) say: "If you hear of it being in some land, do not go there; if it occurs in some land and you are there, do not leave it, fleeing from it."

Comments: [Its isnud is saheeh, al-Bukhari (5729) and Muslim (2219)] الرَّحْمَنِ بْنِ رَبِّدِ بْنِ الْخَطَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ عَنْدِ اللَّهِ عَنْدِ اللَّهِ اللَّهِ اللَّهِ عَبَّلَ مَنَّ عَبَّلَ الشَّامَ... فَذَكَرَ الْحَلِيثَ، قَالَ: وَكَانَ عَبْدُ الرَّحْمَنِ بْنُ عَنْفِ غَائِيًا، فَجَءً، فَقَالَ: إِنَّ عَبْدُ عِنْدِي مِنْ هَذَا عِنْمًا، سَمِعْتُ رَسُولَ اللَّهِ يَئِيْ عَنْدِي مِنْ هَذَا عِنْمًا، سَمِعْتُ رَسُولَ اللَّهِ يَئِيْ عَنْدُمُوا يَقْدَمُوا يَقْدَمُوا عَنْ بُرْضٍ، فَلَا تَقْدَمُوا عَنْهُ بِهِ فِي أَرْضٍ، فَلَا تَقْدَمُوا عَنْهُ بُوا وَعَعْ بِأَرْضٍ، وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَازًا مِنْهُ ". [راجع: ١٦٦٦]

تخريج: إسناده صحيح. خ: (٥٧٢٩)، م: (٢٢١٩).

1680. It was narrated from 'Abdur-Rahman bin 'Awf that he heard the Messenger of Allah (些) say: "Allah, may He be glorified and exalted, said: 'I am ar-Rahman and I have created ar-rahim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.""

Comments: [Saheeh because of corroborating evidence]

1681. It was narrated from 'Abdur-Rahman bin 'Awf that he heard the Messenger of Allah (ﷺ) say: "Allah, may He be glorified and exalted, said: 'I am ar-Rahman and I have created arrahim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and

• ١٦٨٠ - حَدَّثَنَا عَدْدُ الرَّزَّافِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ - حَدَّثَنِي أَنْهِ سَلَمَةٌ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ رَدَّادًا اللَّبْثِيُّ أَخْبَرَهُ عَنْ عَبْد الرَّحْمَنِ بْنِ عَوْفِ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ بِيَنِيِّةً يَقُولُ: ﴿قَالَ اللَّهُ عَزَّ وَجَلُ: أَنَا الرَّحْمَنُ خَلَقْتُ الرَّحِمَ، وَشَقَقْتُ لَهَا مِنْ اسْمِي اسْمًا، فَمَنْ وَصَلَهَا وَصَلْتُهُ، ومَنْ قَطَعَهَا وَصَلْتُهُ، ومَنْ قَطَعَها بَتَتُهُ". [راجع: ١٦٥٩]

تخريج: صحيح لغيره. ردّاد الليثي مقبول، وقد نوبع.

11A1 - حَدَّثَنَا بِشْرُ بْنْ شُعَيْبِ بْنِ أَبِي حَمْزَةَ: حَدَّثَنِي أَبِي خَمْزَةَ: حَدَّثَنِي أَبِي عَنِ الرُّهْرِيِّ. حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أَنَ الرَّدَادِ اللَّيْثِيَّ أَخْمَرُهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَتُولُ: قَالَ اللَّهُ عَلَيْكَ يَتُولُ: قَالَ اللَّهُ عَلَيْكَ يَتُولُ: قَالَ اللَّهُ عَلَيْكَ أَنَا الرَّحْمَنُ، وَأَنَا خَلَقْتُ اللَّهُ عَنْ وَصَلَهُا، وَصَلَهُا، وَصَلَهُا، وَصَلَهُا، وَصَلَهُا، اللَّهُ وَمَنْ وَصَلَهَا، عَنْ اسْمِي، فَمَنْ وَصَلَهَا، وَصَلَهُا، اللَّهُ اللَّهُ، وَمَنْ وَصَلَهَا، إِنَّهُ اللَّهُ اللَهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ الللَّهُ اللَّهُ الللللَهُ اللَّهُ اللللَّهُ اللِهُ اللَّهُ الللِّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللِهُ اللْمُؤْمُ اللَّهُ

whoever breaks ties of kinship, I shall cut him off."

تخريج: صحيح لغيره. راجع ماقله.

Comments: [Saheeh because of corroborating evidence; see the previous report]

1682. It was narrated from 'Abdullah bin 'Amir bin Rabee'ah that 'Umar bin al-Khattab set out towards Syria. When he was in Sargh, he heard that an epidemic had broken out in Syria. 'Abdur-Rahman bin 'Awf told him that the Messenger of Allah (ﷺ) said: "If you hear of it in some land, do not go there; if it occurs in some land and you are there, do not leave it, fleeing from it." So 'Umar bin al-Khattab returned from Sargh.

Comments: [Its isnad is saheeh, al-Bukhari (5729) and Muslim (2219)]

1683. It was narrated from 'Abdullah bin 'Abbas that 'Umar bin al-Khattab set out for Syria, then when he was in Sargh, he was met by the commanders of the troops, Abu 'Ubaidah bin al-Jarrah and his companions, and they told him that an epidemic had broken out in Syria.... and he narrated the same hadeeth. He said: 'Abdur-Rahman bin 'Awf came, who had been away on an errand, and said: I know something about this. I heard the Messenger of Allah (鑑) say: "If it [the epidemic] is in a land and you are there, do not leave it, fleeing from it; and if you hear of it in some land, do not go there.

17۸۲ - حَدَّقْنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَيِي مَالِكٌ عِنِ اللَّهِ بْنِ عَامِرِ مَالِكٌ عِنِ اللَّهِ بْنِ عَامِرِ بْنُ رَبِيعَة: أَنَّ عُمْرَ بْنَ الْخَطَّابِ خَرْجَ إِلَى الشَّامِ، طَمَّا جَاءَ سَرْغَ، تَلَغَهُ أَنَّ الْوَبَاءَ قَدْ الشَّامِ، طَمَّا جَاءَ سَرْغَ، تَلَغَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفِ أَنَّ رَسُونَ اللَّهِ يَعِيْعُ قَالَ الرَّحْمَنِ بْنُ عَوْفِ أَنَّ رَسُونَ اللَّهِ يَعِيْعُ قَالَ الرَّحْمَنِ بُنُ عَوْفِ بُرُرْضٍ فَلا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضِ، وَأَنْهُ مِنْ النَّحْمَ بِأَنْ صَلَى عَرْجُعَ فَرَجُعَ فَرَاعِع عَلَمُ الْمَعْمَ الْمَعْمُ بِهَا اللَّهِ عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضِ، وَأَنْهُمْ بِهَا مُنْ النَّحْمَ مِنْ الرَّعْمَ الْمَرَاعِ مِنْ اللَّهِ مَلْكَا اللَّهِ عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضِ، وَأَنْهُمْ بِهَا، فَلَا تَغُرْحُوا فِرَارًا مِنْهُ اللَّهِ مَلَاكَ اللَّهِ عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ، وَأَنْهُمْ بِهَا، فَلَا تَخْرُحُوا فِرَارًا مِنْهُ اللَّهِ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ الْمُعْمَلُ مِنْ الْمُعْلَى اللَّهِ اللَّهِ الْمَالِمِ مِنْ اللَّهُ الْمُعْمَلُ مُنْ الْمُعْمَلُ مِنْ اللَّهِ الْمَامِ مِنْ سَرْغَ. [[ماجع: ١٩٧٥] اللهُ المُعْمَلُ اللهُ الْمُعَلِيمِ السَلَمُ اللَّهُ الْمُعَلَى اللَّهُ الْمُعْرَامُ الْمُعَالَى اللّهُ الْمُعْلَى اللّهُ الْمُعْلَى الْمُعَلِيمُ الْمَامِلُولُ اللّهُ اللّهُ الْمُعْمَالُ اللّهُ الْمُعْلَى الْمُعْلَى الْمُعْلَى اللّهُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِى الْمُعْلِقِيقِ الْمُعْلِى اللّهُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِمُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِمِ الْمُعْلَى الْمُعْلِمُ الْمُعْلَى الْمُعْلِمِ ا

تخریج: إساده صحیح. خ. (۷۲۹۹)، م: (۲۲۱۹).

٦٦٨٣ حَدَّقُنَا إِسْحَاقُ بَنُ عِيسَى: أَخْبَرَنِي مَاكُ عَ اللَّهِ عِنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ اللَّهِ اللَّهِ عَنْ عَبْدِ اللَّهِ اللَّهِ عَنْ رَيْدِ بْنِ الْحَطَّابِ، عَنْ عَبْدِ اللَّهِ اللَّهِ بْنِ الْحَطَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَطَّابِ عَنْ عَبْدِ اللَّهِ بْنِ عَالَى: أَنَّ عُمْرَ بْنَ الْخَطَّابِ خَرَجَ اللَّهِ بْنِ عَالَى: أَنَّ عُمْرَ بْنَ الْخَطَّابِ خَرَجَ اللَّهِ بْنِ عَالَى: أَنَّ عُمْرَ بْنَ الْخَطَّابِ خَرَجَ اللَّهِ عَلَى الشَّامِ، حَتَّى إِذَا كَانَ بِسَرْغَ، لَقِيمَ أُمْرَاهُ الْأَحْنَادِ: أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، الْأَحْنادِ: أَبُو عُبَيْدَةً بْنُ الْجَرَّاحِ وَأَصْحَابُهُ، فَأَلَى الشَّامِ... فَذَكَرَ الْحَدِيثَ. فَالَنَ وَعَلَى بَلْكُمْ مِنْ مُنْ عَوْفِ، وَكَانَ مِعْتُ رَسُولَ اللَّهِ عَلْقِي وَكُونَ مُنْ مُنْ مُنْ مُنْ مُنْ مُنْ مُنْ اللَّهِ عَلَى اللَّهِ عَلْمَ اللَّهِ عَلْمَ اللَّهِ عَلَى اللَّهِ عَلْمَ اللَّهِ عَلْمَ اللَّهُ اللَّهِ عَلَى اللَّهِ عَلْمَ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ عَلَى اللَّهُ الْمُعْلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلَى اللَّهُ الْمُؤْمِ الللْهُ اللَّهُ اللْمُعْمُ اللَّهُ اللَّهُ اللْمُعْمَلُولُ اللَّهُ اللَّهُ اللْمُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْمُعْلَى اللَّهُ اللْمُعْلَى اللْمُعْلَى اللَّهُ اللْمُعْلَى اللَّهُ اللْمُعْلَى اللَّهُ اللْمُعْلَى اللَّهُ اللْمُعْلَى الللْمُعْلَى الللْمُ اللَّهُ اللَّهُ اللَّهُ اللْمُعْلَى الللْمُعْلَى اللللْمُ الللْمُ الللْمُ اللَّهُ اللَّهُ اللْمُعْلَى الللَّهُ اللَّهُ الللْمُعْلَى اللَّهُ الللْمُ الللْمُ اللَّهُ

He said: So 'Umar praised Allah, then he turned back.

Comments: [Its isnad is saheeh, al-Bukhari (5729) and Muslim (2219] تَخْرُجُوا فِرَارًا مِنْهُ، وَإِذَا سَمِعْتُمْ بِهِ بِأَرْضِ، فَلَا تَقْدَمُوا عَلَيْهِ قَالَ. فَحَمِدَ اللَّهَ عُمَرُ، ثُمَّ انْصَرَفَ. [راجع: ١٦٦٦]

تخريج: إسناده صحيح. خ: (٥٧٢٩)، م: (٢٢١٩).

1684. It was narrated that 'Abdur-Rahman bin 'Awf said: I heard the Messenger of Allah (處) say: "If you hear of it in some land and you are not there, then do not enter it (that land); if it occurs when you are there, then do not leave it fleeing from it."

Comments: [Its isnad is hasan; it is similar in meaning to the previous report]

1685. It was narrated that Bajalah said: 'Umar did not want to take the jizyah from the Magians until 'Abdur-Rahman bin 'Awf testified that the Messenger of Allah (墨) had taken it from the Magians of Hajar.

Comments: [Its isnad is saheeh, al-Bukhari (3152)]

1686. It was narrated that Abu Salamah said: Abur-Raddad fell sick and 'Abdur-Rahman bin 'Awf visited him. Abur-Raddad said: The best of them and the one who most upholds ties of kinship, as far as I know, is Abu Muhammad. 'Abdur-Rahman bin 'Awf said: I heard the Messenger of Allah (強) say: "Allah, may He

1778 حَدَّثَنَا أَبُو الْعَلَاءِ الْحَسَنُ بْنُ سَوَّارٍ. حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنِ الزَّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ الرَّحْمَنِ بُنِ عَوْفٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَشُولُ: "إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ وَلَسْتُمْ بِهَا، فَلَا تَدْنُحُوهُ وَا فِرَارًا مِنْهَا».

تغريج: إساد، حسن، وهوفي معنى ماقبله.
- ١٦٨٥ - حَدَّقَنَا عَبُدُ الرَّزَّافِ: أُخْبَرَا ابْنُ جُرَيْع: أُخْبَرَنِي عَمْرُو بْنُ دِيارِ عَنْ بَجَالَة التَّمِيمِيِّ قَالَ: لَمْ يُرِدْ عُمَرُ أَنْ يَأْخُذَ الْجِزْيَةَ مِنَ الْمَجُوسِ، حَتَّى شَهدَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ عَلَيْ أَخَذَهَا مِنْ مَجُوسِ عَوْفٍ: أَنَّ رَسُولَ اللَّهِ عَلَيْ أَخَذَهَا مِنْ مَجُوسِ هَجَرَ. [راجع: ١٦٥٧]

تخريج: إسناده صحيح، خ: (٣١٥٢).

17۸٦ - حَدَّثَنَا شُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمٰةَ قَالَ: اشْتَكَى أَنُو الرَّدَّادِ، فَعَادَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَقَالَ أَبُو الرَّدَّادِ: خَيْرُهُمْ وَأَوْصَلُهُمْ مَا عَلِمْتُ أَبًا مُحَمَّدٍ. فَقَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ الرَّحْمَنِ بْنُ عَوْفٍ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ يَتُعُولُ: فَقَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا اللَّهُ وَأَنَا الرَّحْمَنُ، خَلَفْتُ الرَّحِمَ، وَشَقَقْتُ لَهَا وَأَنَا الرَّحْمَنُ، خَلَفْتُ الرَّحِمَ، وَشَقَقْتُ لَهَا إِنَّا اللَّهُ وَأَنَا الرَّحْمَنُ، خَلَفْتُ الرَّحِمَ، وَشَقَقْتُ لَهَا اللَّهُ عَلَيْمَ الرَّحِمَ، وَشَقَقْتُ لَهَا اللَّهُ عَلَيْمَ اللَّهُ الرَّحِمَ، وَشَقَقْتُ لَهَا اللَّهُ الرَّحْمَنُ الرَّحْمَنُ الرَّحْمَنُ الرَّحْمَنُ الرَّحْمَنُ الرَّحْمَنُ الرَّحْمَنُ الرَّحْمَنُ الرَّحْمَنَ الرَّحْمَنَ اللَّهُ اللَّهُ المَّهُ الرَّحْمَ اللَّهُ اللَّهُ المَّلْمَ الْمَالِمَ اللَّهُ الرَّحْمَنُ الرَّحْمَنُ الرَّحْمَنُ الرَّحْمَنُ الرَّحْمَنُ الرَّحْمَنُ الرَّحْمَنُ الرَّعْمَنُ الرَّحْمَنُ الرَّحْمَنُ الرَّهُ اللَّهُ الرَّعْمَ اللَّهُ اللَّهُ الرَّحْمَنُ الرَّحْمَنُ الرَّهُ الْمَنْ الرَّوْمَ الْمَنْقَالَ الرَّالِمُ اللَّهُ الْمُنْ اللَّهُ الْمَلْمُ الْمُنْ الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ ال

be glorified and exalted, said: 'I am Allah and I am ar-Rahman. I have created ar-rahim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off.'"

مِنَ اسْمِي، فَمَنْ وَصَلَفَا، وَصَلَّتُهُ، وَمَنْ قَطَعَهَا بَنَّهُهُ. [راجع. ١٦٨٠]

تخريج: صحيح لغيره. أبو الرداد اللبثي محهول، وقد توبع.

Comments: [Saheeh because of corroborating evidence.]

1687. It was narrated from Ibraheem bin 'Abdullah bin Qariz that his father told him that he entered upon 'Abdur-Rahman bin 'Awf when he was sick, and 'Abdur-Rahman said to him. May your rahim uphold ties of kinship with you. The Prophet (24) said: "Allah, may He be glorified and exalted, said: 'I am Allah and I am ar-Rahman. I have created arrahim (ties of kinship) and have derived its name from My name. Whoever upholds ties of kinship, I will uphold ties with him and whoever breaks ties of kinship, I shall cut him off."

17AV - حَلَّثَنَا يَزِيدُ بْنُ هَارُونَ الْحَبَرَنَا هِشَامٌ عَنْ يَخْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ لَلّهِ بْنِ فَارِظِ: أَنَّ أَبَاهُ حَدَّنَهُ: أَنَّهُ دَخَلَ عَلَى عَنْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَهُوَ مَرِيضٌ ، فَقَالَ لَهُ عَنْدِ الرَّحْمَنِ ، وَصَلَتْكَ رَحِمٌ ، إِنَّ النَّبِيِّ يَسِيْ فَالَ لَهُ عَنْدُ الرَّحْمَنُ ، وَحَلَقْتُ فَالَ لَلهُ : أَنَا الرَّحْمَنُ ، وَحَلَقْتُ لَهَا مِنَ اسْمِي ، فَمَنْ يَصِلْهَا الرَّحْمَنُ ، وَمَلَتُهَا أَفْطَعْهُ ، أَوْ قَالَ: مَنْ يَشِهَهَا أَفْطَعْهُ ، أَوْ قَالَ: مَنْ يَبَشَهَا أَشْلَعْهُ ، أَوْ قَالَ: مَنْ يَبَشَهَا أَلْتَهُ . [راجع: 1798]

تخريج: صحيح لغيره. عبدالله بن قارظ لم يوحد له ترحمة، لكنه نوبع.

Comments: [A saheeh hadeeth - see 1659]

1688. It was narrated from an-Nadr bin Shaiban al-Huddani that Abu Salamah bin 'Abdur-Rahman said: I said to him: Why don't you tell me a hadeeth from your father that your father heard from the Messenger of Allah (幾)? He said: Ramadan came and the Messenger of Allah (幾) said: "Ramadan is a month that Allah has enjoined fasting and I have established the Sunnah of praying qiyam during it

174٨ حَدَّثُنَا سُرَيْخُ بْنُ النَّعْمَانِ: حَدَّثَنَا نُوخُ بْنُ النَّعْمَانِ: حَدَّثَنَا نُوحُ بْنُ النَّعْمَانِ: حَدَّثَنَا نُوحُ بْنُ فَيْسِ عَنْ نَصْرِ بْنِ عَلِيَّ الْمَجْهَضَمِيُّ، عَنِ النَّضْرِ بْنِ (١٩٥/) شَيْبَانَ الْحُدَّانِيِّ، عَنْ أَبِي سَلَمَة بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قُلْتُ لَهُ: أَبِي سَلَمَة أَبُوكَ مِنْ رَسُولِ اللّهِ يَضِيَّهُ عَنْالَ: أَفْبَلَ رَمَضَانُ، فَقَالَ رَسُولِ اللّهِ يَضِيَّهُ عَقَالَ: أَفْبَلَ رَمَضَانُ شَهْرٌ افْتَرَضَ رَسُولُ اللّهِ يَضِيَّةً : "إِنَّ رَمَضَانَ شَهْرٌ افْتَرَضَ رَسُولُ اللّهِ يَضِيَّةً : "إِنَّ رَمَضَانَ شَهْرٌ افْتَرَضَ اللّهُ عَرَّ وَجَلًّ صِيَامَةُ، وَإِنِّي سَنَنْتُ لِلْمُسْلِمِينَ اللّهُ عَرَّ وَجَلًّ صِيَامَةُ، وَإِنِّي سَنَنْتُ لِلْمُسْلِمِينَ

for the Muslims. Whoever fasts it out of faith and seeking reward will emerge from his sins as on the day his mother bore him."

Comments: [Its isnad is da'eef. See 1660]

1689. It was narrated from 'Ubaidullah bin 'Abdullah, from Ibn 'Abbas, that he was discussing the issue of prayer with 'Umar. 'Abdur-Rahman bin 'Awf came to them and said: Shall I not tell you of a hadeeth that I heard from the Messenger of Allah (全)? They said: Yes. He said: I bear witness that I heard the Messenger of Allah (全) say: "Whoever offers a prayer and thinks that he did less than he should, let him continue praying until he thinks that he did more than he should."

Comments: [Its isnad is da'eef]

قِيْمَهُ، فَمَنْ صَامَهُ إِيمَانًا وَاحْتِسَابًا، خَرَجَ مِنَ الذُّنُوبِ كَيَوْمَ وَلَدَنْهُ أُمُّهُ». [راجع: ١٦٦٠]

تخريج: إسناده ضعيف، النضر بن شيبان ضعيف ولم يصح سماع أبي سلمة من أبيه.

17۸٩ - فَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَجَدْتُ هَذَا الْحَدِيثَ فِي كِتَابِ أَبِي بِخَطِّ بَيْوِ: حَدَّثَنَ مُحَمَّدُ بَنُ يَزِيدَ عَنْ إِسْمَاعِيلَ بَنِ مُسْلِمٍ، عَنِ الْمُوفِيّ، عَنْ عُبْيدِ اللَّهِ بَي عَبْدِ اللَّهِ، عَنِ ابْنِ عَبْسِ: أَنَّهُ كَانَ بُذَاكِرُ عُمَرَ شَأْنَ الصَّلَاةِ، عَنِ ابْنِ عَبْسِ. أَنَّهُ كَانَ بُذَاكِرُ عُمَرَ شَأْنَ الصَّلَاةِ، فَالْتَهَى إِلَيْهِمْ عَبْدُ لرَّحْمَنِ بُنُ عَوْفٍ، فَقَالَ: فَالْتَهَى إِلَيْهِمْ عَبْدُ لرَّحْمَنِ بُنُ عَوْفٍ، فَقَالَ: فَالْتَهَى إِلَيْهِمْ عَبْدُ لرَّحْمَنِ بُنُ عَوْفٍ، فَقَالَ: فَالتَّهَى إِلَيْهِمْ عَبْدُ لرَّحْمَنِ بُنُ عَوْفٍ، فَقَالَ: فَاللَّهِ بَعْدِيثِ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ وَعِلَى اللَّهِ بَعْدِيثِ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ وَعِلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَيْهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَهُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللْعَلَى عَلَى اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ الْعَلَى اللْهُ اللَّهُ اللَّهُ اللْعَلَيْ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ الْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه

تخريج: إسناده صعيف، إسماعيل بن مسلم ضعيف جداً وقد تقدم من طريق آخر مطولاً بمعناه برقم: (١٦٥٦) وهوحسن.

حَدِيثُ أَبِي عُبَيْدَةً بْنِ الْجَرَّاحِ وَاسْمُهُ عَامِرُ بْنُ عَبْدِ اللَّهِ ﴿.

Hadeeth of Abu 'Ubaidah bin al-Jarrah, whose name was 'Amir bin 'Abdullah &

1690. It was narrated that 'Iyad bin 'Ghutaif said: We entered upon Abu 'Ubaidah bin al-Jarrah to visit him when he was sick, and his wife Tuhaifah was sitting by his head. We said: How is Abu 'Ubaidah? She said: By Allah, he is gaining reward. Abu 'Ubaidah said: I am not gaining reward. He was facing the wall and he turned to face the people and said: Why don't you ask me about what I said? They said: We did not like what you said, so we did not ask you about it. He said: I heard the Messenger of Allah (鑑) say: "Whoever spends wealth for the sake of Allah will be rewarded seven hundred fold, and whoever spends on himself and his family, or visits a sick person, or removes something harmful (from the road), his good deed will be rewarded tenfold. And fasting is a shield unless he makes a hole in it. If Allah tests a person with physical sickness, it is a means of forgiveness for his sins."

Comments: [Its isnad is hasan]

1691. It was narrated that Abu 'Ubaidah said: The last words the Prophet (囊) spoke were: "Expel

 ١٦٩٠ حَدَّثْنَا زِيَادُ بْنُ الرَّبِيعِ أَبُو خِدَاش: حَدَّثَنَا وَاصِلُ مَوْلَى أَبِي عُيَيْنَةً عَنُ بَشَّارِ بْن أَبِي سَيْفِ الْجَرْمِيِّ، [عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَلِ الْجُرَشِيِّ] عَنْ عِيَاضِ بْن غُطَيْفٍ فَالَ: دَخلْنَا عَلَى أَبِي عُبَيْدَةً بْنِ الْجَرَّاحِ نَعُودُهُ مِنْ شَكُوَى أَصَابَهُ، وَامْرَأَتُهُ تُحَنَّفَةُ فَاعِدَةٌ عِنْدَ رَأْسِه، قُلْنَا: كَنْفَ نَاتَ أَنُو عُسَدَةً؟ قَالَتْ: وَاللَّهِ، لقَدْ بَاتَ بأُخْرٍ. فَقَالَ أَبُو عُبَيْدَةً: مَا بِنُّ بِأَجْرِ، وَكَانَ مُقْبِلًا بِوَجْهِهِ عَلَى الْحَائِطِ، فَأَقْبَلَ عَلَى لُقَوْم بِوَجْهِهِ، فَقَالَ: أَلَا نَشْأَلُونَنِي عَمَّا قُلْتُ؟ قَالُوا: مَا أَعْجَبَنَا مَا قُلْتَ، فَنَشَأَلُكَ عَنْهُ. قَالَ: سَبِعْتُ رَسُولَ اللَّهِ عِينِ يَقُولُ: «مَنْ أَنْفَقَ نَفَقَةٌ فَاضِلَةً فِي سَبِيلِ اللَّهِ، فَسَنَبْعِهَائَةٍ، وَمَنْ أَنْفَقَ عَلَى نَفْسِهُ وَأَهْلِهِ، أَوْ عَادَ مَريضًا، أَوْ مَازَ أَدْى، فَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، وَالصَّوْمُ جُنَّةً مَا لَمْ يَخْرِقْهَا، رَمَن ابْتَلَاهُ اللَّهُ بِبَلَاءٍ فِي جَسَدِهِ، فَهُوْ لَهُ حِطَّةً». [انظر: ١٧٠١، ١٧٠٠]

تخريج: إسناده حسن.

1791 حَلَّثَنَا بَحْنَى بْنُ سَعِيدٍ: حَلَّثَنَا الْعَلْمُ بْنُ سَمُرَةً بْنِ إِبْرَاهِيمُ بْنُ سَمُرَةً بْنِ

the Jews of the Hijaz and the people of Najran from the Arabian Peninsula. And know that the most evil of people are those who take the graves of their Prophets as places of worship."

Comments: [Its isnad is saheeh]

1692. It was narrated from 'Abdullah bin Suraqah, from Abu 'Ubaidah bin al-Jarrah, from the Prophet (震) that he mentioned the Dajjal and described him in a way I cannot remember. They said: O Messenger of Allah, how will our hearts be on that day? Will they be like they are today? He said: Or better.

Comments: [Its isnad is da'eef]

تخريج: إسناده ضعيف، عبدالله بن سراقة لم يوثقه غير الن حبان والعجلي ولم يرد عنه عير عبدالله لل شقيق ولا يعرف سماع الل سراقة من أبي عبيدة.

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1693. It was narrated from 'Abdullah bin Suraqah, that Abu 'Ubadah bin al-Jarrah said: I heard the Messenger of Allah (美) say: "There was no Prophet after Nooh but he warned his people about the Dajjal, and I am warning you of him." Then the Messenger of Allah (美) described him to us and said: "Perhaps some of those who saw me or heard my words will live to see him." They said: O Messenger of Allah, how will our hearts be on that day? Will they be as they are today? He said: "Or better."

Comments: [Its *isnad* is *da'eef* like the previous report]

جُنْدُبٍ عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةً قَالَ: آخِرُ مَا تَكَلَّمَ بِهِ النَّبِيُ يَشِيْدَةً قَالَ: آخِرُ مَا تَكَلَّمَ بِهِ النَّبِيُ يَشِيِّةً: "أَخْرِجُوا يَهُودَ أَهْلِ الْمِحَبَازِ، وَأَهْلِ نَجْرَانَ مِنْ جَزِيرَةِ الْمَرَبِ، وَأَهْلِ نَجْرَانَ مِنْ جَزِيرَةِ الْمَرَبِ، وَأَعْلَمُوا أَنُّهُورَ اللّذِينَ اتَّخَذُوا قُبُورَ أَنْ اللّذِينَ اتَّخَذُوا قُبُورَ أَنْ اللّذِينَ اتَّخَذُوا قُبُورَ أَنْ اللّذِينَ اتَّخَذُوا أَبُورَ أَنْ اللّذِينَ التَّخَذُوا قُبُورَ أَنْ اللّذِينَ التَّخَذُوا أَبُورَ أَنْ اللّذِينَ التَّخَذُوا أَنْ اللّذِينَ التَّخَذُوا أَنْ اللّذِينَ اللّذَينَ اللّذِينَ اللّذَينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذَينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذَينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذَينَ اللّذَينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذَينَ اللّذِينَ اللّذَينَ اللّذَينَ اللّذِينَ اللّذِينَ اللّذَينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذِينَ اللّذَينَ اللّذَينَ اللّذَينَ اللّذِينَ اللّذَينَ اللّذَينَ اللّذَينَ اللّذَينَ اللّذَينَ اللّذَينَ اللّذَيْنَ اللّذَينَ اللّذَينَ اللّذَينَ اللّذَينَ اللّذَينَ اللّذِينَ اللّذَينَ اللّذَينَ اللّذَينَ اللّذَينَ اللّذَينَ اللّذَيْنَ اللّذَينَ اللّذَيْتِ اللّذَينَ اللّذَينَ اللّذَينَ اللّذَيْنَ اللّذَيْنَ اللّذَينَ اللّذَيْنَ اللّذَيْنَالِيلَاءَ اللّذَيْنَ اللّذَيْنَ اللّذَيْنَ اللّذَانِيلَ الللّذَيْنَ اللّذَانِيلَاءَ اللّذَانِيلَاءَ اللّذَانِيلَاءَ اللّذَانِيلَ

تخريج: إسناده صحيح.

1197 - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَهُ

عَنْ خَالِدٍ، عَنْ عَبْدِ اللّهِ بُنِ شَقِيقٍ، عَنْ عَبْدِ

اللّهِ بْنِ سُرَاقَةَ، عَنْ أَبِي عُبْيَدَةَ بْنِ الْجَرَّاحِ

عَنِ النَّبِيِّ يَعْلِيَّةً: أَنَّهُ ذَكْرَ الدَّجَالَ، فَحَلَّاهُ

بِحِلْيَةٍ لَا أَحْفَظُهَا، قَالُوا بَا رَسُولَ اللَّهِ،

يَجِلْيَةٍ لَا أَحْفَظُهَا، قَالُوا بَا رَسُولَ اللَّهِ،

كَيْفَ قُلُوبُنَا يَوْمَنِذٍ؟ كَالْبَوْمِ؟ فَقَالَ: ﴿أَوْ خَيْرُ ﴿

عیت صوبہ برجو [انظر: ۱۹۹۳] تخدید ادا

199٣ - حَدَّثَنَا عَفَّانُ وَعَبْدُ الصَّمَدِ قَالَا: حَدَّثَنَا حَمَّادُ بِنُ سَلَمَةً: أَخْبَرَنَا خَالِدٌ الْحَدَّاءُ عَلْ عَبْدِ اللَّهِ بْنِ سُرَاقَةً، عَنْ عَبْدِ اللَّهِ بْنِ سُرَاقَةً، عَنْ أَبِي اللَّهِ بْنِ سُرَاقَةً، عَنْ أَبِي عُيْدَةً بْنِ الْجَرَّاحِ قَالَ. سَمِعْتُ رَسُولَ اللَّهِ ﷺ عَيْدُونُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللْهُ اللَهُ عَلَى اللْهُ اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ اللْهُ اللْهُ اللَّهُ اللَّهُ عَلَى اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللْهُ الْهُ الْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

تخريج: إسناده ضعيف كسابقه.

1694. It was narrated from Sa'd bin Samurah, from Samurah bin Jundub, that Abu 'Ubaidah bin al-Jarrah said: The last words the Prophet of Allah (靈) spoke were: "Expel the Jews of the Hijaz from the Arabian Peninsula, and realise that the worst of people are those who take graves as places of worship."

Comments: [Its isnad is saheeh]

1695. It was narrated from al-Qasim that Abu Umamah said: A man among the Muslims granted protection to a man when Abu 'Ubaidah bin al-Jarrah was in charge of the army. Khalid bin al-Waleed and 'Amr bin al-'As said: You should not acknowledge his protection. But Abu 'Ubaidah said: We will grant him protection; I heard the Messenger of Allah (ﷺ) say: "One of the Muslims may grant protection and it is binding upon all the Muslims."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1696. Abu Hisbah Muslim bin Ukyas, the freed slave of 'Abdullah bin 'Amir, narrated from Abu 'Ubaidah bin al-Jarrah: a man entered upon him [Abu 'Ubaidah] and found him weeping. He said: Why are you weeping, O Abu 'Ubaidah? He said: We are weeping because the Messenger of Allah (雲) mentioned one day the victories that Allah would grant to

1798 حَدَّقَنَا أَبُو أَحْمَدَ الزَّبَيْرِيُّ: حَدَّثَنَا إِبْراهِيمُ بَنَ مَيْمُونِ عَنْ سَعْدِ بْنِ سَمُرَةً، عَنْ سَعْدِ بْنِ سَمُرَةً، عَنْ سَعْدَةً بْنِ سَمُرَةً، عَنْ أَبِي عُبَيْدَةً بْنِ الْجَرَّاحِ قَالَ: كَانَ آخِرُ مَا تَكَلَّمَ بِهِ نَبِيُّ اللَّهِ ﷺ أَنَّ: فَالَ: كَانَ آخِرُ مَا تَكَلَّمَ بِهِ نَبِيُّ اللَّهِ ﷺ أَنَّ: فَأَخْرِجُوا يَهُودَ الْحِجَازِ مِنْ جَرِيرَةِ الْعَرَبِ، وَاعْمَلُوا أَنَّ شِرَارَ النَّاسِ الَّذِينَ يَتَّخِذُونَ وَاغْمُورَ مُسَاحِدً». [راجع: ١٦٩٨]

تخريج: إسناده صحيح.

- 1740 حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا إِسْرَائِيلُ عُنِ الْوَلِيدِ إِسْرَائِيلُ عُنِ الْوَلِيدِ الْوَلِيدِ الْنَاسِمِ، عَن أَبِي أَمَامَةً قَالَ: أَجَارَ رَجُلٌ مِنَ الْمُسْلِمِينَ رَجُلًا، وَعَلَى قَالَ: أَجَارَ رَجُلٌ مِنَ الْمُسْلِمِينَ رَجُلًا، وَعَلَى الْجَيْشِ أَبُو عُبَيْدَةً بْنُ الْجَرَّاحِ، فَقَالَ خَالِدُ بُنُ الْجَرَّاحِ، فَقَالَ خَالِدُ بُنُ الْوَلِيدِ وَعَمْرُو بْنُ الْعَاصِ: لَا تُجِيرُوهُ. فَقَالَ اللهِ عَبْدَةً: تُجِيرُهُ، سَمِعْتُ رَسُولَ اللهِ عَيْقِ أَبُو يَتُحِيرُهُ، سَمِعْتُ رَسُولَ اللهِ عَيْقِ يَقُولُ؛ الْمِجِيرُ عَلَى الْمُسْلِمِينَ أَحَدُهُمْ».

تخريج: حسن لغيره، وهذ إسناد ضعيف. الحجاج بن أرطاة مدلس وقد عنعن.

1797 حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا صَفُوالُ ابْنُ عَمْرِو: حَدَّثَنَا أَبُو حِسْبَةً مُسْلِمُ بْنُ أَكْيَسَ مَوْلَى عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ أَبِي عُبَيْدَةَ (١/ مُولَى عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ أَبِي عُبَيْدَةَ (١/ ١٩٦) ابْنِ الْجَرَّاحِ قَالَ: ذَكَرَ مَنْ دَخَلَ عَلَيْهِ فَوَجَدُهُ يَبْكِي ، فَقَالَ: مَا يُبْكِيكَ يَا أَبًا عُيَدَةً؟ فَوَجَدُهُ يَبْكِي ، فَقَالَ: مَا يُبْكِيكَ يَا أَبًا عُيَدَةً؟ فَقَالَ: نَبْكِي أَنَّ رَسُولَ اللَّهِ يَعْظِ ذَكَرَ يَوْمًا مَا نَفْتُ اللَّهِ عَلَى الْمُسْلِمِينَ، وَيُغِي ءُ عَلَيْهِمْ حَتَى نَفْحَهُ اللَّهُ عَلَى الْمُسْلِمِينَ، وَيُغِيءً عَلَيْهِمْ حَتَى

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the Muslims and how much booty He would grant them, and he even mentioned Syria. He said: "If you live long, O Abu 'Ubaidah, three servants will be enough for you: a servant to serve you, a servant to travel with you and a servant to serve your family and take care of them. And three mounts will be sufficient for you: a mount to carry you, a mount to carry your luggage and a mount to carry your slave." And now here I am, look at my house, it is filled with slaves, and look at my stable, it is filled with mounts and horses. How can I meet the Messenger of Allah (變) after this? The Messenger of Allah (25) advised us: "The dearest of you to me and the closest of you to me is the one who meets me in the same state as he was when he left me."

Comments: [Its isnad is da'eef]

1697. It was narrated from Shahr bin Hawshab al-Ash'ari, from Rabbih, a man from among his people who married Shahr's mother after his father died, that he witnessed the plague of 'Amwas. He said: When the epidemic grew severe, Abu 'Ubaidah bin al-Jarrah stood up to address the people and said: O people, this epidemic is a mercy from your Lord and the answer to the prayer of your Prophet, and this is how the righteous before you died. Abu 'Ubaidah is asking Allah to give him his share of it. Then he got the plague and died, may Allah have

ذَكَرَ الشَّامَ، فَقَالَ: "إِنْ يُنْسَأُ فِي أَجَلِكَ يَا أَبَا عُبَيْدَةً، فَحَسْبُكَ مِنَ الْخَدَمِ لَلاَثَةً: خَادِمٌ يَخُدُمُ لَيَخُدُمُ لَلَآتَةً: خَادِمٌ يَخُدُمُ لَيَخُدُمُ الْحَدَمِ لَلاَثَةً: خَادِمٌ اللَّوَابِّ الْمُلَكَ وَيَرُدُ عَلَيْهِمْ، وَحَسْبُكَ مِنَ اللَّوَابِّ الْمُلَكَ وَيَرُدُ عَلَيْهِمْ، وَحَسْبُكَ مِنَ اللَّوَابِ لَلْمَلَامِكَ، وَدَابَّةٌ لِنَقْلِك. وَدَابَةٌ لِلْمُلَامِكَ، وَدَابَةٌ لِنَقْلِك. وَدَابَةٌ لِلْمَلَامِكَ، وَدَابَةٌ لِنَقْلِك. وَدَابَةٌ لِنَقْلِك. وَدَابَةٌ وَيَقَا، وَأَنْظُرُ إِلَى مَرْبَطِي قَدِ امْنَلَأَ ذَوَابُ وَخَلِلًا، فَكَيْفَ أَلْفَى رَسُولَ اللَّهِ يَشِيْعُ بِعْدَ وَنَابًا وَشُولُ اللَّهِ يَشِيْعُ بِعْدَ عَلَىهَا وَمُعَلِلًا وَسُولُ اللَّهِ يَشِيعُ بِعْدَ عَلَى مَرْبُولُ اللَّهِ يَشِيعُ بِعْدَ الْمَكَلَأُ وَسُولُ اللَّهِ يَشِيعُ بِعْدَ الْمَكِلِكُ أَوْمَانَا رَسُولُ اللَّهِ يَشِيعُ بِعْدَ اللَّهِ عَلَى مَنْ لَقِينِي عَلَى مِنْ لَقِينِي عَلَى مَنْ لَقِينِي عَلَى مَنْ لَقِينِي عَلَى مَا مَنْ لَقِينِي عَلَى مَنْ لَقِينِي عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى الْعَلَى اللَّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ اللّهِ عَلَى اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللهِ اللّهِ اللّهِ اللّهِ اللّهِ اللهِ اللّهِ اللّهِ اللّهِ اللهِ اللّهِ اللهِ اللهِ اللّهِ اللهِ اللّهِ اللهِ اللهِ اللهِ ال

تخريج: إسناده ضعيف، مسلم بن أكيس مجهول، وروايته عن أبي عبيدة مرسلة.

- ١٦٩٧ حَدَّنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي أَبَانُ بْنُ صَالِحٍ عَنْ شَهْرِ بْنِ جَوْشَبِ الْأَشْعَرِيِّ، عَنْ رَابِّهِ: عَنْ شَهْرِ بْنِ حَوْشَبِ الْأَشْعَرِيِّ، عَنْ رَابِّهِ: رَجُلٍ مِنْ قَوْمِهِ كَانَ خَلَفَ عَلَى أُمَّهِ بَعْدَ أَبِيهِ، كَانَ شَهِدَ طَعُونَ عَمَواسَ، قَالَ: لَمَّا اشْتَعَلَ الْوَجَعُ، قَامَ أَبُو عُبَيْدَةً نَنُ الْجَرَّاحِ فِي النَّاسِ الْوَجَعُ خَطِيبًا، فَقَالَ: أَيُّهَا النَّاسُ، إِنَّ هَذَا الْوَجَعَ رَحْمَةُ رَبِّكُمْ، وَإِنَّ أَبًا عُبَيْدَةً يَسْأَلُ اللَّه لَطَعِينَ قَبَلُكُمْ، وَإِنَّ أَبًا عُبَيْدَةً يَسْأَلُ اللَّه الطَّالِحِينَ قَبُلُكُمْ، وَإِنَّ أَبًا عُبَيْدَةً يَسْأَلُ اللَّه رَجِمَةً اللَّهُ، وَاسْمُحْلِفَ عَلَى النَّاسِ مُعَادُ بُنُ رَجِمَةً اللَّهُ، وَاسْمُحْلِفَ عَلَى النَّاسِ مُعَادُ بُنُ

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mercy on him. Mu'adh bin Jabal succeeded him as the people's leader and stood up to address them after he died. He said: O people, this epidemic is a mercy from your Lord and the answer to the prayer of your Prophet, and this is how the righteous before you died. Mu'adh is asking Allah to grant a share of it to the family of Mu'adh. Then his son 'Abdur-Rahman bin Mu'adh got the plague and died. Then he asked his Lord for his own share of it, and [symptoms of the plague] appeared on his hand. I saw him looking at it, then he turned his hand over, then he said [to his hand]: I would not like to have anything in this world in return for what you have got. When he died, 'Amr bin al-'As succeeded him as the people's leader. He stood up to address them and said: O people, if this epidemic breaks out, then it will spread like wildfire, so flee from it to the mountains. Abu Wathilah al-Hudhali said to him: You are lying, by Allah. I accompanied the Messenger of Allah (鑑) when you were no better than this donkey of mine. He said: By Allah, I will not respond to what you said. By Allah, we will never stay with it. Then he went out and the people went out and scattered from him, and Allah warded it off from them. News of 'Amr's opinion reached 'Umar bin al-Khattab and by Allah he did not dislike it. Abu 'Abdur-Rahman

'Abdullah bin Ahmad bin Hanbal

خَبَرٍ، فَهُ مَ خَطِيبًا بَعْدُهُ، فَقَالَ: أَيُّهَا النَّاسُ، إِنَّ هَٰذَا لَوْجَعَ رُحْمَةً رَبِّكُمْ، وَدَعْوَةً نَبيُّكُمْ، وَمَوْتُ الصَّالِحِينَ قَبْلَكُمْ، وَإِنَّ مُعَاذًا يَسْأَلُ اللَّهَ أَنْ يَقْسِمَ لِإَلِ مُعَاذٍ مِنْهُ حَطَّهُ. قَالَ: فَطُعَنَ ابْنُهُ عَبْدُ الرَّحْمَنِ نُنُّ مُعَادٍ، فَمَاتَ، ثُمَّ قَام فَدَعَا رَبُّهُ لِنَفْسِهِ، فَطُعِنَ فِي رَاحَتِهِ، فَلَقَدُ رَائِنُهُ يَنْظُرُ إِلِيْهَا، ثُمَّ يُقَبِّلُ طَهْرَ كُفِّهِ، ثُمَّ يَقُولُ مَا أُجِتُ أَنَّ لِي مِمَا فِيكِ شَيْنًا مِنَ الدُّنْيا. فَلَمَا مَاتَ اسْتُخْلِفَ عَلَى النَّاسِ عَمْرُو ابْنُ الْعَاصِ، فَقَامَ فِينَا حَضِيبًا، فَقَالَ: أَيُّهَا النَّاسُ، إِنَّ هَذَا الْوَجَعَ إِذَا وَقَعَ، فَإِنَّمَا يَشْتَعِلُ اشْتِعَالَ النَّارِ، فَتَحَبَّلُوا مِنْهُ فِي الْجِبَالِ. قَالَ: فَقَالَ لَهُ أَبُو وَاثِلَةَ الْهُدَلِيُّ: كَذَبْتَ، وَاللَّهِ لَقَدْ صَحَنْتُ رَسُولَ اللَّهِ ﷺ، وَأَنْتِ شَرٌّ مِنْ حماري هذَا. قَالَ: وَاللَّهِ مَا أَرُدُّ عَلَيْكَ مَا تَقُولُ، وَيْمُ اللَّهِ لَا نُقِيمُ عَلَيْهِ، ثُمَّ خَرَجَ، وَخَرْجَ النَّاسُ، فَتَفَرَّقُوا عَنْهُ وَدَفَعَهُ اللَّهُ عَنْهُمْ. قَالَ: فَبَلَعَ ذَلِكَ عُمَرَ بْنَ الْخَطَّابِ مِنْ رَأْي عَمْرُو، فَواللَّهِ مَا كَرِهَهُ.

قَالَ أَنُو عَبُدِ الرَّحْمَنِ عَبُدُ اللَّهِ بْنُ أَحْمَدَ بْنِ حَبْلِ: أَنانُ بْنُ صَالِحِ جَدُّ أَبِي عَبْدِ الرِّحْمَنِ مُشْكُذَانَة.

تخریج، إساده ضعیف، شهر بن حوشب صعیف، ،شیخه فیه محهول. said: Aban bin Salih was the grandfather of Abu 'Abdur-Rahman Mushkudanah.

Comments: [Its isnad is da'eef]

1698. It was narrated that 'Amir said: The Messenger of Allah (鑑) sent the army of Dhatus-Salasil; he appointed Abu 'Ubaidah in charge of the Muhajireen and 'Amr bin al-'As in charge of the Bedouin, and he said to them both: "Cooperate with one another." And they were instructed to raid [the tribe of] Bakr. So 'Amr set out and raided [the tribe of Quda'ah, because Bakr were his maternal uncles. Al-Mugheerah bin Shu'bah went to Abu 'Ubaidah and said: The Messenger of Allah (ﷺ) has appointed you over us, but the son of so and so [i.e., 'Amr] is leading the people and you should have nothing to do with him [because he did the wrong thing]. Abu 'Ubaidah said: The Messenger of Allah (變) commanded us to cooperate with one another, and I shall obey the Messenger of Allah (些) even if 'Amr disobeys him.

171٨ حَدَّفُنَا مُحَمَّدُ بَنُ أَبِي عَدِيٍّ عَنْ ذَاوُدَ، عَنْ عَامِرٍ قَالَ: بَعَثْ رَسُولُ اللَّهِ وَلِللهِ عَلَيْهُ وَاللهِ مَللهِ عَلَيْهُ وَلَمْ اللهِ عَلَيْهُ وَلَمْ اللهُ عَلَيْهُ اللهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلْمَ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ اللهِ عَلَى اللهُ اللهِ عَلَى اللهِ عَلَى اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ ال

تخريج: رجاله ثقات إلا أنه موسل.

Comments: [Its men are thiqat but it is Mursal]

1699. It was narrated that Abu 'Ubaidah bin al-Jarrah said: The last words spoken by the Prophet (建) were: "Expel the Jews of the Hijaz and the people of Najran from the Arabian Peninsula."

Comments: [Saheeh]

1199 حَدَّثُنَا وَكِيعٌ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ مَيْمُونِ مَوْلَى آلِ سَمْرَةً عَنْ إِسْحَقَ بْنِ سَعْدِ ابْنِ سَعْدِ ابْنِ سَعْدِ ابْنِ سَعْدِ ابْنِ سَعْدِ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ قَالَ: إِنَّ آخِرَ مَا تَكَلَّمَ بِهِ النَّبِيُ ﷺ، قَالَ: «أَخْرِجُوا يَهُودَ أَهْلِ الْمِجَازِ، وَأَهْلِ نَجْرَانَ مِنْ جَزِيرَةِ الْعَرَبِ». [راحع: 1191]

تخريج: صحيح، وقول وكيم فيه: «عن إسحاق بن سعد بن سمرة» وهم، والصواب " سعد بن سمرة.

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1700. It was narrated that 'Iyad bin Ghutaif said: We entered upon Abu 'Ubaidah to visit him when he was sick. He said: I heard the Messenger of Allah (海) say: "Whoever spends wealth for the sake of Allah will be rewarded seven hundred fold, and whoever spends on himself and his family, or visits a sick person, or removes something harmful (from the road), his good deed will be rewarded tenfold. And fasting is a

Comments: [Its isnad is hasan]

forgiveness for his sins."

1701. It was narrated that 'Iyad bin Ghutaif said: We entered upon Abu 'Ubaidah... and he narrated the same hadeeth.

shield unless he makes a hole in it. If Allah tests a person with

physical sickness, it is a means of

Comments: [Its isnad is hasan]

١٧٠٠ خَلَثْنَا يَرِيدُ بْنُ هَارُون: أَخْبَرَنَا هِشَامٌ عَنْ وَاصِلٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَنْ وَاصِلٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَيْاضِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ نَعُودُهُ، قَلَ. إِنِّي سَمِعْتُ رَسُولَ اللَّهِ بَيْقَةً يَقُولُ: "مَنْ أَنْفَقَ قَاصِلَةً فِي سَبِيلِ اللَّهِ، فَسِيلِ اللَّهِ، فَسِيلِ اللَّهِ، فَسِيلِ اللَّهِ، فَسِينِ اللَّهِ، أَوْ عَلَى نَفْسِهِ، أَوْ عَلَى نَفْسِهِ، أَوْ عَلَى فَشِيهِ، أَوْ عَلَى عَنْ طَرِيقٍ، فَهُوَ فَهِيَ حَسَدِهِ، فَهُو يَخْرِفْهَا، وَمَنِ البَّلَاهُ اللَّهُ بِبَلَامْ فِي جَسَدِهِ، فَهُو يَخْرِفْهَا، وَمَنِ البَّلَاهُ اللَّهُ بِبَلَامْ فِي جَسَدِهِ، فَهُو يَخْرِفْهَا، وَمَنِ البَّلَاهُ اللَّهُ بِبَلَامْ فِي جَسَدِهِ، فَهُو لَنَا حَلَمْ اللَّهُ بِبَلَامْ فِي جَسَدِهِ، فَهُو لَنَا حَلَمْ اللَّهُ عَلَى اللَّهُ عَلَيْهُ أَلَهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ إِلَيْهِ اللَّهُ الْمُعْلَى اللَّهُ اللللْهُ الللللْهُ اللللِهُ اللَ

تخريج: إسناده حس إن كان واصل سمعه من الوليد بن عبدالرحمن.

١٧٠١ حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا جَرِيرُ بْنُ أَبِي سَيْفٍ عَنِ الْوَلِيدِ كَازِم: حَدْثَنَا بَشَارُ بْنُ أَبِي سَيْفٍ عَنِ الْوَلِيدِ الْنِ عَبْد مَنْ عِناضٍ بْنِ غُطَيْفٍ قَالَ: دَخَنْنَا عَلَى أَبِي عُبَيْدَةً... فَذَكْرَ الْحَدِيثَ. [راجع: ١٦٩٠]

تخريج: إسناده حس.

حَدِيثُ (١٩٧/١) عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ ﴿

The Hadeeth of 'Abdur-Rahman bin Abi Bakr 🦛

1702. It was narrated that 'Abdur-Rahman bin Abi Bakr said: Abu Bakr (៉) came with a guest or guests, then he went to the Prophet (鑑) in the evening. When he came back, my mother said to him: You stayed away from your guest (or guests) since night began. He said: Didn't you give them supper? She said: No. She said: I offered it to him (or them) but they refused (or he refused). Abu Bakr got angry and swore that he would not eat, and the guest (or guests) swore that they would not eat until he ate. Then Abu Bakr said: This is from the Shaitan. So he called for the food and ate, and they ate too. They did not lift any morsel to their mouths but more than that appeared beneath it. He said: O sister of Banu Firas, what is this? She said: What a surprise, now it is more than it was before we ate! So they ate and sent some of it to the Prophet (28). And he mentioned that he ate some of it.

Comments: [Its isnad is saheel, al-Bukhari (6141) and Muslim (2057)]

1703. It was narrated from 'Abdur-Rahman bin Abi Bakr that he said: We were one hundred

١٧٠٢ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِي عَنْ سُلَيْمَانَ _ يَعْنِي التَّيْمِيَ _ عَنْ أَبِي عُثْمَانَ،عَنْ عَنْدِ الرَّحْمَنِ بْسِ أَبِي بَكْرٍ قَالَ. جَاءَ أَبُو بَكْرٍ ه بِضَيْبُ لَهُ _ أَوْ بِأَضْيَافٍ لَهُ _ قَالَ: فَأَمْسَى عَنْدَ النَّبِيِّ يَسِيِّخ، قَال: فَلَمَّا أَمْسَى فَالْتُ لَهُ أُمِّي: احْتَبَسْتَ عَنْ ضَيْفِكَ _ أَوْ أَضْيَافِكَ مُذِ اللَّيْلة. قَالَ: أَمَا عَشَّيْتِهمْ؟ قَالَتْ. لَا، قَالَتْ: غرضت ذَاكَ عَلَيْهِ _ أَوْ عَلَيْهِمْ- عَأَبُواْ _ أَوْ فَأَبَى _. قَالَ لَ فَعَضِبَ أَبُو بَكْرٍ، وَحَلَفَ أَنْ لَا يَطْعَمَهُ، وَخَنَفَ الضَّيْفُ _ أو الْأَضْيَافُ _ أَنْ لَا يَطْعَمُوهُ حَتَّى يَطْعَمَهُ، فَعَالَ أَنُو نَكُرِ ۚ إِنْ كَانَتْ هَٰذِهِ مِنَ الشَّيْطَانِ. قَالَ: فَدْعَا بِالطَّعَامِ، فَأَكُلَ، وَأَكُلُوا. قَالَ: فَحَعَلُوا لَا يَرْفَعُونَ لُقُمَةً إِلَّا رَنْتُ مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا. فَقَالَ: يَا أُخْتَ بَنِي فِرَاسِ، مَا هَذَا؟ قَالَ. فَقَالَتْ: قُرَّةُ عَسْ، إِنَّهَا الْآنَ لَأَكْنَرُ مِنْهَا قَبْلَ أَنْ نَأْكُلَ، فَأَكَلُوا وَنَعَفَ بِهَا إِلَى النَّبِيِّ . فَذَكَرَ أَنَّهُ أَكَلَ مِنْهَا. [انصر ١٧١٣،١٧١٢]

تخريج: اسناده صعيح. ح: (٦١٤١)، م: (٢٠٥٧).

1۷۰۳ حَدَّثَنَا عَارِمٌ: حَدَّثَنَا مُعْتَجِرُ بَنُ
 سُلَبُمَانَ عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ. عَنْ

and thirty men with the Prophet (趣), and the Prophet (鑑) said: "Does any one among you have any food?" One man had a sa' of foodstuff or the like, so he made some dough. Then a man, a tall mushrik with dishevelled hair, came along with some sheep that he was driving. The Prophet (變) said: "Will you sell one or give it as a gift?" He said: No, I will sell 1t So he bought a sheep from him and it was slaughtered and prepared. The Messenger of Allah (ﷺ) ordered that its liver be grilled. By Allah, there was no one among those one hundred and thirty who was not given his share of that liver by the Messenger of Allah (趣); if the man was present, he gave it to him, and if he was absent he set it aside for him. And he set out two large bowls from which we all ate our fill, and there was some left over in the two bowls, which I loaded onto a camel.

عَبْدِالرَّحْمَٰنِ بْنِ أَبِي بَكْرٍ أَنَّهُ قَالَ: كُنَّا مَعَ النَّبِي ﷺ نَلَاثِينَ وَمِائَةً، فَقَالَ النَّبِي ﷺ. الهَلْ مَعَ أَحَدِ مِنْكُمْ طَعَامٌ؟» فَإِذَا مَعَ رَجُل صَاعٌ مِنْ طَعَام، أَوْ نَحْوُهُ، فَعُجِنَ،ثُمَّ جَاءً رَجُلٌ مُشْرِكٌ مُشْعَانٌ طَويلٌ بِغَنَم يَسُوقُهَا، فَقَالَ النَّبِيُّ ﷺ: «أَيَيْعًا أَمْ عَطِيَّةً؟ ، أَوْ قَالَ: «أَمْ هَدِيَّةً؟» قَالَ: لَا، بَلْ بَيْعٌ. فَاشْتَرَى مِنْهُ شَاةً، فَصُنِعَتْ، وَأَمَرَ نَبِيُّ اللهِ ﷺ بسَوَادِ الْبَطْنِ أَنْ يُشْوَى، قَالَ ۚ وَايْمُ اللَّهِ، مَا مِنَ الثَّلَائِينَ وَالْمِائَةِ، إِلَّا قَدْ حَزَّ لَهُ رَسُولُ اللَّهِ عِلِي خُزَّةً مِنْ سَوَادٍ بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَعْطَاهَا إِيَّاهُ، وَإِذْ كَانَ غَائِنًا خَبَّأَ لَهُ. قَالَ: وَجَعَلَ مِنْهَا قَصْعَتَيْن، قَالَ: فَأَكَلْنَا أَجْمَعُونَ وَشَيِعْنَا، وَفَضَلَ فِي الْقَصْعَتَيْن، فَجَعَلْنَاهُ عَلَى الْبَعِيرِ، أَوْ كَمَا قَالَ. [انظر: ١٧١١]

تخريج: إسناده صحيح. خ: (٢٦١٦)، م: (10.7).

Comments: [Its isnad is saheeh, al-Bukhari (2616) and Muslim (2056)]

1704. Abdur-Rahman bin Abi Bakr narrated that Ashabus-Suffah were poor people. The Messenger of Allah (姓) said on one occasion: "Whoever has food for two, let him take a third person with him -'Affan said: three people; whoever has food for four, let him take a fifth and sixth person with him," or words to that effect. Abu Bakr came with three people and the Prophet (38) took ten people with him, and Abu Bakr took three.

١٧٠٤- حَدَّثَنَا عَارِمٌ وَعَفَّانُ قَالَا: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ: قَالَ عَفَّانُ فِي حَدِيثِهِ: قَالَ سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو عُثْمَانَ: أَنَّهُ حَدَّثَهُ عَبْدُ الرَّحْمَزِ ثُنُ أَبِي نَكْرٍ: أَنَّ أَصْحَات الصُّمَّةِ كَانُوا أُنَاسًا فُقَرَاءً. وَأَنَّ رَسُولَ اللَّهِ عِيْجٌ قَالَ مَرَّةً: «مَنْ كَانَ عِنْدَهُ طَعَامُ اثْنَيْن، فَلْيَذْهَبْ بِثَالِثِ _ وَقَالَ عَفَّانُ. بِنَلاثَةٍ _ وَمَنْ كَنَ عِنْدَهُ طَعَامُ أَرْبَعَةِ فَلْيَذْهِتْ بِحَامِس، Comments: [Its isnad is saheeh, al-Bukhari (602) and Muslim (2057)] َ سَادِسِ» أَوْ كَمَا قَالَ، وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ، وَانْطَلَقَ النَّبِيُّ ﷺ بِعَشْرَةٍ، وَأَبُو بَكْرٍ بِلْلَاثَةِ _ قَالَ عَمَانُ بِسَادِسِ _. [راجع: ١٧٠٣]

تخریج: إسناده صحیح. خ: (۲۰۲)، م: (۲۰۵۷).

1705. It was narrated from 'Amri.e., bin Dinar - that 'Amr bin Aws ath-Thaqafi told him: 'Abdur-Rahman bin Abi Bakr told me: The Messenger of Allah (ﷺ) instructed me to take 'A'ishah behind me on my mount to at-Tan'eem, then let her do 'umrah.

Comments: [Its isnad is saheeh, al-Bukhari (1784) and Muslim (1212)]

1706. It was narrated from 'Abdur-Rahman bin Abı Bakr that the Messenger of Allah (鑑) said: "My Lord has granted me seventy thousand of my ummah who will enter Paradise without being brought to account." 'Umar said: O Messenger of Allah, why didn't you ask for more? He said: "I did ask for more, and He granted me with each man seventy thousand. "'Umar said: Why didn't you ask for more? He said: "I did ask for more and He granted me with every man seventy thousand." 'Umar said: Why didn't you ask for more? He said: "I did ask for more, and He granted me like this -" and 'Abdullah bin Bakr held his hands apart, stretching out his arms and making a scooping motion. Hisham said: This is from Allah, the number of which is not known.

الحقائل شفيانُ بن عُيينة عن عفرو _
 يغني ابن دينار _ أخرَهُ عفرو بن أوس الثقيق أخبرَني عبد الرّخمن بن أبي بكر قال: أمرني رَسُولُ اللّهِ ﷺ أَنْ أُرْدِفَ عائِشة إلى التّنجيم فأعْمِرَها. [انظر: ١٧١٠]

تخریج: إساده صحیح. ح: (۱۷۸٤)، م. (۱۲۱۲).

19.٦ حَلَّتُنَا مَشَامُ بُنُ حَسَّانَ عَنِ الْقَاسِمِ بُنِ حَبَّانَ مَنَامُ بُنُ حَسَّانَ عَنِ الْقَاسِمِ بُنِ مِهْرَانَ، عَنْ مُنِمُونِ بُنِ عُبَيْدٍ، عَنْ مَنْمُونِ بُنِ مِهْرَانَ، عَنْ مَنْمُونِ بُنِ مُبَيْدٍ، عَنْ مَنْمُونِ بُنِ مِهْرَانَ، عَنْ عَبْدِ الرَّحْمَنِ بُنِ أَبِي بَكْرٍ: أَنَّ رَسُولَ النَّهِ بِيلِحُ قَالَ: "إِنَّ رَبِّي أَعْطَانِي سَبْعِينَ أَلْفًا مِنْ أُمْتِي يَنْخُلُونَ الْجَنَّةُ بِغَيْرٍ حِسَابٍ، قَقَلًا اسْتَزَدْتُهُ؟ قَالَ: "قَب اسْتَزَدْتُهُ، فَأَعْطَابِي مَعَ كُلِّ رَجُلٍ سَبْعِينَ أَلْفًا، قَالَ عُمْرُ: فَهَلَّا اسْتَزَدْتُهُ؟ قَالَ: "قَدِ "شَبْعِينَ أَلْفًا، قَالَ عُمْرُ: فَهَلَّا اسْتَزَدْتُهُ؟ قَالَ: "قَدِ اسْتَرَدْتُهُ، فَأَعْطَانِي مَعَ كُلِّ رَجُلٍ سَبْعِينَ أَلْفًا، قَل عُمْرُ: فَهَلًا اسْتَرَدْتُهُ؟ قَالَ: "قَدِ اسْتَرَدْتُهُ، فَأَعْطَانِي مَعَ كُلِّ رَجُلٍ سَبْعِينَ أَلْفًا، قَل عُمْرُ: فَهَلًا اسْتَرَدْتُهُ؟ قَالَ: "قَدِ النَّذِينَ بَدَيْهِ، وَقَالَ عَبْدُ اللَّهِ: وَبَسَطَ بَاعَبْهِ، وَقَالَ عَبْدُ اللَّهِ لا يُدْرَى مَا عَدُدُهُ.

Comments: [Its isnad is da'eef]

1707. It was narrated that 'Abdur Rahman bin Abi Bakr said: The Messenger of Allah (變) said: "Allah, may He be glorified and exalted, will call the debtor on the Day of Resurrection and make him stand before Him, then He will say: O My slave, how did you dispose of the people's money? He will say: O Lord, You know that I did not squander it; rather it was lost in a flood or a fire, or it was stolen or lost (in trade). Then Allah, may He be glorified and exalted, will call for something and will put it in his balance, and his good deeds will outweigh it."

Comments: [Its isnad is da'eef, Sadaqah bin Moosa is da'eef and Qais bin Zaid is unknown]

1708. It was narrated from 'Abdur-Rahman bin Abi Bakr that the Messenger of Allah (ﷺ) said: "Allah will call the debtor on the Day of Resurrection until he is made to stand before Him, and it will be said: O son of Adam, why did you take this debt? Why did you neglect people's dues? He will say: O Lord, You know that I took it but I did not use it for food or drink or clothing, and I was not negligent, but what happened to me was a fire or theft or loss (in trade). Allah, may He be glorified and exalted, will say: My slave has spoken the

تخریج: إساده ضعیف، الفاسم بن مهران لایعرف وموسی بن عبید مجهول. وقوله: «إن ربی أعطالیعبر حساب صحیح لغیره.

مُوسَى عَنْ أَبِي عِمْرَانِ الْجَوْنِيِّ، عَنْ فَيْسِ بْنِ مُوسَى عَنْ أَبِي عِمْرَانِ الْجَوْنِيِّ، عَنْ فَيْسِ بْنِ رَيْدٍ، عَنْ فَيْسِ بْنِ رَيْدٍ، عَنْ فَيْسِ بْنِ الْرَحْمَسِ الْمِصْرَيْسِ، عَنْ عَبْدِ الرَّحْمَسِ الْمِصْرَيْسِ، عَنْ عَبْدِ الرَّحْمَسِ اللَّهِ اللَّهِ عَنْ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْهِ : "إِلَّ اللَّهُ عَرْ وَحَلَّ لَبَدْعُو صَاحِبِ الدَّبُنِ يَوْمَ الْقِيَامَةِ، فَيْقِيمُهُ بَيْنَ يَدَيْهِ، فَيَقُولُ أَيْ الْقِيَامَةِ، فَيْقُولُ أَيْ عَبْدِي، فِيمَ أَذْهَبَتُ مَالَ النَّاسِ؟ فَيَقُولُ أَيْ عَبْدِي، فِيمَ أَذْهَبَتُ مَالَ النَّاسِ؟ فَيَقُولُ : أَيْ عَبْدِي، فَيْمَ لَهُ عَنْمَ الْمَهُ أَنِي مَمْ أَفْسِدُهُ، إِنَّمَا ذَهَبَ وَيَعْمِ، فَيْعَوْدُ : أَيْ مَنْ عَنْمَ اللَّهُ عَرْقَ وَجَلَّ بِشَيْءَ فَيْصَمْهُ مِي مِيرَانِهِ، فَيَلْمُو اللَّهُ عَرَّ وَجَلَّ بِشَيْءَ فَيْصَمْهُ مِي مِيرَانِهِ، فَيَلْمُهُ مِي مِيرَانِهِ، فَيَلْمُعُ مِي مِيرَانِهِ، فَيَلْمُهُ مِي مِيرَانِهِ، فَيْحَمْهُ مِي مِيرَانِهِ، فَيَعْمَعُهُ مِي مِيرَانِهِ، فَيْحَمْهُ مُ حَسَنَاتُهُ ». [انظر: ١٧٠٨]

تخريج: إساده ضعيف، صدقة بن موسى صعيف وقيس س ربد مجهول.

١٧٠٨ - حَلَّنَا عَدُ الصَّمَدِ: حَدَّثَنَا صَدَقَةً.
 حَدَّثَنَا أَبُو عِمْرَانَ. حَدَّتَنِي قَبْسُ مْنُ رَيْدٍ عَنْ
 قَاضِي الْمِصْرَيْنِ، عَنْ عَنْدِ الرَّحْمَنِ مْنِ أَبِي
 بَكْرِ: أَنَّ (١٩٨/١) رَسُولَ اللَّهِ ﷺ قَلَ: بَكْرِ: أَنَّ (١٩٨/١) رَسُولَ اللَّهِ ﷺ قَلَ: يَكُومُ الْقَبَامَةِ حَتَى يُوقَفَ بَيْنَ يَدَيْهِ، فَيَقَالُ: يَا ابْنَ آدَمَ، فِيمَ أَخَدُت هَدَا اللَّيْنَ، وَفِيمَ ضَيْعَت حُفُوقَ أَخَدُت هَدَا اللَّيْنَ، وَفِيمَ ضَيْعَت حُفُوقَ النَّاسِ؟ فَيَقُولُ: يَا رَبّ، إِنَكَ تَعْلَمُ أَنِي أَخَذُتُهُ فَمَمْ آتُكُل، وَلَمْ أَشْرَب، وَلَمْ أَلْبسُ وَلَمْ أَنْسِ وَلَمْ أَنْسِ وَلَمْ أَلْبسُ وَلَمْ أَشْرَب، وَلَمْ أَلْبسُ وَلَمْ أَنْسِ وَلَمْ أَنْسَ عَلَى يَذَيَ إِمَّا حَرَقٌ، وَإِمَّ شَرِعْ، وَإِمَّ مَرَقْ، وَإِمَّ أَنْ مَرْفِ، وَإِمَّا وَضِيعَةً، فَيَقُولُ اللَّهُ عَرَقَ، وَإِمَّ لَرَبْ اللَّهُ عَرَقَ، وَإِمَّ لَـ مَنْ وَبَعْلَ اللَّهُ عَرَقَ، وَإِمَّ لَـ مَنْ وَبَعْ وَرَجْلً:

truth. I am the most deserving to pay it off for you today. Then Allah will call for something and will put it in the pan of his balance, and his good deeds will outweigh his bad deeds, then he will enter Paradise by grace of His mercy."

صدَقَ عَدْبِي، أَنَا أَحَقُ مَنْ فَضَى عَنْكَ الْيَوْمَ، فَيَدْعُو اللَّهُ بِشَيْءٍ فَيَضَعُهُ فِي كِفَّةِ مِيزَانِهِ، فَيَدْخُلُ مِيزَانِهِ، فَيَدْخُلُ الْجَنَّةُ مَفَى سَيِّنَانِهِ، فَيَدْخُلُ الْجَنَّةُ مَفْضُلِ رَحْمَتِهِ". [راجع: ١٧٠٧] تخريج: إسناده ضعف، راجع ما قبله.

Comments: [Its isnad is da'eef; see the previous report]

1709. It was narrated from Ibn Abu Najeeh that his father told him that someone who heard 'Abdur-Rahman bin Abi Bakr told him that [the latter] said: The Messenger of Allah (建) said: "Ride this shecamel and put your sister behind you, then when you come down from the hill of at-Tan'eem, both of you should enter *ihram* and come here." That was on the day when the pilgrims do the *tawaf* of farewell before leaving Makkah.

Comments: [Saheeh because of corroborating evidence, al-Bukhari (1784) and Muslim (1212)]

1710. It was narrated from Hafsah the daughter of 'Abdur-Rahman bin Abi Bakr, from her father, that the Messenger of Allah (窦) said to 'Abdur-Rahman: "Put your sister - meaning 'A'ishah behind you on your mount and take her for 'Umrah from at-Tan'eem. When you bring her down from the hill, tell her to enter ihram, and it will be an 'Umrah that will be accepted by Allah."

Comments: [Its isnad is saheeh, al-Bukhari (1784) and Muslim (1212)] 10.9 - حَدَّقَنَا عَلِيْ بْنُ إِسْحَقَ · أَخْبَرَنَا عَبْدُ اللهِ _ يَغْنِي ابْنَ الْمُبَارَكِ _ : أَخْبَرَنَا زَكْرِيَّا ابْنُ إِسْحَاقَ عَن ابْنِ أَبِي سَجِيحٍ: أَنَّ أَبَاهُ حَدَّتُهُ اللَّهُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي مَجِيحٍ: أَنَّ أَبَاهُ عَدَّتُهُ اللَّهُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَخْدِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ : "ارْحَلُ هَذِهِ النَّاقَةَ، ثُمَّ أَرْدِفْ أُخْتَكَ، فَإِذَا مَبَطْتُمَا مِنْ أَحْدَكَ، وَذَلِكَ لَيْلَةً مِنْ السَدَدِ. [انظر. 1٧١٠]

تخریج: صحیح لغیره. ح (۱۷۸٤)، م (۱۲۱۲). وهذا إسناد ضعیف لجهانة الراوي الدي سمع عبدالرحمن بن أبي بكر.

• 1۷۱ - حَدَّفَنَا دَاوُدُ بْنُ مِهْرَانَ اللَّبَاعُ: حَدَّثَنَا دَاوُدُ بْنُ مِهْرَانَ اللَّبَاعُ: حَدَّثَنَا دَاوُدُ بِنَ مِهْرَانَ اللَّبَاعُ: حَنْ مَنْ ابْنِ خُنْيِم، عَنْ بُوسُفَ ابْنَهِ عَبْدِ الصَّدِّيقِ، عَنْ أَسِهَا: أَنَّ السَّدِّيقِ، عَنْ أَسِهَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِعَلْدِ الرَّحْمَنِ: "أَرْدِفْ أَخُسُلَ الرَّحْمَنِ: "أَرْدِفْ أُخْسُلَ الرَّحْمَنِ: "أَرْدِفْ أُخْسُلَ الرَّحْمَنِ: "أَرْدِفْ أُخْسُلَ الرَّحْمَةِ فَمُوهَا مِنَ السَّعِيمِ، أَخْسُلُ الْأَكْمَةِ فَمُوهَا مِنَ السَّعِيمِ، فَإَنَّهُ مَنْ مَنْ السَّعِيمِ، فَإِنَّهَا عُمْرَةً مُتَعَبِّلَةً". [راجع: ١٧٠٥]

تخریج: إسناده صحیح. خ· (۱۷۸٤)، م· (۱۲۱۲).

١٧١١ - حَدَّثَنَا عَارِمٌ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ

1711. It was narrated from 'Abdur-Rahman bin Abi Bakr that he said: We were one hundred and thirty men with the Prophet (強), and the Prophet (寒) said: "Does any one among you have any food?" One man had a sa' of

foodstuff or the like, so he made some dough. Then a man, a tall mushrik with dishevelled hair, came along with some sheep that he was driving. The Prophet (些) said: "Will you sell one or give it as a gift?" He said: No, I will sell it. So he bought a sheep from him and it was slaughtered and prepared. The Messenger of Allah (些) ordered that its liver be grilled. By

was not given his share of that liver by the Messenger of Allah (強); if the man was present, he gave it to him, and if he was absent he set it aside for him. And he set out two

large bowls from which we all ate

our fill, and there was some left over, which I loaded onto a camel.

Allah, there was no one among

those one hundred and thirty who

فَاشْتَرَى مِنْهُ شَاةً، فَضُنِعَتْ، وَامْرَ نَبِيُّ اللهِ ﷺ بِسَوَ دِ الْبُطْنِ أَنْ يُشْوَى، قَالَ: وَايْمُ اللَّهِ، مَا مِنَ الثَّلَاثِينَ وَالْمِائَةِ إِلَّا قَدْ حَزَّ رَسُولُ اللَّهِ ﷺ

رَّهُ لَهُ حُزْةً مِنْ سَوَادِ بَطْنِهَا، إِنْ كَانَ شَاهِدًا أَعْطَاهُ إِيَّاهُ، وَإِنْ كَانَ غَائِيًّا حَبَأَ لَهُ، قَالَ: وَجَعْلَ مِنْهَا

قَصْفَتَيْنِ، قَالَ · فَأَكُلْنَا أَجْمَعُونَ وَشَبِغْنَا، وَفَضَلَ فِي الْقَصْعَتْبِ، فَحَمَلْنَاهُ عَلَى بَعِيرٍ. أَوْ كَمَا قَالَ. [راجع: ١٧٠٣]

تخریج: إساده صحیح. خ: (۲۲۱۲)، م: (۲۰۵۳).

Comments: [Its isnad is saheeh, al-Bukhari (2216) and Muslim (2056)]

1712. Abdur-Rahman bin Abi Bakr narrated that the people of as-Suffah were poor people and on one occasion the Messenger of Allah (建) said: "Whoever has enough food for two people, let him take three with him, and whoever has enough food for four people, let him take a fifth or a sixth with him," or words to that effect. Abu Bakr took three people

1۷۱۲ حَدَّثَنَا عَارِمٌ: حَدَّثَنَا مُعْتَمِرُ بُنُ سُلْيَمَانَ عَنْ أَسِهِ. حَدَثَنَا أَبُو عُثْمَانَ أَنَّهُ حَدَّنَهُ عَبْدُ الرَّحْمَنِ بُنُ أَبِي بَكْرِ: أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا أُنَاسًا فُقَرَاءَ، وَأَنَّ رَسُولَ اللَّهِ عَلَيْهُ طَعَامُ النَّيَنِ، وَلَنْ رَسُولَ اللَّهِ عَلَيْهُ طَعَامُ النَّيَنِ، فَلْيَدْمُ طَعَامُ النِّيَنِ، فَلْيَدْمُ طَعَامُ النِّيَنِ، فَلْيَدْمُ طَعَامُ النِّيَنِ، فَلْيَدْمُ طَعَامُ النِّيَنِ، فَلْيَدْمَبُ طَعَامُ أَرْبَعَةِ فَلَادَهُ طَعَامُ أَرْبَعَةِ فَلَيْدُهُ طَعَامُ أَرْبَعَةِ فَلَيْدُهُ طَعَامُ أَرْبَعَةِ فَلْدَهُ عَلَيْهُ طَعَامُ أَرْبَعَةِ فَلْدَهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ أَرْبَعَةِ فَلَاهُ وَلَيْهَ فَلَاهُ وَلَيْعَةً فَلَاهُ وَلَيْهَ وَلَا اللّهِ عَلَيْهُ عَلَاهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَاهُ عَلَيْهُ عَلَهُ عَلَيْهُ عَلَاهُ عَلَيْهُ عَلَاهُ عَلَيْهُ عَلَاهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَهُ عَلَهُ عَلَاهُ عَلَيْهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَهُ عَلَهُ عَلَهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلِهُ عَلَهُ عَلَهُ ع

with him and the Prophet of Allah (鑑) took ten. Abu Bakr took three and he (the narrator) said: That was me and my father and my mother - and I do not know if he said: - and my wife and a servant whom we shared with the household of Abu Bakr. Abu Bakr ate dinner with the Prophet (越), then he stayed until 'Isha' prayer was offered, then he went back and stayed until the Messenger of Allah (24) became drowsy, and he came after as much of the night had passed as Allah willed. His wife said to him: What kept you away from your guests? Or she said: your guest. He said: Have you not given them dinner? She said: They refused (to eat) until you came. They brought the food to them, but they insisted on not eating. I went and hid myself, and he said: O ignorant fellow! And he reprimanded me and berated me. He said: Eat, but you may not enjoy it. And he said: By Allah, I will never eat it. By Allah, we did not take any morsel but there appeared beneath it more of it, until we had eaten our fill and there was more of it than before. Abu Bakr looked at it and saw that it was as it had been before or more than that. He said to his wife: O sister of Banu Firas, what is this? She said: No, O pleasure of my eye, now it is three times more than it was before. Abu Bakr ate some of it and said: That was from the Shaitan - meaning

وَإِنَّ أَبَ بَكُر حَاءَ بِثَلاثَةٍ، وَانْطَلَقَ نَبِيُّ اللَّهِ بِيلِيِّ بِعَشْرَةِ، وَأَبُو نَكُر بِثَلَاثَةِ، قَالَ: فَهُوَ أَنَا وَأَبِي وأُمِّي _ وَلَا أَدْرِي هَلْ قَالَ: وَامْرَأَتِي _ وَخَادِمٌ بَيْنَ بَيْتِنَا وَبَيْتِ أَبِي بَكْرٍ، وَإِنَّ أَمَا بَكْرٍ تَعَشَّى عِنْدَ رَسُولِ اللَّهِ ﷺ، ثُمَّ لَبِثَ حَتَّى صُلِّيَتِ الْعِشَاءُ، ثُمَّ رَجَعَ، فَبَثَ حَتَّى نَعْسَ رَسُولُ للَّهِ ﷺ، فَجَاءَ بَعْدَمَا مَصَى مِنَ اللَّيْلِ مًا شَاءَ اللَّهُ، قَالَتْ لَهُ امْرَأَتُهُ: مَا حَسَكَ عَرْ أَصْيَافِكَ _ أَوْ قَالَتْ: ضَنْفِكَ؟ _ قَالَ: أَوَمَا عَشَّيْتِهِمْ؟ قَالَتْ أَبُوا حَتَّى تَجِيءَ، قَدْ عَرَضُوا عَلَيْهِمْ فَغَلَبُوهُمْ. قَالَ: فَذَهَبْتُ أَنَا فَاخْتَبَأْتُ، قَالَ: وَقَالَ: يَا عَنْتَرُ أَوْ يَا غُنْثُرُ. فَجَدَّعَ وسَبِّ، وَقَالَ: كُلُوا، لَا هَنِيًّا، وَقَالَ. وَاللَّهِ لَا أَطْعَمُهُ أَبَدًا. قَالَ : وَحَلَفَ الضَّيْفُ أَنْ لَا يَطْعَمَهُ حَتَّى يَطْعَمَهُ أَبُوبَكُر، قَالَ: فَقَالَ أَنُو بَكْرِ: هَذِهِ مِنَ الشَّيْطَانِ. قَالَ: فَدَعَا بِالطُّعَامِ فَأَكَلَ، قَالَ ۚ فَائِيمُ اللَّهِ، مَا كُنَّا نَأْخُذُ مِنْ لُقْمَٰةِ إِلَّا رَبَّا مِنْ أَسْفَلِهَا أَكْثَرَ مِنْهَا، قَالَ: خَنِّي شَبعُوا، وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلَ دلِكَ، فَلَطَر إِلَيْهَا أَبُو بَكْرٍ، فَإِدَا هِيَ كُمَا هِيَ. أَوْ أَكْثَرُ، فَهَالَ لِامْرَأَتِهِ يَا أُخْتَ بَنِي فِرَ س، مَا هَذَا؟ قَالَتْ: لَا وَقُرَّةٍ عَيْنِي، لَهِيَ الْأَنَ أَكْنَرُ مِنْهَ قَبْلَ ذَلِكَ بِثَلَاثِ مِرَارٍ. فَأَكُلَ مِنْهَا أَنُوبَكُو، وَقَالَ: إِنَّمَا كَانَ ذَلكَ مِنَ الشَّيْطَادِ _يُعْنِي يَمِينَهُ _ ، ثُمَّ أَكُلَ مِنْهَا لُقُمَةً، نُمَّ حَمَلَهَا إِلَى رَسُولِ اللَّهِ ﷺ، مَّأَمْسَبَخَتْ عِنْدَهُ. قَالَ ۖ وَكَانَ بَيْنَنَا وَنَيْنَ قَوْم his oath. Then he ate a morsel of it and took it to the Messenger of Allah (強), and the Messenger of Allah (建) found it in the morning. He said: There was a treaty between us and some people which came to an end, and we appointed twelve men, each of whom had many men with him, and Allah knows best how many were with each man, and all of them ate from it

عَقْدٌ، فَمَضَى الْأَجَلُ، فَعَرَّفْنَا النَّنِي عَشَرَ رَجُلَا مَعَ كُلِّ رَجُلِ أَنَاسٌ، اللَّهُ أَعْلَمُ كَمْ مَعَ كُلُّ رَجُلٍ، غَيْرَ أَنَّهُ بَعَثَ مَعَهُمْ، فَأَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ. [راجع: ١٧٠٢]

تخریج: إسناده صحبح. ح: (۱۱٤۱)، م. (۲۰۵۷).

Comments: [Its isnad is saheeh, al-Bukhari (6141) and Muslim (2057). See 1702]

1713. Abu 'Uthman narrated that 'Abdur -Rahman bin Abi Bakr told him that Ashabus-Suffah were poor people. The Messenger of Allah (ﷺ) said: "Whoever has food for two, let him take a third person with him; whoever has food for four, let him take a fifth and sixth person with him," or words to that effect. Abu Bakr brought three people with him and the Prophet of Allah (鑑) took ten people with him. He said: That was me and my father and my mother - and I do not know if he said: - and my wife and a servant whom we shared with the household of Abu Bakr (⁂).

Comments: [See the previous report]

١٩٩/١ حَدَّثَنَا عَفَّانُ: حَدَثَنَ (١٩٩/١) مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَ أَبِي عَقُولُ: حَدَّثَنَ أَبِي عَقُولُ: حَدَّثَنَ أَبِي بَكْرِ: أَنَّ أَصْحَابَ الصُّفَّة كَنُوا أَنَّاسًا فُقْرَاء، وَأَنَّ رَسُولَ اللَّهِ عَيْثَةً قَالَ: "مَنْ كَانَ فُقْرَاء، وَأَنَّ رَسُولَ اللَّهِ عَيْثَةً قَالَ: "مَنْ كَانَ عَنْدُهُ طَعَامُ أَنْ يَتَوِ، فَلْيَذْهَبْ بِغَلَاتُهِ، وَمَنْ كَانَ عِنْدُهُ طَعَامُ أَرْبَعَقِ، فَلْيَذْهَبْ بِخَامِسٍ، عِنْدُهُ طَعَامُ أَرْبَعَقِ، فَلْيَذْهَبْ بِخَامِسٍ، بِخَامِسٍ، بِخَامِسٍ، فَلْكَرَةً بَوْ اللَّهِ يَتَلِيَّةً بِعَشَرَةِ، قَالَ: يَكْرِ جَاءَ بِيَنَ اللَّهِ يَتَلِيَّةً بِعَشَرَةِ، قَالَ: يَكْرِ جَاءَ فَهُو أَنَا رَبِي وَلُمْنِ وَإِنْ أَنَا بَكُو عَالَ اللَّهِ يَتَلِيَّ بَعْشَرَةِ، قَالَ: وَلَا أَوْرِي هَلْ قَالَ: وَمِنْ اللَّهِ يَتَلِيَّ بِعَشَرَةٍ، قَالَ: اللَّهُ يَتَعَلَى عَنْهُ وَلِهُ أَوْرِي هَلْ قَالَ: وَمِن اللهُ تَعَالَى عَنْهُ وَرِهِ مِنْ اللَّهِ يَتَعَلَى عَنْهُ وَرِهِ مِنْ اللهُ تَعَالَى عَنْهُ وَرَحِيَ الله تَعَالَى عَنْهُ وَرَحِيَ اللهُ تَعَالَى عَنْهُ وَرَحِيَ الله وَيَعْتَ الْمِي عَلْهُ وَلَا أَوْرِي هَلَا أَنْ الله يَعْلَى عَنْهُ وَاللّهُ وَعَلَا عَنْهُ وَالْمَالِ عَنْهُ وَاللّهُ وَعَلَاهُ وَلَا أَنْ اللّهُ تَعَالَى عَنْهُ وَلِي اللّهِ عَلَيْهُ وَاللّهُ وَعَلَى عَنْهُ وَلَا أَنْ اللّهُ وَلَا اللّهُ وَعَلَاهُ وَاللّهُ وَعَلَى عَنْهُ وَلَا أَنْهُ وَلَا اللّهُ وَعَلَى عَنْهُ وَلَا أَوْرِي هَلَالَ اللهُ اللهُ تَعَالَى عَنْهُ وَلَا اللّهُ وَعِلْهُ وَلِهُ اللّهُ وَعَلَى عَنْهُ وَاللّهُ وَلَا اللّهُ وَعِلْهُ وَاللّهُ الْعَلْمَ الْعَلْمَ الْعَلَالِي عَنْهُ وَاللّهُ الْعَلْمَ اللّهُ اللّهُ الْعَلَالِي عَلْهُ أَلْهُ اللّهُ الْعَلَى عَلْهُ وَاللّهُ الْعَلَالِي عَلْهُ وَلّهُ الْمُولِي وَلَا اللّهُ الْعَلَالِ اللّهُ الْعَلَالِي عَلْهُ اللّهُ الْعَلَالِي عَلْهُ وَلَا اللّهُ اللّهُ الْعَلَالِي عَلَالِهُ الْعَلْمُ الْعَلْمُ اللّهُ الْعَلَالَ اللّهُ الْعَلْمُ الْعُلْمُ الْعَلْلِهُ الْعَلْمُ اللّهُ الْعَلْمُ الْعِلْمُ الْعِلْمُ الْعُلْمُ الْعَلْمُ اللّهُ الْعَلَالِهُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ اللّهُ الْعُلْمُ ا

تخريج: راجع ماقىلە.

حَدِيثُ زَيْدِ بُنِ خَارِجَةَ ﷺ * Hadeeth of Zaid bin Kharijah

1714. Khalid bin Salamah said: 'Abdul-Hameed bin 'Abdur-Rahman invited Moosa bin Talhah when his son got married. He said: O Abu Moosa, what have you heard about sending blessings upon the Prophet (24)? Moosa said: I asked Zaid bin Kharijah about sending blessings upon the Prophet (ﷺ) and Zaid said: I asked the Messenger of Allah (強) about that myself. I said: How should one send blessings upon you? He said: "Send blessings upon me and try your best, then say: O Allah, bless Muhammad and the family of Muhammad as You blessed the family of Ibraheem, verily You are Most Praiseworthy, Most Glorious."

Comments: [Its isnad is saheeh]

1916 - حَدَّثَنَا عَلِيُ بْنُ بَحْرٍ: حَدَّثَنَا عِبسَى الْنُ يُولُسِنَ حَدَّثَنَا عَنْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا عَنْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا عَنْمَانُ بْنُ حَكِيمٍ: حَدَّثَنَا عَنْمَانُ بْنُ حَكِيمٍ: بَنْ عَبْدِ الْحَمِيدِ بْنَ عَبْدِ الْحَمِيدِ بْنَ عَبْدِ الرَّحْمَن دَعا مُوسَى بْنَ طَلْحَةَ حِينَ عَرَّسَ عَلَى الْبُو، فَقَالَ: يَا أَبَا عِبسَى، كَيْفَ بَلْغَكَ فِي الصَلَاةِ عَلَى النَّبِي يَظِيرٌ؟ فَقَالَ مُوسَى: فِي الصَلَاةِ عَلَى النَّبِي مِنْ الصَّلَاةِ عَلَى النَّبِي مَنْ الصَّلَاةُ عَلَى النَّبِي مَنْ الصَلَاةُ عَلَى النَّبِي مَنْ الصَلَاةُ عَلَى النَّهِ عَلَى اللَّهُمْ مَا اللَّهُمُ عَلَى اللَّهُمَ عَلَى اللَّهُمُ عَلَى اللَّهُ مَا عَلَى اللَّهُ مَا اللَّهُمُ عَلَى اللَّهُمُ عَلَى اللَّهُمَ عَلَى اللَّهُ عَلَى اللَّهُمُ عَلَى اللَّهُمُ عَلَى اللَّهُ عَلَى اللَّهُمُ عَلَى اللَّهُمُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُمُ عَلَى اللَّهُ عَلَى اللَّهُمُ عَلَى اللَّهُمُ عَلَى اللَّهُمُ عَلَى اللَّهُ عَلَى اللْحَلَى اللَّهُ عَلَى اللْحَلَى اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللْعَلَى

تخريج: إساده صحيح.

حَدِيثُ الْحَارِثِ بُن خَزَمَةَ ﴿

The Hadeeth of al-Harith bin Khazamah

1715. It was narrated from Yahya bin 'Abbas that his father 'Abbad bin 'Abdullah bin az-Zubair said: al-Harith bin Khazamah brought these two verses at the end of Bara'ah [at-Tawbah]: "Verily, there has come unto you a Messenger (Muhammad from amongst yourselves. It grieves him that you should receive any injury or difficulty. He (Muhammad 藝) is anxious over you; for the believers (he 🝇 is) full of pity, kind, and merciful. But if they turn away, say (O Muhammad 趣): 'Allah is sufficient for me. La ilaha ılla Huwa (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne." [at-Tawbah 9:128, 129] to 'Umar bin al-Khattab, who said: Who else will testify to this? He said: I do not know; by Allah, I bear witness that I heard them from the Messenger of Allah (ﷺ) and I understood them and memorised them. And 'Umar said: And by Allah, I bear witness that I heard them from the Messenger of Allah (鑑). Then he said: If they were three verses, I would have made them a soorah on its own; look for a soorah of the Our'an and put them with it. Then I put them at the end of Bara'ah [at-Tawbah].

1٧١٥ حَدَّقَنَا عَلِيْ بَنْ بَخْرِ: حَدَّقَنَا مُحَمَّدُ ابْنُ سَلَمَةً عَنْ مُحَمَّدِ بَنِ إِسْحَاقَ، عَنْ يَخْيَى ابْنِ عَبَّدِ بَنِ عَبْدِ اللَّهِ بْنِ ابْنِ عَبْدِ اللَّهِ بْنِ الْبَوْمَةَ بِهَاتَيْنِ الْرَبَيْرِ وَلَ : أَتَى الْحَادِثُ بَنْ خَزَمَةَ بِهَاتَيْنِ الْأَبِيْرِ وَلَ : أَتَى الْحَادِثُ بَنْ خَزَمَةَ بِهَاتَيْنِ الْإَيْتِيْنِ مِنْ آخِو بَرَاءَةً: ﴿لَقَدَ بَاتَحَمُّ الْاَيْتِيْنِ مِنْ آفَيْكُمْ ﴾ (التوبة: ١٢٨، الْأَيْتِيْنِ مِنْ أَفْشِكُمْ ﴾ (التوبة: ١٢٨، مَنْ رَسُولُ اللَّهِ إِنِّي مَمَّدَ بُنِ الْخَطَّابِ، فَقَالَ: مَنْ وَمُولِ اللَّهِ إِنِّي مَنْ رَسُولِ اللَّهِ يَعْيَّهُ الْمَوْلِ اللَّهِ يَعْيَّهُ اللَّهِ يَعْيَعُ مَنْ رَسُولِ اللَّهِ يَعْيَى لَنْمَولِ اللَّهِ يَعْيَهُ اللَّهِ اللَّهِ يَعْيَهُ اللَّهِ اللَّهِ يَعْيَهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ عَلَيْهُ اللَّهِ اللَّهِ عَلَيْهُ اللَّهِ اللَّهِ اللَّهِ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ الْمُعْلَى اللَّهُ اللَّهُولُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ ال

تخريج: إسناده ضعيف لتدليس محمد بن إسحاق ولانقطاعه، عباد بن عبدالله لم يدرك قصة جمع القرآن.

Comments: [Its *isnad* is *da'eef* because of *tadlees* of Muhammad bin Ishaq and because it is interrupted]

حَدِيثُ سَفْدٍ مؤلى أبي بِكُرٍ ﴿

Hadeeth of Sa'd, the freed slave of Abu Bakr 🐟

1716. It was narrated from al-Hasan that Sa'd, the freed slave of Abu Bakr, said: I brought some dates to the Messenger of Allah (些) and they started taking two at a time. The Messenger of Allah (运) said: "Do not take two at a time."

Comments: [Saheeh, because of corroborating evidence; this is a da'eef isnad]

1717. It was narrated from al-Hasan concerning Sa'd, the freed slave of Abu Bakr, who used to serve the Prophet (囊), that the Prophet (囊) liked his service and said: "O Abu Bakr, manumit Sa'd." He said: O Messenger of Allah, we have no helper except him. The Messenger of Allah (囊) said: "Manumit Sa'd; other men are coming, other men are coming." Abu Dawood said: i.e., slaves.

Comments: [Its isnad is da'eef, because of the weakness of Abu Amir Al-Khazzaz]

١٧١٦ حَدَّثَنَا سُنَيْمَانُ بْنُ دَاوُدَ _ يَغْنِي أَبَا دَاوُدَ _ يَغْنِي أَبَا دَاوُدَ لَطَّيَالِسِيِّ _: حَدَّثَنَا أَبُو عَامِرِ الْخَزَّارُ عَنِ سَعْدِ مَوْلَى أَبِي بَكْرِ قَالَ: فَدَّمْتُ بَيْنَ يَدَيْ رَسُولِ اللَّهِ يَظِيِّ تَمْرًا، فَحَمَلُوا يَقْرُنُونَ، فَقَالَ رَسُولُ اللَّهِ يَظِيِّ : اللَّهِ تَطْرُنُونَ، فَقَالَ رَسُولُ اللَّهِ يَظِيَّ : اللَّهِ تَطْرُنُواه.

تخريج: صحيح لغيره. وهذا إسناد صعيف، أبو عامر الخرار سيء الحفظ والحسن الصري مدلس وقد عنعن

الا - حَدَّثَنَا شَلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا أَبُو عَامِرِ عَنِ الْحَسَنِ، عَنْ سَغدٍ مَوْلَى أَبِي بَكُرِ وَكَانَ النَّبِيُ بِيْخُرِ وَكَانَ النَّبِيُ بِيْخُرِ لَعْمَدُهُ خِدْمَتُهُ، فَقَالَ: الْيَا أَبَا بَكُرٍ، أَغْتِنْ سَعْدًا، فَقَالَ. اليَّه بَا أَبَا بَكُرٍ، أَغْتِنْ سَعْدًا، فَقَالَ. يَا رَسُولُ اللَّهِ، مَا لَنَا مَاهِنُ غَنْرُهُ. قَالَ: فَقَالَ رَسُولُ اللَّهِ بِيْخِ: "أَغْيِقْ سَعْدًا، أَتَنَكَ الرِّجَالُ، قَالَ اللَّهِ عَلَى الرِّجَالُ، قَالَ أَلُو دَاوُدَ: يَعْنِي السَّبْقِ.

تخريج: إسناده ضعيف، لضعف أبي عامر الحزار وعنعة الحس.

مُسْنَدُ أَهْلِ الْبَيْتِ رِضْوَانَ النَّهِ عَلَيْهِمْ أَجْمَعِينَ حَدِيثُ الْحَسَنِ بْنِ عَلِي بُّنِ أِي طَالِبِ رَضَيَ اللَّهُ تَعَالَى عَنْهُمَا

The Musnad of Ahlul-Bayt * Hadeeth of al-Hasan bin Ali bin Abu Talib *

1718. It was narrated from Abul-Hawra' that al-Hasan bin 'Ali said: The Messenger of Allah (ﷺ) taught me some words to say in Qunootal-Witr: "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You protect, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for verily, You decree and none can decree over You. For surety, he whom You protect is never abased. O our Lord, Blessed and Exalted are You."

Comments: [Its isnad is Hasan]

1719. It was narrated from Hubairah: al-Hasan bin 'Ali (歩) addressed us and said: A man [i.e., 'Ali] left you yesterday whom none of the early ones surpassed in knowledge and none of the later ones will ever catch up with him. The Messenger of Allah (寒) would send him with the banner, Jibreel on his right side and Mika'eel on his left, and he would not give up until victory was granted to him.

١٧١٨ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا يُونُسُ بْنُ أَبِي السَّحُاقَ عَنْ بُرْيْدِ بْنِ أَبِي مَرْيَمَ السَّلُولِيِّ، عَنْ أَبِي الْحَسَنِ بْنِ عَلِيٍّ قَالَ: أَبِي الْحَسَنِ بْنِ عَلِيٍّ قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ يَطِيَّةٌ كَلِمَاتٍ أَقُولُهُنَّ فِي قَنُوتِ الْوِثْوِ: «اللَّهُمَّ الْهَدِنِي فِيمَنْ هَدَيْتَ، قَنُوتِي فِيمَنْ هَدَيْتَ، وَعَالِنِي فِيمَنْ مَدَيْتَ، وَعَالِنِي فِيمَنْ تَوَلَّيْتَ، وَتَوَلَّنِي فِيمَنْ مَوَلَّيْتَ، وَقِنِي شَمَّ مَا وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَمَّ مَا وَبَارِكُ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَمَّ مَا لَكُنَّ مَنْ وَاللَّتَ، تَبَارَكُتَ رَبِّنَا وَتَعَالَئِتَ، إِنَّهُ وَلَا يَنْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُ مَنْ وَالْئِتَ، تَبَارَكُتَ رَبِّنَا وَتَعَالَئِتَ». لَا يَذِلُ مَنْ وَالْئِتَ، تَبَارَكُتَ رَبِّنَا وَتَعَالَئِتَ». وإنظر: ١٧٢١، ١٧٢٣، ١٧٢٤]

تخريج: إسناده حسن.

1۷۱٩ حَدَّثْنَا وَكِبعٌ عَنْ شَرِيكِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُبَيْرَةً: خَطَبَنَا الْحَسَنُ بْنُ عَلِيٌ رَجُلٌ رَجُلٌ رَجُلٌ اللهُ عَنْهُ، فَقَالَ: لَقَدْ فَارَقَكُمْ رَجُلٌ بِالْأَمْسِ لَمْ يَسْفِقُهُ الْأَوَّلُونَ بِعِلْمٍ، وَلَا يُلْدِكُهُ الْأَخِرُونَ، كَانَ رَسُولُ اللّهِ يَلِيَّ يَنْعَنُهُ بِالرَّايَةِ، الْأَخِرُونَ، كَانَ رَسُولُ اللّهِ يَلِيَّ يَنْعَنُهُ بِالرَّايَةِ، وَبِيكَائِيلُ عَنْ شِمَالِهِ، لَا جَبْرِيلُ عَنْ شِمَالِهِ، لَا يَصْرِيلُ عَنْ شِمَالِهِ، لَا يَصْرِيلُ عَنْ شِمَالِهِ، لَا يَشْرِيلُ عَنْ شِمَالِهِ، لَا يَصْرِيلُ عَنْ شِمَالِهِ، لَا يَصْرِيلُ عَنْ شِمَالِهِ، لَا يَصْرِيلُ عَنْ يَعِينِه، وَمِيكَائِيلُ عَنْ شِمَالِهِ، لَا يَصْرِيلُ عَنْ يَعِينِه، وَلِيكَائِيلُ عَنْ شِمَالِهِ، لَا يَصْرِيلُ عَنْ شِمَالِهِ، لَا الطر: ١٧٢٠]

Comments: [Hasan; this is a da'eef isna.l]

1720. It was narrated that 'Amr bin Hubshi said: al-Hasan bin 'Ali addressed us after 'Ali (♣) was killed. He said: A man left you yesterday whom none of the early ones surpassed in knowledge and none of the latter ones will ever catch up with him. The Messenger of Allah (ﷺ) would send him and give him the banner, and he would not give up until victory had been granted to him. He did not leave behind any yellow or white (i.e., gold or silver) except seven hundred dirhams of his stipend that he was keeping to buy a servant for his family.

Comments: [Hasan]

1721. It was narrated from al-Hasan bin 'Ali that the Messenger of Allah (建) taught him to say in Witr... and he narrated a hadeeth like that of Yoonus.

Comments: [Its isnad is saheeh; see 1718]

1722. It was narrated from Muhammad bin 'Ali, from al-Hasan bin 'Ali, that a funeral passed by them and the people stood up but he did not stand up. Al-Hasan said: Why did you do that? The Messenger of Allah (ﷺ) only stood up because he was offended by the smell of the Jew.

تخريج: حسن، وهذا إسناد ضعيف، شريك بن عبدالله سيء المفط، لكنه توبع.

المُعَاقَ، عَنْ عَمْرِهِ بْنِ خُبْنِيُّ قَالَ: خَطَبَنَا اللهُ إِسْحَاقَ، عَنْ عَمْرِهِ بْنِ خُبْنِيُّ قَالَ: خَطَبَنَا اللهُ الْحَسَنُ بْنُ عَلْيٌ رَجُلٌ بِلْأَمْسِ مَا عَنْهُمَا، فَقَالَ: لَقَدْ فَارَقَكُمْ رَجُلٌ بِلْأَمْسِ مَا عَنْهُمَا، فَقَالَ: لَقَدْ فَارَقَكُمْ رَجُلٌ بِلْأَمْسِ مَا سَتَقَهُ الْأُولُونَ بِعِلْم، وَلَا أَدْرَكُهُ الأَحِرُونَ، سَتَقَهُ الأَولُونَ بِعِلْم، وَلَا أَدْرَكُهُ الأَحِرُونَ، إِنْ كَانَ رَسُولُ اللَّهِ بِيلِيجٌ لَيَبْمَثُهُ، وَيُعْطِيهِ الرَّايَةَ، فَلَا يَنْصَرِفُ حَتَّى يُفْتَعَ لَهُ، وَمَا تَرَكَ الرَّايَةَ، فَلَا يَنْصَرِفُ حَتَّى يُفْتَعَ لَهُ، وَمَا تَرَكَ الرَّايَةَ وَلَا يَنْصَاءَ، إلَّا يَشْعَهُانَةِ وَلَا يَنْصَاءَ، إلَّا يَشْعَهُانَةٍ وَلَا يَرْصَدُهَا لِخَادِم سَبْعَهِانَةِ وَلَا يَرْصُدُهَا لِخَادِم لِلْمُلِيدِ. [راجع ١٧١٩]

تخريج: حسن، عمرو بن حبشي مقول. راجع ماقيله،

1۷۲۱ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ أَبِي مَرْيَمَ، عَنْ بُرِيْدِ بَنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْحَسْنِ بْنِ عَلِيٍّ: أَنَّ عَنْ الْحَسْنِ بْنِ عَلِيٍّ: أَنَّ رَسُولَ اللَّهِ ﷺ عَلَّمَهُ أَنْ يَقُولَ فِي الْوِثْرِ... وَسُولَ اللَّهِ ﷺ عَلَّمَهُ أَنْ يَقُولَ فِي الْوِثْرِ... وَشُولَ عِنْ الْوِثْرِ... وَشُولَ عِنْ الْوِثْرِ... وَشُولَ عِنْ الْوِثْرِ... وَشُولَ عِنْ الْوِثْرِ... وَمُثْلَ حَدِيثِ يُونُسَ. [راجع: ١٧١٨]

تخريج: إسناده صحبح.

1۷۲٧- حَدَّثَنَا عَفَّانُ: أَخْبَرْنَا حَمَّادٌ عَنِ الْحَجَّاجِ بُنِ أَرْطَاةً، عَنْ مُحَمَّدِ بُنِ عَلِيٍّ، عَنِ الْحَجَّاجِ بُنِ الْرَطَاةً، عَنْ مُحَمَّدِ بُنِ عَلِيٍّ، عَنِ الْحَسَنِ بُن عَلِيٍّ أَنَّهُ مَرَّ بِهِمْ جَنَازَةً، فَقَامَ الْقَوْمُ وَلَمْ يَقُمُ، فَقَالَ الْحَسَنُ: مَا صَنَعْتُمْ؟ إِنَّمَا قَامَ رَسُولُ اللَّهِ يَصُحُ تَأَذَيَّ بِرِيحِ الْيَهُودِيِّ. [وانظ: 1۷۲٦]

Comments: [Its isnad is da'eef because of Tadlees of al-Hajjaj bin Artat and because it is interrupted]

1723. Yazeed bin Abi Maryam narrated that Abul-Hawra' as-Sa'di said: I said to al-Hasan bin 'Ali: What do you remember from the Messenger of Allah (鑑)? He said: I remember that I took a date from the zakah dates and put it in my mouth. The Messenger of Allah (差) took it out, with the saliva on it, and put it back with the dates. A man said to him: What is wrong if he eats this date? He said: "We do not consume charity." And he used to say: "Leave that which makes you doubt for that which does not make you doubt, for honesty leads to tranquillity but dishonesty leads to doubt." And he used to teach us this supplication: "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You have protected, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for he whom You protect is never abased." And perhaps he said: "Blessed and Exalted are You, our Lord."

Comments: [Its isnad is saheeli]

1724. Rabee'ah bin Shaiban narrated that he said to al-Hasan bin 'Ali (毒): What do you remember from the Messenger of Allah (囊)? He said: He took me into the store room where the zakah was kept,

تخريج: إسناده ضعيف لتدليس الحجاح بن أرطأة ولانقطاعه، فإن محمد بن علي لم يدرك الحس بن علي.

107٣ - حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ عَنْ شُعْبَةَ:
خَدَّنَي بُرِيْدُ بْنُ أَبِي مَرْيَمَ عَنْ أَبِي الْحَوْرَاءِ
السَّعْدِينَ قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيَّ: مَا
نَدْكُرُ مِنْ رَسُولِ اللَّهِ عَلَيْهِ؟ قَالَ: أَذْكُرُ أَنِّي
أَخَذْتُ تَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَٱلْقَيْتُهَا فِي
فَعِي، فَانْتَزَعَهَا رَسُولُ اللَّهِ يَعِيْهُ بِلُعَابِهَا،
فَعِي، فَانْتَزَعَهَا رَسُولُ اللَّهِ يَعِيْهُ بِلُعَابِهَا،
فأَلْقَاهَا فِي التَّمْرِ، فَقَالَ لَهُ رَجُلٌ: مَا عَلَيْكَ
لَوْ أَكُنَ هَذِهِ التَّمْرَةَ؟ قَالَ: "إِنَّ لَا نَأْكُلُ
الصَّدَقَة.

قَالَ: وَكَانَ يَقُولُ: «دَعُ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ، فَإِنَّ الْكَلَيبَ رِيبُكَ، فَإِنَّ الْكَلَيبَ رِيبُكَ، فَإِنَّ الْكَلَيبَ رِيبُكَ، فَإِنَّ الْكَلَيبَ اللَّمُاءَ «اللَّهُمَّ الْهَذِي فِيمَنْ عَافَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَوَالِيكَ فِيمَا أَعْطَيْتُ، وَبَارِكُ لِي فِيمَا أَعْطَيْتُ، وَبَارِكُ لِي فِيمَا أَعْطَيْتُ، وَقَنِي شَرَّ مَا قَضَيْتُ، إِنَّهُ لَا يَذِلُ مَنْ وَلَيْتَ، وَلَابَمَا وَالَا وَلَا اللَّهُ لَا يَذِلُ وَتَعَالَيْتَ». [وانظر: ١٧٢٥،١٧٢٤، ١٧٢٧]

تخريج: إسناده صحيح.

١٧٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ثَابِثُ بْنُ
 عُمَارَةَ حَدَّثَنَا رَبِيعَةُ بْنُ شَيْبَانَ أَنَّهُ قَالَ لِلْحَسَنِ
 ابْنِ عَلِيٍّ ﷺ: مَا تَذْكُرُ مِنْ رَسُولِ اللَّهِ ﷺ!
 قَالَ ادْخَلَني غُرْفَةَ الصَّدَقَةِ، فَأَخَذْتُ مِنْهَا

and I took a date from it and put it in my mouth. The Messenger of Allah (ﷺ) said: "Take it out, for it is not permissible for the Messenger of Allah (ﷺ) or for any other members of his household."

Comments: [Its isnad is saheeh]

1725. Buraid bin Abi Maryam narrated that Abul-Hawra' said: We were with Hasan bin 'Ali and he was asked: What do you remember from the Messenger of Allah (ﷺ)? He said: I was walking with him and he passed by a store room for the zakah dates. I took a date and put it in my mouth, and he took it out with my saliva on it. One of the people said: What is wrong if you left it? He said: "Charity is not permissible for us, the family of Muhammad." And I learned from him the five prayers.

Comments: [Its isnad is saheeh]

1726. Yazeed - i.e., Ibn Ibraheem, who is at-Tustari - narrated to us: Muhammad narrated to us: I was told that a funeral passed by al-Hasan bin 'Ali and Ibn 'Abbas (本). Al-Hasan stood up and Ibn 'Abbas remained sitting. Al-Hasan said to Ibn 'Abbas: Did you not see when a funeral passed by the Prophet (金) and he stood up? Ibn Abbas said: Yes, and he sat. al-Hasan did not object to what Ibn 'Abbas said.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تَمْرَةً، فَأَلْفَيْتُهَا فِي فَمِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَلْقِهَا، فَإِنَّهَا لَا تَجِلُّ لِرَسُولِ اللَّهِ ﷺ، وَلَا لِأَحَدٍ مِنْ أَهْلِ بَيْتِهِ». [راجع: ١٧٢٣] تخريج: إسناده صحيح.

١٧٢٥ حَدَّثَنَا أَبُو أَخْمَدَ هُوَ الزَّبْيُرِيُ ...
حَدَّثَنَا الْفُلَاءُ بْنُ صَالِحٍ: حَدَّثَنَا بُرَيْدُ بْنُ أَبِي مُرْيَمَ عَنْ أَبِي الْحَوْرَاءِ، قَالَ: كُنَّا عِنْدَ حَسَنِ ابْنِ عَلِيْ نَسْنِلَ: مَا عَقَلْتَ مِنْ رَسُولِ اللَّهِ؟ أَوْ عَنْ مَمْ الصَّدَقَةِ، فَأَخَذْتُ تَمْرَةً، فَلَوْ تَرَكْتَهَا؟ فَأَلْ بَمْضُ فَأَنْ يَعْمَلُ الصَّدَقَةُ، فَالَ: ﴿ قَالَ: ﴿ إِنَّا اللَّهُ مُنْ الطَّلَوَاتِ الْخَمْسَ. [راجع: ١٧٢٣]

تخريج: إسناده صحيح.

1۷۲٦ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا بَزِيدُ _ يَغْنِي ابْنَ إِبْرَاهِيمَ _ وَهُوَ التُسْتَرِيُّ: حَدَّثَنَا مُحَمَّدٌ قَالَ: بُبُنُتُ أَنَّ جِنَازَةً مَرَّثُ عَلَى الْحَسَنِ بْنِ عَلِي وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ، فَقَامَ الْحَسَنُ، وَقَعَدَ ابْنُ عَبَّاسٍ: أَلَمْ تَرَ ابْنُ عَبَّاسٍ: أَلَمْ تَرَ إِبْنِ عَبَّاسٍ: فَقَالَ ابْنُ عَبَّاسٍ: بَلَى، وَقَدْ حَلَسَ، فَلَمْ يُنْكِرِ الْحَسَنُ مَا أَنْ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا. [انظر: قالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا. [انظر: ٢١٢٩]

تخريج: حسن لغيره، وهذا إسناد ضعيف، لجهالة الراوي الذي أبهمه محمد بن سيرين.

1727. Buraid bin Abi Maryam narrated that Abul-Hawra' said: I said to al-Hasan bin 'Ali: What do you remember from the Messenger of Allah (塞)? He said: I remember from the Messenger of Allah (繧) that I took a date from the zakah dates and put it in my mouth. The Messenger of Allah (鑑) took it out, with the saliva on it, and put it with the other dates. It was said: O Messenger of Allah, what is wrong with letting this boy have this date? He said: "We are the family of Muhammad; charity is not permissible for us." He said: And he used to say: "Leave that which makes you doubt for that which does not make you doubt, for honesty leads to tranquillity but dishonesty leads to doubt." And he used to teach us this supplication: "O Allah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, protect me along with those whom You have protected, and bless for me that which You have bestowed. Protect me from the evil You have decreed, for verily, You decree and none can decree over You. For surety, he whom You protect is never abased." Shu'bah said: And I think he said this too: "Blessed are you, our Lord, and exalted."

Comments: [Its isnad is saheeh; see 1723]

١٧٢٧- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَر: حَدَّثَنَا شُعْبَةُ فَالَ: سَمِعْتُ بُرَيْدَ بْنَ أَبِي مَرْيَمَ بُحَدِّثُ عَنْ أَبِي الْحَوْرَاءِ، قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٌّ: مَا نَذْكُرُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَذْكُرُ مِنْ رَسُولِ اللَّهِ ﷺ أَنِّي أَخَذْتُ نَمْرَةً مِنْ تَمْرِ الصَّدَقَةِ، فَجَعَلْتُهَا فِي فِيَّ، قَالَ: فَنَزَعَهَا رَسُولُ اللَّهِ ﷺ بلُعَابِهَا، فَحَعَلَهَا فِي التَّمْرِ، فَقِيلَ: بَا رَسُولَ اللَّهِ، مَا كَانَ عَلَيْكَ مِنْ هَذِهِ التُّمْرَةِ لَهَذَا الصَّبِيِّ؟ قَالَ: ﴿إِنَّا آلَ مُحَمَّدِ لَا تَجِلُّ لَنَا الصَّدَقَةُ». _ قَالَ: وَكَانَ يَقُولُ: «دَعُ مَ يُرِيبُكُ إِلَى مَا لَا يَرِيبُك فَإِنَّ الصَّدْقَ طُمَأْيِنَةٌ، وَإِنَّ الْكَذِبَ رِيبَةٌ". _ قَالَ: وَكَانَ يُعَلِّمُنَا هَدَا الدُّعَاءَ: "اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِتِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكُ لِي فِيمَا أَعْطَبْتَ، وَقِنِي شَرًّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ». قَالَ شُعْبَةُ: وَأَظُنُّهُ قَدْ قَالَ هَدهِ أَيْضًا: ﴿تَنَارَكُتَ رَبَّنَا وَتَعَالَنْتَ». [راحع. ١٧٢٣]

قَالَ شُعْنَةُ: وَقَدْ حَدَّثَنِي مَنْ سَمِعَ هَدَا مِنْهُ،

ثُمُّ إِنَّ شُعِبَةً حَدَّثَ بِهَذَا الْحَدِيثِ مَخْرَجَهُ إِلَى
الْمَهْدِىِّ بَعْدَ مَوْتِ أَبِيهِ، فَلَمْ يَشُكَّ فِي:
(تَمَارَكْتَ وَتَعَالَيْتَ، فَقُلْتُ لِشُعْبَةً: إِنَّكَ تَشُكُّ
فِيهِ؟ فَقَالَ: لَيْسَ فِيهِ شَكُ.

تخريج: إسناده صحيح.

1728. It was narrated from Ibn Sireen that a funeral passed by Ibn 'Abbas and al-Hasan bin 'Ali; one of them stood up and the other remained seated. The one who stood up said: Do you not know that the Messenger of Allah (**) stood up (sometimes)? He said: Yes, and he remained seated (sometimes).

Comments: [Hasan because of corroborating evidence; and its isnud is da'eef]

1729. It was narrated from Muhammad that al-Hasan bin 'Ali and Ibn 'Abbas saw a funeral; one of them stood up and the other remained seated. The one who stood up said: Didn't the Messenger of Allah (ﷺ) stand up? The one who remained seated and said: Yes, and he remained seated (sometimes).

Comments: [Hasan because of corroborating evidence; see the previous report]

١٧٢٨ - حَلَّقَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُوب، عَنِ ابْنِ سِيرِينَ: أَنَّ ابْنِ عَبَّاسٍ وَالْحَسَنَ بْنَ عَلِيٍّ مَرَّتْ بِهِمَا (٢٠١/١) جِنَازَةٌ، فَقَامَ أَحَدُهُمَا وَجَلَسَ الْأَخَرُ، فَقَالَ اللّٰذِي قَامَ: أَمَا تَعْلَمُ أَنَّ رَسُولَ اللَّهِ عِيْدٌ قَامَ؟ قَالَ بَلْنِي قَامَ: أَمَا تَعْلَمُ أَنَّ رَسُولَ اللَّهِ عِيْدٌ قَامَ؟
قَالَ بَلَى، وَقَعَد. [راجع: ١٧٢٦]

تخريج: حس لعيره، وهذا إسناد ضعيف. فإن محمد بن سيرين لم يسمع من ابن عناس ولا من الحسن بن على.

١٧٢٩ حَدَّثَنَا عَبْدُ الْوَهَابِ النَّفْفِيُ عَنْ أَيُوبَ، عَنْ مُحمَّدِ: أَنَّ الْحَسَنَ بُنَ عَلِيٌ وَالْمِوبَ، عَنْ مُحمَّدِ: أَنَّ الْحَسَنَ بُنَ عَلِيٌ وَالْمِنَ عَبْاسٍ رَأَيَا جَازَةً فَقَامَ أَحَدُهُمَا وَقَعَدَ الْآخِرُ، فَقَالَ الَّذِي قَامَ: أَلَمْ يَقُمْ رَسُولُ اللَّهِ عَلَىٰ؟ وَقَالَ اللَّذِي قَعَدَ: بَلَى، وَقَعَدَ. [راحع: عَلَىٰ؟]

تخريج: حسن لعيره. راجع ماقىله.

حَدِيثُ الْحُسَينِ بُنِ عَلِيٍّ رَضِيَ اللهُ تَعَالَى عَنْهُمَا The hadeeth of Al-Husain bin 'Ali

1730. It was narrated from Fatimah bint Husain that her father - 'Abdur-Rahman said: Husain bin 'Ali - said: The Messenger of Allah (達) said: "The beggar has a right, even if he comes on a horse."

Comments: [Its isnad is da'eef because Ya'la bin Abu Yahya is unknown] ١٧٣٠ حَدَّثْنَا وَكِيعٌ وَعَنْدُ الرَّحْمَنِ قَالَا: خَدَثْنَا سُفْيَانُ عَنْ مُصْعَبِ بْنِ مُحَمَّدٍ، عَنْ يَعْمَى بْنِ أَبِي يَعْمَى، عَنْ فَاطَمَةً بِنْتِ حُسَيْنٍ، غَنْ أَبِيهَا، _ قَالَ عَبْدُ الرَّحْمَنِ: حُسَيْنِ بُنِ غَيْ أَبِيهَا، _ قَالَ عَبْدُ الرَّحْمَنِ: حُسَيْنِ بُنِ غَيْ أَبِيهًا . وَلَلسَّانِلِ عَلِيٍّ _ قَالَ: قَالَ رَسُولُ اللَّهِ يَطِيعٌ : ولِلسَّانِلِ حَقْ، وَإِنْ جَاءَ عَلَى فَرَسٍه.

تخريج: إساده ضعيف، لجهالة يعلى بن أبي يحيى.

1731. Thabit bin 'Umarah narrated that Rabee'ah bin Shaiban said: I said to al-Husain bin 'Ali (本): Do you remember anything from the Messenger of Allah (金)? He said: I climbed up to a room with him and took a date and put it in my mouth, but the Prophet (金) said: "Take it out, for charity is not permissible for us."

Comments: [Its isnad is saheeh]

1732. It was narrated from Shu'aib bin Khalid, that Husain bin 'Ali said: The Messenger of Allah (經) said: "Part of a person's being a good Muslim is saying little about that which does not concern him."

Comments: [This hadeeth is hasan because of corroborating evidence; this is a da'eef isnad because it is munqati' (interrupted)]

1٧٣١- أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا ثَابِتُ بُنُ عُمَارَةً عَنْ رَبِيعَة بُنِ شَيْبَانَ، قَالَ: قُلْتُ لِلْحُسَيْنِ بُنِ عَلَى رَضِيَ اللهُ عَنْهُ: مَا تَعْقِلُ عَنْ رَسُولِ اللَّهِ عَلَيْ وَضِيَ اللهُ عَنْهُ: مَا تَعْقِلُ عَنْ رَسُولِ اللَّهِ عَلَيْ ؟ قَال: صَعِدْتُ عُرْفَةً، فَأَخَذْتُ تَمْرَةً، فَلَكُتُهَا مِي فِيَ، فَقَالَ النَّبِيُ يَئِينَةٍ: ﴿أَلْقِهَا، فَلَكُتُهَا مِي فِيَ، فَقَالَ النَّبِيُ يَئِينَةٍ: ﴿أَلْقِهَا، فَإِنّهَا لَا تَحِلُ لَنَا الصَّدَقَةُ». [راجع: ١٧٢٤]

تخريج: إساده صحيح.

١٧٣٧ - حَدَّثَنَا ابْنُ نُمَيْرٍ وَيعْمَى قَالَا: حَدَّثَنَا حَحَرَّبٌ مِنْ مُعْمِ وَيعْمَى قَالَا: حَدَّثَنَا حَحَاجٌ _ عَنْ شُعْبِ ابْنِ خَالِدٍ، عَنْ حُسَيْنِ بْنِ عَلِيٍّ رَصِيَ اللهُ عَنْهُمَا أَبْنِ خَالِدٍ، عَنْ حُسَيْنِ بْنِ عَلِيٍّ رَصِيَ اللهُ عَنْهُمَا قَلَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ مِنْ حُسْنِ إِسْلَامٍ الْمَوْدِ، قِلَهُ اللهِ عَلَيْهِ». [انظر ١٧٣٧]

تخريج: حديث حس لشواهده، وهذا إسدد ضبف لانقطاعه، شعبب بن خالد لم يدرك الحبسن بن على، 1733. It was narrated from Husain and Ibn 'Abbas, or from one of them, that he said: The Messenger of Allah (ﷺ) stood up because of the funeral of a Jew that passed by him and said, "Its smell bothered me."

Comments: [Its isnad is da'eef because it is munqati' (interrupted)]

1۷۳۳ حَدِّمَنَا عَبْدُ الرَّزَّاقِ: أُخْبَرَنَا ابْنُ جُرَيْحِ قَالَ: شَمِعْتُ مُحَمَّدَ بُنْ عَلِيٍّ يَزْعُمُ عَنْ جُرَيْحٍ قَالَ: شَمِعْتُ مُحَمَّدَ بُنْ عَلِيٍّ يَزْعُمُ عَنْ خُسَيْنٍ وَابْنِ عَبَّاسٍ، أَوْ عَنْ أَخْدِهِمَا، أَنَّهُ عَالَ: إِنَّمَا قَامَ رَسُولُ اللَّهِ يَعِيْحَ مِنْ أَجْلِ جَنَازَةِ يَعُونِ مِنْ أَجْلِ جَنَازَةِ يَعُودِيٍّ مُرَّ بِهَا عَلَيْهِ، فَقَالَ: "آذَانِي رِيحُهَا». يَهُودِيٍّ مُرَّ بِهَا عَلَيْهِ، فَقَالَ: "آذَانِي رِيحُهَا». [راجع: ۱۷۲۲]

تخريج: إسناده صعيف لانقطاعه، فإن محمد بن علي لم يدرك حسياً ولا ابن عباس.

1734. It was narrated from Fatimah, the daughter of al-Husain, from her father al-Husain bin 'Ali, that the Prophet (愛) said: "There is no Muslim, male or female, who is afflicted with a calamity, and when he remembers it, even after a long time, he says, 'Verily we belong to Allah and unto Him is our return' for that, but Allah will renew (the reward) for him and will give him the same reward as on the day the calamity befell him."

Comments: [Its isnad is da'eef jiddan (very weak)]

1735. It was narrated that al-Husain bin 'Ali said: My grandfather - or he said: the Prophet (海) taught me some words to say in Witr... and he narrated the hadeeth.

Comments: [Its isnad is da'eef]

1978 حَدَّثَنَا يَزِيدُ وَعَبَّادُ بْنُ عَبَّادِ قَالَا: أَخْبَرَنَا هِشَامُ بْنُ أَبِي هِشَامٍ _ قَالَ عَبَّادٌ: ابْنُ إَخْبَرَنَا هِشَامُ بِنُ أَبِي هِشَامٍ _ قَالَ عَبَّادٌ: ابْنُ نِزِيدٍ _ ، عَنْ أُمِّهِ، عَنْ فَاطِمَةَ ابْنَةِ الْحُسَيْنِ، بْنِ عَلِمِي عَنِ النَّبِيِّ يَشَيِّهُ قَالَ: قَمَا مِنْ مُسْلِمٍ وَلَا مُسْلِمَةٍ بُصَابُ عَبْدُهَا وَلَا مُسْلِمَةٍ بُصَابُ عَبْدُهَا وَلَا مُسْلِمَةٍ بُصَابُ عَبْدُهَا _ قَالَ طَالَ عَهْدُهَا _ قَالَ عَبْدُهُا _ قَالَ عَبْدُهُا _ قَالَ عَبْدُهُا _ قَالَ اسْبَرْجَاعًا، إلَّا جَدَّدَ اللَّهُ لَهُ عِنْدَ ذَلِكَ، اسْبَرْجَاعًا، إلَّا جَدَّدَ اللَّهُ لَهُ عِنْدَ ذَلِكَ، فَأَعْطَاهُ مِثْلَ أَجْرِهَا يَوْمَ أُصِيبَ بِهَا ً .

تخريج: إساده ضعبف جداً، هشام بن أسي هشام متروك وأمه مجهولة.

١٧٣٥ حَدَّنَا يَزِيدُ: أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ بُرَيْدِ بْنِ أَبِي اللَّهِ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَرْيُدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَرْمِي أَنِي عَلْقَ عَنْ الْحُسَيْنِ بْنِ عَلِي قَالَ: النَّبِيُّ عَلَى _ أَوْ قَالَ: النَّبِيُّ عَلَى _ أَوْ قَالَ: النَّبِيُّ عَلَى _ أَوْ قَالَ: النَّبِيُّ عَلَى _ غَلَمَاتٍ أَقُولُهُنَّ فِي الْوِثْرِ... فَلَكَرَ عَلَى الْوِثْرِ... فَلَكَرَ الْحَدِيثَ. [راجع: ١٧٢١]

تخريج: إساده ضعيف، شريك س عبدالله سيء الحفظ.وقد تقدم الحديث برقم: (١٧٢١) في مسند الحسن س علي، وهو الصواب. 1736. It was narrated from 'Abdullah bin 'Ali bin Husain, from his father 'Ali bin Husain, from his father that the Prophet (密) said: "The miser is the one in whose presence I am mentioned and he does not send blessings upon me."

Comments: [Its isnad is qawi; its men are thiqat, the men of as-Saheeh]

1737. It was narrated from 'Ali bin Husain that his father (本) said: The Messenger of Allah (趣) said: "Part of a person's being a good Muslim is his leaving alone that which does not concern him."

Comments: [Hasan because of corroborating evidence; this is a da'eef hadeeth]

- ١٧٣٦ حَدَّفَنَا عَبْدُ الْمَبْكِ بْنُ عَمْرِهِ وَأَبُو
سَعِيدِ فَالَا. حَدَّنَنَا شَلِيْمَانُ بْنُ بِلَالٍ عَنْ
عُمَارَةَ نُنِ عَنِيَّةً، عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ بْنِ
حُسَيْنٍ، عَنْ أَبِيهِ عَلِيٍّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ:
أَنَّ النَّبِيْ بِلِيْ قَالَ: "الْبُخِيلُ مَنْ ذُكِرْتُ عِنْدَهُ،
ثُمَّ لَمْ نُصَلِّ عَلَيَّ». قَالَ أَبُو سَعِيدِ: "فَلَمْ
يُصَلِّ عَلَيًّا صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَثِيرًا.

تخريج: إسناده قوي.

١٧٣٧ حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ عَنِ ابْنِ شِهَابٍ، عَنْ عَلِيٌ بْنِ خُسَيْنٍ، عَنْ عَلِيٌ بْنِ خُسَيْنٍ، عَنْ أَبِيهِ رَضِيَ الله عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْهُ الْمَرْءِ، يَشِحُهُ مَا لا يَعْنِيهِ. [راجع: ١٧٣٢]

تخريج: حس لشواهده. وهدا إسناد ضعيف لصعف عبدالله بن عمر العمري.

خَدِيثُ عَقِيلِ بْنِ أَبِي طَالِبٍ ﷺ * Hadeeth of 'Ageel bin Abi Talib

1738. It was narrated that 'Abdullah bin Muhammad bin 'Aqeel said: 'Aqeel bin Abi Talib got married. He came out to us and we said: May you live in harmony and be given sons. He said: Stop; do not say that, because the Prophet (窦) told us not to say that, and he said: "Say: May Allah bless you and bless her for you."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is munqati' (interrupted)]

1739. It was narrated from al-Hasan that 'Aqeel bin Abi Talib (\$\sigma\$) married a woman from Banu Jusham. The people entered upon him and said: May you live in harmony and be given sons. He said: Do not say that. They said: What should we say, O Abu Yazeed? He said: Say: May Allah bless you and send blessings upon you. This is what we were instructed to say.

Comments: [Saheeli because of corroborating evidence; its isnad is da'eef]

- الله الله المحكم بن نافع: حَدَّثَنَا الْحَكَمُ بن نافع: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبِّدِ اللَّهِ، اللَّهِ، عَنْ عَلِيلُ فَالَ: تَزَوَّجَ عَلَيْنَا، فَمُلْنَا: عَنْ مَلِيلُ بْنُ أَبِي طَالِب، فَخَرَجَ عَلَيْنَا، فَمُلْنَا: بِالرَّفَاءِ وَالْبَيْنَ، فَقَالَ: مَهُ، لَا تَقُولُوا ذَلِكَ، فَالَّا عَنْ ذَلِكَ، وَقَالَ. فَهُ لَنَا عَنْ ذَلِكَ، وَقَالَ. فَلَكَ، وَتَالَكَ لَكَ فِيهَا».

تخريج: صحيح لغيره، وهذا إسناد ضعيف لا عطاعه، فإن عبدالله بن محمد بن عقيل لم بدرك جده.

1۷۳٩ حَدَّثَنَا إِسْمَاعِيلُ _ وَهُوَ ابْنُ عُلَيَّةً _: أَخْبَرَنَا يُوسُنُ عَنِ الْحَسَنِ: أَنَّ عَقِيلَ بْنَ أَبِي طَالِبٍ ﴿ مَنْ تَزَوَّجَ امْرَأَةً مِنْ بَنِي جُشَمَ، فَلَحَلَ عَلَيْهِ الْقُرْمُ، فَقَالُوا: بِالرِّفَاءِ وَالْبَنِينَ، فَقَالَ: لَا تَقُولُوا ذَلِكَ. قَالُوا: فَمَا نَقُولُ يَا أَبَا يَزِيدَ؟ قَالَ: قُولُوا: بَارَكَ اللَّهُ لَكُمْ، وَبَارَكَ عَلَيْكُمْ، إِنْ كَذَلِك كُنَا نُؤْمَرُ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، الحسن البصري لم يسمع من عقيل.

حَدِيثُ جَعْفَرِ بُنِ أَبِي طَالِبٍ ﴿ وَهُوَ حَدِيثُ الْهِجُرَةِ

Hadeeth of Ja'far bin Abi Talib ... It is Hadeeth of al-Hijrah (migration)

1740. It was narrated that Umm Salamah, the daughter of Abu Umayyah bin al-Mugheerah and the wife of the Prophet (ﷺ), said: When we came to the land of Abyssinia, we stayed there under the protection of the best of protectors, the Negus, and we felt safe to practise our religion and we worshipped Allah without being bothered or hearing anything we disliked. When news of that reached Quraish, they decided to send two tough men to the Negus concerning us and to give the Negus gifts of some of the goods of Makkah. Among the goods of Makkah that he liked best was leather, so they collected a great deal of leather and they did not leave any of his bishops without giving him a gift. Then they sent that with 'Abdullah bin Abi Rabee'ah bin al-Mugheerah al-Makhzoomi and 'Amr bin al-'As bin Wa'il as-Sahmi, and they told them what to do. They said to them: Give to each bishop a gift before you speak to the Negus concerning them [the Muslims], then give the Negus his gifts, then ask him to hand them over to you before he speaks to them. She said: They set out and ١٧٤٠ حَدَّثَنَا يَعْقُونُ: حَدَّثَنَا أَبِي عَنْ مُحمَّدِ نْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِم ائن عُبَيْد اللَّهِ بْنِ شِهَابِ عَنْ أَبِي بَكُرِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِثَمَ الْمَخْزُومِيِّ. عَنْ أُمِّ سَلَمَةَ ابْنَةِ أَبِي أُمَّيَّةً بْنِّ الْمُغِيرَةِ زَفْج النَّبِيِّ عِلَيًّا، قَالَتْ: لَمَّا نَزَلْنَا أَرْضَ الْحَبَشَةِ (٢٠٢/١) جَاوَرْنَا بِهَا خَيْرَ جَارِ، النَّجَاشِيَّ، أَمِنًا عَلَى دِينِنَا، وَعَبَدُنَا اللَّهَ لَا نُؤْذَى، وَلَا نَسْمَعُ شَيْئًا نَكُرَهُهُ، فَلَمَّا بَلَغَ ذَلِكَ قُرَيْشًا، ائْتَمَرُوا أَنْ يَبْعَثُوا إِلَى النَّجَاشِيِّ فِينَا رَجُلَيْن جَلْدَيْنِ وَأَنْ يُهْدُوا لِلنَّجَاشِيِّ هَدَايَا مِمَّا يُسْتَطُرَفُ مِنْ مَنَاعِ مَكَّةً، وَكَانَ مِنْ أَعْجَب مَا يَأْتِيهِ مِنْهَا إِلَيْهِ الْأَدَمُ، فَجَمَعُوا لَهُ أَدَمًا كَثِيرًا، وَلَمْ يَثْرُكُوا مِنْ بَطَارِقَتِهِ سَطْرِيقًا إِلَّا أَهْدَوْا لَهُ هَدِيَّةً، تُمَّ بَعَثُوا بِذَلِكَ مَعَ عَبْدِ اللَّهِ بْنِ أَبِي رَبِيعَةَ بْنِ الْمُغِيرَةِ الْمَخْزُومِيِّ وَعَمْرِوَ بُنِ الْغَاصِ بْنِ وَائِلِ السَّهْمِيِّ، وَأَمَّرُوهُمَا أَمْرَهُمْ، وَقَالُوا لَهُمَّا: ادْفَعُوا إِلَى كُلِّ بِطْرِيقٍ هَدِيَّتُهُ قَتْلَ أَنْ تُكَلِّمُوا النَّجَاشِيِّ فِيهِمْ، ثُمَّ قَدِّمُوا لِلنَّجَاشِيِّ هَدَايَاهُ، ثُمَّ سَلُوهُ أَنْ يُسْلِمَهُمْ إِلَيْكُمْ قَبْلَ أَنْ يُكَلِّمَهُمْ. قَالَتْ: فَخَرَجَا فَقَدِمَا عَلَى النَّجَاشِيُّ، وَنَحْنُ عِنْدَهُ بِخَيْرِ دَارٍ، وَعِنْدَ

came to the Negus, when we were in the best land and under the best protection, and they did not come to any bishop but they gave him his gift before they spoke to the Negus. And they said to each bishop: Some foolish young men of ours have come to the land of the king; they have left the religion of their people and they have not entered your religion; they have invented a religion that neither we nor you recognize. The nobles of their people have sent us to the king concerning them, so that we can bring them back. When we speak to the king concerning them, advise him to hand them over to us and not speak to them, for their people know best about them and how to handle them, and they know best about their faults. They [the bishops] said to them: Yes (we will do that). Then they brought their gifts to the Negus and he accepted them from them, then they spoke to him and said: O king, some foolish young men of ours have come to your land; they have left the religion of their people and they have not entered your religion; they have invented a religion that neither we nor you recognize. The nobles of their people, their fathers, uncles and clans, have sent us to you concerning them, to bring them back, for they know best how to handle them and they know best about their faults. Nothing was more hateful to

خَيْر جَار، فَلَمْ يَبْقَ مِنْ بَطَارِقَتِهِ بِطْرِيقٌ إِلَّا دَفَعَ إِلَيْهِ هَدِيَّتُهُ قَبْلَ أَنْ يُكَلِّمَا النَّجَاشِيَّ، ثُمَّ فَالَا لِكُلِّ بِطْرِيقٍ مِنْهُمْ: إِنَّهُ قَدْ صَبًا إِلَى بَلَدِ الملك منَّا غِلْمَانٌ شَفَهَاءً، فَارَقُوا دِينَ قَوْمِهِمْ، وَلَمْ يَدْخُلُوا فِي دِينِكُمْ، وَجَاءُوا بِدِينِ مُبْتَدَع لَا نَعْرِفُهُ نَحْنُ وَلَا أَنْتُمْ، وَقَدْ بَعَثَنَا إِلَى الْمَلِكِ فِيهِمْ أَشْرَافُ قَوْمِهِمْ لِرُدَّهُمْ إِلَيْهِمْ، فَإِدَا كَلَّمْنَا الْمَلِكَ فِيهِمْ، فَتُشِيرُوا عَلَيْهِ بِأَنْ يُسْلِمَهُمْ إِلَيْنَا، وَلَا يُكَلِّمَهُمْ، فَإِنَّ فَوْمَهُمْ أَعْلَى بِهِمْ عَنِنًا، وَأَعْلَمُ بِمَا عَانُوا عَلَيْهِمْ. فْقَالُوا لَهُمَا: نَعَمْ. ثُمَّ إِنَّهُمَا قَرَّبًا هَدَايَاهُمْ إِلَى النَّجَاشِيِّ فَقَيلَهَا مِنْهُمَا، ثُمَّ كَلَّمَاهُ، فَقَالًا لَّهُ: أَيُّهَا الْمَلِكُ، إِنَّهُ قَدْ صَبًا إِلَى بَلَدِكَ مِنَّا غِلْمَانٌ سُفَهَاءُ، فَارَقُوا دِينَ قَوْمِهِمْ، وَلَمْ يَدُخُلُوا فِي دِينِكَ، وَجَاءُوا بِدِين مُبْتَدَع لَا نَعْرِفُهُ نَحْنُ، وَلَا أَنْتَ، وَقَدْ بَعَثَنَا إِلَيْكَ فِيهِمْ أَشْرَافُ قَوْمِهِمْ مِنْ آبَئِهِمْ، وَأَعْمَامِهِمْ، وَعَشَائِرِهِمْ، لِتُؤدِّهُمْ إِلَيْهِمْ، فَهُمْ أَعْلَى بِهِمْ عَنْنَا، وَأَعْلَمُ بِمَا عَانُوا عَلَيْهِمْ، وَعَاتَبُوهُمْ فِيهِ، قَالَتْ: وَلَمْ يَكُنُ شَرِعٌ أَيْغُضَ إِلَى غَبْدِ اللَّهِ بْنِ أَبِي رَسِعَةً وَعَمْرُو بْنِ الْعَاصِ مِنْ أَنْ يَسْمَعُ النَّجَاشِيُّ كَلَامَهُمْ، فَقَالَتْ بَطَارِقَتُهُ حَوْلَهُ: صَدَقُوا أَيُّهَا الْمَلِكُ، قَوْمُهُمْ أَعْلَى بِهِمْ عَيْنًا، وَأَعْلَمُ بِمَا عَابُوا عَلَيْهِمْ، فَأَسْبِمْهُمْ إِلَيْهِمَا، فَلْيَرُدَّاهُمْ إِلَى بِلَادِهِمْ وَقَوْمِهِمْ. قَالَتْ: فَغَضِبَ النَّجَاشِيُّ، ثُمَّ قَالَ: لَا، هَيْمُ اللَّهِ إِذًا لَا أُسْلِمُهُمْ إِلَيْهِمَا، وَلَا أَكَادُ قَوْمًا جَاوَرُونِي، وَنَزَلُوا

'Abdullah bin Abi Rabee'ah and 'Amr bin al-'As than that the Negus should listen to what they [the Muslims] had to say. The bishops around him said. They have spoken the truth, O King; their people know best how to handle them and they know best about their faults. So hand them over to them and let them take them back to their land and their people. But the Negus got angry and said: No, by Allah, I shall never hand them over to them; I shall never expel people who came seeking my protection and settled in my land, and chose me over all others, until I summon them and ask them about what these two are saying concerning them. Then if they are as these two say, I shall hand them over to them to return them to their people, but if they are not like that, I shall keep them away from them and I shall be kind to them so long as they are under my protection. Then he sent for the Companions of the Messenger of Allah (ﷺ) and summoned them. When his messenger came to them, they met together and said to one another: What will you say to the man when you go to him? They said: By Allah, we shall say what our Prophet (趣) taught us and enjoined upon us, no matter what the consequences. When they came to him, the Negus had also summoned his bishops and they had spread their books around him. He asked them: What is this religion for which you left your

بلَادِی، واخْتَارُویی غلّی مَنْ سِوَايَ، خَنَّی أَدْعُهِ هُمْ فَأَشَأَلَهُمْ مَا يَقُولُ هَذَانِ فِي أَمْرِهِمْ، فَإِنْ كَانُوا كَمَا يَقُولَانِ، أَسْلَمْتُهُمْ إِلَيْهِمَا وَرَدَدْنُهُمْ لَى قَوْمِهِمْ، وَإِنْ كَانُوا عَلَى غَيْر ذَلِك مَنعُنْهُمْ مِنْهُمَا، وَأَحْسَنْتُ جِوَارَهُمْ مَا جَورُوبِي. قَالَتْ: ثُمَّ أَرْسَلَ إِلَى أَصْحَاب رَسُولِ اللهِ ﷺ فَلَعَاهُمْ، فَلَمَّا جَاءَهُمْ رَسُولُهُ، اجْنَمَعُوا، ثُمَّ قَالَ بَعْصُهُمْ لِبَعْصِ: مَا نَقُولُوں لِلرَّجُلِ إِذَا جِئْتُمُوهُ؟ قَالُوا ۚ نَقُولُ وَاللَّهِ مَا عَلِمْنَا وَمَا أَمَرَنَا بِهِ نَبِيُّنَا، كَائِنٌ فِي ذَٰلِكَ مَا هُوَ كَائِنٌ. فَلَمَّا جَاءُوهُ، وَقَدْ دَعَا النُّحَاشِئُ أَسَاقِفَتُهُ، فَنَشَرُوا مَصَاحِفَهُمْ حَوْلَهُ، سَأَلَهُمْ، فَقَالَ: مَا هَذَا الدِّينُ الَّذِي فَارَقْتُمُ فِيهِ قَوْمَكُمْ. وَلَمْ تَدْخُلُوا فِي دِينِي، وَلَا فِي دِينِ أَحَدٍ مِنْ هَدِهِ الْأُمَمِ؟ قَالَتْ: فَكَانَ الَّذِي كَلَّمَهُ جَعْمَرُ بُنُ أَبِي طَالِب، فَقَالَ لَهُ: أَيُّهَا الْملِكُ كُنَّا قَوْمًا أَهْلُ جَاهِلِيَّةٍ، نَعْبُدُ الْأَصْنَامَ، وَنَأْكُلُ الْمَيْتَةَ، وَنَأْتِي الْفَوَاحِشَ، وَنَقْطَعُ الْأَرْحَامَ، وَنُسِيءُ الْجِوَارَ، يَأْكُلُ الْفُويُّ مِنَّ الضَّعِيفَ، فَكُنَّا عَلَى ذَلِكَ، حَنَّى بَعَثَ اللَّهُ إِلَيْنَا رَسُولًا مِنَّا نَعْرِفُ نَسَمَهُ وَصِدْقَهُ، وَأَمَانَتُهُ وَعَفَافَهُ، فَدَعَانًا إِلَى اللَّهِ لِنُوَحِّدَهُ ويَعْدُدُهُ، وَنَخْلَعَ مَا كُنَّا نَحْنُ نَعْبُدُ وَآبَاؤُنَا مِنْ دُونِهِ مِنَ الْحِجَارَةِ وَالْأَوْثَانِ. وَأَمْرَنَا بِصِدْقِ الْحَدِيثِ، وَأَدَاءِ الْأَمَانَةِ، وَصِلَةِ الرَّحِم، وَحُشنِ الْجِوَارِ، وَالْكَفِّ عَن الْمَحَارِم والدِّمَاءِ. وَنَهَانَا عَنِ الْفَوَاحِش وَقَوْلِ

people, and you did not enter my religion or the religion of any of these nations? The one who spoke was Ja'far bin Abi Talib. He said to him: O king, we were an ignorant people, worshipping idols, eating dead meat, committing immoral actions, severing ties of kinship and mistreating neighbours; the strong among us would devour the weak. We were like that until Allah sent to us a Messenger from among us; we knew of his lineage, his sincerity, his trustworthiness and his dignity. He called us to Allah, to believe in Him alone and to worship Him, and to give up what we and our fathers used to worship of rocks and idols. And he commanded us to speak the truth, render back trusts, uphold ties of kinship, treat neighbours well, and refrain from crimes and bloodshed: he forbade us to commit immoral actions, speak falsehood, consume the wealth of orphans and slander chaste women. He instructed us to worship Allah alone and not associate anything with Him; he enjoined us to pray, give zakah, and fast - and he listed the commandments of Islam - and we believed in him and followed that which he brought. So we worshipped Allah alone and did not associate anything with Him. We regarded as forbidden that which he forbade to us and we regarded as permissible that which he permitted to us. But our people turned against us: they tortured us and tried to make us give up our

الزُّور، وَأَكُل مَالِ الْيَتِيم، وَقَذْفِ الْمُحْصَنَةِ. وَأَمْرَنَا أَنْ نَعْبُدَ اللَّهَ وَخُذَهُ لَا نُشْرِكُ بِهِ شَيْئًا، وَأَمَرَنَا بِالصَّلَاةِ وَالزَّكَاةِ وَالصِّيَامِ _ قَالَتْ: فَعَدَّذَ عَلَيْهِ أُمُورَ الْإِسْلَامِ _ فَصَدَّفَٰنَاهُ وَآمَنَّا بِهِ وَاتَّبَعْنَاهُ عَلَى مَا جَاءَ بِهِ. فَعَنَدْنَا اللَّهَ وَحُدَّهُ، فَلَمْ نُشْرِكُ بِهِ شَيْئًا، وَحَرَّمْنَا مَا حَرَّمَ عَلَيْنَا، وَأَخْلَلْنَا مَا أَحَلَّ لَنَا، فَعَدَا عَلَيْنَا قَوْمُنَا، فَعَذَّبُونَا وَفَنَنُونَا عَنْ دِينِنَا، لِيَرُدُّونَا إِلَى عِنَادَةِ الْأَوْثَانِ مِنْ عَنَادَةِ اللَّهِ، وَأَنْ نَسْتَجِلَّ مَا كُنَّا نَسْتَحِلُّ مِنَ الْخَبَاثِثِ، فَلَمَّا قَهَرُونَا وَظَلَمُونَا، وَشُقُّوا عَلَيْنَا، وَحَالُوا بَيْنَنَا وَبَيْنَ دِينِنَا، خَرَجْنَا إِلَى بُلَدِكَ، وَاحْتَرْنَاكَ عَلَى مَنْ سِوَاكَ، وَرَغِبْنَا فِي جِوَارِكَ، وَرَجَوْنَا أَنْ لَا نُظْلَمَ عِنْدَكَ أَيُّهَا الْمَلِكُ. قَالَتْ: فَقَالَ لَهُ النَّجَاشِيُّ: هَلْ مَعَكَ مِمَّا جَاءَ بِهِ عَنِ اللَّهِ مِنْ شَيْءٍ؟ قَالَتْ: (٢٠٣/١) فَقَالَ لَهُ جَعْفَرٌ: نَعَمْ. فَقَالَ لَهُ النَّجَاشِئُ: فَاقْرَأُهُ عَلَيَّ، فَقَرَأُ عَلَيْهِ صَدْرًا مِنْ ﴿كَهِيمْمَنَ﴾ قَالَتْ: فَتَكَي، وَاللَّهِ، النَّجَاشِئُ حَتَّى أَخْضَلَ لِحْيَنَهُ، وَبَكَتْ أَسَاقِفَتُهُ حَتَّى أَخْضَلُوا مَصَاحِفَهُمْ حِينَ سَمِعُوا مَا تَلَا عَلَيْهِمْ، ثُمَّ قَالَ النَّجَاشِقُ: إِنَّ هَذَا وَالَّذِي جَاءَ بِهِ مُوسَى لَيَخْرُجُ مِنْ مِشْكَاةٍ وَاحِدَةٍ، انْطَلِقَا، فَوَاللَّهِ لَا أُسْلِمُهُمْ إِلَيْكُمْ أَبَدًا، وَلَا أَكَادُ. قَالَتْ أُمُّ سَلَمَةَ: فَلَمَّا خَرَجَا مِنْ عِنْدِهِ قَالَ عَمْرُو نْنُ الْعَاصِ: وَاللَّهِ لَأُنْبَئَّةُ غَدًا عَيْبَهُمْ عِنْدَهُ، ثُمَّ أَسْتَأْصِلُ بِهِ خَضْرَاءَهُمْ. قَالَتْ: فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ أَبِي رَبِيعَةَ وَكَانَ

religion and go back to worshipping idols instead of worshipping Allah, and so that we would regard as permissible that which we used to regard as permissible of evil things. But when they persecuted us and mistreated us, and tried to make us give up our religion, we came to your land and chose you over all others; we sought your protection and hoped that we would not be mistreated in your land, O king. The Negus said to him: Do you have with you any of that which he brought from Allah? Ja'far said to him: Yes. The Negus said to him: Recite it to me. So he recited to him the beginning of Soorat Maryam, and by Allah, the Negus wept until his beard became wet and his bishops also wept until their books became wet when they heard what he recited to them. Then the Negus said: This and what Moosa brought came from the same lamp. Go away, for we will never hand them over to you or harm them. Umm Salamah said: When they left his presence, 'Amr bin al-'As said: By Allah, tomorrow I shall tell him of something that he will regard as serious, and by means of that I will be able to eradicate them. 'Abdullah bin Abi Rabee'ah, who was the more reasonable of the two men towards us, said: Do not do it, for they have ties of kinship with us, even though they have differed from us. ['Amr] said: By Allah, I shall certainly tell him that they claim that 'Eesa Ibn Maryam is a

أَتْفَى الرَّجُلَيْنِ فِينَا: لَا تَفْعَلْ، فَإِنَّ لَهُمّ أَرْحَامٌ وإِنْ كَانُوا فَدْ خَالَهُونَا. قَالَ: وَاللَّهِ لَأُحْبِرَنَّهُ أَنَّهُمْ يَزْعُمُونَ أَنَّ عِيمَى ابْنَ مَرْيَمَ عَنْدٌ. قَالَتْ: ثُمَّ غَدَا عَلَيْهِ الْغَدُ، فَقَالَ لَهُ: أَيُّهَا الْمَلِثُ، إِنَّهُمْ يَقُولُونَ فِي عِيسَى ابْن مَرْيَمَ قَوْلًا عَظِيمًا، فَأَرْسِلُ إِلَيْهِمْ فَاسْأَلْهُمْ عَمَّا يَقُولُونَ فِيهِ. قَالَتْ: فَأَرْسَلَ إِلَيْهِمْ يَسْأَلُهُمْ عَنْهُ، قَالَتْ: وَلَمْ يَنْوَلْ بِنَا مِثْلُهَا، فَاجْتَمَعَ الْقَوْمُ فَقَالَ بَعْضُهُمْ لِيَعْضِ: مَاذَا تَقُولُونَ فِي عِيسَى إِذَا سَأَلَكُمْ عَنْهُ؟ قَالُوا اللَّهِ فِيهِ مًا فَالَ اللَّهُ وَمَا جَاءَ بِهِ نَيْنًا. كَائِنًا فِي ذَلِكَ مَا هُوَ كَائِنٌ. فَلَمَّا دَخَلُوا عَلَيْهِ، قَالَ لَهُمْ: مَا تَّقُولُورَ فِي عِيسَى ابْنِ مَرْيَمَ؟ فَقَالَ لَهُ جَعْفَرُ ابْنُ أَبِي طَالِبِ: نَقُولُ فِيهِ الَّذِي جَاءَ بِهِ نَبَيُّنَا: هُوَ عَبْدُ اللَّهِ وَرَسُولُهُ وَرُوحُهُ. وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَهُ الْعَذْرَاءِ الْتُتُولِ. قَالَتْ: فَضَرَت النَّجَاشِئُ يَدَهُ إِلَى الْأَرْضِ، فَأَخَذَ مِنْهَا عُودًا، ثُمُّ قَالَ: مَا عَدَا عِيمَى ابْنُ مَرْيَمَ مَا قُلْتَ هَذَا الْعُودُ. فَتَنَاخَرَتْ بَطَارِفَتُهُ حَوْلُهُ حِينَ فَالَ مَا قَالَ، فَقَالَ: وَإِنْ نَخَرْتُمْ وَاللَّهِ، الْمُعَبُوا فَأَنْتُمْ سُيُومٌ بِأَرْضِي _ وَالسُّيُومُ: الْأَمِنُونَ _ مَنْ سَبَّكُمْ غُرِّمَ، ثُمَّ مَنْ سَبَّكُمْ غُرِّمَ، ثُمَّ مَنْ سَبَّكُمْ غُرَّمَ، فَمَا أُحِبُّ أَنَّ لِي دَبْرًا ذَهَبًا وَإِنِّي آذَيْتُ رَجُلًا مِنْكُمْ _ وَالدَّيْرُ بِلِسَانِ الْحَبَشَةِ: الْجَبَلُ _ رُدُّوا عَلَيْهِمَا هَدَايَاهُمَا، فَلَا حَاجَةً لَنَا بِهَا، فَوَاللَّهِ مَا أَخَذَ اللَّهُ مِنِّي الرِّشْوَةَ حِينَ رَدّ عَلَىَّ مُلْكِي فَآخُذَ الرُّشْوَةَ فِيهِ، وَمَا أَطَاعَ

slave (of Allah). Then he came to him the next day and said to him: O king, they say something very serious about 'Eesa Ibn Maryam; sent for them and ask them what they say about him. So he sent for them to ask them about that. Nothing like this had happened to us before, so the people gathered and said to one another: What will you say about 'Eesa when he asks you about him? They said: By Allah, we will say about him what Allah said about him and what our Prophet said about him, no matter what the consequences. When they entered upon him, he said to them: What do you say about 'Eesa Ibn Maryam? Ja'far bin Abi Talib said to him: We say about him what our Prophet taught: he is the slave of Allah and His Messenger, a Spirit created by Him and His word that He bestowed upon Maryam the Virgin. The Negus struck his hand on the ground and picked up a stick, then he said: Eesa Ibn Maryam is no different than what you said, not even as much as this stick. His bishops around him groaned when he said that, and he said: Even if you groan, by Allah! Go, for you are safe in this land. Whoever annoys you will be punished, then whoever annoys you will be punished, then whoever annoyed you will be punished. I would not like to have a mountain of gold in return for harming one of you. Give their gifts back to them; we have no need of them. By Allah, Allah did not take from me a bribe when He restored

النَّاسَ فِي فَأُطِيعَهُمْ فِيهِ. قَالَتْ: فَخَرَجَا مِنْ عِنْدِهِ مَقْنُوحَيْنِ مَرْدُودًا عَلَيْهِمَا مَ جَاءًا بِهِ، وَأَقَمْنَا عِنْدَهُ بِخَيْرِ دَارِ مَعَ خَيْرِ جَارٍ. قَالَتُ: فَوَاللَّهِ إِنَّا عَلَى ذَيِكَ إِذْ نَزَلَ بِهِ، يَعْبِي مَنْ يُنَازِعُهُ فِي مُلْكِهِ، قَالَتْ: فَوَاللَّهِ مَا عَلِمْنَا حُزْنًا قَطُّ كَانَ أَشَدُّ مِنْ حُزْنِ حَزِنَّاهُ عِنْدَ ذَلِكَ، تَخَوُّفًا أَدُ يَظْهَرَ ذَلِكَ عَلَى النَّجَاشِيُّ، فَيَأْتِيَ رَجُلٌ لَا يَعْرِفُ مِنْ حَقِّنَا مَا كَانَ النَّجَاشِيُّ يَعْرِفُ مِنْهُ. قَانَتْ: وَسَارَ النَّجَاشِيُّ، وَبَيْنَهُمَا عَرْضُ النِّبل، قَالَتْ: فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ: مَنْ رَجُلٌ بَخْرُجُ حَتَّى يَخْضُرَ وَقْعَةَ الْفَوْمِ، ثُمَّ يَأْتِيَنَا بِالْخَبَرِ؟ قَالَتْ: فَقَالَ الزُّنَدُ ثِنُّ الْعَوَّامِ: أَنَا. قَالَتْ: وَكَانَ مِنْ أَحْدَثِ الْقَوْمِ سِئًّا، قَالَتْ: فَنَفَخُوا لَهُ قِرْبَةً، فَجَعَلَهَا فِي صَدْرِهِ، ثُمَّ سَبَحَ عَلَيْهَا، حَتَّى خَرَجَ إِلَى مَاحِيَةِ النِّيلِ الَّتِي بِهَا مُنْتَفَى الْقَوْم، ثُمَّ انْطَلَقَ حَتَّى حَصَرَهُمُ. قَالَتْ: وَدَعَوْنَا اللَّهَ لِلنَّجَاشِيِّ بِالظُّهُورِ عَلَى عَدُوِّهِ، وَالتَّمْكِين لَهُ فِي بِلَادِهِ، وَاسْتَؤْسَقَ عَلَيْهِ أَمْرُ الْحَبَشَةِ، فَكُنَّا عِنْدَهُ فِي خَيْر مَنْزلِ، حَتَّى فَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بِمَكَّةً.

تخريج: إساده حسن.

my kingdom to me, so why should I take a bribe to go against Him (concerning them)? And He did not listen to the people concerning me, me so why should I listen to them and go against Him? So they left him, defeated and with their gifts returned to them, and we stayed in his land under the best protection. By Allah, we remained like that until some trouble befell him, i.e., someone competed with him for his kingdom, and by Allah we never knew any grief or worry worse than that which befell us for fear that (this contender) would prevail over the Negus, and there would come a man who did not recognize our status as the Negus did. The Negus marched forth, and they were separated by the Nile. The Companions of the Messenger of Allah (趣) said: Who will go out and watch the battle, then bring us the news? Az-Zubair bin al-'Awwam said: I will. He was one of the youngest of the people. They inflated a waterskin and he tied it to his chest, then he swam, floating with it, until he reached the other side of the Nile, where the people had met in battle. Then he went and watched them, and we prayed to Allah to grant victory to the Negus over his enemy and make him stronger in his land and give him full control over Abyssinia. We remained with him, in the best situation, until we came to the Messenger of Allah (ﷺ) when he was in Makkah.

Comments: [Its isnad is hasan].

حَدِيثُ عَبْدِ اللهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ ﴿ عَبْدِ اللهِ بْنِ جَعْفَرِ بْنِ أَبِي طَالِبٍ ﴿ Hadeeth of 'Abdullah bin Ja'far bin Abi Talib ﴿

1741. It was narrated that 'Abdullah bin Ja'far said: I saw the Prophet (鑑) eating cucumber with fresh dates.

Comments: [Its isnad is saheeh, al-Bukhari (5440) and Muslim (2043)]

1742. It was narrated that 'Abdullah bin Abi Mulaikah said: 'Abdullah bin Ja'far said to Ibn az-Zubair: Do you remember when we met the Messenger of Allah (織), me, you and Ibn 'Abbas? He said: Yes. He said: And he carried us on his mount and left you. -Isma'eel said on one occasion: Do you remember when we met the Messenger of Allah (織), me, you, and Ibn 'Abbas? He said: Yes, and he carried us and left you.

Comments: [Its isnad is saheeh, al-Bukhari (3082) and Muslim (2427)]

1743. It was narrated that 'Abdullah bin Ja'far said: When the Messenger of Allah (姓) returned from a journey, he would be met by the boys of his household. On one occasion he came from a journey, and others beat me to him. But he carried me in front of him (on his mount). Then one of the two sons of

تخریج: إسناده صحیح. ح: (٥٤٤٠)، م: (٢٠٤٣).

1۷٤٢ حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَا حَبِيبُ بَنُ الشَّهِيدِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلْلِكَةً، قَالَ: الشَّهِيدِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلْلِكَةً، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرِ لِابْنِ الزَّبَيْرِ: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ يَشِيعُ أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ: فَحَمَلَنَا وَنُوكَكَ؟ وَقَالَ إِسْمَاعِيلُ مَرَّةً: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ يَشِيعُ أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ وَقَالَ: نَعْمُ، فَحَمَلَنَا وَرَائِكُ عَبَّاسٍ؟ فَقَالَ: نَعْمُ، فَحَمَلَنَا وَرَائِكَ عَبْهُ، فَحَمَلَنَا وَرَائِكَ. [انظر: ٢١٤٦]

تخريج: إساده صحبح.خ. (٣٠٨٢)، م: (٢٤٢٧).

٦٧٤٣ حَدَّثَنَا أَبُو مُعَاوِبَةً: حَدَّثَنَا عَاصِمٌ عَنْ مُورَقِ الْعِجْلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ فَلَا: كَانَ رَسُولُ اللَّهِ بَيْلِجُ إِذَا قَدِمَ مِنْ سَفَرٍ، قَالَ: وَإِنَّهُ قَدِمَ مَنْ سَفَرٍ، تُلُقِّيَ بِالصَّبِيَانِ مِنْ أَهْلِ بَيْنِهِ، قَالَ: وَإِنَّهُ قَدِمَ مَرَّةً مِنْ سَفَرٍ قَالَ: فَشْبِقَ بِي إِلَيْهِ، قَالَ: مُرَّةً مِنْ سَفَرٍ قَالَ: فُشْبِقَ بِي إِلَيْهِ، قَالَ: فَحْمَلَنِي بِيْنَ يَدَيْهِ، قَالَ: ثُمَّ جِيءَ بِأَحَدِ النَّنَىٰ فَحَمَلَنِي بِيْنَ يَدَيْهِ، قَالَ: ثُمَّ جِيءَ بِأَحَدِ النَّنَىٰ فَطْمِمَةً، إمَّا حَسَنَ، وَإِمَّا حُسَيْنٌ، فَأَرْدَفَهُ فَاطِمَةً، إمَّا حَسَنٌ، وَإِمَّا حُسَيْنٌ، فَأَرْدَفَهُ

Fatimah came, either Hasan or Husain, and he put him behind him. And we entered Madinah, three on one mount.

Comments: [Its isnad is saheeh, Muslim (2428)]

1744. Mis'ar told us: An old man of Fahm - he said: I think he was called Muhammad bin 'Abdur-Rahman, and I think he was from the Hijaz - told us that he heard 'Abdullah bin la'far tell Ibn az-Zubair, when a camel had been slaughtered for the people, that he heard the Messenger of Allah say, when the people were putting meat in front of him: "The best meat is the meat from the back."

Comments: [Its isnad is da'eef]

تخريج: إسناده ضعيف، محمد بن عبدالرحمن مجهول.

1745. It was narrated that 'Abdullah bin Ja'far said: One day the Messenger of Allah (鑑) seated me behind him on his mount, then he told me something in secret that I will never tell to anyone. When he relieved himself, what the Messenger of Allah (数) liked best to conceal himself with was a small hill or a cluster of date palms. One day he entered one of the gardens of the Ansar where he found a camel that came to him, groaning with tears in its eyes. - Bahz and 'Affan said: When it saw the Prophet (選) it groaned with tears in its eyes. - The Messenger of Allah (ﷺ) stroked its back and behind its ears and it calmed down. He said: "Who is the owner

خَلْفَهُ، قَالَ: فَدَخَلْنَا الْمَدِينَةُ لَلَائَةً عَلَى دَابَّةٍ. [انظر: ١٧٦٠]

تخريج: إسناده صحيح. م: (٢٤٢٨).

١٧٤٤ - حَدَّثَنَا يَخْيَى: حَدَّثَنَا مِسْعَرٌ: حَدَّثَنِي شَيْخٌ مِنْ (٢٠٤/١) فَهُم _ قَالَ: وَأَظْنُهُ يُسَمِّى: مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ قَالَ: وَأَظُنُّهُ جِجَازِيًّا _ أَنَّهُ سَمِعَ عَيْدَ اللَّهِ بْنَ جَعْفَر يُحَدُّثُ ائِنَ الزُّبَيْرِ، وَقَدْ نُحِرَتْ لِلْقَوْمِ جَزُورٌ أَوْ بَعِيرٌ. أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ وَالْقَوْمُ يُلْقُونَ لِرَسُولِ اللَّهِ ﷺ اللَّحْمَ، يَقُولُ: «أَطْيَبُ اللَّحْمِ لَحْمُ الظُّهُ ». [انظر: ١٧٤٩، ٥٥٧١، ١٧٥٩] ١٧٤٥ حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا مَهْدِيُّ سُ مَيْمُونٍ عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ، عَنِ

الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ وَ حَدَّثَنَا لَهُمْ وَعَفَّانُ قَالَا: حَدَّثَنَا مَهْدِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ عَنِ الْحَسَنِ بْنِ سَعْدٍ مَوْلَى الْحَسَ بْن عَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ قَالَ: أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ دَاتَ يَوْم خَلْمَهُ، فَأَسَرً إِلَيَّ حَدِيثًا لَا أُخْبِرُ بِهِ أَحَدًا، وَكَانَ رَسُولُ اللَّهِ ﷺ أَحَبُّ مَا اسْتَثَرَ بِهِ فِي حَاجَتِهِ هَدَفّ، أَوْ حَائِشُ نَخْل، فَدَخَلَ يَوْمًا حَائِطًا مِنْ حِيطَانِ الْأَنْصَارِ، فَإِذَا جَمَلٌ قَدْ أَتَاهُ فَجَرْجَمَ، وَذُرَفَتْ عَيْنَاهُ _ قَالَ بَهْزٌ وَعَفَّالُ: فَلَمَّا رَأَى النَّبِيُّ يَلِيُّ حَنَّ وَذَرَفَتُ عَيْنَاهُ _

of this camel?" A young man of the Ansar came and said: It belongs to me, O Messenger of Allah. He said: "Do you not fear Allah with regard to this animal that Allah has put in your possession? It is complaining to me that you keep it hungry and overburden it with work."

Comments: [Its isnad is saheeh, Muslim (342)]

1746. Hammad bin Salamah told us: I saw Ibn Abu Rafi' wearing a ring on his right hand. I asked him about that and he said that he saw 'Abdullah bin Ja'far wearing a ring on his right hand, and 'Abdullah bin Ja'far said: The Messenger of Allah (曇) wore a ring on his right hand.

Comments: [Saheeh; this is a hasan isnad]

1747. It was narrated from 'Uqbah bin Muhammad bin al-Harith - Hajjaj said: 'Utbah bin Muhammad bin al-Harith - from 'Abdullah bin Ja'far that the Prophet (ﷺ) said: "Whoever is not sure about his prayer, let him prostrate twice whilst he is sitting."

Comments: [Its isnad is da'eef]

فَمَسَحَ رَسُولُ اللَّهِ بِيْ سَرَاتَهُ وَفِفْرَاهُ، فَسَكَنَ، نَقَالَ: «مَنْ صَاحِبُ الْحَمَلِ؟» فَحَاءَ فَنَى مِنَ الْأَنْصَارِ، فَقَالَ: هُوَ لِي يَا رَسُولَ اللَّهِ. فَقَالَ: «أَمَا تَتَقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ النِّي مَلْكَكَهَا اللَّهُ، إِنَّهُ شَكَا إِلَيَّ أَنَّكَ تُجِيعُهُ وَنُذْنِيُهُ». [انطر: ١٧٥٤]

تخريج: إسناده صحيح. م: (٣٤٢).

1۷٤٦- حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بُنُ سَلَمَةً
قَالَ: رَأَيْتُ ابْنَ أَبِي رَافِعٍ يَتَخَمَّمُ فِي يَمِينِهِ،
فَسَأَلْتُهُ عَنْ ذَلِكَ، فَذَكَرَ أَنَّهُ رَأَى عَبْدُ اللَّهِ بْنَ
جَعْفَرٍ بَتَحَمَّمُ فِي يَمِينِهِ، وَقَالَ عَبْدُ اللَّهِ بْنُ
حَعْفَرٍ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَخَمَّمُ فِي يَمِيهِ.
[انظ: ١٧٥٥]

تخريج: صحيح، وهذا إسناد حسن.

1٧٤٧ - حَلَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجِ:
أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِع: أَنَّ مُضعَبَ بْنَ
شَيْبَةَ أَخْبَرَهُ عَنْ عُقْبَةً بْنِ مُحَمَّدِ بْنِ الْحَارِثِ

_ وَقَالَ حَجَّاجٌ: عُتْبَةً بْنُ مُحَمَّدِ بْنِ الْحَارِثِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ الْحَارِثِ عَنْ النَّبِيِّ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ الْمَعْبُدُ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ مَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ مَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ مَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ مَنْ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِيِّ مَنْ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِي مَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِي مَنْ اللَّهِ بْنِ جَعْفَرٍ عَنِ النَّبِي اللَّهِ بْنِ جَعْفِي صَلَاتِهِ، فَلْيَسْجُدُ مَنْ اللَّهِ بْنِ الْمُعْتِلُقِ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ الللْهُ اللَّهُ اللْهُ اللَّهُ اللَهُ اللَّهُ الللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ الللْهُ الللللْهُ الللْهُ الللللْهُ الللللْهُ اللللْهُ اللللْه

تخريج: إسناده صعيف، عبدالله بن مسافع لا يعرف بجرح ولا تعديل ومصعب بن شيبة لين الحديث عقبة والصواب: عتبة بن محمد بن الحارث ليس بمعروف، ثم هو مضطرب، بقول مرةً: «وهو جالس، وبقول مرة أحرى: «بعد مايسلم، ويعمي عنه حديث أبي هريرة، خ. (١٢٣١، ١٢٣١)، م: (٣٨٩).

1748. It was narrated from 'Abdullah bin Ja'far - Yahya bin Ishaq said: I heard 'Abdullah bin

١٧٤٨ - حَلَّثْنَا إِسْحَاقُ بْنُ عِيسَى وَيَخْنَى بْنُ إِسْحَاقَ قَالَا: حَلَّئْنَا ابْنُ لَهِيعَةً عَنْ أَبِي

Ja'far say; and one of them said: the one with the two wings - that when the Messenger of Allah (ﷺ) sneezed, he would praise Allah. It would be said to him: May Allah have mercy on you, and he would say: May Allah guide you and rectify your condition.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

الْأَسْوَدِ قَالَ: سَبِغْتُ عُبَيْدَ بْنَ أُمْ كِلَابٍ يُحَدُّثُ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ _ قَالَ بَحْمَى ابْنُ إِسْحَاقَ: قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ. قَالَ أَحَدُهُمَا: ذِي الْجَنَاحِيْنِ _ أَنَّ رَسُولَ اللَّهِ بَيْئِهِ كَانَ إِذَا عَطَسَ حَمِدَ اللَّه، وَيُقَالُ اللَّه عَظَسَ حَمِدَ اللَّه، فَيَقُولُ: "يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالْكُمْ".

تخريج: صحيح لغيره، وهذا إساد ضعيف، ابن لهيعة ضعيف وعبيد بن أم كلاب لم يذكر فيه جرح ولا تعديل.

1749. It was narrated from 'Abdullah bin Ja'far that he said: The last time I saw the Messenger of Allah (ﷺ), he had fresh dates in one hand and cucumber in the other, and he was eating one and taking a bite from the other. And he said: "The best part of the sheep is meat from the back."

Comments: [Its isnad is da'cef jiddan]

١٧٤٩ حَدَّثَنَا نَصْرُ بْنُ بَابٍ عَنْ حَجَّاجٍ، عَنْ تَحَجَّاجٍ، عَنْ قَادَةً، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ أَنَّهُ قَالَ: إِنَّ آخِرَ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ فِي إِحْدَى يَدْبُهِ رُطَبَاتٌ، وَفِي الْأُخْرَى قِثَّاءٌ، وَهُوَ يَأْكُلُ مِنْ هَذِهِ وَيَعَصُّ مِنْ هَذِهِ، وَقَالَ: "إِذَّ أَطْيَبَ الشَّاةِ لَحْمُ الظَّهْرِ». [راجع: ١٧٤١]

تخريج: إسناده صعيف جداً. نصر من ماب ضعيف جداً وحجاج بن أرطاة مدلس وقد عمعن وقتادة لم يسمع من أحد من أصحاب السبي ﷺ إلا من أنس وأبي الطفيل.

1750. It was narrated that 'Abdullah bin Ja'far said: The Messenger of Allah (紫) sent out an army and appointed in charge of them Zaid bin Harithah. He said: "If Zaid is killed or martyred, then your commander is Ja'far. If he is killed or martyred, then your commander is 'Abdullah bin Rawahah." Zaid took the banner and fought until he was killed; then Ja'far took the banner and fought until he was killed; then 'Abdullah bin Rawahah took the

• ١٧٥- حَدَّثُنَا وَهْبُ بْنُ جَرِيرِ: حَدَّثُنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ أَبِي يَعْفُوبَ بُحَدِّثُ عَنِ الْمَحَسَنِ بْنِ سَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ قَالَ: بَعْتُ رَسُولُ اللَّهِ ﷺ جَيْشًا اسْتَهْمَلَ عَلَيْهِمْ زَيْدَ ابْنَ خَارِنَة وَعَالَ: "فَإِنْ فَتِلَ زَيْدٌ أَوِ اسْتُشْهِدَ، فَأَمِيرُكُمْ جَعْفَرٌ، فَإِنْ قُتِلَ أَوِ اسْتُشْهِدَ، فَأَمِيرُكُمْ جَعْفَرٌ، فَإِنْ قُتِلَ أَوِ اسْتُشْهِدَ، فَأَمِيرُكُمْ عَبْدُ اللَّهِ بُنُ رَوَاحَةً " فَلَقُوا الْعَدُو، فَأَخَذَ الرَّايَةَ رَيْدٌ فَقَاتَلَ حَتَّى قُتِلَ، ثُمَّ أَخَذَ الرَّايَةَ جَعْفَرٌ، فَقَاتَلَ حَتَّى قُتِلَ، ثُمَّ أَخَذَها عَبْدُ اللَّهِ بْنُ رَوَاحَةً فَيْلَ، ثُمَّ أَخَذَها عَبْدُ اللَّهِ بْنُ رَوَاحَةً فَيْلَ، فَمَّ أَخَذَها عَبْدُ اللَّهِ بْنُ رَوَاحَةً فَيْلَ، فَمَّ أَخَذَها عَبْدُ اللَّهِ بْنُ رَوَاحَةً فَيْلَ، فَمَّ أَخَذَها عَبْدُ اللَّهِ بْنُ رَوَاحَةً فَيْلَ اللَّهِ بْنُ رَوَاحَةً فَيْلُ اللَّهِ بْنُ رَوَاحَةً الرَّايَةَ جَعْفَرٌ،

banner and fought until he was killed. Then Khalid bin al-Waleed took the banner and Allah granted victory to him. News of that came to the Prophet (ﷺ) and he went out to the people; he praised and glorified Allah, then he said: "Your brothers met the enemy; Zaid took the banner and fought until he was killed - or martyred; then Ja'far took the banner after him and fought until he was killed - or martyred; then 'Abdullah bin Rawahah took the banner and fought until he was killed - or martyred. Then one of the swords of Allah, Khalid bin al-Waleed, took the banner and Allah granted victory to him." He did not go to Ja'far's family for three days (letting them grieve). Then he went to them and said: "Do not weep for my brother after today. Call the two sons of my brother for me." Then we were brought like chicks and he said: "Call the barber for me." The barber was brought and he shaved our heads, then [the Prophet (海)] said: "As Muhammad, he resembles our uncle Abu Talib, and as for 'Abdullah, he resembles me physically and in attitude." Then he took my hand and held it and said: "O Allah, take care of Ja'far's family after him and bless 'Abdullah in his business dealings." He said it three times. Then our mother came and told him about how we were now orphans. He said: "Do you fear poverty for them when I am their

فَقَاتَلَ خَنِّي قُولَ، ثُمَّ أَخَذَ الرَّايَةَ خَالِدُ بُنُّ الْوَلِيدِ، فَفَتَحَ اللَّهُ عَلَيْهِ، وَأَتَى خَيَرُهُمُ النَّبِيَّ ﷺ، فَخَرَجَ إِلَى النَّاسِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَقَالَ: ﴿إِنَّ إِخْوَانَكُمْ لَقُوا الْعَدُوَّ، وَإِنَّ زَيْدًا أَخَذَ الرَّايَةَ، فَقَاتَلَ حَتَّى قُتِلَ _ أو اسْتُشْهِدَ _ ثُمَّ أَخَذَ الرَّايَةَ بَعْدَهُ جَعْفَرُ بْنُ أَبِي طَالِب، فَفَاتُلَ حَتَّى قُتِلَ _ أَوِ اسْتُشْهِدَ _ ثُمَّ أَخَذَ الرَّايَةَ عَبْدُاللَّهِ بْنُ رَوَاحَةً، فَقَاتَلَ حَتَّى قُتِلَ ... أَوِ اسْتُشْهِدَ _ ثُمَّ أَخَذَ الرَّايَةَ سَيْفٌ مِنْ شُيُوفِ اللَّهِ خَالِدُ بْنُ الْوَلِيدِ، فَفَتَحَ اللَّهُ عَلَيْهِ، فَأَمْهَلَ، ثُمَّ أَمْهَلَ آلَ جَعْفَر ثَلَائًا أَنْ يَأْتِيَهُمْ، ثُمَّ أَتَاهُمْ، فَقَالَ: "لَا تَبْكُوا عَلَى أَخِي بَعْدَ الْيَوْم، ادْعُوا إِلَىٰ ابْنَىٰ أَخِي؛ قَالَ: فَجِيءَ بِنَا كَأَنَّا أَفْرُخُ، فَقَالَ: ﴿ ادْعُوا لِيَ الْحَلَّاقَ * فَجِيءَ بِالْحَلَّاقِ، فَحَلَقَ رُءُوسَنَا، ثُمَّ قَالَ: ﴿أَمَّا مُحَمَّدٌ، فَشَبِيهُ غَمَّنَا أَبِي طَالِبٍ، وَأَمَّا عَبْدُ اللَّهِ، فَشَبِيهُ خَلْقِي وَحُلُقِي ۚ ثُمَّ أَحَذَ بِيَدِي ، فَأَشَالَهَا ، فَقَالَ: «اللَّهُمَّ احْلُفْ جَعْفَرًا فِي أَهْلِهِ، وَبَارِكُ لِعَبْدِ اللَّهِ فِي صَفْقَةِ يَمِينِهِ قَالَهَا ثَلَاثَ مِرَارٍ. قَالَ: فَجَاءَتْ أُمُّنَا، فَدَكَرَتْ لَهُ يُتُمَنَا، وَجَعَلَتْ تُفْرِحُ لَهُ، فَقَالَ: «الْعَبْلَةَ تَخَافِينَ عَلَيْهِمْ، وَأَنَا وَلِيُّهُمْ فِي (١/ ٢٠٥) الدُّنْيَ وَالْأَخِرَةِ.

تخريج: إسناده صحيح.

guardian in this world and in the Hereafter?"

Comments: [Its isnad is saheeh]

1751. It was narrated that 'Abdullah bin Ja'far said: When news of Ja'far's death came, when he was killed, the Prophet (美) said: "Make food for the family of Ja'far, for there has come to them something that has preoccupied them."

Comments: [Its isnad is hasan]

1752. It was narrated from 'Abdullah bin Ja'far that the Messenger of Allah (金) said: "Who ever is not sure about his prayer, let him prostrate twice after he says the salam."

Comments: [Its isnad is da'eef]

1001 - حَدَّثَنَا شُفْيَانُ: حَدَّثَنَا جَعْفَرُ بْنُ خَالِدٍ عَنْ أَبِهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ قَالَ: لَمَّا جَاءَ نَعْيُ جَعْفَرٍ حِبنَ قُتِلَ، قَالَ النَّبِيُّ بَعِيْقَة: "اضْنَعُوا لِآلِ جَعْفَرٍ طَعَامًا، فَقَدْ أَنَّاهُمْ أَمْرٌ يَشْغَلُهُمْ _ أَوْ أَنَاهُمْ مَا يَشْغَلُهُمْ ".

تخريج: إسناده حسن.

1۷٥٧ - حَدَّثَنَا حَجَّاجٌ: قَالَ انْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ مُسَافِع: أَنَّ مُصْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عُثْبَةً بْنِ مُحَمَّدِ بْنِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "مَنْ شَكَّ فِي صَلَاتِهِ، فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَمَا يُسَلِّمُ». [راجع: ١٧٤٧]

تخريج: إسناده ضعيف، فيه علل، راجع: (١٧٤٧).

1753. It was narrated from 'Uqbah bin Muhammad bin al-Harith... and he narrated a similar hadeeth with the same isnad.

Comments: [Its isnad is da'eef like the previous report]

اللّه: أَخْبَرَنَا ابْنُ جُرْيْجِ حَدَّثَنِي عَبْدُ اللّهِ بْنُ
 اللّه: أَخْبَرَنَا ابْنُ جُرْيْجِ حَدَّثَنِي عَبْدُ اللّهِ بْنُ
 مُسَافِحٍ عَنْ عُقْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ...
 فَذَكَرَ مِثْلَهُ بِإِسْنَادِهِ.

تخريج: إسناده صعيف كسابقه، راجع: (١٧٤٧).

1754. It was narrated that 'Abdullah bin Ja'far said: The Messenger of Allah (ﷺ) rode on his mule, and he seated me behind him. When the Messenger of Allah (ﷺ) relieved himself, what he liked best to conceal himself with was a small hill or a

1۷0٤ حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ حَدَّثَنَا أَبِي اللهِ الل

cluster of date palms. He entered a garden belonging to a man of the Ansar where he found a camel. When it saw the Prophet (塞) it groaned with tears in its eyes. - The Messenger of Allah 🌉 dismounted and stroked behind its ears and on its back and it calmed down. He said "Who is the owner of this camel?" A young man of the Ansar came and said: Me. He said: "Do you not fear Allah with regard to this animal that Allah has put in your possession? It is complaining to me that you keep it hungry and overburden it with work." Then the Messenger of Allah (ﷺ) went into the garden and relieved himself, then he did wudoo' and came, with the water dripping from his beard onto his chest, and he told me something secret that I shall never tell to anyone. We insisted that he tell us, but he said: I shall not disclose the secret of the Messenger of Allah 🚈 until I meet Allah.

أَخْبُ مَا تَرَّزَ فِيهِ هَدَفُ يَسْتَيْرُ بِهِ، أَوْ خَائِشُ لَخْلِ، فَلَحَلَ خَائِطًا لِرَجُلٍ مِنَ الْأَنْصَارِ فَإِذَا فِيهِ نَاصِحٌ لَهُ، فَلَمَّا رَأَى النَّبِيِّ وَ الْخَدِ حَنَّ وَذَرَفَتُ عَيْنَاهُ، فَتَوَلَ رَسُولُ اللَّهِ عَيْنَاهُ، فَتَوَلَ رَسُولُ اللَّهِ عَيْنَةً فَمَسَحَ ذَوْرَاهُ وَسَرَاتَهُ، فَتَكَنَ، فَقَالَ: "مَنْ رَبُ هَذَا لَحْمَلِ؟" فَجَاءَ شَبَ مِنَ الْأَنْصَارِ، فَقَلَ: اللَّهُ فِي هَذِهِ البَهِيمَةِ اللَّهُ فِي هَذِهِ البَهِيمَةِ اللَّهَ فِي هَذِهِ البَهِيمَةِ اللَّهَ فِي هَذِهِ البَهِيمَةِ وَلَمُنْ يَتُهِي اللَّهَ فِي هَذِهِ البَهِيمَةِ وَرَعْمَ أَلَّكُ اللَّهُ إِيَّاهًا، فَإِنَّهُ شَكَاكً إِلَيْ وَرَعْمَ أَلَّكُ مَنْكَ لَا إِنِي اللَّهُ فِي هَذِهِ البَهِيمَةِ وَرَعْمَ أَلَّكُ اللَّهُ إِيَّاهًا، فَإِنَّهُ مُعْمَ وَمُعْرَفِي اللَّهِ وَيَعْمَ وَلُمُنْ فِي فَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهِ أَنْ يُحَدِّخُنَا، فَقَالَ: لَا أَفْتِي صَدْرِهِ، فَأَسُرُ إِلَيْ شَيْئًا لَا أُحَدِّثُ بِهِ أَحَدًا، فَحَرَجْنَ عَلَيْهِ أَنْ يُحَدِّئُنَا، فَقَالَ: لَا أَفْتِي عَلَيْهِ أَنْ يُحَدِّئُنَا، فَقَالَ: لَا أَفْتُي اللَّهُ اللَّهُ عَلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُنْ اللَّهُ الْمُعْلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

تخريج: إسناده صحيح. م. (٣٤٢).

Comments: [Its isnad is saheelt, Muslim (342)]

1755. It was narrated from Abu Rafi', the freed slave of the Messenger of Allah (鑑), that 'Abdullah bin Ja'far used to wear a ring on his right hand, and he said that the Prophet (器) used to wear a ring on his right hand.

Comments: [Its isnad is hasan]

1756. Al-Mas'oodi told us: An old man who came to us from the Hijaz told us: I saw 'Abdullah bin az-Zubair and 'Abdullah bin

الله عَدْثُنَا عَفَّانُ: حَدْثُنَا حَمَّادُ بْنُ سَلْمَةُ عَنِ ابْن أَبِي رَافِعِ مَوْلَى رَسُولِ اللَّهِ ﷺ: أَنَّ عَبْدُ
 اللَّه ش جَعْفَر كَانَ يَتَخَمَّمُ فِي يَمِينِهِ، وَزَعَمَ أَنَّ الشَّبِي رَبِيْةٍ كَانَ يَتَخَمَّمُ فِي يَمِينِهِ. [راجع: ١٧٤٦]
 تخريج: إسناده حس.

الْقَاسِمِ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا مَنْ الْحَجَارِ

Ja'far in al-Muzdalifah, when Ibn az-Zubair was cutting meat for 'Abdullah bin Ja'far. 'Abdullah bin Ja'far said: I heard the Messenger of Allah (ﷺ) say: "The best meat is meat from the back."

Comments: [Its isnad is da'eef]

1757. It was narrated that 'Abdullah bin Ja'far said: The Messenger of Allah (ﷺ) said: "It is not right for any Prophet to say, 'I am better than Yoonus bin Matta.""

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

قَالَ: شَهِدْتُ عَبْدَ اللَّهِ بْنَ الزَّبَيْرِ وَعَنْدَ اللَّهِ بْنَ جَعْفَرِ بِالْمُزْدَلِفَةِ، فَكَانَ ابْنُ الزَّبَيْرِ يَتُحُزُّ اللَّحْمَ لِمَبْدِ اللَّهِ بْنُ جَعْفَرِ: لِمَبْدُ اللَّهِ بْنُ جَعْفَرِ: سَجِعْتُ رَسُولَ اللَّهِ بَيْ يَتُولُ: اللَّهِ بَنْ جَعْفَرِ: سَجِعْتُ رَسُولَ اللَّهِ ﷺ يَتُولُ: الْأَطْبَبُ اللَّحْمِ لَنَحْمُ الظَّهْرِ». [راجع: ١٧٤٤]

تخريج: إسناده ضعيف لاحتلاط المسعودي.
1۷٥٧ - حَدَّثَنَا أَحْمَدُ بُنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا مُحَمَّدُ بُنُ عَبْدِ الْمَلِكِ: حَدَّثَنَا مُحَمَّدُ بُنِ إِسْعَاقَ، عَنْ الْمَسَاعِيلَ بُنِ أَبِي حَكِيم، عَنِ الْقَاسِم، عَنْ عَبْدِ اللَّهِ بْنِ جَعْمَرِ قَالَ: قَالَ رَسُولُ اللَّهِ عَبْدِ اللَّهِ بْنِ جَعْمَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ عَبْدِ اللَّهِ بَنِ مَتَّى الْقَاسِم، عَنْ يُولُسُ بَنِ مَتَّى الْقَاسِم، عَنْ يُولُسُ بَنِ مَتَّى الْقَاسِم، عَنْ وَلُولُ اللَّهِ عَبْدِ اللَّحْمَنِ: يُولُسُ بَنِ مَتَّى اللَّهُ مَارُونِ مِثْلَهُ اللَّحْمَنِ: وَحَدَّثَنَاهُ هَارُونُ بُنُ مَعْرُونٍ مِثْلَهُ.

تخريج: صحيح لغيره، وهذا إساد ضعيف. محمد بن اسحاق مدلس وقد عنعن.

1758. It was narrated that 'Abdullah bin Ja'far bin Abi Talib said: The Messenger of Allah (建) said: "I have been commanded to give glad tidings to Khadeejah of a house of pearls in which there is no noise and no exhaustion."

Comments: [A saheeh hadeeth; this is a hasan isnad]

1759. 'Abdullah bin Ja'far said: Some meat was brought to the Messenger of Allah (雲) and people started tossing the meat to his side of the platter. The Messenger of Allah (雲) said: "The best meat is meat from the back."

١٧٥٨ - حَدَّثَنَا يَعْفُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: فَحَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ بْنِ الرُّبَيْرِ عَنْ أَبِيهِ عُرْوَةً، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ اللَّهِ بْنِ جَعْفَرِ اللَّهِ يَشِحَةً: ابْنِ أَبِي طَالِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَشِحَةً: «أُمِرْتُ أَنْ أُبَشِّرَ خَدِيجَةً بِبَيْتٍ مِنْ فَصَبٍ، لَا صَحَتَ فِيهِ وَلَا نَصَتٍ».

تخريج: حديث صحيح، وهذا إسناد حسن.

٩٧٥٩ حَدَّثَنَا وَكِيعٌ: حدَّثَنَا مِسْعرٌ عنْ شَيْخِ مِنْ فَيْمِ مِنْ فَهُمْ فَالَ: سَمِعْتُ عَبْدَ اللَّه بْن جَمْمَو فَالَ: أَيْنَ رَسُولُ اللَّهِ ﷺ بِلَخْم، فَجَعَلَ الْمَوْمُ يُلَقُّونَهُ اللَّهِ ﷺ بِلَخْم، فَجَعَلَ الْمَوْمُ يُلَقُّونَهُ اللَّحْمَ، فَقَالَ رَسُولُ اللَّه ﷺ: "إِنَّ أَطْتِبَ اللَّحْمِ اللَّهِ عَلَيْهَ: "إِنَّ أَطْتِبَ اللَّحْمِ لَحَمُ الظَّهْرِه. [راجع ١٧٤٤]

Comments: [Its isnad is da'eef; see 1744]

1760. Abdullah bin Ja'far said: If you could have seen me with Qutham and 'Ubaidullah, the two sons of 'Abbas, when we were boys, playing. The Prophet (鑑) passed by on a mount and said. "Lift this one up to me." He seated me in front of him, and he said to Qutham: "Lift this one up to me." And he put him behind him 'Ubaidullah was dearer to 'Abbas than Qutham, but he did not feel embarrassed in front of his uncle to carry Qutham and leave him. He said: Then he patted my head three times and said each time: "O Allah, take care of Ja'far's children for him [after he is gone]." He [the narrator] said: I said to 'Abdullah. What happened to Qutham? He said: He was martyred, I said. Allah and His Messenger know best where good lies. He said: Yes indeed.

Comments: [Its isnad is hasan]

'Abdullah bin Ja'far that the Messenger of Allah (強) said: "Whoever is not sure about his prayer, let him prostrate twice after he says the salam."

Comments: [Its *usnad* is *da'eef*; see 1747]

تخريج: إسناده صعيف لجهالة الشيخ من فهم.

- ١٧٦٠ حَدَّقَنَا رَوْحٌ: حَدَّقَنَا ابْنُ جُرَيْجِ: أَخْبَرَنِي جَعْفَرُ بْنُ خَالِدِ بْنِ سَارَّةَ: أَنَّ أَبَاهُ أَخْبَرَهُ. أَنَّ عَبْدَ اللَّهِ بْنَ حَعْفَرِ فَالَ: لَوْ رَأَيْتَنِي وَفَيْمَ وَعُبِيْدَ اللَّهِ ابْنَيْ عَبَّاسٍ، وَنَحْنُ صِبْيَالٌ الْعَبْ، إِذْ مَرَّ النَّيْ يَتَنِي عَبَّاسٍ، وَنَحْنُ صِبْيَالٌ اللَّهِ ابْنَيْ عَبَّاسٍ، وَنَحْنُ صِبْيَالٌ اللَّهُ مَوْ اللَّيْ عَلَى دَابَّةٍ، فَقَالَ. اللَّهُ عَلَى دَابَّةٍ، فَقَالَ اللَّهُ عَلَى دَابَّةٍ، فَقَالَ اللَّهُ مَامَهُ، وَقَالَ عُبْدُ اللَّهِ أَخْبُ إِلَى عَبَّاسٍ مِنْ قُتُمَ، فَمَا السُتَحْى مِنْ عَمِّهِ أَنْ حَمَلَ قُتْمَ وَتَوَكَهُ، قَالَ: ثُمَّ مَسْتِعَ عَلَى رَأْسِي ثَلَاثًا، وَقَالَ كُلَّمَا مَسَعَ: اللَّهُ أَعْلَمُ عَلْقَوْلُ فَيْ وَلَدِوال. قَالَ: ثُمَّ مَا فَعَلَ تَتُعْمُ وَلَا فَيْلُ كُلَّمَا مَسَعَ: اللَّهُ أَعْلَمُ مِالْخَيْرِ وَرَسُولُهُ بِالْخَيْرِ. قَالَ: السُتُشْهِدَ، قَالَ: لَلْهُ الْعَلْمُ بِالْخَيْرِ وَرَسُولُهُ بِالْخَيْرِ. قَالَ: اللَّهُ أَعْلَمُ مِالْخَيْرِ وَرَسُولُهُ بِالْخَيْرِ. قَالَ: اللَّهُ أَعْلَمُ مِالْخَيْرِ وَرَسُولُهُ بِالْخَيْرِ. قَالَ: اللَّهُ أَعْلَمُ مِالْخَيْرِ وَرَسُولُهُ بِالْخَيْرِ. قَالَ: اللَّهُ اللَّهُ الْعَلَمُ مِالْخَيْرِ وَرَسُولُهُ بِالْخَيْرِ. قَالَ: اللَّهُ أَعْلَمُ مِالْخَيْرِ وَرَسُولُهُ بِالْخَيْرِ. قَالَ: اللَّهُ الْعَلَمُ مِالْخَيْرِ وَرَسُولُهُ بِالْخَيْرِ. قَالَ: اللَّهُ أَعْلَمُ مِالْخَيْرِ وَرَسُولُهُ بِالْخَيْرِ. قَالَ: اللَّهُ الْعَلَمُ مَا الْخَلْمَ اللَهُ الْعَلْمَ مُ الْعَلْمَ وَالْمَالُ اللَّهُ الْعَلْمُ الْعَلْمَ مُ الْعَلْمَ اللَّهُ الْعَلْمَ الْعَلْمَ الْعِلْمَ الْعَلْمَ الْعَلْمَ الْعَلْمَ مُ الْعَلْمَ الْعَلْمُ الْعَلْمَ الْمُ اللَّهُ الْعَلْمُ الْعَلْمَ الْعِلْمُ الْعَلْمَ اللْعَلْمُ الْعَلَمُ الْعَلَى الْعَلْمَ الْعَلَى الْعَلْمَ الْعَلَى الْعَلْمُ الْعَلَمُ الْعَلْمُ الْعَلْمَ الْعَلَمُ الْعَلْمَ الْعَلَمُ الْعَلْمُ الْعَلْمُ الْعُلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمَ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعُلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعُلْمُ الْعَلْمُ الْعَلْمُ الْعُلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعَلْمُ الْعَلْمُ الْعَلْمُ الْ

تخريج: إساده حسن.

١٧٦١ - حَدَّثَنَا رَوْحٌ قَالَ: قَالَ ابْنُ جُرَيْجِ:
أَخْبَرْنِي عَبْدُ اللَّهِ بْنُ مُسَافِع: أَنَّ (٢٠٦/١)
مُصْعَف بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ غُقْبَةَ بْنِ مُحَمِّدِ بْنِ
لُخْرِت، عَنْ عَلْدِ اللَّهِ لْنِ حَعْمَدٍ: أَنَّ رَسُولَ
للَّهِ يَظِيرٍ قَالَ: "مَنْ شَكَّ فِي صَلَاتِهِ، فَلْبَسْجُدُ
سَجُدَتَيْنَ بَعْدَمَا يُسَلِّمُهُ. [راجع: ١٧٤٧]

تخريج: إساده ضعيف، فه علل، راجع: (١٧٤٧).

1762. It was narrated from Abdullah bin Ja'far that he gave his daughter in marriage to al-

١٧٦٢ حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَّدُ بُنُ
 سَلَمَة عنِ ابْنِ أَبِي رَافِع، عَنْ عَبْدِ اللَّهِ بْنِ

Hajjaj bin Yoosuf and said to her: When he enters upon you, say: There is no god but Allah, the Forbearing, the Most Kind; glory be to Allah, the Lord of the mighty Throne; praise be to Allah, the Lord of the worlds. And he said that when the Messenger of Allah (ﷺ) was worried about something, he would say these words. Hammad said: I think he said: And he could not touch her.

Comments: [Its isnad is hasan]

جَعْفَرِ: أَنَّهُ رَوِّجَ ائْتَتُهُ مِنَ الْحَجَّاجِ بُنِ

يُوسْفَ، فَقَالَ لَهَا: إِذَا دَخَلَ بِكِ فَقُولِي: لَا
إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ رَبِّ
الْعَرْشِ الْعَظِيمِ، الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ،
وَزَعَمَ أَنَّ رَسُولَ اللَّهِ عِلَيْ كَانَ إِذَا حَزَبُهُ أَمْرُ
قَالَ هَذَا. قَالَ حَمَّادُ: ظَنَنْتُ أَنَّهُ قَالَ: فَلَمْ
يَصِلُ إِلَيْهَا.

تخريج: إسناده حسن.

ومِنْ مُسْنِد بِنِي هَاشِمٍ. حَدِيثُ الْعَبَاسِ بُنِ عَبْدِ الْطَلِبِ عَنِ النَّبِي عِيدَ الْعَبَاسِ بُنِ عَبْدِ الْطَلِبِ عَنِ النَّبِي عِيدَ Musnad Bani Hashim (Hadeeth of al-'Abbas bin 'Abdul-Muttalib (ﷺ) from the Prophet

1763. It was narrated from 'Abdullah bin al-Harith, from al-'Abbas bin 'Abdul-Muttalib, that he said: O Messenger of Allah, your uncle Abu Talib used to protect you and he did such and such. He said: "He is in the shallowest part of Hell; were it not for me, he would be in the lowest depths.

Comments: [Its isnad is saheeh, al-Bukhari (3883) and Muslim (209)]

1764. It was narrated that al-'Abbas said: The Messenger of Allah (ﷺ) said: "When a man prostrates, seven parts of his body prostrate with him: his face, his hands, his knees and his feet."

Comments: [Its 1snad is saheeh, Muslim (491)]

1765. A similar report was narrated from al-'Abbas bin'Abdul-Muttalib from the Prophet (強).

Comments: [Its isnad is saheeh, Muslim (491)] ١٧٦٣ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمُولِيُ بْنِ الْحَارِتِ، اللهِ بْنِ الْحَارِتِ، غَنِ عَبْدِ اللهِ بْنِ الْحَارِتِ، غَنِ الْمُطْلِبِ أَنَّهُ قَالَ: يَ رَسُولَ اللَّهِ، عَمْكَ أَبُو طَالِبٍ كَانَ يَحُوطُكَ، وَبَعُعُلُ قَالَ: «إِنَّهُ فِي ضَحْضَاحٍ مِنَ النَّارِ، وَيَعُعُلُ قَالَ: «إِنَّهُ فِي ضَحْضَاحٍ مِنَ النَّارِ، وَيَعُعُلُ قَالَ: «إِنَّهُ فِي ضَحْضَاحٍ مِنَ النَّارِ، ويُقُعُلُ أَنَ كَانَ فِي الدِّرْكِ الْأَسْفَلِ». [انظر: ونُولًا أَنْ كَانَ فِي الدِّرْكِ الْأَسْفَلِ». [انظر: ١٧٦٨]

تخريج: إسناده صحيح خ: (٣٨٨٣)، م: (٢٠٩).

١٧٦٤ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيِّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيِّ: حَدَّثَنَا عَبْدُ الله بْنُ جَعْفَرِ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عامر بْنِ سَعْدِ، عَنِ الْعَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ﴿إِذَا سَجَدَ الرَّجُلُ سَجَدَ مَعَهُ سَبْعَةُ اللَّهِ ﷺ: وَجُهِهِ، وَكَفَيْهِ، وَرُكْبَتَيْهِ، وَقَدَمَيْهِ». [انظر ١٧٦٠، ١٧٦٩]

تخريج: إسناده صحيح. م (٤٩١).

١٧٦٥ - حَلَّتُنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا عَبْدُ اللَّه بْنُ
 جَعْفَرِ عَنْ يَزِيدَ بْنِ عَنْدِ اللَّهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ
 إِنْ الْجِيمَ، عَنْ عَامِر بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ
 الْمُطْلِبِ عَنِ النَّبِيِّ يَشِيْرٍ بِمِثْلِهِ. [راحع: ١٧٦٤]

تخريج: إسناده صحيح. م (٤٩١).

1766. Hatim bin Abi Sagheerah told us: One of Banu 'Abdul-Muttalib told me: 'Ali bin 'Abdullah bin 'Abbas came to us during a Haji season and I heard him say: My father, 'Abdullah bin 'Abbas, told me that his father al-'Abbas came to the Messenger of Allah (幾) and said: O Messenger of Allah, I am your uncle and I have grown old and my time is near. Teach me something by means of which Allah will benefit me. He said: "O Abbas, you are my paternal uncle, but I cannot help you before Allah at all; rather ask your Lord for pardon and wellbeing in this world and in the Hereafter." He said it three times. Then he came to him at Qarnal-Hawl and said something similar to him.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

1767. Abu Yoonus al Qushairi Hatim bin Abi Sagheerah told us: A man from among the descendents of 'Abdul-Muttalib told me: 'Ali bin 'Abdullah bin 'Abbas came to us, and Banu 'Abdul-Muttalib came to meet him. He said: I heard 'Abdullah bin 'Abbas narrate that his father, 'Abbas bin 'Abdul-Muttalib, said: I came to the Messenger of Allah (建) and said: O Messenger of Allah, I am your paternal uncle and I have grown old... and he mentioned a similar report.

1977 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ: حَدَّثَنَا حَايِمٌ وَيَغْنِي ابْنَ أَيِي صَغِيرَةً _. حَدُّثَنِي بَعْضُ بَي الْمُطَّلِبِ قَالَ. قَدِمَ عَلَيْنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبْلِي بْنُ عَبْدِ اللَّهِ بْنِ عَبْدُ اللَّهِ بْنُ عَبْلِي اللَّهِ بْنَ عَبْدِ اللَّهِ بْنَ عَبْلِسِ عَنْ أَيبِهِ يَقْوَلُ: حَدَّثَنِي أَبِي عَبْدُ اللَّهِ بُنُ عَبَّاسٍ عَنْ أَيبِهِ الْمَعَلَّسِ، أَنَّهُ أَتَى رَسُولَ اللَّهِ بُنِيَّةٍ فَقَالَ: يَا الْمَتَاسِ، أَنَّهُ أَتَى رَسُولَ اللَّهِ بُنِيَّةٍ فَقَالَ: يَا الْمَتَاسِ، أَنَّهُ أَتَى رَسُولَ اللَّهِ بُنِيَّةٍ فَقَالَ: يَا الْمَتَاسِ، أَنْتَ عَمِّي، وَلَا أَغْنِي عَنْكَ مِنَ اللَّهِ عَبَّسُ، أَنْهُ بِهِ. قَالَ: "يَا عَبْلُ مِنْ اللَّهِ عَبْلُكُ مِنَ اللَّهِ عَبْلُكَ الْمُعْنِ وَالْعَافِيَةَ فِي اللَّذِينَ وَالْعَافِيةَ فِي اللَّذِينَ وَالْعَافِيةَ فِي اللَّهُ اللَّهِ وَالْعَافِيةَ فِي اللَّذِينَ اللَّهِ وَالْعَافِيةَ فِي اللَّهُ عَبْلُ لَهُ مِنْ اللَّهِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّه

تخريج. حسن معيره، وهدا إساد ضعيف لحهالة الرحل من سي المطلب.

- الفَّشَيْرِيُّ حَدَّثَنَا رَوْعٌ: حَدَّثَنَا أَنُو يُونُسَ الْفَشَيْرِيُّ حَادِيمٌ بِنُ أَبِي صَغِيرَةَ: حَدَّثَنِي رَجُلِّ مِنْ وَلَدِ عَبْدِ الْمُطَّلِبِ قَالَ: فَدِمَ عَلَيْنَا عَلِيُّ ابْنُ عَبْدِ اللَّهِ بْنِ عَبْسٍ، فَحَضَرَهُ نَنُو عَبْدِ الْمُطَّلِبِ فَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْسِ الْمُطَّلِبِ فَقَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَبْسِ يُحَدِّثُ عَنْ أَبِيهِ عَبَّاسِ بْنِ عَبْدِ الْمُطَلِبِ فَالَ: يَحَدِّثُ عَنْ أَبِيهِ عَبَّاسٍ بْنِ عَبْدِ الْمُطَلِبِ فَالَ: يَحَدِّثُ مَنْ اللَّهِ اللَّهِ عَبَّاسٍ بْنِ عَبْدِ الْمُطَلِبِ فَالَ: أَنْ مَنْ اللَّهِ اللَّهِ عَبْسٍ بْنِ عَبْدِ الْمُطَلِبِ فَالَ: أَنْ مَنْ اللَّهِ اللَّهِ عَبْسٍ بْنِ عَبْدِ الْمُطَلِبِ فَالَ: أَنْ مَنْ اللَّهِ اللَّهِ عَبْسٍ بْنِ عَبْدِ الْمُطَلِبِ فَالَ: أَنْ مَنْ اللَّهِ اللَّهِ عَبْسٍ بْنِ عَبْدِ اللَّهِ عَلْمَ لَا اللَّهِ اللَّهِ اللهِ اللهِ

تخريج: حسن بعيره، وهدا إساد ضعيف لجهالة رجو من ولد عبدالمطلب.

Comments: [*Hasan* because of corroborating evidence. This is a da'eef isnad like the previous report]

1768. It was narrated from 'Abdullah bin al-Harith bin Nawfal, that 'Abbas bin 'Abdul-Muttalib said: I said: O Messenger of Allah, have you benefitted your uncle Abu Talib in any way? For he used to protect you and stand up for you. He said: "Yes; he is in the shallowest part of Hell; were it not for me he would be in the lowest depth of Hell."

Comments: [Its isnad is saheeh, al-Bukhari (6208) and Muslim (209)]

1769. It was narrated that al-'Abbas bin 'Abdul-Muttalib said: The Messenger of Allah (經) said: "When the son of Adam prostrates, seven parts prostrate with him: his face, his hands, his knees and his feet."

Comments: [A salteelt hadeeth]

١٧٦٨ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبُد اللَّهِ بُي حَدَّثَنَا عَبُد اللَّهِ بُي الْحَدِيثِ بُن عَمْدِ عَنْ عَبُد اللَّهِ بُي الْحُدَارِثِ بُن نَوْفَلٍ، عَنْ عَبَّاسٍ بُنِ عَبْد اللَّهِ، هَلْ الْمُطَلِب قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ نَعْتُ أَبُا طَالِب بِشَيْءٍ؟ فَإِنَّهُ كَانَ يَحُوطُكَ نَعْتُ أَبُا طَالِب بِشَيْءٍ؟ فَإِنَّهُ كَانَ يَحُوطُكَ فَي ضَحْضَاحٍ وَيَغْضَبُ لَكَ؟ قَالَ: "نَعَمْ، هُوَ فِي ضَحْضَاحٍ مِنَ الدَّرُكِ لَكَ لَكَنَ فِي الدِّرُكِ مِنَ الدَّرُكِ الْأَسْفَلِ مِنَ النَّرِهِ، [راحع: ١٧٦٣]

تخريج: إسناده صحيح.ح. (٦٢٠٨)، م: (٢٠٩). من (٢٠٩). و المحتبع عن العبرنا ابن المهمة عن يزيد بن عبد الله بن الهاد، عن محمّد بن إبراهيم التّبوي، عن عامر بن مخدمة بن إبراهيم التّبوي، عن عامر بن مغد، عن العباس بن عبد المطّلب قال: قال: قال رَسُولُ اللّهِ يَتَلِيّة: "إِذَا سَحَدَ ابْنُ آدَم، سَجَدَ معهُ سَنْعَةُ آزاب: وَجُهِهِ، وَكَفَّيْهِ، وَرُحُبَيْهِ، وَقَدَمَهِهِ. [راجع ١٧٦٤]

تخريج: حديث صحيح. م.(٤٩١)، وفي هذا الإسناد الل لهيعة سيء الحفظ لكنه تولع.

1770. It was narrated that 'Abbas bin 'Abdul-Muttalib said: We were sitting with the Messenger of Allah (震) in al-Batha'. A cloud passed and the Messenger of Allah (瓷) said, "Do you know what this is?" They said, Sahab (a cloud). He said, "And muzn (rain cloud)?" We said, And muzn. He said, "And 'anan (clouds)?" And we kept quiet. He said "Do you know how much (distance) there is between heaven and earth?" We said, Allah and His Messenger know best. He said,

• ١٧٧٠ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا يَحْيَى بُنُ الْعَلَاءِ عَنْ عَمْهِ شُعَيْبٍ مْنِ خَالِدٍ: حَدَّتَى سماكُ مَنْ حَرْبٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةً، عَنْ عَبْسِ مْنِ عَبْدِ الْمُطَّلِبِ قَلَ. كُنَّا جُلُوسًا مَعَ رَسُولِ اللَّهِ ﷺ بِالْبُطْحَاءِ، فَمَرَّتْ سَحَابَةً، فَسَلَ رَسُولُ اللَّهِ ﷺ بِالْبُطْحَاءِ، فَمَرَّتْ سَحَابَةً، فَسَلَ رَسُولُ اللَّهِ ﷺ: «أَتَدْرُونَ مَا مَذَا؟» فَسَلَ رَسُولُ اللَّهِ ﷺ: «أَتَدْرُونَ مَا مَذَا؟» قَالَ: هُوالْمُنْنُ، قُالَنَا فَسَكَتْنَا، وَالْمُزُنُ، قَالَ: هَالَكَ فَسَكَتْنَا، وَالْمُزُنُ، قَالَ: هَالَ السَّحَانِ. قَالَ: هَالَ السَّحَانِ. قَالَ: هَالَ السَّحَانِ. قَالَ: هَاللَهُ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلُقُونَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلُقُ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلُونَا الْمُؤْلُقُونَا الللْهُ الْمُؤْلُقُونَا اللَّهُ الْمُولُ الْمُؤْلُقُونَا الْمُؤْلِقُ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونُ الْمُؤْلُونُ الْمُؤْلُونُ الْمُؤْلُقُ الْمُؤْلُونُ الْمُؤْلُونُ الْمُؤْلُونُ الْمُؤْلُونُ الْمُؤْلُونُ اللْمُؤْلُونَ الْمُؤْلُونُ الْمُؤْلُونُ الْمُؤْلُونُ الْمُؤْلُونُ الْم

"Between them there is (the distance of) five hundred years' march, and between each heaven and another there is (the distance of) five hundred years' march, and the thickness of each heaven is (the distance of) five hundred years. Then above the seventh heaven there is a sea, between whose top and bottom is a distance like that between heaven and earth. Then above that there are eight (angels in the form of) mountain goats. The distance between their hooves and their knees is like the distance between heaven and earth. Then above that is the Throne, and the distance between the bottom and the top of the Throne is like the distance between heaven and earth. Then Allah is above that, may He be blessed and exalted. and none of the deeds of the sons of Adam are hidden from Him."

وَالْأَرْضِ؟ قَالَ: قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ "بَيْنَهُمَا مَسِيرَةُ خَمْسِمِائَةِ سَنْقٍ، وَمِنْ كُلْ سَمَاءٍ إِلَى سَمَاءٍ مَسِيرَةُ خَمْسِمِائَةِ سَنْقٍ، وَفِوْقَ السَّمَاءِ كُلِّ سَمَاءِ خَمْسُمِائَةِ سَنَةٍ، وَفَوْقَ السَّمَاءِ السَّابِغَةِ بَحْرٌ، بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ كُمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ فَوْقَ ذَلَكَ ثَمَايِيَةُ أَوْعَالٍ، بَيْنَ (٢٠٧١) رُكبهِنَ وَأَطْلَافِهِنَّ كُمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، ثُمَّ فَوْقَ ذَلِكَ ثَمَايِيَةُ وَالْأَرْضِ، بَيْنَ أَسْعَلِهِ وَأَعْلَاهُ كُمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَاللَّهُ تَبَارَكَ وَتَعَالَى فَوْقَ ذَلِكَ. وَالْأَرْضِ، وَاللَّهُ تَبَارَكَ وَتَعَالَى فَوْقَ ذَلِكَ.

تخريج: إسناده ضعيف حداً. فيه علل كثيرة.

Comments: [Its isnad is da'eef jiddan (very weak)]

1771. A similar report was narrated from al-'Abbas bin 'Abdul-Muttalib, from the Prophet (ﷺ).

Comments: [Its isnad is da'eef jiddan]

1772. It was narrated that al-'Abbas bin 'Abdul-Muttalib said: I said: O Messenger of Allah, when Quraish meet one another, they meet with a cheerful attitude, but when they meet us, they meet us ١٧٧١ - حدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا مُحَمَّدُ بْنُ الطَّبَّاحِ الْبَوَّارُ وَمُحَمَّدُ بْنُ بَكَّارٍ قَالَا: حَدَّثَنَا الْمَثِبَّاحِ الْبَوَّارُ وَمُحَمَّدُ بْنُ بَكَّارٍ قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي ثَوْرٍ عَنْ سِناكِ ثَنِ حَرْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنِ اللَّهِ بْنِ قَيْسٍ، عَنِ اللَّهِ بْنِ قَيْسٍ، عَنِ اللَّهِ بْنِ قَيْسٍ، عَنِ النَّهِ بِيْ يَشِيدً مَحْوَهُ.
الْعَبَّسِ بْنِ عَبْدِ الْمُطَلِّبِ عَنِ النَّهِ بَيْ يَشِيدً مَحْوَهُ.

تخريج: إسناده ضعيف جدًا، فيه علل.

١٧٧٢ حَدَّثَنَا يَزِيدُ هَوَ ابْنُ هَارُونَ _: أَخْبَرَنَا إِسْمَاعِيلُ _ يَعْنِي ابْنَ أَبِي خَالِدٍ _ عَنْ يَزِيدَ نْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْخارِب، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَلِّبِ قَالَ: with expressions we do not recognise. The Prophet (ﷺ) got very angry and said: "By the One in Whose hand is my soul, faith will not enter a man's heart unless he loves you for the sake of Allah and His Messenger."

Comments: [Its isnad is da'eef Yazeed bin Abu Ziyad is da'eef]

فُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ قُرَيْشًا إِذَا لَقِيَ مَعْضُهُمْ بَعْضًا، لَقُوهُمْ بِيِشْرِ حَسَنِ، وَإِدَا لَقُونَا، لَقُونَا بِوُجُوهِ لا نَعْرِفَهَا، قَالَ: فَغَضَب النَّيُّ اللَّهِ غَضَبًا شَدِيدًا، وَقَال. اوَالَّذِي نَفْسِي بِيدِهِ، لَا يَدْحُلُ قَلَبَ رَحُلِ الْإِيمَانُ حَتَّى يُجِنَكُمْ لِلَّهِ وَلِرَسُولِهِ، [انطر: ١٧٧٣]

تخريج: إسناده صعيف، يزيد بن أبي زياد ضعيف.

1773. It was narrated that 'Abdul-Muttalib bin Rabee'ah said: al-'Abbas entered upon the Messenger of Allah (鑑) and said: We go out and we see Quraish talking... and he narrated the same hadeeth.

Comments: [Its isnad is da'eef because of the weakness of Yazeed bin Abu Ziyad and it is repeat of the previous report]

1774. Al-'Abbas narrated: I said to the Prophet (囊): How did you help your uncle, when he used to protect you and get angry for your sake? He said: "He is in the shallowest part of Hell; were it not for me, he would be in the lowest depths of Hell."

Comments: [Its isnad is saheeh, al-Bukhari (3883) and Muslim (209)]

1775. Katheer bin 'Abbas bin 'Abdul-Muttalib narrated that his father al-'Abbas said: I was present with the Messenger of Allah (密) on the day of Hunain. I saw the Messenger of Allah (趣) and there was no one with him

-1۷۷۳ حَلَّثَنَاهُ جَرِيرٌ عَنْ يَرِيدَ بْنِ أَبِي ذِيَادٍ، عَنْ عَبْدِ الْمُطَّلِبِ عَنْ عَبْدِ الْمُطَّلِبِ الْمُطَّلِبِ اللهِ قَالَ: كَخَلَ الْغَبَّاسُ عَلَى رَسُولِ اللهِ يَعْدَ فَقَالَ: إِنَّا لَنَخْرُجُ فَنَزَى قُرَيْشًا لَنَخْرُجُ فَنَزَى قُرَيْشًا لَتَخْرُجُ فَنَزَى قُرَيْشًا لَتَخْرُجُ فَنَزَى قُرَيْشًا لَنَخْرُجُ فَنَزَى قُرَيْشًا لَتَخْرُجُ فَنَزَى قُرَيْشًا

تخریج: إسناده ضعیف، لضعف یزید بن أبي زیاد وهو مکرر ماقبله.

١٧٧٤ حَدُّقَنَا يَحْمَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّتَنَا عَبْدُ النَّهِ بْنُ الْحَدْرِ : حَدَّتَنَا عَبْدُ النَّهِ بْنُ الْحَدْرِ : حَدَّتَنَا عَبْدُ النَّهِ بْنُ الْحَدَارِ : خَدَّتَنَا الْعَبَّاسُ قَالَ: قُلْتُ لِلنَّبِي يَتَظِيدً: مَا أَغْنَيْت عَنْ عَمْكَ، فَقَدْ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَال : ﴿ هُوَ هِي ضَحْصَاحٍ ، وَلَوْلًا أَنَا لَكَانَ فِي النَّذَرُك الْأَسْفَلِ مِنَ النَّارِ ٩. [راحع: ١٧٦٣]

تخریج: إسناده صحیح. ح (۳۸۸۳)، م: (۲۰۹).

١٧٧٥ حَلَّتُنَا عَدْدُ الرِّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ
 الزُّهْرِيْ أَخْبَرَنِي كَثِيرُ بْنُ عَبَّاسٍ بْنِ عَبْدِ
 الْمُطَّلِب عَنْ أَبِيهِ الْعَبَّاسِ فَالَ: شَهِدْتُ مَعَ
 رَسُولِ اللّه يَشِيَّة حُنَيْنًا، قَالَ: فَلْقَدْ رَأَيْتُ النَّبِيَّ
 رَسُولِ اللّه يَشِهُ خُنَيْنًا، قَالَ: فَلْقَدْ رَأَيْتُ النَّبِيَّ
 رَسُولُ اللّه يَشْهَانَ بْنُ

except me and Abu Sufyan bin al-Harith bin 'Abdul-Muttalib. We stayed close to the Messenger of Allah (ﷺ) and did not leave him. He was riding a grey mule of his and perhaps Ma'mar said: white that had been given to him by Farwah bin Na'amah al-Judhami. When the Muslims and the kuffar met, the Muslims turned and fled, but the Messenger of Allah (26) spurred his mule towards the kuffar Al-'Abbas said: I was holding on to the reins of the mule of the Messenger of Allah (寒), trying to restrain it, but he was rushing towards the mushrikeen. and Abu Sufyan bin al-Harith was holding on to the stirrup of the Messenger of Allah (變). The Messenger of Allah (鑑) said: "O 'Abbas, call out: O people of as-Samurah[1] ." I was a man with a loud voice, so I said at the top of my voice: Where are the people of as-Samurah? He said: By Allah, when they heard my voice, they came back like cows coming back to their calves, saying: "Here we are, here we are, here we are!" The Muslims came and fought with the kuffar, then the call went out to the Ansar. O Ansar! And the last to be called were Banul-Harith bin al-Khazraj. They said: O Banul-Harith bin al-Khazraj! The Messenger of Allah (ﷺ), seated on his mule,

الْحَارِثِ بْن عَبْدِ الْمُطَّلِبِ، فَلَزَمْنَا رَسُولَ اللَّهِ عِين، فَلَمْ نُفَارِقُهُ، وَهُوَ عَلَى بَغْلَةٍ شَهْبَاءَ. وَرُتُّمَا قَالَ مَعْمَرٌ: تَنْضَاءَ، أَهْدَاهَا لَهُ فَرُوهُ بْنُ نَعَامَةُ الْحُذَامِيُ، فَلَمَّا الْتَقَى الْمُسْلِمُونَ وَالْكُفَّارُ، وَلَّمِ الْمُسْلِمُونَ مُدْبِرِينَ، وَطَفِقَ رَسُولُ اللَّهِ عِلَيْتُ يَرْكُضُ يَغْلَتُهُ قِبَلَ الْكُفَّارِ، قَالَ الْعَبَّاسُ: وَأَنَا آخِذُ بِلِمَحَامِ بَغْلَةِ رَسُولِ اللَّهِ ﷺ أَكُفُّهَا، وَهُوَ لَا يَأْلُوَ مَا أَسْرَعَ نَحْوَ الْمُشْرِكِينَ، وَأَبُو سُفْيَانَ بْنُ الْحَارِثِ آخِذٌ بِغَرُوْ رَسُولِ اللَّهِ ﷺ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَ عَبَّاسُ، نَادِ: يَا أَصْحَابَ السَّمُرَةِ» قَالَ: وَكُنْتُ رَجُلًا صَنَّتًا، فَقُلْتُ بِأَعْلَى صَوْتِي: أَرْ:َ أَصْحَاتُ السَّمُرَةِ؟ قَالَ: فَوَاللَّهِ لَكَأَنَّ عَطْفَتَهُمْ حِينَ سَمِعُوا صَوْتِي عَطْفَةُ الْبَقِّر عَلَى أَوْلادِهَا. فَقَالُوا: يَا لَتَنْكَ يَا لَيُنْكَ يَا لَيُنْكَ يَا لَيُنْكَ. وَأَقْبَلَ الْمُسْلِمُونَ، فَاقْتَتَلُوا هُمْ وَالْكُفَّارُ، فَنَادَتِ الْأَنْصَارُ يَقُولُونَ: يَا مَعْشَرَ الْأَنْصَارِ، نُمَّ قَصَّرَتِ الذَّاعُونَ عَلَى بَنِي الْحَارِثِ بْن الْخَزْرَج، فَنَادَوْا: يَا بَنِي الْحَارِثِ بْن الْخَزْرَجِ. قالَ: فَنَظَرَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَلَى بَغْلَتِهِ كَالْمُتَطَاوِلِ عَلَيْهَا إِلَى قِتَالِهِمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «هَذَا حِبنَ حَمِيَ الْوَطِيسُ، قَالَ: ثُمَّ أَخَدَ رَسُولُ اللَّهِ ﷺ حَصَيَاتٍ، فَرَمَى بهِنَّ وُجُوهَ الْكُفَّارِ، ثُمَّ قَالَ: النَّهَرَهُوا وَرَتِّ الْكَغْبَةِ، انْهَزَهُوا وَرَتِّ الْكَغْبَةِ»

^[1] As-Samurah, this was the tree beneath which they swore the bat'alt (oath of allegiance) of ar-Ridwan.

craned his neck to watch the fighting, and the Messenger of Allah (鑑) said: "Now the battle is raging." Then the Messenger of Allah (ﷺ) took some pebbles and flung them at the faces of the kuffar, then he said: "They are defeated, by the Lord of the Ka'bah, they are defeated by the Lord of the Ka'bah!" Then I went and looked, and saw that the fighting was as it had been before, as far as I could see. He said: By Allah, as soon as the Messenger of Allah (盤) threw the pebbles at them, their force was spent and they began to retreat, until Allah defeated them. He said: It is as if I can see the Prophet (数), pursuing them on his mule.

قَالَ: فَدَهَبْتُ أَنْظُرُ، فَإِذَا الْقِتَالُ عَلَى هَيْئَتِهِ، فِيمَا أَرَى قَالَ: فَوَاللَّهِ مَا هُوَ إِلَّا أَنْ رَمَاهُمْ رَسُولُ اللَّهِ يَشِيِّةً بِحَصَبَاتِهِ، فَمَا رِلْتُ أَرَى حَدَّهُمْ كَلِيلًا وَأَمْرَهُمْ مُدْرِّا حَتَّى هَزَمَهُمُ اللَّهُ، قَالَ: وَكَأْنِي أَنْظُرُ إِلَى النَّبِيِّ يَشِيَّةً يَرْكُضُلُ خَلْفَهُمْ عَلَى بَغْلَتِهِ. [انظر: ١٧٧٦] تخريج: إسناده صحيح. م: (١٧٥٧).

Comments: [Its isnad is saleeh, Muslim (1757)]

1776. It was narrated that Katheer bin 'Abbas said: 'Abbas and Abu Sufyan were with him - meaning the Prophet (強) - when he addressed them and said, "Now the battle is raging." He said: "Call out: O people of Sooratal-Bagarah."

Comments: [Its isnad is saheeh, Muslim (1757)]

1777. It was narrated that 'Abdul-Muttalib bin Rabee'ah said: al-'Abbas entered upon the Messenger of Allah (強) and said: O Messenger of Allah, we go out and we see Quraish talking, but when they see us, they keep quiet. The Messenger of Allah (囊) got angry and a vein stood out

١٧٧٦ حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الرُّهْرِيُّ
 مَرَّةً أَوْ مَرَّئَيْنِ، فَلَمْ أَحْفَظُهُ عَنْ كَثِيرٍ بْنِ
 عَبَّاسٍ قَلَ: كَانَ عَبَّاسٌ وَأَبُو سُفْيَانَ مَعَهُ _
 يَعْنِي النّبِيِّ يَجِيجٌ _ قَالَ: فَخَطَبَهُمْ وَقَالَ: يَعْنِي النّبِيِّ يَجِيجٌ _ قَالَ: فَرَخَطَبَهُمْ وَقَالَ: «نَادٍ: يَا
 «الأَن حمِي الْوَطِيسُ» وَقَالَ: «نَادٍ: يَا
 أَصْحَابَ سُورَةِ الْنَقْرَةِ». [راجع: ١٧٧٥]

تخريج: إسناده صحيح. م: (١٧٥٧).

1۷۷۷ حَلَّقْنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ أَبُو عَبْدِ اللَّهِ بْنِ اللَّهِ بْنِ اللَّهِ بْنِ رَبِيعَة قَالَ: الْمُطَلِّبِ بْنِ رَبِيعَة قَالَ: الْمُطَلِّبِ بْنِ رَبِيعَة قَالَ: وَخَلَ الْعَبَّاسُ عَلَى رَسُولِ اللَّهِ ﷺ (۲۰۸/۱) مَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّا لَنَخُرُجُ فَنَزَى قُرْيَشًا تَخَدُّثُ، فَإِذَا رَأُونَا سَكَتُوا. فَغَضِبَ رَسُولُ تَحَدَّثُ، فَإِذَا رَأُونَا سَكَتُوا. فَغَضِبَ رَسُولُ رَسُولُ

between his eyes. Then he said: "By Allah, faith will not enter a man's heart unless he loves you for the sake of Allah and because you are related to me."

Comments: [Its isnad is da'eef because of the weakness of Yazeed bin Abu Ziyad]

1778. It was narrated from 'Abbas bin 'Abdul-Muttalib that he heard the Messenger of Allah (霉) say: "He has tasted faith who is content with Allah as his Lord, Islam as his religion and Muhammad as his Messenger."

Comments: [Its isnad is saheeh, Muslim (34)]

1779. It was narrated from al-'Abbas bin 'Abdul-Muttalib that he heard the Messenger of Allah (震) say: "He has tasted faith who is content with Allah as his Lord, Islam as his religion and Muhammad as his Messenger."

Comments: [Its isnad is saheeh, Muslim (34)]

1780. It was narrated from al-'Abbas bin 'Abdul-Muttalib that he heard the Messenger of Allah (海) say: "When a person prostrates, seven parts prostrate with him: his face, his hands, his knees and his feet."

Comments: [Its isnad is saheeh, Muslim (491)] اللَّهِ ﷺ وَدَرَّ عِرْقٌ بَيْنَ عَيْنَيْهِ، ثُمَّ قَالَ: «وَاللَّهِ لَا يَدُخُلُ قَلْبَ امْرِئِ إِيمَانٌ حَتَّى يُجِبَّكُمْ لِلَّهِ وَلِقَرَابَتِي*. [راجع: ١١٧٣]

تخريج: إسناده ضعيف الضعف بريد بن أبي زياد.

100٨ - حَدْثَنَا مُحَمَّدُ بْنُ إِذْرِيسَ _ يَغْنِي الشَّافِعِيَ _ حَدَّثَنَا عَبْدُ الْعَزِيرِ بْنُ مُحمَّدِ عَنْ يَزِيدَ _ يَغْنِي الشَّافِعِي _ حَدَّثَنَا عَبْدُ الْعَزِيرِ بْنُ مُحمَّدِ بْنِ اِنْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ عَنْ عَبَّاسٍ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ يَشَيُّ يَقُولُ: "ذَاقَ طَعْمَ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدِ رَسُولًا، وَبِالْإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا، [انظر: ١٧٧٩]

تخريج: إساده صحيح. م. (٣٤).

١٧٧٩ - حَدَّثَنَا قَتَبَهُ بْنُ سَمِيدٍ: حَدَّثَنَا لَيْكُ بْنُ سَعْدٍ غَنِ ابْرَاهِيمَ بْنِ الْمَادِمِ، عَنْ عُمْحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْمَادِمِ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ لْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ يَتَظِيَّ يَقُولُ: «دَاقَ طَعْمِ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبَّا، وَاقَ طَعْمِ الْإِيمَانِ مَنْ رَضِيَ بِاللَّهِ رَبًّا، وَبالِاسْلامِ دِينًا، وَمِمْحَمَّدِ نَبَيًّا». [راجع: ١٧٧٨] تخريج: إسناده صحيح. م (٣٤).

• ١٧٨٠ - خَدْنَنَا قُئِينَةُ مَنُ سَعِيدٍ: حَدَثَنَا بَكُرُ مُنَ مُضَرَ الْقُرْسِيُ عَنِ الْمِرَاهِيمَ مُنِ الْقُرْسِيُ عَنِ مُحَمَّدِ مَنِ إِلْرَاهِيمَ مُنِ الْخُارِبُ، عَنِ الْغَمَّاسِ مِن عَبْدِ الْمُعَلِّبِ أَنَّةٌ سَمِعَ رَسُولَ اللّهِ ﷺ يَقُولُ. "إِذَا سَجَدَ الْمُطَلِّبِ أَنَّةٌ سَمِعَ رَسُولَ اللّهِ ﷺ يَقُولُ. "إِذَا سَجَدَ الْعَبْدُ سَجَدَ مَعَهُ مَبْعَةُ أَرَابٍ. وَحُهُهُ، وَكَفَّاهُ، وَرَحُبُنَاهُ، وَقَدْمَاهُ. [راجع: ١٧٦٤]

تخريج: إساده صحيح، م: (٤٩١).

1781. Malik bin Aws bin al-Hadathan an Nasri narrated that 'Umar called him... and he narrated the hadeeth. He said: Whilst I was with him, his doorkeeper Yarfa' came and said: Will you give permission for 'Uthman, 'Abdur-Rahman, az-Zubair and Sa'd to enter? He said: Yes. So he admitted them. Then after a while he came and said: Will you give permission for 'Ali and 'Abbas to enter? He said: Yes. So he gave them permission to enter. When they came in, 'Abbas said: O Ameer al-Mu'mineen, judge between me and this one - meaning 'Ali. They were disputing about as-Sawafi (some property) which Allah had granted as booty to His Messenger from the property of Banun-Nadeer. The people said: O Ameer al-Mu'mineen, judge between them and let them settle the matter. 'Umar said: Wait a minute. I adjure you by Allah, by Whose leave heaven and Earth exist, do you know that the Prophet (鑑) said: "We are not to be inherited from; what we leave behind is charity," referring to himself? They said: He did say that. Then 'Umar turned to 'Ali and al-'Abbas and said: I adjure you by Allah, do you know that the Prophet (趣) said that? They said: Yes. He said: I shall tell you about this matter: Allah, may He be glorified and exalted, bestowed upon His Messenger of this fai' that

١٧٨١- حَدَّثَنَا أَنُو الْتَمَانِ: أَخْتَرَنَا شُعَنْتُ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي مَالِكُ بْنُ أَوْس بْن الْخَذَتَانِ النَّصْرِيُّ. أَنَّ عُمَرَ دَعَاهُ... فَلَكَرَ الْحَدِيثُ. قَالَ: فَيَئِنَا أَنَا عِنْدَهُ إِذْ جَاءَ حَاجِمُهُ يَرْفَأُ، فَقَال: هَلْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرُّحْمَن والزُّبَيْرِ وَسَعْدِ يَسْتَأْذِنُونَ؟ قَالَ: نَعَمْ. فَأَدْحُلَهُمْ. فَلَبِثَ قَلِيلًا، ثُمَّ جَاءَهُ، فَقَالَ: هَلْ لَكَ فِي عَبِيٍّ وَعَبَّس يَسْتَأْذِنَانِ؟ قَالَ: نَعَمُ. فَأَذِنَ لَهُمَا ، فَلَمَّا دَخَلًا قَالَ عَبَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، اقْض بَيْنِي وَبَيْنَ هَذَا؛ لِعَلِيٌّ، وَهُمَا يَحْنَصِمَانِ فِي الطَّوَافِي الَّتِي أَفَاءَ اللَّهُ عَنَى رَسُولِهِ مِنْ أَمْوَالِ بَنِي النَّضِيرِ، فَقَالَ الرَّهْطُ: يَا أَمِيرَ الْمُؤْمِنِينَ، اقْض بَيْنَهُمَا وَأَرْخُ أَحَدَهُمَا مِنَ الْأَخَرِ. قَالَ عُمَرُ: اتَّئِدُوا، أُنَ سِّدُكُمُ بِاللَّهِ الَّذِي بِإِذْنِهِ نَقُومُ السَّمَاءُ وَالْأَرْضُ، ۚ هَلْ تَعْلَمُونَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا نُورَبُ، مَا تَرَكْنَا صَدَقَةٌ» يُريدُ نَفْسَهُ، قَالُوا: قَدْ قَالَ ذَلِكَ. فَأَقْتَلَ عُمَرُ عَلَى عَلِيِّ وَعَلَى الْعَبَّاسِ، فَقَالَ: أَنْشُدُكُمَا بِاللَّهِ، أَتَعْلَمَانِ أَنَّ اللَّبِيَّ يَعْدُ قَالَ ذَلِكَ؟ قَالًا: نَعَمْ. قَالَ: وَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ: أَنَّ اللَّهَ غَزَّ وَجِلَّ كَانَ خَصَّ رَسُولَهُ فِي هَذَا الْفَيْءِ بشَيْءِ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، فَقَالَ ﴿ وَمَا أَفَاتَ أَنَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ ﴾ (الحشر: ٦) فَكَانَتْ هَذِهِ خَاصَّةً لِرَسُولِ اللَّهِ ﷺ، ثُمَّ وَاللَّهِ مَا احْنَارَهَا دُونَكُمْ، وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ. لَقَدْ أَعْطَاكُمُوهَا، وَيَثَّهَا فِيكُمْ، حَتَّى

which He did not bestow upon anyone else. And he said: "And what Allah gave as booty (Fai') to His Messenger (Muhammad &) from them - for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things" [al-Hashr 59:6]. That was exclusively for the Messenger of Allah (變). Moreover, by Allah, he did not take it and exclude you and he did not prefer himself over you with regard to it. He gave it to you and distributed it among you until all there was left of it was this property. The Messenger of Allah (強) used to take the annual expenditure of his family from this property, then he would take whatever was left and regard it as wealth belonging to Allah. The Messenger of Allah (整) did that during his lifetime, then the Messenger of Allah (麴) died and Abu Bakr said: I am the successor of the Messenger of Allah (ﷺ), so Abu Bakr took control of it and did the same with it as the Messenger of Allah (鑑) had done.

بَقِيَ مِنْهَا هَذَا الْمَالُ، فَكَانَ رَسُولُ اللَّهِ ﷺ بَنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هَذَا الْمَالِ، يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ بَأُخُذُ مَا بَقِيَ فَبَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ فَعَيلَ بِذَلِكَ رَسُولُ اللَّهِ عَلَيْ حَيَاتَهُ، ثُمَّ تُوفِي رَسُولِ رَسُولُ اللَّهِ عَلَيْ خَياتَهُ، ثُمَّ تُوفِي رَسُولِ رَسُولُ اللَّهِ عَلَيْ زَسُولِ اللَّهِ عَلَيْ رَسُولِ اللَّهِ عَلَيْ فَعَمِلَ فِيهِ بِمَا عَمِلَ فِيهِ بِمَا عَمِلَ فِيهِ بِمَا عَمِلَ فِيهِ رَسُولُ اللَّهِ عَلَيْ . [راجم: ١٧٢]

تخریج: إساده صحیح. خ: (٤٠٣٣)، م: (١٧٥٧).

Comments: [Its isnad is saheeh, al-Bukhari (4033) and Muslim (1757)]

1782. Malik bin Aws bin al-Hadathan an-Nasri narrated... and he mentioned the same hadeeth. He said: Whilst we were sitting with him, his doorkeeper Yarfa' came to him and said to 'Umar: Will you give permission to 'Uthman,' Abdur Rahman, Sa'd and az-

1۷۸۲ - حَلَّثْنَا يَعْفُوبُ: حَلَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمْهِ مُحَمَّدِ بْنِ مُسْبِمِ قَالَ: أَخْرَنِي مَالِكُ بْنُ أَوْسٍ بْنِ ٱلْحَدَثَانِ النَّصْرِيُ... فَلَكَرَ الْحَدِيثَ. قَالَ: فَبَيْنَا أَنَا جَالِسٌ عِنْدَهُ، أَنَاهُ حَاجِبُهُ يَرْفَأُ، فَقَالَ لِعُمَرَ: جَالِسٌ عِنْدَهُ، أَنَاهُ حَاجِبُهُ يَرْفَأُ، فَقَالَ لِعُمَرَ:

Zubair to come in? He said: Yes, let them in. So they came in and greeted him and sat down. Then after a while Yarfa' said to 'Umar: Will you give permission to 'Ali and 'Abbas to enter? He said. Yes, let them in When they came in, they sat down and Abbas said: O Ameer al-Mu'mineen, judge between me and 'Ali (&). The people, 'Uthman and his companions, said: Judge between them and let them settle the matter. 'Umar (46) said: Wait a minute. I adjure you by Allah, by Whose leave heaven and earth exist, do you know that the Prophet (28) said: "We are not to be inherited from; what we leave behind is charity," referring to nimself? They said: He did say that. Then 'Umar turned to 'Ali and al-'Abbas and said: I adjure you by Allah, do you know that the Prophet (ﷺ) said that? They said: He did say that. 'Umar said: I shall tell you about this matter: Allah, may He be glorified and exalted, bestowed this fai' exclusively upon His Messenger And Allah, may He be exalted, said: "And what Allah gave as booty (Fai') to His Messenger (Muhammad (鑑)) from them - for this you made no expedition with either cavalry or camelry. But Allah gives power to His Messengers over whomsoever He wills. And Allah is Able to do all things" [al-Hashr 59:6]. This verse was only for the Messenger of Allah (些). Moreover, by Allah, he did not keep it for himself and he did not prefer himself over you with regard to it. He gave it to you and distributed it

هَنْ لَكَ فِي عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَسَعْدٍ وَالرُّبَيْرِ يَسْتَأْذِنُونَ؟ قَالَ: نَعَمْ، اثْذَنْ لَهُمْ. قَالَ: فَدَخَلُوا فَسَلَّمُوا وَجَلَسُوا، قَالَ: ثُمَّ لَبِثَ يَرْفُ قَلِيلًا، فَقَالَ لِعُمَرَ: هَلْ لَكَ فِي عَبِيِّ وَعَتَاسٍ؟ فَقَالَ: نَعَمْ. فَأَذِنَ لَهُمَا، فَلَمَّا دَخَلًا عَلَبُهِ، جَلَمًا، فَقَالَ عَنَّاسٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، اقْض بَيْنِي وَبَيْنَ عَلِيٍّ. فَقَالَ الرَّهْطُ عُثْمَانُ وَأَصْحَابُهُ: اقْضِ بَيْنَهُمَا، وَأَرِحْ أَحَدُهُمَا مِنَ الْأَخَرِ، فَقَالَ عُمَرُ: اتَّئِدُوا فَأَنْشُدُكُمْ بِاللَّهِ الَّذِي بِإِدْنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُونَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكُنَا صَدَقَةٌ» يُريدُ بذَلِكَ رَسُولُ اللَّهِ ﷺ نَفْسَهُ؟ قَالَ الرَّهُطُ: قَدْ قَالَ ذَلِكَ. فَأَقْنَلَ عُمَرُ عَلَى عَلِي وَعَبَّاس، فَقَالَ: أنْشُدُكُمَا بِاللَّهِ، هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ عِنْ قَدْ قَالَ ذَلكَ؟ قَالَا: قَدْ قَالَ ذَلكَ. فَقَالَ عُمَرُ: فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ: إِنَّ اللَّهَ عَزَّ وَجَلَّ كَانَ حَصَّ رَسُولَهُ فِي هَذَا الْفَيْءِ (١/ ٢٠٩) بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، فَقَالَ اللَّهُ: ﴿ وَمَا أَنَّاهُ أَلْلَهُ عَلَىٰ رَسُولِهِ، مِنْهُمْ مَمَّا أَوْجَمْتُمْ ﴾ الْآية (الحشر: ٦) فَكَانَتْ هَذِه الْأَيَةُ خَاصَّةً لِرَسُولِ اللَّهِ ﷺ، ثُمَّ وَاللَّهِ مَا احْتَازَهَا. وَلَا اسْتَأْثَرَ بِهَا عَلَيْكُمْ، لَقَدُ أَعْطَاكُمُوهَا، وَبَثَّهَا فِيكُمْ، حَتَّى بَقِيَ مِنْهَا هَذَا الْمَالُ، وكَانَ رَسُولُ اللَّهِ ﷺ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةَ سَنَتِهِمْ مِنْ هَذَا الْمَالِ، ثُمَّ يَأْخُذُ مَا بَقِيَ مِنْهُ، فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ، فَعَمِلَ بِذَلِكَ

among you until there was left of it this property. The Messenger of Allah (海) used to take the annual expenditure of his family from this property, then he would take whatever was left and regard it as wealth belonging to Allah. The Messenger of Allah (鑑) did that during his lifetime. I adjure you by Allah, do you know this? They said: Yes. He said to 'Ali and 'Abbas: I adjure vou by Allah, do you know this? They said: Yes. Then the Messenger of Allah (独) died, and Abu Bakr said: I am the successor of the Messenger of Allah (24), so Abu Bakr took control of it and did the same with it as the Messenger of Allah (鑑) had done. And now you - and he turned to 'Ali and 'Abbas - are claiming that Abu Bakr did such and such, but Allah knows best that he was sincere. righteous and guided to the truth in the way he dealt with it.

تخریع: إناده صحیح. خ: (۳۰۹٤)، م: (۱۷۵۷).

Comments: [Its isnad is saheeh, al-Bukhari (3094) and Muslim (1757)]

1783. It was narrated that al-'Abbas said: I came to the Messenger of Allah (窦) and said: O Messenger of Allah, teach me something I may say in my supplication. He said: "Ask Allah for pardon and well being." Then I came to him another time and said: O Messenger of Allah, teach me something that I may say in my supplication. He said: "O 'Abbas, O uncle of the Messenger of Allah (ﷺ), ask Allah for wellbeing in this world and in the Hereafter."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because of the weakness of Yazeed bin Abu Ziyad] - ١٧٨٣ حَدَّثَنَا حُسَئِنُ بْنُ عَلِيٌ عَنْ زَائِدَةً،
عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ
الْحَارِثِ، عَنِ الْعَبَّاسِ قَالَ: أَتَيْثُ رَسُولَ اللَّهِ
عَنْ عَنْدِي فَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلَّمْنِي شَيْئًا
أَدْعُو بِهِ، فَقَالَ. "سَلِ اللَّه الْعَفْوَ وَالْعَافِيَةَ".
قَالَ: ثُمَّ أَتَيْتُهُ مَرَّةً أُخْرَى، فَقُلْتُ: يَا رَسُولَ اللَّهِ، عَلَّمْنِي شَيْئًا أَدْعُو بِهِ. قَالَ: فَقَالَ: "يَا رَسُولَ اللَّهِ، عَلَمْنِي شَيْئًا أَدْعُو بِهِ. قَالَ: فَقَالَ: "يَا عَمْ رَسُولِ اللَّهِ، سَلِ اللَّهَ الْعَافِيَةَ غَبَّاسُ، يَا عَمْ رَسُولِ اللَّهِ، سَلِ اللَّهَ الْعَافِيَة فِي اللَّهُ الْعَافِية

تخریج: حسن لعبره، وهذا إساد ضعیف لضعف یرید س أبی رباد.

1784. It was narrated that al-'Abbas said: I entered upon the Messenger of Allah (24) when his wives were with him, so they covered themselves in front of me, except Maimoonah. He said: "There is no one in this house who witnesses the administration of medicine in the side of the mouth but he should be treated in the same way, but my instruction does not include al-'Abbas." Then he said: "Tell Abu Bakr to lead the people in prayer." 'A'ishah said to Hafsah: Tell him that Abu Bakr is a man who, if he stands in your place, will weep. He said: "Tell Abu Bakr to lead the people in prayer." So he stood up and prayed, then the Prophet (義) felt a little better, so Abu Bakr retreated a little, wanting to move backwards. but [the Prophet (念)] sat beside him, then he started to recite.

1004 حَدَّثَنَا أَبُو سَعِيدٍ حَدَّثَنَا فَيْسُ بْنُ الرَّبِعِ: حَدَّثَنِي عَنْدُ اللَّهِ بْنُ أَبِي السَّفَرِ عَنِ الْعَبَّاسِ الْسَ شُرَحْبِل، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْعَبَّاسِ فَالَ دَحَلْتُ عَلَى رَسُولِ اللَّهِ يَشِحُ وَعِنْدَهُ نَسَاؤُهُ، فَاسْتَتُونَ مِنِي إِلَّا مَيْمُونَة، فَقَالَ: "لَا يَشْقَى فِي النَّبِ أَحَدٌ شَهِدَ اللَّذَ إِلَّا لُدً، إِلَّا يَشْقَى فِي النَّبِ أَحَدٌ شَهِدَ اللَّذَ إِلَّا لُدً، إِلَّا يَشْقَ فَى النَّبِ أَحَدٌ شَهِدَ اللَّذَ إِلَّا لُدً، إِلَّا لَنَّ يَعْفِي لَمْ أَوا اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

تخريج: صحيح لغيره، قيس بن الربيع مختلف فيه، وحديه حسن في الشواهد، وهذا منها.

Comments: [Saheeh because of corroborating evidence]

1785. It was narrated from al-'Abbas bin 'Abdul-Muttalib that the Messenger of Allah (ﷺ) said when he was sick: "Tell Abu Bakr to lead the people in prayer. So Abu Bakr went out and said takbeer. The Prophet (選) felt a little better, so he came out, supported by two men. When Abu Bakr saw him, he stepped backwards, but the Prophet (gestured to him: Stay where you are. Then the Messenger of Allah (建) sat beside Abu Bakr, and carried on the recitation from where Abu Bakr (46) had reached.

1۷۸٥ حَدَّثَنَا يَحْيَى بْنُ ادَمَ: حَدَثَنَا فَيْسٌ: حَدَّثَنَا فَيْسٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي السَّفْرِ عَنْ أَرْفَمَ بْنِ شَبْرِ مُبْلِ عَبْلِسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُعَلِّبِ: أَنَّ رَسُولَ اللَّهِ يَتَظَةٌ قَالَ فِي مَرْضِهِ: الْمُطَلِبِ: أَنَّ رَسُولَ اللَّهِ يَتَظَةٌ قَالَ فِي مَرْضِهِ: الْمُطَلِبِ: أَنَّ رَسُولَ اللَّهِ يَتَظَةٌ وَاحَةً، فَخَرَجَ أَبُو بَكُرٍ، فَكَرَبَ مُهَادَى فَكَرَبَ مُؤَلِقًا وَآهَ أَبُو نَكُرٍ ثَأَخَّرَ، فَأَشَارَ إِلَيْهِ بَشِي رَجُلَيْسٍ، فلمَّا رَآهَ أَبُو نَكُرٍ ثَأَخَّرَ، فَأَشَارَ إِلَيْهِ بَشِي عِنْ الشَّورَةِ مَنَ الشُورَةِ.
إلى جَنْبِ أَبِي بَكْرٍ، فَاقْتَرَأُ مِنَ الْمُكَانِ اللَّهِ يَظِيعً بَلْعَ رَبُولُ اللَّهِ يَظِيعًا أَبُو نَكُرٍ عَنْ الشُورَةِ.

Comments: [It is a repeat of the previous report]

1786. It was narrated that al-'Abbas said: I was with the Prophet (強) one night, and he said: "Look, do you see any stars in the sky?" I said: Yes. He said: "What do you see?" I said: I see the Pleiades. He said: "Some of your offspring, as many as these stars, will take control of the ummah, two of whom will come to power through turmoil."

Comments: [Its isnad is da'eef jiddan]

1787. It was narrated from Isma'eel bin Ivas bin 'Afeef al-Kindi, from his father, that his grandfather said: I was a merchant: I came for Hajj and came to al-'Abbas bin 'Abdul-Muttalib to buy some goods from him, as he was also a merchant. By Allah, I was with him in Mina when a man came out of a tent nearby and looked at the sun. When he saw that it had passed its zenith, he stood up and prayed. Then a woman came out of that tent from which that man had come out, and she stood behind him to pray. Then a boy on the brink of adolescence came out of that tent and stood with him to pray. I said to al-'Abbas: Who is this, O 'Abbas? He said: This is Muhammad bin 'Abdullah bin 'Abdul-Muttalib, the son of my brother. I said: Who is this woman? He said: She is his wife, Khadeejah bint Khuwailid, I said: Who is this youth? He said: He is 'Ali bin Abu Talib, the son of

تخريج: هو مكرر ماقىله.

١٧٨٦ حَدَّثَنَا عُبَيْدُ بْنُ أَبِي قُرَةَ: حَدَّثَنَا لَيْثُ ابْنُ سَعْدِ عَنْ أَبِي مَيْسَرَةً، عَنِ الْبَيْ يَبِيْعٌ ذَاتَ لَيْلَةٍ. النَّبِيِّ يَبِيْعٌ ذَاتَ لَيْلَةٍ. فَقَالَ: "انْظُرْ هَلْ تَرْى فِي السَّمَاءِ مِنْ نَجْمِ؟ الْقَالُ: "هَا تَرَى؟ قَالَ: "هَا تَرَى؟ قَالَ: قَلْتُ. أَرَى الثُّرَيَّا. قَالَ: "هَا تَرَى؟ قَالَ: قَلْتُ. أَرَى الثُّرَيَّا. قَالَ: "أَمَا إِنَّهُ يَلِي هَذِهِ أَلْتُنَا إِنَّهُ يَلِي هَذِهِ النَّمَةَ بِعَدَدِهَا مِنْ صُلْبِكَ اثْنَيْن فِي فِئْتَةً".

تخريج: إساده ضعيف جداً. لثلاث علل.

١٧٨٧ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: خَدَّثَنِي يَحْنِى بْنُ الْأَشْعَتِ عَنَّ إِسْمَاعِيلَ بْنِ إِيَّاسِ بْنِ عَفِيفٍ الْكِنْدِيِّ، عَنْ أَسِهِ، عَنْ جَدِّهِ قَالَ: كُنْتُ امْرَءًا تَاجِرًا، فَقَدِمْتُ الْحَجِّ، فَأَتَيْتُ الْعَبَّاسَ بْنَ عَبْدِ الْمُطَّلِبِ لِأَنْتَاعَ مِنْهُ بَعْضَ التِّجَارَةِ وَكَانَ امْرَءًا تَاجِرًا، فَوَاللَّهِ إِنِّي لَعِنْدَهُ بِمِنِّي، إِذْ خَرَجَ رَجُنٌ مِنْ خِبَاءٍ قَريب مِنْهُ، فَنَظَرَ إِلَى الشَّمْس، فَلَمَّا رَآهَا مالَتْ _ يَعْنِي قَامَ يُصَلِّي، قَالَ: ثُمَّ خَرَجَتِ امْوَأَةٌ مِنْ ذَلِكَ الْخِبَاءِ الَّذِي خَرَجَ مِنْهُ ذَلِكَ الرَّجُلُ، فَقَامَتْ خَلْفَهُ تُصَلِّي، ثُمَّ خَرَجَ غُلَامٌ حِينَ رَاهَقَ الْحُلُمَ مِنْ ذَلِكَ الْخِبَاءِ، فَقَامَ مَعَهُ يُصَلِّى، قَالَ: فَقُلْتُ لِلْعَبَّاسِ: مَنْ هَذَا يَا عَبَّاسُ؟ قَالَ. هَذَا مُحَمَّدُ أَبْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ ابْنُ أَخِي. قَالَ: فَقُلْتُ: مَنْ هَذِهِ الْمَرْأَةُ؟ قَالَ: هَذه مْرَأَتُهُ حَديجَةُ انْنَةُ خُوَيْلِدٍ. his paternal uncle. I said: What are they doing? He said: He is praying, and he claims that he is a Prophet, but no one follows him except his wife and this cousin of his, that young man. And he claims that the treasure of Chosroes and Caesar will be granted to him. He said: 'Afeef - who was the paternal cousin of al-Ash'ath bin Qais became Muslim after that and was a good Muslim, and he used to say. If Allah had guided me to become Muslim on that day, I would have been the third with 'Ali bin Abu Talib (46).

Comments: [Its isnad is da'eef jiddan]

1788. It was narrated that al-Muttalib bin Abu Wada'ah said: al-'Abbas said: The Prophet (ﷺ) heard of some of what the people were saying, so he ascended the minbar and said: "Who am I?" They said: You are the Messenger of Allah. He said: "I am Muhammad bin 'Abdullah bin 'Abdul-Muttalib. Allah created creation and He made me among the best of His creation. Then He made them into two groups, and He put me in the best group. And He created tribes, and He put me in the best tribe And He made them families, and He put me in the best family. So I am the best of you in family and the best of you as an individual."

Comments: [Hasan because of corroborating evidence]

1789. It was narrated that 'Abbas bin 'Abdul-Muttalib said: O Messenger of Allah, have you

قَالَ: قُلْتُ: مَنْ مَدَا الْفَتَى؟ قَالَ: هَذَا عَلِيُّ ابْنُ أَبِي طَالِبِ ابْنُ عَمْهِ. قَالَ. فَقُلْتُ: فَمَا ابْنُ عَمْهِ. قَالَ. فَقُلْتُ: فَمَا أَنْهُ نَبِيِّ، وَلَمْ يَنْبَعْهُ عَلَى أَمْرِهِ بِلَّا الْمَرَأَتُهُ، وَابْنُ عَمِّه هَذَا (٢١٠/١) الْفَتَى، وَهُوَ يَزْعُمُ أَنْهُ سَيْفَتَحُ عَلَيْهِ كُنُوزُ كِشْرَى وَقَبْصَرَ. قَالَ: فَكَانَ عَفِيفٌ فِي وَهُوَ ابْنُ عَمَّ الْأَشْعَثِ بْنِ قَيْسٍ فَكَانَ عَفِيفٌ وَهُوَ ابْنُ عَمَّ الْأَشْعَثِ بْنِ قَيْسٍ فَكَانَ عَلِيقًا أَنْ اللّهُ رَزَقَنِي الْإِسْلَامَ يَوْمَئِذِهُ. وَلَمْتُونُ أَنْكُا أَعُونُ ثَالِنًا مَعَ عَلِيمٌ بْنِ أَبِي طَلِي طُهِ.

تخريج: إسناده ضعيف جداً، لنلاث علل. المراح على معنى أبي ريَاد عَلَى مَعْمِ عَنْ سُفْيانَ، عَنْ يَزِيدَ الْبَ أَبِي رِيَاد عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ فَوْلَي، غِي الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةً قَالَ: قَالَ الْعَبَّاسُ: بَلَغَهُ بَعْضُ مَا يَقُولُ النَّاسُ، قَالَ: وَالْعَبَّاسُ: فَقَالَ: هَمْ أَنَا؟ النَّاسُ، قَالَ: وَسُولُ اللَّهِ يَطْحَ، فَقَالَ: هَمَنْ أَنَا؟ اللَّهِ عَبْدِ اللَّهِ وَمَعَلَى وَمَعَمَّدُ بْنُ عَبْدِ اللَّهِ الْمُعَلِّي وَمَعَلَى الْبَ عَبْدِ اللَّهِ عَبْدِ اللَّهِ خَلَق الْخَلْقَ فَجَعَلَى فِي اللَّهِ خَلْق الْخَلْق فَجَعَلَى فِي خَبْرِ فِرْقَقٍ، وَخَلَق الْفَتَائِلَ، وَجَعَلَى فِي خَبْرِهِمْ بَيْنًا، وَجَعَلَى فِي خَبْرِهِمْ بَيْنًا، وَخَعْلَى فِي خَيْرِهِمْ بَيْنًا، وَقَالًا فَقَالَ اللّهُ اللّهُ اللّهُ عَلْمَ اللّهُ مَا اللّهُ اللّهُ اللّهُ عَلْمَ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

تخريج: حس لغيره، يريد بن أبي زياد وإن كان فيه صعف حديثه حسن في المتابعات.

١٧٨٩ حَدِّثَنَا عَفَانُ: حَدِّثَنَا أَبُو عَوَانَةً:
 حَدِّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ

benefitted your uncle Abu Talib in any way? For he used to protect you and stand up for you. He said: "Yes; he is in the shallowest part of Hell; were it not for me he would be in the lowest depth of Hell."

Comments: [Its isnad is saheeh, al-Bukhari (3883) and Muslim (209)] الْحَارِثِ بْنِ نَوْفَلِ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: يَا رَسُولَ اللَّهِ، هَلْ نَفَعْتَ أَبًا طَالِبِ بِشَيْءٍ؟ فَإِنَّهُ قَدْ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ؟ قَالَ: "نَعَمْ، هُوَ فِي صَحْضَاحٍ مِنَ النَّارِ، نَوْلَا ذَلِثَ لَكَانَ هُوْ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ الرَّاحِةِ الْكَاسُفَلِ مِنَ النَّارِ الرَّاجِةِ : ١٧٦٣]

تخريج: إسناده صحبح. ح: (٣٨٨٣)، م: (٢٠٩).

1790. It was narrated that 'Ubaidullah bin 'Abbas bin 'Abdul-Muttalib, the brother of 'Abdullah, said: Al-'Abbas had a downspout on the route taken by 'Umar bin al-Khattab. One Friday, 'Umar got dressed. Two chickens had been slaughtered for al-'Abbas, and when ['Umar] passed by the downspout, water came out, mixed with blood of the two chickens. It landed on 'Umar, and in it was the blood of the two chickens, 'Umar ordered that the downspout be removed, then he went back and took off those clothes, and put on some other clothes. Then he came and led the people in prayer. Al-'Abbas came to him and said: By Allah, the downspout is where the Prophet (趣) put it. So 'Umar said to al-'Abbas: I insist that you should climb onto my back and put it where the Messenger of Allah (25) put it. So al-'Abbas (46) did that.

- ١٧٩٠ عَدَّتُنَا أَسْبَاطُ بْنُ مُحَدِّد: حَدَّثَنَا فِيشَامُ بْنُ سَعْدِ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبَّاسِ بُنِ عَبَّاسٍ بُنِ عَبَدِ اللَّهِ فَالَ: كَانَ لِمُعَبَّاسٍ مَبْزَابٌ عَنَى طَرِيقِ عُمَرَ بْنِ لِمُعَبَّاسٍ مَبْزَابٌ عَنَى طَرِيقِ عُمَرَ بْنِ الْمُعَلَّابِ، فَلَيْسَ عُمَرُ ثِيَابَهُ يُومُ الْمُجُمُّعَةِ، وَقَدْ كَانَ ذُيْحَ لِلْمَبَّاسِ فَرْخَانِ، فَلَمَّا وَافَى الْمِيزَابَ صُبُّ مَاءٌ بِدَمِ الْفَرْخَيْنِ، فَلَمَّا وَافَى عُمَرَ، وَفِيه دَمُ الْفَرْخَيْنِ، فَأَمْرَ عُمَرُ بِفَلْعِهِ، عُمَرَ، وَفِيه دَمُ الْفَرْخَيْنِ، فَأَمْر عُمَرُ بِفَلْعِهِ، عُمَرَ، وَفِيه دَمُ الْفَرْخَيْنِ، فَأَمْر عُمَرُ بِفَلْعِهِ، فَقَالَ وَاللَّهِ يَبْلِهُ، وَلَبِسَ شِبَابًا غَيْرَ فَعَلَى بِاللَّاسِ، فَأَنَاهُ الْعَبَّاسُ، فَقَالَ وَاللَّهِ إِنَّهُ لَلْمَوْضِعُ اللَّهِي وَضَعَهُ النَّبِي وَضَعَهُ النَّبِي وَضَعَهُ النَّبِي لِي اللَّهِ عَلَى خَلَقِي وَضَعَهُ النَّبِي وَضَعَهُ وَيُهِ اللَّهِ عَلَيْكَ الْمَاسُ وَقَلَى اللَّهِ عَلَى خَلَيْكَ الْمَاسُ وَلَيْ الْمَاسُ وَاللَّهُ عَلَى الْمُؤْضِعِ الَّذِي وَضَعَهُ رَسُولُ اللَّهِ عَلَى نَضَعَهُ فِي الْمُؤْضِعِ الَّذِي وَضَعَهُ رَسُولُ اللَّهِ عَلَى الْمُؤْضِعِ الَّذِي وَضَعَهُ رَسُولُ اللَّهِ عَلَى الْمُؤْضِعِ الَّذِي وَضَعَهُ رَسُولُ اللَّهِ عَلَى الْمُؤْمِعِ اللَّذِي وَضَعَهُ رَسُولُ اللَّهِ عَلَيْكَ . فَفَعَلَ ذَلِكَ الْعَاسُ عَلَى الْمَاسُ وَلَمُ اللَّهِ عَلَى الْمُؤْمِعِ اللَّذِي وَضَعَهُ رَسُولُ اللَّهِ عَلَى الْمَاسُ وَاللَّهُ الْمُؤْمِعِ الَّذِي وَضَعَهُ رَسُولُ اللَّهِ عَلَى الْمُؤْمِعِ اللَّذِي وَضَعَهُ رَسُولُ اللَّهِ عَلَى الْمُؤْمِعِ اللَّهِ عَلَى الْمُؤْمِعِ اللَّهِ عَلَى الْمُؤْمِعِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِعِي اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَى اللَّهُ اللَّهُ الْمُؤْمِعِيلُولُ اللَّهُ اللِهُ اللَّهُ الْعُولُ اللَّهُ اللْعَلَى اللَّهُ اللَّهُ اللَّهُ الْعَلَى الْعَلَالَ الْعَلَالُ

يخريج. حسن، وهذا إسناد مقطع، هشام ابن سعد لم يدرك عبيدالله بن عباس.

Comments: [Hasan; this is a mungati' (interrupted) isnad]

مُسْنَدُ الْفَضْل بْن عبَّاس عَن النَّبِي 🌬

Musnad of al-Fadl bin 'Abbas & narrating from the Prophet &

1791. It was narrated from al-Fadl bin 'Abbas that he rode seated behind the Prophet (ﷺ) from Muzdalifah and he continued to recite the *Talbiyah* until he stoned the *lamrah*.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)] ۱۷۹۱ - حَدَّثَنَا عَبَادُ بْنُ عَبَّادٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءِ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءِ، عَنِ الْفَصْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَالَ رَوِيفَ النِّبِيِّ ﷺ مِنْ جَمْعٍ، فَلَمْ يَوَلُ يُلَبِّي حَتَّى كَالَ رَوِيفَ النِّبِيِّ ﷺ مِنْ جَمْعٍ، فَلَمْ يَوَلُ يُلَبِّي حَتَّى كَالَ رَمَى الْجُمْرَةَ. [انظر: ۱۷۹۸، ۱۷۹۳، ۱۷۹۸، ۱۸۹۸، ۱۸۹۸، ۱۸۹۸، ۱۸۱۸، ۱۸۱۸، ۱۸۱۸، ۱۸۱۸، ۱۸۲۸، ۱۸۳۱]

تخریج: إساده صحیح. ح: (۱۵٤٣)، م: (۱۲۸۱).

1792. It was narrated from al-Fadl that the Prophet recited the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)] ١٧٩٢ - قُرِئَ عَلَى سُفْيَانَ: سَمِعْتُ مُحَمَّدَ بْنَ أَبِي حَرْمَلَهَ عَنْ كُرَبُب، عَنِ ابْنِ عَاس، عَنِ الْفَصْلِ: أَنَّ النَّبِيِّ ﷺ لَبَّى حَتّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩١]

تخريج: إساده صحيح. ح: (١٥٤٣)، م: (١٢٨١).

1793. It was narrated from Ibn 'Abbas that the Prophet (囊) seated al-Fadl bin 'Abbas behind him on his mount from Muzdalifah. 'Ata' said: Ibn 'Abbas told me that al-Fadl told him that the Prophet (囊) continued to recite the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)] 1۷۹٣ حَلَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجِ الْمَاعِ عَنِ ابْنِ جُرَيْجِ الْحَبَرَنِي عَطَاعٌ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ يَنْظُ الْرَدَفَ الْفَضْلَ بْنَ عَبَّاسٍ، أَنَّ الْفَضْلَ عَطَاءُ: فَأَخْبَرُنِي ابْنُ عَبَّاسٍ، أَنَّ الْفَضْلَ أَخْبَرَهُ. أَنَ النَّبِيِّ يَنْظُ لَمْ يَزَلُ يُلَبِّي حَتَّى رَمَى الْخَمْرَةَ. [راجع: ١٧٩١]

تخریج: إساده صحیح. ح: (۱۵٤٣)، م: (۱۲۸۱). 1794. Abu Ma'bad said: I heard Ibn 'Abbas narrate that al-Fadl said: The Messenger of Allah (起) said on the evening of 'Arafah and the morning of Muzdalifah to the people as they were moving on: "Keep calm." And he was reining in his she-camel until he entered Mina when he came down from Muhassir. He said: "Pick up small pebbles (the size of broad beans) with which to stone the Jamrah."

Comments: [Its isnad is saheeh, Muslim (1282)]

1795. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Messenger of Allah (姆) stood inside the Ka'bah and glorified Allah (tasbeeh) and magnified Him (takbeer), and he offered supplication to Allah, may He be glorified and exalted, and asked for forgiveness; and he did not bow or prostate.

Comments: [Its isnad is saheeh]

1796. It was narrated from al-Fadl bin 'Abbas - who rode seated behind the Prophet (經) - that he said on the evening of 'Arafah and the morning of Muzdalifah to the people as they were moving on: "Keep calm." And he was reining in his she-camel until, when he entered Muhassir, which

1998- حَدَّثَنَا يَخْيَى عَنِ الْبَنِ جُرَيْجِ :
أَخْرَنِي أَبُو الزُّبَيْرِ: أَخْبَرَنِي أَبُو مَعْبَدِ قَالَ:
سَمِعْتُ ابْنَ عَبَّاسٍ يُخْبِرُ عَنِ الْمَضْلِ قَالَ:
قَالَ رَسُولُ اللَّهِ بَيِّةٍ عَشِيَّةً عَرَفَةً غَدَاةً جَمْعِ
لِينَّاسٍ حِينَ دَفَعْنَا: المَلْيَكُمُ السَّكِينَةً وَهُوَ
كَافَّ نَافَتُهُ، حَتَّى إِذَا دَخَلَ مِنَى حِينَ هَبَطَ
كُوفَ نَافَتُهُ، حَتَّى إِذَا دَخَلَ مِنَى حِينَ هَبَطَ
مُحَسِّرًا قَالَ: "عَلَيْكُمْ بِحَصَى الْخَدُفِ الَّذِي
يُرْمَى بِهِ الْجَمْرَةُ ورَسُولُ اللَّهِ يَتِيَّةً يُشِيرُ بِيلِهِ
كَمَا يَخْدِفُ الْإِنْسَانُ. و قَالَ رَوْحٌ وَالْبُرْسَانِيُّ: عَيْنَةً عَرَفَةً ، وَعَدَاةً جَمْعٍ ، وَقَالًا: حِينَ عَبْشِهُ وَعُدُا .[انظر: 1941 ، 1941]

تخريج: إسناده صحيح. م: (١٢٨٢).

- 1۷۹٥ عَدْثُنَا يُونُسُ بْنُ مُحَمَّدِ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ عَمْرِهِ نْنِ ديبَارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ عِنْ قَامَ فِي الْكَعْبَةِ، فَسَبَّحَ، وَكَبَّرَ، وَدَعَا اللَّهِ عَنَّ وَجَلَّ وَاسْتَغْفَرَ، وَلَمْ يَرْكَعْ وَلَمْ اللَّهَ عَزَّ وَجَلً وَاسْتَغْفَرَ، وَلَمْ يَرْكَعْ وَلَمْ اللَّهَ عَزَّ وَجَلً وَاسْتَغْفَرَ، وَلَمْ يَرْكَعْ وَلَمْ اللَّهَ عَزَّ وَجَلً وَاسْتَغْفَرَ، وَلَمْ يَرْكَعْ وَلَمْ اللَّهِ عَلَى المَعْبَدِ. [انظر: ١٨٣٠، ١٨١٩]

تخريج: إسناده صحيح.

1۷۹٦ - حَدَّثَنَا كَخَبْنُ وَيُونُسُ فَالَا: حَدَّثَنَا لَيْثُ ابْنُ سَعْدِ عَنْ أَبِي الزَّبَيْرِ، عَنْ أَبِي مَعْبَدِ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ ابْنِ عَبَّاسٍ _ وَكَانَ رَدِيفَ النَّبِيِّ قَطْ _ أَنَّهُ قَالَ فِي عَشِيَّةٍ عَرَفَةَ وَغَدَاةٍ جَمْعٍ لِلنَّاسِ حِينَ دَفَعُوا: "عَلَيْكُمُ الشَّكِينَةِ" وَهُوَ كَافَّ نَافَتَهُ، حَتَّى إِذَا is part of Mina, he said: "Pick up small pebbles (the size of broad beans) with which to stone the Jamrah." And the Messenger of Allah (と) continued to recite the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh, Muslim (1282)]

1797. It was narrated from 'Abbas bin 'Ubaidullah bin 'Abbas that al-Fadl bin 'Abbas said: The Prophet (底) visited 'Abbas in an open plain that belonged to us. We had a small female dog and a donkey that was grazing, and the Prophet (定) prayed 'Asr with both of them in front of him, and they were not made to move away or scolded.

Comments: [Its isnad is da'eef because Abbas bin Ubaidullah is unknown]

1798. It was narrated from Abul-Tufail, from al-Fadl bin 'Abbas, that he rode seated behind the Prophet (愛) from Muzdalifah to Mina, and he continued to recite the *Talbiyah* until he stoned the *Jamrah*.

Comments: [Its isnad is Qawi, al-Bukhari (1543) and Muslim (1281)]

1799. It was narrated that al-Fadl bin 'Abbas said: The Messenger of Allah (強) said: "The prayer is offered two [rak'ahs] by two, saying the tashahhud between each two rak'ahs, beseeching Allah, showing humility and expressing your need

ذَخَلَ مُحَمِّرًا، وَهُوَ مِنْ مِنْي، قَالَ: "غَلَيْكُمْ بِخَصَى الْخَذْفِ الَّذِي يُرْمَى بِهِ الْجَمْرَةُ" وَقَالَ: لَمْ يَزِلْ رَسُولُ اللَّهِ ﷺ (١/٢١١) يُلَبِّي حَتَّى رَمَى الْجَمْرَةُ. [راجع: ١٧٩٤]

تخريج: إسناده صحيح. م (١٢٨٢).

1۷۹۷ - حدَّثَنَا خجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْرَبِي مُحَمَّدُ بْنُ عُمَرَ بْنِ علِيَّ عَنْ عَبَّاسِ ابْنِ عُبَيْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: زَارَ النَّبِيُّ يَشِيِّةٍ عَبَّاسًا فِي بَدِيَةٍ لَنَّ، وَلَنَا كُلْبَيَةٌ وَحِمَارَةٌ تَرْغَى، فَصَمَّى النَّبِيُّ بَيْنَ الْعَصْرَ، وَهُمَا بَيْنَ يَدَيْدٍ، فَلَمْ نُوْخَرًا وَلَمْ تُرْجُزًا. [انظر: ۱۸۱۷]

تخريج: إساده ضعيف، عاس س عبيدالله مجهول. ولم يدرك عمه الفصل.

1۷۹۸ - خَدَّثَنَا عَفَّانُ: خَدَّثَنَا وُهَيْبٌ: خَدَّثَنَا وُهَيْبٌ: خَدَّثَنَا عَبْدُ اللَّهِ بُنُ عُثْمَانَ بْنِ خُتَيْمٍ عَنْ أَبِي الطُّفَيْلِ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ النَّيِّ يَتُكُمُّ مِنْ جَمْعٍ إِلَى مِنَى، فَلَمْ يَزَلُ يُئَنِّي، خَتَى رَمَى الْجَمْرَةَ. [راجع: ۱۷۹۱]

تخريج: إسناده قوي. ح: (١٥٤٣)، م: (١٢٨١).

١٧٩٩ حدَّثَنَا عَلِيُّ بْنُ إِسْحَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكِ: أَخْبَرَنَا لَبُثُ بْنُ سَعْدِ: حَدَّثَنَا عَبْدُ رَبِّهِ بْنُ مَبَارَكِ: أَخْبَرَنَا لَبُثُ بْنُ سَعْدِ: حَدَّثَنَا عَبْدُ رَبِهِ بَنْ الْمِيدِ عَنْ عِمْرَانَ بْنِ أَبِي أَنْسٍ، عَنْ عَبْد اللَّهِ بْنِ نَافِعِ بْنِ الْعَمْيَاءِ، عَنْ رَبِيعَةَ ابْنِ الْحَادِث، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: ابْنِ الْحَادِث، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ:

فَقَالَ فيه قَوْلًا شَديدًا.

of Him. Then raise your hands - he said: and raise them to your Lord - turning the palms of your hands towards your face and say, 'O Lord, O Lord.' Whoever does not do that -" and he said stern words concerning him.

Comments: [Its isnad is da'eef because Abdullah bin Nafi' is unknown]

تخريج: إسناده ضعيف، عبدالله بن نافع مجهول.

1800. Hakam - i.e., Ibn Aban - narrated: I heard 'Ikrimah say: al-Fadl bin 'Abbas said: When the Messenger of Allah (ﷺ) moved on, I was with him. We reached the mountain pass and he dismounted and did wudoo', then we rode on until we came to Muzdalifah.

Comments: [Its isnad is saheeh]

1801. It was narrated from 'Abdullah bin 'Abbas: My brother al-Fadl bin 'Abbas told me, and he was with him when he entered it [the Ka'bah], that the Messenger of Allah (ﷺ) did not pray inside the Ka'bah, but when he entered it he fell down in prostration between the two pillars, then he sat and offered supplication.

Comments: [Its isnad is hasan]

1802. It was narrated that Ibn 'Abbas said: al-Fadl bin 'Abbas told me that he rode seated behind the Prophet (ﷺ) when he moved on from Muzdalifah. He said: He moved on calmly, and he

- ١٨٠٠ حَلَّثُنَا يَزِيدُ بْنُ أَبِي حَكِيمِ الْمَدَنِيُ: حَلَيْنِي الْمَدَنِيُ: حَلَيْنِي الْمَحَكُمُ _ يَعْنِي الْبَنَ أَبَانَ _: سَمِعْتُ عِكْرِمَةَ يَقُولُ. قَالَ الْفَصْلُ بْنُ عَبَّاسٍ لَمَّا أَفَاضَ رَسُولُ اللَّهِ عَلَيْنَ الشَّعْب، نَزَلَ رَسُولُ اللَّهِ عَلَيْهِ، وَأَنَا مَعَهُ، فَتَلَغْنَا الشَّعْب، نَزَلَ رَسُولُ اللَّهُ عَنْ الْمُؤْذَنِهَة.

قَالَ رَسُولُ اللَّهِ ﷺ : "الطَّلَاةُ مَثْنَى مَثْنَى مَثْنَى مَثْنَى مَثْنَى،

نَشَهَّدُ فِي كُلِّ رَكْعَنَيْنِ، وَتَضَرَّعُ وَتَخَشَّعُ

وَتَمَسْكُنُ، ثُمَّ تُقْيِمُ يَدَيْك _ يَقُولُ: تَرْفَعُهُمَا

إِلَى رَبُّكَ _ مُسْتَقْبُلًا بِبُطُونِهِمَا وَجُهَكَ،

تَقُولُ. مَا رَبِّ، يَا رَبِّ، فَمَنْ لَمْ يَفْعَلْ ذَلِكَ»

تخريج: إسناده صحيح.

14.١ حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ الْنِ إِسْحَاقَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي نَجِيحٍ عَنْ عَطَاءِ بْنِ أَبِي نَجِيحٍ عَنْ عَطَاءِ بْنِ أَبِي نَجِيحٍ عَنْ عَبْد اللَّهِ بْنِ جَبْرٍ، عَنْ عَبْد اللَّهِ بْنِ عَلَّاسٍ: حَدَّثَنِي أَخِي الْفَصْلُ ابْنُ عَبَّاسٍ، وَكَانَ مَعَهُ حِينَ دَخَلَهَا: أَنَّ رَسُولَ اللَّه ﷺ لَمْ نُصَلَ في الْكَعْنَة، ولَكَنَّهُ لَمَّ دَخَلَهَا وَقَعَ سَاجِدًا بَيْنَ الْعَمُودَيْسِ، ثُمَّ كَلَسَ لَعْمُودَيْسِ، ثُمَّ جَلَسَ يَدْعُو. [راجع: ١٧٩٥]

تخريج: إسناده حسن.

١٨٠٢ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرنَا ابْنُ أَبِي لَيْلَى عَنْ
 عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَخْبَرَبِي الْفَصْلُ بْنُ
 عَبَّاسٍ: أَنَّهُ كَانَ رِدُفَ النَّبِيِّ ﷺ جِينَ أَفَاصَ مِنْ
 جَمْعٍ، قَالَ. فَأَفَاضَ وَعَلَيْهِ السَّكِينَةُ، قَالَ.

recited the Talbiyah until he stoned Jamratal-'Aqabah. And on one occasion he said: Ibn Abi Laila told us, from 'Ata', from Ibn 'Abbas: al-Fadl bin 'Abbas told us: I was present during the two ifadalis [moving on, i.e., from 'Arafah to Muzdalifah and from Muzdalifah to Makkah] with the Messenger of Allah (ﷺ). He moved on calmly, restraining his camel. And he recited the Talbiyah until he stoned Jamratal-'Aqabah several times.

وَلَبَّى حَنَّى رَمَى جَمْرَةَ الْعَقَبَةِ. و قَالَ مَرَّةُ: أَخْبَرَنَ ابْنُ أَبِي لَبْلَى عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَخْبَرَنَ الْفَضْلُ بْنُ عَبَّسِ قَالَ: شَهِدَتُ الْإِفَاضَتَيْنِ مَعَ رَسُولِ اللَّه ﷺ، فَأَفَاضَ وَعَلَيْهِ السَّكِينَةُ وَهُو كَافَ بَعِيرَهُ، قَلَ: وَلَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٧٩٤]

تخريج: حديث صحيح. ح. (١٥٤٣)، م. (١٢٨١). وهدا إسناد صعيف، الن أبي ليلى سيء الحفظ.

Comments: [A saheeh hadeeth; al-Bukhari (1543) and Muslim (1281) this is a da'eef isnad]

1803. It was narrated that al-Fadl bin 'Abbas - who rode seated behind the Prophet (ﷺ) when he moved on from 'Arafah - said: He (the Prophet (ﷺ)) saw the people moving quickly, so he ordered his caller to call out: "It is not righteousness to move quickly with horses and camels; be calm."

Comments: [A hasan hadceth; this is a da'eef isnad because of the weakness of Ibn Abu Laila]

1804. Abu Bakr bin 'Abdur-Rahman bin al-Harith bin Hisham said: 'A'ishah and Umm Salamah, the wives of the Prophet (愛), said: The Messenger of Allah (愛) would wake up junub from intimacy with his wife, and he would do ghusl before praying Fajr, then he would fast that day. He (the narrator) said: I mentioned that to Abu Hurairah and he said: I do not know; al-Fadl bin 'Abbas (秦) told me this.

١٨٠٣ حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَان : حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ عَطَاء، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ عَبَّاسٍ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ _ وَكَانَ رَدِيفَ النَّبِيِّ يَتِيْجُ حِينَ أَفَاصَ مِنْ عَرَفَةً _ قَالَ : فَرَأَى النَّاسَ يُوضِعُونَ، فَأَمَرَ مُنَادِيّةُ ، فَنَادَى: لَيْسَ النَّرُ بِإِيضَاعِ الْخَيْلِ وَإَلْإِيلٍ ، عَمَلَيْكُمْ إِللسَّكِينَةِ . [انظر: ١٨١٦]

تخريج: حديث حسن، وهدا إسناد صعيف لضعف ابن أبي ليلي، وله طريق آخر يتقوى به.

14.4 حَدِّثَنَا يَعْفُوبُ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمْهِ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَرِ بْنِ الْحَارِثِ بْنِ هِشَامٍ قَالَ: فَدْ قَالَتْ عَائِشَةً وُأَمُّ سَلَمَةً زَوْجَا النَّبِيِّ يَطْعَ: قَدْ كَانَ رَسُولُ اللَّهِ عَلَىٰ يُصْبِحُ مِنْ أَهْلِهِ جُنْبًا كَانَ رَسُولُ اللَّهِ عَلَىٰ يُصْبِحُ مِنْ أَهْلِهِ جُنْبًا فَيْحَلِي الْفَحْرَ، ثُمَّ يَصُومُ فَيَعْبَلُ فِبْلَ أَنْ يُصَلِّي الْفَحْرَ، ثُمَّ يَصُومُ يَوْمَيْدِ. وَلَ فَذَكُرْتُ ذَلِكَ الْفَحْرَ، ثُمَّ يَصُومُ فَقَال: لا أَذْرِي، أَخْبَرَبِي ذَلِكَ الْفَضْلُ بْنُ فَقَال: لا أَذْرِي، أَخْبَرَبِي ذَلِكَ الْفَضْلُ بْنُ عَبْسِ ﴿

Comments: [Its isnad is saheeh]

1805. It was narrated from Ibn 'Abbas that his brother al-Fadl said: I rode seated behind the Messenger of Allah (25) from Muzdalifah to Mina. Whilst he was riding, he met a Bedouin who was riding with a beautiful daughter of his seated behind him, and he was riding alongside [the Prophet (ﷺ)]. I was looking at her, and the Prophet (looked at me and turned my face away from her. Then I looked at her again and he turned my face away from her, until he did that three times, but I did not stop. And he continued to recite the Talbiyah until he stoned Jamratal 'Agabah.

تخريج: إسناده صحيح.

١٨٠٥ حَدِّثَنَا حُسَيْنُ بْنُ مُحَمَّدِ: حَدَّثَنَا جَرِيرٌ عَنْ أَيُوبَ، عَنِ الْبَحَكَمِ بْنِ عُسَيِّبَةً، عَنِ الْبَنِ عَبَّاسٍ عَنْ أَخِيهِ الْفَضْلِ قَالَ: كُنْتُ زدِيفَ رَسُولِ اللَّهِ ﷺ مِنْ جَمْعٍ إِلَى مِنَى، فَيَيْنَا هُوَ يَسِيرُ إِنْ عَرْضَ لَهُ أَعْرَابِيٌّ مُرْدِفًا ابْنَةً لَهُ حَمِيلَةً وَكَانَ يُسَايِرُهُ، فَالَ: فَكُنْتُ أَنْظُرُ إِلَيْهَا، فَنَظَرَ إِلَيْ النَّبِيُ النَّبِيُ النَّبِيُ النَّبِيُ النَّهِ لَهُ حَمِيلَةً وَكَانَ يُسَايِرُهُ، فَاللَّ وَجُهِي عَنْ وَجْهِهَا، فَمَّ أَعَدْتُ النَّقِي النَّبِيُ النَّبِيُ النَّبِي النَّقَلَرَ وَجْهِي عَنْ وَجْهِهَا، تُمَّ أَعَدْتُ النَّا لَنَّهِي، فَلَمْ يَرَلُ يُلَبِّي حَتَّى فَعَلَ رَحْهِهَا، حَتَّى فَعَلَ رَحْهِهَا، حَتَّى فَعَلَ وَجُهِهَا، حَتَّى فَعَلَ رَحْهِهَا، حَتَّى فَعَلَ رَحْهِهَا، حَتَّى فَعَلَ رَحْهِهَا، حَتَّى فَعَلَ رَحْهِهَا، حَتَّى فَعَلَ رَبِهِ اللَّهُ عَرَلُ يُلِكِي حَتَّى وَحُهِهَا، حَتَّى فَعَلَ رَحْهِهَا، حَتَّى فَعَلَ وَجُهِهَا، حَتَّى فَعَلَ رَبِهِ اللَّهُ عَرَلُ يُلِكِنُ وَأَنَا لَا أَنْتَهِي، فَلَمْ يَرَلُ يُلِكِنُ يَاللَّهَ عَلَى اللَّهُ عَلَى اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ عَلَى عَنْ وَجُهِهَا، حَتَّى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْنَ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْكُ وَلَى اللَّهُ عَلَى اللَّهُ عَلَيْلُ اللَّهُ الْمَنْقَلِقِي اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ الْحَلِيلُ عَلَيْهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْهُ اللَّهُ الْمُؤْمِلُ اللَّهُ اللَّهُ

تخریج: حدیث صحیح. خ: (۱۰۶۳)، م: (۱۲۸۱).

Comments: A saheeh hadeeth; al-Bukhari (1543) and Muslim (1281)]

1806. It was narrated from al-Fadl bin 'Abbas that the Messenger of Allah (震) continued to recite the *Talbiyah* on the Day of Sacrifice until he stoned *Jamratal-'Aqabah*.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)] ١٨٠٦ حَدِّثُنَا عَفَّانُ: حَدِّثُنَا حَمَّادٌ: أَخْبَرُنا فَيْسِ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَصْلِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ الله ﷺ لَبِّى يَوْمَ النَّحْرِ حَتَّى رَمَى جَمْرَةَ الْعَقَيَةِ. [راجع: ١٧٩١]

تخريج: إساده صحيح. خ (١٥٤٣)، م: (١٢٨١).

1807. It was narrated from Ibn 'Abbas, from al-Fadl, that he rode seated behind the Prophet (選), who continued to recite the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1281)] ١٨٠٧ - حَدَّثَنَا رَوْحْ: حَدَّثَنَا شُعْبَةُ عَنْ عَامِرِ
 الْأَحْوَلِ (٢١٢/١) عَنْ عَطَاءٍ، عَنِ ابْنِ
 عَبِّسٍ، عَنِ الْفَضْلِ أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ عِلَيْهِ
 كَانَ يُأْبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع. ١٧٩١]

تخریع: إسناده صحیح. خ. (۱۵٤۳)، م: (۱۲۸۱). 1808. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas said: I was riding, seated behind the Prophet (ﷺ), and he continued to recite the *Talbiyah* for *Hajj* until he stoned the *Jamrah* on the day of sacrifice.

Comments: [A saheeh hadeeth; al-Bukhari (1543) and Muslim (1281) this is a da'eef isnad]

تخريج: حديث صحيح. خ: (١٥٤٣)، م: (١٢٨١). وهذا إسناد ضعيف، لضعف على بن زيد بن جدعان.

1809. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that he rode seated behind the Messenger of Allah (寒), and he continued to recite the *Talbiyah* until he stoned the *Jamrah* on the day of sacrifice.

Comments: [Its isnad is saheeli, al-Bukhari (1543) and Muslim (1281)]

تَخْرِيجِ: إسناده صحيح تواسطة عامر الأحول. ح: (١٥٤٣)، م: (١٢٨١). وفي هُذَا الْإَسناد جابر الحعمي صعيف وكذا ابن عطاء، وهما متابعان من عامر الأحول.

1810. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas was riding seated behind the Prophet (幽) and he continued to recite the *Talbiyah* on the Day of Sacrifice until he stoned the *Jamrah*.

Comments: [See the previous report]

1811. It was narrated from Ibn 'Abbas that al-Fadl bin 'Abbas said: The Messenger of Allah and ordered the weak ones among Banu Hashim to hasten on from Muzdalifah at night.

Comments: [Its isnad is saheeh]

١٨٠٩ حَلَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَلَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَلَّثَنَا شُغْبَةُ عَنْ عَامِرِ الْأَحْوَلِ وَحَابِرِ الْحُعْفِيِّ وَابْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْنِي عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيتَ رَسُولِ اللَّهِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيتَ رَسُولِ اللَّهِ الْفَضْلِ بْنِ عَبَّاسٍ: رَمَى الْجَمْرَةَ يَوْمَ النَّحْرِ. عَلَى رَمَى الْجَمْرَةَ يَوْمَ النَّحْرِ. [رَبَع: ١٨٠٧]

١٨٠٨- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا

عَلِيُّ بْنُ رِيْدِ قَالَ: سَمِعْتُ يُوسُفَ بْنَ مَاهَكَ،

عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَصْلِ بْنِ عَبَّاسِ قَالَ:

كُنْتُ رَدِيفَ النَّبِيِّ ﷺ، فَلَبِّي فِي الْحَجِّ حَنَّى

رَهَى الْجَمْرَةَ يَوْمَ النَّحْرِ. [راجع: ١٧٩١]

١٨١٠ حَدَّقَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ
 عَنْ جَابِرٍ وَعَامِرِ الْأَحْوَلِ وَابْنِ عَطَاءٍ، عَنْ عَطَاءٍ، عَنْ عَطَاءٍ، عَنْ عَطَاءٍ، عَن عَطَاءٍ، عَن الْبَنِ عَبَّسِ : أَنَّ الْمَصْلَ بْنَ عَبَّسِ كَانَ رَدِيفَ النَّبِيِّ ﷺ، فَكَانَ يُلَبِّي يَوْمَ النَّحْرِ حَتَى رَمَى الْحَمْرَةَ. [راحع: ١٨٠٧]
 حَتَى رَمَى الْحَمْرَةَ. [راحع: ١٨٠٧]
 تخريج: راحم مافيله.

١٨١١ حدَّثَنَا عَفَّانُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُشَاشٌ عَنْ عَطَاءِ بْنِ أَبِي رَنَاحٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: أَمَرَ رَسُولُ الله بِينِ ضَعَفَةَ بَني هَاشِمٍ، أَمَرَهُمْ أَنْ بَتَعَحَلُوا مِنْ جَمْعٍ بِلَيْلٍ. [انظر: ١٩٢٠]

تخريج: إسناده صحيح.

1812. It was narrated from 'Abdullah bin 'Abbas or from al-Fadl bin 'Abbas that a man asked the Prophet (些): O Messenger of Allah, Islam has come and my father is an old man and cannot sit firmly on his mount; can I do Hajj on his behalf? He said: "Do you think that if he owed a debt and you paid it off on his behalf, would that be acceptable?" He said: Yes. He said: "So do Hajj on behalf of your father."

Comments: [A sahceh hadeeth]

1813. Al-Fadl narrated: I was seated behind the Prophet (美) on his mount, and a man asked him: My father or mother is very old and cannot do *Hajj...* and he narrated the same hadeeth.

Comments: [A saheeh hadeeth]

1017 حَدَّثَنَا مُشَيْمٌ: حَدَّثَنَا يَحْيَى بُنُ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بُنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ النِّ عَبَّاسٍ: أَنَّ رَجُلًا سَأَلَ النِّي يَعَيْهِ، فَقَال: يَا رَسُولَ اللّهِ، إِنَّ أَبِي أَدْرَكُهُ الْإِسْلامُ، وَهُو شَيْخٌ كَبِيرٌ، لَا يَتْبُتُ عَنْى رَاحِلَتِهِ، أَفَأَحُجُ عَنْهُ؟ قَالَ. يَتْبُتُ عَنْى رَاحِلَتِهِ، أَفَأَحُجُ عَنْهُ؟ قَالَ. يَتْبُتُ عَنْى رَاحِلَتِهِ، أَفَأَحُجُ عَنْهُ؟ قَالَ. اللهِ ال

تخريج: حديث صحيح. سليمان بن يسار لم يدرك الفضل بن عباس، وهذا مقطع.

- ١٨١٣ - حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرِ ﴿ حَدَّثَنَا شُغْنَهُ عَنْ يَحْمَى بُنِ أَبِي إِسْحَاقَ قَالَ ﴿ : سَمِعْتُ شَلَيْمَانَ نَن يَسَارٍ ﴿ حَدَّنَنَا الْفَصْلُ فَالَ ﴿ كَثْنُ رَدِيفَ النَّبِيِّ وَ اللّهِ ﴿ فَسَأَلُهُ رَجُلٌ ﴿ فَقَالَ ﴿ إِنَّ لَا يَسْتَطِيعُ الْحَجِّ... أَبِي أَوْ أُمِّي شَيْخٌ كَبِيرٌ لَا يَسْتَطيعُ الْحَجِّ... فَذَكَرَ الْحَدِيثَ. [راجع: ١٨١٢]

تخريع: حديث صحيح، وقول سليمان بن يسار. «حدثنا الفصل» خطأ يقيناً من أحد الرواة، والصواب إثبات الواسطة بيه وبين الفضل، وهو عبدالله بن عباس.

1814. It was narrated from Ibn 'Abbas, from al-Fadl, that he was seated behind the Prophet (達) on his mount, and he continued to recite the *Talbiyah* until he stoned the *Jamrah* on the day of sacrifice.

Comments: [Its isnad is saheeh]

١٨١٤ - حَلَقْنَا حَجَّاجٌ · حَلَّانْي شُعْنَةً عَنِ الْأَحْوَلِ وَجَابِرِ الْجُعْفِيِّ وَابْنِ عَطَاءٍ ، عَنْ عَطَاءٍ ، عَنْ عَطَاءٍ ، عَنْ عَطَاءٍ ، عَنْ الْفَصْلِ . أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ، فَلَبَّى حَتَّى رَمَى الْجَمْرَةَ يَوْمَ النَّجُمْرَةَ يَوْمَ النَّجُمْرَةَ يَوْمَ النَّجُمْرَةَ يَوْمَ النَّجُمْرَةَ يَوْمَ النَّجُمْرَةَ يَوْمَ النَّجُمْرَة يَوْمَ النَّجُمْرَة يَوْمَ النَّجُمْرَة يَوْمَ النَّحْدِ . [راجع - ١٨٠٩]

تخريج: إسناد، صحبح بواسطة عامر الأحول. غ: (١٥٤٣)، م: (١٢٨١). وفي هذا الإسناد جابر الجعفي وابن عطاء ضعيفال وكنهما توبعا. 1815. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Prophet (ﷺ) continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabah*. He stoned it with seven pebbles, saying *takbeer* with each pebble.

Comments: [Its isnad is saheeh]

1816. It was narrated from 'Abdullah bin 'Abbas that al-Fadl said: The Messenger of Allah () moved on from 'Arafat, with Usamah bin Zaid seated behind him on his mount. His she-camel shifted position whilst he was standing in 'Arafat, before he moved on, when he was raising his hands, and they were no higher than his head. When he moved on, he moved slowly until he came to Muzdalifah, then he moved on from Muzdalifah with al-Fadl seated behind him on his mount. Al-Fadl said: The Prophet (28) continued to recite the Talbiyah until he stoned the Jamrah.

Comments: [Its isnad is saheeh]

1817. It was narrated that al-Fadi bin 'Abbas said: The Prophet (寒) visited 'Abbas, whilst we were in some desert land of ours. He stood up to pray - I think he said: 'Asr - and in front of him there was a small female dog of ours and a donkey that was grazing, and there was nothing between

- ١٨١٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ _ قَالَ عَبْدُ اللَّهِ بْنِ مُحَمَّدٍ _ اللَّهِ بْنِ مُحَمَّدٍ _ اللَّهِ بْنِ مُحَمَّدٍ _ حَدُّثَنَا حَفْصٌ، عَنْ جَمْهَرٍ، عَنْ أَبِيهِ، عَنْ عَبِيّ بْنِ حُسَيْنٍ، عَنِ ابْنِ عَبَّسٍ، عَنِ الْفَضْلِ عَلِيّ بْنِ حُسَيْنٍ، عَنِ ابْنِ عَبَّسٍ، عَنِ الْفَضْلِ النَّي بْنِي حَمَّى ابْنِ عَبْسٍ، عَنِ الْفَضْلِ النَّي يَتِيْ فَلَى الْفَضْلِ اللَّهِ عَبْسٍ، عَنِ الْفَضْلِ النَّي يَتِيْ تَعْلَقٌ لَمْ يَزَلُ يُلَبِّي حَمَّى ابْن رَضَى جَمْرَةَ الْفَقَيَةِ، فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ، وَمَاهَا بِسَبْعِ حَصَيَاتٍ، يُكِرُ مَمْ كُلْ حَصَاةٍ.

تخريج: إساده صحيح.

- مَدَّنَنَا عَنْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ عَبْدِ قَالَا: حَدَّنَنَا عَنْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْسِ مَنِ الْفَضْلِ قَالَ: أَفَاضَ رَسُولُ اللَّهِ مِنْ عَزَفَاتٍ، وَأُسَامَهُ بْنُ رِيْدٍ رَدِيهُهُ، فَجَالَتْ بِهِ النَّاقَةُ وَهُوَ وَاقِفٌ بِعَرَفَاتٍ تَبْلَ أَنْ يَجِيضَ، وَهُو رَافِعٌ يَدَيْهِ، لَا تُجاوِزَانِ رَأْسَهُ، فَلَمَّا أَفَضَ وَهُو رَافِعٌ يَدَيْهِ، لَا تُجاوِزَانِ رَأْسَهُ، فَلَمَّا أَفَضَ أَقَى هِيئِهِ حَتَّى أَتَى يَجْمَعُ وَالْفَضْلُ رِدْفَهُ، خَمْعٌ وَالْفَضْلُ رِدْفَهُ، خَمْعٌ وَالْفَضْلُ رِدْفَهُ، قَالَ النَّبِيُ يَتَلِحُهُ يَلَتَبِي حَتَّى الْمَي وَلَيْ فَلْ الْفَضْلُ رِدْفَهُ، وَلَى اللَّهِيُ يَتَلِحُهُ يَلِئَمِي حَتَّى الْمَي وَلَيْ وَلَيْ فَلْ الْفَضْلُ رِدْفَهُ، وَلَى النَّبِيُ يَتَلِحُهُ يَلِئَمِي حَتَّى الْمَي وَلَيْ وَلَيْ اللّهِ يُعْمِ وَالْفَضْلُ رِدْفَهُ، وَلَى النَّبِي تَلْمَى الْجَمْرَةَ. [انظر: ١٨٦٠،١٨٢٠]

تخريج: إسناده صحيح.

١٨١٧- حَدَّثُنَا عَبْدُ الرَّزَّاقِ. أَحْبَرَنَا ابْنُ حُرَيْجِ: حَدَّثُنِي مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ عَي الْفَصْلِ بْنِ عَلَيٍّ عَي الْفَصْلِ بْنِ عَلَيٍّ عَي الْفَصْلِ بْنِ عَلَي عَاسٍ اَنْ وَزَوْدَ فَالَ: أَرَاهُ قَالَ: الْعَصْرَ _ وَبَيْنَ نَدُهُ كُلَيْنَهُ لَنَا وَحِمَارٌ يَرْعَى، لَيْسَ بَيْنَهُ وَبَيْنَهُمَا نَدُهُ كُلَيْنَهُ لَنَا وَحِمَارٌ يَرْعَى، لَيْسَ بَيْنَهُ وَبَيْنَهُمَا شَيْءٌ يَكُولُ بُنْهُ وَبَيْنَهُمَا. [راجع ١٧٩٧]

him and them to screen him from them.

Comments: [Its isnad is da'eef; it is mu'dal]

1818. It was narrated from Ibn 'Abbas: al Fadl bin 'Abbas told me: A woman from Khath'am came and said: O Messenger of Allah, Allah's command to do Hajj has come when my father is very old and cannot sit firmly on his mount. He said: "Do Hajj on behalf of your father."

Comments: [Its isnad is saheeh, al-Bukhari (1513) and Muslim (1335)]

1819. 'Amr bin Deenar narrated that Ibn 'Abbas used to narrate that al-Fadl bin 'Abbas told him that he entered the House with the Prophet (憲) and the Prophet (憲) did not pray inside the House when he entered it, but when he came out, he went down and prayed two rak'ahs at the door of the House.

Comments: [Its isnad is saheeh]

1820. It was narrated from Ibn 'Abbas that the Prophet (建) seated Usamah bin Zaid behind him on his mount from Arafah until he came to Muzdalifah, and he seated al-Fadl bin 'Abbas behind him on his mount from Muzdalifah until he came to Mina. Ibn 'Abbas said: And al-Fadl bin 'Abbas told me that the Prophet (建) continued to recite

تخريج: إساده صعيف فهو معصل، محمد ابن عمر بن علي لم يدرك الفض.

١٨١٨ - حَلَّقْنَا عَبْدُ الرَّرَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ النَّهْرِيِّ، عَنْ سُلَيْمَانَ بْنِ يَسَادٍ، عَنِ ابْنِ عَبْاسٍ: حَدَّتَنِي الْفَضْلُ بْنُ عَبَّاسٍ قَالَ. تُتِ امْرَأَةٌ مِنْ خَثْمَمٍ، فَقَالَتْ: يَا رَسُونَ اللَّهِ، إِنَّ أَيِي أَدْرَكَتُهُ فَرِيضَةُ اللَّهِ عَزَّ وَجَلَّ فِي الْحَجِّ وَهُوَ أَبِي أَدْرَكَتُهُ فَرِيضَةُ اللَّهِ عَزَّ وَجَلَّ فِي الْحَجِّ وَهُو شَيْحٍ، شَيْحُ كَبِيرٌ، لَا يَسْتَطِيعُ أَنْ يَنْبُتَ عَلَى دَابَّيْهِ. قَالَ: «فَحُجِّي عَنْ أَبِيكِ». [راجع: ١٨١٢]

تخريج: إسناده صحيح. ح: (١٥١٣)، م: (١٣٣٥).

- ١٨١٩ عَدُّنَا عَبْدُ الرَّرَّاقِ ﴿ حَدَّثَنَا ابْنُ جُرَيْجٍ ﴿ أَخْبَرَى عَمْرُو بْنُ دِينَارٍ ﴿ أَنَّ ابْنَ الْمَنْ مَبَاسٍ كَانَ يُخْبِرُ أَنَّ الْفَضْلَ بْنَ عَبَّاسٍ كَانَ يُخْبِرُ أَنَّ الْفَضْلَ بْنَ عَبَّاسٍ أَخْبَرَهُ ﴿ أَنَّ النَّيْقِ ﷺ الْبَيْتَ، وَأَنَّ النَّبِيِّ ﷺ الْبَيْتِ حِينَ دَخَلَهُ ، النَّبِيِّ حِينَ دَخَلَهُ ، وَلَكِنَّهُ لَمَّا خَرَجَ فَنَزَلَ، رَكَعَ رَكْعَتَيْنِ عِنْدَ بَابٍ وَلَكِنَّهُ لَمَّا خَرَجَ فَنَزَلَ، رَكَعَ رَكْعَتَيْنِ عِنْدَ بَابِ الْبَيْتِ. [راجع: ١٧٩٥]

ت**خريج**. إسناده صحيح.

- ۱۸۲۰ (۱/ ۲۱۳) حَلَّفُنَا يَخْيَى نُنْ زَكَرِيًّا _ يَعْنِى ابْنَ أَبِي زَائِدَةً _: حَلَّثَنِي عَدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ بِسِيْحٌ أَرْدَفَ أَسَامَةَ ابْنَ زَئِدٍ مِنْ عَرَفَةَ حَتَّى حَاءَ حَمْق، وَأَرْدَفَ الْفَصْلَ بْنَ عَنَّاسٍ مِنْ جَمْعٍ حَتَّى جَاءَ مِنْي. قَالَ ابْنُ عَمَّسٍ: وَأَخْبَرَنِي الْفُصْلُ بْنُ عَبَّاسٍ: أَنَّ النَّبِيِّ بِسِيْحًةً لَمْ يَزَلْ يُلِبِّي حَتَّى رَمَى الْجَمْرَةَ. [راجع: ١٧٩٣] تخریج: إسناده صحبح. ح: (۱۹۵۲)، م: (۱۹۸۱). Jamrah.

Comments: [Its isnad is saheeh, al-Bukhari (1543) and Muslim (1681)]

1821. It was narrated from 'Abdullah bin 'Abbas, from al-Fadi bin 'Abbas, from the Messenger of Allah (鑑) that he said on the evening of 'Arafah and the morning of Muzdalifah to the people when they moved on: "You should be calm." And he was reining in his she-camel until he entered Mina when he came down from Muhassir. He said: "Pick up small pebbles (the size of broad beans) with which to stone the lamrah." And the Prophet (28) indicated with his hand how a person should throw (the pebbles).

Comments: [Its isnad is saheeh, Muslim (1682)]

1822. It was narrated from 'Abdullah bin 'Abbas, from al-Fadl, that a woman of Khath'am said: O Messenger of Allah, Allah's command to do *Hajj* has come when my father is very old and cannot sit up on his camel's back. He said. "Do *Hajj* on his behalf."

Comments: [Its isnad is saheeh, al-Bukhari (1853) and Muslim (1335)] المما حَدَّثُنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْحٍ وَابْنُ بَعْرَ فِي وَابْنُ بَعْرَ فِي وَابْنُ بَعْرَ فِي قَلَى ابْنِ عَبَاسٍ الرُّنْفِرِ: انَّهُ أَخْبَرَهُ أَبُو مَعْبَدِ مَوْلَى ابْنِ عَبَاسٍ عَنْ مَنْفَضْلِ بْنِ عَبَاسٍ، عَنِ الْفَضْلِ بْنِ عَبَاسٍ، عَنِ الْفَضْلِ بْنِ عَبَاسٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ فِي عَشِيبًة عَرْفَة وَغَذَاةِ جَمْعِ لِلنَّاسٍ حِينَ دَفَعُوا عَرَفَة وَغَذَاةِ جَمْعِ لِلنَّاسٍ حِينَ دَفَعُوا عَرَفَة وَغَذَاةِ جَمْعِ لِلنَّاسٍ حِينَ دَفَعُوا عَرَفَة وَغَذَاةِ جَمْعٍ لِلنَّاسٍ حِينَ دَفَعُوا عَلَيْكُمُ السَّكِينَة وَهُو كَافِّ نَاقَتَهُ، حَتْمَ إِنَّا مَنْكُمُ السَّكِينَة وَهُو كَافِ نَاقَتَهُ، حَتْمَ إِنَّا مِنْكُمُ وَحَلَى الْمَعْمَرُهُ اللَّهُ عَلَيْكُمُ السَّكِينَة وَهُو كَافَ نَاقَتَهُ، عَلَيْكُمُ لِهِ الْجَعْرَهُ الْإِنْسَانُ. يَحْصَى الْخَذْفِ الَّذِي يُرْمَى بِهِ الْجَعْرَهُ الْإِنْسَانُ. وَلَيْحُ بَيْكُمْ الْمُعْمَرُهُ الْإِنْسَانُ. وَلَيْحُ بَيْكُ الْمُعَلِيدُ فَى الْمُخْلِفُ الْإِنْسَانُ. وَلَاحْجِ بَعْنَا يَخْذِفُ الْإِنْسَانُ. وَلَاحِي يُخْذِفُ الْإِنْسَانُ.

تخريج: إسناده صحيح. م: (١٦٨٢).

1۸۲۲ - حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: قَالَ ابْنُ جُرَيْجٍ: قَالَ ابْنُ جُرَيْجٍ: قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ يَسَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَصْلِ: أَنَّ امْرَأَةً مِنْ خَثْعَمِ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي مِنْ خَثْعَمِ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي أَدْرَكَثْهُ فَريضَهُ اللَّهِ فِي الْحَجِّ وَهُوَ شَيْخٌ كَبِيرٌ، لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى ظَهْرِ بَعِيرِهِ، قَالَ: اللَّهِ عَنْهُ. [راجع: ۱۸۱۸]

تخریج: إسناده صحیح. خ (۱۸۵۳)، م: (۱۳۳۵)

1823. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas - Abu Ahmad said: al-Fadl bin 'Abbas told me -: I was seated behind the Prophet (ﷺ) on his mount when he moved on from

- كَذَّنْنَا حُجَيْنُ بْنُ الْمُثَنَّى وَأَبُو أَحْمَدَ
 _ يُغني الزُّبْيْرِيَّ _ الْمُعْنَى، قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُئِيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَصْلِ بْنِ عَبَّاسٍ

Muzdalifah, and a Bedouin was riding inside him, with a beautiful daughter of his seated behind him. al-Fadl said: I started looking at her, and the Messenger of Allah (窦) took hold of my face and turned it away from her. And he continued to recite the Talbiyah until he stoned Jamratal-'Aqabah.

Comments: [A saheeh hadceth]

1824. It was narrated that al-Fadl bin 'Abbas said: I went out with the Messenger of Allah one day, and there was a gazelle which was running and it turned towards us, so I caught it. I said: O Messenger of Allah, do you regard it as a good omen? He said: Rather the omen is what makes you go ahead with something or refrain.

Comments: [Its isnad is da'eef]

1825. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Prophet (窦) recited the Talbiyah until he stoned Jamratal-'Aqabah

يه. اراجع: الماده الله is saheeh, al-Bukhari (1543) and Muslim (۱۲۸۱): من (۱۲۸۱))، من (۱۲۸۱). تخریج: إساده صحیح. خ

1826. Ibn 'Awn told us, that Raja' bin Haiwah said: Ya'la bin 'Uqbah consummated his marriage in Ramadan, and the next morning he was *junub*. He met Abu Hurairah and asked him, and he said: Break

_ قَالَ أَبُو أَحْمَدَ: حَدَّثَنِي الْفَضْلُ بْنُ عَبَّاسٍ
_ قَالَ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ جِينَ أَفَاضَ
مِنَ الْمُزْدَلِفَةِ، وَأَعْرَابِيِّ يُسَايِرُهُ، وَرِدْفُهُ ابْنَةٌ لَهُ
حَسْنَاءُ، قَالَ الْفَضْلُ: فَجَعَلْتُ أَنْظُورُ إِلَيْهَا،
فَنَنَاوَلَ رَسُولُ اللَّهِ ﷺ بِوَجْهِي يَصْرِفُني عَنْهَا،
فَنَنَاوَلَ رَسُولُ اللَّهِ ﷺ بِوَجْهِي يَصْرِفُني عَنْهَا،
فَلَمْ يَرَلُ يُلِيِّي حَتَّى رَمَى جَمْرَةَ الْعَقْبَةِ.
[راجع: ١٨٠٥]

نخريج: حديث صحيح.

١٨٧٤ - حَدَّثْنَا حَمَّاهُ بْنُ حَالِدٍ قَالَ: حَدَّثْنَا ابْنُ عُلاَثَةَ عَنْ مَسْلَمَةَ الْحُهْنِيِّ قَالَ: سَمِعْتُهُ يُحَدِّثُ عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ بَيْعَةً يَوْمًا فَبْرِحَ ظَنْيُ، فَمَالَ فِي شِقْهِ، فَاحْتَضْتُهُ، فَقُلْتُ: يَا رَسُولِ اللَّهِ، نَطَيَّرْتَ؟ فَالْحَدَثُهُ، فَقُلْتُ: يَا رَسُولِ اللَّهِ، نَطَيَّرْتَ؟ فَالْحَدَثُهُ الطَّيْرُةُ مَا أَمْضَاكَ أَوْ رَدَّكَ.

تخريج: إسناده صعيف، اس علاثة ضعيف ومسلمة الجهمي مجهول ثم هو لم يدرك الفضل ابن عدس.

مَعَلَّنَا وَكِيعٌ: حَذْثَنَا ابْنُ حُرْيْجٍ عَنْ عَطَاءٍ، عَنِ الْفَصْلِ بْنِ عَبَاسٍ، عَنِ الْفَصْلِ بْنِ عَبَاسٍ، عَنِ الْفَصْلِ بْنِ عَبَاسٍ: أَنَّ النَّبِيَّ ﷺ لَبَى حَتَّى رَمَى جَمْرَةَ الْمَعْبَةِ. [راجع: ١٧٩١]

1A77 حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا ابْنُ عَوْنِ عَنْ رَجَاءِ بْنِ حَيْوَةً قَالَ: نَنَى يَعْلَى بْنُ عُقْنَةً فِي رَمْصَانَ، فَأَصْبَح وَهُوَ جُبُبٌ، فَلَقِي أَنَا هُرُونَ فَسَأَلُهُ، فَقَالَ: أَفْطِرُ. قَالَ: أَفَلا أَصْوِمُ

تخريج: صحيح.

your fast. He said: Can I not fast this day, then make it up later on? [Abu Hurairah] said: Break your fast. So [Ya'la] went to Marwan and told him, and he sent Abu Bakr bin 'Abdur -Rahman bin al-Harith to Umm al-Mu'mineen to ask her, and she said: The Prophet (鑑) would wake up junub among us, not from a wet dream, and he would fast. So he went back to Marwan and told him, and he said: Go and tell Abu Hurairah about it. He said: He is my neighbour [i.e., he did not want to upset him]. But [Marwan] said: I insist that you go and tell him. So he met him and told him, and [Abu Hurairah] said: I did not hear it from the Prophet (鑑); rather al-Fadl bin 'Abbas told me about it. He said: After that I met Raia' and said: Who told you the hadeeth about Ya'la? He said: He told it to me.

Comments: [Saheeh]

1827. It was narrated from Ibn 'Abbas, from al-Fadl, that he was seated behind the Prophet (姓) on his mount on the Day of Sacrifice, and he continued to recite the Talbiyah until he stoned the lamrah. Rawh said: During Haji.

Comments: [Saheeh, al-Bukhari (1543) and Muslim (1218) this is a da'eef isnad because of the weakness of Ali bin Zaid] هَذَا الْبَوْمَ، وَأَجْزِيَهُ مِنْ يَوْمِ آخَرَا ۚ قَالَ:
أَفْطِرْ. قَالَ: فَأَتَى مَرْوَانَ، فَحَدَّنَهُ، فَأَرْسَلَ أَبَا
الْمُؤْمِنِينَ، فَسَأَلَهَا، فَقَالَتْ: قَدْ كَانَ يُصْبِحُ
الْمُؤْمِنِينَ، فَسَأَلَهَا، فَقَالَتْ: قَدْ كَانَ يُصْبِحُ
فَيْا جُنبًا مِنْ غَيْرِ اخْتِلَامٍ، ثُمَّ يُصْبِحُ صَائِمًا،
فَرَجَعَ بِلَى مَرْوَانَ، فَحَدَّنَهُ، فَقَالَ: الْقَ بِهَا
أَبًا هُرَيْرَةً. فَقَالَ: جَارِي جَادِي، فَقَالَ: الْقَ بِهَا
عَلَيْكَ لِتَلْقَ بِهِ. قَالَ: فَلَقِيْهُ، فَحَدَّنَهُ، فَقَالَ: أَغْرِمُ
إِنِّي لَمْ أَسْمَعُهُ مِنَ النَّبِيِّ بَيْهِ، إِنَّهَ ٱلْبَأْنِيهِ
إِنِّي لَمْ أَسْمَعُهُ مِنَ النَّبِيِّ بَيْهِ، إِنَّهَ ٱلْبَأْنِيهِ
الْفَصْلُ بْنُ عَبَّاسٍ. قَالَ: فَلَقِيْهُ، وَلَكَ الْمَلْكَ ذَلِكَ
لَقْبِيتُ رَجَاءً، فَقُلْتُ: حَدِيثُ يَعْلَى مَنْ
لَقِيتُ رَجَاءً، فَقُلْتُ: حَدِيثُ يَعْلَى مَنْ
حَدَّنَكُهُ ۚ قَالَ: إِبَّايَ حَدَّنَهُ. [راجع: ١٨٠٤]

- ١٨٢٧ حَدُّقَنَا مُحَمَّدٌ _ هُوَ ابْنُ جَعْفَرٍ _ وَرَوْحٌ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيٌ بْنِ زَيْدٍ، عَنْ يُوسَفَ، عَنِ الْمَنْضَلِ: عَنْ يُوسَفَ، عَنِ النَّيْقِ عَجَّةٍ يَوْمَ النَّحْرِ، فَكَانَ أَنَّهُ كَان رَدِيفَ النَّبِيِّ عَجَّةٍ يَوْمَ النَّحْرِ، فَكَانَ يُئِيِّ يَوْمَ النَّحْرِ، فَكَانَ يُئِيِّ يَئِمَ النَّحْرِ، فَكَانَ يُئِيِّ عَلَى رَمَى الْجَمْرَةَ. قَالَ رَوْحٌ: فِي الْجَمْرَة. قَالَ رَوْحٌ: فِي الْحَجْدِ. [راجع: ١٨٠٨]

قَالَ رَوْحٌ _ يَعْنِي فِي حَدِيثِهِ _ قَالَ: حَلَّثَنَا عَلِيُّ بْنُ زَيْدِ قَالَ: سَمِعْتُ يُوسُفَ بْنَ مَاهَكَ. كِلَاهُمَا قَالَ: ابْنُ مَاهَكَ.

تخريج: صحيح، خ: (١٥٤٣)، م: (١٢٨١)، وهذا إساد ضعيف لضعف علي بن زيد.

'Abdullah bin' Abbas, from al-Fadl bin 'Abbas, that he was seated behind the Prophet (ﷺ) on his mount on the Day of Sacrifice, and there was a young woman who was seated behind her father on his mount. I started looking at her, and the Messenger of Allah (ﷺ) started turning my face away from her. And on the way from Muzdalifah to Mina, the Messenger of Allah (ﷺ) continued to recite the Talbiyah until he stoned the Janirah on the Day of Sacrifice.

Comments: [A saheeh hadeeth; this is a hasan isnad]

1829. It was narrated from ash-Sha'bi that al-Fadl told him that he was seated behind the Prophet (些) on his mount on the way from 'Arafah, and his mount kept going and did not stop until he reached Muzdalifah. He [the narrator] said: And ash-Sha'bi told me that Usamah told him that he was seated behind the Prophet (些) on his mount from Muzdalifah, and his mount kept going and did not stop until he stoned the Jamrah.

Comments: [A saheeh hadeeth; this is a da'eef isnad because it is mungati' (interrupted)]

1830. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that the Prophet (ﷺ) stood in the Ka'bah, and he glorified Allah and magnified Him, and he called upon Allah and asked Him for forgiveness, but he did not bow or prostrate.

- ١٨٢٨ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ شِنْطِيرِ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ الْفَصْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَويفَ النَّبِيِّ ﷺ يَوْمَ النَّحْرِ، وَكَانَتْ جَارِيَةٌ خَلْفَ أَبِيهَا، فَجَعَلْ رَسُولُ اللَّهِ ﷺ يَعْمِدِكُ وَجْهِي عَنْهَا، فَلَمْ يَزَلْ مِنْ جَمْعٍ إِلَى يَصْرِكُ وَجْهِي عَنْهَا، فَلَمْ يَزَلْ مِنْ جَمْعٍ إِلَى مِنْ جَمْعٍ إلَى مِنْ جَمْعٍ إلَى مِنْ جَمْعٍ إلَى مِنْ جَمْعٍ إلَى مِنْ جَمْعٍ اللَّهِ يَعْمَى رَمُى الْجَمْرَةَ بَعْمَ يُرَالُ مِنْ جَمْعٍ الْمَى يَوْمَ النَّحْرِ. [راجع: ١٨٠٥]

تخريج: حديث صحيح.

1074 - حَدَّثَنَا بَهْرُّ: حَدَّثَنَا هَمَّامُ: حَدَّثَنَا فَقَادَةُ: حَدَّثَنَا فَقَادَةُ: خَدَّثَنَى عَرْرَةُ عَنِ الشَّعْبِيِّ أَنَّ الْفَضْلَ حَدَّثَهُ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ يَثِلِثُ مِنْ عَرَفَةَ، فَلَمْ تَرْفَعُ رَاحِلْتُهُ رِجْلَهَا عَادِيَةٌ حَتَى (١/٢١٤) بَلَغَ حَمْقًا. قَالَ: وَ حَدَّثَنِي الشَّعْبِيُّ: أَنَّ أُسَامَةً حَدَّثَهُ: أَنَّهُ كَانَ رَدِيفَ حَدَّثَنِي الشَّعْبِيُّ: أَنَّ أُسَامَةً حَدَّثَهُ: أَنَّهُ كَانَ رَدِيفَ النَّبِي ﷺ مِنْ جَمْعٍ، فَلَمْ تَرْفَعْ رَاحِلَتُهُ رِجْلَهَا عَادِيَةً حَتَى رَمَى الْجَمْرَة. [راجع: ١٨١٦]

تخريج: حديث صحيح، وهدا إساد ضعيف لانقطاعه، الشعبي لم يدرك الفضل بن عباس، وأنصاً لم يدرك أسامة، وإن أدرك أسامة لم يسمع منه.

• ١٨٣٠ - حَلَّثْنَا أَنُو كَامِلٍ: حَدَّثْنَا حَمَّادٌ _ يَعْنِي الْبَنَ سَلَمَةً _ عَنْ عَمْرِو بْنِ دِينَارٍ. عَنِ بْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ بِعِيِّةً قَامَ عَبْسٍ: أَنَّ النَّبِيَّ بِعِيِّةً قَامَ فِي الْكَعْرَةِ، وَلَمَا اللَّهَ، وَاسْتَغْفَرَهُ. وَلَمَا اللَّهَ، وَاسْتَغْفَرَهُ. وَلَمَا اللَّهَ، وَاسْتَغْفَرَهُ. وَلَمَا اللَّهَ، وَاسْتَغْفَرَهُ.

Comments: [Its isnad is saheeh]

1831. It was narrated from Ibn 'Abbas that the Messenger of Allah (變) seated Usamah behind him on his mount from 'Arafat to Muzdalifah, and he seated al-Fadl behind him on his mount from Muzdalifah to Mina. And he told him that the Messenger of Allah (變) continued to recite the Talbiyah until he stoned Jamratal-'Agabah.

Comments: [Saheeh because of corroborating evidence; see 1791]

1832. It was narrated from Ibn 'Abbas, from al-Fadl bin 'Abbas, that he was seated behind the Messenger of Allah () on his mount, and he did not stop reciting the Talbiyah until he stoned Jamratal-'Agabah.

Comments: [Its isnad is saheeh]

1833. It was narrated from Ibn 'Abbas or from al-Fadl bin 'Abbas, or by one of them from the other, that he said: The Prophet (数) said: "Whoever wants to do Hajj, let him hasten to do it, for he may lose his mount or he may fall sick or be faced with some need."

Comments: [A hasan hadeeth; this is a da'eef isnad]

تخريج: إسناده صحيح.

١٨٣١- حَدَّثَنَا مَوْوَانُ بْنُ شُعَجَاعِ عَنْ خُصَيْفٍ، عَنْ مُخاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بَطْحَةِ أَرْدَفَ أُسَامَةً مِنْ عَرَفَاتِ إِلَى جَمْع، وَأَرْدَفَ الْفَضْلَ مِنْ جَمْع إِلَى مِتَى، فَأَخْبَرُهُ بِأَنَّ رَسُونَ اللَّهِ ﷺ لَمْ يَزَلُ يُلَبِّي حَتَّى رَمَى الْحَمُرَةَ. [راجع: ١٧٩١]

تخریج: صحیح لغیره، خ: (١٥٤٣)، م: (١٢٨١). خصيف وإن كان سيء الحفظ قد ىونغ.

١٨٣٢- أَخْبَرَنَا كَثِيرُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا فُرَاتٌ: حَدَّثَنَا عَبْدُ الْكَرِيم عَنْ سَعْدِ بْسِ جُبَيْرٍ، عَن ابْن عَبَّاس، عَن الْفَصْل بْن عَبَّاس: أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللَّهِ ﷺ، فَلَمْ يَرَلُ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ. [راجع: ١٧٩١]

تخريج: إسناده صحيح. خ: (١٥٤٣)، م: (١٢٨١).

١٨٣٣~ حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ مُحَمَّدُ بْنُ عَنْدِ اللَّهِ: حَدَّثَنَا أَبُو إِسْرَائِيلَ عَنْ فُضَيْل بْن عَمْرِو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسِ أَوْ عَنِ الْفَضْلِ بْنِ عَبَّاسِ أَوْ عَنْ أَحَدِهِمَا عَنْ صَاحِبهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: امَنْ أَرَادَ أَنْ يَحُجّ، فَلْيَتْعَجَّل، فَإِنَّهُ قَدْ تَضِلُّ الضَّالَّةُ، وَيمْرَضُ الْمَريضُ، وَنَكُونُ الْحَاجَةُ". [وانظ : ١٨٣٤، ٣٧٢٣]

تخريج: حديث حسن، وهذا إسناد ضعيف، أنو إسرائيل سيء الحفط لكنه توبع.

1834. It was narrated from lbn 'Abbas, from al-Fadl, or one of them from the other, that he said: The Messenger of Allah (強) said: "Whoever wants to do Hajj, let him hasten to do it, for he may fall sick, or he may lose his mount, or he may be faced with some need."

Comments: [A hasan hadceth; see the previous report]

1 - كَدُّنُنَا وَكِيعُ: حَدَّثُنَا أَبُو إِسْرَائِيلَ الْعَبْسِيُّ عَنْ سَعِيدِ بَنِ الْعَبْسِيُّ عَنْ سَعِيدِ بَنِ جُبَيْرٍ، عَنْ سَعِيدِ بَنِ جُبَيْرٍ، عنِ الْنَضْلِ أَوْ أَحَدِهِمَا عنِ الْأَخْرِ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْهِ: هَمَنْ أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ، فَإِنَّهُ قَدْ يَعْرِضُ الْمَريضُ، وَتَضِلُ الضَّالَةُ، وَتَعْرِضُ لَكَاجَةُ». [راجع: ١٨٣٣]

تخريج: حديث حسن. راجع ماقبله.

حَدِيثُ تَمَّام بُن الْعَبَّاسِ بْن عَبْدِ الْمَطَّلِبِ عَن النَّبِي عِنْ

Hadeeth of Tammam bin al-'Abbas bin 'Abdul-Muttalib from the Prophet (ﷺ)

1835. It was narrated that Abuz-Zarrad said: Ja'far bin Tammam bin 'Abbas narrated to me that his father said: They came to the Prophet (變), or someone came to him, and he said: "Why do I see you coming to me with yellow and dirty teeth? Use the siwak. Were it not that it would be too difficult for my ummah, I would have obliged them to use the siwak as I have obliged them to do wudoo'."

Comments: [Its isnad is da'eef]

1836. It was narrated that 'Abdullah bin al-Harith said: The Messenger of Allah (数) used to line up 'Abdullah, 'Ubaidullah and Katheer, the sons of al-'Abbas, then he would say: "Whoever reaches me first will have such and such." Then they would race towards him and fall on his back and chest, and he would kiss them and hug them.

Comments: [Its isnad is da'eef, Yazeed bin Abu Ziyad is da'eef] ١٨٣٥ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ أَبُو الْمُنْذِرِ فَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزَّرَّادِ، قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ تَمَّامٍ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ فَالَ: أَتُوا النَّبِقِ عِلَيْهِ أَوْ أُتِيَ، فَقَالَ: «مَا لِي قَالَ: أَتُوا النَّبِقِ عَلَيْهِ أَوْ أُتِي، فَقَالَ: «مَا لِي قَالَ: مُنْ أَشُقَ أَرْاكُمْ نَأْتُونِي قُلْحًا؟ اسْتَاكُوا، لَوْلَا أَنْ أَشُقَ عَلَى أُمْتِي لَفْرَضْتُ عَلَيْهِمُ السَّوَاكَ كَمَا عَلَيْهِمُ السَّوَاكَ كَمَا فَرَضْتُ عَلَيْهِمُ السَّوَاكَ كَمَا فَرُضْتُ عَلَيْهِمُ السَّوَاكَ كَمَا فَرْضَتْ عَلَيْهِمُ السَّوَاكَ عَلَى فَرَضْتُ عَلَيْهِمُ السَّوَاكَ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ السَّوَاكَ الْمُنْعِمُ السَّوْلَكَ اللَّهُ الْمُنْعِمُ السَّوْلَةُ الْمُمْتَعَلَى الْمُنْعِمُ السَّوْلَةَ الْمَا الْمُنْعِمُ السَّوْلَةُ الْمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ السَّوْلَةُ الْعَلَامِ الْمُنْعِمُ السَّوْلَةُ اللَّهُ الْمُ الْمُنْعِمُ الْمُنْعِمُ السَّوْمَاتُ الْمُنْعِمُ السَّوْلَةُ اللَّهُ الْمُنْعِمُ الْمُنْعِلَا الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْعُولَا الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِلَامِ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمُنْعِمُ الْمِنْعِمُ الْمُنْعِمُ الْمُنْعُمُ الْمُنْعِمُ الْمُنْعُمُ الْمُنْعُمُ الْمُنْعِمُ الْمُنْعُمُ الْمُنْعُلِمُ الْمُعُمِّ الْمُنْعُمُ الْمُعْمِعُ الْمُعُمِ الْمُنْعُمُ الْمُنْعُلِمُ الْمُعْمِعُ الْمُعْمِي الْمُعْمِعُ الْمُعُمِي الْمُعِلَعُ الْمُولُ الْمُعْمِعُ الْمُعُمُ الْمُعُمِي الْمُعْمِي الْمُعْمِلَ الْمُ

تخريج: إساده ضعيف، أبو على الزراد الصيقل مجهول ونمام بن عباس حديثه عن السي شخ مرسل.

١٨٣٦ حَدَّثَنَا جَرِيرٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ قَالَ: كَانَ رَسُولُ اللّهِ يَعْبُدُ اللَّهِ وَعُبَيْدُ اللَّهِ وَكَبَيْدًا اللَّهِ وَكَبَيْرًا بَنِي الْعَبَاسِ، ثُمَّ يَقُولُ: "مَنْ سَبَقَ إِلَيَّ، فَلَهُ كَذَا وَكَذَا» قَالَ: فَبَسْتَقُونَ إِلَيْهِ، فَيَقَعُونَ عَلَى طَهْرِهِ وَصَدْرِهِ، فَيَقَبَّلُهُمْ يَلْتَزْمُهُمْ.

تخريج: إسناده ضعيف، يزيد بن أبي زياد صعيف ورواية عبدالله بن الحارث عن النبي ﷺ مرسلة.

حَدِيثُ عُبَيْدِ اللَّهِ بْنِ الْعَبَّاسِ عَنِ النَّبِي 🗷

Hadeeth of 'Ubaidullah bin al-'Abbas & from the Prophet (ﷺ)

1837. It was narrated that 'Ubaiduilah bin al-'Abbas said: al-Ghumaisa' - or ar-Rumaisa' - came to the Messenger of Allah (愛) complaining about her husband and claiming that he was not being intimate with her. It was not long before her husband came and claimed that she was lying and that she wanted to go back to her first husband. The Messenger of Allah (愛) said: "You do not have the right to do that until another man (other than your first husband) has tasted your sweetness."

Comments: [Its men are thiqat]

١٨٣٧- حَدَّقَنَا هُشَيْمُ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَادٍ، عَنْ عُبَيْدِ اللَّهِ اللَّهِ النَّهِ الْغَبَّسِ قَالَ: جَاءَتِ الْغُمَيْصَاءُ _ أَوِ اللَّهِ اللَّهِ عَلَيْهُ تَشْكُو زَوْجَهَا، الرُّمَيْصَاءُ إِلَى رَسُولِ اللَّهِ عَلَيْهُ تَشْكُو زَوْجَهَا، وَتَرْعُمُ أَنَّهُ لَا يَصِلُ إِلَيْهَا، فَمَا كَانَ إِلَّا يَسِيرًا خَتَى حَا زَوْجُهَا، فَزَعْمَ أَنَّهَا كَانَ إِلَّا يَسِيرًا خَتَى حَا زَوْجُهَا، فَزَعْمَ أَنَّهَا كَاذَةٍ وَلَكِنَّهَا تُولِكَنَّهَا رُبُولُ اللَّهِ عَلَى زَوْجِهَا الْأَوَّلِ، فَقَالَ رَجُعَ إِلَى زَوْجِهَا الْأَوَّلِ، فَقَالَ رَجُعَ إِلَى ذَوْجِهَا الْأَوَّلِ، فَقَالَ يَشِيلُ اللَّهِ عَلَيْهُ : «لَيْسَ لَكِ دَلِكَ، حَتَى يَدُوفَ عُسَيْلَنَكِ رَجُلٌ غَيْرُهُ».

تخريج: رجاله ثقات، وقد اختلف في هذا الإسناد على سليمان بن يسار. انظر: (٥٦٠٥).

مُشْنَدُ عَبْدِ اللهِ بْنِ الْعَبَّاسِ بْنِ عَبْدِ الْمَطَّلِبِ عَنِ النَّبِي 🗷

Musnad of 'Abdullah bin al-'Abbas bin 'Abdul-Muttalib from the Prophet

أَخْبَرَنَا أَبُو عَلِيٌّ الْحَسَنُ بْنُ عَلِيٌّ بْنِ مُحَمَّدِ بْنِ الْمُذْهِبِ الْوَاعِظُ قَالَ: أَخْبَرَنَا أَبُو بَكْرِ أَحْمَدُ بْنُ جَعَفْرِ بْنِ حِمْدَانَ بْنِ مَالِكِ قِرَاءَةً عَلَيْهِ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ عَبْدُ اللَّهِ بْنُ أَحْمَدُ ابْنِ مُحَمَّدِ بْنِ حَتْبَلِ: حَدَّثَنِي أَبِي مِنْ كِتَابِهِ:

1838. It was narrated from Ibn 'Abbas that the Messenger of Allah (幾) drank from Zamzam whilst standing.

Comments: [Its isnad is saheeh, al-Bukhari (1635) and Muslim (2027)] ١٨٣٨ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَاصِمٌ الْأَحْوَلُ
 وَمُعِيرَةُ عَنِ الشَّمْيِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ
 اللهِ ﷺ شَرِبَ مِنْ زَمْزَمَ وَهُوَ قَائِمٌ. [وانظر: اللهِ ﷺ آلام، ١٦٠٨، ٢١٨٦، ٢١٨٦،

تخريج: إسناده صحيح. خ ((١٦٣٥)، م: (٢٠٢٧) .

1839. It was narrated from Ibn 'Abbas that a man said to the Prophet (ﷺ): Whatever Allah wills and you will. The Prophet (ﷺ) said to him: "Are you regarding me and Allah as equal? Rather it is what Allah alone wills."

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

1840. It was narrated from Ibn 'Abbas: The Messenger of Allah (憲) stroked my head and prayed for wisdom for me.

Comments: [Its isnad is saheeh, al-Bukhari (75)] - ١٨٣٩ حَدَّثَنَا مُشْئِمٌ: أَخْبَرَنَا أَجْلَحُ عَنْ يَزِيدُ بْنِ الْأَصَمِّ، عَنِ الْنِ عَبَّاسِ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: مَا شَاءَ اللَّهُ وَشِشْتَ، فَقَالَ لَهُ النَّبِيِّ ﷺ: هَأَ جَعَلْتُنِي وَاللَّهَ عَدْلًا؟ بَلْ مَا شَاءَ اللَّهُ وَحُدَهُ». [انظر: ٢٥٢١،١٩٤٦]

تخريج: صحيح لغيره، وهذا إسناد صعيف، الأحلح مختلف فيه.

١٨٤٠ حَدَّثَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنْ
 عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ: مَسَحَ النَّبِيُ ﷺ
 رَأْسِي، وَدَعَا لِي بِالْحِكْمَةِ. [انظر: ٢٣٩٧،
 ٢٤٢٢، ٢٨٧٩، ٢٣٧٩.

تخريج: إسناده صحيح. خ: (٧٥).

1841. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) circumambulated the Ka'bah on his camel, and touched the Black Stone with a curved stick he had with him, and he came to the place of water and said: "Give me to drink." They said: This is used by the people; we will bring you some water from the House. He said: "I have no need of that; give me to drink from that from which the people drink."

Comments: [A saheeh hadeeth, al-Bukhari (1607) and Muslim (1272) this is a da'eef isnad]

1842. It was narrated that Ibn 'Abbas said' The Messenger of Allah (憲) said: "Hearsay is not the same as seeing with your own eyes."

Comments: [A saheeh hadeeth; its isnad is da'eef]

1843. It was narrated that Ibn 'Abbas said: I spent the night with my maternal aunt, Maimoonah bint al-Harith and the Messenger of Allah (ﷺ) was with her as it was her night. He got up to pray in the night, and I got up and stood on his left so that I could follow his prayer. He took hold of my braid or my head and put me on his right."

Comments: [Its isnad is salieth, al-Bukhari (5919) and Muslim (763)] 1141 - حَدَّثَنَا هُشَيْمُ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيادٍ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَ يَعِيْرِهِ، وَاسْتَلَمَ الْحَحْرَ بِمِحْجَنٍ كَانَ مَعَهُ، قَالَ: وَالْتَى الْمُحَرَ بِمِحْجَنٍ كَانَ مَعَهُ، قَالَ: وَالْتَى الْمُحَرَ بِمِحْجَنٍ كَانَ مَعَهُ، قَالَ: وَالْتَى السَّقَائِةَ (١/ ٢١٥) فَقَالُوا: والشَّقُونِي» فَقَالُوا: إِنَّ هَذَا يَخُوضُهُ النَّاسُ، وَلَكِنَّا نَأْتِيكَ بِهِ مِنَ البَّيْتِ. فَقَالَ: الله حَاجَةَ لِي فِيهِ، السَّقُونِي مِنَ السَّقُونِي مَنْ النَّاسُ، [انظر: ٢٧٧٢]

تخريج: حديث صحيح. ح: (١٦٠٧.) ١٦٣٥)، م: (١٢٧٢). وهذا إسناد ضعيف، لضعف يزيد بن أمي زباد.

 ١٨٤٢ حَدِّثْنَا مُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْخَبُرُ كَالْمُعَايَنَةِ».
 [انظر: ٢٤٤٧]

تخريج: حديث صحيح، وهذا إسناد صعيف، لندليس هشيم.

1۸٤٣ حَدَّثَنَا هُشَنِمْ: أَخْبَرَنَا أَبُو بِشْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُ لَيَلَةً عِنْدَ خَالَتِي مَيْمُونَةً بِنْتِ لَحَارِث، لَيَلَةًا، فَقَامَ وَرَسُولُ اللَّهِ يَعْقُ عِنْدَهَا فِي لَيَلَتِهَا، فَقَامَ يُصَلِّي مِنَ اللَّبَلِ، فَقُمْتُ عَنْ يَسَارِهِ لِأَصَلِّي يُصَلِّي مِنَ اللَّبْلِ، فَقُمْتُ عَنْ يَسَارِهِ لِأَصَلِّي يُصَلِّي مِنَ اللَّبْلِ، فَقُمْتُ عَنْ يَسِيهِ لِأَصَلِّي بِصَلاتِهِ، حَتَّى جَعَلَني عَنْ يَسِيهِ. [انظر: بِرَأْسِي، حَتَّى جَعَلَني عَنْ يَسِيهِ. [انظر: بِرَأْسِي، حَتَّى جَعَلَني عَنْ يَسِيهِ. [انظر: ٢٥٦٧، ٢٥٦٧، ٢٥١٥، ٢٥١٥، ٢٥١٥،

تخريج: إسناده صحيح. خ: (٥٩١٩)، م. (٧٦٣).

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1844. It was narrated that Ibn 'Abbas said: When Bareerah was given the option (of divorce), I saw her husband following her in the alleyways of Madinah with tears streaming down on to his beard. Someone asked al-'Abbas to speak to the Prophet (叁) about him, and the Messenger of Allah (鑑) said to Bareerah: "He is your husband." She said: Are you enjoining me (to stay with him), O Messenger of Allah? He said: "I am just interceding." He gave her the choice, and she chose herself (i.e., divorce). He was a slave belonging to the family of al-Mugheerah and his name was Mugheeth.

1416 حَدَّثُنَا هُشَيْمٌ: أَخْبَرَنَا خَالِدٌ عَنْ عِكْرِمَةً، عَنْ الْبُنِ عَبَّاسٍ قَالَ: لَمَّا خُيْرَتْ بَرَيْهُ الْبَرِيَةُ ، عَنْ الْبُنِ عَبَّاسٍ قَالَ: لَمَّا خُيْرَتْ بَرَيْهُ ، نَوْجَهَا يَتْبَعُهَا فِي سِكَكِ الْمَدِينَةِ ، وَدُمُوعُهُ تَسِيلُ عَلَى لِخَيْتِهِ ، فَكُلِّمَ الْعَبَّاسُ لِيُكلِّمَ فِيهِ النَّبِيَ يَشِيعُ ، فَقَالَ رَسُولُ اللَّهِ يَشِيدُ لَيْكِلِمَ وَهِهِ النَّبِيَ يَشِيعُ ، فَقَالَ رَسُولُ اللَّهِ يَشِيدُ لِيرَوَّ : قَامُرُنِي بِهِ يَا لِيرِيرَةَ : قَامُرُنِي بِهِ يَا لِيرِيرَةَ : قَامُرُنِي بِهِ يَا لِيرَسُولُ اللَّهِ ؟ قَالَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الللَ

Comments: [Its isnad is saheeli, al-Bukhari (5283)]

1845. It was narrated from Ibn 'Abbas that the Prophet (強) was asked about the children of the mushrikeen (who died). He said: "Allah knows best what they would have done."

Comments: [A salieeli hadeeth]

1846. It was narrated that Ibn 'Abbas said: The Prophet (塞) died when he was sixty-five years old.

Comments: [Its isnad is da'eef]

- ١٨٤٥ - حَدْتُنَا مُشَيْمٌ عَنْ أَبِي بِشُورٍ، عَنْ سَعِيدِ بْنِ جُنَوْرٍ، عَنْ سَعِيدِ بْنِ جُنَوْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ شَعِيدِ بْنِ جُنَوْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ شَعِلَ عَنْ ذَرَارِيِّ الْمُشْرِكِينَ؟ فَقَالَ: «اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ». [انظر: ٣٠٣٤، ٣٠٣٢]

تخريج: حديث صحبح.

١٨٤٦ حَدِّثْنَا هُشَيْمٌ: أَخْبَرَنَا عَلِيُّ بْنُ زَيْدِ عَنْ
 يُوسُفُ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قُبِضَ
 النَّبِيُّ ﷺ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ. [انظر: ٢٠١٧،

تخريج: إسناده ضعيف، علي بن زيد بن جدعان ضعيف لسوء حفظه.

1847. It was narrated that Ibn 'Abbas said: Foodstuff is what the Messenger of Allah (独) forbade

١٨٤٧ - حَلَّلْنَا هُشَبْمٌ: أَخْتَرَنَا عَمْرُو بْنُ دِنَارٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: الطَّمَامُ 236

to be sold until possession has been taken of it. Ibn 'Abbas said: I think everything is like that.

Comments: [Its isnad is saheeh, al-Bukhari (2135) and Muslim (1525)] الَّذِي نَهَى عَنْهُ رَسُولُ اللهِ ﷺ أَنْ يُبَاعَ حَلَّى يُلْعَ حَلَّى يُلْعَ خَلَّى يُلُعِ مَنْ أَنْ يُبَاعَ حَلَّى يُلُمِّنِسَ، قَالَ الْبَنُ عَبَّاسٍ: وَأَحْسَبُ كُلَّ شَيْءٍ مِثْلَهُ. [انظر: ٢٢٧٥،١٩٢٨، ٢٢٧٥، ٢٤٣٨]

تخريج: إسناده صحيح. خ. (٢١٣٥)، م: (١٥٢٥).

1848. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) delivered a speech and said: "If the muhrim cannot find an izar (waist wrapper), let him wear pants, and if he cannot find sandals, let him wear khuffain (leather slippers)."

Comments: [Its isnad is saheeh, al-Bukhari (1841) and Muslim (1178)] 1۸٤٨ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عَمْرُو بْنُ وِينَارِ عَنْ جَابِرِ بْنِ وَيَنَارِ عَنْ ابْنِ عَبَّاسٍ قَالَ: عَنْ جَابِرِ رَسُولُ اللَّهِ يَثَيِّهُ وَقَالَ " ﴿إِذَا لَمْ يَجِدِ النَّعْلَيْنِ، وَلَيْنُسِ السَّرَاوِيلَ، وَإِذَا لَمْ يَجِدِ النَّعْلَيْنِ، وَلْيَنْسِ الْحُفَّيْنِ». [انظر: يَجِدِ النَّعْلَيْنِ، ولْيُنْسِ الْحُفَّيْنِ». [انظر: ٢٩١٧، ٢٥٨٣، ٢٥٨٣]

تخريج: إساده صحيح خ (١٨٤١)، م: (١١٧٨)،

1849.It was narrated from Ibn 'Abbas that the Messenger of Allah (と) was treated with cupping when he was in *ihram* and fasting.

Comments: [Its isnad is da'eef because of the weakness of Yazeed bin Abu Ziyad] ١٨٤٩ حَدَّثَنَا هُشَيْمٌ قَلَ أَخْبَرَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ الْحَتَجَمَ وَهُوَ مُحْرِمٌ صَائِمٌ. [انظر. ١٩٢٢، ١٩٢٣، ٢١٠٨، ٢٦٦٣، ٢٠٥٥، ٢٨٨٨، ٢٥٦٠، ٢٨٨٨]

تخريج: إسناده ضعيف، لضعف بزيد بن أبي زياد.

1850. It was narrated from Ibn 'Abbas that a man was with the Prophet and his she-camel threw him off and broke his neck when he was in *ihram*, and he died. The Messenger of Allah (a) said "Wash him with water and lotus leaves, and shroud him in his two garments, and do not

• ١٨٥٠ حَدَّثَنَا هُشَيْمٌ: أَخْرَنَا أَبُو بِشْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَجُلًا كَانَ مَعَ النَّبِيِّ ﷺ وَعَلَيْهُمَا: أَنَّ رَجُلًا كَانَ مَعَ النَّبِيِّ ﷺ وَعَلَيْهُ وَمَوْمٌ، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: "اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَمَّنُوهُ بِمَاءٍ وَسِدْرٍ، وَكَمَّنُوهُ بِعِيهٍ، وَلَا تَمَسُّوهُ بِطِيبٍ، وَلَا

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apply any perfume to him or cover his head, for he will be raised on the Day of Resurrection reciting the *Talbiyah*."

Comments: [Its isnad is sahech, al-Bukhari (1265) and Muslim (1206)] تُخمِّرُوا رَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلْتَنَا*. [انظر: ١٩١٤، ١٩١٥، ٢٣٩٤، ٢٣٩٠، ٢٥٩١، ٢٠٧٠، ٣٠٣٠، ٢٠٧٧،

تخریج: إساده صحیح. ح: (۱۲۲۵)، م: (۱۲۰۱).

1851. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said to me on the morning of Muzdalifah: "Pick up (pebbles) for me." I picked up for him small pebbles (the size of broad beans). When I put them in his hand, he said: "Yes, like these. And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters."

Comments: [Its isnad is saheeh]

1852. It was narrated from Ibn 'Abbas that the Messenger of Allah (憲) travelled from Madinah fearing nothing except Allah, may He be exalted, and he offered the prayers with two rak'ahs, until he came back.

Comments: [A sahech hadeeth and its isnad is da'eef]

1۸01 - حَدَّثَنَا هُمُنَيْمْ: أَخْبَرَنَا عَوْفُ عَنْ زِيَادِ الْبَنِ حُصَيْنِ، عَنْ أَبِي الْفَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَلَ: قَلَا قَبْمُعِ: قَلَ: عَلَا أَبْنِ عَبَّاسٍ قَلَ: قَلَا قَلْهُ عَلَيْهِ : غَلَاةً جَمْع: «هَلُمَّ النُّمُظُ لِي» فَلَقَطْتُ لَهُ حَصَيَاتٍ. هُنَّ حَصَى الْحَدُّفِ، فَلَمَّا وَضَعَهُنَّ فِي يَدِهِ، قَالَ: «مَصَى الْحَدُّفِ، فَلَمَّا وَضَعَهُنَّ فِي يَدِهِ، قَالَ: «مَعْمْ، بِأَمْثَالِ هَوْلَاءٍ، وَلِيًّاكُمْ وَالْغُلُو فِي الدِّيرِ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْغُلُو فِي الدِّيرِ، وَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْغُلُو فِي الدِّيرِ، وَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْغُلُو فِي الدِيرِ». [راجع: ١٨٢١]

تخريج: إسناده صحيح.

١٨٥٢ حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَنَافَرَ مِن الْمَدِينَةِ لَا يَخَافُ إِلَّا اللَّهُ عَزَّ مَافَرَ مِن الْمَدِينَةِ لَا يَخَافُ إِلَّا اللَّهُ عَزَّ رَجَعَ. وَجَعَ. وَجَعَ. وَجَعَ. وَجَعَ. [انظر: ١٩٥٨، ١٩٩٥، ١٩٢٤، ٢١٢٨، ٢٧٥٨.

تخريج: حديث صحيح، وهذا إسناد ضعيف، ابن سيرين لا يصح له سماع من ابن عباس

1853. It was narrated that Ibn 'Abbas said: This verse was revealed when the Messenger of Allah (紫) was preaching in secret in Makkah: And offer your salah (prayer) aloud

المُعْدَثُنَا هُشَيْمُ: أَخْبَرَنَا أَبُو بِشْرِ عَنْ
 سَعِيدِ بْنِ جُنْيْرٍ، عَنِ ابْنِ عَنَّاسٍ قَالَ: نَزَلَتْ
 هَذِهِ الأَيْةُ وَرَسُولُ اللّهِ فَيْقٌ مُنْوَارٍ بِمَكَّةً. ﴿وَلَا
 عَلَيْقٌ بِهَا﴾ (الإسراء:

nor in la low voice. [al-Isra' 17:110]. When the Prophet (她) led his Companions in prayer, he would raise his voice when reciting the Qur'an, and whenever the mushrikeen heard that, they would revile the Qur'an, and they would revile the One Who revealed it and the one who brought it. So Allah, may He be glorified and exalted, said to His Prophet "And offer your Salah (prayer) neither aloud", i.e., lest the mushrikeen hear you and revile the Qur'an, "nor in a low voice", i.e., so low that your Companions cannot hear the Qur'an and learn it from you. "But follow a way between" [al-Isra' 17:110].

110) قَالَ: وَكَانَ النَّبِيُّ يَثِيْعُ إِذَا صَلَّى يَأْمُ اللهِ عَلَى المَّمَّ صَوْتَهُ بِالْقُرْانِ، فَلَمَّا سَمِعَ ذَلِكَ الْمُشْرِكُونَ، سَبُّوا ،لَقُرْآنَ، وَسَبُّوا مَنْ أَنْزَلَهُ، وَمَنْ جَاءَ بِهِ، قَالَ: فَقَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيهِ: ﴿ وَلَا غَمَهْرَ بِصَلالِكَ ﴾ أَيْ وَجَلَّ لِنَبِيهِ: ﴿ وَلَا غَمَهْرَ بِصَلالِكَ ﴾ أَيْ بِيرَاءَتِكَ، فَيَسْمَعَ الْمُشْرِكُونَ، فَيَسْبُوا الْقُرْآنَ: فِولَا غُلُهُمُ وَلَا غُلُونَ، فَلَا تُسْمِعُهُمُ الْمُشْرِكُونَ، فَيَلْبُوا الْقُرْآنَ: اللهَوْرَنَ خَنْهُمُ اللهُ اللهُ اللهُ عَنْ أَصْحَابِكَ، فَلَا تُسْمِعُهُمُ اللهَوْرَانَ خَنْهَ يَأْخُذُوهُ عَنْكَ: ﴿ وَالسَمِعَ الْمُدْوَالَ اللهُ اللهُ وَلَا اللهُ اللهَ اللهُ اللهُ اللهُ اللهُ اللهُونَ عَنْكَ: ﴿ وَالسَمِعَ اللهُ اللهُ اللهُ اللهُ وَلَا اللهُ اللهُو

تخریج: إسناده صحیح. خ: (۲۷۲۲)، م: (۲۶۱).

Comments: [Its isnad is saheeh, al-Bukhari (4722) and Muslim (446)]

1854. It was narrated from Ibn 'Abbas that the Messenger of Allah (趣) passed by the Wadi of al-Azraq. He said: "What wadi is this?" They said: This is the wadi of al-Azraq. He said: "It is as if I can see Moosa (ﷺ), coming down from the mountain pass, raising his voice to Allah, may He be glorified and exalted, with the Talbiyah," Then he came to Thaniyyat Harsha and said: "What mountain pass (thaniyyah) is this? They said: Thaniyyat Harsha. He said: "It is as if I can see Yoonus bin Matta on his fleshy red she-camel, wearing a woollen garment, with the reins of his camel made of palm fibre. reciting the Talbiyyah."

400- كَدْنُنَا هُشَيْمٌ: أَخْبَرَنَا دَاوُدُ بُنُ أَبِي هِنْدِ عَنِ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَتَنِعُ مَرَّ بِوَادِي الْأَزْرَقِ فَقَالَ: «أَيُ وَادِ هَذَا؟» قَالُوا: هَذَا وَادِي الْأَزْرَقِ. فَقَالَ: هَأَيُّ وَادِ هَذَا؟» قَالُوا: هَذَا وَادِي الْأَزْرَقِ. فَقَالَ: «كَأَنِّي أَنْظُرُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ (١/ ٢٦٦) وَهُو هَابِطٌ مِنَ النَّيْيَةِ، وَلَهُ جُوَّارٌ إِلَى اللَّهِ عَزَّ وَجَلَّ بِالتَّلْبِيةِ» حَتَّى أَتَى عَلَى مَنِيَة هَرْشَى، فَقَالَ: «كَأَنِي أَنْظُرُ إِلَى يُونُسَ بُنِ مَتَّى هُرْشَى، قَالَ: «كَأْنِي أَنْظُرُ إِلَى يُونُسَ بُنِ مَتَّى عَلَى طُوفِي عَلَى اللَّهُ عَلَى الْمَالَةُ عَلَى الْمُعْلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى الْ

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Comments: [Its isnad is saheeh, al-Bukhari (1555) and Muslim (166)

1855. It was narrated from Ibn 'Abbas that the Messenger of Allah (独) marked his sacrificial animal with a cut on its right side, then he wiped the blood from it, and he garlanded it with two sandals."

Comments: [Its isnad is saheeh, Muslim (1243)]

1856. It was narrated from Ibn 'Abbas that as-Sa'b bin Jaththamah al-Asdı gave the Messenger of Allah the leg of an onager when he was in ihram. He gave it back and said. "We are in ihram."

Comments: [Salieeli because of corroborating evidence; this is a da'eef isnad because of the weakness of Yazeed bin Abu Ziyad]

1857. It was narrated from Ibn 'Abbas that the Prophet (趣) was asked about one who shaves his head before offering a sacrifice, and the like, and he kept saying: "No problem, no problem."

Comments: [Its isnad is saheeh, al-Bukhari (84) and Muslim (1307)] تخریج: إسناده صحیح. ح: (۸٤)، م: (۱۳۰۷).

1858. It was narrated from Ibn 'Abbas (🍇) that the Prophet was asked about someone who put one ritual before another, and he kept saying, "No problem."

تخريج: إسناده صحيح، خ: (١٥٥٥)، م

١٨٥٥ - حَدَّثَنَا هُشَيْمٌ: أَخْيَرَنَا أَصْحَالِنَا مِنْهُمْ شُعْبَةُ، عنْ قَتَادَةً، عَنْ أَبِي حَسَّانَ، عَنِ ابْن عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَشْعَرَ بَدَنَتَهُ مِنَ الْحَانِبِ الْأَيْمَنِ، ثُمَّ سَلَتَ الدُّمَ عَنْهَا، وَقَلَّدَهَا بِنَعْلَيْنِ. [انظر: ٢٢٩٦، ٢٥٢٨. P3/7, F.77, 3377, 0707]

تخريج: إسناده صحيح. م: (١٢٤٣).

١٨٥٦ حَدَّثُنَا هُشَيْمٌ: أَخْبَرِنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ مِقْسَم، عَنِ ابْنِ عَبَّسٍ: أَنَّ الصَّغْبُ ابْنَ حَثَّامةَ الْأُسْدِيُّ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ رِحْنَ حِمَارِ وَحْشِ، وَهُوَ مُحْرِمٌ، فَرَدَّهُ وَقَالَ: ﴿إِنَّا مُحْرِمُونَ». [انظر: ٢٥٣٠]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لصعف يربد بن أبي زياد.

١٨٥٧ حَدَّثَنَا هُشَنْمٌ أَخْبَرَنَا مَنْصُورٌ عَنْ عَطَو، عَن ابْنِ عَبَّاسِ: أَنَّ النَّبِيِّ عِلْجٌ سُئِلَ عَمَّنْ حَلَىٰ قَبْلَ أَنْ يَذْبَحَ، وَنَحْو ذَلِكَ، فَجَعَلَ يَقُولُ: اللَّا حَرَجَ، لَا حَرَجَا. [انظر: LOAL, ATTY, LTVY, 57.7]

١٨٥٨- حَدَّثَنَا هُشَنهٌ: أَخْبَرَنَا خَالِدٌ عَنْ عِكْرِمَةً، عَنِ ابْسِ عَبَّاسٍ: أَنَّ النَّبِيِّ ﷺ سُنِلَ عَمِّنْ قَدَّمَ مِنْ نُسُكِهِ شَيْئًا قَبْلَ شَيْءٍ، فَجَعَلَ يَقُولُ: «لَا حَرَجَ». [انظر: ٢٦٤٨، ٢٨٣٢] Comments: [See the previous report]

1859. It was narrated from Ibn 'Abbas that the Messenger of Allah (強) said: "O Allah, forgive those who shaved their heads." A man said: And those who cut their hair? He said: "O Allah, forgive those who shaved their heads." The man said: And those who cut their hair? And on the third or fourth time he said: "and those who cut their hair."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

1860. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) moved on from 'Arafat with Usamah seated behind him on his mount, and he moved on from Muzdalifah with al-Fadl bin 'Abbas seated behind him on his mount. And he continued to recite the Talbiyah until he stoned Jamratal-'Aqabah.

Comments: [A saheeh hadeeth, al-Bukhari (1543) and Muslim (1286)]

A relative of hers came to the Prophet (美) and told him about that, and he said: "Fast (on her behalf)."

تخريج: راجع ماقبله.

1۸04 حَدَّثَنَا هُشَيْمٌ: أَخْبَرْنَا يَزِيدُ بُنُ أَبِي زِيدٍ عَنْ مِفْسَمٍ، عَن ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَعِيْعٌ قَالَ: "اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ" فَقَالَ: "اللَّهُمَّ اغْفِرْ اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ" فَقَالَ الرَّجُلُ: «اللَّهُمَّ اغْفِرْ لِلْمُحَلِّقِينَ" فَقَالَ الرَّجُلُ: وَلِلْمُقَصِّرِينَ؟ فَقَالَ الرَّجُلُ: وَلِلْمُقَصِّرِينَ؟ فَقَالَ فِي الثَّالِيَةِ أَوِ الرَّابِعَةِ: وَلِلْمُقَصِّرِينَ؟ فَقَالَ فِي الثَّالِيَةِ أَوِ الرَّابِعَةِ: «وَلِلْمُقَصِّرِينَ؟ وَقَالَ فِي الثَّالِيَةِ أَوِ الرَّابِعَةِ: ﴿

تخريج: صحيح لعيره، وهذا إسناد ضعيف، لصعف يزيد بن أبي زياد.

-١٨٦٠ حَدَّثَنَا هُشَيْمٌ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَلْمَ الْمَلِكِ، عَنْ عَطْمَ الْمَدِينَ عَلَيْهِ الْمَلِكِ، عَنْ عَطْمَ مَنْ عَرَفَاتٍ وَرِدْفَهُ أَسَامَهُ وَأَفَاضَ مِنْ جَمْمٍ وَرِدْفَهُ الْفَضْلُ بْنُ عَبَّسٍ قَالَ: وَلَتَى حَتَّى رَمْى جَمْرَةَ الْمَقْشِلُ بْنُ عَبَّسٍ قَالَ: وَلَتَى حَتَّى رَمْى جَمْرَةَ الْمَقْبَةِ. [راجع: ١٨٢٠]

تخریج: حدیث صحیح، ح: (۱٥٤٣)، م: (۱۲۸٦). هشیم بن بشیر مدلس، لکنه توبع.

1871 - حَلَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، غَنِ ابْنِ عَبَّاسِ: أَنَّ امْرَأَةً رَكِبَ الْبُحْرَ، فَنَذَرَتْ إِنِ اللَّهُ تَبَارَكَ وَتَعَالَى رَكِبَتِ الْبُحْرَ، فَنَذَرَتْ إِنِ اللَّهُ تَبَارَكَ وَتَعَالَى أَنْجَاهَا اللَّهُ عَزَّ أَنْجَاهَا أَنْ تَصُومَ شَهْرًا، فَأَنْجَاهَا اللَّهُ عَزَّ وَجَلَّ، فَلَمْ تَصُمْ حَتَّى مَاتَتْ، فَجَاءَتْ قَرَابَةٌ لَهَا إِلَى النَّبِيِّ بِيلِيْ فَعَلَى: هَوَابَةٌ اللَّهِ عَلْمَ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى

Comments: [A saheeh hadeeth, al-Bukhari (1953) and Muslim (1148)]

1862. It was narrated that Moosa bin Salamah said: We were with Ibn 'Abbas in Makkah and I said: When we are with you, we pray four (rak'ahs) and when we go back to our lodgings, we pray two rak'ahs. He said: That is the Sunnah of Abul-Qasim (ﷺ).

Comments: [Its isnad is hasan]

1863. It was narrated that Ibn 'Abbas said: The Messenger of Allah (達) forbade using any animate being for target practice.

Comments: [A salteelt hadeetlt]

تخریج: حدیث صحیح. خ. (۱۹۵۳– تعلیقاً)، م (۱۱٤۸). هشیم مدلس وقد عنعی، لکه نومع.

1۸٦٢ - حَلَّثُنَا مُحَمَّدُ بُنُ عَبْدِ الرَّحْمَنِ الطَّفَاوِيُّ: حَلَّثُنَا أَيُّوبُ عَنْ قَتَادَةً، عَنْ مُوسَى بُنِ سَلَمَةً قَالَ: كُنَّا مَعَ ابْنِ عَبَّاسٍ مُوسَى بُنِ سَلَمَةً قَالَ: كُنَّا مَعَكُمْ صَلَّيْنَا بِمَكَّةً، فَقُلُتُ: إِنَّا إِذَا كُنَّا مَعَكُمْ صَلَّيْنَا رَكْعَتَيْنِ. أَزْتَعَا، وَإِدا رَجَعْنَا إِلَى رِحَالِنَا صَلَّيْنَا رَكْعَتَيْنِ. قَال: يَلْكُ سُنَّةً أَبِي الْقَاسِمِ عَلَيْنَا رَكْعَتَيْنِ. قَال: يَلْكُ سُنَّةً أَبِي الْقَاسِمِ عَلَيْدَ. [انظر. 1947، 1943]

تخريج: إسناده حسن. م: (٦٨٨).

- ١٨٦٣ حدثنا إشحاق يغني ابن يُوسُف محدثنا سُفْنِانُ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِمْلِهِ بْنِ حَرْبٍ، عَنْ عِمْلِهِ بْنِ حَرْبٍ، عَنْ عِمْلِهِ بْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ بِيَثِيَّةِ أَنْ يُتَّخَذَ ذُو الرُّوحِ عَرَضًا. [انظر: ٢٧٧]

تخريج: حديث صحيح، رواية سماك بن حرب عن عكرمة مضطربة. وله طريق آخر بصح به.

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1864. It was narrated that Ibn 'Abbas said: The sun was eclipsed and the Messenger of Allah (建) and his Companions stood up (to pray). He recited a lengthy soorah, then he bowed. Then he raised his head and recited (some more), then he bowed, and he prostrated twice. Then he stood up and recited (Qur'an) and bowed, then he prostrated twice. Four bows and four prostrations in two rak'ahs.

1476- حدَّثَنَا إِسْحَاقُ _ يَغْنِي ابْنَ يُوسُفَ _ عَنْ مِقْسَمٍ، فَقَامَ رَسُولُ اللّهِ يَظِيَّةُ وَأَصْحَابُهُ، فَقَرَأَ سُورَةً طَوِيلَةً، فُمْ رَكَعَ، ثُمَّ رَفَعَ رَأْسَهُ فَقَرَأً، ثُمَّ طَوِيلَةً، فُمْ قَامَ فَقَرَأً، ثُمَّ قَامَ فَقَرَأً، ثُمَّ قَامَ فَقَرَأً، ثُمَّ وَرَكَعَ، ثُمَّ قَامَ فَقَرَأً، ثُمَّ قَامَ فَقَرَأً وَرَكَعَ، ثُمَّ قَامَ فَقَرَأً وَرَكَعَ، ثُمَّ قَامَ فَقَرَأً وَرَكَعَ، ثُمَّ عَامَ فَقَرَأً وَرَكَعَ، ثُمْ سَجَدَ سَجْدَتَيْنِ، أَرْبَعَ رَكَعَاتٍ، وَرَكَعَ، ثُمْ سَجَدَاتٍ فِي رَكْعَتَيْنِ. [انظر: وَالْرَبَعَ رَكْعَاتٍ، وَالْرَبَعَ رَكْعَاتٍ، وَالْرَبَعَ رَكْعَاتٍ، وَالْمَرَاثِ فِي رَكْعَتَيْنِ. [انظر: [انظر:

Comments: [A saheeh hadeeth]

1865. It was narrated that Ibn 'Abbas said: When the Prophet (趣) was expelled from Makkah, Abu Bakr said: They have driven out their Prophet; verily to Allah we belong and unto Him is our return, they will certainly be destroyed. Then the verse "Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is Able to give them (believers) victory" [al-Hajj 22:39] was revealed. Then he realised that there would be fighting. Ibn 'Abbas said: This was the first verse to be revealed about fighting,

Comments: [Its isnad is saheeh]

1866. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever makes an image will be punished on the Day of Resurrection until he breathes a soul into it, and he will never be able to do so. Whoever tells lies about his dreams will be punished on the Day of Resurrection until he ties two grains of barley together, and he will never be able to do so. Whoever eavesdrops on people's conversation when they are trying to avoid him listening to it, punishment will be poured into his ears on the Day of Resurrection."

تخريج: حديث صحيح، خ (١٠٤٦)، م: (٩٠٢). شريك سيء لحفظ وكدا خصيف، وكلاهما متاسم.

- ١٨٦٥ حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ مُسْلِم الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبْنِر، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أُخْرِجَ النَّبِيُ بِجُنِهِ مِنْ مَكَّة، قَالَ أَبُو بَكْرِ: أَخْرَجُوا نَبِيَّهُمْ، إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، لَيَهْلِكُنَّ، فَنَزَلَتُ: ﴿ أَيْنَ لَلْهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، لَيَهْلِكُنَّ، فَنَزَلَتُ: ﴿ أَيْنَ لَلْهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، لَيَهْلِكُنَّ وَيَنَ لَتَهُ عَلَى اللَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ، لَيَهْلِكُنَّ وَيَنَ اللَّهَ عَلَى نَصَرِهِمْ لَقَدِيرُ ﴾ (الحج: ٣٩) قَالَ: فَعَرَفَ نَصَرِهِمْ لَقَدِيرُ ﴾ (الحج: ٣٩) قَالَ: فَعَرَفَ اللَّهُ سَيَكُونُ قِتَالً. قَالَ ابْنُ عَنَّاسٍ: هِيَ أُولُنَ ابْنُ عَنَّاسٍ: هِيَ أُولُ اللَّهُ لَيْوَالًا.

تخريج: إسناده صحيح.

١٨٦٦ - حَلَّشَنَا عَبَادُ بَنُ عَبَّادٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ يَعْمِ مَنْ صَوْرَ صُورَةً عُذْبَ يَوْمَ الْفِيَامَةِ حَتَّى يَنْفُحَ فِيهَا، وَلَيْسَ بِنَافِحٍ، وَمَنْ تَحَلَّمَ، عُذْبَ يَوْمَ الْقِيَامَةِ عُذَّب يَوْمَ الْقِيَامَةِ عُذَّب يَوْمَ الْقِيَامَةِ عَنَى يَعْفِدَ شَعِيرَتَئِنِ، وَلَيْسَ عُلْبَ مَنْ مَعِيرَتَئِنِ، وَلَيْسَ عَلِيثٍ قَوْمٍ يَفِرُونَ بِهِ عَلِيثٍ قَوْمٍ يَفِرُونَ بِهِ مَنْهُ، صُبَّ فِي أَذْنَهِ يَوْمَ الْقِيَامَةِ عَذَبٌ. والطر: ٢١١٦، ٢١٦٦. ٣٣٨٣]

تخريج: إسناده صحيح. خ: (۲۰۱۲).

Comments: [Its isnad is saheeh, al-Bukhari (7042)]

1867. It was narrated from Ibn 'Abbas that the Messenger of Allah (震) said: "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah, keep the Shaitan away from me and keep the Shaitan away from what You bless us with,' if it is decreed that they should have a child as a result of that, the Shaitan will never harm that child."

Comments: [Its isnad is saheeh, al-Bukhari (141) and Muslim (1443)]

1868. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (憲) came to Madinah, the people paid for dates one or two years in advance - or he said: two or three years. He said: "Whoever pays in advance for dates, let him pay for a specified measure and a specified weight."

Comments: [Its isnad is saheeh, al-Bukhari (2239) and Muslim (1604)]

1869. It was narrated from Ibn 'Abbas (%) that the Messenger of Allah (%) sent eighteen sacrificial animals with a man and gave him instructions concerning them. He set out, then he came back and said: What should I do if any of them becomes too exhausted to move? He said: "Slaughter it, then dip its sandals (on its garland) in its blood, then put them on its

١٨٦٧ حَدِّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدُّثَنَا مَنْصُورٌ، عَنْ سَالِم بْنِ أَبِي الْجَعْدِ الْغَطَفَانِيُ، عَنْ كُريْبٍ، (٢١٧/١) عَنِ ابْنِ عَبْسٍ: نَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "لَوْ أَنَّ أَحَدَهُمْ إِذَا أَتَى أَهْلَهُ قَالَ: بِسْمِ اللَّهِ، اللَّهُمَّ أَحَدَهُمْ إِذَا أَتَى أَهْلَهُ قَالَ: بِسْمِ اللَّهِ، اللَّهُمَّ جَبُّنِي الشَّيْطَانَ مَا رَزَقَتَنَا، فَي ذَلِكَ وَلَدٌ، لَمْ يَضُرُّ ذَلِكَ وَلَدٌ، لَمْ يَضُرُّ ذَلِكَ الْوَلَدَ الشَّيْطَانُ أَبَدًا». [انظر: ١٩٠٨، ١٩٠٨]

تخريج: إسناده صحيح. ح: (١٤١)، م: (١٤٤٣).

1010 حَلَّقَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَلَّثَنَا ابْنُ أَبِي نَجِيعٍ عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِن عَبْسِ قَالَ: قَيمَ رَسُولُ اللَّهِ شَيْ الْمَدِينَةَ وَالنَّاسُ يُسْلِفُونَ فِي النَّشْرِ الْعَامَ وَالْعَامَيْنِ أَوْ قَالَ: عَامَيْنِ وَالنَّاسُ مُشْلِفُونَ فِي وَالنَّارِثَةِ فَقَالَ: عَامَيْنِ وَالنَّارِثَةِ فَقَالَ: مَنْ سَلَّفَ فِي تَشْرِ، فَلْيُسْلِفُ فِي كَيْلِ مَعْلُومٍ، وَوَزْنِ مَعْلُومٍ، وَلَانِ مَعْلُومٍ، وَوَزْنِ مَعْلُومٍ، [انظر: في كَيْلٍ مَعْلُومٍ، وَوَزْنِ مَعْلُومٍ، [انظر:

تخریج: إسناده صحیح. خ: (۲۲۳۹)، م: (۱٦٠٤).

١٨٦٩ حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَبُو النَّيَّاحِ عَنْ مُوسَى بْنِ صَلَمَةً، عَنِ مَنِي عَبَّاسٍ: أَنَّ رَجُولَ اللَّهِ يَجْلَعُ بَعْمَانِيَ عَشْرَةً بَدَنَةً مَعَ رَجُعِ رَجُعِ اللَّهِ يَجْلَعُ فِيهَا بِأَمْرِهِ، فَانْطَلَقَ، ثُمَّ رَجَعَ إِلَيْهِ فَقَالَ: أَرَأَئِتَ إِنْ أَزْحَفَ عَلَيْنَا مِنْهَا فِي اللَّهُ عَلَيْنَا مِنْهَا شَيْءٌ؟ فَقَالَ: "انْحَرْهَا، ثُمَّ اصْبُغُ نَعْلَهَا فِي دَمِهَا، ثُمَّ اضْبُغُ نَعْلَهَا فِي دَمِهَا، وَلَا تَأْكُلُ دَمِهَا، وَلَا تَأْكُلُ دَمِهَا، وَلَا تَأْكُلُ

hump, and neither you nor any of the people with you should eat from it."

Comments: [Its isnad is saheeh, Muslim (1325)]

1870. Isma'eel told us: Ayyoob told us: I do not know whether I heard it from Sa'eed bin Jubair or someone else told me about it (narrating) from him. He said: I came to Ibn 'Abbas in 'Arafah when he was eating pomegranates. He said: The Messenger of Allah (變) did not fast in 'Arafah; Umm al-Fadl sent some milk to him and he drank it. And he said: May Allah curse So and so; they looked at the greatest days of Hajj and erased their adornment; the adornment of Hajj is the Talbiyah.

Comments: [A salteeh hadeeth]

1871. It was narrated from 'Ikrimah that 'Ali burned some people who apostatized from Islam. News of that reached Ibn 'Abbas and he said: I would not have burned them with fire. The Messenger of Allah (♣5) said: "Do not punish people with the punishment of Allah." I would have executed them, because the Messenger of Allah (♣5) said: "Whoever changes his religion, execute him." News of that reached 'Ali (♣6) and he said: Woe to the son of the mother of Ibn 'Abbas.

مِنْهَا أَنْتَ وَلَا أَخَدٌ مِنْ أَهْلِ رُفْقَتِكَ». [انظر: ٢١٨٩,٢١٨٩]

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فَالَ عَبْدُ اللهِ: قَالَ أَبِي: وَلَمْ يَسْمَعْ إِسْمَاعِيلُ ابْنُ عُلَيَّةَ مِنْ أَبِي النَّيَّاحِ إِلَّا هَذَا الْحَدِيثَ.

تخريج: إسناده صحيح. م. (١٣٢٥).

١٨٧٠ حَدَّثُنَا إِسْمَاعِيلُ: حَدَّثُنَا أَيُّوبُ قَالَ: لَا أَدْرِي أَسَمِعْتُهُ مِنْ سَعِيدِ بُن جُنِيْرٍ، أَمْ نُبَّتُهُ عَلَى النِ عَبَّاسٍ بِعَرَفَةً وَهُوَ عَلَى النِ عَبَّاسٍ بِعَرَفَةً وَهُوَ يَأْكُلُ رُمَّانًا، فَقَالَ: أَفْطَرَ رَسُولُ اللَّهِ بَيِئِحَةً وَهُوَ يَأْكُلُ رُمَّانًا، فَقَالَ: أَفْطَرَ رَسُولُ اللَّهِ بَيِئِحَةً وَيُمُونَةً، وَيَمُّونَةً، وَيَمْوَلُ اللَّهِ فَشَرِيّهُ، و قَالَ: لَعَنَ اللَّهُ فُلَانًا، عَمَدُوا إِلَى أَعْظَمِ أَيَّامٍ النَّيِّةُ النَّلْمِيَةُ، و النَّمَ النَّلْمِينَةُ النَّعَجُ التَّلْمِينَةُ النَّعَ التَّلْمِينَةُ النَّعَ التَلْمِينَةُ النَّعَ التَّلْمِينَةُ النَّهُ اللَّهُ الْمُعْلَى اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِنَ اللْعُلِيلَةُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنَالُ اللَّهُ الْمُلْمُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللَّهُ الْمُنْ الْمُنْ الْمُنْعُلِمُ

تخريج: حديث صحيح.

1 ١٨٧١ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُوبُ عَنْ عِكْرِمَةَ: أَنَّ عَلِيًّا حَرَّقَ نَاسًا الْآتَدُوا عَنِ الْإِسْلَام، فَبَلَغَ ذَلِك الْبَنَ عَبَّاسٍ فَقَالَ: لَمْ أَكُنْ لِأَحَرَّقَهُمْ بِالنَّارِ، إِنَّ رَسُولَ اللَّهِ عَلَى أَكُنْ لِأَحَرَّقَهُمْ بِالنَّارِ، إِنَّ رَسُولَ اللَّهِ عَلَى اللَّهِ وَكُنْتُ فَاتِلَهُمْ، قَالَ: اللهِ عَلَى اللهِ وَكُنْتُ فَاتِلَهُمْ، فَلَلَ وينهُ، فَقُولِ رَسُولِ اللَّهِ عَلَيّْ : "مَنْ بَدَّلَ فِينَهُ، فَاقْتُلُوهُ " فَبَلغَ ذَلِكَ عَلِيًّا كَرَّمَ اللَّهُ وَحُهَهُ، فَقَالَ: وَيْحَ ابْنِ أُمِّ ابْنِ عَنَاسٍ. [الظر: فَقَالَ: وَيْحَ ابْنِ أُمِّ ابْنِ عَنَاسٍ. [الظر: الطر: ١٩٢١،٢٥٥٢،٢٥٥١]

تخريج: إساده صحيح. ح: (٣٠١٧).

Comments: [Its isnad is sahech, al-Bukhari (3017)]

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1872. It was narrated from Ibn 'Abbas that the Messenger of Allah (憲) said: "The evil description is not for us; the one who takes back his gift is like the dog that takes back its vomit."

Comments: [Its isnad is saheeh, al-Bukhari (2622) and Muslim (1622)]

1873. It was narrated that Ibn 'Abbas said: When the verse "When there comes the Help of Allah (to you, O Muhammad against your enemies) and the Conquest (of Makkah)" an-Nasr 110:1] was revealed, the Messenger of Allah (ﷺ) said: "I have been given news of my own death," meaning that he would die in that year.

Comments: [Its isnad is da'cef]

1874. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to put two prayers together when travelling: Maghrib and 'Isha', and Zuhr and 'Asr.

Comments: [A saheeh hadeeth]

1875. It was narrated that Ibn 'Abbas said: The Prophet (差) said: "Cursed be the one who reviles his father, cursed be the one who reviles his mother, cursed be the one who offers a sacrifice to anyone but Allah, cursed be the one who changes boundary

١٨٧٢ حدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عَرْمِة، عن ابْنِ عَبَّاسٍ. أَنَّ رَسُونَ اللَّهِ ﷺ قَالَ: "لَيْسَ لَنَا مَثُنُ السُّوءِ، الْعَائِدُ فِي هِبَتِهِ كَالْكَنْبِ يعُودُ فِي قَيْئِهِ". [انظر: ٢١١٩، ٢١١٩].

تخريج: إساده صحيح. خ: (٢٦٢٢)، م: (١٦٢٢).

1AV۳ حَدَّنَا مُحَمَّدُ بْنُ فَضَيْلِ: حَدَّنَا عَطَا مُ عَنْ ابْنِ عَبَّاسٍ عَطَا مَ عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ: ﴿إِذَا حَامَ نَصْدُ اللّهِ وَالْفَرْدُ اللّهِ وَالْفَرْدُ اللّهِ عَلَيْهِ: ﴿ وَالنصر: ١) قَالَ رَسُولُ اللّهِ عِلَيْهِ: «نُعِينُ إِلَيْ مَقْبُوضٌ فِي تِلْكَ السَّهِ عَلَيْهِ اللّهِ عَلْمَ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ الللّهِ الللّهِ اللّهِ الللّهِ اللّهِ اللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الللّهِ الللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللللّهُ الللّهُ اللللللهُ اللللهُ الللهُ الللهُ الللهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ الللهُ اللّهُ اللّهُ الللهُ اللّهُ اللّهُ اللّهُ الللهُ الللهُ الللهُ اللهُ الللهُ الللهُ الللهُ الللهُ اللّهُ اللّهُ الللهُ الللهُ الللهُ الللهُ الللهُ اللّهُ الللهُ الللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ الللهُ اللّهُ الللهُ الللهُ الللهُ الللهُ الللهُ اللهُ الللهُ اللهُ الللهُ الللهُ اللّهُ الللهُ اللّهُ الللهُ الللهُ الللهُ الللّهُ الللللهُ الللللهُ الللهُ الللللهُ اللللهُ الللللهُ الللهُ الللهُ الللهُ اللللهُ ا

تخریج: إسناده ضعیف، عطاء مختلط، محمد بن فصل روی عنه بعد الاحتلاط.

١٨٧٤ خدَّتَنَا مُحَمَّدُ بْنُ فُضَيْلِ عَنْ يَزِيدَ،
عَنْ عَطَاءٍ، عَنِ ابْسِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ
اللَّه بَيْنِ يَجْمَعُ بَيْنَ الصَّلَائَيْنِ فِي السَّفَرِ:
اللَّه بَيْنِ والْعِشَاءِ، وَالظُّهْرِ وَالْعَصْرِ. [انظر: الطر: ٣٤٨٠، ٣٣٩٧]

تخريج: حديث صحيح.

• ١٨٧٥ حدَّثَنَا مُحَمَّدُ بَنُ سَلَمَةً عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ، عَنْ عَمْرِهِ، عَنْ عِمْرِهِ، عَنْ عِمْرِهَ، عَنْ عَمْرِهِ، عَنْ عِمْرِهَ، عَنْ النَّبِيُ بَسِّعَةً: "مَلْعُونٌ مَنْ سَبَّ أَمَّهُ، مَلْعُونٌ مَنْ سَبَّ أَمْهُ، مَلْعُونٌ مَنْ شَبِّ أَمْهُ،

markers, cursed be the one who misleads a blind man from the road, cursed be the one who commits bestiality, cursed be the one who does the deed of the people of Loot."

Comments: [Its isnad is hasan]

1876. It was narrated that Ibn 'Abbas said: The Messenger of Allah (經) sent his daughter back to her husband Abul-'As bin ar-Rabee' on the basis of their original marriage contract and he did not do a new marriage contract.

Comments: [Its isnad is hasan]

1877. It was narrated from Ibn 'Abbas that he circumambulated the Ka'bah with Mu'awiyah and Mu'awiyah touched all four corners. Ibn 'Abbas said to him: Why did you touch these two corners? The Messenger of Allah (美) did not touch them. Mu'awiyah said: No part of the House is to be forsaken. Ibn 'Abbas said: "Indeed in the Messenger of Allah (Muhammad 美) you have a good example to follow" [al-Ahzab 33:21]. Mu'awiyah said: You are right.

Comments: [Hasan because of corroborating evidence]

1878. It was narrated from Ibn 'Abbas that the Messenger of Allah (海) forbade a man to be married to a paternal aunt and a

تُخُومَ الْأَرْضِ، مَلْعُونٌ مَنْ كَمَة أَعْمَى عَنِ الطَّرِيقِ، مَلْعُونٌ مَنْ كَمَة أَعْمَى عَنِ الطَّرِيقِ، مَلْعُونٌ مَنْ عَلِي الطَّرِيقِ، مَلْعُونٌ مَنْ عَمِلَ وَقَعَ عَلَى بَهِيمَةِ، مَلْعُونٌ مَنْ عَمِلَ قَوْمٍ لُوطٍ». [الطر: ٢٤٢٠، ٢٤١٦]

تخريج: إسناده حسن.

١٨٧٦ حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةً عَنِ ابْنِ السَّحَاقَ، عَنْ دَاوُدَ بْنِ حُصَيْنٍ، عَنْ عِحْرِمَةً، عَنِ ابْنِ عَصْبُنٍ، عَنْ عِحْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَدَّ رَسُولُ اللَّهِ ﷺ زَيْتَ ابْنَتَهُ عَلَى زَوْجِهَا أَبِي الْعَاصِ بْنِ الرَّبِيعِ بِالنَّكَاحِ الْأَوَّلِ، وَلَمْ يُحْدِثُ شَيْئًا». [انظر: بِالنَّكَاحِ الْأَوَّلِ، وَلَمْ يُحْدِثُ شَيْئًا». [انظر: بِالنَّكَاحِ الْأَوَّلِ، وَلَمْ يُحْدِثُ شَيْئًا». [انظر: بِالنَّكَاحِ الْأَوَّلِ، وَلَمْ يُحْدِثُ شَيْئًا».

تخريج: إسناده حسن.

- ١٨٧٧ حَدَّثَنَا مَرْوَانُ بْنُ شُجَاعٍ حَدَّثَنِي خُصَيْفٌ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ طَافَ مَعَ مُعَاوِيَةً بِالْبَيْتِ، فَجَعَلَ مُعَاوِيَةً يَسْتَلِمُ الْأَرْكَانَ كُلِّهَا، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: لِمَ يَسْتَلِمُ الْأَرْكَانَ كُلِّهَا، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: لِمَ تَسْتَلِمُ مَذَيْنِ الرُّكْتَيْنِ، وَلَمْ يَكُنُ رَسُولُ اللَّهِ يَسْتَلِمُهُمَا؟ فَقَالَ مُعَاوِيَةٌ لَيْسَ شَيْءً مِنَ الْبَيْتِ مَهْجُورًا. فَقَالَ ابْنُ عَبَّاسٍ: ﴿ لَقَدَ كَانَ اللَّهِ لَلْمَ فَي رَسُولِ اللَّهِ أَسْوَةً حَسَنَةً ﴾ (الأحزاب: لَكُمْ فِي رَسُولِ اللَّهِ أَسْوَةً حَسَنَةً ﴾ (الأحزاب: ١٢) فَقَالَ مُعَاوِيَةً: صَدَقْتَ. [انظر: ٢٢١٠]

تخريع: حسن لعيره، خصيف سيء الحفط لكنه متابع.

١٨٧٨ - حَدَّثَنَا مَرْوَانُ: حَدَّثَنِي خُصَيْفٌ عَنْ
 عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُول اللَّهِ ﷺ

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maternal aunt^[1] at the same time, or two paternal aunts [i.e., they are aunts of one another], or two maternal aunts.

Comments: [Its isnad is da'eef]

1879. It was narrated that Ibn 'Abbas said: The Messenger of Allah (強) only forbade garments that were made entirely of silk; as for markings and the warp, there is nothing wrong with that.

Comments: [A hasan hadeeth]

1880. It was narrated that Ibn 'Abbas said: He only forbade what is made entirely of silk; as for markings, they are not forbidden.

Comments: [It is a repeat of the previous report]

1881. It was narrated that Ibn 'Abbas said: The Messenger of Allah (經) used to pray two rak'ahs at night, then when he finished he would use the siwak.

Comments: [Its isnad is saheeh]

1882. It was narrated that Ibn 'Abbas said: The Messenger of Allah (鑑) was sitting with a group of his Companions - 'Abdur-Razzaq

نَهَى أَنْ يُجْمَعَ بَيْنَ الْعَمَّةِ وَالْخَالَةِ، وَبَيْنَ الْعَمَّنَيْنِ وَالْخَالَتَيْنِ. [انظر: ٣٥٣٠]

تخريج: إسناده ضعيف، خصيف سيء الحفط.

١٨٧٩ (٢١٨/١) حَلَّثُنَا مَرْوَانُ: حَلَّثُنَا مَرْوَانُ: حَلَّثُنَا مَرْوَانُ: حَلَّثُنَا مَرْوَانُ: حَلَّثُنَا مَرْوَانُ: حَلَّثُنَا مَرْوَانُ! لَحْمَ عَنْ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ النَّوْبِ الْمُضْمَتِ مِنْ قَرِّ. قَالَ ابْنُ عَبَّاسٍ: أَمَّا السَّذَى وَالْمَلَمُ، فَلَا نَرَى بِهِ بَأْسًا. [انظر: السَّدَى وَالْمَلَمُ، فَلَا نَرَى بِهِ بَأْسًا. [انظر: السَّدَى وَالْمَلَمُ، فَلَا نَرَى بِهِ بَأْسًا. [انظر: السَّدَى وَالْمَلَمُ، فَلَا نَرَى بِهِ بَأْسًا.

تخريج: حديث صحيح.

١٨٨٠ - خَدَّثَنَا مُعَمَّرٌ _ يَعْنِي ائنَ سُلَيْمَانَ _
 الرُّقِيُّ قَالَ: قَالَ خُصَيْفٌ: حَدَّثَنِي غَيْرُ وَاحِدٍ
 عَن ابْنِ عَبَّاسٍ: عَنِ الْمُصْمَتِ مِنْهُ، وَ أَمَّا الْعَلَمُ عَلَا. [راجع: ١٨٧٩]

تخريج: هو مكرر ماقله.

1۸۸۱ حَدِّثَنَا عَنَّامُ بْنُ عَلِي الْعَامِرِيُ: حَدَثَنَا الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ رَكْعَتَيْنِ، ثُمَّ يَنْصَرفُ فَيَسْتَاكُ.

تخريج: إسناده صحيح.

١٨٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ · حَدَّثَنَا مَعْمَرٌ وَعَبْدُ الرَّرَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ: أَخْبَرَنَا الزُّهْرِيُّ عَنْ عَلِيٍّ بْنِ حُسَيْنٍ، عَنِ ابْنِ عَبَّاسٍ

 $^{^{[1]}}$ i.e., one is the paternal aunt of the other, who is her maternal aunt.

said: of the Ansar - and a shooting star appeared and shone brightly. The Messenger of Allah (24) said to them: "What did you used to say during the Jahiliyyah if you saw something like this (i.e., a shooting star)?" They said: We used to say that a great man will be born, or that a great man will die. - I [the narrator] said to az-Zuhri Were there shooting stars during the Jahiliyyah? He said: Yes, but they became bigger when the Prophet (was sent. -The Messenger of Allah (ﷺ) said: "It does not appear for the death or life of anyone, but when our Lord, may His name be blessed and exalted, decrees some matter, the bearers of the Throne glorify Him, then the people of heaven who are closest to them glorify Him, until the tasbeeh reaches the people of the lowest heaven. Then the people of heaven who are nearest to the bearers of the Throne ask (about what Allah decreed); those who are nearest to the bearers of the Throne say to the bearers of the Throne: 'What did your Lord say?' And they tell them. Then the people of each heaven tell the people of the next heaven, until the news reaches this (the lowest) heaven. Then the eavesdropping jinn snatch what they can, and (these shooting stars) are thrown at them. What they narrated as they heard it is true, but they add lies to it."

قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ جَالِسًا فِي نَفَر مِنْ أَصْحَابِهِ _ قَالَ عَبْدُ الرَّرَّاقِ: مِنَ الْأَنْصَارِ _ قَالَ: فَرُمِيَ بِنَجْم عَظِيم، فَاسْتَنَارَ قَالَ: «مَا كُنْتُمْ تَقُونُونَ إِذَا كَّانَ مِثْلٌ هَذَا فِي انْجَاهِلِيَّةِ؟» فَالَ: كُنَّا نَقُولُ: يُولَدُ عَظِيمٌ، أَوْ يَمُوتُ عَظِيمٌ _ قُلْتُ لِلزُّهْرِيُّ: أَكَانَ يُرْمَى بِهَا فِي الْجَاهِلِيَّةِ؟ قَالَ: نَعَمْ، وَلَكِنْ غُلِّظَتْ حِينَ يُعِثُ النَّبِيُّ عِينِ _ قَالَ. فَالَ رَسُولُ اللَّهِ عِينِ. " فَإِنَّهُ لَا يُرْمَى بِهَا لِمَوْتِ أَحَدِ وَلَا لِحَيَاتِهِ، وَلَكِنَّ رَبُّنَا تَبَارُكُ اسْمُهُ، إِذَا قَضَى أَمْرًا سَبَّحَ حَمَلَةُ الْعَرْشِ، ثُمَّ سَبَّحَ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَهُمْ، حَتَّى يَبْلُعَ النَّسْبِيحُ هَذِهِ السَّمَاءَ الدُّنيَا، نُمَّ يَسْتَخْبِرُ أَهْلُ السَّمَاءِ الَّذِينَ يَلُونَ حَمَلَةَ الْعَرُّشِ، فَيَقُولُ الَّذِينَ يَلُونَ حَمَلَةً الْعَرْش لِحَمَلَةِ الْعَرْشِ. مَاذَا قَالَ رَبُّكُمْ؟ فَيُخْبِرُونَهُمْ، وَيُخْبِرُ أَهْلُ كُلِّ سَمَاءٍ سَمَاءً، حَتَّى يَنْتَهِيَ الْخَبَرُ إِنَى هَذِهِ السَّمَاءِ، وَيَخْطَفُ الْجِنُّ السَّمْعَ فَيُرْمَوْنَ، فَمَا جَاءُوا بِهِ عَلَى وَجْهِهِ، فَهُوَ حَقٌّ، وَلَكِنَّهُمْ يَقْرِفُونَ فِيهِ وَيَزِيدُونَ ٩٠ [انظر . ١٨٨٣]

قَالَ عَبْدُ اللهِ ۚ قَالَ أَبِي: قَالَ عَبْدُ الرَّزَّاقِ: وَيَخْطَفُ الْجِنُّ وَيُرْمَوْنَ.

تخريج: إساده صحيح. م(٢٢٢٩).

Comments: [Its isnad is saheeh, Muslim (2229]

1883. It was narrated from Ibn 'Abbas: Some men from among

١٨٨٣ - حَدَّثنا مُحَمَّدُ بْنُ مُضْعَبِ : حَدَّثنا الْأَوْزَاعِيُّ عَنْ عَلِيٌّ بْنِ حُسَيْنٍ.
 الْأُوْزَاعِيُّ عَنِ الزُّهْرِيُّ، عَنْ عَلِيٌّ بْنِ حُسَيْنٍ.

the Ansar, Companions of the Messenger of Allah (25), told me that they were sitting with the Messenger of Allah (ﷺ) one night when a shooting star appeared... and he mentioned the hadeeth, except that he said: "When our Lord decrees some matter, the bearers of the Throne glorify Him, then those who are closest to them glorify Him, then those who are next closest, until the tasbeeh reaches the lowest heaven. Then those who are nearest to the bearers of the Throne say to the bearers of the Throne: 'What did your Lord say?' They say: 'The truth; and He is the Most High, the Most Great' (cf. 34:23). And they say. 'Such and such.' And the people of the heavens tell one another the news, until the news reaches the lowest heaven, and the devils come and try to listen to the news so they can convey it to their familiars and throw it to them. Whatever they narrate as they heard it is true, but they add to it and mix lies with it and omit from it."

Comments: [Saheeh, Muslim (2229)] 1884. It was narrated from 'Abdullah bin 'Abbas and from 'A'ishah that they said: When the Messenger of Allah (ﷺ) became very sick, he covered his face with a cloth, then when he got distressed we removed it from him, and he was saying: "May Allah curse the Jews and the Christians; they took the graves of their Prophets as places of worship." 'A'ishah said:

عَنِ ابْنِ عَبَّاسٍ حَدَّثَنِي رِجَالٌ مِنَ لَأَنْصَادٍ مِنْ أَصْحَابِ رَسُولِ اللّهِ يَشْخُ أَنَّهُمْ كَانُوا جُلُوسًا مَعَ رَسُولِ اللّهِ يَشْخُ ذَاتَ لَيْلَةٍ إِذْ رُمِيَ بِنَجْمٍ... فَذَكَرَ الْحَدِيثَ. إِلّا أَنَّهُ قَالَ : ﴿إِذَا قَضَى رَبَّنَا أَمْرًا، لَنَّجَهُ حَمَلَةُ الْعَرْشِ، ثُمَّ اللَّذِينَ يَلُونَهُمْ، ثُمَّ اللَّذِينَ يَلُونَهُمْ، ثُمَّ اللَّذِينَ يَلُونَهُمْ، حَتَّى يَبْلُغَ التَّسْبِيحُ السَّمَاءُ اللَّنْيَا، فَيَقُولُونَ اللَّيْنِ يَلُونَهُمْ وَعَلَقُ الْعَرْشِ لِلْحَمَلَةِ الْعَرْشِ: مَاذَا قَالَ رَبَّكُمْ وَعَلَقَ الْعَرْشِ لِلْحَمَلَةِ الْعَرْشِ لِلْحَمْلَةِ الْعَرْشِ: مَاذَا قَالَ رَبَّكُمْ وَعَلَقَ الْعَرْشِ لِلْحَبِرُ، فَيَقُولُونَ: كَذَا وَكَذَا، فَيَخْورُ الْحَبِرُ، فَيَقُولُونَ: كَذَا وَكَذَا، فَيَخْرِرُ أَهْلُ السَّمَاءَ اللَّذَيْنِ، فَيَقُولُونَ: بِهِ إِلَى أَوْلِيَائِهِمْ، فَمَا جَاءُوا بِهِ عَلَى وَجُهِهِ، فَمَا جَاءُوا بِهِ عَلَى وَجُهِهِ، فَهَا جَاءُوا بِهِ عَلَى وَجُهِهِ، وَيَقْرِفُونَ فِيهِ وَيَقْرِفُونَ فِيهِ وَيَقْرِفُونَ فَيهُ وَيَقُولُونَ . إِلَيْهُمْ، وَلَكُنَّهُمْ بَرُاللَّهُمْ وَيَعْمُونَ الْعَرْشِ وَيَقُولُونَ فِيهِ وَيَقْرِفُونَ فِيهِ وَيَقْرِفُونَ فِيهِ وَيَقْرِفُونَ فِيهِ وَيَقْرِفُونَ فِيهِ وَيَقْرِفُونَ فِيهِ وَيَقْرِفُونَ فَيهِ وَيَقْرِفُونَ فَيهِ وَيَقْرِفُونَ فَيهِ وَيَقْرِفُونَ فَي وَيَقْرِفُونَ فَي الْحَامُولَ الْمَالِكُونَ الْمَعْمُ الْمُعْرِفُونَ فِيهِ وَيَقْرِفُونَ فِيهِ وَيَقْرِفُونَ فَي وَيَقُولُونَ فَيْعُولُونَ فَيهِ وَيَقُونُونَ فَيهُ وَيَقُولُونَ فَي وَيَقُونُونَ فِيهِ وَيَقُولُونَ فَي وَيُولُونَ فَي وَيُولُونَ الْمُعْرَالُونَ الْمُعْمَالِقُونَ الْمَالِعُونَ الْمُؤَالِقُونَ فَي وَلَوْلَالِهُمْ فَلَا الْمُؤْونَ فَي وَلَوْلَونَ الْمُؤْونَ الْعُولُ الْمُعَلِقُونَ الْمُعَلِقُونَ الْمُعْرِقُونَ فَيْهِ وَيَقُولُونَ فَيْ الْمُعْرِقُونَ الْمُعَلِقُولُونَ الْمُعَلِقُونَ الْمُعَلِقُونَ الْمُعَلِقُونَ الْمُعَلِقُونَ الْمُعَلِقُونَ الْمُعْرِقُونَ الْمُعَ

تخريج: صحيح، م: (٢٢٢٩). في سنده محمد بن مصعب، وفيه كلام من جهة إلا أن حديثه عن الأرزاعي مقارب، ثم هو متابع.

١٨٨٤ - حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ النَّهْرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ يَشْعُ عَلَى وَعَهْدٍ، بِرَسُولِ اللَّهِ يَظْمُ طَفِقَ يُلْقِي خَمِيصَةً عَلَى وَجْهِهِ، فَلَمَّا اللَّهُ اعْتُمَ رَفْعُونَ يَشُولُ: اللَّهُ عَلَى اللَّهُ اللَّهُ الْمَثْمَ اللَّهُ اللَّهُ عَنْهُ، وَهُو يَشُولُ: اللَّهُ اللللللَّهُ الللللَّهُ اللللللللللَّهُ الللللللللْمُ الللللللللْمُ الللللْمُ الللللْمُ الللللْمُ اللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ الللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ الللْمُ اللللْمُ الللْمُ اللْمُ اللَّهُ الْمُؤْمِنُ الللللْمُ الللْمُ اللللْمُ الللللْمُ الل

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He was warning them [the محیح. خ: (۱۳۵)، م: (۱۳۵)، م: (۱۳۵) Muslims] against doing what they [the Jews and Christians] did.

Comments: [Its isnad is saheeh, al-Bukhari (435) and Muslim (531)]

1885. It was narrated from Ibn 'Abbas that Jibreel (樂) came to the Prophet (樂) and said: "The month is complete with twentynine days."

Comments: [Its isnad is saheeh,]

1886. It was narrated that 'Ikrimah said: I said to Ibn 'Abbas: I prayed Zuhr in al-Batha' behind a foolish old man and he said twenty-two takbeers, saying takbeer when he prostrated and when he raised his head. Ibn 'Abbas said: That is the prayer of Abul-Qasim (囊).

Comments: [A saheeh hadeeth; and its isnad is da'eef]

1887. It was narrated that Ibn 'Abbas said: The Prophet of Allah (達) recited (aloud) in some prayers and remained silent in others, so we should recite (aloud) where he recited (aloud) and we should keep quiet where he kept quiet. It was said to him: Perhaps he recited it to himself quietly? He got angry at that and said: Is the

١٨٨٥ - حَلَّثَنَا عَمْرُو بْنُ الْهَيْثَمِ: حَلَّثَنَا شُعْبَةُ
 عَنْ سَلَمَةَ بْنِ كُهْبُل، عَنْ أَبِي الْحَكَمِ، عَنِ
 ابْنِ عَبَّاسٍ: أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَى النَّبِيِّ
 عَنْ فَقَالَ: تَمَّ الشَّهْرُ تِسْعًا وَعِشْرِينَ.
 [انظر: ٢١٠٣، ٢١٠٨]

تخريج: إسناده صحيح.

1۸۸٦ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَالَ: قُلْتُ لِابْنِ عَبْسِ: عَنْ قَالَ: قُلْتُ لِابْنِ عَبْسِ: قَالَ: قُلْتُ لِابْنِ عَبْسِ: صَلَّيْتُ الظُّهْرَ بِالْبُطْخَاءِ خَلْفَ شَيْخِ أَخَافَ، فَكَبَّرُ إِذَا أَخْمَقَ، فَكَبَّرُ إِذَا شَخْدِرةً، يُكَبِّرُ إِذَا سَجْدَ وَإِذَا رَفَعَ رَأْسَهُ. قَالَ: قَقَالَ ابْنُ عَبْسِ: بَلْكَ صَلَاهُ أَبِي الْقَاسِمِ عَلَيْهِ الصَّلَاةُ عَبْسٍ: بَلْكَ صَلَاهُ أَبِي الْقَاسِمِ عَلَيْهِ الصَّلَاةُ وَالسَّلَاةُ وَالسَّلَاةُ اللَّهُ المَّلَاةُ اللَّهُ المَّلَاةُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ اللَّهُولَ اللللَّهُ اللَّهُ اللللْمُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُو

تخريج: حديث صحيح، وهذا إساد ضعيف، ابن أبي عروبة مختلط، ورواية ابن أبي عدى عه بعد الاختلاط.

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Messenger of Allah (鑑) being accused? Ibn Ja'far and 'Abdur-Razzaq saɪd: Are you accusing the Messenger of Allah (鑑)?

Comments: [A salieeh hadeeth]

كَانَ يَقْرَأُ فِي نَفْسِهِ، فَغَضِبَ مِنْهَا وَقَالَ: أَيْتَهُمُ رَسُولُ اللّهِ ﷺ ((/۲۱۹)؟! وَقَالَ ابْنُ جَغَفَرٍ وَعَبْدُ الرَّزَّاقِ: أَتَتَهِمُ رَسُولَ اللَّهِ؟. [انظر: ۳۲۹۸، ۳۰۹۲، ۳۲۳۸]

تخريج: حديث صحيح، ابن أبي عدي ومحمد بن جعفر رويا عن ابن أبي عروبة بعد الاحتلاط، قد رواه عنه يزيد بن زريم، وهو ممن سمع منه قبل الاختلاط، ثم إنه قد توبع.

1888. It was narrated that Ibn 'Abbas said: The Messenger of Allah (差) said: "The previously married woman has more right to decide concerning herself than her guardian, and the virgin should be consulted concerning her marriage, and her permission is her silence."

Comments: [Its isnad is saheeh, Muslim (1421)]

1889. Al-Muttalib bin 'Abdullah bin Hantab narrated that Ibn 'Abbas used to do wudoo' washing each part once and he attributed that to the Messenger of Allah (ﷺ).

Comments: [Saheeh, its isnad is da'eef]

1890. It was narrated from Ibn 'Abbas that a woman of Khath'am asked the Messenger of Allah (織) on the morning of Muzdalifah, when al-Fadl bin 'Abbas was seated behind him on his mount: Allah has made Hajj obligatory for His slaves when my father is an old

١٨٨٨ حَدَّتُنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِي عَنْ مَالِكِ، عَنْ نَافِع بْنِ مَالِكِ، عَنْ نَافِع بْنِ مَالِكِ، عَنْ نَافِع بْنِ مُلْكِ، عَنْ نَافِع بْنِ جُنْمِ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ بَيْعٍ: الْأَيْمُ أَحَقُ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكُرُ تُسْتَأْمَرُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا». [انظر: تُسْتَأْمَرُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُها». [انظر: تُسْتَأْمَرُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُها». [انظر: تُسْتَأْمَرُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُها». [انظر: تُسْتَأْمَرُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُها».

تخريج: إسناده صحيح. م: (١٤٢١).

١٨٨٩ حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي الْمُطَلِّبُ بْنُ عَبْدِ اللَّهِ بْنِ حَطْبٍ: أَنَّ ابْنُ عَبَّاسٍ كَانَ يَتَوَضَّأُ مَرَّةً مَرَّةً، وَيُسْنِدُ ذَكَ إِنِّي رَسُولِ اللَّهِ يَظِيْدِ. [انظر: ٣٥٢٦]

تخريج: صحبح، وهدا إسناد ضعيف، المطلب بن عبدالله مدلس وروايته عن ابن عباس مرسلة.

الدُّهْرِيُّ: سَمِعَ الزُّهْرِيُّ: سَمِعَ الزُّهْرِيُّ: سَمِعَ سُلْمَانَ بْنَ بَسَارٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ خَنْعَمَ سَأَلَتْ رَسُولَ اللَّهِ ﷺ غَدَاةً جَمْعٍ، وَالْفَضْلُ بْنُ عَبَّاسٍ رِدْفَهُ، فَقَالَتْ: إِنَّ فَرِيضَةً اللَّه فِي انْحَعِ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا اللَّه فِي انْحَعِ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا

man and cannot stay on his mount; do you think that I can do Hajj on his behalf? He said: "Yes."

Comments: [Its isnad is saheeh, al-Bukhari (4399)]

1891. It was narrated that Ibn 'Abbas said: al-Fadl and I came, riding on a female donkey, when the Messenger of Allah (ﷺ) was leading the people in prayer in 'Arafah. We passed in front of part of the row, then we dismounted and let (the donkey) graze, and we joined the row, and the Messenger of Allah (鑑) did not say anything to me.

Comments: [Its isnad is saheeh, al-Bukhari (4412) and Muslim (504)]

1892. It was narrated from Ibn 'Abbas that the Prophet (經) set out on the day of the conquest and he was fasting, then when he was in al-Kadeed, he broke his fast, and it is only what the Messenger of Allah (鑑) did last that is to be followed. It was said to Sufyan: With regard to the words, it is only what the Messenger of Allah (鑑) did last that is to be followed, are these the words of az-Zuhri or of Ibn 'Abbas? He said: This is how it appears in the hadeeth.

تخريج: إساده صعيع خ: (١٩٤٤)، م. (١١١٣). م. (١١١٣) Bukharı (1944) and Muslim (1113)

1893. It was narrated from Ibn 'Abbas that Sa'd bin 'Ubadah asked the Prophet (ﷺ) about a

كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْنَمْسِكَ عَلَى الرَّحْل، فَهَا تَرَى أَنْ أَخُجَّ عَنْهُ؟ قَالَ. انْعَمْ». [راجم: ۱۸۱۸]

تخريج: إسناده صحيح. خ: (٤٣٩٩).

١٨٩١- حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدٍ اللَّهِ، عَن ابْن عَبَّاسِ قَالَ: جِئْتُ أَنَا وَالْمَضْلُ، وَنَحْنُ عَلَى أَتَابٍ، وَرَسُونُ اللَّهِ ﷺ يُصَلِّي بِالنَّاس بِعَرَفَةً، فَمَرَرْنَا عَلَى بَعْض الصُّفِّ، فَنَزَلْنَا عَنْهَا، وَتَرَكَّنَاهَا تَرْتُكُ، وَدَخَلْنَا فِي الصَّفِّ، فَلَمْ يَقُلْ لِي رَسُولُ اللَّهِ ﷺ شَيْثًا [انط: ۲۲۲۲، ۲۷۳۷، ۲۷۳۲، ۲۰۳۷، VIIT, 3AIT, OAIT, 3037]

تخريج: سناده صحيح. خ: (٤٤١٢)، م: (٥٠٤).

١٨٩٢ - حَدَّثَنَا شُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدٍ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسِ أَنَّ النَّبِيُّ يِطِيْ خَرَجَ يَوْمَ الْفَتْحِ، فَصَامَ، حَتَّى إِذَا كَانَ بِالْكَدِيدِ أَفْطَرُ، وَإِنَّمَا يُؤخَذُ بِالْآخِر مِنْ فِعْل رَسُولِ اللَّهِ ﷺ. قِيلَ لِسُفْيَانَ: قَوْلُهُ: إِنَّمَا يُؤخَذُ بِالْأَخِرِ، مِنْ قَوْلِ الزُّهْرِيِّ أَوْ قَوْلِ ابْن عَبَّاسِ؟ قَالَ: كَدَا فِي الْحَدِيثِ. [انظر: VO.Y. OXIY. . OTT. TETT. TPTY. YAAY, PA.7, YEIT, AOYT, 1537]

١٨٩٣- حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ، عَن بْن عَبَّاس: أَنَّ سَعْدَ بْنَ vow that his mother had made, but she had died before she fulfilled it. He said: "Fulfil it on her behalf."

Comments: [Its isnad is saheeh, al-Bukhari (2761) and Muslim (1638)]

1894. It was narrated from Ibn 'Abbas that Abu Bakr urged the Prophet (趣) to do something by swearing an oath, and the Prophet (鑑) said to him: "Do not swear oaths."

Comments: [Its isnad is saheeh, al-Bukhari (7046) and Muslim (2269)]

1895. It was narrated that Ibn 'Abbas said: I heard the Prophet (趣) say: "Any animal skin that is tanned is pure."

Comments: [Its isnad is saheeh, Muslim (366)]

1896. It was narrated from Ibn 'Abbas that the Prophet (雲) said: "Keep away from the interior of Muhassir, and you should pick up stones the size of broad beans."

Comments: [Its isnad is saheeh]

1897. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (強): "The previously married woman has more right to decide concerning herself than her guardian, and in the case of the virgin, the father should consult

عُنادَةَ سَأَلَ النَّبِيَّ ﷺ عَنْ نَذْرٍ كَانَ عَلَى أُمِّهِ تُونِّنَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَقَالَ: «الْفِيهِ عَنْهَا». [انظ: ٣٥٠٦،٣٠٤٩]

تخريج: إسناده صحيح.خ: (٢٧٦١)، م: (١٦٣٨). المجريج: إسناده صحيح.خ: (٢٧٦١)، م: (١٦٣٨). المبدّ، عَنْ عُبَيْدِ اللّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ أَبَا نَكْمِ أَقْسَمَ عَلَى اللّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ أَبَا نَكْمٍ أَقْسَمَ عَلَى اللّهِيِّ بَيْلِيَّة: "لَا تُقْسِمُ". اللّهِيِّ بَيْلِيَّة: "لَا تُقْسِمُ". [لطر: ٢١١٧، ٢١١٤]

تخریج: إسناده صحیح. خ: (٧٠٤٦)، م: (٢٢٦٩).

١٨٩٥ حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ
 ابْنِ وَعْلَقَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ
 البِّيِّ ﷺ يَقُولُ: الْمُهَا إِهَابٍ دُبِغَ فَقَدْ طَهُرَه.
 [انظر: ٢٤٣٥، ٢٥٢٢، ٢٥٣٨، ٢٥٣٨]

تخريج: إساده صحيح. م: (٣٦٦).

1۸۹٦ حَدَّنْنَا شُفْيَانُ عَنْ زِيَادٍ يَعْنِي ابْنَ سَعْدِ عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنَ سَعْدِ عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنَ النَّبِيِّ عِلَيْهِ قَالَ: «ارْفَعُوا عَنْ بَطْلِ مُحَسِّرٍ، وَعَلَيْكُمْ بِمِثْلِ حَصَى الْخَذْفِ». [راجع: ۱۷۹٤]

تخريج: إسناده صحبح.

١٨٩٧ حَدَّثَنَا شُفْيَانُ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ اللَّهِ بْنِ الْفَضْلِ، عَنْ نَافِع بْنِ جُبَيْرٍ، عَنِ الْبِي عَبَّاسٍ: يَنْلُغُ بِهِ النَّبِيِّ يَجْعُ: «الثَّيْبُ أَحَقُّ بِنَفْسُهَا مِنْ وَلِيْهَا، وَالْبِكُرُ يَسْنَأُمِرُهَا أَبُوهَا فِي يَغْسُهَا، وَإِذْنُهَا صُمَاتُهَا». [راجع: ١٨٨٨]

her about her marriage, and her consent is her silence."

تخريج: إساده صحيح. م: (١٤٢١).

Comments: [Its isnad is saheeh, Muslim (1421)]

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1898. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) was in ar-Rawha', and he met some riders and greeted them with salam. He said: "Who are the people?' They said: Muslims. They said: Who are you? He said: "The Messenger of Allah ﷺ." A woman rushed to grab the upper arm of a boy and she brought him out of the howdah and said: O Messenger of Allah, is there Hajj for this one? He said: "Yes, and you will be rewarded."

Comments: [Its isnad is saheeh according to the conditions of Muslim]

1899. A similar report was narrated from Kuraib, the freed slave of Ibn 'Abbas.

Comments: [See the previous report]

1900. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) drew back the curtain and the people were lined up in rows behind Abu Bakr. He said: "O people, there is nothing left of the glad tidings of Prophethood except a good dream that a Muslim sees or that is seen for him. But I have been forbidden to recite the Qur'an when bowing or prostrating. As for bowing, glorify your Lord therein, and as for

١٨٩٨ - حَدَّثَنَا سُفَيَانُ عَنْ إِبْرَاهِيمَ بْنِ عُفْبَةً ، عَنْ كُرَيْبٍ ، عَنِ ابْنِ عَنَّاسٍ قَالَ: كَانَ النّبِيُ ﷺ عَلَىٰ اللّهِ عَلَيْهِمْ ، فَقَالَ: بِالرَّوْحَاءِ ، فَلَقِيْ رَكْبًا ، فَسَلَّمَ عَلَيْهِمْ ، فَقَالَ: "مَنِ الْقَوْمُ؟ * قَالُوا: فَمَنْ أَنْهُمْ؟ قَالَ: "رَسُولُ اللَّهِ يَجْتِيَّةً فَفَزِعَتِ امْرَأَةٌ ، فَنَزِعَتِ امْرَأَةٌ ، فَنَزِعَتِ امْرَأَةٌ ، فَنَخَذَتْ بِعَضُدِ صَبِيً ، فَأَخْرَجَتُهُ مِنْ فَاخْرَجَتُهُ مِنْ فَقَالَ: "بَعَمْ ، وَلَكِ أَجْرٌ ». [انظر: ١٨٩٩، مَلَ لَهَذَا حَجِّ؟ قَالَ: "نَعَمْ ، وَلَكِ أَجْرٌ ». [انظر: ١٨٩٩، ١٨٩٩]

تخريج: إسناده صحيح. م: (١٣٣١).

١٨٩٩ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ
 عَنْ إِبْرَاهِيمَ بْنِ عُفْبَةً، عَنْ كُرَيْبٍ مَوْلَى ابْنِ
 عَبَّاسٍ مَعْنَاهُ. [راجع: ١٨٩٨]
 تخريج: راجع ماقبله.

- ١٩٠٠ حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا سُلَيْمَانُ بُنُ سُخَيْم _ قَالَ: سُفْيَانُ لَمْ أَخْفَطْ عَنْهُ عَيْرَهُ _ قَالَ سُخَيْم _ قَالَ: سُفْيَانُ لَمْ أَخْفَطْ عَنْهُ عَيْرَهُ _ قَالَ سَمِعْتُهُ مِنْ إِبْرَاهِيمَ بْنِ عَنْدِ اللَّهِ بْنِ مَعْبَدِ اللَّهِ بْنِ مَعْبَدِ اللَّهِ بْنِ مَعْبَدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللَّهِ يَعِيْهُ عَنِ السَّتَارَةِ، وَالنَّاسُ عَشُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ: "أَيُّهَا النَّاسُ، وَشُوفٌ خَلْفَ أَبِي بَكْرٍ فَقَالَ: "أَيُّهَا النَّاسُ، إِنَّهُ لَمْ يَبْقُ مِنْ مُبَشِّرَاتِ النَّبُوقِ إِلَّا الرُّوْيَا النَّاسُ، الشَّالِحُهُ قَرْكَ لَهُ عَنْهَ قَالَ: المُعْلِمُ أَوْ تُرَى لَهُ الْمُقْلِمُ قَلْ الرَّوْيَالَ اللَّهُ قَلْ اللَّهُ قَلْ اللَّهُ اللَّهُ قَلْ اللَّهُ قَلْ اللَّهُ قَلْ اللَّهُ قَلْ اللَّهُ قَلْ اللَّهُ اللَّهُ قَلْ اللَّهُ قَلْ اللَّهُ اللَّهُ قَلْ اللَّهُ اللَّهُ قَلْ اللَّهُ اللَّهُ قَلْ اللَّهُ اللَّهُ اللَّهُ قَلْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ قَلْ اللَّهُ الللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ا

prostrating, strive in du'a', for it is more likely to receive a response (from your Lord)."

Comments: [Its isnad is saheeh, Muslim (479)]

1901. It was narrated that Ibn 'Abbas said: The Messenger of Allah (海) said: "Do not punish with the punishment of Allah, glorified and exalted."

Comments: [Its isnad is saheeh, al-Bukhari (3017)]

1902. It was narrated from Ibn 'Abbas: I bear witness that the Messenger of Allah (ﷺ) prayed before the khutbalı on Eid, then he delivered the khutbalı. And he thought that the women had not heard, so he went over to them and reminded them (of Allah) and exhorted them and enjoined them to give in charity, and the women started giving their earrings, rings and things.

Comments: [Its isnad is saheeh, al-Bukhari (1449) and Muslim (884)]

1903. It was narrated from Ibn 'Abbas that the Prophet (霉) drank from a bucket of Zamzam whilst standing. Sufyan said: That is what I thought.

Comments: [Its isnud is saheeh, al-Bukhari (1637) and Muslim (2027)] "أَلَا إِنِّي نُهِيتُ أَنْ أَقْرَأَ رَاكِمًا أَوْ سَاجِدًا، فَأَمَّا الرُّكُوعُ، فَعَظِّمُوا فِيهِ الرَّبَّ، وَأَمَّة الشُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنٌ أَنْ يُشْتَعَابَ لَكُمُهُ

تخريج: إسناده صحيح. م: (٤٧٩).

19٠١ - حَدَّثَقَا شُفْيَانُ عَنْ (٢٢٠/١) أَيُّوبَ،
 عَنْ عِكْرِمَةً، عَنِ البنِ عَبَّاسٍ قالَ: قَالَ رَسُولُ
 الله ﷺ اللا تُعَدِّبُوا بِعَذَابِ اللَّهِ عَزَّ وَجَلْ».
 [راجع: ١٨١٧]

تخریج: إساده صحیح. خ. (۳۰۱۷).

19.٧- حَلَّنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ عَطَاءُ، عِنِ ابْنِ عَبَّاسٍ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ بَيْثُ صَلَّى قَبْلِ الْخُطْبَةِ فِي الْهِيدِ، ثُمَّ اللَّهِ بَيْثُ صَلَّى قَبْلِ الْخُطْبَةِ فِي الْهِيدِ، ثُمَّ حَطَبَ، فَرَأَى أَنَّهُ لَمْ يُسْمِعِ النَّسَاءَ، فَأَتَاهُنَّ فَلَكُرَهُنَّ بِالصَّدَقَةِ، فَلَكْرَهُنَّ بِالصَّدَقَةِ، فَلَمْ فَجَعَلَتِ الْمُرْأَةُ تُلْقِي الْخُرُصَ، وَالْخَاتَمَ وَالشَّيْءَ. [انظر: ١٩٨٣، ٢٠٦٢، ٢١١٩، ٢١١٩]

تخریج: إسناده صحیح. ح: (۱۶۶۹)،م: (۸۸٤).

19.٣ حَلَّتَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنِ الشَّيِّ عِلَيْهِ شَرِبَ الشَّيِّ عِلَيْهِ شَرِبَ الشَّيِّ عِلَيْهِ شَرِبَ مِنْ ذَمْزَمَ قَائِمًا. قَالَ سُفْيَانُ: كَذَا أَحْسَبُ. [راجع: ١٨٣٨]

تخریج: إسناده صحیح. خ (۱۹۳۷)، م: (۲۰۲۷). 1904. It was narrated from Ibn 'Abbas: The Prophet (雲) drank with Ibn 'Abbas on his right and Khalid bin al-Waleed on his left. The Prophet (逸) said to him [Ibn 'Abbas]: "The drink is yours, but if you want you can give precedence to Khalid." He said: I will not give precedence to anyone with regard to the leftover water of the Messenger of Allah (霉).

Comments: [A hasan hadeeth; this is a da'eef isnad]

1905. It was narrated that Ibn Abi Mulaikah - in sha Allah - said: Ibn 'Abbas asked for permission to enter upon 'A'ishah, and her brother's sons kept on at her [to let him in]. She said: I am afraid that he will praise me. When he was given permission to enter, he said: There is nothing between you and your meeting your loved ones except the departure of your soul from your body. You were the dearest of the wives of the Messenger of Allah (美) to him and the Messenger of Allah (建) would not hold anything dear but that which is good. Your necklace fell from you on the night of al-Abwa' and verses of Allah were revealed concerning you; there is none of the mosques of the Muslims but verses stating your innocence are recited in them night and day. She said: Spare me your praise, O Ibn'Abbas, for by Allah I wish...

19.8 - حَدَّفَنَا شَفْيَانُ عَنِ ابْنِ جُدْعَانَ، عَنْ عَمْرِو بْنِ حَرْمَلَةَ، عَنِ ابْنِ عَبَّاسٍ: شَرِبَ النَّبِيُ عِنْ وَابْنُ عَبَّاسٍ عَنْ يَمِينِهِ، وَخَالِدُ بْنُ النَّبِيُ عِنْ شِمَالِهِ، فَقَالَ لَهُ النَّبِيُ يَعْقَدَ: الْوَلِيدِ عَنْ شِمَالِهِ، فَقَالَ لَهُ النَّبِيُ يَعْقَدَ: «النَّمْرِيَةُ لَكَ، وَإِنْ شِئْتَ آثَرَتَ بِهَا خَالِدًا».
قال: مَا أُويُرُ عَلَى سُؤْرِ رَسُولِ اللَّهِ عِنْ أَعْلَى سُؤْرِ رَسُولِ اللَّهِ عَلَى الْحَرْدِ رَسُولِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى الْحَرْدِ رَسُولِ اللَّهِ عَلَى الْحَرْدُ عَلَى الْحَرْدُ لَهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَيْدِ اللَّهِ عَلَيْدِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَيْدِ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَيْدِ اللَّهُ عَلَى اللَّهُ اللْحَلْدُ اللَّهُ الْحَلْدُ الْحَلْمُ اللَّهُ اللْعَلَى الْحَلْمُ اللَّهُ اللَّهُ اللْحَلْمُ اللَّهُ اللْحَلْمُ اللَّهُ اللْحَلْمُ اللللَّهُ اللَّهُ اللْحَلْمُ اللَّهُ اللْحَلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْحَلْمُ اللللَّهُ اللَّهُ اللَّهُ اللْحَلْمُ الللللَّهُ اللْحَلْمُ اللْحَلْمُ اللْحَالَةُ اللْحَلْمُ الللللَّهُ اللْحَلْمُ اللَّهُ اللْحَلْمُ اللْحَلْمُ اللْحَلْمُ اللْحَلْمُ اللْحُلْمُ اللَّهُ اللْحَلْمُ اللْحُلِمُ اللْحَلْمُ الْحَلْمُ اللْحَلْمُ اللْحَلْمُ اللْحَلْمُ الْحَلْ

تخريج: حديث حسن، وهذا إسناد صعيف، ابن جدعال صعيف وعمرو بن حرملة محهول. وأصل القصة في استئذان الصغير الحالس على اليمين ثابت في «الصحيحين» من حديث سهل بن سعد.

٩٠٩- حَدَّثَنَا سُفْيَانُ عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ الْمِ عُمْمَانَ بْنِ خَعْيْمٍ، عَنِ الْبِنِ أَبِي مُلْلِكَةً _ إِنْ شَاءَ اللَّهُ _ بَعْنِي: اسْتَأْذَنَ ابْنُ عَبَّاسٍ عَلَى عَايِشَةً، فَلَمْ يَرَلْ بِهِ بَنُو أَجِيهَا، قَالَتْ: أَخَافُ أَنْ يُرَكِّينِي. فَلَمَّا أَذِنَتْ لَهُ، قَالَ. ما بَيْنَكِ وَبَيْنَ أَنْ يُرَكِّينِي الْلَّحِيَّةِ إِلَّهِ أَنْ يُقَارِقَ الرُّرِحُ الْجَسَدَ، أَنْ تَلْقِي الْأَجِبَةَ إِلَّا أَنْ يُقَارِقَ الرُّرِحُ الْجَسَدَ، كُنْنِ أَحَبُ أَزْوَاجٍ رَسُولِ اللَّهِ يَثِيَّةٍ إِلَيْهِ، وَلَمْ يَكُنْ يُحِبُ رَسُولُ اللَّهِ يَثِيَّةً إِلَيْهِ، وَلَمْ يَكُنْ لِي يَعْمَى إِلَّهِ عَلَى إِلَيْهِ عَنْمَ إِلَى اللَّهِ يَقِيْهِ إِلَيْهِ، وَلَمْ يَكُنْ لَكُ يَلِكُ البَاتُ مِنَ لِلْكَوْرَانِ، فَلَالُهُ لَلْهُ وَلَهُ مِنْ مَسَاحِدِ الْمُسْلِمِينَ إِلَّا الْمُؤَانِ، فَوَاللَّهِ لَوَدِينَ إِلَّا يَعْلَى مِنْ تَوْكِينِكَ يَا ابْنَ عَبَّاسٍ، فَوَاللَّهِ لَوَدِدْتُ. وَالْطَر: ٢٤٩٦]

تخريج: إسناده قوي. خ: (٤٧٥٣).

Comments: [Its isnad is qawı, al-Bukhari (4753)]

1906. It was narrated from Ibn 'Abbas that he said to her: You were called the Mother of the Believers so that you would be blessed, and that was your title before you were born.

Comments: [Its isnad is da'eef]

1907. It was narrated from Ibn 'Abbas - in sha Allah - that the Prophet (美) forbade breathing into the vessel or blowing into it

Comments: [Its isnad is saheeli]

1908. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (強): "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah, keep the Shaitan away from me and keep the Shaitan away from what You bless us with,' if it is decreed that they should have a child as a result of that, the Shaitan will never harm him."

Comments: [Its isnad is saheeh, al-Bukhari (141) and Muslim (1434)]

1909. 'Abdul-'Azeez bin Rufai' told us: Shaddad bin Ma'qil and I entered upon Ibn 'Abbas, and Ibn 'Abbas said: The Messenger of Allah (經) did not leave anything except what is between these two covers. We entered upon Muhammad bin 'Ali and he said something similar. And al-Mukhtar used to say: the Revelation.

١٩٠٦ - حَذْنَنَا سُفْيَانُ عَنْ لَيْثِ، عَنْ رَجُلٍ، عَنِ
 بُنِ عَنَّاسٍ أَنَّهُ قَالَ لَهَا: إِنَّمَا سُمِّيتِ أُمَّ الْمُؤْمِنِينَ
 لتشعبي، وَإِنَّهُ لَاسْمُكِ قَبْلَ أَنْ تُولَدِي.

تخريج: إسناده ضعيف، ليث بن أبي سليم ضعيف وشيحه مجهول.

19.٧ خَدَّثَنَا شَفْيَانُ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِجْدِ الْكَرِيمِ، عَنْ عِجْدِ مَنْ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِجْدِمَةَ، عَنِ ابْنِ عَبَّاسٍ _ إِنْ شَاءَ اللَّهُ _ أَنَّ النَّبِيَّ يَتِيْتُهُ نَهَى أَنْ يُتَنَفَّسَ فِي الْإِنَاءِ، أَوْ يُنفَخَ فِي الْإِنَاءِ، أَوْ يُنفَخَ فِي الْإِنَاءِ، أَوْ يُنفَخَ فِيهِ [النظر: ٣٣٦٦، ٢٨١٧]

تخريج: إسناده صحيح.

-19.۸ حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ سَالِم، عَنْ كُريب،عنِ ابْنِ عَنَّاسٍ يَبْلُغُ بِهِ النَّيْعَ النَّيْعَ اللَّهِ اللَّهِ اللَّهِ اللَّهُ قَالَ: النَّيْعَ اللَّهِ اللَّهِ اللَّهُمَّ جَنَّبْني الشَّيْطَانَ، وَجَبِ الشَّيْطَانَ، وَجَبِ الشَّيْطَانَ مَا رَزَقْتَنَا، فَقُضِيَ بَيْنَهُمَا وَلَدٌ، مَا الشَّيْطَانُ». [راجع: ١٨٦٧]

تخریج: إسناده صحیح. ح: (۱٤۱)، م: (۱٤٣٤).

19.٩ حَلَّقْتَا سُفْيَانُ: حَلَّثْنَا عَبْدُ الْمَزِيزِ بْنُ رَفْيْعِ قَلَ: دَحَلْتُ أَنَ وَسُدَّادُ بْنُ مَغْفِلِ عَلَى ابْنِ عَبَّاسٍ: مَا تَوَكَ رَسُولُ ابْنُ عَبَّاسٍ: مَا تَوَكَ رَسُولُ اللَّهِ يَتِيْنِ إِلَّا مَا بَيْنِ هَذَيْنِ اللَّوْحَيْنِ. وَدَخَلْنَا عَلَى مُحمَّدِ بْنِ عَلِيٍّ، فَقَالَ مثْلَ ذَلِكَ. قَالَ: وَكَانَ الْوَحْيَ.

تخريج: إسناده صحيح. خ: (٥٠١٩).

Comments: [Its isnad is saheeli al-Bukhari (5019)]

1910. Ibn 'Abbas said: When Qur'an was revealed to the Prophet (鑑), he would want to memorise it. Allah said: "Move not your tongue concerning (the Qur'an, O Muhammad (強)) to make haste therewith. It is for Us to collect it and to give you (O Muhammad (鑑)) the ability to recite it (the Qur'an). And when We have recited it to you [O Muhammad 鑑 through Jibreel] then follows its (the Qur'an's) recital' [al-Qiyamah 75:16-18].

Comments: [Its isnad is saheeh according to the conditions of al-Bukharı and Muslim]

1911. It was narrated from Ibn 'Abbas that he said: When he prayed Fajr he would lie down until he began to breathe deeply, and we used to say to 'Amr: The Messenger of Allah (ﷺ) said: "My eyes sleep but my heart does not."

Comments: [Its isnad is saheeh, al-Bukhari (138) and Muslim (763)]

1912. It was narrated from Ibn 'Abbas' I stayed overnight with my maternal aunt Maimoonah. The Prophet (囊) got up to pray at night. He did a light wudoo', then he stood (to pray), and Ibn 'Abbas did the same as he did, then he came and stood (to pray), and he (the Prophet (囊)) moved him to make him stand on his right. Then he prayed with the Prophet (囊), who then lay down until he breathed deeply. Then the mu'adudhin came to him and he

1910 - حَدَّثَنَا شُفْيَانُ قَالَ: وَقَالَ مُوسَى بْنُ أَبِي عَائِشَةَ: سَمِعْتُ سَعِيدَ بْنُ جُبَيْرِ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: كَانَ إِذَا نَزَلَ عَلَى النَّبِيِّ بِيَنِيِّ عَلَيْقَ أَنْ يَمْفَظَهُ، قَالَ اللَّهُ عَزَّ وَجَلَّ: فُرْآنُهُ عَلَيْنَا اللَّهُ عَزَّ وَجَلَّ: عَمْعَهُ وَقُرْآنَهُ 0 فَإِذَا قَرَأْنَاهُ فَاتَّبِعْ قُرْآنَهُ ﴾ (القيامة: ١٦-٨١). [انظر: ٣١٩١]

1911- حَلَّثَنَا شُفْيَانُ عَنْ عَمْرِهِ قَالَ: لَمَّا أَخْبَرَنِي كُرَيْبٌ عَنِ الْبِنِ عَنَاسٍ أَنَّهُ قَلَ: لَمَّا صَلَّى الْفَخْرَ اضْطَجَعْ حَنَّى نَفْخَ. فَكُنَّا نَقُولُ لِعَمْرِهِ: إِنَّ رَسُولَ اللَّهِ يَتِطِعُ قَالَ: "نَنَامُ عَيْنَايَ وَلَا يَنَامُ قَلْبِي". [انطر: ١٩١٢، ٢٠٨٤، ٢٠٨٤،

تخريج: إسناده صحيح. خ: (۱۳۸)، م: (۷٦٣).

1917- حَلَّثَنَا شُغْيَانُ عَنْ عَمْرِهِ، عَنْ كُورِيْ، عَنْ ابْرِ عَبَّاسٍ: بِتُ عِنْدَ خَالَتِي مَبْمُونَةً، فَقَامَ النَّبِيُّ عِلْجٌ مِنَ اللَّبُلِ، قَالَ: مَبْمُونَةً، فَقَامَ النَّبِيُّ عِلَيْجٍ مِنَ اللَّبُلِ، قَالَ: كَمَا صَنَعَ ابْنُ عَاّسٍ كَمَا صَنَعَ، ثُمَّ جَاءً، فَقَامَ فَصَلَّى، فَحَوَّلُهُ فَجَعَلَهُ عَنْ يَعِينِهِ، ثُمَّ صَلَّى مَعَ النَّبِيِّ عَلَيْجٍ، ثُمَّ الضَّحَةِ عَنْ يَعِينِهِ، ثُمَّ صَلَّى مَعَ النَّبِيِّ عَلَيْجٍ، ثُمَّ الصَّحَةِ عَنْ يَعِينِهِ، ثُمَّ صَلَّى مَعَ النَّبِيِّ عَلَيْجٍ، ثُمَّ الصَّحَةِ عَنْ يَعِينِهِ، ثُمَّ صَلَّى مَعَ النَّبِيِّ عَلَيْجٍ، ثُمَّ الصَّحَةِ عَنْ يَعِينِهِ، فَاتَاهُ الْمُؤذِّذُنُ، ثُمَّ قَامَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَصَّأً. [راجع: ١٨٤٣]

ت**خريج**: راحع ماقىلە.

got up to pray and did not do wudoo'.

Comments: [See the previous report]

1913. It was narrated that Ibn 'Abbas said: I heard the Prophet (選) deliver a speech and say: "Verily you will meet Allah barefoot, naked and uncircumcised."

Comments: [Its isnad is saheel, al-Bukhari (6524) and Muslim (2860)] 191٣ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرُو، عَنْ سَعِيدِ بْنِ جُنْيْرِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيِّ بَيُلِلَةً يَخْطُبُ وَهُوَ يَقُولُ: ﴿إِنَّكُمْ مُلَاقُو اللَّهِ خُفَاةً عُرَاةً غُرُلًا﴾. [انظر: ١٩٥٠، ٢٠٢٧، ٢٠٢٢، ٢٠٨٢،

تخریج: إسناده صحیح. خ: (۲۵۲٤)، م (۲۸٦٠).

1914. It was narrated that Ibn 'Abbas said: We were with the Messenger of Allah (ﷺ) and a man fell from his camel and broke his neck, and he died when he was in ihram. The Messenger of Allah (ﷺ) said: "Wash him with water and lotus leaves, and bury him in his two garments, but do not cover his head, for Allah will resurrect him on the Day of Resurrection reciting the Talbiyah."

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

1915. It was narrated from Ibn 'Abbas: "And do not apply perfume to him."

Comments: [Its *isnad* is *salieeli*, see the previous report]

1916. It was narrated from Ibn 'Abbas concerning the words of Allah, "And We made not the vision which we showed you (O Muhammad as an actual eye-

١٩١٤- حَلَّثَنَا سُمْيَانُ عَنْ عَمْرِو، عَنْ سَمِيدِ ابْنِ حُبَيْرِ، عَنِ ابْنِ عَبَّاسٍ يَقُولُ: كُنَّا مَعَ رَشُولُ رَجُلٌ عَنْ بَعِيرِهِ وَشُولُ اللَّهِ يَعِيْتِهِ، فَخَرِمٌ، فَقَالَ رَسُولُ رَجُلٌ عَنْ بَعِيرِهِ فَوْفِصَ، فَقَالَ رَسُولُ رَجُلٌ عَنْ بَعِيرِهِ وَفَقِصَ، فَقَالَ رَسُولُ (٢٢١/) اللَّهِ عَلَيْتُ «اغْسِلُوهُ بِمَاءٍ وَسِلْرٍ، وَالْهَيْوَةُ فِي تَوْبَيْهِ، وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّ اللَّهَ عَرْ وَجَلَّ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُهِلَّا». وَقَالَ مَرْةً: "يُغِلُّ». وَقَالَ مَرْقًا لَيْعَلَمُ مُهِلًّا». وَقَالَ مَرْقًا لَـ الْمَعْنَامَةِ مُهِلًّا». وَقَالَ مَرْقًا لَـ الْمَعْنَامَةِ مُهِلًّا». وَقَالَ

تخریج: اِسناده صحیح. خ: (۱۲۲۵)، م: (۱۲۰۱).

١٩١٥ حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي
 حُرَّةً، عن سَمِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَنَّاسٍ:
 وَلَا تُقَرِّبُوهُ طِيبًا». [راجع: ١٩٥٠]

تخريج: إسناده صحيح. راجع ماقله.

٩٩١٦– حَمَّلَئَنَا شُفْيَانُ عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَن ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَا جَمَلَنَا ٱلرُّبَيَا الَّقِ آلَيْنَكَ إِلَّا فِشَكَةً لِلْنَاسِ﴾

witness and not as a dream on the night of Al-Isrâ') but a trial for mankind" [al-Isra' 17:60], that he said: It is something that the Prophet (趣) saw with his own eyes on the night on which he was taken on the Night Journey $(Isra^{\prime}).$

(الإسراء: ٦٠) قَالَ: هِن رُؤْيًا عَيْن رَآهَا النَّبِيُّ ﷺ لَيْلَةَ أُسْرِيَ بِهِ. [انظر: ٣٥٠٠] تخریج: إسدده صحیح، خ. (۳۸۸۸)،

Comments: [Its isnad is saheeh, al-Bukhari (3888)]

1917. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said - and on one occasion he said: I heard the Prophet (幾) deliver a speech and say -: "Whoever cannot find sandals, let him wear khuffain (leather slippers), and whoever cannot find an izar (waist wrapper), let him wear pants."

Comments: [Its isnad is saheeh, al-Bukhari (1841) and Muslim (1178)1

1918. Jabir bin Zaid narrated that he heard Ibn 'Abbas say: I prayed with the Prophet (趣) eight (rak'ahs) together and seven (rak'ahs) together. I [the narrator] said: O Abush-Sha'tha', I think he delayed Zuhr and hastened 'Asr, and he delayed Maghrib and hastened 'Isha'. He said: I think so too

Comments: [Its isnad is saheeh, al-(705)]

1919. 'Amr said: Abush-Sha'tha' said: Who is she? I said: They say she is Maimoonah. He said: Ibn 'Abbas told me that the Prophet (ﷺ) married Maimoonah when he was in ihram.

١٩١٧– حَدَّثَنَا سُفْيَانُ عَنْ عَمْرُو، عَنْ جَابِر ابْن رَيْدٍ، عَن ابْنِ عَبَّاسِ قَالَ: فَالَ رَسُولُ اللَّهُ يِنْ وَقَالَ مَرَّةً صَمِعْتُ اللَّهِي يَنْ اللَّهِ عَلَيْهِ يَخْطُتُ يَقُولُ: "مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْسِنْ خُفَّيْن، وَمَنْ لَمْ يَجِدْ إِزَارًا، فَلْيَلْبَسْ سَرَاويلَ». [راجع: ١٨٤٨]

تخريج: إسناده صحيح خ: (١٨٤١)، م: (AVII).

١٩١٨– حَدَّثَنَا شُفْيَانُ: قَالَ عَمْرٌو: أَخْبَرَنِي جَابِرُ بْنُ زَيْدٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسِ يَقُولُ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ ثَمَانِيًا جَمِيعًا، وَسَبْعًا حَمِيعًا، قَالَ: قُلْتُ: مَا أَمَا الشَّغْثَاءِ، أَظُنُّهُ أَخَّرَ الظُّهُ: وعَجَّا الْعَصْرَ، وَأَحَّرَ الْمَغْرِبَ، وَعَجَّا الْعِشَاء؟ قَالَ: وَأَنَا أَظُنَّ ذَلِك. [انظر: TOP1, 0737, 7A07, V137]

تخريج: إسدده صحيح. خ: (١١٤٧)، م: (٧٠٥)، and Muslim (٧٠٥)

١٩١٩ - حَدَّثَنَا شُفْنَانُ: قَالَ عَمْرٌو: قَالَ أَبُو الشُّغْنَاءِ: مَنْ هِيَ؟ قَالَ: قُلْتُ: يَقُولُونَ: مَيْمُونَةُ، قَال: أَخْبَرَنِي ابْنُ عَنَّاسِ: أَنَّ النَّبِّ عَيَّ نَكَحَ مَبْمُونَةً وَهُوَ مُحْرِمٌ. [انظر: ٢٢٠٠، ٢٠١٤. Comments: [Its isnad is saheeh, al-Bukhari (1837) and Muslim (1410)]

TYYY. TPTY, YT37, 1507, 1877. 1487. 7117. 7173]

تخریج: إسناده صحیح. ح. (۱۸۳۷)، م (۱٤۱۰).

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1920. It was narrated from Ibn 'Abbas that he said: I was one of those whom the Prophet (麼) sent on ahead on the night of Muzdalifah with the weak ones among his family. And on one occasion he said: The Messenger of Allah (變) sent on ahead the weak ones among his family.

١٩٢٠ - حَدَّثَنَا سُفْيَاذُ عَنْ غَمْرُو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسِ أَنَّهُ قَالَ ۚ أَنَا مِمَّنْ قَدَّمَ النُّمُ يَعِيدُ لَبُّلَةَ الْمُزْدَلِفَةِ فِي ضَعَفَةِ أَهْلِهِ. وَقَالَ مَرَّةً: إِنَّ النَّبِيِّ عِلْتُهُ قَدَّمَ ضَعَفَةً أَهْلِهِ. [انظر. 7A.7, 3.77, PTTT, PO37, . F37, C737, PC/7, P777]

Comments: [Its isnad is saheeh, al-(1293)]

تخريج: إسناده صحيح. ح: (١٦٧٨)، م (١٢٩٣). Bukhari (1678) and Muslim

1921. It was narrated from Ibn 'Abbas: The Messenger of Allah (趣) only trotted (ramil) around the Ka'bah in order to show the mushrikeen his strength.

١٩٢١ حَدُّثُنَا سُفْيَانُ عَنْ عَمْرو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: إِنَّمَا رَمَلَ رَسُولُ اللَّهِ عِيرٌ خَوْلُ الْكَعْبَةِ لِيُرِي الْمُشْرِكِينَ قُوَّنْهُ. [انظ: ۲۰۲۹، ۲۰۳۹، ۱۳۳۷، ۷۹۳۳]

Comments: [Its isnad is saheeh, al-تخريج: إسناده صحيح. ح. (٤٢٥٧). م: (١٢٦٦). Bukhari (4257) and Muslim (1266)]

١٩٢٢ - حَدَّثَنَا شُفْرَنُ: قَالَ عَمْرٌ و أَوَّلًا:

1922. It was narrated from lbn 'Abbas that the Prophet (ﷺ) was treated with cupping when he was in ihram.

فَحَفِظْنَاهُ عَنْ طَاوُس وَقَالَ مَرَّةً: أَخْبَرَنِي طاؤسٌ عَنِ ابْنِ عَبَّاسِ: أَنَّ رَسُولَ اللَّهِ ﷺ اخْتَحَمَ وَهُوَ مُحْرَمٌ. [انظر: ١٩٢٣، ٣٥٢٤]

Comments: [Its isnad is sahech, al-Bukhari (1835) and Muslim (1202)

تخریج: إسناده صحیح. ح: (۱۸۳۵)، م: (۱۲۰۲).

1923. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) was treated with cupping when he was in ihram.

١٩٢٣ - قَالَ أَبِي: وَقَدْ حَدَّثْنَاهُ سُفْيَاذُ وَقَالَ: عَمْرٌو عَنْ عَطَاءٍ وَطَاوُس، عَنِ ابْنِ عَبَّاسُ ۚ أَنَّ النَّبِيَّ رَبِّيَّةِ احْتَجَمَ وَهُوَ مُحْرِمٌ. [راجع: ١٨٤٩]

Comments: [See the previous report]

تخريج: راجع ماقبله.

1924. It was narrated from Ibn 'Abbas that the Prophet (said: "When one of you eats, let him not wipe his hand until he has licked it or it is licked for him."

Comments: [Its isnad is saheeh, al-تخریج: إساده صحیح. ح: (۲۰۶۱)، م: (۲۰۳۱)_{. (۲۰۳۱)} Bukhari (5456)

1925. It was narrated that Ibn 'Abbas said: Al-Muhassab is not of any significance; it is just a place where the Messenger of Allah (塞) halted

Comments: [Its isnad is saheeh, al-تخریج: إسناده صحیح. خ: (۱۷۲۲), م: (۱۳۱۲), Bukhari (1766) and Muslim (1312)]

1926. It was narrated from Ibn 'Abbas that the Messenger of Allah (震) delayed 'Isha' until as much of the night as Allah willed had passed. Then 'Umar said to him: O Messenger of Allah, the women and children have gone to sleep. He came out and said: "Were it not that it would be too difficult for my unimali, I would have enjoined them to pray at this hour."

Comments: [Its isnad is saheeh, al-Bukhari (7239) and Muslim (642)]

1927. It was narrated that Ibn 'Abbas said: The Messenger of Allah (變) was commanded to prostrate on seven (parts) and was forbidden to tuck up his hair and garment.

Comments: [Its isnad is saheeh, al-Bukhari (809) and Muslim (490)]

197٤ - قَالَ أَبِي: وقَالَ شُفْيَانُ · عَنْ عَمْرو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسِ: أَنَّ النَّبِيِّ عِلْمُ قَالَ: إِذَا أَكُلَ أَحَدُكُمْ، فَلَا يَمْسَعُ يَدَهُ حَتَّى يَنْعَفَهَا أَوْ لُلْعِقْهَا». [انظر: ٢٦٧٧، ٣٢٣٤، ٩٩٩٣]

١٩٢٥ حَدَّثَنَا شُفْيَانُ عَنْ عَمْرُو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَيْسَ ٱلْمُحَصَّبُ بِشَيْءٍ. إِنَّمَا هُوَ مَنْزِلٌ نَزَلَهُ رَسُولُ اللَّهِ ﷺ. [انظر: ٢٨٩٣، ٨٨٤٣]

١٩٢٦– حَدَّثَنَا سُفْيَالُ عَنْ عَمْرُو، عَنْ عَطَاءِ وَابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ،عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أَخَّرَهَا حَتَّى ذَهَبَ مِنَ اللَّيْل مًا شَاءَ اللَّهُ، فَقَالَ لهُ عُمَرُ: يَا رَسُولَ اللَّهِ، نَامَ النِّسَاءُ وَالْوِلْدَانُ. فَخَرَجُ فَقَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي، لأَمْرْتُهُمْ أَنْ يُصَلُّوهَا هَذِه السَّاعَةَ». [انظر: ٢١٩٥، ٢٢٦٦]

تخريج: إسناده صحيح. خ (٧٢٢٩)، م: (٦٤٢).

١٩٢٧– حَدَّثَنَا سُفْيَانُ عَنْ عَمْرُو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسِ قَالَ: أُمِرَ رَسُولُ اللَّهِ بِيِنْ إِنَّ يَشْجُدَ عَلَى سَبْعِ وَنُهِيَ أَنْ يَكُفَّ شَعَوَهُ وَثِيَانَهُ. [انظر: ٢٤٠، ٢٣٠، ٢٤٣٦، VYOY, AKOY, POY, PPOY, KOFY, VVVY, 7APY]

تخريج: إساده صحيح. خ (۸۰۹)، م: (٤٩٠).

1928. It was narrated that Tawoos said: I heard Ibn 'Abbas say: As for what the Messenger of Allah (寒) forbade to be sold before possession was taken of it, that is food. And Ibn 'Abbas stated his opinion: I think everything is like that.

Comments: [Its isnad is saheeh, al-Bukhari (1235) and Muslim (1525)]

1929. It was narrated that Ibn 'Abbas said: The Messenger of Allah (憲) prayed in Madinah, when he was a resident and not travelling, seven [rak'ahs] and eight [rak'ahs].

Comments: [Saheeh because of corroborating evidence, al-Bukhari (1174) and Muslim (705) and its isnad is da'eef]

تخریج: صحیح لعیره، خ: (۱۱۷۶)، م: (۲۰۵). وهذا إسناد ضعیف، محمد بن عثمان الحمحی ضعف.

1930. It was narrated from Ibn 'Abbas: A man died at the time of the Messenger of Allah (炎), leaving behind no heir except a slave whom he had already manumitted, so he gave his estate to him.

Comments: [Its isnad is da'eef, and Awsajah is unknown]

1931. It was narrated from Ibn 'Abbas: I am surprised at those who anticipate the month when the Messenger of Allah (ﷺ) said: "Do not fast until you see it" or he said "Fast when you see it."

Comments: [Saheeh because of corroborating evidence]

197۸ - حَدَّثَنَا شُفْيَانُ عَنْ عَمْرٍو، عَنْ طَاوُسٍ فَالَ: أَمَّا الَّذِي نَهَى فَالَ: أَمَّا الَّذِي نَهَى عَنْهُ رَسُولُ اللَّهِ يَتَلِيْتُ أَنْ يُبَاعَ حَتَّى يُقْبَضَ، فَالطَّعَامُ. و قَالَ ابْنُ عَبَّاسٍ بِرَأْيِهِ: وَلَا أَحْسَبُ كُلْ شَيْءٍ إِلَّا مِثْلَهُ. [راجع: ١٨٤٧]

تخریج: اِسنده صحیح. خ: (۲۱۳۵)، م[.] (۱۵۲۵).

١٩٢٩- حَدَّثَنَا مُحَمَّدُ بْنُ عُنْمَانَ بْنِ صَفْوَانَ

ابْنِ أُمَيَّةِ الْجُمَحِيُّ قَالَ: حدَّثَنَا الْحَكُمُ بْنُ

أَبَانَ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسِ قَالَ: صَلَّى

رَسُولُ اللَّهِ ﷺ فِي الْمَدِينَةِ مُقِيمًا غَيْرَ مُسَافِر

سَبْعًا وَثَمَانِيًا. [راحع، ١٩١٨]

19٣٠ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِهِ، عَنْ عَوْسَجَةَ، عَنِ ابْنِ عَبَّاسٍ: رَجُلٌ مَاتَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ وَلَمْ يَتَّرُكُ وَارِثًا إِلَّا عَبْدُا هُوَ أَعْنَقُهُ، فَأَعْطَاهُ مِيزَاتُهُ.

تخريج: إسناده صعيف، عوسجة مجهول.

1971 - حَلَّثُنَا شُفْيَانُ عَنْ عَمْرِهِ، عَنْ مُحَمَّدِ الْهِ عَلَيْنِ مُحَمَّدِ الْسِ حُنَيْنِ، عَنِ الْنِ عَبَّاسٍ: عَجِبْتُ مِمَّنْ يَتَقَدَّمُ اللَّهِ عَلَيْنَ : «لَا يَتَقَدَّمُ اللَّهِ عَلَيْنَ : «لَا يَضُومُوا حَتَّى تَرَوْهُ» أَوْ قَالَ: "أَصُومُوا لِرُوْيَتِهِ". [انظر: ١٩٨٥، ٢٩٤٤]

تخريج: صحيح لغيره، وفي سنده عمرو بن دينار مجهول.

1932. It was narrated from Sa'eed bin al-Huwairith, who heard lbn 'Abbas (say): We were with the Prophet (囊) and he went to the outhouse, then he came out and called for food - on one occasion he said: food was brought - and it was said: O Messenger of Allah, aren't you going to do wudoo'? He said: "I am not going to pray such that I needed to do wudoo'."

Comments: [Its isnad is saheeh, Muslim (374)]

1933. It was narrated from 'Amr, from Ibn Ma'bad, that Ibn 'Abbas said: I only knew that the prayer of the Messenger of Allah (ﷺ) had ended from the takbeer.

Comments: [Its isnad is saheeh, al-Bukhari (841) and Muslim (583)] 1977 - حَدَّثَنَا شَفْيَانُ (٢٢٢/١) عَنْ عَمْرِه، عَنْ عَمْرِه، عَنْ سَمِع ابْنَ عَبَّاسٍ: كُنَّا عِنْدَ النَّبِيِّ يَشِيَّه، فَأَتَى الْغَائِط، ثُمَّ خَرَج، فَدَعَا بِالطَّعَامِ وَقَالَ مرَّةً: فَأْتِيَ بِالطَّعَامِ فَدَعَا بِالطَّعَامِ وَقَالَ مرَّةً: فَأْتِيَ بِالطَّعَامِ فَقَيلَ: يَا رَسُولَ اللَّهِ، أَلَا تَوَضَّأُ؟ قَلَ: اللَّهُ أَلَا تَوَضَّأُ؟ قَلَ: اللَّهُ أَصَلُ فَأَتَوَضَّأً». [انظر: ٢٠١٦، ٢٥٥٨، ٢٥٥٨]

تخريع: إساده صحيح. م: (٣٧٤).

١٩٣٣ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ أَبِي
 مَعْبَدِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا كُنْتُ أَعْرِفُ
 انْقِضَاء صَلَاةِ رَسُولِ اللَّهِ ﷺ إِلَّا بِالتَّكْبِيرِ.
 إانظ. ١٤٧٨]

قَالَ عَمْرٌو: قُلُتُ لَهُ حَلَّثَتَنِي؟ قَال: لَا، مَا حَدَّثَتَنِي؟ قَال: لَا، مَا حَدَّثُتُكَ بِهِ.

تخریج: إسناده صحیح. خ: (٨٤١)، م. (٥٨٢).

1934. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said: "No man should be alone with a woman and no woman should travel unless she has a mahram with her." A man came and said: My wife has gone out for Hajj and I have enlisted in such and such a campaign. He said: "Go and do Hajj with your wife."

Comments: [Its isnad is saheeh, al-Bukhari (1862) and Muslim (1341)] 1978 - حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ أَبِي مَعْبَدِ، عَنِ أَبِي مَعْبَدِ، عَنِ الْبِنِ عَبَاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ اللَّهِ عَلَيْهِ الْمَرَأَةِ، وَلَا تُسَافِرُ الْمَرَأَةِ إِلَّمْ وَجَاءَ رَجُلٌ فَقَالَ: الْمَرَأَةِ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ، وَجَاءَ رَجُلٌ فَقَالَ: إِنَّ الْمَرَأَةِ إِلَى الْمُحَجِّ، وَإِنِّي اكْتُتِيْتُ فِي غَزُوقَ كَذَا وَكَذَا. قَالَ: "الْطَلِقُ فَاحْجُجْ مَعَ امْرَأَتِكَ. [انظر. ٣٢٣١، ٣٢٣٢]

تخریج: إساده صحیح. خ: (۱۸۹۲)، م: (۱۳٤۱).

1935. Ibn 'Abbas said: Thursday and what a Thursday! Then he wept until his tears wetted the pebbles. We said: O Abu 'Abbas, what about Thursday? He said: The Messenger of Allah (鑑) took a turn for the worse, and he said: "Come to me and I will write for you a document, so you will not go astray after I am gone." But they argued (about that), and it is not appropriate to argue in the presence of a Prophet. They said: What is the matter with him? Is he delirious?^[1] Try to find out from him. So they kept repeating that to him, but he said: "Let me be. The state in which I am now is better than that which you want me to do." And he enjoined three things -Sufyan said: He gave instructions to do three things - and said: "Expel the mushrikeen from the Arabian Peninsula, and honour the delegations as I used to do." And Sa'eed did not mention the third thing, and I do not know if he omitted it deliberately, or on another

occasion he said that he forgot it. (۱۲۳۷) م (۳۰۵۳) و تخریج: إسناده صحیح خز: (۳۰۵۳) مراز (۲۲۳۷) مراز (۲۳۳۷) And Sufyan said on one occasion:

Either he omitted it or forgot it.

Comments: [Its isnad is saleeh, al-Bukhari (3053) and Muslim (1637)]

1936. It was narrated from Ibn 'Abbas: People used to depart from all points and the Messenger of Allah (建) said: "No one should leave until the last thing he has done is to circumambulate the House."

 ١٩٣٥ - حَدَّثَنَا شُفْيَانُ عَنْ سُلَيْمَانَ بْنِ أَبِي مُسْلِم خَالِ ابْنِ أَبِي نَجِيحٍ: سَمِعَ سَعِيدَ مْنَ جُبَيْرِ يَقُولُ: ً قَالَ ابْنُ عِنَّاسِ: يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ؟ نُمُّ بَكِي حَتَّى بَلُّ دَمْعُهُ _ وَقَالَ مَرَّةً: دُمُوعُهُ _ الْحَصَى، قُلْنًا: يَا أَبَا الْعَبَّاسِ، وَمَا يُومُ الْحَمِيسِ؟ قال: اشْتَدُّ بِرَسُولِ اللَّهِ ﷺ وَجَعْهُ، فَقَالَ: "اتَّتُونِي أَكْتُ لِكُمْ كِتَابًا لَا تَضلُّوا بَعْدَهُ أَندًا * فَتَنَازَعُوا . وَلا يَنْبَغِي عِنْدُ نَبِي تَنَازُعٌ، فَقَالُوا: مَا شَأْنُهُ أَهْجَرٌ؟ قال سُفْيانُ: يَعْنِي هَذَى اسْتَفْهِمُوهُ، فَلَهَبُوا يُعيدُون علَيْهِ، فَقَالَ. "دَعُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ * وَأَمَرَ بِثَلَاثِ _ وَقَالَ سُفْنَانُ مَرَّةً: أَوْضَى بِثَلَاثٍ _ فَالَ: ﴿أَخْرِجُوا الْمُشْرِكِينَ مِنْ خَزِيرَةِ الْعَرَب، وَأَجِيزُوا الْوَفْلَ بِنَحُو مَا كُنْتُ أُجبِرُهُمْ» وَسَكَت سَعِيدٌ عَن الثَّالِئَةِ، فَلَا أَدْرى أَسَكَتَ عِنْهَا عَمْدًا، وقَالَ مَرَّةً: أَوْ نَسِيَهَا؟ وَقَال سُفْيَانُ مَرَّةً وَإِمَّا أَنْ يَكُونَ تَرَكَهَا، أَوْ نَسِيَهَا. [انط: ۲۷۲۲، ۱۹۹۰، ۲۳۲۳]

19٣٦ - حَدَّثَنَا سُفْنِانُ عَنْ سُلَيْمَانَ، عَنْ صَالَعُمَانَ، عَنْ صَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: كَانَ النَّاسُ عَنْ مَلْوَلُ اللَّهِ يَنْصَرِفُونَ فِي كُلِّ وَجْهِ، فَقَالَ رَسُولُ اللَّهِ عَيْمِ: "لا يَنْفِرُ أَحَدُ حَتَّى يَكُونَ آخِرُ عَهْدِهِ بِالْبَيْتِ!. [انطر، 19۹۰]

^[11] The speaker was reminding the people that it is impossible for a Prophet to become delirious because he ma'soom (infallible), and they should have tried to ask him for clarification because he was still able to speak clearly. [Translator]

Comments: [Its isnad is saheeh, al-Bukhari (1755) and Muslim (1327)]

1937. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (ﷺ) came to Madinah, the people used to pay two or three years in advance for dates. He said: "Whoever pays in advance, let him pay in advance for a specified measure and a specified weight, for a specified time."

Comments: [Its isnad is saheeh, al-Bukhari (2240) and Muslim (1604)]

1938. Sufyan said: 'Ubaidullah bin Abu Yazeed told me seventy years ago: I heard Ibn 'Abbas say: I did not see the Messenger of Allah (ﷺ) fast any day, seeking its virtue and superiority over other days, apart from the day of 'Ashoora' - and on one occasion Sufyan said: Except this day, meaning 'Ashoora' - and this month, the month of Ramadan.

Comments: [Its isnad is saheeh, al-Bukhari (2006) and Muslim (1132)]

1939. 'Ubaidullah narrated that he heard Ibn 'Abbas say: I am one of those whom the Prophet (號) sent on ahead with the weak ones of his family on the night of Muzdalifah.

Comments: [Its isnad is saheeh, al-Bukhari (1856) and Muslim (1293)]

1940. It was narrated from Ibn 'Abbas: The Messenger of Allah

تخریج: إسناده صحیح. خ: (۱۷۵۵)، م: (۱۳۲۷).

197٧ - حَدَّثَنَا سُفْنَانُ عَنِ ابْنِ أَبِي نَجِيحٍ،
عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ
ابْنِ عَتَّاسٍ قَالَ. قَدِمَ النَّبِيُ ﷺ الْمَدِينَةَ وَهُمْ
يُسْلِفُونَ فِي النَّمْرِ السَّنَتَيْنِ وَالنَّلَاتَ، فَقَالَ:
«مَنْ سَلَّفَ فَلْيُسْلِفُ فِي كَيْلٍ مَعْلُومٍ، وَوَذْنِ
مَعْلُوم، إِلَى أَجَلٍ مَعْمُومٍ». [راجع: ١٨٦٨]

تخریج: إسناده صحیح. خ: (۲۲٤٠)، م. (۱۲۰٤).

197۸ - حَدَّثَنَا سُفْيَانُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ الْمُنَ أَي بَزِيدَ مُنْذُ سَبْعِينَ سَنَةً قَالَ: سَمِعْتُ اللَّهِ يَشْخُ وَسُولَ اللَّهِ يَشْخُ وَسُولَ اللَّهِ يَشْخُ وَصُامَ يَوْمُ اللَّهِ مِشْخُ عَلَى لَأَيَّامٍ غَيْرَ يَوْمِ عَاشُوزَاءً وَقَالَ سُفْيَانُ مَوَّةً أُخْرَى: إِلَّا هَذَا النَّهُرَ . شَهْرَ الْمُؤَمَّ ، يَعْنِي عَاشُوزَاءً وَهَذَا الشَّهْرَ . شَهْرَ أَمْضَانَ . [انظر ٢٨٥٤ ، ٢٨٥٧]

تخریج: إسناده صحیح. خ: (۲۰۰۱)، م: (۱۱۳۲).

١٩٣٩ - حَدَّثَنَا سُمْيَانُ: أَخْبَرَنِي عُبَيْدُ اللَّهِ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَنَا مِمَّنْ قَدَّمَ النَّبِيُ ﷺ
 لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعَفَةِ أَهْلِهِ. [راجع: ١٩٢٠]

تخریج: إسناده صحیح. خ: (۱۸۵۱)، م: (۱۲۹۳).

١٩٤٠ حَدَّثَنَا سُفْدَنُ عَنِ ابْنِ طَاوُسٍ، عَنْ
 أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أُمِرَ النَّبِيُ ﷺ أَنْ

(趣) was commanded to prostrate on seven (parts) and was forbidden to tuck up his hair and garment

Comments: [Its isnad is saheeh, al-Bukhari (809) and Muslim (490)]

1941. It was narrated from Salim that Ibn 'Abbas was asked about a man who killed a believer, then he repented and believed and did righteous deeds, then followed true guidance. He said: Woe to you, how could he follow true guidance? I heard your Prophet (鑑) say: "The slain one will come, holding on to his killer, saying: 'O Lord, ask this one why he killed me." By Allah, Allah revealed it to your Prophet (鑑) and He did not abrogate it after He revealed it. Woe to you, how can he follow true guidance?

Comments: [Its isnad is saheeh]

'Abbas that the Messenger of Allah (達) was shrouded in three pieces of cloth his chemise in which he died and a Najrani hullah (a kind of suit), and the hullah is two pieces of cloth.

Comments: [Its isnad is da'eef, because Yazeed bin Abu Ziyad is da'eef]

1943. It was narrated that Ibn 'Abbas said: The Messenger of Allah (進) was treated with cupping between Makkah and Madinah, when he was fasting and in ihram.

Comments: [Its isnad is da'eef, because of the weakness of Yazeed bin Abu Ziyad] يْسْجُدَ علَى سَبْعٍ، وَنُهِيَ أَنْ يَكُفُّ شَعْرًا أَوْ ثَوْنًا. [راجع: ١٩٢٧]

تخريج: إسناده صحيح. خ ٠ (٨٠٩)، م: (٤٩٠).

1981 - حَدَّثَنَا شُفْيَانُ عَنْ عَمَّادٍ، عَنْ سَالِمٍ:

سُئِلَ ابْنُ عَبَّاسٍ عَنْ رَجُلٍ قَتَلَ مُؤْمِنًا، ثُمَّ تَابَ
وَامَنَ وَعَمِلَ صَالِحًا، ثُمَّ اهْتَدَى؟ قَالَ: وَيْحَكَ
وَأَنَّى لَهُ الْهُدَى؟! سَمِعْتُ نَبِيَّكُمْ بِيلِيْ يَقُولُ:

"يَحِيهُ الْمَقْتُولُ مُنَعَلِّقًا بِالْقَاتِلِ يَقُولُ: يَا رَبّ،
سَلْ هَذَا فِيمَ قَتَلَنِي؟» وَاللَّهِ لَقَذَ أَنْزَلَهَا اللَّهُ عَزَّ
سَلْ هَذَا فِيمَ قَتَلَنِي؟» وَاللَّهِ لَقَذَ أَنْزَلَهَا اللَّهُ عَزَّ
وَجَلَّ عَلى نَبِيكُمْ بِيلِيْ، وَمَا نَسَخَهَا بَعْدَ إِذْ
وَجَلَّ عَلى أَنْ لَهُا اللَّهُ عَزَّ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللِهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَ

تخريج: إسناده صحيح.

198۲ - حَلَّثَنَا البُنُ إِدْرِيسَ فَالَ: أَخْبَرَنَا يَزِيدُ عَنْ مِفْسَمٍ، عَنِ البُنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ عَنْ مَفْسَمٍ، عَنِ البُنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ عَلَيْ كُفِّنَ فِي قَمِيصِهِ الَّذِي مَنَ فِيهِ، وَحُلَّةٍ نَحْرَائِيَّةٍ. الْحُلَّةُ ثَوْبَانٍ.

تخريج: إسناده ضعيف، يزيد بن أبي زياد ضعيف

198٣ - حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا يَزِيدُ بْنُ
 أَبِي زِيَادٍ عَنْ مِفْسِمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:
 اخْنَجَمَ رَسُولُ اللَّهِ ﷺ بَيْنَ مَكُةً وَالْمَدِينَةِ
 وَهُو صَائِمٌ مُحْرِمٌ. [راجع: ١٨٣٩]

تخريج: إسناده ضعيف، لصعف يزيد بن أبي زياد.

1944. It was narrated that Ibn 'Abbas said: The Messenger of Allah (麗) said with regard to the mukatab [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments]: "A portion of the dnyah of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the diyah of a slave should be paid, commensurate with the extent to which he was still a slave."

Comments: [Its isnad is saheeh]

1945. 'Ammar, the freed slave of Banu Hashim, said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) died when he was sixty-five years old.

Comments: [Its men are reliable]

1918 - حَدَّثَنَا إِسْمَاعِيلُ ۚ أَخْبَرَنَا هِشَامٌ عَنْ يَخْبَرَنَا هِشَامٌ عَنْ يَخْبَرُنَا هِشَامٌ عَنْ يَخْبِي نَنِ أَبِي تَشِيرٍ ، عَنْ عِخْرِمَةً ، عَنِ انْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ يَشِيعُ هِي الْمُكَاتَبِ : "يَغْبَقُ مِنْ اللَّهِ يَشِعُ هِي الْمُكَاتَبِ : "يَغْبَقُ مِنْهُ بِعَدْدٍ مَا رَقَّ مِنْهُ بِعَدْدٍ مَا أَدَّى دِيَةَ الْمُثْدِ». [انظر: ١٩٨٤، ١٩٨٤]

تخريج: إسناده صحيح.

1980- حَلَّثْنَا إِسْمَاعِيلُ عَنْ حَالِدِ الْحَدَّاءِ: حَدِّثَنِي عَمَّارٌ مَوْلَى بَنِي هِشَامِ قالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: تُوفِي رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ حَمْسٍ وَسِتُينَ سَنَةً. [راجع: ١٨٤٦]

تخريج: رحاله ثقات غير عمار بن أبي عمار فمن رجال مسلم، لكن لا يتابع عليه في هذا الحديث. والثقات بروونه عن ابن عـاس بلفظ: ابن ثلاث وستين.

1946. It was narrated that Ibn 'Abbas said: The last hardship the believer faces is death. And he said concerning the verse, "The Day that the sky will be like al-muhl" [al-Ma'arij 70:8]: [This means] the filth of oil. And he said concerning the verse, "during the hours of the night" [Al- 'Imran 3:113]: [This means] in the depths of the night. And he said: Do you know what the disappearance of knowledge is? He said: It is the disappearance of the scholars from the earth.

Comments: [Its isnad is da'eef]

1987 - حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَنِ الْبُوسَةِ يَلْقَاهَا الْمُؤْمِنُ عَنِ الْبُنِ عَبَّاسٍ قَالَ: آخِرُ شِدَّةٍ يَلْقَاهَا الْمُؤْمِنُ الْمُتَلَةُ الْمُؤْمِنُ الْمَوْتُ، وَفِي قَوْلِهِ: ﴿يَوْمَ تَكُونُ النَّيْلَةِ لَلْلَهِ إِلَا اللَّهِ اللَّيْلِ اللَّيْلِ وَقَالَ: كَلُرُونَ النَّيْلِ وَقَالَ: هَلْ تَدُرُونَ مَا قَالَ: هَلْ تَدُرُونَ مَا قَالَ: هَلْ تَدُرُونَ مَا ذَهَابُ الْعُلَمَاءِ مِنَ الْأَرْضِ.

تخريج: إسناده ضعيف، قانوس ضعيف.

1947. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "The man in whose heart there is nothing of the Qur'an is like a ruined house."

Comments: [Its isnad is da'cef]

1948. It was narrated from Ibn 'Abbas: The Prophet (ﷺ) was in Makkah, then he was commanded to migrate and the verse was revealed to him: "And say (O Muhammad (ﷺ)): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof" [al-Isra' 17:80].

Comments: [Its isnad is da'eef]

1949. It was narrated that Ibn 'Abbas said: The Messenger of Allah (海) said: "There cannot be two qiblahs in one land, and the Muslim does not have to pay jizyah."

Comments: [Its isnad is da'eef]

'Abbas that the Prophet (ﷺ) said: "The people will be gathered barefoot, naked and uncircumcised, and the first one to be clothed will be Ibraheem (ﷺ)." Then he recited: "As We began the first creation, We shall repeatit" [al-Anbiya' 21:104].

Comments: [Its isnad is saheeh, al-Bukhari (3349)] 198٧ حَدَّنَنَا جَرِيرٌ عَنْ فَابُوسَ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَبْ ابْنِ عَبَّاسٍ قَالَ ' قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ لَرَّجُلَ اللَّهِ يَ يَنْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْانِ كَالْبَيْتِ الْخَرِبِ».

تخريج: إسناده ضعيف لضعف قابوس.

1948 - حَدَّلْنَا جَرِيرٌ عَنْ قَانُوسَ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنِ أَبِيهِ، عَنِ أَبِيهِ، عَنِ اللهِ عِلَيْةِ بِمَكَّةً، عَنِ اللهِ عِلَيْةِ بِمَكَّةً، ثُمْ أُمِرَ بَالْهِ جُرَةِ، وَأُنْرِلَ عَلَيْهِ: ﴿وَقُل رَبِ الْمِنْى مُنْدَ مِنْ مِنْدَقٍ وَأَخْعَل أَنْجِيرًا﴾ (الإسراء: ٨٠).

تخريج: إسناده صعبف لضعف قابوس.

1989 - حَدَّثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ،
 عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَشِيعً:
 اللَّ تَصْلُحُ قِبْلُتَانِ فِي أَرْضٍ، وَلَبْسَ عَلَى
 مُسْلِم جِزْنَةٌ». [انظر: ٢٥٧٦، ٢٥٧٧]

تخريح: إسناده صعف لضعف قانوس.

تخريج: إسناده صحيح. خ: (٣٣٤٩).

1951. It was narrated from Ibn 'Abbas that the Prophet (海) drank some milk and rinsed his mouth after that, and he said: "It is somewhat greasy."

Comments: [Its isnad is saheeh, al-Bukhari (211) and Muslim (358)] 1901 - حَدَّثَنَا يَخْيَى عَنِ الْأَوْزَاعِيِّ: حَدَّثَنَا اللَّهِ بَنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبْدِ اللَّهِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبْدِ اللَّهِ عَلَىٰ شَرِبَ لَبَنَا فَمَضْمَضْ. وَقَالَ: "إِنَّ لَهُ دَسَمًا". [انظر: فَمَضْمَضْ. وَقَالَ: "إِنَّ لَهُ دَسَمًا". [انظر: ٢٠٠٧، ٣١٢٣]

تخريج: إسناده صحيح. خ: (٢١١)، م: (٣٥٨).

1952. Qatadah said: I heard Jabir bin Zaid narrate that Ibn 'Abbas said: The daughter of Hamzah was mentioned to the Prophet (處) [as a potential bride] but he said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is saheeh, al-Bukhari (2645) and Muslim (۱۶٤۷): م: (۲٦٤٥) تخریج: إسناده صحیح. خ: (۲٦٤٥).

1953. It was narrated that Ibn 'Abbas said: The Messenger of Allah (經) put Zuhr and 'Asr, and Maghrib and 'Isha', together in Madinah when there was no state of fear or rain. It was said to Ibn 'Abbas: What was the purpose of that? He said: He did not want to cause any hardship for his ummah.

Comments: [Its isnad is saheeh, Muslim (705)]

1954. It was narrated that Ibn 'Abbas said: A man from Banu 'Amir came to the Prophet (建) and said: O Messenger of Allah, show me the Seal that is between your shoulders, for I know the most about medical matters. The Messenger of Allah (梁) said to

١٩٥٧ - حَدَّثَنَا يَحْبَى عَنْ شُعْبَةً، حَدَّثَنَا فَتَادَةُ
 قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ عَنِ ابْنِ عَبَّاسٍ
 قَالَ: ذُكِرَ لِلنَّبِيِّ ﷺ ابْنَةُ حَمْزَةً، فَقَلَ: ﴿إِنَّهَا
 ابْنَةُ أَخِي مِنَ الرَّصَاعَةِ». [انظر: ٢٤٩٠، ٢٤٩٠]

190٣ حَدِّثَنَا أَبُو مُعَاوِيَةً، حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبٍ، عَنْ سَعِيدِ بَنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْنَ الظُّهْرِ وَالْعَضْرِ، وَالْمَغْرِبِ وَالْعِشْاءِ، بِالْمَدِينَةِ فِي غَيْرٍ خَوْفٍ وَلَا مَطَرٍ، قِيلَ لِابْنِ عَبَّاسٍ: وَمَا أَرَادَ إِلَى ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُحْرِجَ أُمَّتُهُ. [انظ: ۲۵۵۷، ۲۵۵۷]

تخريج: إسناده صحيح. م: (٧٠٥).

1908 - حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي ظَبْيَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَى النَّبِيَّ رَجُلٌ مِنْ بَنِي عَامِرٍ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَرِنِي الْخَاتَمَ الَّذِي بَيْنَ كَتِفَيْكَ، فَإِنِّي مِنْ أَطَبُ النَّاسِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ:

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him: "Shall I not show you a sign?" He said: Yes. He looked at a palm tree and said: "Call this bunch of dates." So he called it, and it came jumping until it stopped in front of him. Then the Messenger of Allah (ﷺ) said to it: "Go back," and it went back to its place. The 'Amiri man said: O Banu 'Amir, I have never seen any man more skilled in magic than I have seen today.

Comments: [Its isnad is saheeh]

1955. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I have been supported with the east wind, and 'Ad were destroyed by the west wind."

ورِه. [انظر: ۳۵۶۰٬۲۰۱۳] Comments: [Its isnad is saheeh, al-Bukhari (1035) and Muslim (900)] تخریج: إسناده صحیح. خ. (۱۰۳۵)، م. (۹۰۰).

1956. It was narrated that Ibn 'Abbas said, concerning the verse "The (Prophet's) heart lied not in what he (Muhammad (塞)) saw" [an-Najm 53:11]: Muhammad saw his Lord, may He be glorified and exalted, with his heart, twice.

Comments: [Its isnad is saheeh, Muslim (176)]

1957. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever has a daughter born to him and does not bury her alive or humiliate her or prefer his sons over her, Allah will admit him to Paradise because of her."

"أَلا أُرِيكَ آيَةً؟" قَالَ: بَلَى، قَالَ: فَنَظْرَ إِلَى نَخْلَةٍ، فَعَالُ: فَنَظْرَ إِلَى نَخْلَةٍ، فَعَالُ: فَدَعَاهُ فَجَاءَ يَنْقُرُ حَتَّى قَامَ بَيْنَ يَدَيْهِ، فَقَالَ لَهُ رَسُولُ اللّهِ ﷺ "ارْجعْ" فَرَجَعَ إِلَى مَكَانِهِ، فَقَالَ اللهِ ﷺ "ارْجعْ" فَرَجَعَ إِلَى مَكَانِهِ، فَقَالَ اللهِ ﷺ رَبُوعًى عَامِرٍ، مَا رَأَئِتُ كَالْيَوْمِ الْعَامِرِيُ مَا رَأَئِتُ كَالْيَوْمِ رَجُلًا أَسْحَرَ.

تخريج: إسناده صحيح.

1900 - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ
 عَنْ مَسْعُودِ بْنِ مَالِكِ، عَنْ سَعِيدِ بْنِ حُنَيْرٍ، عَنِ الْبِنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ
 عُنِيْرٍ، قِإِنِّي نُصِرْتُ بِالصَّبَا، وَإِنَّ عَادًا أُهْلِكَتْ بِالشَّبُورِ». [انظر: ٣٥٤٠.٢٠١٣]

1907 - حَدَّنَا أَبُو مُعَاوِبَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ
 زِيَادِ بْنِ الْحُصَيْنِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ
 عَبّسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿مَا كَدَبَ الْفُؤَادُ مَا رَأَى مُحَمَّدٌ رَبَّهُ عَزَّ وَجَلَّ!. رَأَى مُحَمَّدٌ رَبَّهُ عَزَّ وَجَلًّ بِقَلْبِهِ مَرَّتَيْنِ. [انظر ٢٥٨٠]

تخريج: إسناده صحيح. م: (١٧٦).

190٧- حَدَّثَنَا أَبُو مُعَاوِيَةً عَنْ أَبِي مَالِكِ الْأَشْجَعِيّ، عَنِ ابْنِ خُدَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَانَ: قَال رَسُولُ اللَّهِ ﷺ : "مَنْ وُلِدَتْ لَهُ ابْنَةٌ، فَلَمْ يَيْدُهَا، وَلَمْ يُهِنْهَا وَلَمْ يُؤْيْرُ وَلَدَهُ عَلَيْهَا _ يَعْنِي الذَّكَرَ _ أَدْخَلُهُ اللَّهُ بِهَا الْجَنَّةَ». Comments: [Its isnad is da'eef and Ibn Hudair is unknown]

1958. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) went on a journey and stayed for nineteen days, offering the prayers two [rak'ahs] by two. Ibn 'Abbas said: When we travelled and stayed for nineteen days, we offered the prayers two [rak'ahs] by two, but if we stayed longer than that, we offered the prayers with four [rak'ahs].

Comments: [Its isnad is saheeh, al-Bukhari (1080)]

1959. It was narrated that Ibn 'Abbas said: On the day of at-Ta'if, the Messenger of Allah (建) freed all the slaves of the mushrikeen who came out to him.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخريج: حس لغيره، وهذا إسناد صعيف، حجاج بن أرطاة مدلس وقد عنعنه والحكم بن

1960. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) forbade muhaqalah and muzabanah[1], and 'lkrimah regarded it as makrooh to sell wheat or barley harvested when it is green.

Comments: [Its isnad is saheeh, al-Bukhari (2187)]

تخريج: إسناده ضعيف، ابن حديرمجهول.

١٩٥٨ - حَدَّثَنَا أَنُو مُعَاوِيَةً: حَدَّثَنَا عَاصِمٌ الْأَحُولُ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسِ قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ سَفَرًا، فَأَقَامَ تِسْعَ عَشْرَةَ يُصَلِّى رَكْعَتَيْنِ رَكْعَتَيْنِ. قَالَ ابْنُ عَبَّاسٍ: فَنَحْنُ إِذَا سَافَرُنَا، فَأَقَمْنَا بَسْعَ عَشْرَةً، صَلَّيْنَا رَكْعَتَيْنِ رَكْعَتَيْنِ، فَإِذَا أَقَمْنَا أَكْثَرَ مِنْ ذَلِكَ، صَلَّيْنَا أَرْبَعًا. [انظر: TTARE LYARY LYVOR

تخریج: إساده صحیح. ح: (۱۰۸۰).

١٩٥٩– حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا حَجَّاجٌ عَن الْحَكَم، عَنْ مِقْسَم، عَنِ ابْن (١/ ٢٢٤) عَبُّس قَالَ: أَعْتَقَ رَسُولُ اللَّهِ ﷺ يَوْمَ الطَّائِفِ مَنْ خَرَجَ إِلَيْهِ مِنْ عَبِيدِ الْمُشْرِكِينَ. [انظر: ٢١١١، [Y17, P777, V577, 0/37]

عتبة لم يسمعه من مقسم، وإنما هو كتاب.

١٩٦٠– حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الشَّيْبَانِيُّ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسِ قَالَ: لْهَى رَسُولُ اللَّهِ ﷺ عَن الْمُحَاقَلَةِ وَالْمُزَابَئَةِ. وَكَانَ عِكْرِمَةُ يَكُرَهُ بَيْعَ الْقَصِيلِ.

تخريج: إسناده صحيح. خ: (٢١٨٧).

^[11] Muhaqalah means selling the field for a known measure of grain Muzabanah means selling the palm tree for some wasqs of dried dates.

1961. It was narrated from Ibn 'Abbas that the Messenger of Allah (鑑) wrote to the people of Jurash, forbidding them to mix raisins with dried dates.

Comments: [Its isnad is sahceh]

1962. It was narrated from Ibn 'Abbas that the Messenger of Allah (建) offered the funeral prayer for the occupant of a grave after he was buried.

Comments: [Its isnad is saheeh, al-Bukhari (1247) and Muslim (954)]

1963. It was narrated that Ibn 'Abbas said: Raisins would be soaked for the Messenger of Allah (經) and he would drink it for one day, then the next, then the next, until the evening of the third day. Then he would order that it be given to others to drink or be poured away.

Comments: [Its isnad is saheeh, Muslim (2004)]

1964. It was narrated that Ibn 'Abbas said: The Messenger of Allah (塞) heard a man say, Whatever Allah wills and you will. He said: "Rather, what Allah alone wills."

Comments: [Saheeh because of corroborating evidences]

1971- حَلَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثُنَا أَبُو السَّعَاقِ عَدَّثُنَا أَبُو السَّعْبَانِيَّ _ عَلْ سَعِيدِ بُنِ جُنِيْرٍ، غَ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَلِيْعَ كَتَبَ إِلَى أَهْلِ جُرَشَ يَنْهَاهُمْ أَنْ يَخْلِطُوا الزَّبِيبَ والتّهُرَ. [انظر: ٣١١٠،٢٤٩٩]

تخريج: إساده صحيح.

1917 - حدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الشَّيْبَانِيُّ
 غَوِ الشَّعْيِّ، عَنِ ابْنِ عَبَّاسٍ. أَنَّ رَسُولَ اللَّهِ
 عَلَى ضَاحِبٍ قَبْرٍ بَعْدَمَا دُفِنَ.
 إنظر: ٢٥٥٤، ٢٩١٣]

تخریج: إساده صحیح. خ: (۱۲٤٧)، م: (٩٥٤).

197٣ - حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي عُمْرَ، عَنِ اثْنِ عَبَّاسٍ قَالَ: كَانَ يَنْقَعُ لِلنَّبِي يَشِيَّةُ الرَّبِيبُ، قَالَ: مَيْشَرَبُهُ الْيَوْمَ وَالْغَدَ، وبَعْدَ الْغَلِد إِلَى مَسَاءِ النَّالِكَةِ، ثُمَّ يَأْمُرُ بِهِ، فَيُسْتَقَى أَوْ يُهَرَاقُ. [انطر: ٢٠٦٨، ٢٠١٣]

تخريح: إسناده صحيح. م: (٢٠٠٤).

1978 - خدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا أَجُلَحُ عَنْ بَرِيدٌ بَنِ الْأَصَمِّ، عَنِ النِ عَبَّاسٍ قَالَ: سَمِعَ رَجُلًا يَقُولُ: مَا شَاءَ اللَّهُ وَحُدَهُ.
وَشُمْتَ، فَقَالَ: بَلْ مَا شَاءَ اللَّهُ وَحُدَهُ.
[راجع: ١٨٣٩]

تخريج: صحيح لغيره. أحلح محتلف فيه.

1965. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) prayed in an open space with nothing in front of him.

Comments: [Hasan because of corroborating evidence]

تخريج: حسن لغيره، الحجاح س أرطاة مدلس وقد عنعن.

1966. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) sent 'Abdullah bin Rawahah on an expedition, and that happened to be a Friday. He sent his companions on ahead and said: I will stay behind and pray Jumu'ah with the Prophet (ﷺ), then I will catch up with them. When the Messenger of Allah (鑑) had prayed, he saw him and said: "What kept you from going out early with your companions?" He said: I wanted to pray Jumu'ah with you, then catch up with them. The Messenger of Allah (said: "If you were to spend everything on earth (in charity) you would never be able to match the reward of their leaving in the morning."

Comments: [Its isnad is da'eef]

1967. It was narrated that Ibn 'Abbas said: Najdah al-Haroori wrote to Ibn 'Abbas to ask him about killing boys; who the khumus belongs to; when a child is no longer to be regarded as an orphan; whether women accompanied any campaign or took part in fighting; and whether slaves had any share of the booty. Ibn 'Abbas wrote to him (saying): As for boys, if you are al-Khadir and could tell

1970 - حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْحَجَّاحُ
 عَنِ الْحَكَمِ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ
 عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي مَضَاءٍ،
 لِئِسَ بَيْنَ يَدَيْهِ شَيْءً. [راجع: ۱۷۹۷]

عَنِ الْحَكْمِ، عَنْ مِقْسَمٍ، عَنِ الْ عَبَّاسِ قَالَ: عَنِ الْحَجَّاجُ عَنِ الْحَكْمِ، عَنْ مِقْسَمٍ، عَنِ اللهِ عَبَّاسِ قَالَ: بَعَثَ رَسُولُ اللهِ عَلَيْ عَبْدَ اللّهِ بُنِ رَوَاحَةً فِي سَرِيَّةٍ، فَوَافَقَ ذَلِكَ يَوْمَ الْجُمْمَةِ. قَالَ: فَقَدَّمَ أَصْحَانَهُ وَقَالَ: أَتَخَلَّفُ فأصَلِّي مَعَ اللّبِي عَلَيْ اللّهِ عَلَيْ اللّهِ عَلَيْ رَسُولُ اللّهِ عَلَيْ اللّهُ اللّهِ عَلَيْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْ اللّهُ اللّهُ اللّهُ عَلَيْ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ الللللّهُ اللللللّهُ الللللّهُ الللللللّهُ الللللّهُ الللللّهُ اللللللل

تخريج: إسناده ضعيف، فيه عنعنة الحجاح، والحكم لم يسمعه من مقسم، إمما هو كتاب.

197٧ - حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْحَجَّاجُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُتْبَ مَحْدَةُ الْحَرُودِيُّ إِلَى ابْنِ عَبَّاسٍ بَسْأَلُهُ عَنْ قَتْلِ الطَّبْيَانِ، وَعَنِ الْخُمُسِ لِمَنْ هُوَ؟ وَعَنِ الصَّبِيِّ مَتَى يَنْقَطِعُ عَنْهُ الْيُتُمُ؟ وَعَنِ النَّسَاءِ هَلْ كَانَ يَخْرُجُ بِهِنَّ، أَوْ يَحْضُرْنَ الْقِتَالَ؟ وَعَنِ الْنَبْدِ هَلْ لَهُ فِي الْمَعْنَمِ نَصِيبٌ؟ قَالَ وَكَتَبَ إِلَيْهِ ابْنُ disbelievers apart from believers, then (go ahead) and kill them; as for the khumus, we used to say that it is for us but our people said that it is not for us; as for women, the Messenger of Allah (ﷺ) used to take women with him so they could treat the sick and take care of the wounded, but they did not take part in fighting; as for the child, he is no longer regarded as an orphan when he reaches puberty; as for slaves, they had no share of the booty but they would be given something.

Comments: [A saheeh hadeeth]

1968. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "There are no days on which righteous deeds are more beloved to Allah than these days," meaning the first ten days of Dhul-Hijjah. They said: O Messenger of Allah, not even jihad for the sake of Allah? He said, "Not even jihad for the sake of Allah, unless a man goes out with himself and his wealth and does not come back with any of that."

Comments: [Its isnad is saheeh]

1969. Al-A'mash narrated a similar report from Mujahid - and it does not say from Ibn 'Abbas - from the Prophet (ﷺ), i.e., "There are no days on which righteous deeds..."

عَبَّاسٍ: أَمَّا الصَّبْيَانُ، فَإِنْ كُنْتَ الْخَضِرَ تَعْرِفُ الْكَافِرَ مِنَ الْمُؤْمِنِ، فَفَتْلُهُمْ، وَأَمَّا الْخُمُسُ فَكُنَّا نَقُولُ: إِنَّهُ لَنَا، فَزَعَمَ قَوْمُنَ أَنَّهُ لَيْسَ لَنَا، فَوَعَمَ قَوْمُنَ أَنَّهُ لَيْسَ لَنَا، مَعْمُ اللَّهِ يَشِحُ يَخْرُجُ مَعْمَ اللَّهِ يَشِحُ مَعْمَ اللَّهِ يَشْحُ يَخُرُجُ اللَّهِ عَلَى وَيَقُمْنَ عَلَى الْخَرْخَى، وَلَا يَخْصُرُنَ الْفِتَالَ، وَأَمَّا الصَّبِيُّ، فَيَنْطَعُ عَنْهُ النَّسُمُ إِذَا اخْتَلَمَ، وَأَمَّا الْعَبْدُ، فَلَيْسَ لَهُ مِنَ الْمَعْنَمِ نَصِيبٌ، وَلَكِنَّهُمْ قَدْ كَانَ يُرْضَخُ لَهُمْ الطَّرِ: ٢٢٣٥]

تخريج: حديث صحيح، الحجاح وإن عنعته توبع.

197۸ - حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ الْسَطِينِ، عَنْ سَمِيدِ بْنِ حُبَيْرٍ، عَنِ النِي عَبْسِ السَّطِينِ، عَنْ سَمِيدِ بْنِ حُبَيْرٍ، عَنِ النِي عَبْسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الله عَنْ أَيَّامٍ الْعَمَلُ الصَّالِحُ فِيهَا أَحَبُ إِلَى اللَّهِ اللَّهِ عَنْ وَجَلّ، مِنْ هَذِهِ الأَيَّامِ * _ يَعْنِي أَيَّامَ الْعَشْرِ _ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، وَلَا الْجِهَادُ فِي الْجِهَادُ فِي اللَّهِ؟ قَالَ: "وَلَا الْجِهَادُ فِي اللَّهِ؟ اللَّهِ؟ قَالَ: "وَلَا الْجِهَادُ فِي الْمِيلِ اللَّهِ؟ قَالَ: "وَلَا الْجِهَادُ فِي الْمَعْرِءِ اللَّهِ؟ قَالَ: "وَلَا الْحِهَادُ فِي الْمَعْرَجِ بِنَفْسِهِ وَمَالِهِ، ثُمُّ لَمْ يَرْحِعْ مِنْ ذَلِكَ بِشَوْءٍ». [انظر: ١٩٦٩]

تخريج: إسناده صحيح.

1979 حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، قَالَ: وَحَدَّثَنَا الْأَعْمَشُ عَنْ مُجَاهِدٍ _ لَيْسَ فِيو: عَنِ ابْنِ عَبَّاسٍ _ عَنِ النَّيِّ مِثْلَهُ، يغني: "مَا مِنْ أَيَّامٍ الْعَمَلُ فِيهَا». [راجع: 191٨]

Comments: [Its men are *thiqat* but it is *mursal*. See the previous report]

1970. It was narrated that Ibn 'Abbas said: A woman came to the Prophet (ﷺ) and said: O Messenger of Allah, my mother has died and she owed the fasting of one month; can I make it up on her behalf? He said: "Do you think that if your mother owed a debt, would you pay it off?" She said: Of course. He said: "The debt owed to Allah is more deserving of being paid off."

Comments: [Its isnad is saheeh, al-Bukhari (1953) and Muslim (1148)]

1971. It was narrated from 'Abdullah bin 'Umair, the freed slave of Ibn 'Abbas, that Ibn 'Abbas said. The Messenger of Allah (ﷺ) said: "If I live till next year, I will certainly fast the ninth day [of Muharram]."

Comments: [Its isnad is gaw1]

1972. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) trotted (raml) in both his Hajj and his 'Umrah, as did Abu Bakr, 'Umar, 'Uthman and the caliphs.

Comments: [Its isnad is saheeh]

1973. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "Whoever wants

تخریج: رجاله ثقات، لکنه مرسل، راجع ماقله.

• ١٩٧٠ خَدَّثَنَا أَبُو مُعَاوِيَةَ ﴿ حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ الْبَطِينِ ﴿ عَنْ سَعِيدِ بْنِ جُبَيْرٍ ﴿ عَنِ النَّبِيِ بَيْثِي النَّبِي بَيْثِي الْمَرَأَةَ ﴾ امْرَأَة ﴿ فَقَالَتْ: يَا رَسُولَ اللَّهِ ﴿ إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا صَوْمُ شَهْرٍ ﴾ أَفَا قُضِي عَنْهَا ؟ قَالَ: فَقَالَ: فَعَلَى فَالَانَ عَلَى اللّهِ عَرَالَ عَلَى اللّهِ عَرَالَ لَكُنْ عَلَى اللّهِ عَرَالَ اللّهِ عَرَالَ اللّهِ عَرَالَ لَكُنْ اللّهِ عَرَالَ اللّهُ عَرَالَ لَكُنْ عَلَى اللّهُ عَرَالَ لَهُ عَلَى اللّهِ عَرَالَ اللّهِ عَرَالَ اللّهُ عَرَالَ اللّهُ عَرَالَ اللّهُ عَمْلَ اللّهُ عَرَالَ اللّهُ عَرَالَ اللّهُ عَرَالَ عَلَى اللّهُ عَرَالَ اللّهُ عَرَالَ اللّهُ عَرَالَ اللّهُ عَرَالَ اللّهُ عَرَالَ اللّهُ عَلَالَ اللّهُ عَلَى اللّهُ عَرَالَ اللّهُ عَلَى اللّهُ عَرَالَ اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهَا عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهَا عَلَى اللّهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَل

تخریج: إساده صحیح. خ (۱۹۵۳-تعلیقاً)، م. (۱۱٤۸).

1971 - حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا ابْنُ أَبِي دُنْ ِ عَنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَالَ رَسُولُ اللَّهِ بِيِئِيِّ (١/ ٢٢٥). "لَيْنُ بَقِبتُ إِلَى قَبِلٍ، لَأَصُومَنَ الْيُوْمَ النَّاسِعَ». [الظر: إلَى قَبِلٍ، لَأَصُومَنَ الْيُوْمَ النَّاسِعَ». [الظر: إلَى قَبِلٍ، لَأَصُومَنَ الْيُوْمَ النَّاسِعَ». [الظر: ٢١٠٦]

تخريج: إسناده قوي.

19۷۲ - حَدَّثَنَا أَبُو مُعَاوِيةً: حَدَّثَنَا بْنُ جُرَيْجِ عَنْ عَطَاءٍ، عَنِ اثْنِ عَبَّاسٍ قَالَ: رَمَلَ رَسُولُ اللَّهِ عِلَى عَلَيْهِ كُلُهَا وَأَبُو بَكْرٍ، وَعُمْرُ، وَعُنْمَانُ، وَالْخُلْفَاءُ. [راجع: 19۲۱]

تخريج: إسناده صحيح.

19٧٣ - حَدَّثَنَا أَبُو مُعَاوِيَةً. حَدَّثَنَا الْحَسَنُ بْنُ
 عَمْرِو الْفُقَيْمِيُّ عَنْ مِهْرَانَ أَبِي صَفْوَانَ، عَنِ

to do *Hajj*, let him hasten to do it."

Comments: [A hasan hadeeth; this is a da'eef isnad]

تخريج: حديث حس، وهد إساد ضعيف، مهران أبو صفوان محهول.

1974. It was narrated that Safwan al-Jammal said: I heard Ibn 'Abbas say: The Messenger of Allah (囊) said: "Whoever wants to do *Hajj*, let him hasten to do it."

Comments: [It is repeat of the previous report]

1978 - حَلَّثْنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدِ يَعْنِي الْمُحارِبِيِّ _ حَدَّثْنَا الْحَسَنُ بْنُ عَمْرِهِ عَنْ صَفْوَالَ الْحَمَّالِ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ صَفْوَالَ الْحَمَّالِ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُونُ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ أَرَادَ الْحَجَّ فَلْيَنْعَجَّلُ". [راجع: 187٣]

ابْن عبَّاس قَالَ: قَالَ رَسُولُ اللَّه ﷺ: "هَا

أَرَادَ الْحَجَّ فَلْيَتَعَجَّلْ». [راجع: ١٨٣٣]

تخريج: هو مكرر ماقبله. وقوله على صفوان الجمال؛ خطأ، والصواب: أبو صفوان واسمه مهراب

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1975. It was narrated from Ibn 'Abbas that the Messenger of Allah (鑑) prayed when the sun was eclipsed, bowing eight times and prostrating four times.

Comments: [Its isnad is da'eef]

19٧٥ حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا شَفْيَانُ اللَّهُ وَيُونَ عَنْ اللَّهُ عِنْ أَبِي ثَابِتٍ، عَنْ طَاوُسٍ، عَنْ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ عَلَى اللَّهُ عَلَى اللّهُ عَلَمُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَمُ عَلَى اللّهُ عَلَهُ عَلَمُ عَلَمْ عَلَمُ عَلَمْ عَلَمُ عَلَمْ عَلَمُ عَلَمْ عَلَمَ

تخريج: إسناده صعيف، حبب بن أبي ثابت مدلس، وقد عنعنه والمتن شاذ، والمحفوظ: أربع ركعاب وأربع سجدات.

1976. It was narrated from 'Ikrimah that 'Umar used to say concerning declaring one's wife to be haram: It is an oath for which expiation must be offered. Hisham said: Yahya wrote to me, narrating from Ya'la bin Hakeem, from Sa'eed bin Jubair, that Ibn 'Abbas used to say concerning declaring one's wife to be haram: It is an oath for which expiation must be offered. And Ibn 'Abbas said: "Indeed in the Messenger of Allah (Muhammad (紫)) you have

19۷٦- حَلَّفَنَا إِسْمَاعِيلُ: أَخْبَرَنَا هِشَامُ قَالَ كَتَ إِلَيَّ يَعْنَى بُنُ أَبِي كَثِيرٍ يُحَدِّثُ عَنْ عِكْرِمةً: أَنَّ عُمَرَ كَانَ يَقُولُ فِي الْحَرَامِ: بَمِينٌ يُكَفِّرُهَا. قَالَ هِشَامُ: وَكَتَبَ إِلَيَّ يَعْنَى يُحَدِّثُ عَنْ يَعْلَى بُنِ حَكِيمٍ، عَنْ شعيد بُنِ جُيَرٍ أَنَّ ابْنَ عَبَاسٍ كَانَ يَقُولُ فِي الْحَرَمِ: يَوِينُ يُكَفِّرُهَا، فَقَالَ ابْنُ عَبَّسٍ ﴿ لَفَدَ كَانَ لَكُمْ فِي رَسُولِ اللهِ أَسْرَةً عَبَّسٍ الْحَرَمِ: 11). a good example to follow for him" [al-Ahzab 33:21].

Comments: [Its isnad is munqati']

1977. 'Abdullah bin 'Ubaidullah bin 'Abbas narrated that he heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) was an obedient slave; he conveyed - by Allah - what he was sent with and he did not tell us anything in exclusion to the people. except for three things: He instructed us to do wudoo' properly, not to consume charity and not to breed a donkey with a mare. Moosa said: I met 'Abdullah bin Hasan and said: 'Abdullah bin 'Ubaidullah told me such and such. He said: Horses were few among Banu Hashim, and he wanted to increase their numbers.

Comments: [Its isnad is sahech]

1978. It was narrated that Ibn 'Abbas said: Khalid bin al-Waleed and I entered upon Maimoonah bint al-Harith with the Messenger of Allah (鑑). She said: Shall we give you some food that was given to us by Umm 'Ufaig? Two grilled lizards were brought, and the Messenger of Allah (建) spat. Khalid said to him: I think you find it off-putting? He said: "Yes." She said: Shall I give you some milk that was given to us? He said: "Yes." A vessel of milk was brought and the Messenger of Allah (ﷺ) drank. I was on his right and Khalid was on his left,

تخریج: حدیث عکرمة عن عمر فیه انقطاع، لأن عکرمة لم یدرك عمر، وحدیث یعلی بن حکیم صحیح. خ: (۵۲۱۳)، م: (۱٤٧٣).

سَالِم أَبُو جَهْضَم: حَدَّثَنِي عَدُ اللَّهِ بَنُ عَبْسِهِ اللَّهِ بَنُ مَالِمٍ أَبُو جَهْضَم: حَدَّثَنِي عَدُ اللَّهِ بَنُ عُبْسِ فَالَ: عُبْدِ اللَّهِ بَنُ عَبَّاسٍ قَالَ: عَبْدِ اللَّهِ بَنُ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ بَشِعٌ عَبْدَ مَأْمُورًا، بَلَّغَ وَاللَّهِ عَنْ مَا أُرْسِلُ بِهِ، وَمَا اخْتَصَنَا دُونَ النَّاسِ فَانَ رَسُولُ اللَّهِ بَنَ عَبْدَ اللَّهِ بَنَ وَمَا اخْتَصَنَا دُونَ النَّاسِ فَانَ لَا نُنْرِي حِمَارًا وَأَنْ لَا نُنْرِي حِمَارًا عَلَى فَرَسٍ. قَالَ مُوسَى: فَلَقِيتُ عَبْدَ اللَّهِ بَنَ عَبْدَ اللَّهِ بَنَ عَبْدَ اللَّهِ بَنَ عَبْدَ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدَ اللَّهِ بَنَ عَبْدَ اللَّهِ بَنَ عَبْدَ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدَ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدَ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدَ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدَ اللَّهُ بَنَ عَبْدِ اللَّهِ بَنَ عَبْدُ اللَّهِ بَنَ عَبْدَ اللَّهِ بَنَ عُبِلِلَةً ، فَأَحَبُ أَنْ تَكُثُونَ فِيهِمْ. وَالطَر: ٢٠٩٠ / ٢٠٩٠]

تخريج: إسناده صحيح.

79٧٨ - حَلَّنَنَا إِسْمَاعِيلُ: أَخْبَرَنَا عَلِيُ بُنُ زَيْدِ قَالَ: حَلَّنَنِي عُمَرُ بُنُ أَبِي حَرْمَلَةً عَنِ ابْنِ عَبَسِ فَالَ: حَخَلَتُ أَنَا وَخَالِدُ بُنُ الْولِيدِ مَعَ رَسُولِ اللَّهِ ﷺ عَلَى مَبْمُونَةً بِنْتِ الْحَارِثِ، فَقَالَ: أَلَّا لُطْعِمُكُمْ مِنْ هَدِيَّةٍ أَهْدَنْهَا لَنَا أُمُّ مَفْوِيَّنِ، فَتَبَرَّقَ مُفْوِيَّنِ، فَتَبَرَّقَ مُشُويِّيْنِ، فَتَبَرَّقَ مُفْدِيَّ مَنْ مَشْوِيَّيْنِ، فَتَبَرَّقَ مُشُولِيَّنِ، فَتَبَرَّقَ مُشْوِيِّيْنِ، فَتَبَرَّقَ مُشْوِيِّيْنِ، فَتَبَرَّقَ مُشْوِيِّيْنِ، فَتَبَرَّقَ مُشْوِيِّيْنِ، فَتَبَرَّقَ مَشْوِيِّيْنِ، فَتَبَرَّقَ مُشْوِيِّيْنِ، فَتَبَرَّقَ مُشْوِيِّيْنِ، فَقَالَ لَهُ خَالِدٌ: كَانَّكَ مَنْ رَسُولُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى السَّمِي اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عِلَى اللْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللْعَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللِ

and he said to me: "The drink is yours, but if you want you can give precedence to Khalid." I said: I will not give precedence to anyone with regard to your leftover drink. Then he said: "If Allah provides food for anyone, let him say: 'O Allah, bless it for us and give us something better than it.' If Allah provides milk for anyone, let him say: 'O Allah, bless it for us and give us more.' And there is nothing that takes the place of food or drink except milk."

لَكَ، وَإِنْ شِئْتَ آثَرْتَ بِهَا خَالِدًا ۗ فَقُلْتُ: مَا كُنْتُ لِأُوتَرَ بِسُؤْدِكَ عَلَيَّ أَحَدًا. فَقَالَ: "مَنْ أَطْعَمُهُ اللَّهُ طَعَامًا فَلْيَقُلْ: اللَّهُمَّ بَارِكُ لَنَا فِيهِ وَأَطْبِمُنَا خَيْرًا مِنْهُ، وَمَنْ سَقَاهُ اللَّهُ لَبَنَا فَيهِ فَلْبَعُلْ: اللَّهُمَّ بَارِكُ لَنَا فِيهِ، وَرِدْنَا مِنْهُ، فَلِنَّهُ لَبَنَا لَمْنَهُ، وَمَنْ سَقَاهُ اللَّهُ لَبَنَا لَلْمُشَلًا وَلِيهِ، وَرِدْنَا مِنْهُ، فَلِنَّهُ لَنِسَ شَيْءٌ يُجْزِئُ مَكَانَ الطَّعَامِ وَالشَّرَابِ غَيْرَ لَلْمَانِ الطَّعَامِ وَالشَّرَابِ غَيْرَ اللَّبَنِ». [راجع: ١٩٠٤]

تخريج: حديث حسن، وهذا إساد صعيف، علي بن زيد صعيف وعمر بن أبي حرملة محهول.

Comments: [A hasan hadeeth; this is a da'eef isnad]

1979. It was narrated from Ibn 'Abbas, from Umm 'Ufaiq who gave two (grilled) lizards to her sister Maimoonah... a similar report.

Comments: [A hasan hadeeth, like the previous report]

19۷٩ حدَّقَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً:
 أَحْبَرَنَا عَلِيُ بْنُ زَيْدٍ عَنْ عُمَرَ بْنِ حَرْمَلَةً، عَنِ ابْنِ عَبْسُونَةً
 عَبَّاسٍ، عَنْ أُمْ عُفَيْنِ أَهْدَتْ إِلَى أُخْتِهَا مَيْمُونَةً
 بِضَتَيْنِ.. فَدَكَرَهُ. [راجع: ١٩٠٤]

تخريج: حديث حسن، وهذا إسناد صعيف، كسابقه.

1980. It was narrated that Ibn 'Abbas said: The Messenger of Allah (鑑) passed by two graves, and he said: "They are being punished, but they are not being punished for anything that was difficult to avoid. One of them did not protect himself from urine -Wakee' said: from his urine - and the other used to walk around spreading malicious gossip." He called for a palm branch, split it in two, then planted one piece on each grave. Then he said: "Perhaps it will be reduced for them so long as this does not dry out."

1940 حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ، الْمَعْنَى وَاحِدٌ، فَالا: حَدَّثَنَا الْأَعْمَشُ عَنْ مُجَاهِدٍ _ قَالَ وَكِيعٌ. فَالا: حَدَّثَنَا الْأَعْمَشُ عَنْ مُجَاهِدٍ _ قَالَ وَكِيعٌ. سَمِعْتُ مُجَاهِدًا _ يُحدِّثُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُ بِيَعِيْ فَاوُسٍ، فَنَ ابْنِ عَبَّاسٍ قَالَ مَرَّ النَّبِيُ بِيَعِيْ كِيدٍ، أَمَّا أَحَدُهُمَا فَكَانَ لا يَسْتَنْزُهُ مِنَ الْبَوْلِ _ كِيمِ، أَمَّا أَحَدُهُمَا فَكَانَ لا يَسْتَنْزُهُ مِنَ الْبَوْلِ _ قَالَ وَكِيعٌ: مِنْ بَوْلِهِ وَأَمَّا الْأَخَرُ فَكَانَ يَمْشِي بِالشَّمِيمَةِ» ثُمَّ أَخَدُ جَرِيدَةً فَنَفَقَهَا بِيضَفَيْنِ فَكَرَزَ فِي لِاللَّهِ، لِمَ لَي مَنْ اللَّهِ، لِمَ عَنْهُمَا مَا كُلُ قَبْرٍ وَ حِدَةً، فَقَالُوا: يَا رَسُولَ اللَّهِ، لِمَ صَنَعْتَ هَذَا؟ قَالَ: "لَعَمَّلُهُمَا أَنْ يُخَفِّفَ عَنْهُمَا مَا لَوْ يُخَفِّفَ عَنْهُمَا مَا لَوْ يُخَفِّفَ عَنْهُمَا مَا لَوْ يُخَفِّفَ عَنْهُمَا مَا لَوْ يَعْمَلُهُمَا أَنْ يُخَفِّفَ عَنْهُمَا مَا لَوْ يُخَفِّفَ عَنْهُمَا مَا لَوْكِيعٌ : "تَبُمَّلُهُمَا أَنْ يُخَفِّفَ عَنْهُمَا مَا لَوْكِيعٌ : "تَبُمَّلَهُ اللهُ وَلَعْلَ عَنْهُمَا مَا لَوْكِيعٌ : "تَبُمِنَا". [انظر: ١٩٨٨]

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim]

1981. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) passed by one of the gardens of Madinah and he heard the sound of two people being punished in their graves... and he quoted the same report. And he said: "... until this dries out" or "... so long as this does not dry out."

Comments: [Its isnad is saheeh, al-Bukhari (216) and Muslim (292)]

1982. It was narrated that Ibn 'Abbas said: The Messenger of Allah (灣) cursed effeminate men and women who imitate men. He said: "Expel them from your houses" And the Messenger of Allah (雲) expelled So and so, and 'Umar expelled So and so."

Comments: [Its isnad is saheeh, al-Bukhari (5886)]

1983. It was narrated that Ibn 'Abbas said: I bear witness that the Messenger of Allah (ﷺ) prayed before the *khutbah*. Then he delivered the *khutbah*. Then he thought that the women had not heard him, so he went to them, accompanied by Bilal who spread out his cloak, and he exhorted them and enjoined them to give charity, so the women started

تخريج: إمساده صحيح. خ: (٢١٦)، م: (٢٩٢).

1941 - حَدَّثَنَا حُسَيْنُ: حَدَّثَنَا شَيْبَانُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّسٍ قَالَ: مَرْ رَسُولُ اللَّهِ يَشِيَّةً بِخَائِطٍ مِنْ حِيطَانِ الْمَدِينَة، فَسَمِع صَوْتَ إِنْسَانَيْنِ يُعَلِّبُانِ فِي قُبُورِهِمَا... فَذَكَرَهُ. وَقَالَ: احَتَّى يَيْبَسَا، أَوْ المِع: ١٩٨٠]

تخریج: إسناده صحیح. خ (۲۱۱)، م (۲۹۲).

1947- حَلَّثُنَا إِسْمَاعِيلُ: أَخْبَرْنَا هِشَامُ الدَّسْتُوْائِيُ عَنْ يَخْيِمَةً، الدَّسْتُوَائِيُ عَنْ يَخْيِمَةً، عَنْ يَخْيِمَةً، عَنْ إِنِي كَثِيرٍ، عَنْ عِخْرِمَةً، عَنِ الْبِي كَثِيرٍ، عَنْ عِخْرِمَةً، الْمُخَتَّثِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ (٢٢٦/١). النِّسَاءِ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ (٢٢٦/١). بُيُوتِكُمْ اللَّهِ يَئِيعُ فُلَانًا، وَأَخْرَجَ عُمْوُ فُلَانًا، وَأَخْرَجَ عُمْوُ فُلَانًا، وَأَخْرَجَ عَمْوُ فُلَانًا، وَالْعَرِجَ رَسُولُ اللَّهِ يَئِيعُ فُلَانًا، وَأَخْرَجَ عُمْوُ فُلَانًا، وَالْعَرِجَ رَسُولُ اللَّهِ يَئِيعُ فُلَانًا، وَأَخْرَجَ عَمْوُ فُلَانًا، وَالْعَرِجَ رَسُولُ اللَّهِ يَئِيعُ فُلَانًا، وَأَخْرَجَ رَسُولُ اللَّهِ يَئِيعُ فُلَانًا، وَالْعَرِجَ رَسُولُ اللَّهِ يَئِيعُ فُلَانًا، وَالْعَرِجَ رَسُولُ اللَّهِ يَئِيعُ فُلَانًا، وَالْعَرِجَ رَسُولُ اللَّهِ يَعْلَمُ فُلَانًا، وَالْعَلَانَا، وَالْعَرِجَ رَسُولُ اللَّهُ وَلَانًا وَالْعَلَىٰ وَلَيْعِيْ عَلَىٰ وَاللَّهُ عَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَلَيْنَا وَالْعَلَىٰ وَلَانَا وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَلَانَا وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَاللَّهُ وَلِيْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَاللَّهُ وَلَانَا وَالْعَلَىٰ وَاللّهَالِمِ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعِلَىٰ وَالْعَلَىٰ وَاللّهُ وَلَالِعْلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعُلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعُلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَىٰ وَالْعَلَى

تخريج: إسناده صحيح، خ: (٥٨٨٦).

1947 حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُوكُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَشْهَدُ عَلَى رَسُولِ اللَّهِ يَنِيَّةَ أَنَّهُ صَلَّى قَبْلَ الْخُطُبَةِ، ثُمَّ خَطَبَ، فَيَرَى اللَّهِ يَنِيَّةً أَنَّهُ كُمْ يُطَلِّنَ الْمُعْلَبِةِ، ثُمَّ خَطَبَ، فَيَرَى أَنَّهُ لَمْ يُسْمِعِ النِّسَاء، فَأَتَاهُنَّ، وَمَعْهُ بِلَالٌ نَاشِرًا ثَوْبُهُ فَوْ عَطَهُنَ وَأَمْرَهُنَّ أَنُ يَتَصَدَّفُنَ، فَجَعَلَتِ الْمَرْهُنَّ أَنْ يَتَصَدَّفُنَ، فَجَعَلَتِ الْمَرْأَةُ ثُلُقِي، وَإِلَى حَلْقِهِ، كَانَهُ يُرِيدُ التُّومَةَ وَالْقِلَادَةَ. [راجع: ١٩٠٢]

throwing - and Ayyoob [one of the narrators] pointed to his ears and his throat, as if indicating earrings and necklaces.

تخریج: إساده صحیح. خ: (۱٤٤٩)، م: (۸۸٤).

Comments: [Its isnad is saheeh, al-Bukhari (1449) and Muslim (884)]

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1984. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said with regard to the mukatab [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments]: "A portion of the diyah of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the diyah of a slave should be paid, commensurate with the extent to which he was still a slave."

Comments: [Its isnad is saheeh]

1985. It was narrated that 'Ikrimah said: I heard Ibn 'Abbas say: The Messenger of Allah (%) said: "Fast when you see it and break the fast when you see it. And if it is too cloudy, complete the number [of days in the month] as thirty. And do not anticipate the month." Hatim said: i.e., the number of days in Sha'ban.

Comments: [Salieeli]

• ١٩٨٥ - حَدَّثَنَا إِسْمَاعِيلُ: أُخْبَرَنَا حَاتِمُ بْنُ أَبِي صَعِيرَة عَنْ سِمَاكِ نْنِ حَرْب، عَنْ عِكْرِمَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ : السُومُوا لِرُؤْيَتِه، فَإِنْ حَالَ تَسْتُكُمْ وَالْمُؤْيَتِه، فَإِنْ حَالَ تَسْتُكُمْ وَبَيْنَهُ سَخَاتٌ، فَكُمَّلُوا الْعِدَّة ثَلَاثِينَ، وَلَا يَشْتُكُمْ وَلَا الْعِدَّة ثَلَاثِينَ، وَلَا

تَسْتَقْلُوا الشُّهُرَ اسْتِقْنَالًا". قَالَ حَاتِمٌ: يَغْنِي عِدَّةَ

شَعْنَانَ. [انظ: ٣٠٢١ , ٢٣٣٥]

تخريج: صحيح. سماك عن عكرمة، مضطربة، لكن سماكا توبع.

1986. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) moved on from 'Arafat, with Usamah bin Zaid seated behind him on his mount. His she-camel shifted position when

1948 حَدَّفَنَا إِسْمَاعِيلُ: حَدَّثَنَا هِشَامٌ الذَّسْتُوَائِيُّ عَنْ يَخْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَة، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَحْدِ فِي الْمُكَاتَبِ: "يَعْتِقُ مِنهُ بِقَدْرٍ مَا أَدَّى دِيَّةَ الْعُبُدِ». وَيَعْتَقُ مِنهُ دِيَةَ الْعُبُدِ». وَيَقَدْرٍ مَا رَقَّ مِنهُ دِيَةَ الْعُبُدِ». [رجع: 1988]

تخريج: إسناده صحيح.

19A7 - حَلَّنْنَا يَعْنَى بْنُ سَعِيدٍ عَنْ عَبْدِ
 الْمَلِكِ. حَدَّثَنَا عَطَاءٌ، عَنِ ابْنِ عَنَّاسٍ قَالَ:
 أَفَاصَ رَسُولُ اللَّهِ ﷺ مِنْ عَرَفَةَ وَرِدْفُهُ أَسَامَةُ
 ابْنُ رَيْدٍ، فَجَالَتْ بِهِ النَّافَةُ، وَهُوَ رَافِعٌ يَدَيْهِ

he was raising his hands, and they were no higher than his head. Then he moved on at a measured pace until he came to Muzdalifah, then he moved on from Muzdalifah with al-Fadl seated behind him on his mount. And he continued to recite the Talbiyah until he stoned Jamratal-'Agabah.

Comments: [Its isnad is saheeh]

1987. It was narrated from Habeeb bin Shihab: My father told me: I heard Ibn 'Abbas say: The Messenger of Allah (24) said, on the day he addressed the people in Tabook: "There is no one among the people who is better than a man who holds on to his horse's head and wages jihad for the sake of Allah, may He be glorified and exalted. And avoid the evil that people do. And there is no one is who is better than one who is out in the desert and enjoying the blessings of Allah, honouring his guest and giving him his due."

Comments: [Its isnad is saheeh]

1988. It was narrated from Ibn 'Abbas that the Prophet (鑑) ate some meat from the shoulder (of an animal), then he prayed and did not do wudoo'.

Comments: [Its isnad is saheeh, al-Bukhari (207) and Muslim (354)] لَا يُجَاوِزَانِ رَأْسَهُ، فَسَارَ عَلَى هِينَتِهِ حَتَّى أَتَى جَمْعًا، ثُمُّ أَفَاضَ الْفَدَ وَرِدْفُهُ الْفَضْلُ بْنُ عَبَاسٍ، فَمَا زَالَ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَفَيْةِ. [راجع: ١٨٦٠]

تخريج: إسناده صحيح.

19AV - حَدَّثَنَا يَخْيَى عَنْ حَبِيبِ بْنِ شِهَابِ: حَدَّثَنِي أَبِي قَالَ. سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: عَلَّالَ رَسُولُ اللَّهِ ﷺ يَوْمَ خَطَبَ النَّاسَ بِتَبُوكَ: المَا فِي النَّاسِ مِثْلُ رَجُلٍ آخِذٍ بِرَأْسِ فَرَسِهِ يُجَاهِدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، وَيَجْنَبُ شُرُورَ يُخَاهِدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، وَيَجْنَبُ شُرُورَ النَّاسِ، وَيَثُلُ آخَرَ بَادٍ فِي نَعَمِهِ يَقْدِي ضَيْفَهُ. [انظر: ٢١١٦، ٢٨٣٧]

تخريج: إسناده صحيح.

١٩٨٨ - حَدَّثَنَا يَحْبَى عَنْ مَالِثِ: خَدَّثَنِي زَيْدُ
 ابْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ:
 أَنَّ النَّمِيِّ بَعِيْجٌ أَكَلَ كَيْفًا، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأً.
 [انظر: ٢١٨٨، ٢٠٠٢، ٣٥٥٣، ٢١٨٨،

تخريج: إسناده صحيح. خ: (٢٠٧)، م: (٣٥٤).

1989. It was narrated that Ibn 'Abbas said: The Messenger of Allah (些) forbade the milk of a

١٩٨٩ - حَدَّثَنَا يَحْنِي عَنْ هِشَمِ · حَدَّثَنِي قَنَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسِ قَالَ: نَهَى رَسُولُ sheep that feeds on filth, (the meat of) an animal that has been used for target practice, and drinking from the mouth of a waterskin.

Comments: [Its isnad is saheeh]

1990. It was narrated that Tawoos said: I was with Ibn 'Abbas, when Zaid bin Thabit said: Are you ruling that a menstruating woman may leave before the last thing she does is to circumambulate the House? Ibn 'Abbas said: Yes. Thabit said: Do not do that. Ibn 'Abbas said: Why not? Go and ask So and so, the Ansari woman, whether the Messenger of Allah (1865) told her to do that? Zaid came back to Ibn 'Abbas smiling and said: I see that you were telling the truth

Comments: [Its isnad is saheeh, Muslim (1328)]

1991. It was narrated that Ibn 'Abbas said' The Messenger of Allah (ﷺ) said: "There is no migration after the conquest, but there is *jihad* and good intentions, and if you are asked to mobilize then do so."

Comments: [Its isnad is saheeh, al-Bukhari (2783) and Muslim .(۱۳٥٣)، م. (۲۷۸۳): تخریج: إسناده صحیح. ح: (۲۷۸۳)

1992. It was narrated from Ibn 'Abbas - Sufyan said: I think it must be from the Prophet (蛭) -: "Bring me a Book (revealed before this), or some trace of knowledge" [al-Ahqaf 46:4]. He said: "The calligraphy."

اللَّهِ يَشْطِحُ عَنْ لَبَنِ شَاةِ الْجَلَّالَةِ، وَعَنِ الْمُحَثَّمَةِ، وَعَنِ الشُّرْبِ مِنْ هِي السِّفَاءِ. [انظر: ٢١٦١، ٣١٤٢، ٢٩٤٩، ٢١٧١]

تخريج: إسناده صحيح.

199٠ حَدِّثْنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ: حَدَّتَنِي الْهَسَسُ مِنْ مُسْلِم عَنْ طَاوُسٍ قَالَ: كُنْتُ مَعَ الْهَسَرُ مَنْ كَابِتٍ: أَنْتَ مَعَ الْهَجَيِّ الْهَبِيَّةِ الْمُنْتَ الْهَبِيِّ الْهَبِيِّ الْهَبِيِّ الْهَبِيِّ الْهَبِيِّ الْهُبَيِّ الْهَبِيِّ الْهَبِيِّ الْهَبِيِّ الْهَبِيِّ الْهَبِيِّ الْهَبِيِّ اللهِ اللهِ اللهِ اللهِ اللهُ ا

تخريح: إسناده صحيح. م. (١٣٢٨).

1991 - حَدَّثَنَا يَخْبَى عَنْ سُفْيَانَ، عَنْ مَنْصُورِ، عَنْ مُخَاهِدِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَنْ عَنْ اللهِ عَلَى اللهِ اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلْمِي اللهِ عَلَى اللهِ ع

1997 - حَدَّثَنَا يَخْيَى عَنْ سُفْيَانَ: حَدَّثَنَا صَفْوَانُ نُنُ سُلَيْم عَنْ أَبِي سَلَمَةً بُنِ صَفْوَانُ نُنُ سُلَيْم عَنْ أَبِي سَلَمَةً بُنِ عَبْدالرَّحْمَنِ، عَنِ أَنُو عَبَّاسٍ _ قَالَ سُفْيَانُ: لَا أَعْلَمُهُ إِلَّا عَنِ النَّبِيِّ عِلْيَةٍ _ . ﴿ أَوْ أَنْتَرَوْ لِللَّهِ عِلْيَهِ _ . ﴿ أَوْ أَنْتَرَوْ لِنَالِهِ مِنْ النَّبِيِ عِلْيَهِ _ . ﴿ أَوْ أَنْتَرَوْ مِنْ عِنْهِ } (الأحقاف: ٤) قَالَ: «الْخَطُّهُ.

Comments: [Its isnad is salreeh]

1993. It was narrated from Ibn 'Abbas that the Messenger of Allah (金) used to recite in Fajr prayer on Fridays "Alif lam meem Tanzeel" (i.e., Soorat as-Sajdah) and "Hal ata" [i.e., Soorat al-Insan]; and in Jumu'ah prayer (he used to recite Soorat) al-Jumu'ah and "Idha ja'akal-Munafiqoon" [i.e., Sooratal-Munafiqoon].

Comments: [Its isnad is saheeh]

1994. 'Umar bin 'Ata' bin Abul-Khuwar narrated: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) ate food that had been changed by fire, then he prayed and did not do wudoo'.

Comments: [Its isnad is saheeh]

1995. It was narrated that Ibn 'Abbas said: We travelled with the Messenger of Allah (強) between Makkah and Madinah, and he prayed two rak'ahs, not fearing anyone but Allah.

Comments: [A saheeh hadeeth; its isnad is da'eef]

1996. It was narrated that Moosa bin Salamah said: I said to Ibn 'Abbas: If you do not catch up with

تخريج: إسناده صحيح،

199٣ حَدَّثَنَا يَحْيَى عَنْ شُعْبَةً: حَدَّثَنِي مُخَوِّلٌ عَنْ مُسْلِم الْبَطِينِ، عَنْ سَعِيدِ بْنِ مُخَوِّلٌ عَنْ مُسْلِم الْبُطِينِ، عَنْ سَعِيدِ بْنِ جُبِيرٍ، عَنِ الْبُنِ عُبَّاسٍ، أَنَّ رَسُولُ اللَّهِ يَشِيخُ كَانَ يَقْرَأُ فِي صَلَاةِ الصَّنْحِ يَوْمَ الْجُمُعَةِ فِاللَّهِ يَشِينُ ﴾ وَفِي الْجُمُعَةِ بِسُورَةِ يَشُورَةٍ وَالْمَدَ يَبُورَةً لِللَّهِ مُعَدِّقٍ بِسُورَةٍ الْمُنْعِقُونَ ﴾ [انظر: ﴿اللَّهُ مُعَدِّقٍ مِسُورَةٍ وَالْمَدَانُ كَاللَّهُ مُعَدِّقٍ بِسُورَةٍ وَالْمَدَانُ ﴾ وَفِي الْجُمُعَةِ بِسُورَةٍ وَالْمَرَانُ ﴾ وَفِي الْجُمُعَةِ بِسُورَةٍ وَالْمَرْدَةُ وَالْمَرْدُ وَالْمَرْدُ وَالْمَرْدُ وَالْمُورَةِ وَالْمَرْدُ وَالْمَرْدُ وَالْمَرْدُ وَالْمَرْدُ وَالْمَرْدُ وَالْمُورَةُ وَالْمَرْدُ وَالْمَرْدُ وَالْمَرْدُ وَالْمُولُ وَالْمَرْدُ وَالْمُولِ وَالْمُورَةُ وَالْمُولُ وَالْمُولُ وَالْمُولُ وَالْمُؤْلِ وَالْمُولُ وَالْمُولُ وَالْمُولُ وَالْمُؤْلِ وَالْمُؤْلِقُ وَالْمُؤْلُ وَالْمُؤْلِقُ وَالْمُؤْلُ وَالْمُؤْلِقُ وَلَا اللَّهِ الْمُؤْلِقُ وَالْمُؤْلِقُولُ وَالْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُؤْلِقُولُ الْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُؤْلِقُولُ وَالْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُؤْلِقُولُ وَالْمُؤْلِقُولُ وَالْمُؤْلِقُ وَالْمُؤْلِقُولُ وَالْمُؤْلِقُ وَالْمُؤْلِقُولُ وَالْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُؤْلِقُ وَلِمُ الْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُؤْلِقُولُ وَالْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُولُ وَالْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُؤْلِقُ وَالْمُؤْلِقُولُ الْمُؤْلِقُ وَالْمُؤْلِقُولُ الْمُؤْلُولُولُ وَالْمُؤْلِقُولُ الْمُؤْلِقُولُ الْمُؤْلِقُ وَالْمُؤْلِقُ

تخريج: إساده صحيح.

1998- حَدَّثَنَا يَخْيَى عَنِ انْنِ جُرَيْجٍ قَال: أَخْبَرَنِي عُمْرُ بْنُ عَطَاءِ بْنِ أَبِي الْخُوَارِ فَالَ: شَمِعْتُ انْنَ عَبَّاسٍ يَقُولُ: أَكَلَ رَسُولُ اللَّهِ يَتَعَشَّرُتِ النَّارُ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأُ. [راجع: ۱۹۸۸]

تخريج: إسناده صحيح.

١٩٩٥ - حَدَّثَنَا يَخْيَى حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَوْنٍ عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سِرْنَا مَعَ رَسُولِ اللَّهِ يَشِيْخُ نَيْنَ مَكَّةً وَالْمَدِينَةِ، نَصَلَّى رَصُعَيْنِ لَا يَخَافُ إِلَّا اللَّهَ عَزَّ وَجَلَّ. [راجع. ١٨٥٢]

تخریج: حلیث صحیح، وهذا إسناد ضعیف، اس سیریل لایصح له سماع من اس عاس.

1997 - حَلَّثْنَا يَخْنَى عَنْ هِشَامِ حَلَّثْنَا قَتَادَةُ
 عَنْ مُوسَى نُنِ سَلَمَةَ قَالَ: قُلْتُ لِالْمِنِ عَبَّاسٍ:

the prayer in the mosque, how many (rak'ahs) do you pray in al-Batha'? He said: Two rak'ahs. That is the way of the Prophet (ﷺ).

Comments: [Its isnad is saheeh, Muslim (688)]

1997. It was narrated from Ibn 'Abbas that the Prophet (鑑) used to say in his du'a': "O Lord, help me and do not help others against me, support me and do not support others against me, plan for me and do not plan against me, guide me and make guidance easy for me, and help me against those who wrong me. O Lord, make me grateful to You, make me remember You much, make me fearful of You, obedient to You, humble before You and turning to You. O Lord, accept my repentance and wash away my sins, answer my supplication, make my proof firm, guide my heart, make my tongue speak the truth, and remove resentment from my heart.

Comments: [A saheeli hadeeth]

1998. It was narrated that Ibn 'Abbas (李) said: The Messenger of Allah (靈) would fast until we thought that he would never break his fast, and he would not fast until we thought that he would never fast. And he never fasted any month in full since he came to Madinah except Ramadan.

إِذَا لَمْ تُدْرِكِ الصَّلَاةَ فِي الْمُسْجِدِ، كَمْ تُصَلِّي رِانْطُخَاءِ؟ قَالَ: رَكْعَنَيْنِ، تِلْكَ سُنَّةً أَبِي الْقَاسِمِ ﷺ (۲۲۷/۱). [راجع: ۱۸٦۲]

تخريج: إسناده صحيح. م: (٦٨٨).

١٩٩٧ حَدَّثُنَا يَخْنِى قَالَ: أَمْلَاهُ عَلَيَّ سُفُبَانُ إِلَى شُعْنَةً قَالَ: سَمِعْتُ عَمْرُو بَنَ مُرَّةً: حَدَّثَنِي عَبْدُ اللَّهِ بَنُ الْخَارِثِ الْمُعَلِّمُ: حَدَّثَنِي عَبْدُ اللَّهِ بَنُ الْخَارِثِ الْمُعَلِّمُ: حَدَّثَنِي طَلَبِقُ بَنُ الْخَارِثِ الْمُعَلِّمُ: حَدَّثَنِي طَلَبِقُ بَنُ وَالْمَوْنِي وَالْمِ عَنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَشِيْتُ كَانَ يَدْعُو الرَّبِ عَلَى مَنْ الْمُحُرْ عَلَيَّ، وَالْصُرْبِي وَلَا تَمْكُو عَلَيَّ، وَالْصُرْبِي وَلَا تَمْكُو عَلَيَّ، وَالْمُرْبِي عَلَى مَنْ تَنْصُرْ عَيْ وَلَا تَمْكُو عَلَيَّ، وَالْمُرْبِي عَلَى مَنْ بَنْ عَلَيْ، وَالْمُرْبِي عَلَى مَنْ بَعْنَى عَلَيْ لَكَ شَكَارًا، لَكَ وَالْمَرْبِي عَلَى مَنْ ذَكَارًا، لَكَ رَمَّابًا، لَكَ مِطْوَاعًا، إِلَيْكَ وَعْبِي، وَنَجْبَى، وَأَحْبُ وَعُونِي، وَنْبَنُ وَعْمِيلُ حَوْبَتِي، وَأَحِبُ دَعُونِي، وَنَبِّنُ وَعْمِيلٍ حَوْبَتِي، وَأَحِبُ دَعُونِي، وَنَبِّنُ وَحْبِي، وَأَحْبُ وَسَدَّدُ لِسَانِي، وَاسْلُلُ مُحْجَتِي، وَأَحْبُ وَسَدَّدُ لِسَانِي، وَاسْلُلُ مُحْجَتِي، وَاهْدِ قَلْمِ، وَسَدَّدُ لِسَانِي، وَاسْلُلُ مُحْجَتِي، وَاهْدِ قَلْمِ، وَسَدَّدُ لِسَانِي، وَاسْلُلُ مَانِهُ.

تخريج. إسناده صحيح.

199۸ - حَلَّثْنَا يَحْنَى عَنْ شُعْبَةً : حَلَّثْنَا أَبُو بِشْرِ عَنْ سَعِيدِ بْنِ جُنَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ : كَانَ رَسُونُ اللَّهِ ﷺ يَصُومُ حَتَّى نَقُولَ: لَا يَصُومُ حَتَّى نَقُولَ: لَا يَصُومُ، وَمَا صَامَ شَهْرًا نَامًا مُنْذُ قَدِمَ الْمَدِينَةَ إِلَّا رَمَضَانَ. [انظر: شَهْرًا نَامًا مُنْذُ قَدِمَ الْمَدِينَةَ إِلَّا رَمَضَانَ. [انظر: ۲۹٤۷]

Comments: [Its isnad is saheeh]

1999. It was narrated from Ibn 'Abbas (為) that the Prophet (美) said: "This and this are the same [with regard to diyah]" - the pinkie finger and the thumb."

Comments: [Its isnad is saheeh, al-Bukhari (6895)]

2000. It was narrated from Ibn 'Abbas that the Prophet (美) said: "No man ever learns anything about astrology but he also learns a branch of witchcraft; whoever learns more (of the former) learns more (of the latter)."

Comments: [Its isnad is saheeh]

2001. Ibn 'Abbas narrated that the Prophet (ﷺ) said: "If [a person] thinks of doing a good deed then does it, it will be recorded as ten, and if he does not do it, it will be recorded as one hasanah. If he thinks of doing a bad deed and does it, it will be recorded as one sayyi'ah, and if he does not do it, it will be recorded as one hasanah."

Comments: [A saheeh hadeeth]

2002. It was narrated from Ibn 'Abbas that the Messenger of Allah (吳) ate some meat or a bone with meat on it, then he prayed and did not touch water [do wudoo'].

تخريج: إساده صحيح.

١٩٩٩ - حَدَّثَنَا يَخْيَى عَنْ شُعْبَةً: حَدَّثَنَا ثَنَادَةً
 عَنْ عِخْرِمَةً، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ
 قال: "هَذِهِ وَهَذِهِ سَوَاءً" الْجِنْصَرُ وَالْإِبْهَامُ.
 [انظر: ٢٦٢١، ٢٦٢٤، ٢٦٢٠، ٣١٥٠، ٣٢٢٠]

تخريج: إسناده صحيح. خ: (٦٨٩٥).

- حَدَّثَنَا يَخْنَى عَنْ غَنْد اللَّهِ بَنِ الْأَخْنَسِ قَالَ: حَدَّثَنَا الْوَلِيدُ بَنْ عَبْدِ اللَّهِ عَنْ يُوسُفَ بْنِ مَاهَكَ، عَنِ ابْنِ عَبَّسٍ عَنِ النَّبِيِّ يُوسُفَ بْنِ مَاهَكَ، عَنِ ابْنِ عَبَّسٍ عَنِ النَّبِيِّ قَالَ: «مَا اقْتَبَسَ رَجُلٌ عِلْمًا مِنَ النَّجُومِ، إلَّا اقْتَبَسَ بِهَا شُعْبَةً مِنَ السَّحْرِ، مَا زَادَ زَادَهُ.
 إلَّا اقْتَبَسَ بِهَا شُعْبَةً مِنَ السَّحْرِ، مَا زَادَ زَادَهُ.
 [انظ: ٢٨٤٠]

تخريج: إسناده صحيح.

٢٠٠١ حَدَّثَنَا يَخْيَى: حَدَّثَنَا الْحَسَنُ بْنُ ذَكُوَانَ، عَنْ أَبِي رَجَاءِ: حَدَّثَنِي ابْنُ عَبَّاسٍ فَكُوَانَ، عَنْ أَبِي رَجَاءِ: حَدَّثَنِي ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ يَعِيدَةً قَالَ "إِنْ هَمَّ بِحَسنَةٍ، فَعَمِلَهَا كُتِبَتْ حَسَنَةً، وَإِنْ لَمْ يَعْمَلُهَا كُتِبَتْ حَسَنَةً، وَإِنْ لَمْ وَإِنْ هَمَّ سِتَبُقَةً، وَإِنْ لَمْ يَعْمَلُهَا ، كُتِبَتْ سَيِّئَةً، وَإِنْ لَمْ يَعْمَلُهَا ، كُتِبَتْ سَيِّئَةً، وَإِنْ لَمْ يَعْمَلُهَا ، كُتِبَتْ سَيِّئَةً، وَإِنْ لَمْ يَعْمَلُهَا ، كُتِبَتْ حَسَنَةً». [الطر: ٢٥١٩، ٢٥١٩]

تخريج: حديث صحيح، الحسن بن دكوان ضعيف، لكنه توبع.

٢٠٠٢ - حَدَّثَنَا يَنْعَنَى عَنْ هِشَامٍ بْنِ عُرْوَةَ:
 حَدَّثَنِي وَهْبُ بْنُ كَيْسَانَ عَنْ مُحَمَّدِ بْنِ عَمْرِو
 ابْنِ عَطَاءٍ، عَنِ ابْنِ عَبَّسٍ قَالَ: وَحَدَّثَنِي
 مُحَمَّدُ بْنُ عَبِيٌ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ عَنْ

Comments: [Its isnads are saheeh, Muslim (354,359]

2003. It was narrated from Ibn 'Abbas that a sheep belonging to Maimoonah died, and the Messenger of Allah (绘) said; "Why don't you make use of its skin? Why don't you tan it, because that will purify it?"

Comments: [Its isnad is sahech, al-Bukhari (1492) and Muslim (364)]

2004. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (藏) offered the *Eid* prayer with no *adhan* or *igamah*.

Comments: [Its isnad is saheeh]

2005. It was narrated from Ibn 'Abbas that a woman said: O Messenger of Allah, [my] mother owed the fasting of one month but she died; should I fast on her behalf? He said: "If your mother owed a debt, wouldn't you pay it off?" She said: Yes. He said: "The debt of Allah, may He be glorified and exalted, is more deserving of being paid off."

أَبِهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَحَدَّثَنِي الزُّهْرِيُّ عَنْ عَلِيٌّ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَثِيْتُهُ أَكُلَ لَحْمًا أَوْ عَرْقًا، فَصَلَّى وَلَمْ يَمَتْ مَاءً، [راجع: ١٩٨٨]

تخريج: أسانيده صحاح. م (٣٥٩،٣٥٤).

٣٠٠٣ - حَدَّثَنَا يَخْتَى: حَدَّثَنَا ابْنُ جُرَيْجِ: حَدَّثَنَا عَطَاءُ عَيِ ابْنِ عَبَّاسٍ: أَنَّ دَاجِنَةً لِمَيْمُونَةً مَاتَتْ، فَفَالُ رَسُولُ اللَّهِ عَلَيْهِ: «أَلَّا انْتَفَعْتُمْ بِإِهَابِهَا، أَلَّا دَنَعْتُمُوهُ. فَإِنَّهُ ذَكَاتُهُ». [انظر: ٢٣٦٩، ٢٣٠٤.

تخريج: إسناده صحيح. خ (۱٤٩٢)، م. (٣٦٤).

٢٠٠٤ - حَدَّثَنَا يَعْنِى عَنِ ابْنِ جُرَيْجٍ: حَدَّثَنِي الْبِونِ جُرَيْجٍ: حَدَّثَنِي الْبِونِ بُنُ مُسْلِمٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَنَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى الْعِيدَ بِغَيْرِ أَنَّاسٍ: أَذَانٍ، وَلَا إِقَامَةٍ. [انظر: ٢٠٦٢، ٢٠٦٢، ٢١٦٩]

تخريج: إسناده صحيح.

٢٠٠٥ حَدَثنَا يَحْيَى سَمِعْتُ الْأَعْمَشْ:
 حَدَّنَنِي مُسْلِمٌ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ
 عَبَّسٍ: 'نَ امْرَأَةٌ قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّهُ
 كَان عَلَى أُمِّهَا صَوْمُ شَهْرٍ، فَمَاتَتْ،
 أَفَاصُومُهُ عَنْهَا؟ فَالَ: «لَوْ كَانَ عَلَى أُمِّكِ
 دَيْنٌ، أَكُنْتِ قاضِيَتَهُ؟» قَالَتْ: يَعَمْ. قَالَ: «فَوَ يَعْلُ الْحَقُ الْذِينُ اللَّهِ عَزَّ وَجَلً الْحَقُ الْذِي يُقْضَى».
 [راجع: ١٨٦١]

Comments: [Its isnad is saheeh, al-Bukhari (1953) and Muslim (1148)]

2006. It was narrated that Ibn 'Abbas said: The Messenger of Allah (验) cursed women who imitate men and effeminate men, and he said: "Expel them from your houses." The Messenger of Allah (绘) expelled So and so, and 'Umar expelled So and so.

Comments: [Its isnad is saheeh, al-Bukhari (5886)]

2007. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) drank some milk then he rinsed out his mouth and said: "It is somewhat greasy."

Comments: [Its isnad is saheeh, al-Bukhari (211) and Muslim (358)]

2008. It was narrated that Ibn 'Abbas said: Abu Talib fell sick: Quraish came to visit him, as did the Messenger of Allah (ﷺ). There was a place by his head for a man to sit, and Abu Jahl went and sat there. They said: The son of your brother is criticizing our gods. He said: Why are your people complaining about you? He said "O uncle, I want them to affirm one word by means of which the Arabs will submit to them and the non-Arabs will pay the jizyair to them." He said: What is 1t? He said: "La ilaha illallah." They stood up and said: Has he made the gods all into One God? Then the verse " 'Has he made

تخریج: إسناده صحیح. خ: (۱۹۵۳-تعلیقاً)، م: (۱۱٤۸).

2009 حَلَّثَنَا يَخْيَى عَنْ هِشَامٍ، عَنْ عِحْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ لَعَنَ رَسُولُ اللّهِ ﷺ الْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ، وَالْمُخَشِينَ مِنَ الرِّجَالِ، وَقَالَ: «أَخْرِجُوهُمْ مِنْ بُيُوتِكُمْ اللّهِ ﷺ فُلَانًا، وَأَخْرَجَ رَسُولُ اللّهِ ﷺ فُلَانًا، وَأَخْرَجَ عُمْرُ فُلَانًا، وَأَخْرَجَ عُمْرُ فُلَانًا، وَأَخْرَجَ عُمْرُ فُلَانًا، وَأَخْرَجَ عُمْرُ فُلَانًا، وَأَخْرَجَ اللّهِ عَلَيْهِ فُلَانًا، وَأَخْرَجَ عُمْرُ فُلَانًا، وَأَخْرَجَ

تخريج: إسناده صحيح. خ. (٥٨٨٦).

٢٠٠٧ - حَدَّقْنَا يَحْمَى عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنَا الزَّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ شِ عَبْدِاللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ شَرِبَ لَسَنَا فَمَضْمَضَ، وَقَالَ: ابِنَّ لَهُ دَسَمًا. [راحع: ١٩٥١]

تخريج: إسناده صحيح. خ: (٢١١)، م: (٣٥٨).

مُلْيَهُ، نُ يَغْيَى الْأَغْسَشُ _ عَنْ سُفْيَانَ: حَدُّنَنِي سُلِيَهُ، نُ _ يَغْيَى الْأَغْسَشُ _ عَنْ يَخْيَى بُنِ عُمَارَةً، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَمِ الْنِ عَلَّسِ عُمَارَةً، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَمِ الْنِ عَلَّسِ وَأَتَاهُ وَلِيْشٌ، وَأَتَاهُ وَرَيْشٌ، وَأَتَاهُ رَأْسِهِ مَقْعَدُ رَسُولُ اللَّهِ عِلَيْ يَمُودُهُ، وَعِنْدَ رَأْسِهِ مَقْعَدُ رَجُلٍ، فَقَامَ أَنُو جَهْلٍ فَقَعَدَ فِيهِ، فَغَالُوا: إِنَّ رَجُلٍ، فَقَامَ أَنُو جَهْلٍ فَقَعَدَ فِيهِ، فَغَالُوا: إِنَّ الْمِنْ أَخِيكَ يَقْعُمُ فِي الْهَيْنَا. وَقَالَ: مَا شَأْنُ فَوْمِكَ يَشُكُونَكُ ؟ قَالَ: «يَا عَمْ، أُريدُهُمْ وَقُالُوا: وَقَالَ: مَا هِي؟ فَلَى اللّهُ فَقَامُوا، فَقَالُوا: قَالَ: «لَا إِلّهُ اللّهُ فَقَامُوا، فَقَالُوا: وَحَعَلُوا: وَحَعَلُوا: وَخَعَلُ الْآلِهُ فَقَامُوا، فَقَالُوا: وَحَعَلُ الْآلِهُ فَقَامُوا، فَقَالُوا: (٢٢٨/٢٢)

the alihah (gods) (all) into One ilah (God - Allah). Verily, this is a curious thing!"" [Sad 38:5] was revealed.

Comments: [Its isnad is da'eef and Yahya bin Umarah is unknown]

وَنزَنَ: ﴿إِنَّ هَمَا لَتَقَهُمْ غَيَابٌ﴾ (ص: ٥). [انظر: ٣٤١٩]

فَالَ عَبِدُ اللَّهِ: قَالَ أَبِي: وَحَدَّثُنَ أَبُو أُسَامَةً: حَدَّثُنَا الْأَعْمَشُ: حَدَّثُنَا عَنَّادٌ... فَلَكَرَ نَسْحَوَهُ. و قَالَ أَبِي: قَالَ الْأَشْجَعِيُّ: يَحْنَى بْنُ عَبَّادٍ.

تخريج: إسناده ضعيف، يحيى بن عمارة مجهول.

2009. It was narrated from 'Uyainah bin 'Abdur-Rahman: My father told me: A man came to Ibn 'Abbas and said: I am a man from Khurasan, and our land is a cold land. He mentioned different types of drinks. He [Ibn 'Abbas] said: Avoid that which intoxicates of raisins, dates or anything else. He said: What do you say about drinks [nabeedh] made in earthenware vessels? He said: The Messenger of Allah (*) forbade nabeedh made in earthenware vessels.

Comments: [Its isnad is saheeh]

2010. Ibn Abi Mulaikah narrated that Ibn 'Abbas told him that the Prophet (葉) said: "It is as if I can see him, a pigeon-toed black man, dismantling it stone by stone," meaning the Ka'bah.

Comments: [Its isnad is saheeh, al-Bukhari (1595)]

2011. It was narrated that Abu Ghatafan said: I saw Ibn 'Abbas doing wudoo' and he said: The Prophet (ﷺ) said: "Rinse your nose thoroughly twice or three times."

۲۰۰۹ حَدَّثَنَا يَحْبَى عَنْ عُبِينَةً بْنِ عَبْدِ الرَّحْمَنِ: حَدَّثَنِي أَبِي قَالَ: جَءَ رَجُلٌ إِلَى الرَّحْمَنِ: حَدَّثَنِي أَبِي قَالَ: جَءَ رَجُلٌ إِلَى ابْنِ عَبَاسٍ، قَقَالَ: إِنِّي رَجُلٌ مِنْ أَهْلِ خُرَاسَادَ، وَإِنَّ أَرْضَنَا أَرْضَ بَارِدَةٌ، فَلَدَكَرَ مِنْ ضُرُوبٍ الشَّرَابِ، فَقَالَ: اجْتَنِبْ مَا أَسْكَرَ مِنْ ضَرُوبِ الشَّرَابِ، فَقَالَ: اجْتَنِبْ مَا أَسْكَرَ مِنْ مَنْ رَبِيب، أَوْ تَنْرٍ، أَوْ مَا سِوَى ذَلِكَ. قَالَ. مَن رَشُولُ اللَّهِ مَا نَقُولُ فِي بَبِيذِ الْحَرِّ؛ قَالَ: يَهي رَسُولُ اللَّهِ عَنْ نَبِيذِ الْحَرِّ، [انظر: ٢٠٢٠]

تخريج: إسدده صحيح.

٢٠١٠ حَدَّثَنَا يَخْيَى عَنْ عُينْدِ اللَّهِ بْنِ الْأَخْنَسِ قَالَ أَخْبَرَنِي ابْنُ أَبِي مُلَئِكَةً أَنَّ الْشَيِّ يَتِينِ قَالَ: "كَأَنِّي الْمُنْ إِنْكِ قَالَ: "كَأَنِّي الْمُلُودُ إِلَيْهِ أَسْوَدَ أَفْحَجَ يَنْقُضُهَا حَجَرًا حَجَرًا"
الْمُورُ إِلَيْهِ أَسْوَدَ أَفْحَجَ يَنْقُضُهَا حَجَرًا حَجَرًا"
يَمْي الْكَفْيَة.

تخريج: إسنده صحيح. ح: (١٥٩٥).

٢٠١١ - حَدَّثَنَا يَخْمَى عَنِ ابْن أَبِي ذِئْبٍ: حَدَّثَني قَرِرَظٌ عَنْ أَبِي ذِئْبٍ: حَدَّثَني قَررَظٌ عَنْ أَبِي غَطْفَانَ قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ تَوَضَّأٌ قَالَ: قَالَ النَّبِيُّ بِعِلْجٌ. «اسْتَثْثِرُوا مَرَّثَيْنِ بِنَائِينِ أَوْ ثَلَاثًا». [انظر: ٢٨٨٧، ٢٩٢٦]

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Comments: [Its isnad is qawi]

2012. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to say at times of distress: "There is no god but Allah, the Almighty, the Forbearing; there is no god but Allah, Lord of the Mighty Throne; there is no god but Allah, Lord of the heavens and the earth, Lord of the Noble Throne."

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]

نحريج: إساده فري.

٢٠١٢- حَدَّثَنَا يَحْنَى: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَرْبُ: ﴿ لَا إِلَهُ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ وَالْأَرْضَ رَبُّ الْعَرْشِ لُكَريم». [انظر: ۲۲۹۷، ۲۳۶۶، ۲۳۴۵، ۲۴۱۱، 1707, V707, AFOY, V317, 3077]

تخریج: إسناده صحیح. خ: (۱۳٤٥)، م: (۲۷۳۰).

2013. It was narrated from Ibn 'Abbas that the Prophet (鑑) said: "I have been supported with the east wind and 'Ad were destroyed by the west wind."

Comments: [Its isnad is saheeh, al-Bukhari (1035) and Muslim (900)]

2014. 'Amr bin Deenar narrated that Abush-Sha'tha' told him that Ibn 'Abbas told him, that the Prophet (趣) got married when he was in ihram.

Comments: [Its isnad is saheeh, al-تخریج: إسناده صحیح. ح. (۱۸۲۷)، م. (۱٤١٠) and Muslim (۱٤١٠) (1410)

2015. 'Amr bin Deenar narrated that Abush-Sha'tha' told him that Ibn 'Abbas told him that he heard the Messenger of Allah (趣) deliver a speech in which he said: "Whoever cannot find an izar but can find pants, let him put them on, and whoever cannot find ٢٠١٣- حَدَّثُنَا يَحْنَى عَنْ شُعْبَةً: حَدَّثَنِي الْحَكَمُ عَنْ مُحَاهِدٍ، عَنِ ابْنِ عَبَّاسِ عَنِ النَّبِيِّ عِينَ قَالَ: «نُصِرْتُ بالصَّبَا وَأَهْلِكَتْ عَادٌ بَالدَّبُرْ». [انظر: ۲۹۸۲، ۲۱۷۱، ۳۳۳۸]

نخريج: إساده صحيح. خ: (١٠٣٥)، م: (٩٠٠).

٢٠١٤- حَدَّثْنَا يَحْنَى عَنِ انْن جُرَبْج: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: ۖ أَنَّ أَبَا الشَّغْنَاءِ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسِ أَخْبَرَهُ: أَنَّ النَّبِيِّ ﷺ نَكَحَ وَهُوَ حَرَامٌ. [راحع: ١٩١٩]

٢٠١٥– حَدَّثَنَا يَخْيَى عَن ابْن جُرَيْج: أَخْبَرْنِي عَمْرُو بْنُ دِينَارِ: أَنَّ أَبَا الشَّعْثَاءِ أَخْبَرُهُ: أَنَّ ابْنَ عَبَّاسَ أَخْبَرَهُ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَخْطُبُ وَهُوَ يَقُولُ. «مَنْ لَمْ يَحدُ إِزَارًا وَوَحَدَ سَرَاوِيلَ، فَلْيَلْبَسْهَا، وَمَنْ لَمْ يَجِدُ نَعْلَيْنِ وَوَجَدَ خُفَّيْنٍ. sandals but can find leather slippers (khuffain), let him put them on" I said: Did he not say to cut them down? He said: No.

Comments: [Its isnad is saheelt, al-Bukharı (1841) and Muslim (1178)]

2016. It was narrated from 'Abbas that the Messenger of Allah (1844) defecated, then ate, and he did not touch water (i.e., do wudoo').

Comments: [Its isnad is saheeh, Muslim (374)]

2017. It was narrated from Ibn 'Abbas: Revelation came to the Prophet (囊) when he was forty-three; he stayed in Makkah for ten years and in Madinah for ten years, and he died when he was sixty-three.

Comments: [Its isnad is saheeh]

ملْيَلْبَسْهُما» قُلُتُ: لَمْ يَقُلْ: لِيَقْطَعْهُمَا؟ قَالَ: لَا. [راجع: ١٨٤٨]

نخریج: إسناده صحیح. خ: (۱۸٤۱)، م: (۱۱۷۸).

٢٠١٦- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجِ قَالَ:
 حَدَّنَنِي سَعِيدُ بْنُ الْحُوَيْرِثِ عَنِ ابْنِ عَبَّاسٍ:
 أَنَّ رَسُولَ اللَّهِ ﷺ تَبَرَّزَ، فَطَعِمَ وَلَمْ يَمَسَّ
 مَّ. [رجم: ١٩٣٢]

تخريج: إسناده صحيح، م: (٣٧٤).

٢٠١٧- حَدَّثَنَا يَخْيَى عَنْ هِشَامٍ، عَنْ
 عِخْرِمَةَ، عَيِ ابْنِ عَبَّاسٍ: أُنْزِلَ عَلَى النَّبِيِّ
 بِخْهُ وَهُوَ ابْنُ ثَلَاثٍ وَأَرْبَعِينَ، وَمُحَتَ بِمَكَّمَ لِمَكَّمَ عَشْرًا، وَقُبِضَ وَهُوَ ابْنُ
 غَشْرًا وبِالْمَدِينَةِ عَشْرًا، وَقُبِضَ وَهُوَ ابْنُ
 ثَلَاثٍ وَسِتِّينَ. [انظر: ٢١١٠، ٢٢٤٢، ٢٢٤٢،

تخريج: إسناده ضعيف، ومتنه شدذ، والصواب: أمزل على رسول الله ﷺ وهو ابن أربعين، فأقام مكة ثلاث عشرة سنة، وأقام بالمدينة عشرسين.

2018. It was narrated that Ibn 'Abbas said: The Messenger of Allah (建) enjoined this zakah, such and such, and half a sa' of wheat.

Comments: [Its isnad is da'eef]

٢٠١٨- حَدَّثْنَا يَخْتَى: حَدَّثْنَا حُمَيْدٌ عَنِ الْحَمَنِ، عَبَّاسٍ قَالَ: فَرَضَ رَسُولُ الْحَمَنِ، عَنِ الْبِنِ عَبَّاسٍ قَالَ: فَرَضَ رَسُولُ اللَّهِ عِلَيْهِ هَذِهِ الصَّدَقَةَ كَذَا وَكَذَا وَيَضْفَ صَاعِ بُرًا. [انظر: ٣٢٩١]

تخريج: إسناده صعيف، الحسن البصري مدلس وقد عنعن.

2019. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas say: The Prophet (獎) prayed thirteen rak'ahs at night.

٢٠١٩ - حَدَّثَنَا يَخْنَى عَنْ شُغْبَةً، عَنْ أَبِي جَمْرَةً
 قَالَ · سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: إِنَّ النَّبِيِّ يَتَنِيْ صَلَّى
 سِنَ اللَّيْلِ ثَلَاثَ عَشْرَةً. [انطر: ٣١٣٠، ٢٩٨٥]

Comments: [Its isnad is saheeh, al-Bukhari (1138) and Muslim (764)]

2020. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas say: The delegation of 'Abdul-Qais came to the Messenger of Allah (ﷺ) and the Messenger of Allah (鑑) said: "Who is this delegation?" - or: "Who are these people?" -They said: Rabee'ah. He said: "Welcome to the delegation - or: to the people - who were neither humiliated nor do they have any regrets." They said: O Messenger of Allah, we have come to you from a far-off land, and between us and you there is this tribe of the kuffar of Mudar. We can only come to you during a sacred month, so give us a clear command by which we may enter Paradise and which we can tell to those whom we have left behind. And they asked him about drinks. He enjoined four things upon them and forbade them to do four. He enjoined them to believe in Allah alone and said, "Do you know what believing in Allah alone means?" Tney said: Allah and His Messenger know best. He said: "(It means) testifying that there is no god but Allah alone and that Muhammad is Messenger of Allah establishing regular prayer, paying zakah, fasting Ramadan and giving one-fifth (khumus) of the war booty." And he forbade them to use gourds, green glazed pitchers, hollowed-out stumps or varnished jars - perhaps he said [another type of] varnished jars - and he said:

تخریج ٔ إساده صحیح. خ: (۱۱۳۸)، م: (۷٦٤).

٧٠٢٠ حَدَّثَنَا يَحْنَى عَنْ شُعْنَةً: خَدَّثَنِي أَبُو جَمْرة وَابْنُ جَعْفَرِ قالَ ﴿ خَدَّثَنَا شُعْنَةً عَنْ أَبِي حَمْرَةَ فَالَ صِمِغْتُ ابْنَ عَبَّاسِ: أَنَّ وَفُدَ عَبْدِ الْقَيْسِ لَمَّا قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: الممَّن الْوَفْدُ- أَوْ فَالَ: الْقَوْمُ؟ اللَّهُ فَالُوا: رَبِيعَةً. قَالَ: "مَرْحَبًا بِالْوَفْدِ_ أَوْ قَالَ · الْقَوْمِ _ غَيْرَ حَزَانًا وَلا نَدَامَمِ * قَالُوا * يَا رَسُولَ اللَّهِ ، أَتَيْنَاكُ مِنْ شُقَّةِ بَعِيدُةِ ، وَبِيْنَا وَبَيْنَكَ هَذَا الْحَيُّ مِنْ كُفَّار مُضرَ، وَلَسْنَا نَسْتَطِيعُ أَنْ نَأْتِيَكَ إِلَّا فِي شَهْر حَرَام، فَأَخْبِرْنَا بِأَمْرِ نَدْخُلُ بِهِ الْجَنَّةَ. وَنُخْبِرُ بِهِ مَنْ وُرَاءَنا، وَسَأَلُوهُ عَنْ أَشْرِبَةٍ، فَأَمَرَهُمْ بِأَرْبُع، وَنَهَاهُمْ عَنْ أَرْبَعِ: أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ. قَالُّ: «أَتَدُرُونَ مَا الْإِيمَانُ بِاللَّهِ؟» قالُوا · اللَّهُ وَرَسُولُهُ أَعْلَمْ. قَالَ: الشَّهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ عَلَى ، وَإِفَّامُ الصَّلاةِ، وَإِينَّاءُ الزِّكَاةِ، وَصَوْمُ رَمَضَانَ، وَأَنْ تُعْطُوا الْخُمُسَ مِنَ الْمُعْتَمِهِ. وَنَهَاهُمُ عَنِ الدُّبَّاءِ، وَالْحَنْتَم، وَالنَّقِيرِ، وَأَلْمُزَقَّتِ _ قَالَ: وَرُبَّمَا فَالَ وَالْمُقَيَّرِ _ قَالَ * * خُفَظُوهُنَّ وَأُخْبِرُوا بِهِنَّ مَنْ وَرَاءَكُمْ ٥٠. [انظ ۲۲۷۲، ۲۲۷۲]

تخريج: إسناده صحيح. خ: (۵۳)، م: (۱۷).

"Remember this and tell it to those whom you have left behind."

Comments: [Its isnad is salech, al-Bukharı (53) and Muslim (17)]

2021. It was narrated that Ibn 'Abbas said: A red velvet cloth was placed in the grave of the Messenger of Allah (窦).

Comments: [Its isnad is saliceh, Muslim (967)]

2022. It was narrated that Ibn 'Abbas said: It was said to the Messenger of Allah (美), when he had finished with Badr: You should go after the caravan [of Quraish]; there is nothing to prevent you getting it. Then al-'Abbas bin 'Abdul-Muttalb called out to him, saying: You cannot have it. He said: "Why not?" He said: Allah only promised you one of the two parties (cf. al-Anfal 8:7), and Hc has given you what He promised you.

Comments: [At-Tirmidhi said: A salieeh hasan hadeeth. Al-Hakim said: Its isnad is salieeh]

'Abbas said' A man of Banu Sulaim passed by a group of the Companions of the Messenger of Allah (強), driving some sheep of his, and greeted them with salam. They said: He only greeted us with salam so as to protect himself

تخريج: إساده صحيح. م (٩٦٧).

٢٠٢٢ حَدَّثُنَا إِسْرَائِيلُ عَنْ سِمَاكِ بُنِ خَرْبٍ، نَكْيُرِ : حَدُّثُنَا إِسْرَائِيلُ عَنْ سِمَاكِ بُنِ خَرْبٍ، عَنْ عَجْرِمَةً، عَيِ ابْنِ عَبْسِ قَالَ: قِيلَ لِرَسُولِ اللَّه يَخْفِحُ جِينَ فَرَغَ مِنْ بَدْرٍ: عَلَيْكَ الْمُعْرَا، نَيْسَ دُونَهَا شَيْءٌ، قَالَ فَنَدَاهُ الْعَتَاسُ لُنُ عَبْدِ الْمُطَلِّبِ: إِنَّهُ لَا يَصْلُحُ لَكَ. قَالَ اللهَ عَبْدِ وَجَلُّ إِنَّمَا وَعَدَكَ الْحَدَى الطَّائِنَتُيْسِ، وَقَدْ أَعْطَاكَ مَا وَعَدَكَ الطَّائِكُ مَا وَعَدَكَ الطَّرِد : ٢٠٠١ [لطر: ٢٠٠١]

تخريج: رواية سماك عن عكرمة فيها اضطراب، ومع دلك فقد قال الترمذي حديث حسن صحيح الإساد، وحود إساده ابن كشر. قند العل هذا الحديث من صحيح حديث سماك عن عكرمة.

٢٠٢٣ حَلَّثُنَا يَخْيَى بُنُ أَبِي بُكَيْرٍ: حَلَّنَا إِسْرَانِيلُ غَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَلَى عَكْرِمَةً، عَنِ ابْنِ عَلَىسٍ قَالَ: مَرَّ رَجُلٌ مِنْ سَي سُلَبْمٍ بِتَمَرٍ مَنْ سَي سُلَبْمٍ بِتَمَرٍ مَنْ سَي سُلَبْمٍ بِتَمَرٍ مَنْ أَصْحَابٍ رَسُونُ اللَّهِ ﷺ وَهُوَ يَسُونُ غَمَّا لَذً، فَقَالُوا: مَا سَلَمَ غَلَهُمْ، فَقَالُوا: مَا سَلَمَ عَلَيْهِمْ، فَقَالُوا: مَا سَلَمَ

from us. So they went and killed him, and brought his sheep to the Messenger of Allah (海). Then this verse was revealed: "O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth)." [an-Nisa' 4:94].

Comments: [Saheeh because of corroborating evidence]

2024. It was narrated that Tawoos said: A man came to Ibn 'Abbas and asked him - Sulaiman bin Dawood said: Shu'bah told us: 'Abdul-Malik told us: I heard Tawoos say: A man asked Ibn 'Abbas about the meaning of the verse in which Allah says: "Say (O Muhammad (變)): 'No reward do I ask of you for this except to be kind to me for my kinship with you''' [ash-Shoora 42:23]. Sa'eed bin Jubair said: [It refers to] the relatives of Muhammad (24). Ibn 'Abbas said: You have been too hasty (to understand the meaning). There was no clan of Quraish but the Messenger of Allah (25) had ties of kinship with them. Then this verse was revealed: "Say (O Muhammad (些)): 'No reward do I ask of you for this except to be kind to me for my kinship with you" [ash-Shoora 42:23], [meaning], will you πot uphold ties of kinship between me and you?

عَلَيْنَا إِلَّا لِيَتَعَوَّذَ مِنَا، فَعَمَدُوا إِلَيْهِ، فَقَتَلُوهُ وَأَنُو، بِغَنَهِ النَّبِيِّ ﷺ، فَرَلَتِ هَذِهِ الْأَنَّةُ: ﴿ مَا اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللِهُ اللَّهُ اللَّهُ اللَّهُ اللِهُ اللللَّهُ اللَّهُ الْمُوالِمُ الْمُعَالِمُ اللَّهُ الْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنُ الْمُؤْمِنُ اللللْمُواللَّهُ الْمُؤْمِنُ الْمُؤْمِنِ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ الْمُؤْمِنُومُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْم

تخريج: صحيح لغيره.خ (٤٥٩١)، م: (٣٠٢٥)، م: سماك عن عكرمة مضطربة، لكن سماك قد نوبه.

١٠٧٤ - حَدَّثُنَا يَخْنِى عَنْ شُعْبَةً: حَدَّثَنِي عَنْدُ الْمَلِكِ بْنُ مَيْسَرَةً عَنْ طَاوُسٍ فَالَ: أَتَى ابْنَ عَبَّسٍ رَجُلٌ، فَسَأَلُهُ.. وَسُلَيْمَانُ بْنُ دَاوُدَ الْمَلِكِ بْنُ دَاوُدَ الْمَعْبُ الْمَلِكِ قَالَ: أَخْبَرَنَا شُعْبَةُ: أَنْبَأَنِي عَبْدُ الْمَلِكِ قَالَ: فَالَا: أَخْبَرَنَا شُعْبَةُ: أَنْبَأَنِي عَبْدُ الْمَلِكِ قَالَ: سَمِعْتُ طَاوُسًا يَقُولُ سَأَلَ رَجُلٌ ابْنَ عَبَّسٍ الْمَعْنَى عَنْ قَوْلِهِ عَزْ وَجَلَّ: ﴿فَنَ لَا آسَنَكُمُ الْمَورى: ٣٣) عَبِد لَمَنْ اللهُ المَدَوَّةَ فِي القَرْبُ اللهُ السَورى: ٣٣) عَبِلْتَ، اللهُ عَبِيدٍ قَلَ اللهِ يَعْنِي اللهِ عَلَى اللهُ عَلَى اللهُ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ عَلَى اللهِ اللهِ عَلَى اللهُ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ ا

تخريج: إساده صحيح. خ: (٣٤٩٧).

Comments: [Its 1snad is saheeh, al-Bukhari (3497)]

2025. 'Ata' said: I heard Ibn 'Abbas say: The Messenger of Allah (選) said to a woman of the

٢٠٢٥ حَدَّثَنَا يَحْنَى عَنِ النِّ جُرَيْجِ: أَخْبَرَنَا
 عَطَاءُ قَالَ: شَمِعْتُ ابْنَ عَبَّاسِ قَالَ: قَالَ

Ansar-Ibn 'Abbas named her but I have forgotten her name - "What kept you from doing Hajj with us this year?" She said: O Prophet of Allah, we only have two camels. Abu So and so and his son - meaning her husband and son -rode one camel and left us a camel to bring water. The Prophet (ﷺ) said: "When Ramadan comes, do 'Umrah, because 'Umrah in [Ramadan] is equivalent to Hajj."

Comments: [Its isnad is saheeh, al-Bukhari (1782) and Muslim (1256)]

2026. It was narrated from 'A'ishah and Ibn 'Abbas that Abu Bakr kissed the Prophet (塞) after he died.

Comments: [Its isnad is saheeh, al-Bukhari (4455)]

2027. It was narrated from Ibn 'Abbas from the Prophet (ﷺ): "The people will be gathered naked, barefoot and uncircumcised, and the first one to be clothed will be Ibraheem (ﷺ). Then he recited: "As We began the first creation, We shall repeat it" [al-Anbiya' 21:104].

Comments: [Its isnad is saheeh, al-Bukhari (3349) and Muslim (2860)] رَسُولُ اللَّهِ ﷺ لِا مُرَأَةٍ مِنَ الْأَنْصَارِ _ سَمَّاهَا الْبُنُ عَبَّاسٍ فَسَيتُ اسْمَهَا _: "مَا مَنَعَكِ أَنْ نَجُبِي مَعَنَا الْعَامُ؟" قَالَتْ: يَا نَبِيَّ اللَّهِ، إِنَّمَا كَانَ لَنَا نَاضِحَانِ، فَرَكِبَ أَبُو فُلَانٍ وَابْنُهُ _ كَانَ لَنَ نَاضِحًا نَنْضَحُ لِزُوْجِهَا وَابْيهَا _ نَاضِحًا وَتَرَكَ نَاضِحًا نَنْضَحُ عَلَيْهِ. فَعَالَ النَّبِيُ ﷺ : "فَإِنَّ كَانَ رَمَضَالُ عَلَيْهِ. فَعَالَ النَّبِيُ ﷺ : "فَإِنَّ عَمْرَةً فِيهِ تَعْدِلُ حَجَّةًا. فَاعْتِمِرِي فِيهِ، فَإِنَّ عَمْرَةً فِيهِ تَعْدِلُ حَجَّةًا. [ابط: ٢٨٠٨، ٢٨٠٩]

تخریج: إسناده صحیح. خ: (۱۲۸۲)، م: (۲۵٦).

٢٠٢٦ حَدَّثَنَا يَخْيَى عَنْ سُفْيَانَ، عَنْ مُوسَى
 ابْرِ أَبِي عَائِشَةً، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَائِشَةً وَابْرِ عَبَّاسٍ: أَنَّ أَبَا بَكْمٍ قَتَلَ النَّبَى عِبْهِ وَمُو مَئِثٌ.
 النَّبَى عِبْهِ وَمُو مَئِثٌ.

تخريج: إساده صحيح. خ: (٤٤٥٥).

٢٠٢٧- حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ:
حَدَّثَنِي مُغِيرَةُ بْنُ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
عَن الْبِن عَبَّاسٍ عَن النَّبِيِّ ﷺ : "يُحْشَوُ النَّسِ عُوَاةً خُفَاةً غُرْلًا، فَأَوَّلُ مَنْ يُحْسَى إِنْرَاهِيمُ عَلَيْهِ الطَّلَاةُ وَالسَّلَامُ، ثُمَّ قَرَأً:
﴿كَمَا نَدَأْنَا أَوْلَ حَمْنِي نُعِيدُوْ﴾ (الأنبياء:
﴿كَمَا نَدَأْنَا أَوْلَ حَمْنِي نُعِيدُوْ﴾ (الأنبياء:
﴿كَمَا نَدَأْنَا أَوْلَ حَمْنِي نُعِيدُوْ﴾ (الأنبياء:

تخريج: إسناده صحيح، ح: (٣٣٤٩)، م: (٢٨٦٠).

2028. Salamah bin Kuhail said: I heard Abul-Hakam say: I asked Ibn 'Abbas about *nabeedh* made in earthenware vessels and he said:

٢٠٢٨ - حَدَّثَنَا يَخْنِى عَنْ شُعْبَةً: حَدَّثَنِي مَنْ شُعْبَةً: حَدَّثَنِي مَلْمَةُ أَبَا الْحَكَمِ مَلْمَةُ أَبَا الْحَكَمِ عَلَى مَا لَيْ الْمَرْ، قَالَ سَلْفُ الْبَرْ، عَبَّاسٍ عَنْ نَبِيدِ الْجَرْ،

The Messenger of Allah (注) forbade nabeedh made in earthenware vessels and gourds. And he said: Whoever would like to regard as haram what Allah and His Messenger forbade, let him regard nabeedh as haram.

Comments: [Its isnad is saheeh]

2029. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas: Your people are saying that the Messenger of Allah (建) trotted (raml) around the House and that it is Sunnah. He said: They are telling the truth and they are lying. I said: How can they be telling the truth and lying? He said: The Messenger of Allah (24) trotted around the House but it is not Sunnah. The Messenger of Allah (變) and his Companions came [to Makkah] when the muslirikeen were on Mount Qu'aiqi'an and he heard that they were saying that they [the Muslims] were emaciated, so he told them to trot in order to show them [the mushrikeen] that they had strength.

فَقَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ نَبِيذِ الْجَرِّ وَالدُّنَاءِ، وَ قَالَ: مَنْ سَرَّهُ أَنْ يُحَرِّمَ مَا حَرَّمَ اللَّهُ وَرَسُولُهُ، فَلْبُحَرِّمِ النَّبِيدَ. [راجع: ١٨٥] تخريج: إسناده صحيح.

الطُّقَيْلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ قَوْمَكَ الطُّقَيْلِ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ قَوْمَكَ يَرْعُمُونَ أَنَّ رَسُولَ اللَّهِ عَلَيْ قَدْ رَمَلَ بِالْبَيْتِ، وَأَنَّهَا سُنَةً. قَالَ: صَدَقُوا وَكَذَبُوا. قُلْتُ: كَيْفَ صَدَقُوا وَكَذَبُوا. قُلْتُ: كَيْفَ صَدَقُوا وَكَذَبُوا؟ قَالَ: قَدْ رَمَلَ رَسُولُ اللَّهِ كَيْفَ صَدَقُوا وَكَذَبُوا؟ قَالَ: قَدْ رَمَلَ رَسُولُ اللَّهِ وَأَضْحَابُهُ، وَالْمُشْرِكُونَ عَلَى جَبَلِ اللَّهِ وَأَصْحَابُهُ، وَالْمُشْرِكُونَ عَلَى جَبَلِ فَعَيْقِتَانَ، فَبَلَغَهُ أَنَّهُمْ يَتَحَدَّثُونَ أَنَّ بِهِمْ هَوْلًا، فَأَمْرُهُمْ أَنْ بِهِمْ هَوْلًا، فَأَمْرُهُمْ أَنْ بِهِمْ هَوْلًا، إِلَيْهِمْ أَنْ بِهِمْ قُوتًا. [راجع: 1971]

تخریج: إساده صحیح. خ. (۱۹۲۹)، م: (۱۲۲۱).

Comments: [Its isnad is saheeh, al-Bukhari (1649) and Muslim (1266)]

2030. It was narrated that Ibn 'Abbas said: The Messenger of Allah (鑑) cursed women who visit graves and those who build mosques over them and set up lamps on them.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

٢٠٣٠ - حَدَّثَنَا يَحْتَى عَنْ شُغْبَةً. حَدَّثَنَا مُحَمَّدُ ابْنُ جُخَادَةً عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ، وَوَكِيعٌ قَالَ: حَدَّثَنَا شُغْبَةً عَنْ مُحَمَّدِ بْنِ جُحَادَةً قَالَ: صَدِّعْتُ أَبًا صَالِحٍ يُحَدُّثُ بَعْدَمَا كَبِرَ، عَنِ ابْنِ عَبَّاسٍ قَالَ. لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِرَاتٍ ابْنِ عَبَّاسٍ قَالَ. لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِرَاتٍ الْقُبُورِ، وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ. النَّهُ الْمَسَاجِدَ وَالسُّرُجَ. النَّهُ الْمَسَاجِدَ وَالسُّرُجَ.

تخريج: حسن لغيره، دون دكر السرج، وهذا إساد ضعيف، أبو صالح باذام ضعيف عنذ الجمهور.

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2031. Abu Hasan, the freed slave of Abu Nawfal, narrated that he asked Ibn 'Abbas about a slave man who is married to a slave woman and divorces her twice (two talaqs), then they are both manumitted: can he propose to her? He said: Yes, the Messenger of Allah (ﷺ) passed a verdict to that effect.

Comments: [Its isnad is da'eef and Umar bin Mu'attib is da'eef]

2032. It was narrated from Ibn 'Abbas, from the Prophet (愛) about one who has intercourse with his wife when she is menstruating: "Let him give a dinar or half a dinar in charity." 'Abdullah said: My father said: And neither 'Abdur-Rahman nor Bahz attributed it to the Prophet (囊).

Comments: [Saheelt mawqoof]

2033. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "If a person speaks on a Friday when the *imam* is delivering the *khutbah*, he is like a donkey carrying books (without understanding them). And the one who tells him, 'Be quiet,' has no *Jumu'ah*."

Comments: [Its isnad is da'eef and Mujalid is da'eef]

٢٠٣١ - حَدَّثَنَا يَحْيَى عَنْ عَلِيٍّ بْنِ الْمُبَارَكِ قَالَ: خَدَّنْنِ يَحْيَى بْنُ أَبِي كَثِيرٍ: أَنَّ عُمَرَ الْنَ مُعَتَّبٍ أَخْبَرَهُ: أَنَّ أَبَا حَسَرٍ مَوْلَى أَبِي نَوْفَلِ أَجِي نَوْفَلِ أَبِي الْمُنَفِّقِ الْبَنْ عَبَّاسٍ فِي نَوْفَلِ أَجْبَرَهُ: أَنَّهُ اسْتَفْتَى الْبَنَ عَبَّاسٍ فِي مَمْلُوكَةً فَطَلَقَهَا تَطْلِيقَتَيْنِ ثُمَّ مَمْلُوكَةً فَطَلَقَهَا تَطْلِيقَتَيْنِ ثُمَّ عَتَقَا، هَلْ يَعْمُهُ لَهُ أَنْ يَخْطُبُهَا؟ قَالَ: نَعَمْ، فَضَى بِذَلِكَ رَسُولُ اللَّهِ ﷺ. [انظر: ٣٠٨٨]

تخريج: إسناده ضعيف، عمرين معتب صعيف.

٢٠٠٢ - حَدَّثَنَا يَعْنَى عَنْ شُعْبَةً وَمُحَمَّدُ بُنُ جَعْفَو: حَدَّثَنَا (١/ ٢٣٠) شُعْبَةً عَنِ الْحَكَمِ، عَنْ عَنْ عَبْدِ الرَّحْمَن، عَنْ عَبْدِ الرَّحْمَن، عَنْ مِفْسَمٍ، عَنِ ابْنِ عَبَّسٍ عَن النَّبِيِّ يَتَّجَةً فِي مِفْسَمٍ، عَنِ ابْنِ عَبَّسٍ عَن النَّبِيِّ يَتَّجَةً فِي اللَّذِي يَنْنِي المُرَأَنَّةُ وَهِيَ حَائِضٌ: "يَتَصَدَّقُ بِينَارٍ، أَوْ يَنِصْفِ دِينَارٍ». [انظر: ٢١٢١، ٢١٢٨، ٢٥٩٥، ٢٥٩٥، ٢٨٨٣، ٢٩٩٥،

قَالَ عَبْدُ اللهِ: قَالَ أَبِي: وَلَمْ يَرْفَعُهُ عَبْدُ الرَّحْمَٰنِ وَلَمْ يَرْفَعُهُ عَبْدُ الرَّحْمَٰنِ وَلَا يَهْزُ.

تخريج صحبح موتوفاً.

٣٠٠٣- حَدْثَنَا ابْنُ نُمَيْرٍ عَنْ مُحَالِدٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَجِيُّةٍ. امَنُ تَكَلَّمَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَهُو كَمَنَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا، وَلَّذِي يَقُولُ لَهُ: أَنْصِتْ، لَيْسَ لَهُ جُمُعَةً، وَالْجِم. ٧١٩]

تخريج: إسناده ضعيف، مجالد ضعيف.

2034. It was narrated that Ibn 'Abbas said: People should reduce it [the bequest] from one third to one quarter [of the estate], because the Messenger of Allah (墨) said: "One third is a lot."

Comments: [Its isnad is saheeh, al-Bukhari (2743) and Muslim (1629)]

2035. It was narrated from Sa'eed bin Jubair that a man came to Ibn 'Abbas and said: The Prophet (美) received Revelation for ten years in Makkah and ten years in Madinah. He said: Who is saying that? He received Revelation in Makkah for fifteen years and in Madinah for ten years and sixty-five days or more.

Comments: [Perhaps this report is the abominable action of al-Ala bin Salih] ٢٠٣٤ حَدَّثَنِي ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ
 أبيد، عَنِ ابْنِ عَبَّاسٍ قَال: لَوْ أَنَّ النَّاسَ
 غَضُّوا مِنَ الثُّلُثِ إِلَى الرُّبُعِ، فَإِنَّ رَسُولَ للَّهِ
 غَضُّوا مِنَ الثُّلُثِ كَثِيرًا. [راجع: ١٤٤٠]

تخریج: إسناده صحیح. ح: (۲۷٤٣)، م: (۱۱۲۹).

٣٠٣٥ حَدْقَنَا النِّنُ نَمْيْرٍ: حَدَّنَنَا الْعَلَاءُ بْنُ صَالِحٍ: حَدْثَنَا الْمِنْهَالُ بْنُ عَمْرٍو عَنْ سَعِيدِ ابْنِ جَبَيْرٍ: أَنَّ رَجُلَا أَتَى النِّ عَبَّاسٍ، فَقَالَ: أَنْرِلَ عَلَى النَّبِيِّ بَشِيَّةٌ عَشْرًا بِمَكَّةٌ وَعَشْرًا بِالْمَدِينَةِ، فَقَالَ: مَنْ يَقُولُ ذَلِكَ؟ نَقَدُ أَنْزِلَ عَلَيْهِ بِمَكَّةٌ خَمْسَ عَشْرًا، وَبِالْمَدِينَةِ عَشْرًا، خَمْسًا وَبِسِيْنَ وَأَكْثَرَ. [راجع: ١٨٤٦]

تخريج: لعل هذا الحديث من منكرات العلاء بن صالح.

2036. It was narrated that Ibn 'Abbas said: The Messenger of Allah (鑑) said in his Farewell Sermon "O people, what day is this?" They said: This is a sacred day. He said: "What land is this?" They said: This is a sacred land. He said: "What month is this?" They said: This is a sacred month. He said: "Your wealth, your blood and your honour are sacred to you, as sacred as this day of yours, in this land of yours and in this month of yours." Then he repeated it several times, then he looked up to the heavens and said: "O Lord, have I conveyed (the message)?" several times. And Ibn 'Abbas said: By Allah,

٣٩٦ - حَدَّثَنَا ابْنُ نُمَيْرِ: حَدَّثَنَا فُضَيْلٌ _ يغني ابْنَ غَزْوَانَ _ عَنْ عِحْرِمَةَ، عَنِ ابْنِ عَبْسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ فِي حَجَّةِ قَالَ: "بَنَدُ هَذَا؟" قَالُوا: هَذَا يَوْمٍ هَذَا؟" قَالُوا: هَذَا يَوْمٍ هَذَا؟" قَالُوا: مَنَدُ حَرَامٌ. قَالَ: "فَأَيُّ سَهْرِ هَذَا؟" قَالُوا: شَهْرٌ حَرَامٌ. قَالَ: "فِي شَهْرِ هَذَا؟" وَمِعَاءَكُمْ وَأَعْرَاضَكُمْ عَلَيْكُمْ حَرَامٌ، كَمُرْمَةِ وَمِيكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فَي شَهْرِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا، يُعْ رَأْسَهُ إِلَى هَذَا اللّهِ إِنَّهَا لَوَصِيَّةٌ إِلَى فَالَ: وَاللّهِ إِنَّهَا لَوَصِيَّةٌ إِلَى

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this is advice for the sake of Allah. Then he said: "Let those who are present convey it to those who are absent. Do not go back to being disbelievers after I am gone, striking one another's necks."

رَبُه عَزَّ وَجَلَّ، ثُمُّ قَالَ: «أَلَا فَلْيُبَلِّغِ الشَّاهِدُ الْخَائِبَ، لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رَقَابَ بَعْصٍ».

تخريج: إسناده صحيح. خ: (١٧٣٩).

Comments: [Its isnad 18 saheeh, al-Bukhari (1739)]

Tahhan as-Sagheer narrated: I heard 'Ikrimah attributing the hadeeth, as I think, to Ibn 'Abbas. He said: The Messenger of Allah (經) said: "Whoever leaves snakes alone out of fear of their pursuit is not one of us. We have not made peace with them since we fought them."

Comments: [Its isnad is saheeh]

2038. It was narrated from Ibn 'Abbas that the Messenger of Allah (海) used to recite in the first rak'ah of Fajr prayer: "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem (Abraham)..." [al-Baqarah 2:136] to the end of the verse; and in the second rak'ah he would recite: "we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)" [Al'Imran 3:52].

Comments: [Its isnad is saheeh, Muslim (727)]

2039. It was narrated from Ibn 'Abbas that the Messenger of Allah (美) went out humbly, beseeching, with humbleness, wearing shabby clothes and walking at a measured pace, then he led the people in praying two

٧٠٣٧ حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُوسَى بْنُ مُسْلِمِ الطَّحَّانُ الصَّغِيرُ قَالَ. سَمِعْتُ عِحْرِمَةَ يَرْفَعُ الْحَدِيثِ فِيمَا أَرَى إِلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَنْظِيقٍ : "مَنْ تَرَكَ الْحَيَّاتِ مَخَافَةً طَلْبِهِنَّ، فَلَيْسَ مِنَّا، مَا سَالَمُنَاهُنَّ مُنْذُ حَرْبُنَاهُنَ مُنْذُ مَا سَالَمُنَاهُنَّ مُنْذُ حَرْبُنَاهُنَ مُنْذُ حَرْبُنَاهُنَ مُنْذُ

تخريج: إسناده صحيح.

٢٠٣٨ - حَدُّلْنَا ابْنُ نُمَيْرٍ: حَدَّلْنَا عُفْمَانُ بْنُ حَكِيمٍ قَالَ: أَخْبَرَنِي سَعِبدُ بْنُ يَسَارٍ عَنِ انْنِ عَنَاس: أَنَّ رَسُولَ اللَّهِ عِيْجٌ كَانَ يَقْرَأُ فِي عَنَاس: أَنَّ رَسُولَ اللَّهِ عِيْجٌ كَانَ يَقْرَأُ فِي الْنَهَجْرِ فِي أَوَّلِ رَحْمَةٍ: ﴿ مَامَثَكَا بِاللَّهِ وَمَا أَنْنِلَ إِلَيْهِ وَمَا أَنْنِلَ إِلَيْهِ وَمَا أَنْنِلَ إِلَيْهِ وَمَا أَنْنِلَ إِلْمَا إِلَى آخِرِ اللَّيَةِ (اللَّهَةَ التَّانِيَةِ: ﴿ مَامَثَنَا إِلَيْهِ وَاللَّهِ اللَّهُمَةِ التَّانِيَةِ: ﴿ مَامَثَنَا إِلَيْهِ وَاللَّهِ وَاللَّهُ مَا اللَّهُ مَا اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَيْكُولِ عَلَى اللْهُ عَلَى الللّهُ عَلَى الللللّهُ عَلَى الللّهُ عَلَى الْعَلَى الْعَلَمُ

تخريج: إسناده صحيح. م. (٧٢٧).

٢٠٣٩ حَدَّثَنَا وَكِعْ: حَدَّثَنَا شُفْبَانُ عَنْ
 هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ نْنِ كِنَانَةَ، عَنْ
 أَبِه، عَنِ انْنِ عَنَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ
 خَرَجَ مُتَخَشِّعًا مُتَضَرِّعًا، مُتَوَاضِعًا، مُتَبَذِّلًا،

rak'alıs, like the Eid prayer, and he did not deliver a khutbah like this khutbah of yours.

Comments: [Its isnad is hasan]

2040. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (魏) left Makkah, 'Ali took the daughter of Hamzah with him; 'Ali, Ja'far and Zaid disputed concerning her (i.e., who would take care of her) and referred their dispute to the Messenger of Allah (趣). 'Ali said: She is the daughter of my paternal uncle and I brought her with me. Ja'far said: She is the daughter of my paternal uncle and her maternal aunt is married to me. Zaid said: She is the daughter of my brother - Zaid had become the brother of Hamzah when the Messenger of Allah (ﷺ) established bonds of brotherhood [among the believers, after the Hijrah to Madinah]. The Messenger of Allah (ﷺ) said to Zaid: "You are my mawla and her mawla." He said to 'Ali: "You are my brother and my Companion." And he said to Ja'far: "You resemble me physically and in attitude. And she should stay

مُتَرَسِّلًا، فصلَّى بِالنَّسِ رَكَعَنَيْنَ كُمَّا يُصَلِّي فِي الْعِيدِ، لَمْ يَخْطُبُ كَخُطْبَتِكُمْ هَذِهِ. [انظر: ٢٤٢٣، ٢٤٢٣]

تخريج: إسناده حس.

- ٢٠٤٠ حَدَّثُنَا ابْنُ نُمْيْرٍ. أَخْبَرَنَا حَجَّاجٌ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَنَّاسٍ قَالَ: لَمُنا خَرَجَ النَّبِيُّ يَنْتُحُ مِنْ مَكَّةً خَرَجَ عَلِيُّ بِابْنَةِ حَمْزَةً، فَاخْتَضَمَ فَيهَا عَلِيُّ وَحَعْفَرٌ وَزَيْدٌ إِلَى رَسُولِ اللَّهِ يَنِيْجُ، فَقَالَ عَلِيُّ: ابْنَةُ عَمِّي، وَأَنَا أَخْرَخْتُهُا. وَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي، وَأَنَا عَنْبِي. وقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي، وَكَانَ زَيْدٌ عَنْبِي. وقَالَ زَيْدٌ: ابْنَةُ عَمْي، وَكَانَ زَيْدٌ مُؤَاجِا لَحَمْزَةً، آخَى بَيْنَهُمَا رَسُولُ اللَّهِ يَنِيْجُ . وَكَانَ زَيْدٌ وَمَوْلَاهَا، وقَالَ لِعَبِيْ : "أَنْتَ مَوْلَايَ وَصَاحِي، وقَالَ لِعَبِيْ : "أَنْتَ مَوْلَايَ وَصَاحِي، وقَالَ لِعَبِيْ : "أَنْتَ مَوْلَايَ وَصَاحِي، وقَالَ لِعَبِيْ : "أَنْسَبُهْتَ خَلْقِي وَصَاحِي، وَقَالَ لِجَعْفَرٍ: "أَنْسَهُتَ خَلْقِي وَصَاحِي، وَقَالَ لِجَعْفَرٍ: "أَنْسَهُتَ خَلْقِي وَصَاحِي، وَهِي إِلَى خَالَتِهَا».

تغريج: صحيح لغيره، وهذا إسناد ضعيف، حجاج مدلس وقد عنمن والحكم لم يسمع من مقسم سوى خمسة أحاديث، ليس هدا منها.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2041. It was narrated that 'Abdur-Rahman bin Wa'lah said: I asked Ibn 'Abbas about selling wine and he said: The Messenger of Allah (ﷺ) had a friend from Thaqeef, or from Daws. He met

with her maternal aunt."

٢٠٤١ حَدَّثَنَا يَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ
 إِسْحَاقَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ عَبْدِ
 الرَّحْمَنِ بْنِ وَعْلَهَ قَالَ: شَأْلُتُ ابْنَ عَبَّاسٍ عَنْ
 بَيْع الْخَمْرِ فَقَالَ: كَانَ لِرَسُولِ اللَّهِ بَطْحٌ صَدِيقٌ

him in Makkah during the year of the conquest, and brought a skin of wine to give him as a gift. The Messenger of Allah (ﷺ) said: "O Father of So and so, don't you know that Allah has forbidden it?" The man turned to his slave and said: Go and sell it. The Messenger of Allah (震) said: "O Father of So and so, what did you tell him to do?" He said: I told him to sell it. He said: "The One Who forbade drinking it also forbade selling it." So he instructed that it be poured away in al-Batha'.

Comments: [A saheeh hadeeth]

2042. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to review the Qur'an with Jibreel (ﷺ) every Ramadan, and the morning after the night in which he reviewed it, he would be more generous than the blowing wind; he was not asked for anything but he gave it. In the month (of Ramadan) after which he died, he reviewed it with him twice.

Comments: [A saheeh hadeeth, al-Bukhari (6) and Muslim (2308)] مِنْ تَقِيفِ، أَوْ مِنْ دَوْسٍ، فَلَقِينَهُ بِمَكَّةَ عَامَ الْفَيْحِ بِرَاوِيَةِ خَمْرٍ يُهْدِيهَا إِلَيْهِ، فَقَالَ رَسُولُ اللَّهِ عَلَى غُلَامِهِ، فَقَالَ رَسُولُ حَرَّمَهَ ؟ فَأَقْبَلَ الرَّجُلُ عَلَى غُلَامِهِ، فَقَالَ: حَرَّمَهَ ؟ فَأَقْبَلَ الرَّجُلُ عَلَى غُلَامِهِ، فَقَالَ: الْفَتْ فَعَهَا. فَقَالَ رَسُولُ اللَّهِ عِلَيْهَ : "يَا أَبَا الْفَتْ فَعْهَا. فَقَالَ رَسُولُ اللَّهِ عِلَيْهَ : "يَا أَبَا فُلانٍ، سَادًا أَمْرُتُهُ؟ " قَالَ : أَمْرُتُهُ أَنْ يَبِعَهَا. فَلَانَ مَرْبَهُا حَرَّمَ بَيْعَهَا» فَأَمَرَ قَلْ رَبُهُ أَنْ يَبِعَهَا. فَأَمْرَ بَهَا خَرَّمَ بَيْعَهَا» فَأَمْرَ بِهَا خَرَّمَ بَيْعَهَا» فَأَمْرَ بِهَا فَأَوْمَ شُرْبَهَا حَرَّمَ بَيْعَهَا» فَأَمْرَ بِهَا فَأَوْمَ لَا اللَّهِ عَلْ الْبَطْحَاءِ. [انظر: ٢١٩٠، ٢١٩٠]

تخريج: حديث صحيح. م: (١٥٧٩). في سده محمد بن اسحاق مدلس ولكنه توبع.

٢٠٤٧- حَلَّلْنَا يَعْلَى: حَلَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ يَعْقِى عَنِي وَسُولُ اللَّهِ يَعْقِى عَلَى جِبْرِيلَ عَلَيْهِ رَسُولُ اللَّهِ السَّلَامُ فِي كُلِّ رَمَضَالَ، فَإِذَا أَصْبَحَ رَسُولُ اللَّهِ السَّلَامُ فِي كُلِّ رَمَضَالَ، فَإِذَا أَصْبَحَ رَسُولُ اللَّهِ السَّلَامُ فِي كُلِّ رَمَضَالَ، فَإِذَا أَصْبَحَ رَسُولُ اللَّهِ السَّيْمِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللللللللَّهُ اللَّهُ اللَّهُ اللللللَّهُ اللللللللْمُ اللللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللللْمُ اللللللللْمُ الللللْمُ الللللْمُ اللللللْمُ اللللللْمُ اللللللْمُ الللللْمُ اللللللَّةُ اللللْمُ اللللللْمُ الللللْمُ الللللْمُ اللللْمُ ا

1937, 7137]

تخریج: حدیث صحیح.خ: (۱)، م: (۲۲۰۸).

2043. It was narrated that Ibn 'Abbas said: The Messenger of Allah (囊) said to Jibreel (趣): "What kept you from visiting us more than you visited us? Then the

٢٠٤٣ حَدَّقَتَا يَعْلَى: حَدَّقَتَا عُمَرُ بُنُ ذَرِّ عَنْ
 أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ
 قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِجِبْرِيلَ: "مَا

verse "And we (angels) descend not except by the Command of your Lord ." [Maryam 19:64] was revealed.

Comments: [Its isnad is saheeh, al-Bukhari (3218)]

2044. It was narrated that 'Ata' said: We attended the funeral of Maimoonah, the wife of the Prophet (雲), in Sarif, with Ibn 'Abbas Ibn 'Abbas said: This is Maimoonah, so when you lift up the bier, do not shake it or make it wobble, because the Messenger of Allah (雲) had nine wives and he used to divide his time between eight, and did not give a share of his time to one. 'Ata' said: The one to whom he did not give a share of his time was Safiyyah.

يَمْنَمُكَ أَنْ تَزُورَنَا أَكْثَرَ مِمَّا تَزُورُنَا؟» قَالَ: فَنَزَلَتْ: ﴿وَمَا نَنَمَٰزُكُ إِلَّا بِأَمْرِ رَبِّكَۗ﴾ إِلَى آخِرِ الْآيَةِ (مريم: ٦٤). [انظر: ٢٠٧٨، ٣٣٦٥]

تخریج: إسناده صحیح. ح: (۳۲۱۸).

٢٠٤٤ - حَدَّثَنَا جَعْفَرُ بْنُ عَوْنِ: أَخْبَرَنَا ابْنُ جُرَيْعِ عَنْ عَطَاءِ قَالَ: حَضَرْنَا مَعَ ابْنِ عَبَّاسِ جُنَازَةً مَيْمُونَةً زَوْجِ النَّبِيِّ يَنْظِعُ بِسَرِفَ، قَالَ: حَضَرْنَا مَعْ ابْنِ عَبَّاسٍ جَنَازَةً مَيْمُونَةً، إِذَا رَفَعْتُمْ نَعْشَهَا فَقَالَ ابْنُ عَبَّاسٍ: هَذِهِ مَيْمُونَةً، إِذَا رَفَعْتُمْ نَعْشَهَا فَقَالَ ابْنُ عَبَّاسٍ: هَذِهِ مَيْمُونَةً، إِذَا رَفَعْتُمْ نَعْشَهَا فَقَالَ ابْنُ عَبِيْ عَلَى اللهِ تُوقِيَّ وَكَانَ يَشْمِمُ لِلْمَانِ، فَإِنْ رَسُولَ اللَّهِ عَلَى كَانَ عِنْدَهُ يَسْعُ نِسْوَةٍ، وَكَانَ يَشْمِمُ لِلْمَانِ، وَوَاحِدَةً لَمْ يَكُنْ لِيَقْسِمَ لَهَا. قَالَ عَطَاءً: الَّتِي لَمْ وَوَاحِدَةً لَمْ يَكُنْ لِيَقْسِمَ لَهَا. قَالَ عَطَاءً: الَّتِي لَمْ يَكُنْ لِيَقْسِمَ لَهَا. قَالَ عَطَاءً: الَّتِي لَمْ يَكُنْ لِيَقْسِمَ لَهَا. قَالَ عَطَاءً: الَّتِي لَمْ

تخریج: إسناده صحیح. خ: (۵۰۲۷)، م: (۱٤٦٥).

Comments: [Its isnad is saheeh, al-Bukhari (5067) and Muslim (1465)]

2045. It was narrated that Ibn 'Abbas said: What the Messenger of Allah (強) mostly recited in the two rak'ahs before Fajr was: "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraheem (Abraham) Isma'il (Ishmael)..." [al-Baqarah 2:136] to the end of the verse, and: "we believe in Allah, and bear witness that we are Muslims (i.e. we submit to Allah)" [Al 'Imran 3:52].

7.50 - حَدَّثُنَا يَعْلَى: حَدَّثَنَا عُفْمَانُ عَنْ سَعِيدٍ، عَنِ الْبَيْ عُفْمَانُ عَنْ سَعِيدٍ، عَنِ الْبَيْنِ قَالَ الْفَخْرِ: ﴿ مَامَنَنَا اللَّهِ عِلَيْهِ الرَّكُعْنَيْنِ اللَّيْنِ قَالَ الْفَجْرِ: ﴿ مَامَنَنَا لِللَّهِ وَمَا أَنْوَلَ إِلَيْنَا وَمَا أَنْوِلَ إِلَيْ إِبْرَهِمَةَ وَإِسْمَانِيلِ﴾ إلَّنَهُ وَمَا أُنْوِلَ إِلَيْنَا وَمَا أُنْوِلَ إِلَيْ إِبْرَهِمَةَ وَإِسْمَانِيلِ﴾ إلَى آخِرِ الأَيْةِ (البقرة: ١٣٦)، وَالْأُخْرَى: ﴿ الْبَقَرَةُ وَالْمُعَلَى اللَّهُونَ ﴾ (آل عمران: ٥٢)، [راجع: ٢٠٣٨]

تخريج: إسناده صحيح، م: (٧٢٧).

Comments: [Its isnad is saheeh, Muslim (727]

2046. 'Uthman bin al-Hakam said: I asked Sa'eed bin Jubair about fasting in Rajab: what do

٢٠٤٦ حَدَّثَنَا مُحَمَّدُ بْنُ مُبَيِّدٍ: حَدَّثَنَا عُثْمَانُ ابْنُ حَكِيم قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ you think about it? He said: Ibn 'Abbas told me: The Messenger of Allah (建) would fast until we thought that he would not break his fast, and he would refrain from fasting until we thought that he would not fast.

Comments: [Its isnad is saheeh]

2047. It was narrated that Ibn 'Abbas said: The Messenger of Allah (樂) said: "The best of your kohl is antimony: it makes the vision clear and causes hair to grow."

Comments: [Its isnad is qawi]

2048. It was narrated that Sa'eed bin Jubair said: Ibn 'Abbas met me and said: Have you got married? I said: No. He said: Get married. Then he met me after that and said: Have you got married? I said: No. He said: Get married, for the best of this ummah is the one who has the most wives.

Comments: [Saheeh because of corroborating evidence]

2049. It was narrated that Ibn 'Abbas said: The Messenger of Allah (靈) said: "If you send out the (hunting) dog and it eats some of the prey, do not eat it for he only caught it for himself. But if you send him out and he kills (the prey) but does not eat any of it,

صَوْمِ رَجِبٍ، كَيْفَ تَرَى فِيهِ؟ قَالَ: حَدَّثَنِي ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بَثِيْقٌ كَانَ يَصُومُ حَتَّى نَفُولَ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَفُولَ: لَا يَصُومُ. [انظر: ١٩٩٨]

تخريج: إسناده صحيح.

٢٠٤٧ - حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا سُفْيَانُ عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنْ اللهِ عَلَيْ عَلَيْكَ عَلَيْ عَلَيْكِ عَلَيْ عَلَيْكَ عَلَيْكَ عَلَيْ عَلَيْكَ عَلَيْكَ

تخري**ج** اساده قوي.

٢٠٤٨ حَلَّفْنَا أَسْبَاطُ بْنُ مُحَمَّدٍ: حَدَّفَتَ عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَقِينِي ابْنُ عَبَّاسٍ فَقَالَ: تَزَوَّجْتَ؟ قَالَ: فُلْتُ: لَا، قَالَ: فُلْتُ: لَا، قَالَ: فُلْتُ: لا، قَالَ: فُلْتُ: لا، قَالَ: فَقَالَ: تُرْوَجْ، فُمَّ لَقِينِي بَعْدَ ذَلِكَ فَقَالَ: نَزُوَّجْتَ؟ قَالَ: قُلْتُ: لا، قَالَ: فَقَالَ: لا، قَالَ: تَرْوَجْجَ، فَرْ هَذِهِ الْأُمَّةِ كَانَ أَكْثَرَهَا نِسَاءً. تَرْوَجْ، فَرْ هَذِهِ الْأُمَّةِ كَانَ أَكْثَرَهَا نِسَاءً. [انظر: ٢١٧٩، ٢١٧٩]

تخريج: صحيح لغيره. ح: (٥٠٦٩).

٢٠٤٩ حَدَّثَنَا أَسْبَاطٌ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِذَا أَرْسَلْتَ الْكَلْبَ، فَأَكُلَ مِنَ الصَّيْدِ، فَلَا تَأْكُلْ، فَإِمَّا أَمْسَكُ عَلَى نَفْسِهِ، وَإِذَا أَرْسَلْتُهُ أَرْسَلْتُهُ وَإِذَا أَرْسَلْتُهُ أَرْسَلْتُهُ وَإِذَا أَرْسَلْتُهُ إِلَيْهِ، وَإِذَا أَرْسَلْتُهُ إِلَيْهِ وَالْتَلْتِهُ إِلَيْهِ وَإِذَا أَرْسَلْتُهُ إِلَيْهِ وَالْمَنْ إِلَيْهِ وَالْمَنْ إِلَيْهِ وَإِذَا أَرْسَلْتُهُ إِلَيْهِ إِلْهَا إِلَيْهِ إِلْهِ إِلَيْهِ إِلْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ عَلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلْهِ إِلَيْهِ أَلْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلْمِيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلْمِي إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلْمِيْهِ أَلِي أَلْهِ أَلْهِ إِلْمِي أَلِيْهِ إِلَيْهِ إِلَيْهِل

then eat it, for he killed it for his master."

Comments: [Saheeh because of corroborating evidence; its isnad is da'eef]

فَقَتَلَ وَلَمْ يَأْكُلْ، فَكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى صَاحِبهِ*.

قَالَ عَبْدُ اللَّهِ: وَكَانَ فِي كِتَابِ أَبِي: عَنْ إِبْرَاهِيمَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، فَضَرَبَ عَنْ عَلَيْهِ أَبِي: كَذَا قَالَ أَسْبَاطً.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، إبراهيم نخعي لم يسمع من ابن عباس.

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2050. It was narrated that Ibn 'Abbas said: I heard the Messenger of Allah (憲) say: "There are three things that are obligatory for me and are voluntary for you: Witr prayer, offering sacrifice and Duha prayer."

Comments: [Its isnad is da'eef, Abu Janab al-Kalbi is da'eef]

- حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ عَنْ أَبِي
 جَنَابِ الْكَلْبِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسِ
 قَالَ. سَمِعْتُ رَسُولَ اللَّهِ يَشِيِّ يَقُولُ: الْفَلَاتِ مَنْ عَلَيْ فَرَائِضُ، وَهُنَّ لَكُمْ نَطَوَّعٌ: الْوِئْرُ،
 قَالَتْحُرُ، وَصَلاةُ الضُّحَى». [انظر: ٢٠٦٥،

تخريج: إسناده ضعيف، أبو جناب الكلبي صعيف.

2051. It was narrated from Ibn 'Abbas that the Prophet (地) moved on from Muzdalifah before the sun rose.

Comments: [Its isnad is saheeh]

٢٠٥١ حَدَّثَنَا أَبُو خَالِدٍ سُلَيْمَانُ بْنُ حَيَّانَ
 قَالَ: سَمِعْتُ الْأَعْمَشَ عَنِ الْحَكَمِ، عَنْ
 مِفْسَم، عَنِ الْبِنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَفَاضَ
 مِنْ مُزْدَلِفَةَ قَبْلَ طُلُوعِ الشَّمْسِ. [راجع: ٨٤]

تخريج: إساده صحيح.

تخريج: إسناده صحيح. خ: (٢٠٢١).

2052. It was narrated that Ibn 'Abbas said: The Messenger of Allah (選) said: "Seek it [Lailatal-Qadr] in the last ten days, on the twenty-ninth or the twenty-fifth or the twenty-seventh."

Comments: [Its isnad is saheeh, al-Bukhari (2021)] 2053. It was narrated that Ibn 'Abbas said: The Messenger of Allah (25) did not fight any people until he called them [to Islam first].

Comments: [A saheeh hadeeth]

٢٠٥٣ حَدِّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدِّثَنَا
 خَجَّاجُ بْنُ أَرْطَاةَ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ
 أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا قَاتَلَ رَسُولُ
 الله ﷺ فؤمًا حَتَّى يَدْعُوهُمْ. [انظر: ٢١٠٥]

٢٠٥٤ حَدَّثَنَا حَفْصٌ: حَدَّثَنَا حَجَّاجٌ عَنْ

غَيْدِ الرُّحْمَنِ بْنِ عَابِس، عَن بْنِ عَبَّاس

فَال: كَان رَسُولُ اللَّهِ ﷺ يَأْمُو بَنَاتِهِ وَنِسَاءَهُ

أَنْ يَخُرُجْنَ فِي الْعِيدَيْنِ.

تخريج: حديث صحيح، حجاج بن أرطاة مدلس وقد عنعن، لكنه توبع.

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2054. It was narrated that Ibn 'Abbas said: The Messenger of Allah (建) used to enjoin his daughters and wives to go out on the two *Eids*.

Comments: [Saheen because of corroborating evidence]

تخريج: صحيح لعيره، حجاج بن أرطاة مدلس، وقد عنعن.

2055. It was narrated that Ibn 'Abbas said: When the Prophet (选) fell sick, he instructed Abu Bakr to lead the people in prayer. Then he felt a little better so he came out, and when Abu Bakr realised he was there, he wanted to step back. But the Prophet (选) gestured to him and sat down to the left of Abu Bakr, and he started to recite from where Abu Bakr had left off.

Comments: [Its isnad is saheeh]

٧٠٥٥ حَدَّثَنَا يَخْنَى بْنُ زَكْرِبَّ بْنِ أَبِي إِسْحَاقَ، عَنِ أَبِي إِسْحَاقَ، عَنِ أَبِي إِسْحَاقَ، عَنِ الْإِنْ عَبَّاسٍ قَالَ: الْأَرْفَمِ بْهِ شُرَحْبِيلَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّ مَرِضَ النَّبِيُ ﷺ أَمَرَ أَبَا بَكْرٍ (٢٣٢/١) أَنْ يُشَكِّسُ بَنُمُ وَجَدَ خَفَّةً فَحَرَجَ، فَلَمَا أَحَدَ خَفَّةً فَحَرَجَ، فَلَمَا أَحَدَ خَفَّةً فَحَرَجَ، فَلَمَا أَحَدَ اللَّبِيُ اللَّهِ النَّبِيُ ﷺ، فَجَلَسَ إِلَى جَنْبٍ أَبِي فَأَوْمَا إِلَيْهِ النَّبِيُ ﷺ، فَجَلَسَ إِلَى جَنْبٍ أَبِي بَكْرٍ عَنْ اللَّتِهِ النَّبِي النَّبِي اللَّهِ النَّبِي اللَّهِ النَّبِي اللَّهِ النَّبِي اللَّهِ النَّبِي اللَّهِ النَّبِي اللَّهِ اللَّهِ النَّبِي اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَ

تخريج: صحيح.رواية زكريا بن أبي زائدة عن أبي إسحاق بعد التغيير، لكنه توبع.

2056. It was narrated from Ibn 'Abbas that the Prophet (海) stoned the *Jamrah*, *Jamratal-'Aqabah*, on the Day of Sacrifice, riding.

Comments: [Saheeh because of corroborating evidence]

٢٠٥٦ حَلَّنَا يَحْيَى بْنُ زَكْرِيًا: حَلَّنَا
 حَجَّاجٌ عَنِ الْحَكَمِ، عَنْ أَبِي الْقَاسِم، عَنِ
 ابْنِ عَبَّاسٍ: أَنَّ النَّبِيُّ يَثِيَّةٌ رَمَى الْجَمْرَةَ،
 جَمْرةَ الْعَنَبَةِ، يَوْمَ النَّحْرِ رَاكِبًا.

تخريج: صحيح لغيره. الحجاج بن أرطاة مدلس وقد عنعن.

2057. It was narrated that Ibn 'Abbas said: Do not criticize the one who fasts when travelling or the one who does not fast, for the Messenger of Allah (建) fasted whilst travelling and did not fast.

Comments: [Its isnad is saheeh, Muslim (1113)]

2058. It was narrated that Ibn 'Abbas said: The Messenger of Allah ((%)) sent word to the people of a village four parasangs away or he said: two parasangs - on the day of 'Ashoora', telling everyone who had eaten not to eat for the rest of the day, and telling those who had not eaten to complete the day fasting.

Comments: [Saheeh, because of corroborating evidence; this is a da'eef isnad]

2059. It was narrated from Ibn 'Abbas that a man came as a Muslim at the time of the Messenger of Allah (ﷺ), then his wife came as a Muslim after him, and he said: O Messenger of Allah, she became Muslim with me. So the Prophet (ﷺ) told her to go back to him.

Comments: [Its isnad is da'eef]

2060. It was narrated that Ibn 'Abbas said: The Messenger of Allah (無) commanded us to do wudoo' properly.

٧٠٥٧ - حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْبَنِ الْمَكِرِيمِ الْجَزَرِيِّ، عَنْ طاوُسٍ، عَنِ الْبَنِ عَبَّاسٍ فَالَ: لَا نَعِبْ عَلَى مَنْ صَامَ فِي السَّفَرِ، وَلَا عَلَى مَنْ أَفْطَرَ، قَدْ صَامَ رَسُولُ اللَّهِ ﷺ فِي السَّفَرِ وَأَفْطَرَ. [انظر: ٢٣٥٠]

تخريج: إسناده صحيح. م: (١١١٣) .

٧٠٥٨ حَدَّثَنَا وَكِبعٌ عَنْ إِسْرَائِيلَ أَوْ غَيْرِهِ، عَنْ جَابِرٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ فَالَ: أَرْسَلَ رَسُولُ اللَّهِ عَلَيْهِ إِلَى أَهلِ قَرْيَةٍ عَلَى رَأْسٍ أَرْبَعَةِ فَرَاسِخَ _ أَوْ قَالَ: فَرْسَخَيْنِ _ يَوْمَ عَاشُورَاء، فَأَمَرَ مَنْ أَكُلَ أَنْ لَا يَأْكُلُ نَقِيَّةً عَلَى يَوْمِهُ.

تخريج: صحيح لغيره، وهذا إساد صعيف، وكبع شك في شيخه وجابر الجعفي ضعيف.

٧٠٥٩ حَدُثْنَا وَكِيعٌ: حَدُثْنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَة، عَنِ انْنِ عَنَّاسٍ: أَنَّ رَجُلًا جَاءَ مُسْلِمًا عَلَى عَلْي رَسُولِ اللَّهِ ﷺ، ثُمَّ جَاءَت امْرَأَنْهُ مُسْلِمَةً بَعْدَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّهَا كَانُ أَسْلُمَتُ مَعِى، فَرَدَّهَا عَلَيْهِ النَّهِ يَظِيْهِ.
كانْ أَسْلُمَتْ مَعِى، فَرَدَّهَا عَلَيْهِ النَّهِ ﷺ.

تخريج: إسناده ضعيف، رواية سماك عن عكرمة مضطربة.

٢٠٦٠ حَدَّثَنَا وَكِيعْ: حَدَّثَنَا شُفْيَانُ عَنْ أَبِي
 جَهْضَم، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ
 عَبَّاسٍ قَالَ: أَمَرَنَا رَسُولُ اللَّهِ بَشِيْةً بِإِسْبَاغِ
 الْوُضُوءِ. [راجع: ١٩٧٧]

Comments: [Its isnad is saheeh]

تخريج: إسناده صحيح.

2061. It was narrated from Ibn 'Abbas that the Messenger of Allah (幾) prayed on a reed mat.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

٢٠٦١ - حَدَّثَنَا وَكِيغٌ. حَدَّثَنَا وَمْعَةُ بْنُ صَالِحِ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ وَسَلَمَةً ابْنِ وَهْرَامٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى بِسَاطٍ. [انظر: رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى بِسَاطٍ. [انظر: ۲٤٧٧، ۲٤٧٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، زمعة بن صالح ضعيف.

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2062. It was narrated that 'Abdur-Rahman bin 'Abis said: I said to Ibn 'Abbas: Were you present on Eid with the Messenger of Allah (美)? He said: Yes; were it not for my being close to him, I would not have been present because I was too young. He said: The Messenger of Allah (美) came out and prayed two rak'ahs at Dar Katheer bin as-Salt, then he delivered the khutbah. And he did not mention any adhan or igamah.

Comments: [Its isnad is saheeh]

Abbas said: The Messenger of Allah (海) offered the fear prayer in Dhu Qarad - land belonging to Banu Sulaim. The people formed two rows behind him: one row facing the enemy and one row behind him. He led the row that was behind him in praying one rak'ah, then they moved back to where the others were and the others took their places, then he

٢٠٩٢ - حَدَّلَنِي وَكِيعٌ عَنْ شَفْيَانَ، عَنْ عَبْدِ الرَّحْمَنِ بُنِ عَايِسٍ قَالَ: قُلْتُ لِاننِ عَبَّسِ: الرَّحْمَنِ بُنِ عَايِسٍ قَالَ: قُلْتُ لِاننِ عَبَّسِ: أَشْهِدْتَ الْمِيدَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، وَلَوْلًا مَكَانِي مِنْهُ مَا شَهِدْتُهُ لِصِغْرِي، قَالَ: قَالَ: خَرْجَ رَسُولُ اللَّهِ ﷺ، فَصَلَّى عِنْدَ دَارِ كَثِيرٍ بْنِ الصَّلْتِ رَكْعَتَيْنِ، ثُمَّ خَطَبَ، لَمْ كَثِيرٍ بْنِ الصَّلْتِ رَكْعَتَيْنِ، ثُمَّ خَطَبَ، لَمْ يَدْتُكُو أَذَنَا وَلَا إِقَامَةً. [انظر: ٢١٦٩، ٢١٦٩]

تخريج: إسناده صحيح.

٢٠٦٣- خدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنِ أَبِي

بَكْرِ بْنِ أَبِي الْجَهْمِ بْنِ صُخَيْرٍ، عَنْ عُبَيْدِ اللَّهِ

ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ:
صَلَّى رَسُولُ اللَّهِ يَثِيَّةٌ صَلَاةً الْخَوْفِ بِذِي قَرَدِ

أَرْضٍ مِنْ أَرْضِ بَنِي سُلَيْمٍ _ فَصَفَّ النَّاسُ
خَلْفَهُ صَفَيْنِ: صَفَّ مُوَازِي الْعَدُو، وَصَفِّ
خَلْفَهُ، فَصَلَّى بِالصَّفَ الَّذِي يَلِيهِ رَكْعَةً، ثُمَّ

خَلْفَهُ، فَصَلَّى بِالصَّفَ الَّذِي يَلِيهِ رَكْعَةً، ثُمَّ

نَكَصَ هَوُلاءِ إِلَى مَصَافٌ هَوُلَاءِ، وَهَوُلاءِ إِلَى مَصَافٌ هَوُلَاءِ، وَهَوُلاءِ إِلَى

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led them in praying another rak'ah.

Comments: [Its isnad is saheeh]

2064. It was narrated that Ibn 'Abbas said: The Messenger of Allah (強) enjoined prayer when travelling and not travelling. Just as (naft) prayers are offered when not travelling, before and after (the obligatory prayer), they should also be offered when travelling, before and after (the obligatory prayer).

Comments: [Its isnad is hasan]

2065. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I was commanded to pray two *rak'ahs* of *Duha* and *Witr*, but that is not obligatory for you."

Comments: [Its isnad is da'eef]

2066. It was narrated from Ibn 'Abbas that when the Prophet (ﷺ) recited "Glorify the Name of your Lord, the Most High" [al-A'la 87:1], he would say: "Glory be to my Lord, the Most High."

Comments: [Saheeh mawqoof]

2067. It was narrated that Ibn 'Abbas said: When the Messenger of Allah (*) passed by Wadi

مَصَافٌ هؤُلاءٍ، فَصلَى بِهِمْ رَكَعَةً أُحْرَى. [انظر: ٣٣٦٤، ٣٣٦٤]

تخريج: إسناده صحبح.

٢٠٦٤ - حَدَثَنَا وَكِيعٌ: حَدَثَنَا أَسَامَةُ بَنُ زَيْدٍ قَالَ: مَأْلُتُ طَاوُسًا عَي الشَّبْحَةِ فِي السَّفْرِ قَالَ: وَالْحَسَنُ نَنُ مُسْلِم بْنِ يَنَّاقٍ حَالِسٌ، فَقَالَ الْحَسَنُ بْنُ مُسْلِم وَطَأُوس يَسْمعُ: حَدَّثَنَا طَأُوس عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ رَسُولُ اللَّهِ ﷺ صَلاةً الْحَضَرِ وَالسَّفْرِ، فَكَمَا تُصْلِي فِي الْحَضَرِ وَالسَّفْرِ، فَكَمَا تُصْلِي فِي الْحَضَرِ قَالَ وَبَعْدَهَا، فَصَلْ فِي السَّفْرِ قَبْلَهَا وَبَعْدَهَا، وَصَلْ فِي السَّفْرِ قَبْلَهَا وَبَعْدَهَا، قَالَ وَكِيعٌ مَرَّةً. وَصَلَّها في السَّفْرِ.

تخريج: إسناده حس.

٢٠٦٥ حَدَّثنَا وَكَيعٌ عَنْ إِسْرائِيلَ، عَنْ
 جَابِرٍ، عَنْ عَكْرِمَةً، عِنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ
 رَسُولُ اللَّهِ ﷺ : "أُمِرْتُ بِرَكْعَتَيِ الضُّحَى،
 وَبِالْوِثْرِ وَلَمْ يُكْتَبُ». [انظر: ٢٠٥٠]

تخريج: إساده صعيف، جالر الحعفي ضعيف.

٢٠٦٦ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمِ الْبَعلِينِ، عَنْ سَعِيدِ الْنِي إِسْحَاقَ، عَنْ مُسْلِمِ الْبَعلِينِ، عَنْ سَعِيدِ الْنِي جُبَيْرٍ، عَن البنِ عَبَّاسٍ: أَنَّ البَّبَيْ بَعِظَةً كَانَ إِذَا فَرَأً: ﴿ سَعِيدٍ اللهِ عَبَّاسٍ: أَنَّ البَّغَلَ ﴾ (الأعلى: ١) إِذَا فَرَأً: ﴿ سَبِحَانَ رَبِّى الْأَعْلَى ﴾ (الأعلى: ١) قَالَ: «شُبْحَانَ رَبِّى الْأَعْلَى».

تخريج: صحيح موفوفاً.

٢٠٦٧- حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا زَمْعَةُ بْنُ صَالِحٍ عَنْ سَلَمَةَ بْنِ وَهْرَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ 'Usfan, when he went for Hajj, he said: "O Abu Bakr, what wadi is this?" He said: Wadi 'Usfan. He said: "Hood and Salih passed through it on red camels, with reins of palm fibres. Their izars were woollen striped cloaks and their rida's were woollen garments. They were reciting the Talbiyah, performing pilgrimage to the Ancient House."

Comments: [Its isnad is da'eef]

2068. It was narrated from Ibn 'Abbas that dates would be soaked for the Prophet (ﷺ) on the night before Thursday, and he would drink it on Thursday and Friday. - [The narrator] said: And I think he said: on Saturday. - Then when the time for 'Asr came, if any of it was left over, he would give it to the servants or order that it be poured away.

Comments: [Its isnad is saheeh, Muslim (2004)]

2069. It was narrated that Ibn 'Abbas said: The Messenger of Allah (波) said: "Whoever speaks about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its isnad is da'eef because of the weakness of Abdul-A'la ath-Tha'labi]

2070. It was narrated that Ibn 'Abbas said: When this verse was revealed: "... and whether you disclose what is in your own

عبَّس قَال لَمَّا مَرَ رَسُولُ اللَّهِ ﷺ بِوَادِي عُسُمُ لَنَ بَكْرٍ، أَيُّ وَادٍ عُسُمُ لَنَ جَبَلَ جَبَلَ عَلَى اللَّهِ اللَّهِ اللَّهِ وَادٍ هَمُونَ عَسْفَانَ. قَالَ: الْقَدْ مَرَّ بِهِ هُودٌ وَصَالِحٌ عَلَى بَكْرَاتٍ حُمْرٍ خُطُمُهَا اللِّهَفُ، أُزُرُهُمُ النَّمَارُ، لِلَّبُونَ لَكُجُون النِّمَارُ، لِلَّبُونَ لِيَحْجُون النِّمَارُ، لِلَّبُونَ لِيَحْجُون النِّمَارُ، لِلَّبُونَ لِيَحْجُون النِّمَارُ، لِلَّبُونَ لِيَحْجُون النِّمَارُ، لِللَّهُونَ لِيَحْجُون النِّمَارُ، لِللَّهُونَ لِيَحْجُون النِّمَارُ، لِللَّهُونَ لِيَحْجُون النِّمَارُ، لِللَّهُونَ الْعَبِيقَ». [راجع: ١٨٥٤]

تخريج: إسناده ضعيف، رمعة ضعيف وسلمة بن وهرام مختلف فيه.

٢٠٦٨ - حَلَّثُنَا وَكِيعٌ: حَلَّثُنَا شُعْبَةُ (١/ ٢٣٣) عَنْ يَخْيَى بْنِ عُبَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّيْعِ بِيْظِ كَانَ يُسَدُّ لَهُ لَيْلَةَ الْخَوِيسِ، فَيَشْرَبُهُ يَوْمَ الْخَمْعَةِ قَالَ: وأُرَاهُ يَوْمَ الْجُمُعَةِ قَالَ: وأُرَاهُ قَالَ: وَأَرَاهُ قَالَ: وَيَوْمَ الْجُمُعَةِ قَالَ: وأَرَاهُ قَالَ: وَيَوْمَ الْجُمُعَةِ قَالَ: وَأَرَاهُ قَالَ: وَيَوْمَ السِّبْتِ فَإِذَا كَانَ عِنْدَ الْمُصْوِ، قَالَ: وَيَوْمَ السِّبْتِ فَإِذَا كَانَ عِنْدَ الْمُصْوِ، فَإِنْ يَقِي مِنْهُ شَيْءٌ، سَقَاهُ الْخَدَمَ، أَوْ أَمَرَ بِهِ فَأَمْرِينَ (راجع: ١٩٦٣]

تخريج: إساده صحيح. م (٢٠٠٤).

٢٠٦٩ حدَّثَنَا وكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْأَعْلَى النَّعْلَيْ، عَنِ الْمُثَلِّينِ، عَنِ الْعُلِينِ بُنِ جُنَيْرٍ، عَنِ الْهِي عَلِيْقِ : "مَنْ اللَّهِ عِلِيْقِ : "مَنْ قَالَ رَسُولُ اللَّهِ عِلِيْقِ : "مَنْ قَالَ فِي الْفُرْآنِ بِغَيْرٍ عِلْمٍ، فَلْيُنْبَوْأُ مَقْعَدَهُ مِنَ قَالَ بَعْرِ عِلْمٍ، فَلْيُنْبَوْأُ مَقْعَدَهُ مِنَ النَّرِهِ. [طر: ٢٤٢٩، ٢٩٧٥، ٢٩٧٥]

تخريج: إسناده صعيف، لصعف عبد الأعلى التعلمي.

٢٠٧٠ - خَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ آدَمَ بْنِ
 شَذَيْمَانَ مَوْلَى خَالِدِ بْنِ خَالِدٍ قَالَ: سَمِغْتُ
 سَعِبدَ بْنَ خَبْيْر عَنِ ابْنِ عَبَّاسِ قَالَ: لَمَّا نَزَلَتْ

selves or conceal it. Allah will call you to account for it ... " [al-Bagaralı 2:284], their hearts were filled with distress as never before. The Prophet (数) said: "Say: We hear and we obey and submit." Then Allah instilled faith in their hearts and He revealed: The Messenger (Muhammad (%)) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).' Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. 'Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Mawla (Patron, Supporter and Protector) and give us victory over the disbelieving people''' [al-Baqarah 2:285, 2861.

هَذِهِ الْآيَةُ: ﴿إِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ ﴾ (البقرة: ٢٨٤) قَالَ: دَخَلَ قُلُوبَهُمْ مِنْهَا شَيْءٌ لَمْ يَدْخُلْ قُلُوبَهُمْ مِنْ شَيْءٍ. قَالَ: فَقَالَ النَّبِيُّ ﷺ: «قُولُوا: سَمِعْنَا وَأَطَعْنَا وَسَلَّمْنَا» فَأَلْقَى اللَّهُ الْإيمَانَ فِي قُلُوبِهِمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَارً: ﴿ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلِّ آمَنَ بِاللَّهِ وَمَلَاثِكَتِهِ وَكُثُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدِ مِنْ رُسُلِهِ وَفَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَ،نَكَ ربَّنَا وَإِلَيْكَ الْمَصِيرُ ٥ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كُسَبِّتْ وَعَلَيْهَا مَا اكْتَسَتْ رَبَّنَا لَا تُوَاخِذُنَا إِنْ نَسِينَا أَوْ أَخْطَأُنَا رَبَّنَا وَلَا تَحْمِرُ عَلَيْنَا إِصْرًا كُمَا حَمَلْتَهُ علَى الَّدِينَ مِنْ قَتْلُنَا زَنَّنَا وَلَا تُحَمِّلُنَا مَا لَا طَافَةَ لَنَا بِهِ وَاغْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانًا فَانْصُرِّنَا عَلَى الْقَوْمِ الْكَافِرِينِ ﴾ (البقرة: ٥٨٧، ٢٨٦). [انظر، ٢٠٧٠]

قَالَ أَبُو عَبْدِ الرَّحْمَنِ. أَدَمُ هَذَا: هُوَ أَبُو يَحْبَى بْنُ آدَمَ.

تخريج: إسناده صحيح. م: (١٢١).

Comments: [Its isnad is saheeh, Muslim (126)]

2071. It was narrated from Ibn 'Abbas that when the Messenger

٢٠٧١– حَدَّثُنَا وَكِيعٌ: حَدَّثَنَا زَكَرِيًّا بْنُ إِسْحَاقَ الْمَكِّيُّ عَنْ يَحْمَى بْنِ عَبْدِ اللَّهِ بْنِ of Allah (sent Mu'adh bin Jabal to Yemen, he said: "You are going to some of the People of the Book. Call them to bear witness that there is no god but Allah and that I am the Messenger of Allah. If they obey you in that, then teach them that Allah, may He be glorified and exalted, has enjoined upon them five prayers each day and night. If they obey you in that, then teach them that Allah, may He be glorified and exalted, has enjoined upon them charity (zakah) to be taken from their rich and given to their poor. If they obey you in that, beware of taking the best of their wealth, and fear the supplication of one who has been wronged, for there is no barrier between it and Allah, may

صَيْبِيْ، عَنْ أَبِي مَعْبَدِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللّهِ يَتُلِقُ لَمَّا بَعَثُ مُعَادَ بْنَ جَبَلِ إِلَى الْنَمْنِ قَال: "إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَادْعُهُمْ إِنِّى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي مَادُعُهُمْ إِنَى شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوكَ لِلْذَكِ، فَأَعْلِمُهُمْ أَلَّا اللَّهَ عَلَيْهِمُ أَلَّا اللَّهَ عَلَيْهِمُ أَلَّا اللَّهَ عَلَيْهِمُ أَطَاعُونَ لِلْلَكَ، فَأَعْلِمُهُمْ أَلَّ اللَّهَ عَلَيْهِمُ أَطَاعُونَ الْخَرَصَى عَلَيْهِمُ أَطَاعُونَ اللَّهَ عَزَّ وَجَلَّ أَطْعُونَ اللَّهَ عَلَيْهِمْ مَنْ أَلْلَهُ عَلَى اللَّهِ عَلَيْهِمُ الْمَاعُونَ اللَّهُ عَلَيْهِمُ مَا أَمْوَالِهِمْ، فَإِنْ هُمْ أَطَاعُوكَ اللَّهِ عَنْ وَجَلَّ الْمَظُلُوم، فَإِنَّهُا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ الْمَظُلُوم، فَإِنَّهُا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ عَزَّ وَجَلً الْمَظُلُوم، فَإِنَّهُا لَيْسَ بَيْنَهَا وَبَيْنَ اللَّهِ عَزَّ وَجَلًا وَجَبَّ".

تخريج: إسناده صحيح. ح: (١٣٩٥)، م: (١٩). He be glorified and exalted."

Comments: [Its isnad is saheeh, al-Bukhari (1395) and Muslim (19)]

2072. It was narrated from Ibn 'Abbas that the Messenger of Allah (達) did *wudoo'* washing each part once.

Comments: [Its isnad is saheeh, al-Bukhari (157)]

2073. It was narrated from Ibn 'Abbas that when the Prophet (建) prostrated, the whiteness of his armpits could be seen.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

٢٠٧٢ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَفْيَانُ عَنْ زَيْدِ
 ابْرِ أَسْلَم، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ
 عَبَّسٍ: 'نَّ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ مَرَّةً مَرَّةً.
 [انطر: ٢٤١٦، ٣٠٧٣، ٣١١٣]

تخريج: إسناد، صحبح. ح: (١٥٧).

٢٠٧٣ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا ابْنُ أَبِي ذِنْبِ
 عَنْ شُعْنَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ:
 أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ يُرَى بَيَاضُ إِبْطَيْهِ.
 [انطر: ٣٣٠٥، ٢٩٣٠]

تخريج: صحيح لعيره، وهدا إساد ضعيف، شعبة مولى ابن عباس سيء الحفظ. 2074. It was narrated from Ibn 'Abbas that the Prophet (姓) addressed the people wearing a large turban.

Comments: [Its isnad is saheeh, al-Bukhari (927)]

2075. It was narrated from Muhammad bin 'Abdullah bin 'Amr bin 'Uthman, from his mother Fatimah bint Husain, that she heard Ibn 'Abbas say: The Messenger of Allah (些) said: "Do not keep staring at lepers."

Comments: [Its isnad is da'eef]

٢٠٧٤ حَلَّاتُنَا وَكِيعْ: حَلَّاتُنَا النِّ سُلَيْمَانَ لِنِ
 الْغَسِيلِ، عَنْ عِكْرِمَةً، عنِ السِ عبَّاسِ: أَنَّ النَّاسَ وَعَلَيْهِ عِصَابَةٌ دَسِمَةٌ.
 النَّبِيْ ﷺ خَطَبَ النَّاسَ وَعَلَيْهِ عِصَابَةٌ دَسِمَةٌ.

تخريج: إسناده صحيح. ح. (٩٢٧).

٧٠٧- حَدَّثَنَا وَكِيعٌ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدِ عَنْ مُحَمَّدِ بُنِ عَبْدِ اللَّهِ بْنِ عَمْرِهِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِهِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْرِهِ بْنِ عَبْدِ عَنْ أُمَّهِ فَاطِمَةَ بِنْتِ حُسَيْنِ، عَنِ ابْنِ عَبَّاسٍ، وَصَفْوَانُ أَحْبَرَنَا عَبْدُ حُسَيْنِ، عَنِ ابْنِ عَبْدِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنُ مَعْدِ بْنِ عَبْدِ عَنْ مُحَمَّدِ بْنِ عَبْدِ عَنْ مُحَمَّدِ بْنِ عَبْدِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنُ عَمْرِهِ بْنِ عَنْمَانَ، عَنْ أُمْهِ فَاطِمَةَ بِنْتِ عَبْدِ حُسَيْنِ أَبْهَا سَمِعَتِ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ حُسَيْنِ أَبْهَا سَمِعَتِ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ بَيْعَةٍ : «لَا تُدِيمُوا إِلَى الْمَجْدُومِينَ رَسُولُ اللَّهِ بَيْعَةٍ : «لَا تُدِيمُوا إِلَى الْمَجْدُومِينَ رَسُولُ اللَّهِ بَيْعَةً : «لَا تُدِيمُوا إِلَى الْمَجْدُومِينَ إِلَى الْمَجْدُومِينَ إِلَى الْمَدْدُومِينَ أَلَهُ اللَّهِ عَلَى الْمَعْمَلِهُ اللَّهِ الْمِنْ عَلَى اللَّهُ اللَّهِ اللَّهِ الْمَعْمَلِهُ اللَّهِ اللَّهُ اللَّهُ اللَّهَ اللَّهُ الللَّهُ اللَّهُ الللّهُ الللَّهُ اللَّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ ال

تخريج: إسناده ضعيف، لمحمد بن عبدالله بن عمرو الديباح وفي هذا الحديث اضطراب.

2076. It was narrated that Ibn 'Abbas said: I wish that the people would reduce one-third to one-quarter when making bequests, because the Prophet (ﷺ) said: "One third is a lot."

Comments: [Its isnad is saheeh, al-Bukhari (2743) and Muslim (1629)]

2077. It was narrated that 'Amir bin Wathilah said: I said to Ibn 'Abbas: Your people are saying that the Messenger of Allah (震) trotted (raml- around the Ka'bah) and that it is Sunnah. He said: My people are telling the truth and they are lying. The Messenger of Allah (建) trotted (around the

٢٠٧٦ حَدَّثْنَا وَكِيعٌ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ،
 عَنِ ابْنِ عَبَّاسٍ قَالَ: وَدِدْتُ أَنَّ النَّسَ غَضُّوا مِنَ
 الثُّلُثِ إِلَى الرُّئِعِ فِي الْوَصِيَّةِ، لِأَنَّ النَّبِيِّ بَيْئِئِةٍ
 قال. «الثُّلُثُ كثيرٌ، أَوْ كَبِيرٌ. [راحع: ٢٠٣٤]

تخریج: إسناده صحیح. خ: (۲۷٤٣)، م: (۱۲۲۹).

٢٠٧٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ: حَدَّثَنَا فِطْرٌ
 عَنْ عَامِرٍ بْنِ وَائِلَةَ قَالَ: فُلْتُ لِابْنِ عَبَّاسٍ:
 إِنَّ قَوْمَكُ يَزْعُمُونَ أَنْ رَسُولَ اللَّهِ ﷺ مَّذْ رَمَلَ، وَأَنَّهَا سُنَّةً. قَلَ: صَدَقَ قَوْمِي وَكَذَنُوا،
 مَمَلَ، وَأَنَّهَا سُنَّةً. قَلَ: صَدَقَ قَوْمِي وَكَذَنُوا،
 فَذْ رَمَلَ رَسُولُ اللَّهِ ﷺ، وَلَيْسَتْ بِسُنَّةٍ،

Ka'bah) but it is not Sunnah. He came [to Makkah] when the mushrikeen were on Mount Qu'aiqi'an and saying that they [the Muslims] were emaciated and exhausted, so he told them to trot around the House in order to show them [the mushrikeen] that they were not exhausted.

Comments: [Its isnad is saheeh]

2078. It was narrated that Ibn 'Abbas said: The Messenger of Allah (強) said to Jibreel (趣): "What kept you from visiting us more than you visited us? Then the verse "And we (angels) descend not except by the Command of your Lord(O Muhammad (強)).To Him belongs what is before us and what is behind us. " [Maryam 19:64] was revealed.

Comments: [Its isnad is saheeh, al-Bukhari (3218)]

2079. It was narrated from Ibn 'Abbas that among the animals that the Prophet (差) sacrificed was a camel that had belonged to Abu Jahl, and it had a nose ring of silver.

Comments: [Hasan]

2080. It was narrated from Ibn 'Abbas that some cheese was brought to the Prophet (幽) and his Companions started hitting it with sticks. The Messenger of Allah (趣) said: "Put the knife through it, mention the name of Allah, and eat."

وَلَكِنَهُ فَدِمَ وَالْمُشْرِكُونَ عَلَى جَبَلِ قُعَيْقِعَانَ، فَتَحَدَّثُوا أَنَّ بِهِ وَأَصْحَابِهِ هَزْلًا وَجَهْدًا وَشِدَّةً، فَأَمْرَهُمْ، فَرَمَلُوا بِالْبَيْتِ لِيُرِيّهُمْ أَنَّهُمْ لَمْ يُصِبْهُمْ جَهْدٌ. [راجع: ٢٠٢٩]

تخريج: إسناده صحيح.

تخريج: إسناده صحيح. خ. (٣٢١٨).

٢٠٧٩ - حَدَّثْنَا وَكِيعٌ: حَدَّثْنَا شُفْيَانُ عَنِ البنِ أَبِي
 لَيْلَى، عَنِ الْمُحَكِّمِ، عَنْ مِفْسَم، عَنِ بُنِ عَنَّاسٍ:
 أَنَّ النَّبِيَّ ﷺ أَهْدَى فِي بُدُنْهِ جَمَلًا كَانَ لِأَبِي
 جَهْل، بُرِنُهُ فِضَّةً. [انظر: ٢٤٢٨، ٢٨٨٠]

تخريج: حــن، ابن أبي ليلي سيء الحفظ ولكنه توبع.

٢٠٨٠ حَدُّئَنَا وَكِيعٌ: حَدَّثَنَا إِسْرائِيلُ عَنْ
 جَارٍ، عَنْ عِكْرِمَة، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيُ عَيْنَ أَنِيَ بِخِيْنَةٍ قَالَ: فَجَعَلَ أَصْحَابُهُ
 يَضْرِبُونَهَا بِالْعِصِيِّ، فَقَالَ رَسُولُ اللَّهِ ﷺ:
 «ضَعُوا السِّكِيْنِ، وَاذْكُرُوا اسْمَ اللَّهِ وَكُلُواً».

[انظر: ٥٥٧٧]

Comments: [Hasan because of corroborating evidence. This is a da'eef isnad because of the weakness of Jabir]

2081. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said: "I have been commanded to pray Duha and Witr, but it is not obligatory [for you]."

Comments: [Its *isnad* is *da'eef* because of the weakness of Jabir al-Ju'fi]

2082. It was narrated that Ibn 'Abbas said: We, the young ones of the clan of Banu 'Abdul-Muttalib, came to the Messenger of Allah (強), riding red camels of ours, from Muzdalifah - Sufyan said: at night - and he started to pat our thighs and say: "My young ones, do not stone the Jamrah until the sun rises." Sufyan added: Ibn 'Abbas said: I do not think that anyone with any sense would stone the Jamrah until the sun has risen.

Comments: [A saheeh hadeeth, and its isnad is interrrupted]

2083. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) got up at night and relieved himself, then he washed his face and hands and went back to sleep.

Comments: [Its isnad is saheeh, al-Bukhari (138) and Muslim (763)] تخريج: حسن لغيره، وهذا إسناد ضعيف لضعف جابر، وقد توبع.

٢٠٨١ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَايِرٍ، عَنْ أَبِي جَعْفَرٍ وَعَطَاءٍ قَالَا: الْأَضْحَى شُنَّةٌ. وَقَالَ عِكْرِمَةٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أُمِرْتُ بِالْأَضْحَى وَالْوِنْرِ وَلَمُونُ بِالْأَضْحَى وَالْوِنْرِ وَلَهُ مُكْتَبْ». [انظر: ٢٠٥٠]

تخريج: إسناده ضعيف، لضعف جابر الجعفي.

7٠٨٢ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ وَمِسْعَرٌ عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ الْمَسْلِ عَلَى حُمُرَاتِ لَنَا أَغْلِمَةً بَنِي عَبْدِ الْمُطَّلِبِ، عَلَى حُمُرَاتِ لَنَا مِنْ جَمْعٍ قَالَ سُفْبَانُ: بِلَيْلٍ _ فَجَعَلَ يَلْطَحُ أَفْخَاذَنَا، وَيَقُولُ: الْبَيْنِيِّ، لَا تَرْمُوا الْجَمْرَةَ فَغْذَاذَا، وَيَقُولُ: اللَّبَيْنِيِّ، لَا تَرْمُوا الْجَمْرَة حَتَّى تَطْلُعَ حَتَّى تَطْلُعَ الشَّمْسُ، وَزَادَ سُفْيَانُ: قَالَ البُنُ عَبْلِينِ عَلِي حَتَّى تَطْلُعَ عَبْلِينِ . [راجع: ١٩٢٠]

تخريج: حديث صحيح، وهذا إسناد منقطع، الحسن العرني لم يلق ابن عباس بل لم يدركه.

٧٠٨٣ حَلَّثَنَا وَكِيعٌ: حَلَّثَنَ شُفْيَانُ قَالَ: حَلَّثَنَ شُفْيَانُ قَالَ: حَلَّثَنَا سَلَمَةُ بُنُ كُهَيْلِ عَنْ كُريْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ عِلَيْةً قَامَ مِنَ اللَّيْلِ، فَقَضَى خَاجَتُهُ، ثُمَّ غَسَلَ وَجْهَهُ وَيَدَيْهِ، ثُمَّ خَاءَ فَنَامَ. [راجع: ١٩١٧]

تخريج: إسناده صحيح. خ: (١٣٨)، م: (٢٦٣).

2084. It was narrated from Ibn 'Abbas that the Prophet (經) slept until he breathed deeply, then he got up and prayed and did not do wudoo'

Comments: [See the previous report]

2085. It was narrated that al-Hasan - i.e., al-'Urani - said: Ibn 'Abbas said: We do not know whether the Messenger of Allah (鑑) recited Qur'an in Zuhr and 'Asr, but we recite it.

Comments: [Its isnad is da'eef because it is interrupted]

2086. It was narrated that Ibn 'Abbas said: The Messenger of Allah (強) said: "I looked into Paradise and saw that most of its people are the poor. And I looked into Hell and saw that most of its people are women."

Comments: [Its isnad is saheeh]

تخريج: إسناده صحيح. خ (٦٤٤٩- تعليقاً)، م (٢٧٣٧).

2087. It was narrated that 'Amr bin Deenar said: I heard Ibn 'Umar say: We used to lease land in return for a share of the crop (mukhabarah), and we did not see anything wrong with that, until Rafi' bin Khadeej said that the Messenger of Allah (ﷺ) had forbidden that. 'Amr said: I mentioned that to Tawoos and Tawoos said: Ibn 'Abbas said: Rather the Messenger of Allah (ﷺ) said was: "For one of you to give land to his brother is better for him

٢٠٨٤ - حَلَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةً
 ابْنِ كُهْلِر، عَنْ كُريْب، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النِّي ﷺ نَامَ حَتَّى نَفْخَ، ثُمَّ قَامَ فَصَلَّى وَلَمْ يَتُوضًاً. [راجع: ١٩١٢]

تخريج: راجع ماقبله.

٢٠٨٥ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَلَمَةً،
 عَنِ الْحَسَنِ _ يَمْنِي الْعُرَفِيَّ _ قَالَ: قَالَ ابْنُ
 عَبَاسِ: مَا نَدْرِي أَكَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي
 الطُّهْر وَالْعَصْر؟ وَلَكِنَّا نَقْرَأُ. [انظر: ٢٢٤٦]

تخريج: إسناده ضعيف لانقطاعه، الحسن العرني لم يسمعه من ابن عباس.

٢٠٨٦ - حَلَثْنَا وَكِيمٌ: حَلَّثَنَا حَمَّادُ بْنُ نَجِيح: سَمِعَهُ مِنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ الله بَيْلِيْةِ: «اطَّلَعْتُ فِي الْجَنَّةِ فَوَأَلْيْتُ أَكْثَرَ أَهْلِهَا النُّمَاءَ، وَاطَّلَعْتُ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلَهَا النَّسَاءَ». [انظر: ٣٣٨٦]

٢٠٨٧ - حَدَّثَنَا وَكِيمٌ: حَدَّثَنَا شُفْيَانُ عَنْ عَمْوِ بَنِ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: كُنَّ نُخَابِرُ وَلَا نَرَى بِلَالِكَ بَأْسًا، حَتَّى زَعَمَ رَافِعُ نَنُ حَدِيجٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْهُ. وَاللَّهِ ﷺ نَهَى عَنْهُ. قَالَ عَمْرٌو: ذَكَرْتُهُ لِطَاوُسٍ، فَقَالَ طَاوُسٌ: قَالَ اللَّهِ ﷺ أَخَاهُ الْأَرْضَ، خَيْرٌ لَهُ مِنْ أَنْ اللَّهِ عَلَيْهُ مَا عَلْوَمًا». [انظر: ٢٥٤١، ٢٥٤١]

than if he were to take a set amount (of the produce) in rent for it."

Comments: [Its isnad is saheeh, al-Bukhari (2330) and Muslim (1550)]

2088. It was narrated that Ibn 'Abbas said: When the prohibition on *khamr* (alcohol) was revealed, they said: O Messenger of Allah, what about our brothers who died, and they used to drink it? Then the verse "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." [al-Ma'idah 5:93 - to the end of the verse] was revealed.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2089. It was narrated that Ibn 'Abbas said: We, the young ones of the clan of Banu 'Abdul-Muttalib, came to the Messenger of Allah (震) from Muzdalifah at night, riding red camels of ours. He started to pat our thighs and say: "My young ones, do not stone the Jamrah until the sun rises."

Comments: [Saheeh because of corroborating evidence. It is a repeat of 2082].

2090. It was narrated that Ibn 'Abbas said: When you have stoned the Jamrah, everything becomes permissible to you except (intimacy with) women. A man said: And perfume? Ibn 'Abbas said: As for me, I saw the Messenger of Allah (ﷺ) apply a lot of musk to his head. Is that perfume or not?

تخریع: اِسناده صحیح. ح. (۲۳۳۰)، م: (۱۵۵۰).

۲۰۸۸ حَدْثَنَا وَكِيعٌ. خَدَّثُنَا إِشْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَة، عَنِ اثْنِ عَنَّسِ قَالَ: لَمَّ نَرَلَ تَحْرِيمُ الْحَمْرِ، قَالُوا: يَد رَسُولَ اللَّهِ، كَيْفَ بِإِحْرَائِنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرِنُونَهَا ۚ فَنَرَلَثُ ﴿ إِنِّينَ مَا تُوا وَهُمْ يَشْرِنُونَهَا ۚ فَنَرَلَثُ فِينَا ﴿ إِنِّينَ مَا تُوا وَعَيمُوا اللَّهِ اللَّهِ عَنَا اللَّهِ فِينَا طَيمُونَا ﴾ إلى اجر الأَيّة (المائدة: ٩٣). [انظر: طَيمُونًا ﴾ إلى اجر الأَيّة (المائدة: ٩٣). [انظر: ٧٧٧٤]

تخريع: صحيح لعيره، رواية سماك عن عكرمة فيها اصطراب.

٢٠٨٩ - حَدَّثَنَا وَكِيعُ: حَدَّثَنَا شَفْبَانُ عَنْ سَلَمَةً .
عَنِ الْحَسَنِ الْمُورَيِّ، عَيِ اسْ عَبَّسِ قَالَ ، فَدَمَنَا رَسُولُ اللَّهِ رَبِيَّةٍ، أُغْيَلِمَةً بَنِي عَبْدِ الْمُطَلِبِ، مِنْ جَمْعٍ بِلَئِي عَنى حُمُرَاتِ لَنَا، وجعَلَ يَلْطَحُ أَفْخَاذَنَا وَيَقُولُ: ﴿أَبَيْنِيُّ، لَا تَوْمُوا الْجَمْرَةَ حَتَّى تَطْلُعُ الشَّمْسُ ﴿ [راجع: ٢٠٨٧]

تخريج: حديث صحيح، وهذا إسناد منقطع، الحسن العربي لم يدرك ان عاس. منقطع، الحسن العربي لم يدرك ان عاس. ٢٠٩٠- حَدَّفَنَا شُفْيَانُ عَنْ سَلَمَة، عَنِ الْحَسِ الْعُرَنِيُّ، عَنِ ابْنِ عَبَّسٍ قَالَ: قالَ رَسُولُ اللَّهِ ﷺ "إِذَا رَمَيْتُمُ الْحَمْرَة، فَقَدْ حَلَّ لَكُمْ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ» الْحَمْرَة، فَقَدْ حَلَّ لَكُمْ كُلُّ شَيْءٍ إِلَّا النِّسَاءَ» فَقَالَ رَجُلٌ، وَالطِّيبُ * فَقَالَ ابْنُ عَبَّاسٍ أَمَّا أَنَّ رَسُولَ اللَّهِ ﷺ بُضَمِّخُ رَأْسَهُ أَنَّ مُ اللَّهِ ﷺ بُضَمِّخُ رَأْسَهُ مَا أَسَهُ مَا اللَّهِ عَلَيْهِ بَعَيْدٌ بُضَمِّخُ رَأْسَهُ وَاللَّهِ اللَّهِ اللَّهِ عَلَيْهِ مَا اللَّهِ وَاللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ مَا أَنْ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْمُنْفَالُ الْهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ الْمُلْعُلُهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ الللللَّهُ اللَّهُ اللَّهُ الللللَّهُ الللللَّهُ اللللْهُ اللَّهُ اللْهُ اللَّهُ اللللْهُ اللللْهُ الللللَّهُ اللللْهُ الللْهُمُ اللْهُ الللْهُ اللللْهُ الللْهُ اللْهُ الللْهُ الللللْهُ الل

Comments: [Saheeh because of corroborating evidence and its isnad is interrupted]

بِالسُّكِّ، أَفطِيبٌ ذَاكَ أَمْ لَا؟! [انظر ٣٢٠٤، ٣٢٠٤]

تخريج: صحيح لغيره، وهذا إساد مقطع، الحس العربي وبين اس عباس.

2091. It was narrated that Ibn 'Abbas (3) said: The Prophet (25) was treated with cupping in the two veins on the neck, and between his shoulders.

Comments: [Hasan, because of corroborating evidence and its isnad is da'ecf because of the weakness of Jabir al-Ju'fi]

2092. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (೬) forbade mating a donkey with a mare.

Comments: [Its isnad is saheeh]

2093. It was narrated that Ibn 'Abbas (素) said: A caravan came to Mad.nah and the Prophet (雲) bought something from it and earned a few Ooqiyyali (by selling it), which he shared out among the widows of Banu 'Abdul-Muttalib, and he said. "I shall never buy anything for which I do not have the price."

Comments: [Its isnad is da'eef]

2094. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (囊) forbade the fee of a prostitute, the price of a dog and the price of alcohol.

٢٠٩١ - حَدَّثَنَا وَكِيعٌ: حَدْثَنَا سُفْيَانُ عَنْ
 خابر، عنْ غامِر، عَنِ ابْنِ عَبَّاسٍ قَالَ: اخْتَجمَ
 النَّبِيُّ يَتِيْنَ الْكَتَغَيْنِ، وَنَيْنَ الْكَتَغَيْنِ.
 [انظر: ٢١٥٠، ٢١٥٤، ٢٩٧٩، ٢٩٧٩، ٣٠٧٥]

تخريج: حسن لعيره، وهذا إسناد ضعيف لضعف حامر الحعفي.

٢٠٩٢ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي حَبْضَمٍ، عَنْ عَبْدِ اللَّهِ بُنِ عُبَيْدِ اللَّهِ بُنِ عَبَيْدِ اللَّهِ بُنِ عَبَيْدِ اللَّهِ بُنِ عَبَاسٍ عَناسٍ، عَنِ ابْن عَبَاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ عَناسٍ، عَنْ ابْن عَبَاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ عَنَاسٍ، عَنَارًا علَى فَرَسٍ.
عَلَى أَنْ يُنْزِيَ (١٩٧٧) حمَارًا علَى فَرَسٍ.
[راجع ١٩٧٧]

تخريج: إسناده صحيح

٣٠٩٣ - حَدَّثَنَا وَكِيعٌ نَ حَدَثَنَا شَرِيكٌ عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَنَّاسٍ قَالَ. سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَنَّاسٍ قَالَ. قَدِيثٌ عِبْهٌ مِنْهٌ مِنْهُ أَوْاقِيَّ، فَقَسَمَهَا فِي أَرَامِلِ بَنِي عَبْدِ أَفْاقِي، فَقَسَمَهَا فِي أَرَامِلِ بَنِي عَبْدِ الْمُطَلِبِ، وقَالَ: «لَا أَشْتَرِي شَيْئًا لَيْسَ عَبْدِي ثُمَمُ». [انظر: ٣٤٧، ٢٩٧٠]

تخريج: إسناده ضعيف، شريك سيئ الحفظ وسماك في روايته عن عكرمة مصطرب.

٢٠٩٤ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ
 عَثْدِ الْحَرْمِ الْجَزْرِيِّ، عَنْ قَيْسٍ بْنِ حَبْشِ،
 عَنِ ابْنِ عَبَّاسٍ قَالَ. نَهَى رَسُولُ اللَّهِ ﷺ

Comments: [Its isnad is saheeh]

عَنْ مَهْرِ الْبَغِيِّ، وَثَمَنِ الْكَلْبِ، وَثَمَنِ الْخَمْرِ. [انظر: ۲۵۲۲، ۲۲۲۲، ۳۲۷۳، ۳۴٤٤، ۳۳۶۵].]

تخريج: إسناده صحيح.

2095. It was narrated that Ibn 'Abbas (為) said: The Prophet (海) was praying and two young girls from Banu 'Abdul-Muttalib came and held onto his knees, and he separated them (the two girls).

Comments: [Its isnad is hasan; its men are thiqat, the men of al-Bukhari and Muslim] - ٢٠٩٥ حَلَّثُنَا وَكِيعٌ: حَدَّثُنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ يَخْعَى بُنِ الْجَزَّارِ، عَنْ صُهَيْبٍ، عَنْ الْجَنَّارِ، عَنْ صُهَيْبٍ، عَنِ الْبَنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ يُصَلِّي، فَخَاءَتْ جَارِيَتَانِ مِنْ بَنِي عَبْدِ الْمُطَلِبِ حَتَّى أَخَذَنَا بِرُكُبَتَيْهِ، فَفَرَّعْ بَيْنَهُمَا. الْمُطلِبِ حَتَّى أَخَذَنَا بِرُكُبَتَيْهِ، فَفَرَّعْ بَيْنَهُمَا. [انظر: ٣١٦٧، ٣٥٨٩، ٣١٦٧).]

تخريج: صحيح دون قوله: "ففرع بينهما" فحسن من أجل صهيب.

2096. It was narrated that Ibn 'Abbas (🐁) said: The Messenger of Allah (鑑) stood before us, exhorting us, and he said: "You will be gathered unto Allah barefoot, naked and uncircumcised. 'As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it' [al-Anbiya' 21:104]. The first of mankind to be clothed will be Ibraheem, the Close Friend of the Most Merciful (Khaleelur-Rahman). Then some of you will be taken to the left - Ibn Ja'far said; Some men of my ummah will be brought and taken to the left - and I shall say: 'My Lord, my companions!' but it will be said to me: 'You do not know what they introduced after you were gone; they kept turning on their heels since you left them.' And I shall say the same as the righteous slave

7٠٩٦ حَدَّثَنَا شَعْبَةً عَنِ الْمُغِيرَةِ بْنِ النَّعْمَانِ، قَالَا: حَدَّثَنَا شُعْبَةً عَنِ الْمُغِيرَةِ بْنِ النَّعْمَانِ، عَنْ سَبَاسِ قَالَ: قَامَ عَنْ سَعِيد نْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَامَ مَحْشُورُونَ إِلَى اللَّهِ بَعِيْقٍ بِمَوْعِظَةٍ، فَقَالَ: الْإِنْكُمْ مَحْشُورُونَ إِلَى اللَّهِ تَعَالَى حُفَاةً عُرَاةً غُرْلًا: وَكُمَّ مَخْشُورُونَ إِلَى اللَّهِ تَعَالَى حُفَاةً عُرَاةً غُرْلًا: وَكُمَّ مَخْشُورُونَ إِلَى اللَّهِ تَعَالَى حُفَاةً عُرَاةً غُرْلًا: وَكُمَّ مَنْ اللَّهُ مَعْلِيرَ كَهُ وَعُدًا عَلَيْنَا إِلَّا كُمَّ وَكُمَّ مَلَنَا أَلِلَّ حَمْنِ عَزَ الْخَلَاقِ لَيْحُمْ وَعُلَى الرَّحْمَنِ عَزَ الشَّمَالِ _ قَالَ البُنُ جَعْفَرٍ: وإِنَّهُ سَيْحًاءُ الشَّمَالِ _ الشَّمَالِ _ قَالَ البُنُ جَعْفَرٍ: وإِنَّهُ سَيْحًاءُ الشَّمَالِ _ الشَّمَالِ _ قَالَ البُنُ جَعْفَرٍ: وإِنَّهُ سَيْحًاءُ الشَّمَالِ _ الشَّمَالِ _ قَالَ البُنُ جَعْفَرٍ: وإِنَّهُ سَيْحًاءُ الشَّمَالِ _ الشَّمَالِ مِنْ أُمْتِي، فَيُؤْخَذُ بِهِمْ ذَاتَ الشَمَالِ _ الشَّمَالِ _ قَالَ البُنُ جَعْفَرٍ: وَاللَّهُ سَيْحًاءُ الْمُنْ عَلَى الْمُعْلِى الْحَدَّقُوا بَعْدَكَ، لَمْ يَزَالُوا إِنْكُ لَا تَدْرِي مَا أَحْدَقُوا بَعْدَكَ، لَمْ يَزَالُوا كُن الْفَيْلُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِي عَلَى الْقَالِحُ : ﴿ وَكُنتُ عَلَى الْمُعْلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِى اللَّهُ الْمُعْلِلِ اللَّهُ الْمُؤْلُولُهُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه

['Eesa] said: 'And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise' [al-Ma'idah 5:117].

مَّا دُمْتُ فِيهِمُّهِ الْآيَةَ إِلَى _ ﴿ فَإِنَّكَ أَنَتَ الْمَزِيزُ لَلْتَكِيدُ ﴾ [المائدة: ١١٧]. [راجع: ١٩١٣) وانظر ٢٢٨١، ٢٢٨٢، ٢٢٢٧]

تخریج: إسناده صحیح. خ: (۳۳٤٩)، م: (۲۸۲۰).

Comments: [Its isnad is saheeh, al-Bukhari (3349) and Muslim (2860)]

2097. It was narrated that Ibn 'Abbas (4) said: A man came to the Prophet (2) and said: O Messenger of Allah, things cross my mind, that I would rather fall from heaven than speak of them. The Prophet (2) said: "Allahu Akbar, Allahu Akbar, Allahu Akbar, praise be to Allah Who has reduced his (the Shaitan's) plots to whispers."

Comments: [Its isnad is saheeh]

2098. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (震) said: "If you have a dispute concerning the road, then make it seven cubits, and whoever builds a structure let him support it with his neighbour's wall."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2099. It was narrated from Ibn 'Abbas (為) that when the Prophet (绘) moved on from 'Arafah, the people began to rush and he said -

٧٠٩٧- حَدَّنَا وَكِيعٌ. عَنْ شَفْبَانَ، عَنْ مَنْصُورِ، عَنْ ذَرْ بْنِ عَبْدِ اللَّهِ الْهَمْدَانِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدْادٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى شَدْادٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي أُحَدِّثُ نَفْسِي بِانشَّيْءٍ كَانَ أَخِرُ مِنَ الشَّمَاءِ أَحَبُ إِلَيَّ مِنْ أَنْ أَخِرَ مِنَ الشَّمَاءِ أَحَبُ إِلَيَّ مِنْ أَنْ أَخِرُ مِنَ الشَّمَاءِ أَحَبُ إِلَيَّ مِنْ أَنْ أَخِرُ مِنَ الشَّمَاءِ أَحَبُ اللَّهُ أَكْبَرُ، النَّمَ يُعِيدٌ: "اللَّهُ أَكْبَرُ، الْحَمْدُ لِلَّهِ الَّذِي رَدَّ كَيْرُ، الْحَمْدُ لِلَّهِ اللَّذِي رَدَّ كَيْرُ، الْحَمْدُ لِلَهُ اللَّهِ اللَّذِي رَدَّ لَاللَّهُ الْمَالِقُ الْمَالِقُ الْمَالَةِ اللَّهِ اللَّهِ اللَّهُ الْمَالَةِ اللَّهُ الْمُعْمَالَ النَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الْمَالَةِ اللَّهُ الْمَالَةِ اللَّهُ الْمَالَةِ اللَّهُ الْمَالَةُ اللَّهُ الْمَالَةُ اللَّهُ اللَّهُ الْمَالَةُ الْمَالَةِ اللَّهُ الْمَالَةُ اللَّهُ اللَّهُ الْمَالَةُ اللَّهُ الْمُولَةُ اللَّهُ الْمَالَةُ لَنْ الْمَالَةُ اللَّهُ الْمَالِيْ الْمَالَةُ الْمُنْ الْمَالَةُ الْمَالَةُ الْمَالَةُ الْمَالَةُ الْمَالَةُ الْمَالَةُ اللَّهُ الْمَالَةُ الْمَلْفِي الْمَالَةُ الْمَالَةُ الْمَالَةُ الْمَالَةُ الْمَالَةُ الْمَالَةُ اللَّهُ الْمَالَةُ الْمَالَةُ الْمَالَةُ اللَّهُ الْمَالَةُ اللَّذِي الْمَالَةُ الْمُعْلَقُولُ الْمَالَةُ اللَّذِي الْمَالَةُ الْمَالِمُ الْمَالَا

تخريج: إسناده صحيح.

٢٠٩٨ حَدَّثْنَا وَكِيعٌ عَنْ شَفْيَانَ عَنْ سِمَاكٍ، عَنْ عِحْدِمَةً، عَنِ الْبِي عَنْسِمَاكٍ، عَنْ عِحْدِمَةً، عَنِ الْبِي عَنْسِمَاكِ، عَنْ عِحْدِمَةً، عَنِ الْبِي عَنْسِمَاكُ أَذْرُعٍ، * إِذَا اخْتَلَفُتُمْ فِي الطَّرِيقِ، فَاجْمَلُوهُ سَبْعَ أَذْرُعٍ، وَمَنْ بَنَى بِنَاءٌ، فَلْلُدْعِمْهُ حَائِطَ جَارِهِ. [انظر: وَمَنْ بَنَى بِنَاءٌ، فَلْلُدْعِمْهُ حَائِطَ جَارِهِ». [انظر: 2٨٢٧، ٢٣٠٧، ٢٩١٢]

تخريج: صحيح لعيره، وهذا إسند ضعيف، رواية سماك عن عكرمة مضطربة.

٢٠٩٩ حَدَّثَنَا وَكِيعٌ عَنِ الْمَسْعُودِيِّ، عَنِ الْحَكَمِ، عَنْ الْمِنْ عَبَّاسٍ: أَدَّ الْمَحْكِمِ، عَنْ الْمِنِ عَبَّاسٍ: أَدَّ الشِّيِ يَتِيْنَ لَمَّا أَفَاصَ مِنْ عَرْفَةَ، تَسَارَعَ قَوْمٌ،

or it was called out to them -: "It is not righteousness to make the horse or camel rush." He said: And I did not see any of these mounts raising its feet and rushing, until we reached Muzdalifah.

Comments: [A saheeh hadeeth; this is a hasan isnad]

2100. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (鑑) said: "Nothing makes water najis."

Comments: [Saheeh because of corroborating evidence]

فَقَالَ _ أَوْ فَنُودُوا _: «لَيْسَ الْبِرُّ بِإِيضَاعِ الْمُثَلِّ وَلَا الرُّكَابِ» قَالَ: فَمَا رَأَيْتُ رَافِعَةً الْخَيْلِ وَلَا الرُّكَابِ» قَالَ: فَمَا رَأَيْتُ رَافِعَةً يَدْهَا تَعْدُو، خَتَّى أَتَيْنًا جَمْمًا. [انظر ٢ . ٢٠٦٤، ٢٠٢٩]

تخريج: حديث صحيح، وهذا بساد حسن.

- ۲۱۰۰ حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا شَفْيَانُ عَنْ
سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ
عَنْهُمَا قَالَ. قَالَ رَسُولُ اللهِ ﷺ: "الْمَاءُ لَا
يُنجِّسُهُ سَيْنَةً". [انطر/ ۲۱۰۲، ۲۵۲۱، ۲۵۲۵، ۲۸۰۵].

٢١٠١~ حَدَّثُنَا وَكِيعٌ عَنْ شُفْيَانَ، عَنْ سَمَاكِ بُن

حَرْب، عَنْ عِكْرِمَةً، عن ابْن عَنَّاسَ ۚ أَنَّ امْرَأَةً

مِنْ أَرْوَاجِ النَّبِي عِلَيْةِ اعْتَسْلَتْ مِنْ حَنَانَةٍ. فَاغْتَسْلَ

النَّبِيُّ ﷺ أَوْ تَوْضًا ، مِنْ فَضْلِهَا. [انطر ٢١٠٢ ،

FF67, 6.47, . 717, 0537]

تخريج: صحيح لغيره، سماك مصطرب في روايته عن عكرمة.

2101. It was narrated from Ibn 'Abbas (為) that one of the wives of the Prophet (強) did ghusl for janabah and the Prophet (运) did ghusl or wudoo' with her left-over water.

Comments: [Saheeh because of corroborating evidence]

. تخريج صحبح لعبره، سماك مضطرب في روايته عن عكرمة.

2102. It was narrated from Ibn 'Abbas (秦) that one of the wives of the Prophet (囊) did ghusl from janabah, and the Prophet (囊) did wudoo' with her left-over water. She said something about that to him and he said: "Nothing makes water nujis (impure)."

Comments: [Saheeh because of corroborating evidence]

2103. It was narrated that Ibn Abbas (泰) said: The Messenger of Allah (憲) kept away from his

تخريج: صحيح لعيره، روية سماك عن عكرمة مصطربة. at Ibn - خَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ أَبُو سَجِيدٍ nger of الْعَلَمَّزِيُّ: أَخْبَرُنَا سُمَّالُ عَنْ سَلمه بْنِ كُهِيْلٍ. m his - الْعَلَمَّزِيُّ: wives for a month. When twentynine days had passed, Jibreel came to him and said: Your oath has been fulfilled; the month is over.

Comments: [Its isnad is saheeh]

2104. It was narrated from Ibn 'Abbas (為) that the Prophet (囊) said: "Whoever has two sisters and is kind to them whilst they are with him, will enter Paradise because of them." Muhammad bin 'Ubaid said: "Anyone who has two daughters and treats them kindly so long as they are with him, Allah, may He be exalted, will admit him to Paradise."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2105. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (幾) did not fight any people until he had called them (to Islam).

Comments: [Its isnad is saheeh]

2106. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♣) said: "If I live - Rawh said: If I am still sound - until next year, I will definitely fast the ninth," meaning the day before 'Ashoora'.

Comments: [Its isnad is qawi]

عَنْ عَمْرَانَ. عَنِ ابْنِ عَبَّاسٍ قَالَ: هَجَرَ رَسُولُ اللَّهِ ﷺ نِسَاءَهُ شَهْرًا، فَلَمَّا مَصَى تِسْعٌ وَعِشْرُونَ، أَنَّاهُ جِبْرِيلُ، فَقَالَ: فَذَ بَرَّتْ يَصِيْكَ، وَقَالَ: فَذَ بَرَّتْ يَصِيْكَ، وَقَالَ: أَنَّا بَرَّتْ

تخريج: إسناده صحيح.

١٠٤ - حَلَّثَنَا وَكِيعٌ عَنْ فِطْرٍ: وَمُحَمَّدُ بَنْ عُبَيْدٍ قَالَ: خَدَّثَنَا فِطْرٌ عَنْ شُرَحْبِيلَ أَبِي سَعْدٍ، عَنِ النَّبِيِّ عَلَيْهُ قَالَ: "مَنْ كَانَتْ لَهُ أَخْتَانِ، فَأَحْسَنَ صُحْبَتَهُمَا مَا صَحِبَتَاهُ، دَحَلَ بِهِمَا الْجَنَّةِ". وَقَالَ مُحَمَّدُ بُنُ عُبَيْدٍ: "تُدْرِكُ لَهُ بِهِمَا الْجَنَّةِ". وَقَالَ مُحَمَّدُ بُنُ عُبَيْدٍ: "تُدْرِكُ لَهُ إِلَيْهِمَا مَا صَحِبَتَاهُ، (٢٣٦/) ابْنَتَانِ، فَيُحْسِنُ إِلَيْهِمَا مَا صَحِبَتَهُ، إلَّ أَدْحَلُهُ اللَّهُ تَعَالَى، الْجَنَّةَ". [انظر: ٢٣٦٤]

تخریج: حس بشواهده، وهذا إسناد صعیف، لضعف شرحبیل س سعد.

٢١٠٥ حَلَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَلَّثَنَا سُفْيَانُ
 عَنِ ابْن أَبِي نَجِيحٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ
 قَالَ: مَا قَاتَلَ رَسُولُ اللَّهِ ﷺ قَوْمًا قَطُّ إِلَّا
 دَعَاهُمْ [راجع: ٢٠٥٣]

تخريج: إسناده صحيح.

۲۱۰٦ حَلَّثْنَا يَرِيدُ بْنُ هَارُونَ: أَخْبَرَنَا ابْنُ أَبِي فِئْبِ عَنِ الْقَاسِمِ فِئْبِ وَرُوْحُ قَالَ: حَدَّثْنَا ابْنُ أَبِي فِئْبِ عَنِ الْقَاسِمِ ابْنِ عَبْسِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمْثِرِ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ فِيْجُ قَالَ: "لَيْنُ صَلِمْتُ لِلَّهِ فَيْجُ قَالَ: "لَيْنُ صَلِمْتُ لِلَّي قَالِمٍ، فَلَيْنُ عَلْمِلٍ، لَيْنُ عَلْمِلٍ، قَالِمٍ، لَلْمُتُ لِلْمُ عَلْمِلِهُ عَلَيْهِ عَاشُورَاء. [راجع: ١٩٧١]

تخريج: إسناده قوي.

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2107. It was narrated that Ibn 'Abbas (泰) said: It was said to the Messenger of Allah (曇): Which religion is dearest to Allah? He said: "Easy monotheism."

Comments: [Saheeh because of corroborating evidence]

٢١٠٧ - حَدَّتَنِي يَزِيدُ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ
 إِسْحَاقَ عَنْ دَاوُدَ بْنِ الْحُصْيْنِ، عَنْ عِكْرِمَةً،
 عَنِ ابْنِ عَبَّاسٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ: أَيُّ الْأَدْيَانِ أَخْبُ إِلَى اللَّهِ؟ قَالَ: «الْحَنِيفِيَّةُ اللَّهِ؟
 المُحْدَةُ».

تخريج: صحيح لعيره، ابن إسحاق مدلس وقد عمن وداود بن حصير ثقة لكن له غرائب تستنكر.

2108. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (美) was treated with cupping when he was in *ihram*; he was treated with cupping on his head. Yazeed said: Because of a pain he felt.

Comments: [Its isnad is saheeh, al-Bukhari (5700)]

2109. It was narrated that Ibn 'Abbas (4) said: When the Prophet (2) died, his shield was being held in pledge by a Jewish man for thirty sa's of barley that he took as provision for his family.

Comments: [Its isnad is saheeh]

2110. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (強) was sent - or the Qur'an was revealed to him - when he was forty years old, and he remained in Makkah for thirteen years and in Madınah for ten years. He said: And the Messenger of Allah (金) died when he was sixty-three years old.

٢١٠٨ حَدِّقْنَا يَزِيدُ: أَخْبَرَنَا هِشَامُ وَابْنُ
 جَعْفَرٍ قَالَا: حَدُّثَنَا هِشَامٌ عَنْ عِكْرِمَةَ، عَنِ
 ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ اخْتِجَامَةً فِي رَأْسِهِ؛ قَالَ يَزِيدُ: مِنْ أَخْدِمُ الْحَبِيدُ: مِنْ أَنْدِهِ؛ قَالَ يَزِيدُ: مِنْ أُخْدِمٌ اخْتِجَامَةً فِي رَأْسِهِ؛ قَالَ يَزِيدُ: مِنْ أَخْدِمُ الْحَبِيدُ الْطَرِ: ٢٢٤٣، ٢٣٥٥، و راجع: ١٨٤٩]

تخريج: إسناده صحيح. خ: (٥٧٠٠).

71.9 حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: قُبِضَ النَّبِيُ ﷺ عَلَى وَذِعْهُ مَرْهُونَةٌ عِنْدَ رَجُلٍ مِنْ يَهُودَ عَلَى ثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ، أَخَذَهَا رِزْقًا لِعِيَالِهِ. [انظ: ٣٤٠٩]

تخريج: إسناده صحيح.

- ٢١١٠ - حَنْثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا هِشَمْ وَابْنُ جَعْفَرِ قَالَ: حَدْثَنَا هِشَامٌ عَنْ عِخْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعِثَ رَسُولُ اللَّهِ ﷺ _ أَوْ أَنْنِ عَبَّسٍ قَالَ: بُعِثَ رَسُولُ اللَّهِ ﷺ _ أَوْ أَنْنِ عَلَيْهِ الْقُرْآنُ _ وَهُوَ ابْنُ أَرْبَعِينَ سَنَةً، وَبِالْمَدِينَةِ فَمَكَتَ بِمَكَّةً ثَلَاثَ عَشْرَةً سَنَةً، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، قَالَ: فَمَات رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ فَلَاثِ عَشْرَةً سَنَةً، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، قَالَ: فَمَات رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ فَلَاثِ وَسِنِينَ، [راجع: ٢٠١٧]

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Comments: [Its isnad is saheeli]

2111. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (鑑) used to manumit any slaves who came to him, if they became Muslim before their masters, and on the day of at-Ta'if he manumitted two men.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2112. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (瓷) used to seek refuge for Hasan and Husain, saying: "I seek refuge in the perfect words of Allah, from every devil and every poisonous reptile, and from every bad eye" And he used to say: "Ibraheem used to seek refuge for Isma'eel and Ishaq with these words."

Comments: [Its isnad is saheeh, al-Bukhari (3371)]

2113. It was narrated that Ibn 'Abbas (秦) said: A man saw a dream and came to the Prophet (塞) and said: I dreamt that there was a cloud dripping with honey and ghee, and the people were picking it up and taking it: some took a lot, some took a little and some were in between that. And there was a rope connected to the sky - and on one occasion Yazeed said: As if it was let down from the sky - You took hold of it and

تخريج: إسناده صحيح.

٢١١١ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْحَجَّاجُ عَنِ الْمِحَكِمِ، عَنْ مِبْسٍ: أَنَّ الْحَكَمِ، عَنْ مِبْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعْتِقُ مَنْ جَاءَهُ مِنَ الْعَبِيدِ قَشَ مَوَالِيهِمْ إِذَا أَسْلَمُوا، وَقَدْ أَعْتَقَ يَوْمَ لَظَانِف رَجُلَيْن. [راجع: ١٩٥٩]

تخريج: حسن لغيره، وهذا إسناد ضعيف، حجاج بن أرطاة مدلس وقد عنعن والحكم بن عتبية لم يسمعه من مقسم.

٢١١٢ حَدَّثَنَا يَزِيدُ: أَخْرَنَا شُفْيَانُ عَنْ مَنْصُورِ، عَنِ الْمِنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ الْمِنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ الْمِنْهَالِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ اللّهِ ﷺ كَانَ يُمَوِّدُ : "أَعِيدُكُمَا بِكَلِمَاتِ اللّهِ النّامَّةِ، مِنْ كُلِّ مَيْنِ النّامَّةِ، وَمِنْ كُلِّ عَيْنِ النّامَةِ، وَمِنْ كُلِّ عَيْنِ النّامَةِ، وَكَانَ يَقُولُ: "كَانَ إِبْرَاهِبِمُ أَبِي يُعَوِّذُ الْإَمْ الْهِبَمُ أَبِي يُعَوِّذُ الْهَمَا إِسْمَاعِيلَ وَإِسْحَاقَ". [انظر: ٢٤٣٤]
يهِمَا إِسْمَاعِيلَ وَإِسْحَاقَ". [انظر: ٣٣٧١]

٢١١٣ - حَلَّفَنَا يَزِيدُ: أَخْبَرَنَا سُفْيَالُ بْنُ
 حُسَيْنِ عَنِ الزَّهْرِيِّ، عَنْ عُسَيْدِ اللَّهِ نْنِ عَنْدِ اللَّهِ بْنِ عَنْدِ رَجُلٌ رُؤْيَا، فَجَاءَ لِلنَّبِيِّ يَشِيْعٌ فَقَالَ: إِنِّي رَأَيْتُ كَانَّ النَّاسُ كَنَّ طُلْنَةً تَنْطِفُ عَسَلًا وَسَمْنًا، فَكَانَّ النَّاسُ يَأْخُذُونَ مِنْهَا، فَبَيْنَ مُسْتَكْثِيرٍ وَبَيْنَ مُسْتَقِلً إِلَى السَّمَاءِ وَبَيْنَ مُسْتَقِلً إِلَى السَّمَاءِ وَقَالَ يَزِيدُ مَرَّةً: وَكَأَنَّ سَبَبًا دُلِّي مِنَ السَّمَاءِ
 وقَالَ يَزِيدُ مَرَّةً: وَكَأَنَّ سَبَبًا دُلِّي مِنَ السَّمَاءِ

wanted to rise, and Allah lifted you up. Then a man came after you and took hold of it, wanting to rise, and Allah lifted him up. Then another man came after both of you and took hold of it, wanting to rise, and Allah lifted him up. Then a man came after you and took hold of it, but it was cut, then it was put back together for him and he wanted to rise, and Allah lifted him up. Abu Bakr said: Let me interpret it, O Messenger of Allah. He gave him permission, so he said As for the cloud, it is Islam, and the honey and ghee are the sweetness of the Qur'an, some people read more, some less and some in between that. The rope is the path you are on; you want to rise and Allah will lift you up. Then after you are gone there will be a man who follows your path; he will want to rise and Allah will lift him up. Then after the two of you are gone, there will be another man, who will hold on to the same (rope) as you did; he will want to rise and Allah will lift him up. Then after you there will be a man for whom it will be cut, then it will be put back together for him; he will want to rise and Allah will lift him up. He said: Did I get it right, O Messenger of Allah? He said: "You got some right and you got some wrong." He said: I swear that you should tell me. He said: "Do not swear,"

فَجِئْتَ، فَأَخَذْتَ بِهِ، فَعَلَوْتَ فَأَعْلَاكَ اللَّهُ، ثُمَّ جاءَ رَجُلٌ مِنْ بَعْدِكَ، فَأَخَذَ بِهِ فَعَلَا، فأَعْلَاهُ اللَّهُ، ثُمَّ جَاءَ رَجُلٌ مِنْ بِعْلِكُمَا، فَأَخَذَ بِهِ فَعَلَا، فَأَعْلَاهُ اللَّهُ، ثُمَّ جَاءَ رَحُلُ مِنْ بَعْدِكُمْ، فَأَخَذَ بِهِ فَقُطِعَ بِهِ، ثُمَّ وُصِلَ لَهُ فَعَلا، فَأَعْلَاهُ اللَّهُ. فَالَ أَبُو بَكُو: اثْذَذْ لِي يَا رَسُولَ اللَّهِ، فَأَغْبُرُهَا. فَأَذِنَ لَهُ، فَقَالَ اللَّهِ، أَمَّا الظُّلَّةُ: فَالْإِسْلَامُ، وَأَمَّا الْعَسَلُ وَالسَّمْنُ: فَحَلَاوَةُ الْقُرْآنِ، فَبَيْنَ مُسْتَكْثِر وَبَيْنَ مُسْتَقِلُّ وَبَيْنَ ذَلِكَ، وَأَمَّا السَّبَّ: فَمَا أَنْتَ عَلَيْهِ، تَعْلُو فَيُعْلِيكَ اللَّهُ، ثُمَّ يَكُونُ مِنْ بَعْدِكَ رَجُلٌ عَلَى مِنْهَاجِكَ، فَيَعْلُو وَيُعْلِيهِ اللَّهُ، ثُمَّ يَكُونُ مِنْ يَعْدِكُمَا رَجُلُ، فَيَأْخُذُ بِأَخْذِكُمَا، فَيَعْلُو فَيُعْلِيهِ اللَّهُ، ثُمَّ يَكُونُ مِنْ نَعْدِكُمْ رَجُلٌ يُقْطَعُ بِهِ، ثُمَّ يُوصَلُ لَهُ، فَيَعْلُو فَيُعْلِيهِ اللَّهُ، قَالَ: أَصَيْتُ يَا رَسُولَ اللَّهِ؟ قَالَ: «أَصَبْتَ، وَأَخْطَأْتُهُ قَالَ: أَقْسَمْتُ يَا رَسُونَ اللَّهِ، لَتُخْرَنِّي. فَقَالَ: ﴿ لَا تُقْسِمْ ﴾. [راجع: ١٨٩٤]

تخريج: حديث صحيح. خ: (٧٠٤٦)، م: (٢٢٦٩). سفيان بن حسين ضعيف وفي روايته عن الزهري، قد توبع.

Comments: [A saheeh hadeeth, al-Bukhari (7046) and Muslim (2269)]

2114. It was narrated from Ibn 'Abbas (泰) that a man came to the Messenger of Allah (霙)... and he narrated a similar report.

Comments: [Its isnad is saheeh, al-Bukhari (7046) and Muslim (2269)]

نخریج: إسناده صحیح. خ: (٧٠٤٦)، م: (٢٢٦٩). - كُنْتَنَا يَزِيدُ، أُخْبَرَنَا شُغَبَّهُ وَمُحَمَّدٌ (٢٢٦٩). 2115. It was narrated from Ibn (﴿عَلَى Abbas (﴿عُنَا مُنْعَالِهُ الْعَلَى Abbas (﴿عُنَا مُنْعَالِهُ الْعَلَى اللّهُ اللّه

2115. It was narrated from Ibn 'Abbas (*) that the Prophet (*) said: "This is an 'Umrah which we have joined to Hajj. Whoever does not have a sacrificial animal with him, let him exit ihram completely, for 'Umrah has been incorporated into Hajj until the Day of Resurrection."

Comments: [Its isnad is saheeh, Muslim (1241)]

2116. It was narrated from Ibn 'Abbas (4) that the Messenger of Allah (鑑) came out to them when they were sitting, and said: "Shall I not tell you of the best of people in status?" They said: Yes, O Messenger of Allah. He said: A man who holds on to his horse's head for the sake of Allah, until he dies or is killed. And shall I not tell you of the next best?" They said: Yes, O Messenger of Allah. He said: "A man who stays away in a mountain pass, establishing prayer and paying zakah, avoiding people's evil. And shall I not tell you of the worst of people in status?" They said: Yes, O Messenger of Allah. He said: "The one who is urged for the sake of Allah to give, but he does not give."

٢١١٤ - حَدَثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَامَعْمَرٌ عَنِ الرَّوْهِنِ، غَخْبَرَنَامَعْمَرٌ عَنِ الرَّوْهُرِيَ، عَنْ اللَّهِ، عَنِ البَنِ عَبْدِ اللَّهِ، عَنِ البَنِ عَبْدِ اللَّهِ، عَنْ أَبْنَ وَشُولَ اللَّهِ ﷺ.. فَذَكَرَ مَعْنَاهُ. [راجع: ١٨٩٤]

٢١١٥ - حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا شُغْبَةُ وَمُحَمَّدٌ قَالَ: خَدَّثَنَا شُغْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: "هَذِهِ غَمْرَةُ اسْتَفْتَعْنَا بِهَا، فَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ، فَلْيَحِلَّ الْحِلَّ كُلُّهُ، فَقَدْ دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ (٢٧٧/١) الْقِيَامَةِ». [انظر: الْحَرَدُ الْحَدْدُ الْحَرْدُ الْحَرَدُ الْحَرَدُ الْحَرَدُ الْعَلَيْدُ الْحَدِيْ اللّهَ الْحَرْدُ الْحَرَدُ اللّهُ الْحَرْدُ اللّهَا الْقَيْلُونُ اللّهُ الْحَدِيْمُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللللللّهُ اللللّهُ اللّهُ اللّهُ الللللّهُ الللللّهُ الللّهُ اللللللّهُ اللللّ

تخريج: إسناده صحيح. م. (١٢٤١).

٢١١٦ - حَدَّفَتَا يَزِيدُ: أَخْبَرْنَا ابْنُ أَبِي ذِئْبِ عَنْ سَعِيدِ بْنِ حَدْلِلَا عَنْ الْسَمَاعِيلَ بْنِ عَبْدِالرَّحْمَنِ ابْنِ عَبْدِالسَ اللَّهِ يَثَلِمُ خَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ، فَقَالَ: «أَلَا أُحَدُنُكُمْ بِخَيْرِ النَّاسِ مَنْرِلَةُ؟» فَقَالُوا بَلَى يَا رَسُولَ اللَّهِ، فَالَ: «رَجُلٌ مُمْسِكٌ بِرأُسِ فَرَسِهِ فِي سَبِيلِ اللَّهِ، حَتَّى يَمُوتَ أَوْ يُقْتَلِ اللَّهِ، حَتَّى يَمُوتَ أَوْ يَقْتَلِ اللَّهِ، حَتَّى يَمُوتَ أَوْ رَسُولَ اللَّهِ، عَتَى يَمُوتَ أَوْ رَسُولَ اللَّهِ، عَتَى يَمُوتَ أَوْ رَسُولَ اللَّهِ، قَلْدِي عَنْ بِعْبٍ، يُقيمُ رَسُولَ اللَّهِ قَالَ: "الْمَرُولُ مُعْتَزِلٌ فِي شِعْبٍ، يُقيمُ لَلْ اللَّهِ قَلَا النَّاسِ مَنْزِلَةٌ؟» قَالُوا: نَعَمْ يَا الطَّكَرَةُ مُ بِشَرِّ النَّاسِ مَنْزِلَةٌ؟» قَالُوا: نَعَمْ يَا وَسُولَ اللَّهِ، قَالُ: «النَّرِقُ مُعْتَزِلٌ فِي شِعْبٍ، يُقيمُ أَوْلَ النَّاسِ مَنْزِلَةٌ؟» قَالُوا: نَعَمْ يَا وَسُولَ اللَّهِ، قَالَ: «النَّاسِ مَنْزِلَةٌ؟» قَالُوا: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «النَّرِي يُشَالُ بِاللَّهِ وَلَا يُعْطِي وَسُولَ اللَّهِ، قَالَ: «النَّذِي يُشَالُ بِاللَّهِ وَلَا يُعْطِي

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Comments: [Its isnad is saheeh]

2117. It was narrated from Ibn 'Abbas (&), from the Prophet (醬), that he said regarding the skins of dead animals: "Tanning takes away their badness, filth or impurity."

Comments: [Hasan]

2118. It was narrated from Ibn 'Abbas that the Prophet (鑑) circumambulated the Ka'bah on his camel, touching the Black Stone with his crooked stick, and he [did sa'y] between as-Safa and al-Marwah. And on one occasion Yazeed said: On his mount, touching the Black Stone.

Comments: [A saheeh hadeeth]

تخريج: حدبث صحيح. حجاح مدلس، وقد عنعن، لكنه توبع.

2119. Ibn 'Umar and Ibn 'Abbas attributed to the Prophet (鑑) the words. "It is not permissible for a man to give something then take it back, except a father with regard to what he gives to his son. The likeness of the one who gives something then takes it back is that of a dog that eats until it is full, then it vomits, then it goes back to its vomit."

Comments: [Its isnad is hasan]

تخريج: إسناده صحيح.

٢١١٧- حَدَّثَنَا يَزِيدُ: أَخْتَرَنَا مِسْعَرُ بْنُ كِدَام عَنْ عَمْرُو بْن مُرَّةً، عَنْ سَالِم بْن أَبِي الْجَعْدِ، عَنْ أَخِيهِ، عَن انْن عَبَّاس عَن النَّبِيِّ عِينَةٍ فِي جُلُودِ الْمَيْتَةِ قَالَ: "إِنَّ دِبَاعَهُ قَدْ نْذْهَبَ بِخُبْيُهِ، أَوْ رَجْسِهِ، أَوْ نَجَسِهِ». [راجع: ١٨٩٥، ٢٨٨٠]

تخريج: حسن، وفي سنده أحو سالم بن أمى الجعد فيه جهالة.

٢١١٨- حَدَّثَنَا يَزِيدُ أَخْبَرَنَا (حَجَّاجٌ عَن الْحَكَم، عَنْ مِفْسَم،) عَنِ الْبِنِ عَبَّاسِ عَنِ النَّبِيِّ يَظِيرُ : أَنَّهُ طَافَ بِالْبَيْتِ عَلَى نَاقَتِهِ، يَسْتَلِمُ الْحَجَرَ بِمِحْجَنِهِ، وَبَيْنَ الصَّفَا وَالْمَرْوَةِ. وَقَالَ يَزِيدُ مَرَّةً: عَلَى رَاحِلَتِهِ يَشْتَلِمُ الْحَجَرَ. [انطر: ۲۲۲۷، و راجع: ۱۸٤۱]

٢١١٩– حَدَّقَنَا يَزِيدُ: أَخْبَرَنَا حُسَيْنُ بْنُ ذَكُوَانَ عَنْ عَمْرُو بْنِ شُعَيْبٍ، عَنْ طَاوُس: أَنَّ ابْنَ عُمَرَ وَابْنَ عَبَّاس _ رَفَعَاهُ إِلَى النَّبِيِّ عِيْدُ أَنَّهُ قَالَ: «لَا بَحِلُّ لِلرَّجُرِ أَنْ يُعْطِي الْعَطِيَّةُ، فَيَرْحِعَ فِيهَا، إِلَّا الْوَالِدَ فِيمَا يُعْطِى وَلْدَهُ، وَمَثَارُ الَّذِي يُعْطِي الْمَطِيَّةَ، فَيَرْجِمُ فِيهَا، كَمَثُلِ الْكَلْبِ أَكُلُ حَتَّى إِذَا شَبِعَ قَاءً، ثُمَّ رَجَعَ فِي قَيْنِهِ». [انظر: ٢١٢٠، ٤٨١٠، TP30, .077, V3FY]

ت**خريج**: إساده حس.

2120. It was narrated from Ibn 'Umar and Ibn 'Abbas & from the Prophet (ﷺ) that he said... and he narrated a similar report.

Comments: [Its isnad is hasan]

2121. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (義) ordered the one who had intercourse with his wife when she was menstruating to give a dinar or half a dinar in charity.

Comments: [Saheeh mawqoof]

2122. A similar report was narrated from Ibn 'Abbas (泰), from the Prophet (囊). A similar report with the same isnad was narrated by 'Abdul-Kareem Abu Umayyah.

Comments: [It is a repeat of the previous report]

2123. It was narrated from Ibn 'Abbas (為) that the Prophet (雲) cursed effeminate men and women who imitate men, and he said: "Expel them from your houses." The Prophet (绘) expelled So and so, and 'Umar expelled So and so."

Comments: [Its isnad is saheeh, al-Bukhari (5886)]

2124. It was narrated from Ibn 'Abbas (♣) that Allah (may He be glorified and exalted) enjoined the

٢١٢- حَلَّمْنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّمْنَا حُسَيْنَ الْمُعَلِّمُ، عَنْ طَاوُسٍ، عَنِ الْمُعَلِّمُ، عَنْ طَاوُسٍ، عَنِ النَّبِيِّ بَيْنِةً أَنَّهُ قَالَ..
 ابنِ عُمَر وَابْنِ عَبَّاسٍ _ عَنِ النَّبِيِّ بَيْنِةً أَنَّهُ قَالَ..
 فَذَكَرَ مِثْنَهُ. [راجع ما قبله]

تخريج: إسناده حس.

٢١٢١- حَدَّقَني يَزِيدُ: أَخْبَرَنَا سَعِيدٌ عَنْ فَقَادَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ الَّذِي يَأْتِي المُرَأْتَةُ وَهِيَ حَائِضٌ، أَنْ يَتَصَدَّقَ بِدِينَارٍ، أَوْ نِصْفِ دِينَارٍ. [انظر: ٢٨٤٣، و راجع: ٢٠٣٢]

تخريج: صحبح موقوفاً.

۲۱۲۲ حَمَّنَنَا عَبْدُ الْوهَابِ عَنْ سَعِبدٍ، عَنْ قَتَادَةً.
عَنْ مِفْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.
وَرَوَاهُ عَبْدُ الْكَرِيمِ أَبُو أُمَيَّةً، مِثْلَهُ بِإِسْنَادِو. [هو مكرر ما قبله] [انظر: ٣٤٧٣، و راجع ٢٠٣٢]

تخريج: هو مكرر ماقبله.

٢١٢٣ حَدَّقَنِي يَزِيدُ: أُخْبَرَنَا هِشَامٌ عَنْ يَخْبَرَنَا هِشَامٌ عَنْ يَخْبَى، عَنْ عِخْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنْ السَّيِّي لَعَنَ اللَّمَانِينَ مِنَ الرَّجَالِ، وَالْمُتَنَّئِينَ مِنَ الرِّجَالِ، وَالْمُتَرَجِّلَانِ مِنَ النِّسَاءِ، وَقَالَ: الْخُرِجُوهُمْ مِنْ بُيُونِكُمْ ا فَأَخْرَجَ النِّبِيُ يَئِيعٍ فُلَانًا، وَأَخْرَجَ عُمْرُ فُلَانًا، وَأَخْرَجَ عُمْرُ فُلَانًا. وَأَخْرَجَ النِّبِيُ يَئِيعٍ فُلَانًا، وَأَخْرَجَ عُمْرُ فُلَانًا، وَأَخْرَجَ عَلَيْهِ أَلَانًا اللَّهَا اللَّهِي يَئِيعٍ فَلَانًا، وَأَخْرَجَ عَلَيْهِ أَلَانًا اللَّهَا اللَّهِي إِلَيْهِ أَلَانًا اللَّهَا اللَّهِي إِلَيْهِ أَلَانًا اللَّهَا اللَّهَا اللَّهَا اللَّهِ اللَّهَا اللَّهَا اللَّهَا اللَّهَا اللَّهَانَا اللَّهَا اللَّهَا اللَّهَا اللَّهَا اللَّهَا اللَّهُ اللللْمُ اللَّهُ اللللْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُ الللْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ اللَّهُ اللْمُلْمُ اللَّهُ اللَّهُ

تخریج: إسناده صحیح. ح. (٥٨٨٦).

٢١٢٤ حَدَّثَنَا نِرِيدُ: أَخْبَرَنَا أَبُو عَوَانَةً:
 حَدَثَنَا نُكَيْرُ بْنُ الْأَخْنَى عَنْ مُجَاهِدٍ، عنِ ابْنِ

duty of prayer on the lips of your Prophet, four (rak'ahs) for the non-traveller, two rak'ahs for the traveller, and one rak'ah for the one who is in a state of fear.

Comments: [Its isnad is saheeh, Muslim (687)]

2125. It was narrated that Ibn 'Abbas (強) said: The Messenger of Allah (建) said: "I was commanded to use the *siwak* until I thought - or I expected - that Qur'an would be revealed to me concerning it."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2126. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (雲) entered the Ka'bah, in which there were six pillars. He stood by each pillar, but he did not pray.

Comments: [Its isnad is saheeh, Muslim (1331)]

2127. It was narrated that Ibn 'Abbas (泰) said: When 'Uthman bin Maz'oon died, a woman said: Congratulation, Paradise is yours, 'Uthman bin Maz'oon. The Messenger of Allah (寒) looked at her and said angrily: "How do you know?" She said: O Messenger of Allah, [he was] your horseman and your companion. The Messenger of Allah (寒) said: "By Allah, I am the

عَبَّاسٍ: إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ الصَّلَاةَ عَلَى لِسَانِ نَبِيَّكُمْ: عَلَى الْمُقِيمِ أَرْبُعًا، وَعَلَى الْمُشَافِرِ رَكْعَتَيْنِ، وَعَلَى الْخَائِفِ رَكْعَةً. [انْط: ۲۱۷۷، ۲۲۹۳]

تخريج: إسناده صحيح. م: (٦٨٧).

- ٢١٢٥ حَدَّثَنِي يَزِيدُ يَغْنِي ابْنَ هَارُونَ _:
أَخْبَرَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي إِسْحَاقَ، عَنِ
التَّمِيمِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ
ﷺ : "أُمِرْتُ بِالسِّوَاكِ، حَتَّى ظَنَنْتُ _ أَوْ
حَسنتُ _ أَنْ سَنُنَزَّلُ عَلَى فِيهِ قُوْآنَ».

تغريج: حسن لغيره، وهذا إسناد ضعيف، التميمي مجهول وشريك بن عبدالله سيئ الحفظ، ولكنه توبع.

٢١٢٦ - حَدَّثَنَا بَزِيدُ: أَخْبَرَنَا هَمَّامُ بْنُ يَحْيَى: خَدَّثَنَا عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنهُمَا قَالَ: دَخَلَ رَسُولُ اللَّهِ بَيْلِيْ الْكَعْبَةَ وَفِيهَا سِتُ سَوَارٍ، فَقَامَ عِنْدَكُلُ سَارِيَةٍ وَلَمْ يُصَلُ.

تخريج: إساده صحيح. م: (١٣٣١)،

717٧ حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ عَلِيٍّ بْنِ رَيْدِ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا مَاتَ عُنْمَانُ بْنُ مَطْعُونِ قَالَتِ امْرَأَةٌ: هَنِينًا لَكَ الْجَنَّةُ عُنْمَانَ ابْنُ مَظْعُونِ قَالَتِ امْرَأَةٌ: هَنِينًا لَكَ الْجَنَّةُ عُنْمَانَ ابْنِ مَظْعُونِ. فَنَظَرَ رَسُولُ اللَّهِ يَتَظِيَّ إِلَيْهَا مَظَرَ عَصْبانَ فَقَالَ: "وَمَا يُدْرِيكِ؟" قَالَتْ: يَا عَضْبانَ فَقَالَ: "وَمَا يُدْرِيكِ؟" قَالَتْ: يَا رَسُولُ اللَّهِ، فَارِسُكَ وَصَاحِبُكَ. فَقَالَ رَسُولُ رَسُولُ وَصَاحِبُكَ. فَقَالَ رَسُولُ رَسُولُ اللَّهِ، فَارِسُكَ وَصَاحِبُكَ.

Messenger of Allah, but I do not know what will happen to me." The people were worried about 'Uthman. Then when Zainab, the daughter of the Messenger of Allah (變), died, the Messenger of Allah (said: "Ioin the one who went ahead of us, 'Uthman bin Maz'oon." The women wept and 'Umar started striking them with his whip, but the Messenger of Allah (強) took him by the hand and said: "Take it easy, O 'Umar." Then he said (to the women): "Weep, but beware of the wailing of the Shaitan." Then he said: "Whatever comes from the eve and the heart is from Allah, may He be glorified and exalted, and is a sign of compassion, but whatever comes from the hand and the tongue is from the Shaitan."

Comments: [Its isnad is da'eef]

2128. It was narrated that Ibn 'Abbas (🗞) said: The Messenger of Allah (defined the meegat of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Yemen as Yalamlam; and that of the people of Najd as Oarn. And he said: "And these meegats are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umralı; and whoever is living within these boundaries can enter ihram from the place he sets out, and so on, and the people of Makkah can تخريج: إساده صحيح. خ: (١٥٢٦)، م: (١١٨١). "enter ihram from where they start

اللَّهِ ﷺ: "وَاللَّهِ إِنِّي لَرَسُولُ اللَّهِ ﷺ، وَمَا · أَذْرِي مَا يُفْعَلُ بِي ۖ فَأَشْفَقَ النَّاسِ عَلَى عُتْمَانَ، فَلَمَّا مَاتَتُ زَيْنَبُ، ابْنَةُ رَسُولِ اللَّهِ ﷺ قَالَ رَسُولُ اللَّهِ ﷺ ﴿ ﴿ الْحَقِي بِسَلْفِنَا الصَّالِحِ الْخَيْرِ عُثْمَانَ بْنِ مَظْعُونِ الْفَكِتِ النَّسَاءُ، فَجَعَلَ عُمَرُ يَضْرِبُهُنَّ بِسَوْطِهِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بيَدِهِ، وَقَالَ · «مَهْلًا (١/ ٢٣٨) يَا عُمَرُ اللَّهُ قَالَ: «أَبْكِينَ، وَإِيَّاكُنَّ وَنَعِيقَ الثَّيْطَانِ، ثُمَّ قَالَ: ﴿إِنَّهُ مَهْمَا كَانَ مِنَ الْعَيْنِ وَالْقَلْبِ، فَمِنَ اللَّهِ عَزَّ وَجَلَّ، وَمِنَ الرَّحْمَةِ، وَمَا كَانَ مِنَ الْيَدِ وَاللَّمَانِ، فَمِنَ الشَيْطَانِّ. [انظر: ٣١٠٣]

تخریج: إسناده ضعیف، علی بن زید صعيف توسف بن مهران لين الحديث.

٢١٢٨- حَدَّثَنَا بَرِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ زَبْدِ عَنْ عَمْرُو بْن دِينَارٍ، عَنْ طَاوُس، عَن ابْن عَبَّاسِ_ قَالَ: وَقَّتَ رَشُولُ اللَّهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْمَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، ولِأَهْلِ الْيَمَنِ يَلَمُلَمَ، وَلِأَهْلِ نَجْدٍ قَرْنًا، وَقَالَ: "هُنَّ وَقُتُ لِأَهْلِهِنَّ وَلِمَنْ مَرَّ بِهِنَّ مِنْ غَيْرِ أَهْلِهِنِّ يُرِيدُ الْحَجُّ وَالْعُمْرَةِ فَمَنْ كَانَ مَنْزِلُهُ مِنْ وَرَاءِ الْمِيقَاتِ، فَإِهْلَالُهُ مِنْ حَيْثُ يُنْشِئُ، وَكَذَلِكَ فَكَذَالِكَ حَنَّى أَهْلُ مَكَّةً إِهْلَالُهُمْ مِنْ حَيْثُ يُنْشِئُونَ». [انظر: ٢٢٤٠، 7777, 05.77, 23/4]

Comments: [Its isnad is saheeh, al-Bukhari (1526) and Muslim (1181)]

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2129. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (震) said to Ma'iz bin Malik, when he came and confessed to him that he had committed zina: "Perhaps you kissed or touched [her]?" He said: No. He said: "Did you have intercourse with her?" He said: Yes. So he ordered that he be stoned.

Comments: [Its isnad is saheeh, al-Bukhari (6824)]

2130. It was narrated that Ibn 'Abbas (秦) said: The *iqamali* was given for *Fajr* prayer and a man stood up to pray the two *rak'ahs*. The Messenger of Allah (紫) took hold of his garment and said: "Are you praying *Fajr* with four *rak'ahs*."

Comments: [Its isnad is hasan]

2131. It was narrated that Ibn 'Abbas (♣) said: When the verse "And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever'' [an-Noor 24:4] was revealed, Sa'd bin 'Ubadah, who was the leader of the Ansar, said: Is this how it was revealed, O Messenger of Allah? The Messenger of Allah (♣) said: "O Ansar, don't you hear what your leader is saying?" They said: O Messenger of Allah, do not blame

٢١٢٩ حَلَّثُنَا يَزِيدُ: أَخْبَرَنَا جَرِيرُ بَنُ حَازِمٍ عَنْ بَعْلَى نُنِ حَكِيمٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ عَلَيْهِ قَالَ لِمَاعِزِ بُنِ مَالِكِ حِينَ أَتَاهُ فَأَقَرَّ عِنْدَهُ بِالزِّنَا قَالَ: "لَمَلَكَ مَالِكِ حِينَ أَتَاهُ فَأَقَرَ عِنْدَهُ بِالزِّنَا قَالَ: "فَكَتَهَاكَ» قَلْكَ أَوْ لَمَسْتَ؟" قَالَ: لا، قَالَ: "فَكُتَهَا؟" قَالَ: نَعَمْ، قَالَ: فَأَمَرَ بِهِ، فَرُجِمَ. [انظر: النظر: النظر: ٢٩٩٨. ٢٦١٧.

تخريج: إسناده صحيح، خ٠ (٦٨٢٤).

• ٢١٣٠ حَدَّثَنَا يَزِيدُ: حَدَّثَنَا صَالِحُ بْنُ رُسُتُمَ أَبُو عَامِرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلْئِكَةً، غَنِ ابْنِ عَبْسِ قَالَ: أُقِيمَتْ صَلَاةُ الصَّبْحِ فَقَامَ رَجُلٌ يُصَلِّي الرَّكُمتَيْنِ، فَجَذَبَ رَسُولُ اللَّهِ يَتَوْبِهِ، فَقَالَ: «أَتُصَلِّي الصَّبْحَ أَرْبَعًا؟!».
وَيَنْ بِنَوْبِهِ، فَقَالَ: «أَتُصَلِّي الصَّبْحَ أَرْبَعًا؟!».
[انظر: ٣٣٢٩]

تخريج: إسناده حس.

٢١٣١ - حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا عَبَّادُ بْنُ مَنْصُورِ عَنْ مِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ؟: نَمَّا مَرْلَتْ: ﴿وَالَّذِينَ بَرَمُونَ الْمُحْصَنَتِ ثُمُّ لَا يَأْتُواْ لِمَنْمَ شَهَدَةً وَلاَ نَقْبُواْ لَمُمْ شَهَدَةً وَلاَ نَقْبُواْ لَمُمْ شَهَدَةً وَهُو شَهْلَةً الْبَرْبُ (النور: ٤) قَالَ سَعْدُ بْنُ عُبَادَةً وَهُو سَيِّدُ الْأَنْصَارِ: أَهَكَذَا أُنْزِلَتْ يَا رَسُولَ اللَّهِ؟ سَيِّدُ الْأَنْصَارِ: أَهَكَذَا أُنْزِلَتْ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ؟ أَلْوَا: يَا مَعْشَرَ الْأَنْصَارِ، اللهِ اللهِ يَعْلِقُ: "يَا مَعْشَرَ الْأَنْصَارِ، وَاللهِ وَلِيلَةٍ وَلَيْكَ مَنْ اللهِ اللهُ اللهِ اللهِل

him, for he is a man of protective jealousy; by Allah, he has never married any woman but a virgin and he never divorced any wife of his but no man among us would dare to marry her because of his strong protective jealousy. Sa'd said: By Allah, O Messenger of Allah, I know it is true and that it is from Allah, may He be exalted, but I was surprised that if I were to find this stupid woman with a man on top of her, I should not disturb him or make him move until I bring four witnesses; by Allah, I would not be able to bring them before he finishes what he is doing. A short while later, Hilal bin Umayyah, who was one of the three whose repentance was accepted, came back from his land at night and found a man with his wife; he saw with his own eyes and heard with his own ears, but he did not disturb him until morning came, then he went to the Messenger of Allah (and said: O Messenger of Allah, I came to my wife last night and found a man with her; I saw with my own eyes and heard with my own ears. The Messenger of Allah () disliked what he said and was very distressed. The Ansar gathered and said: Now we are facing the problem that Sa'd bin 'Ubadah expected; the Messenger of Allah (姓) will beat Hilal bin Umayyah and declare his testimony invalid among the

لَهُ قُطُّ، فَاجْتَرَأَ رَجُلٌ مِنَّا عَلَى أَنْ يَتَزَوَّجَهَا مِنْ شِدَةٍ غَيْرَتِهِ. فَقَالَ سَغْدٌ: وَاللَّهِ يَا رَسُولَ اللَّهِ، إِنِّي لَأَعْلَمُ أَنَّهَا حَقٌّ، وَأَنَّهَا مِنَ اللَّهِ تَعَالَى، وَلَكِنِّي قَدْ تَعَجَّبْتُ أَنِّي لَوْ وَجَدْتُ لَكَاعًا قَدْ تَفَخَّذَهَا رَجُلٌ لَمْ يَكُن لِي أَنْ أَهِيجُهُ وَلَا أُحَرِّكُهُ، خَتَّى آتِيَ بِأَرْبَعَةِ شُهَّدًاءً. فْوَاللَّهِ لا آنِي بهمْ حَتَّى يَقْضِي حَاجَتُهُ. قَالَ. فَمَا لَبِثُوا إِلَّا يَسِيرًا، حَتَّى حَاءَ هِلَالُ بُنُ أُمَيَّةً وَهُوَ أَخِدُ الثَّلَاثَةِ الَّذِينَ تِيبَ عَلَيْهِمُ، فَجَاءَ مِنْ أَرْصِهِ عِشَاءً فَوَجِدَ عِنْدَ أَهْلِهِ رَجُلًا، فَرَأَى بِغَيْنَيْهِ، وَسَمِعَ بِأُذُنَيْهِ، فَلَمْ يَهِجْهُ، حَتَّى أَصْبَحَ. فَغَدًا عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنِّي جِئْتُ أَهْلِي عِشَاءً، فَوَجَدُّتُ عِنْدُهَا رَجُلًا فَرَأَيْتُ بِعَيْنَيِّ، وَسَبِعْتُ بِأَذُنيَّ، فَكُرَهَ رَسُولُ اللَّهِ ﷺ مَاجَاءَ بِهِ، وَاشْتَدُّ عَلَيْهِ، وَاجْتَمَعَتِ الْأَنْصَارُ، فَقَالُوا: قَدِ ابْتُلِينَا بِمَا قَالَ سَعْدُ بْنُ عُبَادَةً، الأَنَ يَضْرِبُ رَسُولُ اللَّهِ عِنْ فِهُ فِي أُمَيَّةً، وَيُنْطِلُ شَهَادَتُهُ فِي الْمُسْلِمِينَ. فَقَالَ هِلَالٌ: وَاللَّهِ إِنِّي لَأَرْجُو أَنَّ يَجْعَلَ اللَّهُ لِي مِنْهَا مَخْرَجًا، فَقَالَ هِلَالً: يَا رَسُولَ اللَّهِ، إِنِّي قَدْ أَرَى مَا اشْتَدَّ عَلَيْكَ مِمَّا حِئْتُ بِهِ، وَاللَّهُ يَعْلَمُ إِنِّي لَصَادِقٌ. فَوَاللَّهِ إِنَّ رَسُولَ اللَّهِ ﷺ يُريدُ أَنْ يَأْمُرَ بِضَرْبِهِ إِذْ نَزَلَ عَلَى رَسُولِ اللَّهِ ﷺ الْوَحْيُ وَكَانَ إِذَا نَوَلَ عَلَيْهِ الْوَحْيُ، عَرَفُوا ذَلِكَ فِي تَرَبُّدِ جِلْدِهِ، يَعْنِي، فَأَمْسَكُوا عَنْهُ حَتَّى فَرَغَ مِنَ الْوَحْيِ. فَنَزَلَتْ: ﴿ وَالَّذِينَ يَرَمُونَ أَزُواجَهُمْ وَلَرَّ بَكُن لَمُّمْ شُهَدَةً *

Muslims. Hilal said: By Allah, I hope that Allah will grant me a way out. Hilal said: O Messenger of Allah, I can see that you are very distressed because of what I told you, but Allah knows that I am telling the truth. By Allah, when the Messenger of Allah (變) was about to order that he be beaten, Revelation came to the Messenger of Allah (28). When Revelation came to him, they could tell because his colour changed, so they left him alone until the Revelation was over. And this verse was revealed: "And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he is one of those who speak the truth" [an Noor 24:6]. The Messenger of Allah (製) recovered and said: Be of good cheer, O Hilal, for Allah has granted you a way out." Hilal said: I hoped for that from my Lord, may He be glorified and exalted. The Messenger of Allah (姓) said: "Send for her." So they sent for her, and she came. The Messenger of Allah (ﷺ) recited the verse to them both, and reminded them of Allah, and told them that punishment in the Hereafter is more severe than punishment in this world. Hilal said: By Allah, O Messenger of Allah, I spoke the truth about her. She said: He is lying. The Messenger of Allah (姓) said:

إِلَّا أَمْسُكُمْ فَشَهَادَةً أَصَافِرْ ﴾ الْآيَة (النور: ٦) فَسُرِّىَ عَنْ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَبْشِرْ يَا هَلَالُ، فَقَدْ جَعَلَ اللَّهُ لَكَ فَرَحًا وَمَخْرَجًا ا فَقَالَ هِلَالٌ: قَدْ كُنْتُ أَرْجُو ذَاكَ مِنْ رَبِّي عَرَّ وَجَلَّ. فَقَالَ رَسُولُ اللَّهِ ﷺ : «أَرْسِلُوا إِلَيْهَا» فَأَرْسَلُوا إِلَيْهَا، فَجَاءَتْ، فَقَرَأَهَا رَسُولُ اللَّهِ صِيْعٍ عَلَيْهِمَا، وَذَكَّرَهُمَ، وَأَخْبَرَهُمَا أَنَّ عَذَابَ الْآخِرَةِ أَشَدُّ مِنْ عَذَابِ الدُّنْيَا، فَقَالَ هِلَالُّ: وَاللَّهُ يَا رُسُولَ اللَّهِ، لَقَدْ صَدَقْتُ عَلَيْهَا. فَقَالَتْ: كُذَت، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَاعِنُوا تَيْنَهُمَا» فَقِيلَ لِهلالِ: إشْهَدُ فَشَهدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ، فَلَمَّا كَانَّ فِي الْخَامِسَةِ، قِينَ: يَا هِلَالُ، إِنَّقِ اللَّهُ، فَإِنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ، وَإِنَّ هَٰدِهِ الْمُوجِبُّ الَّتِي تُوجِبُ عَلَيْكَ الْعَذَابَ. فَقَالَ: وَاللَّهِ لَا يُعَذِّبُنِي اللَّهُ عَلَيْهًا، كَمَا لَمْ يَجْلِدْنِي عَلَيْهَا. فَشَهِدَ فِي الْخَامِـةِ: أَنَّ لَعْنَةَ (١/ ٢٣٩) اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ. ثُمَّ قِيلَ لَهَا: اشْهَدِي أَرْبَعَ شَهَادَاتٍ بِاللَّهِ: إِنَّهُ لَمِنَ الْكَاذِينَ. فَلَمَّا كَانَتِ الْخَامِـةُ قِيلَ لَهَا: اتَّق اللَّهُ، فَإِنَّ عَذَابٌ الدُّنْيَا أَهْوَنُ مِنْ عَذَاب الْآخِرَةِ، وَإِنَّ هَلِيهِ الْمُوجِبُّةُ الَّتِي تُوجِبُ عَلَيْكِ الْعَذَاتِ. فَتَلَكَّأْتُ سَاعَةً، لُمَّ قَالَتْ. وَاللَّهِ لَا أَفْضَحُ قَوْمِي، فَشَهِدَتْ فِي الْخَامِسَةِ: أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ، فَقَرْقَ رَسُولُ اللَّهِ ﷺ بَيْنَهُمَا، وَقَضَى أَنْ لا يُدْعَى وَلَدُهَا لِأَبِ، وَلَا تُرْمَى هِيَ بِهِ وَلَا

"Invoke curses upon one another (li'an)." It was said to Hilal: Bear witness. He bore witness four times by Allah that he was one of those who speak the truth. And when it came to the fifth time, it was said: O Hilal, fear Allah, for punishment in this world is easier to bear than punishment in the Hereafter, and this is the one that will incur the punishment for you. He said: By Allah, Allah will not punish me for it, just as He did not cause me to be flogged for it. And the fifth time he bore witness that the curse of Allah should be upon him if he was one of those who tell a lie. Then it was said to her: Bear witness four times by Allah that he is one of those who tell a lie. And when it came to the fifth time, it was said to her: Fear Allah, for punishment in this world is easier to bear than punishment in the Hereafter, and this is the one that will incur the punishment for you. She hesitated for a while, then she said: By Allah, I shall not bring disgrace upon my people. And she bore witness the fifth time that the wrath of Allah should be upon her if he was one of those who speak the truth. Then the Messenger of Allah (数) separated them and ruled that her child should not be named after any father; she was not to be accused (of adultery) and he (the child) was not to be accused (of being illegitimate), and anyone who accused her or her child would be

يُوْمَى وَلدُهَا، وَمَنْ رَمَاهَا أَوْ رَمَى وَلَدَهَا، فَمَلَيْهِ، الْحَدُّ، وَقَضَى أَنْ لَا بَيْتَ لَهَا عَلَيْهِ، وَمَلَايِهِ، الْحَدُّ، وَقَضَى أَنْ لَا بَيْتَ لَهَا عَلَيْهِ، وَلَا قُوتَ مِنْ أَجْلِ أَنَّهُمَا يَتَقَرَّفَانِ مِنْ غَيْهِ طَلَاقِ، وَلَا مُتَوَفِّى عَنْهَا، وَقَالَ: "إِنْ جَاءَتْ بِهِ أَصَيْهِبَ، أُرَيْبِحَ، حَمْشَ السَّاقَيْنِ، فَهُوَ لِللَّذِي لِهِ أَوْرَقَ جَعْدًا، جُمَالِيًّا، خُدَلَّجَ السَّاقَيْنِ، سَابِغَ الْأَلْيِتَيْنِ، فَهُوَ لِلَّذِي رُمِيَتْ بِهِ». فَجَاءَتْ بِهِ أَوْرَقَ، جَعْدًا، جُمَالِيًّا، خُمَالِيًّا خَدلَيَّجَ السَّاقَيْنِ، سَابِغَ الْأَلْيَتَيْنِ، فَهُوَ لِلَّذِي رُمِيَتْ بِهِ أَوْرَقَ، جَعْدًا، جُمَالِيًّا خَدلَيَّجَ السَّاقَيْنِ، سَابِعَ الْأَلْيَتِيْنِ، فَهُو لِلَّذِي رُمِيتُ بِهِ أَوْرَقَ، جَعْدًا، جُمَالِيًّا خَدلَيْجَ السَّاقَيْنِ، سَابِعَ الْأَلْيَتِيْنِ، فَقَالَ رَسُولُ رُمُولُ اللَّهِ يَعْدَ ذَلِكَ أَمِيرًا اللَّهِ يَعْدَ ذَلِكَ أَمِيرًا اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى مِصْرٍ، وَكَانَ يُدْعَى لِأُمْهِ، وَمَا يُدْعَى الْأَمْهِ، وَمَا يُدْعَى الْأَمْهِ، وَمَا يُدْعَى الْأَمْهِ، وَمَا يُدْعَى الْأَبْدِ. [الظر: ٢١٩٥، ٢١٩٩]

تخریج: حدیث حس، عباد بن منصور-وان کان فیه ضعف من جههٔ حفظه- قد توبع علی معضه.

subjected to the hadd punishment. And he ruled that she had no right to accommodation or maintenance (food) from him, because they had been separated by means of something other than talaq (divorce) and he had not died and left her a widow. And he said: "If she gives birth to a child with a reddish complexion, small buttocks and thin legs, then he is the child of Hilal, and if she gives birth to a child with dark skin, curly hair, a heavy frame, thick legs and large buttocks, then he is the child of the one with whom she was accused of committing adultery." And she gave birth to a child with dark skin, curly hair, a heavy frame, thick legs and large buttocks. The Messenger of Allah (趣) said: "Were it not for the oaths, I would have something to settle with her." 'Ikrimah said: After that, he became the governor of a city. He was named after his mother, and not after any father.

Comments: [A hasan hadeeth].

2132. It was narrated from Ibn 'Umar and Ibn 'Abbas that they testified that the Messenger of Allah (吳) said, when he was on the minbar "People should stop neglecting Jumu'ah or Allah will put a seal on their hearts and they will be recorded as being among the negligent."

Comments: [A saheeh hadeeth]

٢١٣٧ - حَدَّثُنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ الدَّسْتُوَائِيُ عَنْ يَخْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَّامٍ، عَنِ الْمِ عُمَرَ وَابْنِ عَبَّاسٍ: الْحَكَم بْنِ مِينَاءَ، عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ: أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ وَهُوَ عَلَى عَلَى أَعْوَادِ الْمِنْبَرِ: «لَيْتَتَهِينَّ أَقْوَامٌ عَنْ وَدْعِهِمُ عَلَى أَعْوَادِ الْمِنْبَرِ: «لَيْتَتَهِينَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمْعَاتِ، أَوْ لَيَخْتِمَنَّ اللَّهُ عَزَ وَجَلَّ عَلَى قُلُوبِهِمْ، وَلَيُكْتَبَنَّ مِنَ الْغَافِلِينَ». [انظر: قُلُوبِهِمْ، وَلَيُكْتَبَنَّ مِنَ الْغَافِلِينَ». [انظر: 2071، 200]

تخريج: حديث صحيح. وإد كانت رواية يحيى بن أبي كثير عن أبي سلام من كتاب، وقد توبع.

2133. It was narrated from Ibn 'Abbas (*) that a woman brought her child to the Messenger of Allah (*) and said: O Messenger of Allah, he is possessed; it affects him when we are eating and spoils our meals. The Messenger of Allah (*) wiped his chest and prayed for hum, and he vomited, then something like a little black dog came out of his mouth, and he recovered.

Comments: [Its isnad is da'eef because Farqad as-Sabakhi is da'eef]

2134. It was narrated from Ibn 'Abbas (秦) that 'Uqbah bin 'Amir asked the Prophet (織), saying that his sister had vowed to walk to the Ka'bah, and that she was too weak. The Prophet (幾) said: "Allah has no need of your sister's vow; let her ride and offer a sacrifice."

Comments: [Its isnad is sahech]

2135. Hajib bin 'Umar narrated: My paternal uncle al-Hakam bin al-A'raj told me: I came to Ibn 'Abbas (♣) when he was reclining beside Zamzam, and I sat with him and what good company he was. I said: Tell me about the day of 'Ashoora.' He said: What do you want to know about it? I said: About fasting it; on what day should I fast? He said: When you see the new moon of Muharram, then count, and on the ninth day, fast that day. I said:

٣١٦٣ - حَلَّثَنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ فَرْقَدِ السَّبَخِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبْسِ: أَنَّ امْرَأَةً جَاءَتْ يِوَلَدِهَا إِلَى رَسُولِ اللَّهِ بَيْعَ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ بِهِ لَمَمَا، وإِنَّهُ يَأْخُذُهُ عِنْدَ طَعَامِنَا، فَيُفْسِدُ عَلَيْنَ لَمَمَا، وإِنَّهُ يَأْخُذُهُ عِنْدَ طَعَامِنَا، فَيُفْسِدُ عَلَيْنَ طَعَامِنَا، فَيُفْسِدُ عَلَيْنَ طَعَامِنَا، فَيُقْسِدُ عَلَيْنَ وَمُولَ اللَّهِ عِيْجَ صَدْرَهُ، وَتَعَامَنَا. قَالَ: فَمَسَحَ رَسُولُ اللَّهِ عِيْجَ صَدْرَهُ، وَتَعَامَنَا. قَالَ: فَمَسَحَ رَسُولُ اللَّهِ عِيْجَ صَدْرَهُ، وَتَعَامَنَا. قَالَ: فَمَسَحَ رَسُولُ اللَّهِ عِيْدٍ مِثْلُ الْجَرْدِ وَدَعَا لَهُ، فَنَعَ تَعَدَّ، فَخَرَجَ مِنْ فِيهِ مِثْلُ الْجَرْدِ الْحَدْدِ وَلَاسُودِ، فَشُفِيّ. [انظر: ٢٤١٨، ٢٢٨٨]

تخريج: إسناده ضعيف، فرقد السبخي ضعيف.

٢١٣٤ - حَدِّثُنَا بَهْزُ: أَخْبَرَنَا هَمَّامٌ: حَدَّثَنَا فَتَا مَدَ عَدْثَنَا مَعْمَامٌ: حَدَّثَنَا فَتَادَهُ عَنْ عِجْرِمَةً، عَنِ البِي عَبَّاسٍ: أَنَّ عُفْنَة البُن عَامِرِ سَأَلَ النَّبِيَ يَشِيْتُ فَقَالَ: إِنْ أَخْتَهُ لَذَرْتُ أَنْ تَمْشِيَ إِلَى الْمَيْتِ، وَشَكَى إِلَيْهِ ضَعْفَهَا، فَقَالَ النَّبِي ﷺ: "إِنَّ اللَّهَ غَنِيٍّ عَنْ ضَعْفَهَا، فَقَالَ النَّبِي ﷺ: "إِنَّ اللَّهَ غَنِيٍّ عَنْ نَدْرٍ أُخْتَكَ، فَلْتُرْكَبُ وَلْتُهْدِ بَدَنَةً". [انظر: لَنْدر أُخْتَكَ، فَلْتُرْكَبُ وَلْتُهْدِ بَدَنَةً". [انظر: اللَّهُ عَلَيْ عَنْ اللَّهُ عَلَيْ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ اللَّهُ عَلَيْ عَلَى الْمُعْلَى اللَّهُ عَلَيْكُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْتُ عَلَيْ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْكُ عَلَيْ اللَّهُ عَلَيْكُ عَلَيْكُ اللَّهُ عَلَيْكُ عَلَى اللَّهُ عَلَيْكُ عَلَيْكُ عَلَيْ اللَّهُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ عَلَيْكُ اللَّهُ عَلَيْكُ عَلَيْكُوبُ وَلَيْتُهُمْ اللَّهُ عَلَيْكُونَا اللَّهُ عَلَيْكُوبُ عَلَيْكُ عَلَيْكُ عَلَيْكُوبُ وَاللَّهُ اللَّهُ عَلَيْكُ عَلَيْكُ عَلَيْكُوبُ وَالْمُعْلَى الْمُعْمَالَ اللَّهُ عَلَيْكُوبُ عَلَيْكُ عَلَيْكُوبُ وَالْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِي اللَّهُ عَلَيْكُوبُ عَلَيْكُ عَلَيْكُونَا اللَّهُ عَلَيْكُوبُ عَلَيْكُ اللَّهُ عَلَيْكُونَا اللَّهُ عَلَيْكُونَا اللَّهُ عَلَيْكُوبُ الْمُعْتُلُونُ الْمُعْلَى الْمُعْلَى الْمُؤْمِنَ الْمُؤْمِنَ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُؤْمِنَ الْمُعْلَى الْمُعْلَقِلْمُ الْمُعْلَى الْمُعْرَاعُ الْمُعْلَى الْمُعْمِعُ الْمُعْمِعُ الْمُعْلَقِلَ الْمُعْ

تخريج: إسناده صحيح.

٢١٣٥ - حَلَّثُنَا مُعَاذُ بَنُ مُعَاذِ: حَدَّثُنَا حَاجِبُ النُ عُمرَ: حَدَّثَنِي عَمِّي الْحَكَمُ بْنُ الْأَعْرَجِ النُ عُمرَ: حَدَّثَنِي عَمِّي الْحَكَمُ بْنُ الْأَعْرَجِ قَالَ: أَنبِتُ ابْنَ عَبَّاسٍ وَهُوَ مُتَّكِئٌ عِنْدَ زَمْزَمَ، فَجَلَسْتُ إِلَيْهِ، وَكَانَ نِعْمَ الْجَلِيسُ، فَقُلْتُ: أَخْبِرْنِي عَنْ يَوْمٍ عَاشُورَاءً. قَالَ: عَنْ أَشُومُهُ قَالَ: عَنْ صَوْمِهِ أَيْ يَوْمٍ أَشُورُاءً. قَالَ: عَنْ أَشُومُهُ قَالَ: إِذَا رَأَبْتَ هِلَالَ الْمُحَرَّمِ فَاعْدُدُ، أَشُومُهُ قَالَ: مِنْ تَاسِعَةٍ، فَأَصْبِحْ مِنْهَا فَإِذَا كَانَ يَصُومُهُ مُحَمَّدٌ ضَائِمًا. قُلْتُ: أَكَذَاكَ كَانَ يَصُومُهُ مُحَمَّدً ضَائِمًا. قُلْتُ: أَكَذَاكَ كَانَ يَصُومُهُ مُحَمَّدً ضَائِمًا. قُلْتُ: أَكَذَاكَ كَانَ يَصُومُهُ مُحَمَّدً

Is that how Muhammad (鑑) used to fast it? He said: Yes.

Comments: [Its isnad is sahech]

2136. It was narrated from Ibn 'Abbas () that the Prophet () said: "Teach and make things easy; do not make things difficult. If one of you gets angry, let him keep quiet."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخريج: حسن لعيره، وهذا إسناد ضعيف، ليث بن أبي سليم رمي بالاحتلاط. وقوله. •علموا ويسروا ولا تعسروا» صحيح لغيره

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2137. It was narrated from Ibn 'Abbas (場) that the Prophet (雲) said: "There is no Muslim who visits a sick person whose time has not yet come, and says seven times, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal you,' but he will be healed."

Comments: [A saheeh hadeeth]

بیجی؟ قَالَ: نَعَمْ. [انظر: ۲۲۱۵، ۲۰۵۰، ۳۲۱۲، ۳۳۹۳، و راجع: ۱۹۷۱]

تخريج: إسناده صحيح.

٣١٣٦ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُغْبَةُ أَلَنَ سَمِغْتُ طَاوُسًا يُحَدِّثُ قَالَ: سَمِغْتُ طَاوُسًا يُحَدِّثُ عَنِ النَّبِيِّ عِلَيْهِ أَنَّهُ قَالَ: "عَلَّمُوا، وَ يَشْرُوا وَلَا تُعْشَرُوا، وَإِذَا غَضِبَ أَحَدُكُمْ فَلْمِسْرُوا، وَإِذَا غَضِبَ أَحَدُكُمْ فَلْمِسْرُوا، وَإِذَا غَضِبَ أَحَدُكُمْ فَلْمِسْرُوا، وَإِذَا عَضِبَ أَحَدُكُمْ فَلْمِسْرُوا، وَإِذَا عَضِبَ أَحَدُكُمْ فَلْمِسْرُوا، وَإِذَا عَضِبَ أَحَدُكُمْ فَلْمَدْرُوا، وَإِذَا عَضِبَ أَحَدُكُمْ فَلْمِسْرُوا، وَإِذَا عَضِبَ أَحَدُكُمْ فَلْمُوا، وَلِذَا اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ

٣١٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَهُ عَنْ يَزِيدَ أَبِي حَالِيهِ قَالَ: سَمِعْتُ الْمِنْهَالَ بَنَ عَمْرِهِ يُحَدِّثُ عَنْ سَعَيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النِّي بِعِيدُ أَنَّهُ قَالَ: قَمَا مِنْ عَبْدِ مُسْلِمٍ يَعُودُ مَرِيضًا لَنَّ يَخْضُرُ أَجَلُهُ، فَيَقُولُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ لَمَ يَخْضُرُ أَجَلُهُ، فَيَقُولُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ الْعَظِيمِ، أَنْ يَشْفِيَكَ، إلَّا الْعَظِيمِ، أَنْ يَشْفِيَكَ، إلَّا عُظِيمٍ، أَنْ يَشْفِيَكَ، إلَّا عُظِيمٍ، أَنْ يَشْفِيكَ، إلَّا عُوفِي، [انظر: ٢١٨٢]

تخريج: حديث صحيح، يزيد أبو خالد وإن كان فيه كلام، قد توبع.

2138. It was narrated that Ibn 'Abbas (秦) - Abu Mu'awiyah said: I think he attributed it to the Prophet (梁) - said: "Whoever visits a sick person and says, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal you,' seven times, Allah will heal him if his time [of death] is delayed."

Comments: [A saheeh hadeeth]

717۸ حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا حَجَّاجٌ عَنِ الْمِنْهَالِ بْنِ عَمْرِو، عَنْ عَبْدِ اللَّهِ بْنِ الْمَحَادِثِ، عَنِ ابْنِ عَبَّاسٍ قَالَ أَبُو مُعَاوِيَةَ: أَرَاهُ رَفَعَهُ_ قَالَ: «مَنْ عَادَ مَرِيضًا فَقَالَ: أَرَاهُ رَفَعَهُ_ قَالَ: أَرَاهُ رَفَعَهُ الْمُعْلِيمِ، أَنْ أَسُلُ اللهُ إِنْ كَانَ قَدْ أَنْ الْعُرْشِ الْعَظِيمِ، أَنْ أَشَاهُ اللَّهُ إِنْ كَانَ قَدْ أَخْرَةً يَمْنِي فِي أَجَلِهِ. [انظر: ٢٢٩٨]

قَالَ عَبْدُ اللهِ: قَالَ أَبِي: وَحَدَّثَنَاهُ يَزِيدُ لَمْ يَشُكَّ فِي رِفْعِهِ، وَوَافَقَهُ عَلَى الْإِسْنَادِ.

تخريج: حديث صحبح، حجاح بن أرطاة مدلس وقد عنعي، لكنه متابع.

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2139. It was narrated from Ibn 'Abbas (3) that 'Uqbah bin 'Amir came to the Prophet (34) and said that his sister had vowed to walk to the Ka'bah. He said: "Tell your sister to ride, and to offer a sacrifice."

Comments: [Its isnad is saheeh]

2140. It was narrated from Ibn 'Abbas (4) that a woman vowed to do Hajj, then she died. Her brother came to the Prophet (25) and asked him about that, and he said: "Do you think that if your sister owed a debt, would you pay if off for her?" He said: Yes. He said: "So pay off what is due to Allah, for He is more deserving that what is due to Him should be paid."

Comments: [Its isnad is saheeh, al-Bukhari (6699)]

2141. It was narrated that Muslim al-Qurri said: I heard Ibn 'Abbas (為) say: The Messenger of Allah (為) entered ihram for 'Umran, and his Companions entered ihram for Hajj - Rawh said: The Messenger of Allah (念) and his Companions entered ihram for Hajj - and those who did not have sacrificial animals with them exited ihram. Among those

٢١٣٩ - حلَّثَنَا يَزِيدُ: أَخْبَرَنَا هَمَّامٌ عَنْ فَتَادَةً، عَنْ عَلَادَةً، عَنْ عَلَادَةً، عَنْ عَلَامِ عَنْ عَكْرِمَة، عَنِ ابْنِ عَبَّاسٍ _ أَنْ عُفْتَةٌ بْنَ عَامِرٍ أَتَى النَّبِيِّ بَيْعِتِّ، فَلَكَرَ أَنَّ أُخْتَكُ أَذْ تَرْكَبُ، وَلَتُهْدِ إِلَى الْبَيْتِ. قَالَ: امْرُ أُخْتَكَ أَذْ تَرْكَبَ، وَلَتُهْدِ بِلَى الْبَيْتِ. قَالَ: امْرُ أُخْتَكَ أَذْ تَرْكَبَ، وَلَتُهْدِ بَلَدَهُ. [راحع: ٢١٣٤]

تخريج: إسناده صحيح.

۲۱٤٠ حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ حَلَّثَنَا شُعْبَةً عَنْ أَبِي شُرِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَى ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً نَذَرَتْ أَنْ تَحَجَّ، (۲٤٠/۱) فَمَاتَتْ فَأَتَى أَخُوهَا النَّبِيَّ يَحْجُ، (۲٤٠/۱) فَمَاتَتْ فَأَتَى أَخُوهَا النَّبِيَّ عَلَى أَخُوهَا النَّبِيَّ عَلَى أَخْتِكَ دَيْنٌ، أَكْنتَ قَاضِيَهُ؟ اقالَ: نَعَمْ، عَلَى أُخْتِك دَيْنٌ، أَكْنتَ قَاضِيَهُ؟ اقالَ: نَعَمْ، قَالَ: «نَافْضُوا اللَّه عَزَّ وَجَلَّ، فَهُوَ أَحَقُ بِالْوْفَاءِ». [انظر: ٣٢٦٤] بِالْوْفَاءِ». [انظر: ٣٢٢٦] وراجع: ٢٢٦٦]

71٤١ - حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَرَوْحٌ قَالَا: حَدَّثَمَا شُعْبَةُ: قَالَ رَوْحٌ: سَمِعْتُ مُسْلِمًا الْفُرْيِّ: قَالَ مُحَمَّدٌ: عَنْ مُسْلِم الْفُرِيِّ قَالَ: سَمِعْتُ انْنَ عَبَّاسٍ يَقُولُ: أَهَلَّ رَسُولُ اللَّهِ سِبِعْتُ انْنَ عَبَّاسٍ يَقُولُ: أَهَلَّ رَسُولُ اللَّهِ بِالْحَجْ قَالَ رَمُولُ اللَّهِ عَلَى وَأَصْحَابُهُ بِالْحَجْ قَالَ وَمُولُ اللَّهِ عَلَى وَأَصْحَابُهُ بِالْحَجْ قَالَ وَمُولُ اللَّهِ عَلَى وَأَصْحَابُهُ بِالْحَجْ قَالَ فَمَنْ لَمْ يَكُنْ مَعْهُ هَدْيٌ أَحَلَّ، وَكَانَ مِمَّنْ لَمْ يَكُنْ مَعْهُ هَدْيٌ أَحَلَّ.

who did not have sacrificial animals with them were Talhah and another man, so they exited ihram

Comments: [Its isnad is saheeh, Muslim (1239)]

2142. It was narrated from Ibn 'Abbas (🚓) that a man came to him and said. What do you think of a man who kills another man deliberately? He said: "his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him" [an-Nisa' 4:93]. He said: It was one of the last verses to be revealed, and nothing abrogated it, until the Messenger of Allah (ﷺ) died, and no revelation came down after the Messenger of Allah (鑑) died. He said: What do you think if he repents, believes and does righteous deeds, then follows true guidance? He said: How can his repentance be accepted, when I heard the Messenger of Allah (28) say, "May his mother be bereft of him! If a man kills another man deliberately, he [the victim] will come on the Day of Resurrection holding on to his killer with his right or left hand, or holding on to his killer's head with his right or left hand, and with his vein gushing with blood before the Throne, saying: O Lord, ask Your slave why he killed me."

Comments: [A saheeh hadeeth]

يَكُنْ مَعْهُ هَدْيٌ طَلْحَهُ، وَرَجُلَ آخَرُ فَأَحَلًا. [انظر: ۲۱۵۲، ۲۲۷۶، ۲۳۹۰، ۲۱۵۲] تخریج: إسناده صحیح. م: (۱۲۳۹).

٢١٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَر: حَدَّثَنَا شُغْبَةُ: سَمِعْتُ يَحْيَى بْنَ الْمُجَبِّرِ النَّيْمِيَّ يُحَدِّثُ، عَنْ سَالِم بْنِ أَبِي الْجَعْدِ، عَنِ ابْن عَبَّاسِ أَنَّ رَجُلًا أَتَاهُ، فَقَالَ: أَرَأَيْتَ رَجُلًا قَتَلَ رَحُلًا مُتَعَمِّدًا؟ قالَ: ﴿حَزَاقُهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنْهُ وَأَعَدَّ لَهُ عَذَاتًا عَظِمًا ﴾ (النساء: ٩٣) قَالَ: لَقَدْ أَنْزَلَتْ فِي آخِر مَا نَزَلَ، مَا نَسَخَهَا شَنِّءٌ حَتَّى قُبضَ رَسُولُ اللَّهِ ﷺ ، وَمَا نَزَلَ وَحْيٌ بَعْدَ رَسُولِ اللَّهِ ﷺ. قَالَ: أَرَأَيْتَ إِنْ تَاتٍ: وَآمَنَ وَعَملَ صَالِحًا، ثُمَّ اهْتَذَى؟ قَالَ: وَأَنَّى لَهُ بِالتَّوْيَةِ، وَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ثَكِلَتْهُ أُمُّهُ: رَجُلٌ قَتَلَ رَجُلًا مُتَعَمِّدًا، يَجِيءُ يَوْمَ الْقِيَامَةِ آخِذًا قَاتِلَهُ بِيَمِينِهِ، أَوْ بِيسَارِهِ، وَآخِذًا رَأْسَهُ بِيَمِينِهِ أَوْ بِشِمَالِهِ، تَشْخُتُ أَوْدَاجُهُ دَمَّا فِي قُبُلِ الْعَرْشِ، يَقُولُ: يَا رَبِّ، سَلْ عَبْدَكَ فِيمَ قَتَلَنِي؟». [راجع: ١٩٤١]

تخريج: حديث صحيح. يحيى بن المجبر التيم مختلف فيه.

2143. It was narrated that Yahya Abu 'Umar said: They mentioned nabeedh in the presence of Ibn 'Abbas (&) and he said: Nabeedh would be made for the Messenger of Allah (她) in a leather skin -Shu'bah said: For example, on the night before Monday - and he would drink it on Monday and Tuesday until the afternoon, then if there was any of it left over, he would give it to the servants or pour it away. Shu'bah said: And I think he said: and on Wednesday until the afternoon, then if there was any of it left over, he would give it to the servants of pour it away.

Comments: [Its isnad is saheeh, Muslim (2004)]

2144. It was narrated that Ibn 'Abbas (為) - he said: one of them attributed it to the Prophet (囊) - said: "Jibreel was shoving mud intro Pharaoh's mouth, lest he say La ilaha illallaah."

Comments: [Saheeh mawqoof]

2145. It was narrated from Ibn 'Abbas (泰) that the Prophet (趣) said: "Paying in advance for the offspring of what is in the uterus is riba."

Comments: [Its isnad is saheeh]

2146. It was narrated that 'Abdullah bin Abi Mulaikah said: I saw Ibn az-Zubair (46) and Ibn

٣١٤٣ - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُغَبَةُ عَنْ يَخْيَى أَبِي عُمَرَ قَالَ ۚ ذَكُرُوا النَّبِيلَ عِنْدَ ابْنِ عَبَّسٍ فَقَالَ: كَانَ رَسُولُ اللَّهِ يَشِحَّ يُنْبُذُ لَهُ فِي السِّفَاء _ قَالَ شُعْبَةُ: مِثْلَ لَيْلَةِ الإِنْنَيْنِ فِي السِّفَاء _ قَالَ شُعْبَةُ: مِثْلَ لَيْلَةِ الإِنْنَيْنِ فَيَشْرَبُهُ يَوْمَ الإِنْنَيْنِ ، وَالثَّلَاثَاءِ إِلَى الْعَصْر، فَيِنْ فَضَلَ مِنْهُ شَيْءٌ سَقَاهُ الْخُدَّامَ ، أَوْ صَبَّهُ. قَالَ : وَيَوْمَ قَالَ شُعْبَةُ: وَلَا أَحْسِبُهُ إِلَّا قَالَ: وَيَوْمَ الْأَرْبِعَاءِ إِلَى الْعَصْرِ، فَإِنْ فَضَلَ مِنْهُ شَيْءٌ اللَّهُ شَيْءٌ سَقَاهُ الْخُدَامَ أَوْ صَبَّهُ. [راجع: ١٩٦٣] سَقَاهُ الْخُدَامَ أَوْ صَبَّهُ. [راجع: ١٩٦٣]

٢١٤٤ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٌ بْنِ السَّائِبِ عَنْ عَدِي بْنِ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبْيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَفَعَهُ أَحَدُهُمَا إلى النَّبِيِّ ﷺ _ قَالَ: "إِنَّ جِبْرِيلَ كَانَ يَدُسُلُ فِي فَم فِرْعَوْنَ الطِّينَ، مَخَافَةً أَنْ يَعُولَ: لَا إِلَّهَ إِلَّا اللَّهُ". [انظر: ٢٠٧٣]

تخريج: صحيح موقوفاً على ابن عباس.

٧١٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ، عَنِ ابْنِ عَبْلُوب، عَنِ ابْنِ عَبَّاسٍ عَنِ النِّيعِ عَبَّةٍ أَنَّهُ قَالَ: "فِي السَّلَفِ عَبَّاسٍ عَنِ النَّبِيِّ يَكُلِّةٍ أَنَّهُ قَالَ: "فِي السَّلَفِ فِي حَدَل الْحَبَلَةِ رِبَّا». [انظر: ٢٦٤٥]

تخريج اسناده صحيح.

٢١٤٦– حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ_ يَعْنِي ابْنَ الشَّهِيدِ_ ،عَنْ عَبْدِاللَّهِ 'Abbas (為), and Ibn az-Zubair said to Ibn al-'Abbas: Do you remember when we went out to welcome the Messenger of Allah (經) when he came back from a journey? He said: Yes; he carried me and So and so - a boy from Banu Hashim - and left you.

Comments: [Its isnad is saheeh]

2147. It was narrated that Ibn 'Abbas (3) said: The Messenger of Allah (325) said: "A man will enter upon you who looks with the eye of a devil or with the two eyes of a devil." Then a man with bleary eyes came in and said: O Muhammad, why did you insult me - or impugn me (or words to that effect)? And he started to swear oaths, then this verse in Sooratal-Mujadilah was revealed: "and they swear to a lie while they know" [al-Mujadilah 58:14], and the other verse.

Comments: [Its isnad is da'eef]

2148. It was narrated from Ibn 'Abbas (*) that the Prophet (*) said concerning the Dajjal: "He is one eyed, white with a pinkish hue, as if his head is a kind of snake. The one whom he most resembles among the people is 'Abdul-'Uzza bin Qatan. Those who are misled by him are the doomed ones, for your Lord, may He be exalted, is not one eyed."

ابْنِ أَبِي مُلَيْكَةً قَالَ: شَهِدْتُ ابْنَ الزَّبَيْرِ وَالْبَنَ عَبَّاسٍ، فَقَالَ ابْنُ الزَّبَيْرِ لِابْنِ عَبَّاسٍ: أَتَذْكُرُ حِينَ اسْتَقْبَلْنَا رَسُولَ اللَّهِ بَطْحَ، وَقَدْ جَاءَ مِنْ سَمَرٍ؟ فَقَالَ: نَعَمْ، فَحَمَلَنِي وَفُلانًا _ غُلامًا مِنْ بَنِي هَاشِم _ وَتَرَكَكَ. [راجع: ١٤٧٢]

تخريج: إسناده صحيح.

718٧- حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرِ: حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرِ: حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرِ: حَدَّثَنَا مُعَمِّدُ بَنِ حَرْبٍ، عَنْ سَعِيدِ بَنِ جُيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْتَ: "يَدْخُلُ عَلَيْكُمْ رَجُلٌ يَنْظُرُ بِعَيْنِ شَيْطَانِه قَالَ فَدَخَلَ شَيْطَانِه قَالَ فَدَخَلَ رَجُلٌ أَرْرَقُ. فَقَالَ: يَا مُحَمَّدُ، عَلَامَ سَبَبَتَنِي أَوْ نَحْوَ هَذَهِ وَقَالَ فَدَخَلَ مَبَنَتَنِي أَوْ نَحْوَ هَذَهِ وَقَالَ وَجَعَلَ يَخْلِفُ قَالَ فَرَزَلْتُ هَلِهِ اللَّيَةُ فِي اللَّهَ فِي اللَّهُ فِي اللَّهُ فِي اللَّهُ عَلَى اللَّهُ فِي اللَّهُ فِي اللَّهُ اللَّهُ وَلَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَهُ اللَّهُ الْعَلَى اللَّهُ اللَّهُ الْعُلِقُ اللَّهُ الْمُحَلِّمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْرَى اللَّهُ اللَّهُ الْمُحْرَى اللَّهُ الْمُعْرَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْرَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْمِلُ اللَّهُ الْمُعْمِلُ اللْمُحْلِقُ اللْمُعِلَى اللْمُعِلَى اللْمُعَلِي اللَّهُ اللَّهُ الْمُعْمِلُ اللْمُعْمِلُ اللْمُعِلَى اللْمُعْمِلُ اللْمُعْلِقُ اللْمُعْمِلُ اللْمُعْمِلُ اللْمُعِلَى اللْمُعْمِلُ اللَّهُ اللَّهُ اللْمُعْمِلُ الللْمُعْمِلُ الللْمُعْمِلُ اللْمُعْمِلُ اللْمُعْمِلُ اللْمُعْمِلُ اللْمُعْمِلَ اللْمُعْمِلُ اللْمُعِلَى اللْمُعْمِلُ اللْمُعْمِلُ اللْمُعْمِلَ اللْمُعْمِلُ اللَّهُ اللْمُعْمِلُ اللْمُعْمِلُ اللْمُعْمُ اللْ

تخريج: ضعيف بهده السياقة، وسيرد على ا الصحة برقم: (٢٤٠٧) و (٣٢٧٧) .

٢١٤٨ - حَلَّثُنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَلَّثَنَا شُعْبَةً عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْمِمَةً، عَنِ ابْنِ عَلْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْمِمَةً، عَنِ ابْنِ عَلَّسٍ عَنْ النَّيْنِ عَلَيْ أَنَّهُ قَالَ فِي اللَّحَالِ: وَأَعَهُ أَصْلَةٌ، أَشْبَهُ الْغَوْرُ مِجَانٌ أَزْهَرُ، كَأَنَّ رَأْسَهُ أَصَلَةٌ، أَشْبَهُ النَّاسِ بِعَبْدِ الْعُزَّى بْنِ فَطَنٍ، فَإِمَّا هَلَكَ النَّاسِ بِعَبْدِ الْعُزَّى بْنِ فَطَنٍ، فَإِمَّا هَلَكَ النَّاسِ بِعَبْدِ الْعُزَى بْنِ فَطَنِ، فَإِمَّا هَلَكَ النَّاسِ بِعَبْدِ الْعُزَى بْنِ فَطَنِ، فَإِمَّا هَلَكَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلْمَ لَيْسَ بِأَعْوَرُ».

Comments: [Saheeh]

قَالَ شُعْبَةُ فَحَدَّثْتُ بِهِ قَتَادةَ فَحَدَّثَنِي بِنَحْوِ مِنْ هدا.

تخريج: صحيح، سماك وإن كانت روايته عن عكرمة فيها اضطراب، قد توبع.

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2149. It was narrated from 'Abdullah bin 'Abbas (ﷺ) that a man came to the Prophet (ﷺ) and said: O Prophet of Allah, I am an old man, I am sick and it is difficult for me to stand. Tell me of a night that Allah may make coincide with Lailatal-Qadr. He said: "You should [strive to pray] on the seventh night."

Comments: [Its isnad is sahech]

2150. It was narrated from Abu Hamzah: I heard Ibn 'Abbas (為) say: The Messenger of Allah (宾) passed by me when I was playing with some other boys and I hid from him behind a gate. He called me and clapped me between the shoulders, then he sent me to Mu'awiyah.

Comments: [Its isnad is hasan]

2151. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (強) used to fast until we thought that he did not want to stop fasting, and he would not fast until we thought that he did not want to fast, but he did not fast any month in totality apart from Ramadan from the time he came to Madinah.

٢١٤٩ - حَدَّثَنَا مُعَادُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْلِسٍ: أَنَ رَجُلًا أَنَى النَّبِيِّ يَشْخُ، فَقَالَ. يَا نَبِي اللَّهِ، رَبُّ مُشَلِّ عَلِينٌ، يَشُقُ عَلَيْ لَئِيدٌ، يَشُقُ عَلَيْ اللَّهَ يُونَفُني فِيهَا اللَّهَ يُونَفُني فِيهَا لَيْلَهُ الْقَدْرِ. فَالَ: "عَلَيْكُ بِالسَّابِعَةِ".

تخريج: إساده صحيح.

٢١٥٠ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَمْزَةَ: سَمِعْتُ ،بْنُ عَبَّاسٍ يَقُولُ: مَرَّ بِي رسُولُ اللَّهِ يَشِيْعُ وَأَن اَلْعَبُ مَعَ (١/ ٢٤١) الْغِلْمَانِ، عَاخْتَبَاتُ مِنْهُ خَلْفَ بَابٍ، فَذَعَايِي فَخَطَانِي حَطْأَةً، ثُمَّ بَعْثَ بِي إِلَى مُعَوِيَةً. فَخُطَانِي حَطْأَةً، ثُمَّ بَعْثَ بِي إِلَى مُعَوِيَةً.
[انظر: ٢٦٥١، ٢٦٥١]

تخريع: إسناده حسن. م: (٢٦٠٤).

7101 - حلَّتْني مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْنَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ نْنِ جُبَيْرٍ، عَنْ سَعِيدِ نْنِ جُبَيْرٍ، عَنْ سَعِيدِ نْنِ جُبَيْرٍ، عَنْ سَعِيدِ نْنِ جُبَيْرٍ، عَن ابْنِ عَبَّسِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَضُومُ حَتَّى نَقُولَ: لَا يُرِيدُ أَنْ يَضُومَ، وَمَا صَامَ حَتَّى نَقُولَ: لَا يُرِيدُ أَنْ يَضُومَ، وَمَا صَامَ شَهْرًا مُنَابِعًا غَيْرَ رَمْضَانَ مُنْذُ قَدِمَ الْمَدِينَة. [راحم: 199٨]

Comments: [Its isnad is saheeh, Muslim (1157)]

2152. It was narrated from Ibn 'Abbas (36) that he said: The Prophet (鑑) entered iliram for Hajj, and when he arrived [in Makkahl he circumambulated the House, and went between as-Safa and al-Marwah, but he did not cut his hair or exit thram, because he had the sacrificial animal with him. He told those who had not brought sacrificial animals with them to circumambulate the House and go between as-Safa and al-Marwah, and to cut their hair or shave their heads, then exit ihram

تخريج: إسناده صحيح. م: (١١٥٧).

۲۱۰۷ – حَدَّثَنَا هُشَيْمٌ: أَخْتَرَنَا يَزِيدُ بْنُ أَبِي زِنَادٍ عَنِ مُجَاهدٍ، عَنِ انْنِ عَنَاسٍ أَنَّهُ قَالَ: أَهَلَ النَّبِيُ يَشِيَّةً بِالْحَجِّ فَلَمَّا فَدِمَ طَافَ النَّبِيِ بَشِيِّةً بِالْحَجِّ فَلَمَّا فَدِمَ طَافَ بِالْبَيْتِ، وَبَيْنَ الطَّفَا وَالْمَرْوَةِ، وَنَمْ يُقَصِّرُ، وَلَمْ يَكُنُ لَمْ يَكُنُ سَاقَ الْهَدْيَ أَنْ يَطُوفَ، وَأَمْ يَشْتَى وَيُقَصِّرُ، سَاقَ الْهَدْيَ أَنْ يَطُوفَ، وَأَنْ يَسْتَى وَيُقَصِّرَ، أَوْ يَخْلَقَ، ثُمَّ بَجِلً. [راجع: ٢١٤١، ٢١٤١]

تخريج: حديث صحيح، م (١٢٣٩)، وهذا إسناد ضعيف لضعف بزيد

Comments: [A saheeh hadeeth; Muslim (1239) and this is a da'eef isnad because of the weakness of Yazeed]

2153. It was narrated from Ibn 'Abbas (参) that the Messenger of Allah (愛) passed by a pot, and he took from it a bone with a little meat on it and a shoulder (of an animal) and ate it, then he prayed and did not do wudoo'.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Jabir al-Ju'fi]

2154. It was narrated from Dawood bin 'Ali, from his father, that his grandfather Ibn 'Abbas (泰) said: The Messenger of Allah (海) said: "Fast the day of 'Ashoora' but be different from the Jews; fast one day before it or one day after it."

Comments: [Its isnad is da'ecf]

٢١٥٣ حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا جَابِرٌ
 الْجُمْفِيُّ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيً
 عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ بِفِدْرٍ،
 فَأَحَذَ مِنْهَا عَرْقًا وَكَيْفًا، فَأَكَلَهُ، ثُمَّ صَلَّى وَلَمْ
 يَتُوضًا. [راجع: ٢٠٠٢]

تخريج: صحيح لغيره، وهذا إسناد ضعيف لضعف حامر الجعفي.

٢١٥٤ - حَدَّثَنَا مُشَيْمٌ: أَخْبَرَنَا الْبُنُ أَبِي لَيْلَى
 عَنْ دَاوُدَ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدْهِ الْبِنِ
 عَبَّسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : "صُومُوا
 يَوْمَ عَاشُورَاءَ، وَخَالِفُوا فِيهِ الْيَهُودَ، صُومُوا
 قَبْلَهُ يَوْمًا، أَوْ بَعْدَهُ يَوْمًا». [انظر: ٣٢١٣]

2155. It was narrated from Ibn 'Abbas (♣) that when the Messenger of Allah (数) was treated with cupping, he was treated in the two veins at the side of the neck. He called the slave of Banu Bayadah, who treated him with cupping, then he paid the cupper his fee, one and a half mudds. And he spoke to his masters, and they waived half a mudd, and he had to pay them two mudds.

Comments: [Saheeh; this is a da'eef isnad

2156. It was narrated that Jabir said: I heard ash-Sha'bi narrate that Ibn 'Umar and Ibn 'Abbas (36) said: The Messenger of Allah (差) prescribed prayer, two rak'ahs when travelling and it is a complete prayer, and Witr when travelling is Sunnah.

Comments: [Its isnad is da'eef تخريج: إسناده ضعيف، لضعف جابر الجعفي. because of the weakness of Jabir al-[u'fi]

2157. It was narrated from Ibn 'Abbas (&), from the Prophet (鑑), that he said: "Whoever builds a mosque for Allah, even if it is like a sparrow's nest for its egg, Allah will build for him a house in Paradise."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Jabir al-Ju'fi]

2158. Shu'bah said: I heard Abu Jamrah ad-Duba'i say: I did tamattu' and some people told me not to do that. I went to Ibn ٣١٥٥ - حَدَّثْنَا مُحَمَّدُ بْنُ جَعْفَر : حَدَّثْنَا شُعْبَةُ عَنْ جَابِر، عَنِ الشَّغْبِيِّ، عَنِ ابْنِ عَنَّاسِ: أَنَّ رَسُولَ اللَّهِ يَظِيرٌ كَنَ إِذَا احْتَحَمَ احْتَجَمَ فِي الْأَخْدَعَيْنِ، قَالَ: فَدَعَ غُلَامًا لِبَنِي بَيَاضَةً فَحَجَمَهُ. وَأَعْطَى الْحَجَّامَ أَحْرَهُ مُدًّا وَيْضِفًّا، قَالَ: وَكَلَّمَ مَوَالِيَّهُ، فَخَطُّوا عَنْهُ نَصْفَ مُدٍّ، وَكَانَ عَلَيْهِ مُدَّانِ. [انظر: ٣٤٥٧، راجع: ٢٠٩١]

تخريج: قوله «احتجم في الأخدعين» حسن لغيره، ونقيته صحيح، وهذا إسناد ضعيف لضعف حار .

٢١٥٦- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ جَابِر قَالَ: سَمِعْتُ الشَّعْبِيُّ يُحَدِّثُ عَن ابْن عُمَرَ، وَابْن عَبَّس قَالًا: سَنَّ رَسُولُ اللَّهِ ﷺ الصَّلاة فِي السَّفَر رَكْعَتَيْن، وَهِيَ تَمَامً، وَالْوِتْرُ فِي السَّفَرِ سُنَّةً. [انظر: ٢١٧٧]

٣١٥٧- حدَّثْنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثْنَا شُعْبَةُ عَنْ حَابِر، عَنْ عَمَّار، عَنْ سَعِيدِ بْن جُبَيْر، عَنِ ابْنِ عَبَّاسِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «مَّنْ بَنَى للَّهِ مَسْجِدًا وَلَوْ كَمَفْحَص قَطَاةٍ لِبَيْضِهَا، بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

تخريج: صحيح لغيره، وهذا إسناد صعيف لصعف جابر الجعفي.

٢١٥٨- حَدَّثْنَا مُحَمَّدُ بْنُ جَعْفَر وَحَجَّاجٌ قَالًا: حَدَّثَنَا شُغْيَةُ قَالَ: سَمِعْتُ أَبَّا جَمْرَةَ الضُّبَعِيُّ قَالَ: تَمَنَّعْتُ، فَنَهَانِي نَاسٌ عَنْ 'Abbas and asked him about that, and he told me to do it. He said: Then I went to the Ka'bah and slept, and someone came to me in my dream and said: (Your) 'Umrah is accepted and so is your Hajj. I went to Ibn 'Abbas and told him about what I had seen, and he said: Allahu Akbar, Allahu Akbar! The Sunnah of Abul-Qasim (ﷺ)! And he said concerning the hady (sacrificial animal) [that it may be] either a camel or a cow or a sheep or a share in a sacrifice.

Comments: [Its isnad is saheeh, al-Bukhari (1567) and Muslim (1242)]

2159. It was narrated that Ibn 'Abbas (*) said: The people started asking about prayer when travelling. He said: When the Messenger of Allah (*) departed from his family, he would only pray two rak'ahs [in a prescribed four rak'ah] prayer until he came back to his family.

Comments: [Its isnad is salreeh]

2160. It was narrated that Sa'eed bin Shufay said: I was with Ibn 'Abbas (\$)... And he mentioned the same hadeeth.

Comments: [It is a repeat of the previous report]

2161. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) forbade (eating) an

٢١٥٩ - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرِ: حَدَّثَنَا شُعَبَةُ عَنْ أَبِي السَّفَرِ، عَنْ سَعيدِ ابْنِ شُفَيْ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَعَلَ النَّاسُ يَسْأَلُونَهُ عَنِ الصَّلَاةِ فِي السَّفَرِ، فَقَالَ: كَانَ رَسُولُ اللَّهِ عِيْنَةً إِذَا خَرَجَ مِنْ أَهْلِهِ لَمْ يُصَلِّ إِلَّا رَكْعَتَيْنِ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ. [انظر: إلَّا رَكْعَتَيْنِ حَتَّى يَرْجِعَ إِلَى أَهْلِهِ. [انظر: ٣٣٤].

تخريج: إسناده صحيح.

-٢١٦٠- حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ شُعَيِّ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ.. فَذَكَرَ الْحَدِيثَ.

تخريج: هومكرر ماقله إلا أنا إسحاق في هذه الرواية أسقط من السد أنا السفر سعيد ابن بحمد.

٢١٦١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَنَادَةَ، عَنْ عِكْرِمَةً، عَنْ ابْنِ

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animal that had been used as a target and an animal that eats filth, (and he forbade) drinking from the mouth of a waterskin.

Comments: [Its isnad is saheeh]

2162. Sa'eed narrated that an-Nadr bin Anas said: I was with Ibn 'Abbas when he was advising the people, and he was not attributing any of his fatwas to the Prophet of Allah (24), until a man from Iraq came to him and said: I am from Iraq and I make these images. Ibn 'Abbas (&) said to him: Come nearer - two or three times - so he came nearer. Then Ibn 'Abbas (36) said: I heard the Messenger of Allah (ﷺ) say: Whoever makes an image in this world will be told on the Day of Resurrection to breathe the soul into it, but he will not be able to do that."

Comments: [Its isnad is saheeh, al-Bukhari (5963) and Muslim (2110)]

2163. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) said: "The previously married woman has more right to decide concerning herself (i.e., her marriage) than her guardian and the virgin should be asked concerning herself, and her permission is her silence."

Comments: [Its isnad is saheeh, Muslim (1421)]

عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنِ الْمُجَلَّمَةِ وَانْجَلَّالَةِ، وَأَنْ يُشْرَبَ مِنْ فِي السُّقَاءِ. [راجع: ١٩٨٩]

تخريج: إساده صحيح.

مَعَبِدٌ عَنَ النَّضْرِ بْنِ أَنْسِ قَالَ: كُنْتُ عِنْدَ اللَّهِ عَنْدَ النَّضْرِ بْنِ أَنْسِ قَالَ: كُنْتُ عِنْدَ ابْرِ عَبَّاسٍ وَهُوَ يُغْتِي النَّاسَ، لَا يُسْنِدُ إِلَى ابْرِ عَبَّاسٍ وَهُوَ يُغْتِي النَّاسَ، لَا يُسْنِدُ إِلَى نِيْ اللَّهِ شَيْئًا مِنْ فُنْهَاهُ، حَتَّى جَاءَهُ رَجُلٌ مِنْ أَهْلِ مِنْ أَهْلِ الْعِرَاقِ فَقَالَ: إِنِّي رَجُلُ مِنْ أَهْلِ لَهُ ابْنُ عَبَّاسٍ: الْنُهُ إِمَّا مَرَّتَيْنِ أَوْ تَلَاثَةً لِللَّهُ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهُ لَكَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهُ لَكَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهُ لَيَا، فَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ رَسُولَ اللَّهُ لِنَا، فَقَالَ بَنُ عَبَّسٍ: صَوْرَةً فِي اللَّنْيَا، فَكَلْفُ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهِ الرُّوحَ وَلَئِسَ بِنَافِحِ». [انظر: ٣٢٧٢، ٢٨١٠،

تخریح: إسناده صحیح. خ: (۹۹۳۳)، م: (۲۱۱۰) .

٣١٦٣ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٌ عَنْ مَالِكِ، عَنْ عَالِي عَنْ مَالِكِ، عَنْ عَالِي بَنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُنِيْرٍ، عَرِ الْهِ عَبْسِ قَالَ: قَالَ رَسُولُ اللَّهِ بِحِيْدُ (١/ ٣٤٢): «الْأَيِّمُ أَحَقُ بِنَفْسِهَا مِنْ وَلِيْهَا، وَالْبِكُرُ تُسْتَأَذَنُ فِي نَفْسِهَا، وَإِذْنُهَا صَمْناتُهَا، وَالْبِكُرُ تُسْتَأَذَنُ فِي نَفْسِهَا، وَإِذْنُهَا صَمْناتُهَا». [انظر: ١٨٨٨]

تخريج: إسناده صحيح. م: (١٤٢١).

2164. It was narrated from Kuraib, the freed slave of Ibn 'Abbas, that 'Abdullah bin 'Abbas (4) told him that he stayed overnight with Maimoonah, the wife of the Prophet (ﷺ), who was his maternal aunt. He said: I lav crosswise on the bed and the Messenger of Allah (盤) and his wife lay lengthwise on it. The Messenger of Allah (ﷺ) slept until halfway through the night or a little before that or a little after it. The Messenger of Allah (数) sat up, wiping the sleep from his face with his hand, then he recited the last ten verses of Soorah Al-'Imran. Then he got up and went to a waterskin that was hanging there, and did wudoo' from it, doing wudoo' properly, then he stood and prayed. Ibn 'Abbas (46) said: Then I got up and did the same as he had done, and I went and stood beside him. He put his right hand on my head and took hold of my right ear and twisted it. Then he prayed two rak'ahs, then he prayed Witr. Then he lay down until the mu'adhdhin came to him. Then he got up and prayed two brief rak'ahs, then he went out and prayed Fajr.

٢١٦٤- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ عَنْ مَالِكِ، عَنْ مَخْرَمَةَ بْن سُلَيْمَانَ، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاس، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاس أَخْبَرَهُ: أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ رَوْجِ النَّبِيِّ ﷺ وَهِيَ حَالَتُهُ قَالَ: فَاضْطَجَعْتُ فِي عَرْضٍ الْوِسَادَةِ وَاضْطَجَعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللَّهِ ﷺ حَنَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ قَبْلُهُ بِقَلِيلِ، أَوْ بَعْدَهُ بِقَلِيلِ، اسْتَيْقَظَ رَسُولُ اللَّهِ ﴿ وَخَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ خَوَاتِهَ سُورَةِ آلِ عِمْرَانَ، نُمَّ قَامَ إِلَى شَنِّ مُعَلَّقَةِ، فَتَوَضَّأُ مِنْهَا، فَأَحْسَنَ وُضُوءَهُ، ثُمَّ فَامَ يُصَلِّي. قَالَ ابْنُ عَبَّاسِ: فَقُمْتُ، فَصَنَعْتُ مِثْلَ الَّذِي صَنَعَ، ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ، فَوَصَعَ يَدَهُ الْيُمْنَى عَلَى رَأْسِي، وَأَخَذَ أُذُنِي الْيُمْنَى فَفَتَلَهَا، فَصَلَّى رَكْعَتَيْن، ثُمَّ رَكُعَتَيْنِ، ثُمَّ رَكْعَتَيْن، ثُمَّ رَكْعَتَيْن، ثُمَّ رَكْعَتَيْن، رَكْعَتَيْن، ثُمَّ أَوْتَرَ، ثُمَّ اضْطَجَعَ حَتَّى أَتَاهُ الْمُؤَذِّنُ، فَقَامَ فَصَلَّى رَكْعَتَيْن حَفِيفَتَيْن، ثُمَّ خَرَجَ فَصَلَّى الصُّبْحَ. [انظر. ٣٣٧٢، و راحم: ١٩١٢]

تخريج: إسناده صحيح. خ: (١٨٣)، م: (٧٦٣).

Comments: [Its isnad is saheeh, al-Bukhari (183) and Muslim (763)]

2165. It was narrated that Ibn 'Abbas (参) said: I saw the Prophet (独) in a dream when I

٢١٦٥ حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدُثَنَا حَمَّادُ
 ابْنُ سَلَمَةً عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ

slept in the middle of the day; (he appeared) dishevelled and dusty, and he had with him a bottle in which there was blood that he was picking up or something that he was putting in it. I said: O Messenger of Allah, what is this? He said: "The blood of al-Husain and his companions; I have been collecting it all day." 'Ammar said: We remembered that day, and we found out that he had been killed on that day.

Comments: [Its isnad is qawi]

2166. It was narrated that Ibn 'Abbas (4) said: Quraish said to the Prophet (%): Pray to your Lord and ask Him to make as-Safa gold for us, and we will believe in you. He said: "Will you do that?" They said: Yes. So he prayed, and libreel came to him and said: "Your Lord, may He be glorified and exalted, conveys greetings of salam to you and says to you: 'If you wish, as-Safa will become gold for them, then whoever among them disbelieves after that, I will punish him in a way that I have never punished anyone in the worlds. Or if you wish, I will open for them the gate of repentance and mercy." He said: "Rather the gate of repentance and mercy."

Comments: [Its isnad is saheeh]

2167. It was narrated that Qatadah said: I heard Abul-'Aliyah say: The paternal cousin of your Prophet (ﷺ) - meaning Ibn 'Abbas - said: The Messenger

عَبَّاسٍ قَالَ: رَأَيْتُ النَّبِيَّ يَتِلِيَّ فِي الْمَنَامِ
بِنِصْفِ النَّهَارِ، أَشْعَثَ أَغْبَرَ، مَعَهُ قَارُورَةٌ فِيهَا
دَمٌ يَلْتَقِطُهُ أَوْ يَتَبَّعُ فِيهَا شَيْئًا، قَالَ: قُلْتُ: يَا
رَسُولَ اللّهِ، مَا هَذَا؟ قَالَ: «دَمُ الْحُسَيْنِ
وَأَصْحَابِهِ، لَمْ أَزَلُ أَتَتَبَّعُهُ مُنْذُ الْيُومَ». قَالَ
عَمَّارٌ: فَحَفِظْنَا ذَيكَ الْيَوْمَ، فَوَجَدْنَاهُ قُتِلَ ذَيكَ الْيَوْمَ، فَوَجَدْنَاهُ قُتِلَ ذَيكَ الْيَوْمَ، فَوَجَدْنَاهُ قُتِلَ ذَيكَ الْيَوْمَ، فَوَجَدْنَاهُ قُتِلَ ذَيكَ الْيَوْمَ،

تخريج: إسناده قوي.

٢١٦٦ - حَدَّقَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ صَلَمَة بْنِ كُهَيْلٍ، عَنْ عِمْرَانَ أَبِي الْحَكْمِ، عَنْ عِمْرَانَ أَبِي الْحَكْمِ، عَنْ عِمْرَانَ أَبِي لِلنَّبِيِّ ﷺ: افْعُ لَنَا رَبَّكَ أَنْ بَجْعَلَ لَنَا الصَّفَا لَلنَّبِي ﷺ: افْعُ لَنَا رَبَّكَ أَنْ بَجْعَلَ لَنَا الصَّفَا ذَهَبًا، وَنُوْمِنُ بِكَ، قَالَ: "وَتَفْعَلُونَ؟" قَالُوا: نَعْمَ. قَالَ الْحَيْقُ أَعَلَيْكَ السَّلاَمَ، وَيَقُولُ رَبِّكَ عَزَّ وَجَلَّ يَقْرَأُ عَلَيْكَ السَّلاَمَ، وَيَقُولُ لَكَ: إِنْ شِئْتَ وَتَعْمُلُ الصَّفَا ذَهَبًا، فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْهُمْ عَلَيْكَ السَّلاَمَ، وَيَقُولُ لَكَ عَنْهُمُ الصَّفَا ذَهَبًا، فَمَنْ كَفَرْ بَعْدَ ذَلِكَ مِنْهُمْ عَذَبْتُهُ عَذَابًا لا أَعَذَبُهُ كَفَرْ بَعْدَ ذَلِكَ مِنْهُمْ عَلَيْكَ السَّفَا ذَهَبًا، فَمَنْ لَكُونَ مِنْ الْعَنْ مَنْ الْعَلَابَ لا أَعَذَبُهُ أَكْمَالُ اللهَ عَنْ السَّفَا وَالرَّحْمَةِ. قَالَ: "بَلْ بَابُ التَّوْبَةِ وَالرَّحْمَةِ. قَالَ: "بَلْ بَابُ التَوْبَةِ وَالرَّحْمَةِ. [انظر: ٣٢٣٣]

تخريج: إسناده صحيح.

٣١٦٧ حَدَّثْنَا عَبْدُ الرَّحْمَنِ: حَدَّثْنَا شُعْبَةُ
 عَنْ قَتَادَة قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يَقُولُ:
 حَدَّثْنِي ابْنُ عَمْ نَبِيكُمْ _ يَعْنِي ابْنَ عَبَّاسٍ_

of Allah (ﷺ) said: "It is not appropriate for anyone to say, I am better than Yoonus bin Matta." And he mentioned the name of his [Yoonus's] father.

Comments: [Its isnad is saheeh, al-Bukhari (3413)]

2168. It was narrated from 'Abdullah bin 'Abbas that the Messenger of Allah (海) used to teach them this du'a' as he would teach them a soorah from the Qur'an. He said: "Say: 'O Allah, I seek refuge with You from the punishment of Hell, I seek refuge with You from the grave, I seek refuge with You from the tribulation of the Dajjal, and I seek refuge with You from the trials of life and death.""

Comments: [Its isnad is saheeh, Muslim (590)]

2169. It was narrated that Ibn 'Abbas (*) said: The Prophet of Allah (*) led the people in praying two rak'ahs on the day of al-Fitr with no adhan and no iqamah, then he addressed them after the prayer. Then he took the hand of Bilal and went to the women and addressed them. Then after he left them he instructed Bilal to go back to them and tell them to give charity.

Comments: [Its isnad is saheeh]

2170. Ibn 'Abbas (♣) said: The Messenger of Allah (₤) said: "O Allah, You sent Your punishment

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : "لا يَشْغِي لِأَحَدِ أَنْ يَقُولَ: أَنَ خَيْرٌ مِنْ يُونُسَ بْنِ مَثَّى " وَنَسَهُ إِلَى أَبِيدِ. [انظر: ٢٢٩٨، ٢٢٩٨، ٣١٧٩، [عمل ٢٨٨، ٣١٨٠]

تخريج: إساده صحيح، ح: (٣٤١٣).

٢١٦٨ - قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ عَنْ مَالِكِ، عَنْ أَبِي الزُّنْيْرِ الْمَكِّيْ، عَنْ طَاوُسِ الْيَمَانِيِّ، عَنْ طَاوُسِ الْيَمَانِيِّ، عَنْ طَاوُسِ الْيَمَانِيِّ، عَنْ عَبْدِ اللَّهِ بَشِخ عَنْ عَبْدِ اللَّهِ بَشِخ كَانَ يُعَلِّمُهُمُ السُّورَةَ مِنَ كَانَ يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ: «قُولُوا: اللَّهُمُّ إِنِي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُودُ بِكَ مِنْ عَذَابِ اللَّهُمُّ الْمَسِيحِ الدَّجَالِ، وَأَعُودُ بِكَ مِنْ فِنْتَةِ الْمَسِيحِ الدَّجَالِ، وَأَعُودُ بِكَ مِنْ فِئْتَةِ الْمَحْيَا وَالْمَمَاتِ». [انظر: ٢٧٢٩، ٢٣٤٣]

تخريج: إسناده صحيح. م: (٥٩٠).

٢١٦٩ - حَلَّثَنَا عَنْدُ اللَّهِ بْنُ يَزِيدَ عَنْ دَاوُدَ يَغْنِي ابْنَ أَبِي الْفُرَاتِ ، عَنْ إِبْرَاهِيمَ، عَنْ عَطَاءٍ، عَنِ ابْنَ أَبِي الْفُرَاتِ ، عَنْ إِبْرَاهِيمَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ : صَلَّى نَبِيُّ اللَّهِ ﷺ بِاننَاسِ يَوْمَ فِطْرٍ رَكَمَتَيْنِ بِغَيْرٍ أَذَانِ وَلَا إِقَامَةٍ، يُمَّ خَطَبَ بَعْدَ الصَّلَاةِ، ثُمَّ أَخَذَ بِبَدِ بِلَالٍ، فَأَنْ خَطَبَ إِنَّى النِّسَاءِ فَخَطَبَهُنَّ، ثُمَّ أَمَرَ بِلَالٍ، فَانْطَلَقَ إِلَى النِّسَاءِ فَخَطَبَهُنَّ، ثُمَّ أَمَرَ بِلَالًا بَعْدَمَا قَقَى مِنْ عِنْدِهِنَّ أَنْ يَأْتِيهُنَّ فَيَأْمُرهُنَّ أَنْ يَتَعْرَهُنَّ أَنْ يَأْتِيهُنَّ فَيَأْمُرهُنَّ أَنْ يَنْعَدَمَا قَقَى مِنْ عِنْدِهِنَّ أَنْ يَأْتِيهُنَّ فَيَأْمُرهُنَّ أَنْ يَتَعَلِيمِ اللَّهُ الْمَرَ بِلَالًا يَتَعَمَّدُ فَيَأْمُرهُنَّ أَنْ يَا مُرَهِنَّ أَنْ يَأْتِيهُنَّ فَيَأْمُرهُنَّ أَنْ

تخريع: إسناده صحيح. خ: (٩٨)، م. (٨٨٣).

٢١٧٠ حَدَّثَنَا عبد اللهِ: حَدَّثَنَا أَبِي مِنْ
 كِتَابِهِ: حَدَّثَنَا يَحْنَى بُنُ سَعِيدِ الْأُمْوِيُّ قَالَ:

upon Quraish at the beginning, so bless them in the end."

2171. It was narrated that Ibn 'Abbas (36) said: I was present on Eid

with the Messenger of Allah (24), Abu Bakr, 'Umar and 'Uthman, All

of them prayed before the khutbah,

2172. A similar report was

narrated from Jabir (&) from the

Comments: [Its isnad is saheeh like

the previous report]

Prophet (趣).

with no adhan and no igamah.

Comments: [Its isnad is salieeh]

Comments: [Its isnad is hasan]

الْأَعْمَثُ خَذَّتُنَا عَنْ طَارِق، عَنْ سَعِيدِ بْن جُبِيْرِ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ عِينَ : ﴿ اللَّهُمُّ إِنَّكَ أَذَفْتَ أَوَائِلَ قُرَيْشِ نَكَالًا ، فَأَذِقْ آجِرهُمْ نَوَالًا».

تخريج: إسناده حسن.

٢١٧١- حَدَّثُنَا مُحَمَّدُ بْنُ رَبِيغَةَ: حَدَّثَنَا ابْنُ جُزيْع عَن الْحَسَن بْن مُسْلِم، عَنْ طَاوُس، عَن أَبْن عَاس قَالَ: شَهدْتُ مَعَ رَسُولِ اللَّهِ ﷺ الْعِيدَ، وَأَبِي نَكُر وَعُمَرَ وَعُثْمَانَ، فَكُلُّهُمْ صَلَّى قَبْلَ الْخُطْبَةِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ. [الظر: ۲۱۷۲، ۲۱۷۲، ۲۰۲۶، ۲۰۲۰،

٣٢٢٧، و راجع: ٢٠٠٤]

تخريج: إسناده صحيح.

٢١٧٢- حَدَّثُنَا مُحَمَّدُ ثُنُ رَبِيعَةً: حَدَّثُنَا ابْنُ جُزَيْجِ عَنْ عَطَاءٍ، عَنْ جَابِرٍ ﴿ عَنِ النَّبِيِّ ﷺ بِمِثْل ذَٰلِكَ.

٢١٧٣ حَدَّثَنَا مُؤَمَّلُ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ

جُزيْج، عن الحسّن (٢٤٣/١) بْنِ مُسْلِم، عَنْ

طَاوُسٌ، عَن ابْن عَبَّاس قَالَ: صَلَّى رَسُولُ اللَّهِ

ﷺ الْعِيدَ نُمَّ خَطَبَ، وَصَلَّى أَبُو بَكُر ثُمَّ خَطَبَ،

وَعُمَرُ ثُمَّ خَطَبَ، وَعُثْمَانُ ثُمَّ خَطَبَ بِغَيْرِ أَذَانٍ

وَلَا إِقَامَةِ. [انظر: ٢٥٧٤، وراجع: ٢١٧١]

تخريج: إساده صحيح كسابقه. وهذا الحديث من مسند جانر بن عبدالله.

2173. It was narrated that Ibn 'Abbas (&) said: The Messenger of Allah (幽) offered the Eid prayer, then he delivered the khutbah; Abu Bakr (46) offered the Eid prayer, then he delivered the khutbah; 'Umar offered the Eid prayer, then he delivered the khutbah, and 'Uthman offered the Eid prayer, then he delivered the khutbah, with no adhan and no igamah.

تخريج: صحيح. وفي حفظ مؤمل بن إسماعيل شيء، لكنه نوبع.

Comments: [Saheeh]

2174. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (寒) offered the Eid prayer with two rak'ahs, in which he did not recite anything except Ummul-Kitab (al-Fatihah); he did not add anything to it.

Comments: [Its isnad is da'eef]

تخريج: إسناده صعيف، حنطلة السدوسي صعيف مختلط وشهر بن حوشب مختلف فيه.

2175. Ibn 'Abbas said: I set up a short spear in front of the Prophet (趣) in 'Arafat, and he prayed facing it, with a donkey passing beyond the spear.

Comments: [Its isnad is gawi]

2176. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (為) besieged the people of at-Ta'if. Two slaves came out to him and he set them free; one of them was Abu Bakrah. The Messenger of Allah (義) used to set slaves free if they came out to him.

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

2177. It was narrated that Ibn 'Abbas (泰) said: Allah, may He be glorified and exalted, enjoined prayer on the lips of your Prophet (靈): when not travelling, four rak'ahs; when travelling, two rak'ahs; and at times of fear, one rak'ah.

٢١٧٤ خدَّقْنَا الْقَاسِمُ بْنُ مَالِكِ أَبُو جَعْفَرٍ عَنْ شَهْرٍ بْنِ عَنْ شَهْرٍ بْنِ حَوْشَبٍ، عَنْ شَهْرٍ بْنِ حَوْشَبٍ، عَنِ ابْنِ عَنَّاسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ يَتَظِیْ الْعِيدَ رَحْمَتَیْنِ لَا يَقْرَأُ فِيهِمَا إِلَّا بِأُمُّ الْكِتَابِ، لَمْ يَزِدْ عَشِهَا شَيْئًا. [انظر ٢٥٥٠]

71٧٥ - حَدَّثَنَا يَزِيدُ بْنُ أَبِي حَكِيمٍ: حَدَّثَنَا الْحَكَمُ _ يَعْنِي ابْنَ أَبَانَ _ قَالَ: سَمِغْتُ عِكْرِمَةَ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: رُكِزَتِ الْعَنزَةُ بَيْنَ يَدَيِ لِنَعْزَةُ بَيْنَ يَدَي الْعَنزَةُ بَيْنَ يَدَي الْغَنزَةُ بَيْنَ يَدَي الْغَنزَةُ بَيْنَ يَدَي الْغَنزَةُ بَيْنَ يَدَي الْغَنزَةُ بِعْرَفَاتٍ، فَصَلَّى إلَيْهَا، وَالْحِمَارُ يَمُرُّ مِنْ وَرَاءِ الْعَنزَةِ. [راجع: ١٨٩١]

تخريج: إسناده قوي.

۲۱۷٦ – حَدَّثَنَا عَبْدُ الْقُدُّوسِ بْنُ بَكْرِ بْنِ حُنَسِ: حَدَّثَنَا الْحَجَّاجُ عَنِ الْخَكَمِ، عَنْ مِفْسَمٍ، عَنِ الْخَجَّاجُ عَنِ الْخَكَمِ، عَنْ مِفْسَمٍ، عَنِ ابْنِ عَلَّاسِ قَالَ: حَاصَرَ رَسُولُ اللَّهِ ﷺ أَهْلَ الطَّائِفِ، فَخَرَحَ إِلَيْهِ عَبْدَانِ، فَأَعْتَقَهُمَا، الطَّائِفِ، فَخَرَةً، وَكَانَ رَسُولُ اللَّهِ ﷺ يُعْتِقُ أَحْدُهُمَا أَبُو بَكْرَةً، وَكَانَ رَسُولُ اللَّهِ ﷺ يُعْتِقُ الْعَبِيدُ إِذَا خَرَجُوا إِلَيْهِ. [راجع: ١٩٥٩]

تخريج: حسن لعيره، وهذا إسناد ضعيف. حجاج مدلس وقد عنعنه والحكم بن عتيبة لم يسمعه من مفسم.

٢١٧٧ - حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكِ الْمُرْنِيُ أَبُو جَعْفَرِ عَنْ أَيُو بَنِ عَائِذٍ. عَنْ بُكَثِرِ بْنِ الْأَخْنَسِ. عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَنَاسٍ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَصَ الصَّلَاةَ عَلَى لِسَانِ لِسَانِ بَيْكُمْ بِيْلِيَةٍ فِي الْحَصَرِ أَرْبَعًا، وَفِي السَّفَرِ رَكْعَتَيْن، وَفِي الْحَوْفِ رَكْعَةً. [راجع: ٢١٢٤]

Comments: [Its isnad is saheeh]

2178. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (窦) said: "Is one of you incapable of saying, when he comes to his wife, 'In the Name of Allah; O Allah, keep the Shaitan away from me and keep the Shaitan away from what You may bless me with'? Then if Allah decrees that they should have a child as a result of that, the Shaitan will never harm him."

Comments: [Its isnad is saheeh, al-Bukhari (141) and Muslim (1424)]

2179. It was narrated that Sa'eed said: Ibn 'Abbas (*) said to me: O Sa'eed, do you have a wife? I said: No. He said: When you go back, get married. Then I came back to him and he said: O Sa'eed, did you get married? I said: No. He said: Get married, for the best among this ummah are those who have the most wives.

Comments: [Saheeh because of corroborating evidence; al-Bukhari (5069) this is a da'eef isnad because of the weakness of Ali bin Asim]

2180. It was narrated from 'Ikrimah: Ibn 'Abbas (4) told us: The Messenger of Allah (4) did ghusl for janabah, and when he came out he saw a spot on his left shoulder that the water had not reached, so he took some [water] from his hair and wetted it, then he went ahead and prayed.

تخريج: إساده صحيح. م: (٦٨٧).

٢١٧٨ - حدَّثَنَا عَمَّارُ بْنُ مُحَمَّدِ ابْنُ أُخْتِ سُفْيَانَ النَّوْرِيِّ عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ كُريْتٍ، عَنِ النَّوْرِيِّ عَنْ اللَّهِ عَلَيْتُ اللَّهِ، اللَّهِ، اللَّهُ عَنْبُنِي الشَّيْطَانَ ، وَجَنِّبِ الشَّيْطَانَ اللَّهِ اللَّهِ عَلَيْهُمَا فِي ذَلِكَ وَلَدًا، مَا يَشْهُمَا فِي ذَلِكَ وَلَدًا، لَمْ يَضُرَّهُ الشَّيْطَانُ أَبَدًا». [راجع: ١٨٦٧]

تخریج: إساده صحیح. خ: (۱٤۱)، م. (۱٤٣٤).

٢١٧٩ حَدَّثَنَا عَلِيُّ بْنُ عَاصِم عَنْ عَطَاءٍ، عَنْ سَمِيدٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: يَا سَعِيدُ، أَلْكَ الْمَرَأَةُ؟ قَالَ: قُلْتُ: لَا، قَالَ: فَإِذَا رَجَعْت فَتَزَوَّجْ. قَالَ: فَعُدْتُ إِلَيْهِ، فَقَالَ: يَا سَعِيدُ، أَتَزَوَّجْتَ؟ قَالَ: فَعُدْتُ إِلَيْهِ، فَقَالَ: يَا سَعِيدُ، أَتَزَوَّجْتَ؟ قَالَ: فَعُدْتُ لِلَا، قَالَ: تَرَوَّحْ، فَإِنَ خَيْرَ هَذِهِ الْأُمَّةِ كَانَ أَكْثَرَهُمْ نِسَاءً. [راجع: ١٤٨٨]

نخريج: صحبح لعيره، خ: (٥٠٦٩). وهدا إسناد ضعيف نضعف علي بن عاصم عطاء ابن السائب رمي بالاختلاط، ولكنهما توبعا.

٧١٨٠ حدثنا علي بن عاصم: خدَّنَا أَبُو عَاصِم: خدَّنَا أَبُو عَلِي بن عَاصِم: خدَّنَا أَبُو عَلِي الرَّحِيُ عَنْ عِكْرِمَةَ: أَخْبَرَنَا ابْنُ عَبَّاسٍ قَالَ. اغْتَسَلُ رَسُولُ اللَّهِ ﷺ مِنْ جَنَابَة، فَلَمَّا خَرَجَ رَأَى لُمْعَةً عَلَى مَنْكِيهِ الْأَيْسَوِ لَمْ يُصِبْهَا الْمَاء، فَأَخذَ مِنْ شَعَرِهِ فَبَلَّهَا، ثُمَّ مَضَى إلَى الصَّلَاة.

Comments: [Its isnad is da'eef jiddan because Ali bin Asim is weak]

2181. It was narrated from Ibn 'Abbas (泰) that it was said to the Prophet (泰): O Messenger of Allah, Jibreel (泰) has not come to you for a long time. He said: "Why wouldn't he stay away from me, when you who are around me do not brush your teeth, clip your nails, trim your moustaches or clean between your finger joints?"

Comments: [Its isnad is da'eef]

تخريج: إسناد، ضعيف جداً، علي بن عاصم ضعيف. وأبو على الرحبي متروك.

٢١٨١ - حَدَّثَنَا أَبُو الْبَمَانِ · حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَبَّاشٍ مَنْ ثَعْلَبَةً بْنِ سُسْلِمِ الْخَفْعَمِيّ ، عَنْ أَبِي كَعْبِ مَوْلَى ابْنِ عَبَّاسٍ ، عَنِ ابْنِ عَلَّاسٍ عَنِ ابْنِ عَبَّاسٍ ، عَنِ ابْنِ عَلَّاسٍ عَنِ النَّبِيِّ وَعَلَيْ النَّبِي اللَّهِ لَقَدْ أَبُطأً عَنْكَ جِبْرِيلُ عَلَيْهِ السَّلَامُ. فَقَالَ: "وَلِمَ لَا يَشْتَنُونَ ، وَلَا يَتُطَلَّمُونَ الْقَفَارَكُمْ ، وَلَا تَقْصُونَ شَوَادِيَكُمْ ،

تخريج: إسناده ضعيف، ثعلبة بن مسلم مجهول وأبو كعب مولى ابن عباس فيه جهالة.

2182. It was narrated from Ibn 'Abbas (泰) that the Prophet (囊) said: "No one visits a sick person whose time [of death] has not yet come and says seven times, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal him,' but he will be healed."

Comments: [A saheeh hadeeth]

٢١٨٢- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا شَعْبَةً عَنْ أَبِي خالِدٍ يَزِيدَ، عَنِ الْمِنْهَالِ بْنِ عَمْرِه، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَمْرِه، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ عَيْلِا فَالَ: المَنْ أَتَى مَرِيضًا لَمْ يَخْضُرُ أَجَلُهُ، فَقَالَ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ يَخْضُرُ أَجَلُهُ، فَقَالَ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ الْعَظِيمِ أَنْ يَشْفِيَهُ، إلَّا الْعَظِيمِ أَنْ يَشْفِيَهُ، إلَّا عُظِيمٍ أَنْ يَشْفِيَهُ، إلَّا عُطِيمٍ أَنْ يَشْفِيَهُ، إلَّا عُطِيمٍ أَنْ يَشْفِيهُ، إلَّا عُطِيمٍ أَنْ يَشْفِيهُ، إلَّا عُطِيمٍ أَنْ يَشْفِيهُ، إلَّا الْعَظِيمِ أَنْ يَشْفِيهُ، إلَّا اللَّهُ عُوفِيًا. [راجع: ١٦٣٧]

تخريج: حديث صحيح. يزيد أبو خالد وإن كان فيه كلام، قد توبع.

2183. It was narrated that Ibn 'Abbas (秦) said: The Prophet (海) passed by me near Zamzam, and he called for water and asked for something to drink, so I brought him a bucket of Zamzam water and he drank whilst standing.

Comments: [Its isnad is saheeh, al-Bukhari (1637) and Muslim (2027)] ٣١٨٣ - حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِم، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ بِيَ النَّبِيُ عِلَيْ قَرِيبًا مِنْ زَمْزَمَ، فَلَعَا بِمَاء وَاسْتَسْفَى، فَأَنْبَتُهُ بِدَلُو مِنْ مَاء زَمْزَمَ، فَشَرِت وَهُوَ قَائِمٌ. [راجع: ١٨٣٨]

تخریج: اِسناده صحیح. ح (۱۹۳۷)، م (۲۰۲۷). 2184. Ibn Shihab said: 'Ubaidullah bin 'Abdullah told me that Ibn 'Abbas told him: The Messenger of Allah (ﷺ) sent 'Abdullah bin Hudhafah with his letter to Chosroes, and he gave it to the ruler of Bahrain so that he would give it to Chosroes. Ya'qoob said: So the ruler of Bahrain gave it to Chosroes, and when he read it, he tore it up. Ibn Shihab said: I think Ibn al-Musayyab said: The Messenger of Allah (ﷺ) prayed against them, that they would be utterly torn apart.

Comments: [Its isnad is saheeh, al-Bukhari (64)] ١٩٨٤ - حَدِّثَنَا شَلَيْمَانُ بُنُ دَاوُدَ الْهَاشِعِيُ:
أَخْبَرَنَا بُرَاهِيمُ بُنُ سَعْدِ قَالَ: حَدَّتٰي صَالِحُ
النُ كَيْسَانَ وَابْنُ أَخِي ابْنِ شِهَابٍ كِلَاهُمٰا
عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ،
عَنِ ابْنِ عَبَّاسٍ. وَيَعْقُربُ قَالَ: حَدَّتُنِي أَبِي
عَنْ صَالِحٍ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ
اللَّهِ بْنُ عَبْدِ اللَّهِ : أَنَّ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ
اللَّهِ بْنُ عَبْدِ اللَّهِ : أَنَّ ابْنُ عَبَّاسٍ أَخْبَرَهُ قَالَ:
بَعْثَ رَسُولُ اللَّهِ يَظِيعُ عَبْدُ اللَّهِ بُنَ حُذَافَةَ
الْبَعْرَيْنِ إِلَى عَظِيمِ
الْبَعْرَيْنِ إِلَى عَظِيمِ
الْبَعْرَيْنِ إِلَى عَظِيمِ
كَتْبَهِ إِلَى كِشْرَى، فَذَفَعُهُ عَظِيمُ الْبَحْرِيْنِ إِلَى عَظِيمِ
الْبَعْرَيْنِ إِلَى عَظِيمٍ
كَتْبَهِ اللَّهِ يَظِيعُ مِلْكُهُ اللَّهِ عَظِيمُ الْبَحْرِيْنِ إِلَى كِشْرَى،
فَلَمَّا قَرَأَهُ مَزَّقَهُ. قَالَ ابْنُ لِيهَابٍ:
فَلْمَا قَرَأَهُ مَزَّقَهُ. قَالَ ابْنُ لِيهَابٍ:
فَحْسِبْتُ ابْنَ الْمُسَيَّبِ قَالَ : فَلَا ابْنُ لِيهَابٍ:
مُشُولُ اللَّهِ يَظِيعُ بِأَنْ يُمَزِّقُوا (٢٤٣/١) كُلُّ
مُشَولُ اللَّهِ يَظِيعُ إِلَى يُمَرِّقُوا (٢٤٣/١) كُلُّ

تخریج: إسناده صحیح. خ: (٦٤). وقوله: قال ابن شهاب: فحست ابن المسیب قالهو مرسین.

2185. It was narrated that Ibn 'Abbas (拳) said: The Messenger of Allah (囊) fasted on the day of the conquest of Makkah until he came to Qudaid. A vessel of milk was brought to him and he broke his fast and instructed the people to break their fast.

Comments: [Its isnad is saheeh]

2186. It was narrated from Ibn 'Abbas (本) that the Messenger of Allah (雲) was treated with

٧١٨٥ حَدَّثَنَا هَاشِمْ: حَدَّثَنَا شُغْبَةُ عَنِ الْمِنِ عَبَّاسٍ: قَالَ: الْحَكَمِ، عَنْ مِفْسَم، عَنِ الْبِنِ عَبَّاسٍ: قَالَ: صَامَ رَسُولُ اللهِ يَشْخَة يَوْمَ فَتْحِ مَكَّةَ حَتَّى أَنَى فُدْيْدًا، فَأْتِيَ بِفَدَحٍ مِنْ لَنَنٍ فَأَفْطَرَ، وَأَمَرَ النَّاسَ أَنْ يُفْطِرُود. [انظر: ٣١٧٦، ٣٢٠٩،

۲۲۷۹، و راجع: ۱۸۹۲]

تخريج: إساده صحيح.

٢١٨٦ حَدَّثَنَا هَاشِمٌ: حَدَّثَنَا شُعْبَةُ عَنِ
 الْحَكَم، عَنْ مِقْسَم، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ

cupping in al-Qahah, when he was fasting.

Comments: [Its isnad is saheeh]

2187. It was narrated that 'Abdullah bin 'Abbas (秦) said: The Prophet (磁) passed by a woman who had a boy of hers with her in a howdah; she took hold of his arm and said: O Prophet of Allah, is there Hajj for this one? He said: "Yes, and you will have a reward."

Comments: [Its isnad is saheeh, Muslim (1336)]

2188. It was narrated from Muhammad bin Sireen that Ibn 'Abbas (李) told him: The Messenger of Allah (強) took a piece of shoulder bone and nibbled the meat from it, then he got up and prayed and did not do wudoo'.

Comments: [A saheeh hadeeth]

تخويج: حديث صحيح، وهذا إساد ضعيف، محمد بن سيرين لم يسمع من ابن عماس.

2189. It was narrated that Moosa bin Salamah said: Sinan bin Salamah and I set out, with two sacrificial animals, but they moved slowly for us on the road. Sinan said to me: How about going to Ibn 'Abbas? So we went to him and Sinan asked him.... And he mentioned the hadeeth. And he said: And Ibn 'Abbas (*) said: al-Juhani asked the Messenger of

اللَّهِ احْتَجَمَ بِالْقَاحَةِ، وَهُوَ صَائِمٌ. [انظر: ٢٥٣٦، ٢٥٩٤، ٣٢١١، وراجع: ١٨٤٩]

تخريج: إسناده صحيح.

٢١٨٧ - حَدُّلْنَا حُجِيْنُ بُنُ الْمُثَنَّى وَيُونُسُ.
يَغْنِي ابْنَ مُحَمَّدٍ قَالَا: حَدَّثَنَا عَبْدُ الْغَزِيزِ.
يَغْنِي ابْنَ أَبِي سَلَمَةً عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةً،
عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ اللَّهِ بْنِ عَبَّاسٍ، عَنْ النَّبِيُ عَلَى اللَّهِ بْنِ عَبَّاسٍ، عَلَى الْمَرَأَةِ وَمَعَهَا صَبِيٍّ لَهَا نِي مِحَفَّةٍ، فَأَخَذَتْ الْمَرَاةِ وَمَعَهَا صَبِيٍّ لَهَا نِي مِحَفَّةٍ، فَأَخَذَتْ بِضَبْهِهِ فَقَالَتْ: يَا نَبِيَّ اللَّهِ، أَلِهَذَا حَجُّ؟ يَضَبْهِهِ فَقَالَتْ: يَا نَبِيَّ اللَّهِ، أَلِهَذَا حَجُّ؟ فَلَالَهُ مَنْ وَلَكِ أَجْرٌ». [راجع: ١٨٩٨]

تخريج: إسناده صحيح. م: (١٣٣١).

٢١٨٨ - حَدَّثَنَا يُونُسُ: حَدِّثَنَا حَمَّادٌ يَعْني
 الْبَنَ زَيْدِ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ:
 أَنَّ الْبُنَ عَبَّاسٍ حَدَّثُهُ قَالَ. إِنَّ رَسُولَ اللَّهِ ﷺ
 تَعَرَّقَ كَيْفًا، ثُمَّ قَامَ، فَصَلَّى وَلَمْ يَتَوَضَّأُ.
 [انظر: ٣٣١٢، ٣٤٣٣، وراجع: ١٩٨٨]

٢١٨٩ - حَلَّتُنَا يُونُسُ بْنُ مُحَمَّدِ: حَلَّتُنَا مُحَمَّدِ: حَلَّتُنَا مُحَمَّدِ: حَلَّتُنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ عَنْ أَبِي التَّيَّاحِ، عَنْ مُوسَى بْنِ سَلَمَةً قَالَ: خَرَجْتُ أَنَا وَسِنَانُ بْنُ سَلَمَةً، وَمَمَنَا بَدَنَنَاذِ، فَأَزْحَفَتَا عَلَيْنَا فِي الطَّرِيقِ، فَقَالَ لِي سِنَانِ: هَلَ لَكَ فِي ابْنِ عَبَّاسٍ؟ فَقَالَ لِي سِنَانِ: هَلَ لَكَ فِي ابْنِ عَبَّاسٍ؟ فَأَتَثِنَاهُ، فَسَأَلَهُ سِنَانٌ. فَذَكَرَ الْحَدِيثَ. فَالْ: وَقَالَ ابْنُ عَبَّاسٍ: سَأَلَ رَسُولَ اللَّهِ عَيْنَى قَالَ:

Allah (鑑): O Messenger of Allah, my father is an old man and he did not do *Hajj*. He said: "Do *Hajj* on behalf of your father."

Comments: [Its isnad is saheeh, Muslim (1325)]

2190. It was narrated that 'Abdur-Rahman bin Wa'lah said: I asked Ibn 'Abbas (&): We live in a land where there are vineyards. most of the produce of which is used for wine. He said: A man from Daws came to the Messenger of Allah (強) with a skin full of wine as a gift for him. The Messenger of Allah (趣) said to him: "Don't you know that Allah has forbidden it since you last came?" The owner of the wineskin turned to someone else who was with him and told him to do something. The Prophet (数) said: "What you tell him to do?" He said: To sell it. He said: "Don't you know that the One Who forbade drinking it also forbade selling it and consuming its price?" So he told him to pour away what was in the skin.

Comments: [Saheeh; this is a hasan isnad]

2191. It was narrated that Ibn 'Abbas (*) - I think he attributed it to the Prophet (*) - said: If he halted in a place and liked the place he had halted, he would delay Zuhr so that he could put Zuhr and 'Asr together. If he was travelling and did not find a place to halt, he would delay Zuhr until he came to a halting place, then

الْجُهَنيُّ، فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي شَيْخُ كَبِيرٌ، وَلَمْ يَحْجُجْ، قَالَ: ﴿حُجَّ عَنْ أَبِيكَ!. [انظر: ٢٥١٨، و راجع: ١٨٦٩]

تخريج: إسناده صحيح. م: (١٣٢٥).

719- حَدَّثَنَا يُونُسُ: حَدَّثَنَا فُلَيْحٌ عَنْ زَيْدِ الْسِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: اسْ أَسْلَمُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: سَأَلْتُ انَ عَبَّاسٍ، فَقُلْتُ: إِنَّا بِأَرْصِ لَنَا بِهَا الْكُرُومُ، وَإِنَّ أَكْثَرَ غَلَاتِهَا الْخَمْرُ؟ فَقَالَ: قَدِمْ رَحُلٌ مِنْ دَوْسٍ عَلَى رَسُولِ اللَّهِ يَتَلَيْقَ بَرْمُولُ اللَّهِ يَتَلِيْقَ الْمَدَ هَا لَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ يَتَلِيْقَ: "هَلْ عَلْمَتَ أَنَّ اللَّه حَرَّمَهَا بَعْدَكَ؟" فَقَالَ اللَّه حَرَّمَهَا بَعْدَكَ؟" فَقَالَ اللَّهِ عَلَى إنْسَانٍ مَعَهُ فَأَمَرَهُ، فَقَالَ اللَّه عَرَّمَهَا بَعْدَكَ؟" فَقَالَ اللَّه عَرَّمَهَا بَعْدَكَ؟" فَقَالَ اللَّهِ عَلَى إنْسَانٍ مَعَهُ فَأَمَرَهُ، فَقَالَ اللَّهِ عَلَى اللَّهُ عَلَى الْعَرَادَةِ عَلَى اللَّهُ عَلَى الْمُعَلِّمُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ الْعَلَى اللَّهِ الْعَلَى اللَّهُ الْعَلَى الْعَلَى اللَّهُ الْعَلَى الْعَل

تخريج: صحيح. وهذا إسناد حسن.

٢١٩١ - حَدَّثَنَا يُونُسُ وَحَسَنُ بْنُ مُوسَى الْمَعْنَى قَالَا: خَدَّثَنَا حَمَّادٌ يَعْنِي ابْنَ زَيْدٍ عَنْ أَيُوبَ، عَنْ أَيْرِ عَبَّاسٍ - قال: لَا أَعْلَمُهُ لِيَّا فَنْ رَفِّهِ عَلَابُةً مَنْ لِلَا مَنْزِلًا فَأَعْجَبَهُ لِلْمَنْزِلًا فَأَعْجَبَهُ لَمَنْزِلًا فَأَعْجَبَهُ لَمَنْزِلُ أَخْرَ الظَّهْرِ حَتَّى يَجْمَعَ بَيْنَ الظَّهْرِ وَلَمْ يَتَهَيَّأً لَهُ الْمَنْزِلُ، أَحْرَ الظَّهْرِ

he would put Zuhr and 'Asr together.

Comments: [Its men are thiqut]

2192. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (ﷺ) forbade every wild animal that has fangs and every bird that has talons.

Comments: [Its isnad is saheeh, Muslim (1934)]

2193. It was narrated that Ibn 'Abbas (\$) said: The first people to hasten when moving on from Muzdalifah were the Bedouins; they would try to remain on the edges of the people so that they could hang up their sticks, large bowls and wooden cups, then when they started moving they would make a lot of noise and the people would start moving. And the Messenger of Allah (達) was seen with the back of his camel's ears touching its hump [because he was holding it back with the reins] and he was gesturing with his hand: "O people, be calm; O people, be calm."

Comments: [Its isnad is hasan]

2194. It was narrated from Ibn 'Abbas (&) that the Messenger of Allah (*) slept until he could be heard breathing deeply, then he

الطُّهُرَ حَتَّى يَأْتِيَ الْمَثْرِلَ، فَيَجْمَعَ بَيْنَ الطُّهْرِ وَالْعَصْرِ. قَالَ حَسَنُّ: كَانَ إِذَا سَافَرَ فَنَزَلَ مَنْزِلًا. [راحم: ١٨٧٤]

تخريج: رجاله ثقاب.

۲۱۹۲ - حَدَّثَنَا يُونُسُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ مَيْمُونِ بُنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ رَصِيَ اللهُ عَنْهُمَا قَالَ. نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلَّ ذِي نَابٍ مِنَ السِّبَاعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ. [انظر: ۲۱۱۹، ۲۷۱۷، ۳۷۲۲، ۳۰۲۳،

تخريج: إسناده صحيح. م: (١٩٣٤).

تخريج: إسناده حس.

٢١٩٤ - خَدَّثَنَا يُونُسُ: خَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً
 عَنْ حُمَنْدِ وَأَيُّوبَ، عَنْ عِكْرِمَةً، عَنِ ابْنِ

got up and prayed, and he did not do wudoo'. 'Ikrimah said: The Prophet (鑑) was protected.

Comments: [Its isnad is saheeh]

2195. It was narrated from Ibn 'Abbas (ﷺ) that the Messenger of Allah (ﷺ) delayed 'Isha' one night until the people had fallen asleep then woken up, then had fallen asleep then woken up. Qais said: Then 'Umar bin al-Khattab came and said: The prayer, O Messenger of Allah! So he came out and led them in prayer, and [Qais] did not state that they did wudoo'.

Comments: [Its isnad is saheeh]

2196. It was narrated from Ibn 'Abbas (4) that the Messenger of Allah (was in the house of Maimoonah bint al-Harith and he got up to pray at night. [Ibn 'Abbas] said: So I stood on his left, and he took me by the hand and put me on his right, then he prayed, then he slept until he started to breathe deeply. Then Bilal came to him to give the call to prayer, and he got up and prayed without doing wudoo'. Hasan said - i.e., in his ludeeth: I was with the Prophet (ﷺ) in the house of Maimoonah, and when he finished praying he slept until he began to breathe deeply.

عَبَّاسِ أَنَّ رَسُولَ اللهِ ﷺ نَامَ حَتَّى سُوعَ لَهُ غَطِيطٌ، فَقَامَ فَصَلَّى، وَلَمْ يَتَوَضَّأً. فَقَالَ عِكْرِمَةُ كَانَ النَّبِيُّ ﷺ مَحْمُوظًا. [انظر: ٣١٦٩]

تخريج: إسناده صحيح.

7190 - حَدَّثَنَا يُونُسُ وَعَقَّالُ قَالَا: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةً عَنْ أَيُوبَ _ قَالَ عَفَّانُ قَالَ حَمَّادُ أَشْرَنَ أَيُوبَ _ وَقَيْسٍ، عَنْ عَطَاء بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ عَنْ أَبْنِ أَبِي رَبَاحٍ، عَنْ ابْنُ عَبَّاء أَنَّ رَسُولَ اللَّهِ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ المُتَيْقَظُوا، قَالَ قَيْسٌ: الْمَتَيْقَظُوا، قَالَ قَيْسٌ: فَجَاء عُمَرُ بُنُ الْخُطَّابِ فَقَالَ: الصَّلَاة يَا رَسُولَ اللَّهِ، قَالَ: الصَّلَاة يَا رَسُولَ اللَّهِ، قَالَ: قَخَرَجَ فَصَلَّى بِهِمْ، وَلَمْ يَذْكُرْ أَنَّهُمْ نَوْسُلَ.
تَوَصَّنُونَ [راجع ١٩٢٦]

تخريج: إسناده صحيح.

٢١٩٦- حَدَّثَنَا يُونُسُ وَحَسَنُ فَالَا: حَدَّثَنَا مِرْسُ وَحَسَنُ فَالَا: حَدَّثَنَا مِرْسُ بُنِ خَمَّادُ نَنْ سَلَمَةَ (٢٤٥/١) عَنْ عَمْرِو بُنِ حِبَّالٍ، عَنْ كُرْبُ بُنِ أَبِي مُسْلِمٍ، عَنِ ابْرِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ يَعَيَّةً كَانَ فِي تَبْتِ مَيْمُونَةً بِشْتِ الْحَارِثِ، فَقَامَ يُصَلِّي مِنَ اللَّبْلِ فَلَا تَعَلَّى مَنَ اللَّبْلِ فَلَا تَعْنَى عَنْ يَبِيهِ، فَمَّ صَلَّى، ثُمَّ مَامَ حَتَّى فَفَعَ، ثُمَّ صَلَّى، ثُمَّ مَامَ حَتَّى فَفَعَ، ثُمُ عَامَ حَتَّى فَفَعَ، ثُمُ عَالَم حَتَّى فَفَعَ، فَعَلَم فَصَلَّى وَلَمْ يَتَوضَّدُ، قَالَ حَسَنٌ لِيعْنِي فِي حَدِيثِهِ لَا كُنْتُ مِعَ النَّبِيِّ يَعْنِي فِي حَدِيثِهِ لَنَا كُنْتُ مِعَ النَّبِيِ يَعْنِي فِي حَدِيثِهِ لَنَ كَنْنُ مِعَ النَّبِي يَعْنِي فِي حَدِيثِهِ لَا كُنْتُ مِعَ النَّبِي يَعْنِي فِي جَدِيثِهِ فَي اللَّهِ عَنْ يَعْنِي فِي جَدِيثِهِ فَي مَنْ مَعَ النَّبِي يَعْنَى فِي جَدِيثِهِ فَي عَلَى اللَّهِ عَلَيْهِ فَي خَدِيثِهِ فَي عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْحَدِيثِ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى الْعَالِي الْعَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْعَلَيْهِ عَلَى اللْعَلَى اللَّهُ عَلَى اللْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللْعَلَى الْعَلَى الْعَلَى اللْعَلَى اللْعَلَى اللْعَلَى الْعَلَى اللْعَلَى الْعَلَى ال

Comments: [Its isnad is saheeh, al-Bukhari (138) and Muslim (763)]

2197. It was narrated from Abul-'Aliyah: The paternal cousin of your Prophet (雲), Ibn 'Abbas (季), told us: The Prophet of Allah (雲) said: "On the night on which I was taken on the Night Journey (the Isra'), I saw Moosa bin 'Imran, a tall dark man with curly hair, as if he were one of the men of Shanoo'ah; and I saw 'Eesa Ibn Maryam (吳), of average height with a red and white complexion and lank hair."

Comments: [Its isnad is saheeh, al-Bukhari (3239) and Muslim (165)]

2198. It was narrated that Qatadah said: Abul-'Aliyah narrated: The paternal cousin of your Prophet, Ibn 'Abbas (李) narrated: The Prophet of Allah (海) said... And he narrated a similar report.

Comments: [Its isnad is saheeh, al-Bukhari (3239) and Muslim (165)]

2199. It was narrated that Ibn 'Abbas (4) said: The Messenger of Allah (25) ruled concerning the son of the woman who engaged in li'an that he should not be called after any father; and if anyone accused her or accused her son, he was to be given the hadd punishment of flogging. And he ruled that she was not entitled to maintenance (food) or accommodation [from her former husband], because they

تخریج: إسناده صحیح. خ: (۱۳۸)، م: (۲۲۳).

719٧ حَدَّثَنَا مُونُسُ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا شَيْبَانُ: حَدَّثَنَا ابْنُ عَمَّ نَبِيكُمْ فَتَادَةُ عَنْ أَبِي الْعَالِيَةِ: حَدَّثَنَا ابْنُ عَمَّ نَبِيكُمْ ابْنُ عَبَّاسٍ قَالَ: قَالَ نَبِي اللَّهِ ﷺ: "رَأَيْتُ لَيْبَةَ أُسْرِيَ بِي مُوسَى بْنَ عِمْرَانَ رَجُلًا آدَمَ، لَيْبَةَ أُسْرِيَ بِي مُوسَى بْنَ عِمْرَانَ رَجُلًا آدَمَ، طُوّالًا جَعْدًا، كَأَنَّهُ مِنْ رِجَالِ شَنُوءَةً، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِمَا السَّلَامُ مَرْبُوعَ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِمَا السَّلَامُ مَرْبُوعَ الْجَلَانِ، إِلَى الْحُمْرَةِ وَالْبَيّاضِ سَبِطَ الرَّأْسِ". الخَدْرُةِ وَالْبَيّاضِ سَبِطَ الرَّأْسِ". [انظر: ۲۱۹۸، ۲۳۵۷، ۲۱۷۹، ۳۱۷۹]

تخریج: إساده صحیح. خ: (۳۲۳۹)، م: (۱٦٥).

٢١٩٨ - حَدَّثَنَا حُسَيْنٌ فِي تَفْسِيرٍ شَيْبَانَ عَنْ
 قَتَادَةَ قَالَ: حَدَّثَ أَبُرِ الْعَالِيَةِ: حَدَّثَنَا ابْنُ عَمِّ
 نَبِيكُمْ ابْنُ عَبَّاسٍ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ ..
 فَذَكَرَ مِثْلُهُ. أَراجع: ٢١٩٧]

تخریج: إسناده صحیح. خ. (۳۲۳۹)، م. ۱٦٥).

٢١٩٩ - حَلَّثَنَا مُحَمَّدُ بَنُ رَبِيعَةَ: حَدَّثَنَا عَبَادُ ابْنُ مَنْصُورٍ عَنْ عِخْرِمَةً، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَضَى رَسُولُ اللَّهِ يَشِيْتُ فِي ابْنِ الْمُلَاعَنَةِ أَنْ لَا يُدْعَى لِأَبٍ. وَمَنْ رَمَاهَا، أَوْ رَمَى وَلَدَهَا، فَإِنَّهُ يُخِلَدُ الْحَدَّ، وَمَنْ وَقَضَى أَنْ لَا يُدْعَى لِأَبٍ. وَمَنْ وَقَضَى أَنْ لَا يُدْعَى لِأَبٍ. وَمَنْ وَقَضَى أَنْ لَا يُعْمَلُ الْحَدَّ، مِنْ أَبْدٍ طَلَاقٍ، وَلَا سُكْنَى، مِنْ أَجْلِ أَنَّهُمَا يَتَقَرَّقَانِ مِنْ غَيْرٍ طَلَاقٍ، وَلَا مُحْتَى، وَلَا مُحَلِقًا عَلَيْهِ وَلَا سُكْنَى، وَلَا مُحَلِقًا فَي عَنْهًا عَلَيْهِ وَلَا سُكْنَى، وَلَا مُحَلِقًا فَي عَنْهًا عَلَيْهِ وَلَا سُكْنَى، وَلَا مُحَلِقًا عَنْهُ عَنْهًا عَلَيْهِ وَلَا سُكَنَى، وَلَا مُحَلَقًا عَنْهَا عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَى اللهِ اللهُ اللهِ الله

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had separated by means of something other than talaq (divorce) and he had not died and left her a widow.

Comments: [Its isnad is da'eef]

2200. It was narrated from Ibn 'Abbas (秦) that the Prophet (曼) married Maimoonah bint al-Harith when they were both in thram.

Comments: [Its isnad is saheeh]

تخريج: إسناده صعيف، فيه عباد بن مصور تكلم فيه وفي سماعه من عكرمة.

۲۲۰- حَدَّثَنَا يُونْسُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً
 عَنْ خُمْیْد، عَنْ عِکْرِمَةً، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ بِسِنِّةً تَزَوَّجَ مَیْمُونَةً بِئْتَ الْحَارِثِ وَهُمَا النَّبِيِّ بِسِنِّةً تَزَوَّجَ مَیْمُونَةً بِئْتَ الْحَارِثِ وَهُمَا مُحْرِمَان. [انظر: ۲٤۹۲، ۲۵۹۲، ۲۰۲۳ ، ۲۰۲۳ ، ۲۰۲۳ ، ۲۲۳۳ ، ۲۰۲۳ ، ۲۰۲۳ ، ۲۰۲۳ ، ۲۰۲۹]

تخريج: إساده صحيح. وقوله في هذا الطريق: "وهما محرمان" وهم والصواب: وهو محرم.

2201. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (為) said: "Let him give a dinar, or if he cannot afford that, then half a dinar," meaning the one who had intercourse with his wife when she was menstruating.

Comments: [Saheeh mawqoof, this is a very weak (da'eef jiddan) isnad]

۲۲۰۱ - حَدَّثَنَا بُونُسُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ عَظْاءِ الْعَطَّادِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبْسِ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: "يَتَصَدَّقُ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ فَنِصْفُ دِينَارٍ" يَعْنِي اللَّهِ يَشْمَى امْرَأَتَهُ حَائِضًا. [انطر: ۲۷۸۸، الَّذِي يَعْشَى امْرَأَتَهُ حَائِضًا. [انطر: ۲۷۸۸، وراجم: ۲۰۳۲]

تخريج: صحيح موقوفاً، وهذا إسناد ضعيف جداً عطاء العطار ضعيف جداً.

2202. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (囊) met Ma'iz bin Malik, and said: "Is it true what I have heard about you?" He said: What have you heard about me? He said: "I have heard that you committed an immoral action with the slave woman of the family of So and so." He said: Yes. He sent him back until he had testified four times, then he ordered that he be stoned.

- ٣٠١٠ - حَدَّثَنَا يُونُسُ: حَدَّثَنَا أَبُو عَوَانَةً عَنْ سَعِيدِ بَنِ جُبَيْرٍ، عَنِ ابْنِ عَبَاسٍ قَالَ: لَقِيَ رَسُولُ اللَّهِ عِلَيْهِ مَاعِزَ بْنَ مَالِكِ، فَقَالَ: «أَحَقُّ مَا بَلَغَنِي عَنْكَ؟ اللَّهِ عَلَى: «بَلَغَنِي عَنْكَ؟ قال: وَمَا بَلَغَكَ عَنِّي؟ فَالَ: «بَلَغَنِي أَنَّكَ قَالَ: نَعَمْ، فَرَدَهُ فَخَرْتُ بِأَمْةِ آلِ فُلَانٍ؟ » قَالَ: نَعَمْ، فَرَدَهُ حَتَّى شَهِدَ أَرْبَعَ مَرَّاتٍ، ثُمُّ أَمَرَ بِرَجْمِهِ.
الطر: ٢٨٧٤، ٢٨٧٤]

Comments: [Its isnad is Hasan, Muslim (1693)]

2203. It was narrated from Ibn 'Abbas (泰) that Jibreel (始) said to the Prophet (始): If only you could have seen me when I was taking the black mud of the sea and shoving it into Pharaoh's mouth.

Comments: [Its isnad is da'eef]

تخريج: إساده حسن، م: (١٦٩٣).

٣٠٠٣ حَلَّثَنَا يُونُسُ: حَلَّثَنَا حَمَّادٌ _ يَغني ابْنَ سَلَمَةً _ غَنْ عَلِى بْنِ زَيْدٍ، عَنْ يُوسُفَ ابْنِ مَهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِلنَّبِيِّ عَلِيْهِ: لَوْ رَأَيْتُنِي وَأَنَا آخُدُ مِنْ خَالِ الْبُحْرِ، فَأَدْشُهُ فِي فِي فِي فِرْعَوْنَ. [راجع: ٢١٤٤]

تخريج: إسناده صعب الضعف علي بن زيد ويوسف بن مهران ليّن الحديث.

2204. It was narrated that Ibn 'Abbas (本) said: The Messenger of Allah (達) sent me with the luggage from Muzdalifah at night.

Comments: [Its isnad is saheelt, al-Bukhari (1677) and Muslim (1293)] ٣٠٠٤ حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي ابْنِ رَيْدٍ عَنْ أَيُوبَ، عَنْ عِكْمِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ في الثَّقُلِ مِنْ جَمْعٍ بِلَيْلٍ. [انظر: ٣٠٩٤، وراجع: ١٩٢٠]

نخريج: إساده صحيح. خ: (١٦٧٧)، م: (١٢٩٣).

2205. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (海) said: "Jibreel (始) said to me: Prayer has been made dear to you, so pray as much as you want."

Comments: [Its isnad is da'eef]

٣٠٠٥ حَدَّثَنَا يُونُسُ عَنْ حَمَّادٍ يَغْنِي الْنَ سَلَمَةً _ غَنْ عَلِيٌ بُنِ زَيْدٍ، عَنْ يُوسُفَ بُنِ مِهُمَّانَ، عَنِ اللهِ عَلَيْ بُنِ زَيْدٍ، عَنْ يُوسُفَ بُنِ مِهُمَّانَ، عَنِ اللهِ عَلَيْهِ الشَّلَامِ: إِنَّهُ قَدْ عَلَيْهِ الشَّلَامِ: إِنَّهُ قَدْ حُبِّبَ إِلَيْكَ الصَّلَاةُ. فَخُذْ مِنْهَا مَا شِئْتَ. حُجِّبَ إِلَيْكَ الصَّلَاةُ. فَخُذْ مِنْهَا مَا شِئْتَ. أَنْ الصَّلَاةُ. فَخُذْ مِنْهَا مَا شِئْتَ. أَنْ الصَّلَاءُ.

تخريج: إساده ضعيف، لضعف علي بن زيد ويوسف بن مهران لين.

2206. It was narrated from Ibn 'Abbas (♣) that a man came to Umar and said: A woman came to buy something, and I took her into a closet and did something that was less than intercourse. He

٢٢٠٦ حَلَّاثَنَا يُونُسُ وَعَقَالُ: حَلَّاتُنَا حَمَّالُدِ
 يَمْنِي ابْنَ سَلَمَةً _ عَنْ عَلِيٍّ نْنِ زَيْدٍ _ قَالَ عَلَيْ نْنِ زَيْدٍ _ قَالَ عَلَيْ نْنُ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْزَانَ، عَنِ ابْنِ عَبَّاسٍ. أَنَّ رَجُلًا أَتَى عُمَرَ،

said: Woe to you! Perhaps she is the wife of someone who is away (fighting in jiliad) for the sake of Allah? He said: Yes. He said: Go to Abu Bakr and ask him. So he went to him and asked him, and he said: Perhaps she is the wife of someone who is away (fighting in iihad) for the sake of Allah? And he said the same as 'Umar said. Then he went to the Prophet (25) and told him something similar, and he said: "Perhaps she is the wife of someone who is away (fighting in jiliad) for the sake of Allah?" Then Qur'an was revealed: "And perform As-Salat (Igamatas-Salat), at the two ends of the day and in some hours of the night li.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)" [Hood 11:114]. He said: O Messenger of Allah, is it just for me or is it for all the people? 'Umar struck his chest with his hand and said: No, do not think that; rather it is for all the people. And the Messenger of Allah (ﷺ) said: "'Umar is right."

فَالِ الْمُرَاةُ حَاءَتُ لَنَايِعَهُ، فَأَدْخَلُتُهَا الدَّوْلِحِ، فَصَلْتُ مِنْهُ مَا دُونَ الْجِماعِ. فَقَالَ وَيَحَلُقُوا الْجَماعِ. فَقَالَ وَيَحَلُقُوا الْجَماعِ اللَّهِ؟ قَالَ الْجَلْ. فَالْ: فَأَتِ أَبَا بَكْرٍ، فَاسْأَلُهُ. قَالَ: فَعَالَ: لَعَلَّهَا مُغِيبٌ فِي سَبِيلِ اللَّهِ؟ فَالْ: فَقَالَ: لَعَلَّهَا مُغِيبٌ فِي سَبِيلِ اللَّهِ؟ قَالَ: فَقَالَ: لَعَلَّهَا مُغِيبٌ فِي سَبِيلِ اللَّهِ؟ قَالَ: فَقَالَ بَعْلَ قَوْلَ عُمْرٍ، ثُمَّ أَتَى مُعيتٌ فِي سَبِيلِ اللَّهِ؟ وَنُولَ الْقُرْآنُ: ﴿وَلَقِيمِ مُعيتُ مُعيتُ فِي سَبِيلِ اللَّهِ؟ وَنُولَ الْقُرْآنُ: ﴿وَلَقِيمِ مُعيتُ فِي سَبِيلِ اللَّهِ؟ وَنُولَ الْقُرْآنُ: ﴿وَلَقِيمِ مُعيتُ فِي سَبِيلِ اللَّهِ؟ وَنُولَ الْقُرْآنُ: ﴿وَلَقِيمِ اللَّهِ مُنْكِيفٍ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ

تخريج: صحيح لعره. وهذا إساد صعيف، لضعف علي من ريد وبوسف من مهران لش.

Comments: [Salueli because of corroborating evidence; this is a da'eef isnad]

2207. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (醬) and the one who was riding behind him, Usamah bin Zaid, came and we gave him some of this drink. And he said: "Well done; this is the way to make it."

٣٢٠٧ حَدَّثَنَا يُونُسُ حَدَّثَنَا حَمَّادٌ يَعْني النَّ سَلَمَة عَنْ عُلِي بُنِ زَيْدٍ، عَنْ يُوسُفَ بُنِ مَهْران، عن ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَسُولُ اللَّهِ عَبَّاسٍ قَالَ: جَاءَ رَسُولُ اللَّهِ بَيْخَ وَرَدِيْفَهُ أَسَامَةُ تَنُ زَيْدٍ، فَسَقَيْنَاهُ مِنْ هَدَا الشَّرَابِ، فَقَالَ: الْحُسَنَتُمْ هَكَذَا فَاصْنَعُواه. الشَّرَاب، فَقَالَ: الْحُسَنَتُمْ هَكَذَا فَاصْنَعُواه. [انظ: ٢٦٥٥]

Comments: [A salieth hadeeth; this is a da'eef isnad]

2208. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "Healing is in three things: a drink of honey, the lancet of the cupper and cauterisation with fire, but I forbid my ummah to use cauterisation."

Comments: [Its isnad is sahech, al-Bukhari (5680)]

2209. It was narrated that Ibn 'Abbas (﴿) said: The mushrikeen used to part their hair in the middle and the People of the Book used to let their hair fall over their foreheads, and the Messenger of Allah (﴿) liked to do the same as the People of the Book - Ya'qoob said: in some matters concerning which he had received no command; Ishaq said: in that concerning which he had received no command - so he let his hair fall over his forehead, then later on he parted it.

Comments: [Ita isnad is saheeh, al-Bukhari (5917) and Muslim (2336)] تخريج: حديث صحيح. وهذا إساد ضعيف الصعف على بن ريد و يوسف بن مهران لين.

٦٢٠٨ (٢٤٦/١) حَدَثْنَا مَرْوَانْ بْنُ شُجَاحِ قَالَ: مَا أَخْفَظُهُ إِلَّا سَالِمَ الْأَفْطَسَ لُجَرْدِيَ ابْنَ عَجْلانَ حَدَّثَنِي عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُبَاسٍ قَالَ النَّبِيُ بِيلِيِّ: "الشَّفَاءُ فِي ثَلَاثَةٍ: شَرْبَةٍ عَسَنٍ، وَشَرْطةٍ مِحْجَمٍ، وَتَثَيَّةٍ بِنَادٍ وَأَنْهَى أُمْتِي عَن انْكَيْهُ.

تخريج: إسناده صحيح. خ: (٥٦٨٠).

٢٠٠٩ حَدَّثَنَا إِسْحَاقُ بُنُ عِيسَى حَدَّثَنِي إِلْرَاهِيمُ يَعْنِي الْنُوهِيِّ [قال عبد الله بنُ احمَدَ] قالَ أَبِي وَ وَعَقُوبُ، عبد الله بنُ احمَدَ] قالَ أَبِي وَعَقُوبُ، حَدَّثِنِي أَبِي عَن ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللّهِ اللّهِ عَنْ ابْنِ عَبَّاسٍ قالَ كَانَ الْمُشْرِكُونَ يَمُرُقُونَ رُعُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ قَالَ يَعْقُوبُ: أَهْلُ اللّهِ يَتَعْقُ يُجِبُّ وَيُعْجِبُهُ مُوافَقَةُ وَكَانَ رَسُولُ اللّهِ يَتَعْقُ يُجِبُ وَيُعْجِبُهُ مُوافَقَةُ وَكَانَ رَسُولُ اللّهِ يَتَعْقُوبُ: فِي بَعْصِ مَا لَمْ وَكَانَ أَهْلُ الْكَتَابِ، قَالَ يَعْقُوبُ: فِي بَعْصِ مَا لَمْ يُؤْمَرُ فِيهِ، وَمَالَ نَاصِيتَهُ، ثُمَّ قَرَقَ بَعْدُ. [انظر: ٢٣٦٤،

0.57. 73.97]

تخريج: إسناده صحيح. خ (٥٩١٧). م: (٢٣٣٦).

2210. It was narrated that Abul-Tufail said: I saw Mu'awiyah circumambulating the House with 'Abdullah bin 'Abbas (\$) on his left, and I was following behind

٢٢١٠ حَدَّثَنَا حَسَنُ بُنُ مُوسَى: حَدَّثَنَا أَبُو
 حَيْثَمَةً عَنْ عَبْدِ اللَّهِ بُنِ عُثْمَانَ بُن خُشَيْمٍ،
 عَنْ أَبِي الطَّفَيْلِ قَالَ: رَأَيْتُ مُعَاوِيَةً يَطُوفُ

them and I could hear what they were saying. Mu'awiyah started touching the corner of the Black Stone, and 'Abdullah bin 'Abbas (﴿) said to him: The Messenger of Allah (ﷺ) did not touch these two corners. Mu'awiyah said: Leave me alone, O Ibn 'Abbas, for there is nothing of it to be forsaken! Ibn 'Abbas continued to say the same thing and no more; every time he put his hand on either of the two corners he said that to him.

Comments: [Its isnad is gawi]

2211. It was narrated that Ibn 'Abbas (本) said: The Prophet (选) did 'Umrah four times: 'Umrah from al-Hudaibiyah, 'Umrah the following year to make up for the one that has not been completed previously, the third 'Umrah from al-Ji'ranah, and the fourth that he did with his Hajj.

Comments: [Its isnad is saheeh]

2212. It was narrated that Ibn 'Abbas (♣) said: Allah, may He be glorified and exalted, revealed [the verses]: "And whosoever does not judge by what Allah has revealed, such are the Kafiroon (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws)" [al-Ma'idah 5:44] "such are the Zalimoon (polytheists and wrongdoers - of a lesser

بِالْنَيْتِ عَنْ يَسَارِهِ عَبْدُ اللَّهِ بُنُ عَبَّاسٍ، وَأَنَا فَطَهُمَا فَي طُهُوهِ هِمَا، أَسْمَعُ كَلَامَهُمَا، فَطَنِقَ مُعَاوِيَةُ يَسْتَلِمُ رُكُنَ الْحَجَرِ، فَقَالَ لَهُ عَدُ الله بُنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ عَلَيْهُ لَمْ عَدُ الله بُنُ عَبَّاسٍ: إِنَّ رَسُولَ اللَّهِ عَلَيْهُ لَمْ عَدُ الله بُنُ عَبَّسٍ، فَيَقُولُ مُعَاوِيَةُ: دَعْنِي مِنْكَ بَا ابْنَ عَبَّسٍ، فَإِنَّهُ لَيْسَ مِنْهَا شَيْءٌ مَهُ بُورٌ، فَطَفِقَ ابْنُ عَبَّسٍ لَا يَزِيدُهُ، كُلِّمَا وَضَعَ يَدَهُ عَلَى شَيْءٍ مِنَ الرُّكُنَيْنِ قَالَ لَهُ وَضَعَ يَدَهُ عَلَى شَيْءٍ مِنَ الرُّكُنَيْنِ قَالَ لَهُ وَضَعَ يَدَهُ النظر: ٣٠٧٤، ٣٥٣٣، ٣٥٣٣، ٣٥٣٣، وراجع، ١٨٧٧)

تخريج: إسناده قوي.

٢٢١١ حَدَّقَنَا يُوسُن: حَدَّقَنَا دَاوُدُ بَنُ عَبْدِ الرَّحْمَٰ عَنْ عِحْرِمَةَ، الرَّحْمَٰ عَنْ عِحْرِمَةَ، عَنْ عِحْرِمَةَ، عَنْ عِحْرِمَةَ، عَنِ اللَّبِيْ يَسْلِط عَلَى اللَّبِيْ اللَّبِيْ يَسْلِط أَرْبَعًا: عُمْرَةً مِنْ الْخُدَيْئِيَةِ، وَعُمْرَةً النَّبِيْ يَسْلِط فِي ذِي الْفَعْدَةِ مِنْ قَابِلٍ، وَعُمْرَةً النَّالِيَةِ فِي ذِي الْفَعْدَةِ مِنْ قَابِلٍ، وَعُمْرَةً النَّالِيَةِ مِنَ الْجَعْرَافَةِ، وَالرَّابِعَةَ النِّتِي مَعَ حَجَّتِهِ. والطر: ٢٩٥٦]

تخريج: إسناده صحيح.

۲۲۱۲ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الزُنَادِ عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُشْبَةٌ بْنِ مَسْعُودٍ، عَنِ ابْنِ عَبَّسٍ فَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ: ﴿وَمَن لَدُ عَبَّسٍ فَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ: ﴿وَمَن لَدُ يَعَبُّسٍ فَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ: ﴿وَمَن لَدُ يَعَبُّسٍ فَاللَّهُ مِنَ النَّكِيمُونَ﴾ يَعَكُم بِمَا آفَكِيمُونَ﴾ وَ ﴿فَأُولَتِكَ هُمُ الْطَلِمُونَ﴾ وَ ﴿فَأُولَتِكَ هُمُ الْظَلِمُونَ﴾ وَ ﴿فَأُولَتِكَ هُمُ الْظَلِمُونَ﴾ وَ ﴿فَأُولَتِكَ هُمُ الْظَلِمُونَ﴾ وَ ﴿فَأُولَتِكَ هُمُ النَّيْسِثُونَ ﴾ قَالَ: قَالَ ابْنُ عَبَّاسٍ ﴿ وَفَالْتِكَ هُمُ الْفَلِمُونَ ﴾ وَ ﴿فَأُولَتِكَ هُمُ النَّلِمُونَ ﴾ وَ ﴿فَأُولَتِكَ هُمُ النَّلِمُونَ ﴾ وَ ﴿فَأُولَتِكَ هُمُ النَّلِمُونَ ﴾ وَ اللَّهُ عَبَّاسٍ : ﴿ وَاللَهُ عَلَى اللَّهُ عَبَّاسٍ اللَّهُ عَبْاسٍ اللَّهُ عَبْاسٍ اللَّهُ عَبْاسٍ اللَّهُ الْمَنْ عَلَيْهِ اللَّهِ اللَّهُ عَبْاسٍ اللَّهُ عَبْاسٍ اللَّهُ اللَّهُ عَلَيْهُ الْمُنْ عَلَيْهِ اللَّهُ الْعَلَيْمُ اللَّهُ عَلَيْهُ اللَّهُ الْمُنْ عَبْاسٍ اللَّهِ اللَّهُ عَنْ اللَّهُ اللَّهُ الْمُنْ عَلَيْهُ اللَّهُ الْمُنْ الْمَنْ عَلَيْهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُؤْلَةِ اللْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ عَلَى اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُلْمُ الْمُنْ الْمُلْمُ الْمُنْ ا

degree)" [al-Ma'idah 5:45] (then) such (people) are the Fasigoon [the rebelhous i.e. disobedient (of a lesser degree)] to Allah" [al-Ma'idah 5:47]. Ibn 'Abbas (36) said: Allah revealed them concerning two groups of the Jews. One of them had defeated the other during the Jahiliyyah, until they reached a deal according to which the diyah of any person among the defeated group who was killed by the group that had the upper hand would be fifty wasqs, and the diyah of any person among the group that had the upper hand who was killed by the defeated group would be one hundred wasgs. They adhered to that until the Prophet (趣) came to Madinah; then both groups were subdued by the coming of the Messenger of Allah (魏), and at that time he had not yet prevailed and he had a covenant with both groups Then the defeated group killed a member of the group that had the upper hand, and the group that had the upper hand sent word to the defeated group saying: Send us one hundred wasqs. The defeated group said: Was there ever any deal between two tribes who follow the same religion and share the same lineage and live in the same city, according to which the diyalı of some was half the diyalı of others? We only accepted that deal because you forced it on us and we were afraid of you. But now Muhammad has come and we will not accept this deal any more.

أَنْرَلَهَا اللَّهُ فِي الطَّائِفَتَيْن مِنَ الْيَهُودِ، وَكَانَتْ إِخْدَاهُمَا قُدْ مَهَرَتِ الْأُخْرَى فِي الْجَاهِلِيَّةِ، حَتَّى ارْنَصَوْا وَ اصْطَلَحُوا عَلَى أَنَّ كُلُّ فَتِيل قَتَلَتْهُ الْعَزِيزَةُ مِنَ الذَّلِيلَةِ، فَدِيَّتُهُ خَمْسُونَ وَسُقًا، وَكُمَّا ۚ قَتِيلٍ قَتَلَتُهُ الذَّلِيلَةُ مِنَ الْعَزِيزَةِ، فَدِيْتُهُ مِائَةً وَسْتِ. فَكُانُوا عَلَى ذَلِكَ حَتَّى ۚ قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، وَذَلَّتِ الطَّائِفَتَانِ كِلْتَاهُمَا لِمَقْدَم رَشُوبِ اللَّهِ بِيْجُهُ، ويَوْمَنْدِ لَمْ يَظْهَرْ، وَلَمُّ يُوطِئْهُمَا عَلَيْهِ، وَهُوَ فِي الصُّلْحِ، فَقَتَلَتِ الذَّلِيلَةُ مِنْ الْعَزِيزَةِ قَتِيلًا، فَأَرْسَلَتِ الْعَزِيزَةُ إِلَى الذَّلِيلَةِ: أَنِ ابْعَثُوا إِنِّنَا بِمِائَةِ وَشُقٍ. فَقَالَتِ النَّالِلَةُ: وَهَلُ كَانَ هَذَا فِي حَيِّس قَطُّ دِينُهُمَا وَاحِدٌ، وَنَسَبُهُمَا وَاحِدٌ، وَبَلَدُهُمَا وَاحِدٌ، دِيَةُ بَعْضهمْ بِصْفُ دِيَةِ تَعْضِ؟ إِنَّا إِنَّمَا أَعْطَيْنَاكُمْ هَٰذَا ضَيْمًا مِنْكُمْ لَنَا، وَفَرَقًا مِنْكُمْ، فأمَّا إِذْ قَدِمَ مُحَمَّدٌ فَلَا نُعْطِيكُمْ ذَلِكَ. فَكَادَتِ الْحَرْبُ تَهِيجُ نْنَهُمَا، ثُمَّ ارْتَضَوْا عَلَى أَنْ يَجْعَلُوا رَسُولَ اللَّهِ عِيْ بَيْنَهُمْ، ثُمَّ ذَكَرَتِ الْعَزِيزَةُ، فَقَالَتْ: وَاللَّهِ مًا مُحَمَّدُ بِمُعْطِيكُمْ مِنْهُمْ ضِغْفَ مَا يُعْطِيهِمْ مِنْكُمْ. وَلَقَدْ صَدَقُوا، مَا أَعْطُونَا هَذَا إِلَّا ضَيْمًا مِنَّا وَقَهْرًا لَهُمْ، فَدُسُوا إِنِّي مُحَمَّدٍ مَنْ يَخْبُرُ لَكُمْ رَأْيَهُ ۚ إِنْ أَعْطَاكُمْ مَا تُرِيدُونَ حَكَّمْتُمُوهُۥ وَإِنْ لَمْ يُعْطِكُمْ حَذِرْتُمْ، فَلَمْ تُحكِّمُوهُ. فَلَسُوا إِلَى رَسُولِ اللَّهِ ﷺ نَاسًا مِنَ الْمُنَافِقِينَ لِيَحْبُرُوا لَهُمْ رَأْيَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا جَاءَ رَسُولَ اللَّهِ عِنْ أَخْبَرَ اللَّهُ رَسُولَهُ بِأَمْرِهِمْ كُلُّهِ وَمَا أَرَادُوا، فَأَذُولَ اللَّهُ عَزًّ وَجَلِّ: ﴿ يَكَأَيُّهَا ٱلرَّسُولُ لَا

War almost broke out between them, then they agreed to appoint the Messenger of Allah (to judge between them. Then the group that had the upper hand realized: By Allah, Muhammad is not going to give you a deal whereby he gives you double what he gives them. And they were right; they only accepted this deal because we forced it on them. Sent word to Muhammad to find out what he thinks: if he gives you what you want, then appoint him to judge, and if he does not give you that, then withdraw and do not appoint him to judge. They sent one of the hypocrites to the Messenger of Allah (鑑) to find out for them what the opinion of the Messenger of Allah (趣) was. When he came to the Messenger of Allah (鑑), Allah informed His Messenger of what they were trying to accomplish, and Allah, may He be glorified and exalted, revealed the words: "O Messenger (Muhammad (ﷺ)! Let not those who hurry to fall into disbelief grieve you, of such who say: 'We believe' up to...(then) such (people) are the Fasigoon [the rebellious i.e. disobedient (of a lesser degree)] to Allah" [al-Ma'idah 5:41-47]. Then he said: It was revealed concerning them [the two groups] and Allah referred to them [in these verses].

Comments: [Its isnad is hasan]

2213. It was narrated that Ibn 'Abbas (泰) said: The Messenger

يَحَرُّنكَ الَّذِينَ يُسَنَوعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوْا ءَامَنَا﴾ إِلَى قَوْلِهِ ﴿ وَمَن لَذَ يَمْكُم مِنَا أَمْلَ اللَّهُ فَأُولَتِكَ هُمُ الْفَنيقُونَ﴾ (المائدة: ٤١-٤٧) ثُمَّ قَال: بِيهِمَا وَاللَّهِ نَرَلَتْ، وَإِيَّاهُمَا عَنَى اللَّهُ غَرُّ وَخَلُّ.

تخريج: إسناده حسا.

٣٢١٣ حدَّثَنَا عَلِيُّ بْنُ عَاصِم: أَخْبَرَنَا خَالِدٌ
 عَنْ عِكْرِمَة، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ

of Allah (ﷺ) said: "Whoever eavesdrops on some people's conversation when they do not want him to hear, will have molten copper poured into his ear Whoever claims to have seen a dream when that is not the case will be punished until he ties a grain of barley, but he will never be able to tie it. Whoever makes images will be commanded to breathe the soul into it, but he will never be able to do that."

اللَّهِ ﷺ: "مَنْ يَسْتَمِعُ إِلَى حَدِيثِ قَوْمٍ وَهُمْ لَهُ مَلَهُ كَارِهُونَ، صُبَّ فِي أُذُنِهِ الْأَنْكُ، وَمَنْ تَحَلَّمَ عُدِّبَ خَتَّى يَعْقِدَ شَعِيرَةً، وَلَئِسَ بِعَاقِدٍ، وَلَئِسَ بِعَاقِدٍ، وَمَنْ صَوْرَةً كُلِّفَ أَنْ يَنْفُخَ، وَلَئِسَ بِنَافِحِ» [راجع. ١٨٦٦].

تخريج: حديث صحيح. خ: (٧٠٤٢)، علي بن عاصم يخطئ لكنه منابع.

Comments: [A saheeh hadeeth, al-Bukhari (7042)]

2214. It was narrated that al-Hakam bin 'Abdullah bin al-A'raj said: I was with Ibn 'Abbas (泰) in the house where they provide water, and he was using a cloak of his as a pillow. I said: O Ibn 'Abbas, tell me about 'Ashoora'. He said: What about it? I said: About fasting it. He said: When you see the new moon of Muharram, count nine (days), then fast on the ninth day. I said: Is that how Muhammad (寒) fasted it? He said: Yes.

Comments: [A saheeh hadeeth, Muslim (1133)] ٢٢١٤ - حَدَّثُنَا عَلِيُّ بْنُ عَاصِمِ أَخْبَرَنَا مُعَاوِيةً بْنُ عَمْرِو بْنِ غَلَابٍ عَنِ (٢٤٧/١) مُعَاوِيةً بْنُ عَمْرِو بْنِ غَلَابٍ عَنِ (٢٤٧/١) الْحَكَمِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَعْرَجِ، قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ، أَخْيِرْنِي عِنْدَ ابْنِ عَبَّاسٍ، أَخْيِرْنِي عَنْ أَيِّ بَالِهِ؟ قَالَ: عَنْ عَنْ مَيْ اللَّهِ عَنْ أَيِّ بَالِهِ؟ قَالَ: فَلْتُ: عَنْ صِيَامِهِ. قَالَ: إِذَا أَنْتَ أَهْلَلْتَ الْمُحَرَّمَ فَاعْلَدُ بِسْعًا، ثُمْ أَصْبِحْ يَوْمَ النَّاسِعِ صَائِمًا. قالَ: يَعْمُ النَّاسِعِ صَائِمًا. قالَ: يَعْمُ النَّاسِعِ صَائِمًا. قالَ: يَعْمُ النَّاسِعِ مَائِمًا قَالَ: يَعْمُ النَّاسِعِ مَائِمًا. قَالَ: يَعْمُ النَّاسِعِ مَائِمًا. قالَ: يَعْمُ النَّاسِعِ عَالًا: يَعْمُ النَّاسِعِ مَائِمًا اللَّهِ عَلَى الْعَلَادُ يَصُومُهُ مُحَمَّدً؟

تخريج: حديث صحبح. م: (١١٣٣)، علي بن عاصم يخطئ لكنه متابع.

2215. It was narrated that Ibn 'Abbas (李) said: The Messenger of Allah (靈) said: "This Stone (i.e. the Black Stone) will come on the Day of Resurrection with two eyes with which it will speak; it will testify in the favour of the one who touches it with the proper manner and attitude."

- ٢٢١٥ - حَدَّتَنَا عَلِيُّ بْنُ عَاصِم: أَخْبَرَنِي عَبْدُ اللَّهِ الْمِنُ عُشْمَانَ بْنِ خُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "يَأْتِي هَذَا الْحَجَرُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ يُبْصِرُ بِهِمَا، وَلِسَانٌ يُنْطِقُ بِهِ، يَشْهَدُ لِمَنِ اسْتَلَمَهُ بِحَقِّ». [انطر: يُنْطِقُ بِهِ، يَشْهَدُ لِمَنِ اسْتَلَمَهُ بِحَقِّ». [انطر: يَنْظِقُ بِهِ، يَشْهَدُ لِمَنِ اسْتَلَمَهُ بِحَقِّ». [انطر: ٢٧٩٨، ٢٧٩٧، ٢٧٩٧، ٢٥٩٨]

Comments: [A hasan hadeeth]

2216. It was narrated that Ibn 'Abbas (﴿) said: Some of the prisoners on the day of Badr did not have any ransom, so the Messenger of Allah (﴿) made it their ransom to teach the children of the Ansar how to write. One day a boy came crying to his father, who said: What is the matter with you? He said: My teacher hit me. He said: The evil one is seeking vengeance for [the people thrown into] the well at Badr! By Allah, you will never go to him again.

Comments: [Hasan]

2217. It was narrated that Ibn 'Abbas (場) said: On the day of Uhud, the Messenger of Allah (場) ordered that the weapons and leather armour be removed from the martyrs, and he said: "Bury them with their blood and garments."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2218. It was narrated from Ibn 'Abbas (泰) that a man from among the Ansar apostatised from Islam and joined the mushrikeen, then Allah revealed the verse: "How shall Allah guide a people who disbelieved after their Belief and after they bore witness that the Messenger (Muhammad (寒)) is true and after clear proofs had come unto them? And Allah guides not the people who are

تخريج: حديث حسن. علي بن عاصم متابع.

7۲۱٦ حَلَّثَنَا عَلِيْ بْنُ عَاصِمٍ: حَلَّثَنَا عَلِيْ بْنُ عَاصِمٍ: حَلَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَّسٍ قَالَ: كَانَ نَاسٌ مِنْ الْأَسْرَى يَوْمَ بَدْرٍ لَمْ يَكُنْ لَهُمْ فَانَ نَاسٌ مِنْ الْأَسْرَى يَوْمَ بَدْرٍ لَمْ يَكُنْ لَهُمْ فَذَاءَهُمْ أَنْ يُعَلِّمُ وَيَعَلِمُ وَلَاءَهُمْ أَنْ يُعَلِمُوا أَوْلَادَ الْأَنْصَارِ الْكِتَانَةُ، قَالَ: فَجَاءَ يُعلَمُوا أَوْلَادَ الْأَنْصَارِ الْكِتَانَةُ، قَالَ: فَجَاءَ يُومًا عُلَامٌ يَبْكِي إِلَى أَبِيهِ، فَقَالَ: مَا شَأَنْكَ؟ يَوْمًا عُلَامٌ مَعَلَّمِي. قَالَ: الْخَبِيثُ يَطلُبُ فَلَانَ : الْخَبِيثُ يَطلُبُ بِنَدْحُلِ بَدْرٍ! وَاللَّهِ لَا تَأْتِيهِ أَبَدًا.

تخريج: حسن، علي بن عاصم فيه ضعف. لكنه متابع.

٢٢١٧ حدَّثَنَا عَلِيُّ بْنُ عَاصِمٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَال: أَمَرَ رَسُولُ اللَّهِ يَحْجَ يَوْمَ أُحُدٍ بِالشُّهَدَاءِ أَنْ يُنْزَعَ عَنْهُمُ الْحَدِيدُ وَالْجُلُودُ، وَقَالَ: «اذْفِنُوهُمْ دِمَائِهِمْ وَثِيَابِهِمْ».

تخريج: حسن لغيره.وهذا إسناد ضعيف، علي اس عاصم سي، الحفظ وعطاء بن السائب مختلط.

٢٢١٨ حدَّثَنَا عَلِيُ بْنُ عَاصِمٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدِ، عَنْ عَكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَجُلَا مِنَ الْأَنْصَارِ ارْتَدَّ عَنِ الْإِسْلَامِ، وَلَحِقَ رَجُلَا مِنَ الْأَنْصَارِ ارْتَدَّ عَنِ الْإِسْلَامِ، وَلَحِقَ بِالْمُشْرِكِينَ، فَأَنْزَلَ اللَّهُ نَعَالَى: ﴿ كَيْفَ بَهْدِى اللَّهَ فَعَالَى: ﴿ كَيْفَ بَهْدِى اللَّهَ فَعَالَى: ﴿ كَيْفَ بَهْدِى اللَّهَ فَرَمُا صَحْفَرُوا بَعْدَ إِيمَنْتِهِم ﴾ إلى آخِرِ اللَّهَ فَرَمَة (آل عمران: ٨٦) فَبَعَثَ بِهَا قَوْمُهُ. فَرَجَعَ تَائِبًا، فَقَبِلُ النَّبِيُ يَتِيْ ذَلِكَ مِنْهُ، وَخَلَى عَنْهُ.

تخريج: صحيح، علي بن عاصم متابع.

Zalimoon (polytheists and wrongdoers)" [Al 'Imran 3:86]. His people sent word of that to him; he came back repenting and the Prophet (霉) accepted that from him and let him off.

Comments: [Saliceli]

2219. It was narrated that Ibn 'Abbas (&) said: The Messenger of Allah (A) said: "Wear white garments, for they are among the best of your garments, and shroud your dead in them. And the best of your kohl is antimony; it makes the vision clear and makes the hair grow."

Comments: [Saheeli]

2220. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (趣) trotted for three circuits of the House, and when he reached the Yemeni Corner, he began to walk, until he reached the [Black] Stone, then he trotted, and he walked for four circuits. And Ibn 'Abbas (泰) said: And that was Sunnah.

Comments: [Salveeh]

۲۲۱۹ - خدَّثَنَا عَلِيُّ قَالَ. أَخْرَنَا عَبْدُ اللَّهِ ابْنُ عُنْمَانَ بْنِ خُنَيْمٍ عَنْ سَعِيدِ بْنِ جُنَيْرٍ، عَنِ ابْنِ عُبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّه بِعَنْ : ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّه بِعَنْ : الْإِنْسُوا مِنْ ثَيْابِكُمُ الْنَاضَ، فَإِنَّهَا مِنْ خَيْرٍ ثَيْابِكُمُ ، وَكَفْنُوا فِيهَا مَوْتَاكُمْ، وَإِنَّ مِنْ خَيْرٍ ثَيْابِكُمُ الْإِنْهِدَ، يَجْلُو الْبَصَرَ، وَإِنَّ مِنْ خَيْرِ الشَّعَرَة. [انظر: ۲٤۷۹، ۳۰۳۵، ۳۳۲۲، ۳۳۲۲، ۳۲۲۲]

تخريج: صحيح، علي بن عاصم متابع.

٢٢٠- حَدَّثَنَا عَلِيُ بْنُ عَاصِمٍ عَنِ الْمُجْرَيْرِيِّ، عَنْ أَبِي الطَّفَيْلِ وَعَبْدِ اللَّهِ بْنِ عُمْمَانَ بْنِ خُنْمِم، عَنْ أَبِي الطَّفْيْلِ وَعَبْدِ اللَّهِ يَئِ عَمْمَانَ بْنِ خُنْمِم، عَنْ أَبِي الطَّفْيْلِ كِلاهُمَا، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَمَلَ رَسُولُ اللَّهِ ﷺ فَنَ الرُّمُنِ ثَلَاثَةَ أَشُواطٍ بِالْبَيْتِ، إِذَا النَّهَى إِلَى الرُّمُنِ الْمُنْ الْمُثَنِ الْمُحْجَرَ، ثُمَّ يَرْمُلُ، النَّهَى إَلَى الرُّمُنِ النَّهُي وَمُلُ، وَمَثَى أَرْبَعَهُ الْمُوافِ، قَالَ: قَالَ بُنُ عَبَّاسٍ وَكَانَتُ سُنَةً. [انظر: ٢١٨٨، ٢٧٨٢،

YAY7, AFA7, 3707]

تخريج: صحيح، علي بن عاصم متابع الجريري كان قد اختلط.

2221. It was narrated from Barakah Abul-Waleed: Ibn 'Abbas (4) told me: The Messenger of

٢٢٢١ حَدَّثْنَا عَلِيُّ بْنُ عَاصِم: أَخْبَرَنَا الْمِنْ الْحَدَّاءُ، عَنْ بَرَكَةَ أَبِي الْوَلِيدِ: أُخْبَرَنَا الْمِنْ

Allah (ﷺ) was sitting in the mosque, facing the [Black] Stone, then he looked at the sky and smiled, then he said: "May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. But when Allah forbids people to eat something, He also forbids its price to them."

Comments: [Saheeh]

2222. Al-Hasan al-'Urani said: It was said in the presence of Ibn 'Abbas (🏇) that prayer is interrupted by a dog, a donkey or woman. He said: What a bad thing, to make a Muslim woman equivalent to a dog or a donkey! I remember when I came on a donkey when the Messenger of Allah (鑑) was leading the people in prayer; when I got close to him, in front of him, I dismounted and let it go, and I joined the Messenger of Allah (鑑) in his prayer. The Messenger of Allah (鑑) did not repeat his prayer and he did not tell me not to do what I had done. The Messenger of Allah (鑑) was leading the people in prayer, and a small girl came, pushing through the rows, until she held on to the Messenger of Allah (經), but the Messenger of Allah (鑑) did not repeat his prayer and he did not tell her off for what she had done. The Messenger of Allah (ﷺ) was praying in the mosque, and a lamb came out of one of the apartments of the Prophet (變) and wanted to pass in

عَنَاسٍ قَانَ: كَانَ رَسُولُ اللَّهِ ﷺ قَاعِدًا فِي الْمُسْجِدِ، مُسْتَقْبِلًا الْحَجَرَ قَالَ: فَنَظَرَ إِلَى الْسُمَاءِ، فَضَجِكَ ثُمَّ قَالَ: "لَكَنَ اللَّهُ الْيَهُودَ، حُرَّمَتْ عَلَيْهِمُ الشُّحُومُ فَبَاعُوهَا، وَأَكَلُوا خُرَّمَتْ عَلَى فَوْمِ أَنْهَانَهَا، وَإِنَّ اللَّه عَزَّ وَجَلَّ إِذَا حَرَّمَ عَلَى فَوْمِ أَثْمَانَهَا، وَإِنَّ اللَّه عَزَّ وَجَلَّ إِذَا حَرَّمَ عَلَى فَوْمِ أَثْمَانَهَا، وَإِنَّ اللَّه عَزَّ وَجَلَّ إِذَا حَرَّمَ عَلَى فَوْمِ أَثْمَانَهُا، [انظر: أَثْلَ شَيْءٍ، حَرَّمَ عَلَيْهِمْ ثَمَنَهُ". [انظر: الله ١٤٧٥]

تخريج: صحيح، علي بن عاصم متابع.

٢٢٢٢- خَلَّقُنَا عَلِينٌ بْنُ عَاصِم: أَحْبَرَنَا أَبُو الْمُعَلِّي الْعَطَّارُ: حَدَّثَنَا الْحَسَنُ الْغُرَنِينُ قَالَ: ذُكِرَ عِنْدَ ابْنِ عَبَّاسِ: يَقْطَعُ الصَّلَاةَ الْكَلْبُ وَالْحِمَارُ والْمَرْأَةُ، قَالَ: بِنْسَمَا عَدَلْتُمْ بِامْرَأَةٍ مُسْلِمَةٍ كَلْبُ وَحَمَارًا، لَقَدْ رَأَيْتُنِي أَقْبَلْتُ عَلَى حِمَار وَرَسُولُ اللَّهِ يَتِيُّ نُصَلِّي بِالنَّاسِ، حَتَّى إِذَا كُنْتُ قَرِيبًا مِنْهُ مُسْتَقْبِلَهُ رِلْتُ عَنْهُ، وَخَلَّيْتُ عَنْهُ، وَدَخَلْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي صَلَاتِهِ، فَمَا أَعَادُ رَسُولُ اللَّهِ ﷺ صَلَاتُهُ، وَلَا نَهَانِي عَمَّا صَنَعْتُ، وَلَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بالنَّاس، فَجَاءَتْ وَلِيدَةٌ تَحَلُّلُ الصُّفُوفَ، خَتَّى عَاذَتْ بِرَسُولِ اللَّهِ عِلْيُهُ، فَمَا أَعَادَ رَسُولُ اللَّهِ يَنْ صَلَاتَهُ، وَلَا نَهَاهَا عَمَّا ضَعَتْ، وَلَقَدْ كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّى فِي مَسْجِدٍ، فَخَرَجَ جَدْيٌ مِنْ بَعْض حُجُرَاتِ النَّبِيِّ فَذَهَتَ يَحْتَازُ بَيْنَ يَدَيْهِ، فَمَنَعَهُ رَسُولُ اللَّهِ ﷺ، قَالَ انْنُ عَنَّاس رَضِيَ اللَّهُ عَنْهُمَا: أَفَلَا تَقُولُونَ الْجَدْيُ بَقْطَعُ الصَّلَاةَ؟. [راجع: ١٨٩١، و نطر: ۲۸۰٤، ۱۹۳۳] front of him, and the Messenger of Allah (ﷺ) stopped it. Ibn 'Abbas (♣) said: So why don't you say that a lamb interrupts the prayer?

تخريج: حديث حسن، وهذا إساد صعيف، لضعف علي بن عاصم لكه مامع. ثم هو منقطع بين الحسن العرني وين ابن عباس.

Comments: [A hasan hadeeth; this is a da'eef isnad]

2223. It was narrated that Ibn 'Abbas (&) said: Whoever comes for Hajj, circumambulates the House and goes between as-Safa and al-Marwah, it is no longer Hajj; rather it becomes 'Umrah. That was the Sunnah of Allah, may He be glorified and exalted, and the Sunnah of His Messenger (\$\mathbb{E}\$).

Comments: [Its isnad is da'eef]

٣٢٢٧ حَدَّثَنَا عَبْدُ اللَّه بْنُ مَبْمُونِ أَبُو عَبْدِ الرَّحْمَنِ الرَّقِّيُ قَالَ: أَخْبَرَنَا الْحَسَنُ يَعْنِي الرَّقِيِّ قَالَ: أَخْبَرَنَا الْحَسَنُ يَعْنِي البَنَ أَبِي مَرْزُوقِ عَنْ عَطَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَنْ قَدِمُ حَاجًا، وَطَافَ بِالْبَيْتِ، وَيَيْنَ الطَّفَا وَالْمَرُوقِ، فَقَدِ انْقَضَتْ (٢٤٨/١) حَجَّتُهُ، وَصَارَتْ عُمْرَةً، كَذَلِكَ سُنَّةُ اللَّهِ عَزَّ وَجَلً وَصَارَتْ عُمْرَةً، كَذَلِكَ سُنَّةُ اللَّهِ عَزَّ وَجَلً وَصَارَتْ عُمْرَةً، كَذَلِكَ سُنَّةُ اللَّهِ عَزَّ وَجَلً وَسَلَةً رسُولِهِ.

تخريج: إسناده ضعيف، عبدالله بن ميمون لم يذكروه بجرح ولا تعديل.

2224. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) passed judgement on the basis of one witness and an oath.

Comments: [Its isnad is saheeh, Muslim (1712)]

2225. It was narrated that Ibn 'Abbas (泰) said: Abu Jahl said: If I see the Messenger of Allah (起) praying at the Ka'bah, I will come to him and step on his neck. He [the Messenger of Allah (些)] said: "If he does that, the angels will seize him visibly. And if the Jews had wished for death, they would have died and would have seen their place in Hell. And if those who challenged the Messenger of

۲۲۲۴ حَدَّثَنَا رَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنَا سَيْدٍ الْمَكْيُ عَنْ سَيْدٍ الْمَكْيُ عَنْ عَيْدِ الْمَكْيُ عَنْ عَمْدٍو بْنِ دِينَارٍ، عَيِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَتِيْهِ فَضَى بِشَاهِدٍ وَيَمِينٍ. [انظر: ٢٨٦٦, ٢٩٦٨]

تخریج: إساده صحیح. م: (۱۷۱۲).

٧٢٢٥ حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَزِيدَ الرَّقِيُّ أَبُو يَزِيدَ الرَّقِيُّ أَبُو يَزِيدَ الرَّقِيمِ، عَنْ عَبْدِ الْحَرِيمِ، عَنْ عِبْدِ الْحَرِيمِ، عَنْ عِبْدِ الْحَرِيمِ، عَنْ ابْنِ عَبَّاسٍ قَلَ: قَالَ أَبُو جَهْلٍ. لَئِنْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عِنْدَ الْكَعْبَةِ، لَاَيْنَةَ حَتَّى أَطَأً عَلَى عُبْقِهِ، قَالَ: فَقَالَ: فَلَوْ أَنَّ الْبَهُودَ فَعَلَ، لَأَخَذَتُهُ الْمَلَائِكَةُ عِبَانًا، وَلَوْ أَنَّ الْبَهُودَ تَمَنَّوُا، وَرَأُوْا مَقَاعِدَهُمْ مِنَ تَمَنَّوُا الْمَوْتَ، لَمَاتُوا، وَرَأُوْا مَقَاعِدَهُمْ مِنَ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ الْمَاتُوا، وَرَأُوا مَقَاعِدَهُمْ مِنَ اللَّهِ اللَّهُ الْمَوْتَ اللَّهُ اللَّهُ اللَّهُ الْمَلْمُ الْمَوْتَ اللَّهُ اللَّهُ الْمَوْتَ الْمُؤْمِودَ الْمَانُونَ اللَّهُ الْمُؤْمِدُ اللَّهُ الْمُؤْمِلَةُ الْمُؤْمِدُ اللَّهُ الْمُؤْمِدُ الْمُؤْمِدَ الْمُؤْمِدُ اللَّهُ الْمُؤْمِدُ اللَّهُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ اللَّهُ اللَّهُ الْمُؤْمِدُ الْمُؤْمِدُ اللَّهُ الْمُؤْمِدُ الْمُؤْمِدُ اللَّهُ الْمُؤْمِدُ الْمُؤْمِدُ اللَّهُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ اللْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِ اللَّهُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمُ الْمُؤْمِدُ الْمُؤْمُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْمُؤْمِدُ الْ

Allah (ﷺ) had gone out and engaged in mubahalah [as challenged to do in Al 'Imran 3:61] and then gone back, they would have found no wealth or family."

Comments: [Salieeli]

2226. It was narrated that Ibn 'Abbas (﴿) said: Abu Jahl said... And he mentioned a similar report.

Comments: [Its isnad is saheeh]

2227. It was narrated that Ibn 'Abbas (&) said: The Messenger of Allah (建) circumambulated the House and started touching the [Black] Stone with his crooked stick. Then he went to where water was offered after he finished, and his paternal cousins were drawing water from it. He said: "Give me some." A bucket was lifted up to him and he drank, then he said: "Were it not that the people would take it as a ritual and overwhelm you, I would have drawn water alongside you." Then he went out, and went between as-Safa and al-Marwah.

Comments: [A hasan hadeeth; this is a da'cef isnad]

2228. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (姓) was treated with cupping when he was fasting and

ﷺ، نُرَجَعُوا لَا يَجِدُونَ مَالًا وَلَا أَهْلًا». [انظر: ٢٢٢٦، ٣٤٨٦]

تخريج: صحيح، إسماعيل س يزيد فيه حهالة، لكنه توبع.

٢٢٢٦ - حَدَّثَنَا أَحْمَدُ بَنْ عَبْدِ الْمَلِكِ: حَدَّثَنَا عُنِهِ الْمَلِكِ: حَدَّثَنَا عُنِهُ اللَّهِ عَنْ عِكْرِمَةً، عَنِ ابْتُولِيمٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ أَبُو جَهْلٍ.. فَذَكَرَ مَعْنَاهُ. [راجع: ٢٢٢٥]

تخريج: إساده صحيح.

777٧- حَدُقْنَا نَصْرُ بْنُ بَابِ أَبُو سَهْلِ فِي شُوَّالِ سَنَةً إِحْدَى وَتَمَانِينَ وَمِائَةٍ، عَنِ الْمُحْجَجِ، عَنِ الْمُحْجَجِ، عَنِ الْمُحْجَجِ، عَنِ الْمُحْجَجِ، عَنِ الْمُحْجَجِ، عَنِ الْمُحْجَجِ، عَنِ الْمُحْجَبِ بِالْبَيْتِ، عَبْاسِ قَالَ: طَافَ رَسُولُ اللَّهِ يَشْتَعِ بِالْبَيْتِ، وَجَعَلَ يَسْتَلِمُ الْحَجَرَ بِمِحْجَنِهِ، ثُمَّ أَتَى النَّقَايَةَ عُدْمًا فَرَغَ وَبَنُو عَمْهِ يَشْرِعُونَ مِنْهًا، فَقَالَ: "نَاوِلُونِي" فَرُغِعَ لَهُ الدَّلُو فَشَرِب، ثُمَّ قَالَ: "نَاولُونِي" فَرُغِعَ لَهُ الدَّلُو فَشَرِب، ثُمَّ قَالَ: "لَوْلًا أَنَّ النَّاسَ يَتَّخِذُونَهُ نُسُكًا، فَمَا وَرَغُو مَنْهُ مَعْجُمْ" فَمَ حَرَج، وَيَعْ لَهُ الدَّلُو نَحْدِ بَعْمَ مَعْجُمْ اللَّهُ مَعْجَمْ اللَّهُ مَعْجَمْ اللَّهُ عَلَيْهِ، لَنَوْعَتُ مَعْجُمْ اللَّهُ عَلَيْهِ لَكُوا اللَّهُ وَالْمَرُووَةِ [راجع: ٢١١٨، والطّ: ٢٩٧٧]

تخريج: حديث حسن، وهذا إسناد ضعيف، نصر بن بات صعيف والحجاج بن أرطاة مدلس وقد عنص.

٢٢٢٨ حَدَّثَنَا نَصْرُ بْنُ بَابٍ عَنِ الْحَجَّاجِ،
 عَنِ الْحَكِمِ، عَنْ مِثْسَمٍ، عَنِ الْبِنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ احْتَجَمَ صَائِمًا مُحْرِمًا، فَمُشْئِيَ

in *thram*, and he fainted. Based on that, he said: This is why cupping is disliked for one who is fasting.

عَلَيْهِ، قَالَ: فَلِلْلِكَ كَرِهَ الْحِجَامَةَ لِلصَّائِمِ. [انظ: ٣٥٤٧]

Comments: [Its isnad is da'eef, Nasr bin bab is da'eef]

تخريج: إسناده صعيف. نصر بن باب ضعيف والحجاج مدلس وقد عنعن.

2229. It was narrated from Ibn 'Abbas (本) that the Messenger of Allah (密) set free whoever came out to him of slaves.

Comments: [Hasan because of corroborating evidence; this is a da'eef]

2229 (sic). It was narrated from Ibn 'Abbas (泰) that he said: The Messenger of Allah (鑑) said on the day of at-Ta'if: "Whoever comes out to us of slaves, he is free." So some slaves came out, among whom was Abu Bakrah, and the Messenger of Allah (鑑) set them free.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because of the weakness of Nasr bin bab]

2230. It was narrated from Ibn 'Abbas (季) that he said: On the day of al-Khandaq, the Muslims killed a mushrik man and the mushrikeen offered money for his body. But the Messenger of Aliah (靈) said: "Give their body back to them, for it is an evil body and an evil ransom" And he did not accept anything from them.

Comments: [Its isnad is da'eef]

٢٢٢٩ حَدَّثَنَا نَصْرُ نُنْ نَابٍ: حَدَّثَنَا الْحَجَّاجُ
 عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنْ رَسُولَ اللّهِ ﷺ
 أَغْنَى مَنْ خَرَجَ إِلَيْهِ مِنَ الْعَبِيدِ.

تخريج: حسن لغيره، وهدا إسناد ضعيف لصعف نصر بن باب حجاج بن أرطاه مدلس وقد عنعن، وبينه وبين مقسم الحكم بن عتية.

٧٢٢٩ - حَدَّثَنَا نَصْرُ بُنْ نَابٍ عَنِ الْحَجَّاجِ، عَنِ الْحَجَّاجِ، عَنِ الْحَكَمِ، عَنْ مِفْسَمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ. قَال رَسُولُ اللَّهِ يَجَةً يَوْمَ الطَّايفِ: مَمَنْ خَرَحَ إِلَيْنَا مِنَ الْعَبِيد، فَهُوَ حُرِّ * مَخَرَجَ عَبِيدٌ مِنَ الْعَبِيد، فَهُوَ حُرِّ * مَخَرَجَ عَبِيدٌ مِنَ الْعَبِيد، فِيهِمْ أَبُو بَكُرَةً، فَأَعْتَقَهُمْ رَسُولُ اللَّهِ عَلِيدٍ . [راجع: ١٩٥٩]

تخريج: حس لغيره، وهدا إساد صعيف لصعف نصر بن باب وتدليس الحجاج.

٣٢٣- حَلَّثَنَا نَصْرُ بْنُ بَابٍ قَالَ: حَدَّثَنَا الْحَجَّاحُ عَنِ الْمَحْمِ، عَنْ مِقْسَم، عَنِ ابْسِ عَنَاسٍ أَنَّهُ عَالَ: قَتَلَ الْمُسْلِمُونَ يَوْمَ الْحَلْدَقِ رَحُلًا مِنَ الْمُسْلِمُونَ يَوْمَ الْحَلْدَقِ رَحُلًا مِنَ الْمُسْلِمُونَ يَوْمَ الْحَلْدَقِ رَحُلًا مِنَ الْمُسْلِكِينَ، فَأَعْطُوا بِحِيقَتِهِ مَالًا، فَقَالَ رَسُولُ اللَّهِ يَشْخَة: «ادْفَعُوا إِلَيْهِمْ جِيفَتَهُمْ، فَقَالَ رَسُولُ اللَّهِ يَشْخَة: «ادْفَعُوا إِلَيْهِمْ جِيفَتَهُمْ، فَقَالَ رَسُولُ اللَّهِ يَشْخَة. خَبِيثُ الدِّيَةِ" فَلَمْ يَقْبَلْ مِنْهُمْ شَيْنًا. [انظر: ٢٣١٩، ٢٤٤٤، ٣٠١٣]

2231. It was narrated that Ibn 'Abbas said: The Messenger of Allah (海) stoned the *Jamrah* when the sun reached its zenith or after the sun reached its zenith.

Comments: [Saheeh lishawahidih and its isnad is da'eef]

٢٢٣١ خدَّثَنَا نَصْرُ بُنُ بَابٍ: حَدَّثَنَا الْخَحَامُ عَنْ مِفْسَمٍ، عَنِ الْبِنِ عَبْسَمِ، عَنِ الْبِنِ عَبْسَ مِا عَنْ مِفْسَمٍ، عَنِ الْبِنِ عَبَاسِ فَالَ رَمَى رَشُولُ اللَّهِ عَلَيْ الْجِمَارَ عِنْدَ زَوَالِ الشَّمْسِ. [انظر: زَوَالِ الشَّمْسِ. [انظر: ٣٠٣٨]

تخريج: صحبح لشواهده، وهذا إساد صعيف لصعف نصر بن باب، وقد توبع.

2232. It was narrated from Ibn 'Abbas (4) that he said: The people of Badr were three hundred and thirteen men, the Muhajireen were seventy six, and the defeat of the people of Badr was on Friday the seventeenth of Ramadan.

Comments: [Its isnad is da'cef]

٢٢٣٧- حدَّثَ نَصْرُ بْنُ بَابٍ عَنِ الْحَجَّاجِ، عَنِ الْحَجَّاجِ، عَنِ الْحَكَم، عَنْ مِقْسَم، عَنِ ابْنِ عَنَّاسٍ رَضِيَ اللهُ عَنْهُمَا أَنَّهُ قَالَ: إِنَّ أَهْلَ بَدْرٍ كَانُوا ثَلَاثَ ما يَ وَثَلاثَةَ عَشَرَ رَجُلًا، وَكَانَ الْمُهَاجِرُونَ سِنَّةً وَسَبْعِين، وَكَانَ هَزِيمَةُ أَهْلِ بَدْرٍ نَسَمْع عَشْرَةً مَصَيْنَ يَوْمَ الْجُمُعَةِ فِي شَهْرِ رَصَانَ.

تخريج: اساده صعبف نضعف مصر بن باب وتدليس الحجاح.

2233. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (藝) said: "Be easy-going, and things will be made easy for you."

Comments: [Salieeh]

2234. It was narrated from Muhammad bin 'Ali bin 'Abdullah bin 'Abbas, from his father, that his grandfather 'Abdullah bin 'Abbas (泰) said: The Messenger of Allah (寒) said: "Whoever asks a great deal for forgiveness, Allah will make a way out for him from every worry and distress, and Allah will

٣٢٣٣ - قالَ عَبْدُ اللَّهِ: وَحَدْثُ فِي كِتَابِ أَبِي بِخَطْ يَدِهِ: حَدَّثَنَا مَهْدِيُّ بْنُ جَعْفَرِ الرَّمْلِيُ: خَدَّثَنَ الْوَلِيدُ يَعْنِي ابْنَ مُسْلِم عَنِ ابْنَ مُسْلِم عَنِ ابْنِ عَبَّاسٍ قَالَ: ابْنِ حُرْيَع، عَنْ عَطَاء، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ (سُولُ اللَّهِ يَتِيْعَ : «اسْمَحْ، يُسْمَحْ لَكَ».

تخريج: صحيح. مهدي بن جعفر منابع. ٢٣٣٤ - قال عَبْدُ اللَّهِ: وَجَدْتُ فِي كِتَابِ
أَيِي بِخْطِّ يَدِهِ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِم عَنِ
الرَّمْلَيُّ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِم عَنِ
الْحَكَم بْنِ مُصْعَب، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ
عَبْد اللَّهِ بْنِ عَاسٍ، عَنْ أَبِيه، عَنْ جَدُّو عَبْدِ
اللَّهِ بْنِ عَاسٍ قَالَ: قالَ رَسُولُ اللَّهِ ﷺ: send him provision from sources he never imagined."

Comments: [Its *isnad* is *da'eef* al-Hakam bin Mus'ab is unknown] «مَنْ أَكْثَرَ مِنَ الِاسْتِغْفَارِ، جَعَلَ اللَّهُ لَهُ مِنْ
 كُلِّ هَمْ فَرَجًا، وَمِنْ كُلِّ ضِيتِ مَحْرَجًا،
 وَرَزْقَهُ مِنْ حَنِثُ لَا يَحْتَسِبُ».

تخريج: إسناده صعيف، الحكم بن مصعب مجهول.

2235. It was narrated that Yazeed bin Hurmuz said: Najdah bin 'Amir wrote to Ibn 'Abbas asking him some questions. He said: I was present with Ibn 'Abbas when he read his letter and when he wrote his answer. Ibn 'Abbas said: By Allah, were it not in order to prevent him from falling into wickedness, I would not have written to him. May he never be honoured. He wrote to him (saying): You asked about the share of the kinsmen whom Allah mentioned - who are they? We used to think that the kinsmen referred to were the kinsmen of the Messenger of Allah (ﷺ), but our people denied that to us. You asked about the orphan and when he is no longer regarded as such. When he reaches the age of marriage and attains maturity of mind, then his wealth may be given to him, and he is no longer regarded as an orphan. You asked: did the Messenger of Allah (数) kill any of the sons of the mushrikeen? The Messenger of Allah (ﷺ) did not kill any of them, so you should not kill any of them, unless you know about them what al-Khadir knew about the boy whom he killed. You asked about women and slaves.

٣٢٣٥ حَدَّثَنَا عَفَّانُ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِم: أَخْبَرَنَا قَيْسُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْن هُرْمُزَّ قَالَ: كَتَتَ نَجْدَةُ بْنُ عَامِر إِلَى ابْن عَبَّاس يَشَأَلُهُ عَنْ أَشْيَاءَ، فَشَهِدْتُ ابْنَ عَبَّاسِ حِينَ قَرَأً كِتَابَهُ، وَحِينَ كَتَبَ جَوَابَهُ، فَقَالَ ابْنُ غَبَّاسِ: وَاللَّهِ لَوْلَا أَنْ أَرُدَّهُ عَنْ شَرٌّ يَقَعُ فِيهِ، مَا كَتَنْتُ إِلَيْهِ وَلَا نُعْمَةً عَيْنٍ. قَالَ: فَكَتَبَ إِلَيْهِ: إِنَّكَ سَأَلْتَنِي عَنْ سَهُم دَوِيِّ الْقُرْبَى الَّذِي ذَكَرَ اللَّهُ عَزَّ وَجَلَّ: مَنْ هُمُمْ؟ وَإِنَّا كُنَّا نَرَى أَنَّ قَرَابَةً رَسُولِ اللَّهِ ﷺ هُمْ، فَأَنِي ذَلِكَ عَلَيْنَا قَوْمُنَا. وَسَأَلَهُ عَنِ الْيَنِيمِ: مَتَى يَنْقَضِي يُشْمُهُ؟ وَأَنَّهُ إِذَا بَلَغَ النَّكَاحُ (١/ ٢٤٩) وَأُونِسَ مِنْهُ رُشُدٌ، دُفِعَ إِلَيْهِ مَالُهُ، وَقَدِ انْقَضَى يُتُمُهُ. وَسَأَلَهُ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ يَقْتُلُ مِنْ صِنْيَانِ الْمُشْرِكِينَ أَحَدًا؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَقْتُلْ مِنْهُمْ أَحَدًا، وَأَنْتَ فَلَا تَقْتُلُ ، إِلَّا أَنْ تَكُونَ تَعْلَمُ مَا عَلِمَ الْخَضِرُ مِنَ الْغُلَامِ الَّذِي قَتَلَهُ. وَسَأَلَهُ عَن الْمَرْأَةِ وَالْعَبْدِ: هَلْ كَانَ لَهُمَا سَهُمُّ مَعْلُومٌ إِذَا حَضَرُوا الْبَأْسَ؟ وَإِنَّهُ لَمْ يَكُنْ لَهُمْ سَهْمٌ مَعْلُومٌ إِلَّا أَنْ يُحْلَيَا مِنْ غَنَائِمِ الْمُسْلِمِينَ. [انظر: OAFY, //AY, /3PY, .. 77, 3FYT, ٣٢٩٩، راجع: ١٩٦٧] 375

and whether they had any known share if they were present in battle? They were not given any known share, but they were given some reward from the booty.

Comments: [Its isnad is saheeli, Muslim (1812)]

2236. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) used to deliver the khutbah leaning on a tree trunk, before the minbar was set up. When the minbar was set up and he moved it, the tree trunk made a sorrowful sound. So he came to it and embraced it, and it calmed down. He said, "If I had not embraced it, it would have continued to grieve until the Day of Resurrection."

Comments: [Its isnad is saheeh]

2237. A similar report was narrated from Anas, from the Prophet (24).

Comments: [Its isnad is saheeh]

2238. 'Abdullah bin 'Ubaidullah bin 'Abbas narrated: Some young men of Quraish and I entered upon Ibn 'Abbas (泰) and asked him: Did the Messenger of Allah (寒) recite Qur'an in Zuhr and 'Asr? He said: No. They said: Perhaps he was reciting to himself. He said: Woe to you! This is worse than the first (thing you said). The Messenger of Allah (寒) was just a slave who followed instructions and conveyed that with which he was sent. He did not say anything to us alone to the

تخريج: إسناده صحيح. م. (١٨١٢).

٣٢٣٦ حَدَّثَنَا عَفَّانُ: أَخْبَرَنَا حَمَّادٌ عَنْ عَمَّادٍ مَنْ أَبِي عَمَّادٍ، عَنِ النِ عَبَّاسٍ: أَنَّ رَسُولَ الله يَشْعُ كَانَ يَخْطُفُ إِلَى جِذْعِ قَبْلَ أَنْ يَتْجُذُ الْمِنْبَرَ وَتَحُولً إِلَيْهِ حَنْ عَلَيْهِ، فَأَتَاهُ فَاحْتَضَنَهُ فَسَكَنَ، قَالَ: "وَلَوْ لَمْ أَخْتَضِنُهُ ، لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ". [الطر: لَمْ أَخْتَضِنُهُ ، لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ". [الطر: لَمْ أَخْتَضِنُهُ ، لَحَنَّ إِلَى يَوْمِ الْقِيَامَةِ". [الطر: ٣٤٣٠]

تخريج: إسناده صحيح.

٢٢٣٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ عَنْ
 تَابِتٍ، عَنْ أَنْسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. [راجع: ما قبله]

تخريج: إساده صحيح.

٢٢٣٨ حَدَّثَنَا عَقَانُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا عَبْدُاللَّهِ مُوسَى بُنُ سَالِم أَبُو جَهْضَم: حَدَّثُنَا عَبْدُاللَّهِ ابْنُ عُبَيْسٍ قَالَ: ذَخَلْتُ أَنَا وَفِيْةً مِنْ عُبَيْسٍ قَالَ: ذَخَلْتُ أَنَا وَفِيْةً مِنْ عُبَيْسٍ قَالَ: فَعَبْسٍ قَالَ: فَسَالُوهُ: هَلْ كَانَ رَسُولُ اللَّهِ عَلَى ابْنِ عَبْسٍ قَالَ: فَشَالُوا فَي الظَّهْرِ وَالْعَصْرِ؟ قَالَ: لا، قَالَ: خَمْشَا، هَذِهِ فَلَعَلَهُ كَانَ يَقْرَأُ فِي نَفْسِهِ! قَالَ: خَمْشَا، هَذِهِ فَلَعَلَهُ كَانَ يَقْرَأُ فِي نَفْسِهِ! قَالَ: خَمْشَا، هَذِهِ شَرَّ، إِنَّ رَسُولَ اللَّهِ عَلَى كَانَ عَبْدًا مَأْمُورًا، مَنْ مَرْدًا إِنَّهُ لَمْ يَخُطَّنَا دُونَ النَّاسِ بَلْغَ مَا أُرْسِلَ بِهِ، وَإِنَّهُ لَمْ يَخُطَّنَا دُونَ النَّاسِ

exclusion of the people, except in three things: he instructed us to do wudoo' properly, not to consume zakah, and not to mate a donkey with a mare.

Comments: [Its isnad is saheeh]

2239. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) told some people of Banu Hashim to move on at night-Shu'bah said: I think he said: their weak ones - and he instructed them not to stone the Jamrah until the sun rose. Shu'bah was not sure about "their weak ones".

Comments: [A saheeh hadeeth; this isnad is da'eef because it is interrupted]

2240. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (ﷺ) defined the meegat of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Najd as Qarn; and that of the people of Yemen as Yalamlam. And he said: "And these megats are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah; and whoever is living within these boundaries can enter ihram from the place he sets out, and so on, and the people of Makkah can enter ihram from where they start."

Comments: [Its isnad is saheeh]

إِلَّا يَثْلَاثِ. أَمَرَنَا أَنْ نُسْبِغَ الْوُضُوءَ، وَلَا نَأْكُلُ الصَّدَقَةَ، وَلَا نُنْزِيَ جِمَارًا عَلَى مَرسٍ. [راجع: ١٩٧٧]

تخريج: إسناده صحيح.

7۲۳۹ - حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَلَّثَنَا شُغْنَةً عَنِ الْبَنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ عَنِ الْبَنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ عَلِيْ رَحْلَ نَاسًا مِنْ بَنِي هَاشِم بِلْيُلِ_ قَالَ شُعْبَةُ: أَحْسَبُهُ قَالَ: صَعَفْنَهُمْ وَأَمَرَهُمْ أَنْ لَا يَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ. شُعْبَةُ شَكَ يَرْمُوا الْجَمْرَةَ حَتَى تَطْلُعَ الشَّمْسُ. شُعْبَةُ شَكَ يَرْمُوا الْجَمْرَةَ حَتَى الْمُعْلِيْلِ الْمَاسِلِينَ الْمُعْلِيْقِ الْمَاسِلِينَ الْمُعْلِينَ الْمُعْلَقِينَ الْمُعْلِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلِينِ الْمُعْلِينِ اللّهِ السَّمْعِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلِينَ الْمُعْلَقِينَ الْمُعْلِينَ اللّهَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلِقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلِينَ اللّهَ الْمُعْلَقِينَ الْمُعْلِقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ اللّهُ الْمُعْلَقِينَ اللّهِ الْمُعْلَقِينَ اللّهُ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلِقِينَ الْمُعْلَقِينَ الْمُعْلِقِينَ الْمُعْلَقِينَ الْمُعْلِقِينَ الْمُعْلَقِينَ الْمُعْلَقِينَ الْمُعْلِقُلْمُ اللْمُعْلِقِينَ الْمُعْلَقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلَقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَا الْمُعْلِقِينَ الْمُعْلِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلِقُونَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلَقِينَ الْمُعْلِقُ الْمُعْلِقِينَ الْمُعْلَقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلِقِينَ الْمُعْلِقُونِ الْمُعْلِقِينَ الْمُ

تخريج: حديث صحيح.خ· (١٦٧٧). م: (١٢٩٣). وهذا إسناد منقطع، الحكم لم يدرك ابن عباس.

٢٧٤٠ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا مَعْمَرُ قَالَ: أُخْبَرَنِي ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَقَتَ رَسُولُ اللّهِ يَشْتُةَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلْئِفَةِ، وَلِأَهْلِ الشّامِ الْجُحْفَةَ، وَلِأَهْلِ النَّيَامِ الْجُحْفَةَ، وَلِأَهْلِ النَّيَمنِ يَلْمُلْمَ، قَالَ: «هُنَّ لَهُمْ وَلِمَنْ أَتَى عَلَيْهِمْ بِمَّنْ سِوَاهُمْ لِنَى عَلَيْهِمْ بِمَّنْ سِوَاهُمْ خَتَى يَبْلُلُغْ ذَلِكَ أَهْلَ مَكَّةً». [راجع: ٢١٢٨]

تخريج: إسناده صحيح.

2241. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (囊) used to kiss his wives on the head when he was fasting.

Comments: [Saheeli]

۲۲٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا سَعِيدٌ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ عِلَى كَانَ مُسُولُ اللَّهِ عِلَى كَانَ يُصِبُ مِنَ الرُّمُوسِ وَهُوَ صَائِمٌ. [انظر: يُصِبُ مِنْ الرَّمُوسِ وَهُوَ صَائِمٌ.

تخريج: صحيح من حديث عائشة.انظر.(٢٩٢٩١).

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2242. It was narrated that Ibn 'Abbas () said: Revelation came to the Prophet () when he was forty years old; he was in Makkah for thirteen years and in Madinah for ten years, and he died when he was sixty-three years old.

Comments: [Its isnad is saheeh]

2243. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (姓) was treated with cupping on his head when he was in *ihram*.

Comments: [Its isnad is saheeh, al-Bukhari (5700)]

2244. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (案) called for a drink, and I gave him a bucket of Zamzam water, and he drank whilst standing.

Comments: [Its isnad is saheeli, al-Bukhari (1637) and Muslim (2027)]

2245. It was narrated from Ibn 'Abbas () that he came to his maternal aunt Maimoonah, the

٣٢٤٧ - حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَلَّثَنَا هِشَامٌ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُنْزِلَ عَلَى النَّبِيِّ بَشِيَّةً وَهُوَ النُّ أُرْبَعِينَ، وَكَانَ بِمَكَّةً ثَلَاتَ عَشْرًا. فَمَاتَ وَهُوَ ابْنُ ثُلَاتَ عَشْرًا. فَمَاتَ وَهُوَ ابْنُ ثَلَاتُ عَشْرًا. فَمَاتَ وَهُوَ ابْنُ ثَلَاتٍ عَشْرًا.

تخريج: إساده صحيح.

٣٢٤٣ حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا هِضَامٌ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ بِيلِيَّةِ احْتِجَامَةً فِي رَأْسِهِ، وَهُو مُحْرَمٌ. [راجع: ٢١٠٨]

تخریج: إسناده صحیح. خ (٥٧٠٠).

٢٢٤٤ حدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ ابْنِ عَلْ عَاصِمِ الْأَحْوَلِ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبْسِي: أَنَّ رَسُولَ اللَّهِ يَشِيَّةٍ دَعَا بِشَرَابٍ، عَالَنَ مَأْتَبُتُهُ بِدَلْوٍ مِنْ مَاءِ رَمْزَمَ، فَشَوِبَ عَالِنَا. أراجم: ١٨٣٨]

تخريج: إساده صحيح خ. (١٦٣٧)، م. (٢٠٢٧).

٢٢٤٥ حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفُ: حَدَّثَنَا عِبْدُ الْمَبِكُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ

wife of the Prophet (美). He said: The Messenger of Allah (美) got up at night, and went to a waterskin and did wudoo', then he stood and prayed. Then I got up and did wudoo', and I stood to his left. He took me by the hand and pulled me behind him, until he made me stand on his right.

Comments: [Its isnad is saheeh, Muslim (763)]

2246. It was narrated that Ibn 'Abbas (李) said: I know all about the Messenger of Allah (美) but I do not know whether the Messenger of Allah (我) recited in Zuhr and 'Asr or not. And I do not know how he recited this verse: "Wa qad balaghtu minal-kibari 'utiyya' or "usiyya' (referring to the verse "and I have reached the extreme old age' [Maryam 19:8])

Comments: [Its isnad is saheeh]

2247. 'Amr bin Deenar told us that Ibn 'Abbas (泰) used to say: The Messenger of Allah (霉) said: "Crops should not be sold until they become edible."

Comments: [Its isnad is saheeh]

2248. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) said: "Whoever seeks protection in the Name of Allah, give him refuge, and whoever asks of you for the sake of Allah, give to him."

أَتَى خَالَتُهُ مَيْمُونَةَ زَوْجَ النَّبِيِّ يَكُلِثُهُ قَالَ: فَقَامَ رَسُولُ اللَّهِ يَكُلُثُ مَنْ اللَّيْلِ إِلَى سِقَايَةٍ، فَتَوَضَّأْتُ، ثُمَّ قَامَ، فَصَلَّى، قَالَ: وَقُمْتُ فَتَوَضَّأْتُ، ثُمَّ قُمْتُ عَنْ يَسَارِهِ قَالَ: فَأَخَذَ بِيَدِي، فَأَدَارَنِي مِنْ خَلْهِهِ، حَتَّى أَقَامَنِي عَنْ يَمِينِهِ. [انظر: مِنْ خَلْهِهِ، حَتَّى أَقَامَنِي عَنْ يَمِينِهِ. [انظر: ١٨٤٣]

تخريج: إسناده صحيح، م: (٧٦٣).

7۲٤٦ حَدَّثَنَا سُرَيْجُ بْنُ النَّمْمَانِ: حَدَّثَنَا هُمَيْمٌ بْنُ النَّمْمَانِ: حَدَّثَنَا هُمَيْمٌ عَنْ عِحْرِمَةً، عَنِ ابْنِ عَبْسِ فَالَ: قَدْ حَفِظْتُ السُّنَّةَ كُلَّهَا، غَيْرَ أَنِّي لَا أَدْرِي أَكَانَ رَسُولُ اللَّهِ ﷺ غَيْرًأُ فِي الظَّهْرِ وَالْعَصْرِ أَمْ لَا؟ وَلَا أَدْرِي يَشْرُأُ فِي الظَّهْرِ وَالْعَصْرِ أَمْ لَا؟ وَلَا أَدْرِي يَشْرُأُ عَذَا الْحَرْفَ. ﴿وَقَدْ بَلَمْتُ مِنْ الْحَرْفَ. ﴿وَقَدْ بَلَمْتُ مِنْ الْحَرِقِ. ﴿وَقَدْ بَلَمْتُ مِنْ الْحَرِقِ. ﴿وَقَدْ بَلَمْتُ مِنْ الْحَرِقِ. ﴿ وَقَدْ بَلَمْتُ مِنْ الْحَرْفِ. النَّعْرِ عِنْهَا ﴾ أَوْ ﴿ عُمِيبًا ﴾ أَوْ ﴿ عُمِيبًا ﴾ أَوْ ﴿ عُمِيبًا ﴾ أَوْ ﴿ عُمِيبًا ﴾ (م.يم. ٤). [انظر: ٢٣٣٢]

تخريج: إساده صحبح.

٢٢٤٧ حَدَّثَنَا رَوْعُ: حَدَّثَنَا زَكَرِيًّا بْنُ إِسْحَاقَ. حَدَّثَنَا زَكَرِيًّا بْنُ إِسْحَاقَ. حَدَّثَنَا عَمْرُو نُنُ دِينَارٍ: أَنَّ ابْنَ عَبْسٍ كَانَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: "لَا يُبْاعُ النَّمَرُ حَتَّى يُطْعَمَ". [انظر: ٣٣٦١]

تخريج: إسناده صحيح.

٢٢٤٨- حَلَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَعِيدٌ عَنْ
 خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ عَنْ
 قَدَدَهُ (١/ ٢٥٠) عَنْ أَبِي نَهِيكِ، عَنِ ابْنِ
 عَبْسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ

Comments: [Its isnad is hasan]

اسْتَعَاذَ بِاللَّهِ فَأَعِيذُوهُ، وَمَنْ سَأَلَكُمْ بِوَجْهِ اللَّهِ فَأَعْطُه هُ.

تخريج: إسناده حسن.

2249. It was narrated from Ibn 'Abbas (46) that the Messenger of Allah (was treated with cupping, and he gave the cupper his fee.

Comments: [Saheeh, al-Bukhari (2278) and Muslim (1202)]

٢٢٤٩ حَدَّثُنَا أَبُو دَاوُدَ عَنْ رَمْعَةً، عَن ابْن طَاوُس، عنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ين خُنْجَم، وَأَعْطَى الْحَجَّامَ أَجْرَهُ. [انظر: ٢٣٣٧،

۳۰۱۸، ۲۲۷۰، ۲۲۵۹ وراجع: ۲۱۵۹]

تخريح: صحيح. خ. (٢٢٧٨)، م: (١٢٠٢).زمعة ضعيف، يكيه توبع.

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2250. It was narrated that Ibn 'Abbas (&) said: The Messenger of Allah (鑑) said: "A life-long gift[1] belongs to the one to whom it is given, and a gift given to the last one (of the giver or recipient) who remains alive[2] belongs to the one to whom it was given, and the one who takes back his gift is like the one who goes back to his vomit."

Comments: [Saheeh because of corroborating evidence, this is a da'eef isnad]

2251. It was narrated that Ibn 'Abbas (%) said: The Messenger of Allah (鑑) said: "A life-long gift belongs to the one to whom it is given, and a gift given to the last one (of the giver or recipient) who remains alive belongs to the one to whom it was given, And the one who takes back his gift is like

٢٢٥٠- حَدَّثَنَا أَنُو مُعَاوِيَةً: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُس، عَنِ ابْنِ عَبَّاس قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: "الْعُمْرَى لِمَنْ أَعْمِرَهَا، وَالرُّقْبَى لِمَنْ أُرْقِبَهَا، وَالْعَائِدُ فِي هِبته كالْعَائِد فِي قَيْبُهِ». [راجع: ١٨٧٢]

تخريج: صحيح لغيره، وهدا إسناد ضعيف، حجاج مدلس وقد عنعن.

٢٢٥١ - حدَّثَنَا ابْنُ نُمَيْرِ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي الزُّبْر، عَنْ طَاوُس، عَن ابْن عَنَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ أَعْمَرَ عُمْرَى، فَهِيَ لِمَنْ أُعْمِرَهَا حَائِزَةً، وَمَنْ أَرْقَبَ رُقْبَي، فَهِيَ لِمَنْ أَرْقِتَهَا جَائِزَةً، وَمَنْ وَهَبَ هِبَةً، ثُمَّ عَادَ فِيهَا، فَهُوَ كَالُعَائِدِ فِي قَيْئِهِ». [راحع: ما قبله]

[11] Life-long gift: This was a custom in which a gift would be given with the premise, "It is yours as long as I am alive, but if I die it comes back to my heirs"

^[2] A gift given to the last one who remains alive: this refers to a custom in which a gift would be given with the premise, "This is yours to use and if I die it is yours, but if you die it comes back to me."

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the one who goes back to his vomit."

Comments: [Saheeh because of corroborating evidence. It is a repeat of the previous report]

2252. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (強) and his Companions prayed facing towards Jerusalem for sixteen months, then the *qiblah* was changed after that.

Comments: [Saheeh]

تخريج: صحيح لعيره، وهو مكرر ماقبله.

٢٢٥٢ حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَايِدَةً، عَنْ سِمَاك بْنِ حَرْب، عَنْ عَكْرِمَة، عَن ابْنِ عَبَّسِ رَضِيَ اللهُ عَنْهُمَا قَالَ: صَلّى رَسُولُ اللهِ يَشْقِ وَأَصْحَابُهُ إِلَى يَيْتِ الْمَفْدِسِ سِتَّةً عَشْرَ شَهْرًا، ثُمَّ صُرِفتْ الْقِبْلَةُ نَعْدُ. [انظر عَشْرَ شَهْرًا، ثُمَّ صُرِفتْ الْقِبْلَةُ نَعْدُ. [انظر ٢٩٩١]

تخريج: صحيح. سماك في روايته عكرمة مصطرب، لكبه توبع.

2253. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) stoned *Jamratal-'Aqabah*, then he offered his sacrifice, then he shaved his head.

Comments: [Hasan because of corroborating evidence]

٣٢٥٣ حَدْثَنَا أَحْمَدُ بْنُ الْحَجَّاحِ: أَخْرَنَا الْحَجَّاحِ: أَخْرَنَا الْمَجَّاجُ بْنُ أَرْطَاهَ عَنِ الْمُهُ الْمُهُرَدِ. أَخْبَرَنَا الْحَجَّاجُ بْنُ أَرْطَاهَ عَنِ الْمُحَمِّمِ، عَنْ أَبِي الْقَاسِمِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ خَمْرَة الْعَقَبَةِ، ثُمَّ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ خَمْرَة الْعَقَبَةِ، ثُمَّ قَالَ: (الظر: ٢٦٣٨)

تخريج: حمن لغيره، حجاج بن أرطاة مدلس وقد عنعن.

2254. It was narrated from 'Abdullah bin 'Abbas (♣) that when Dinnam bin Tha'labah, a man of Banu Sa'd bin Bakr, became Muslim, he asked the Messenger of Allah (₤) about the obligatory duties of Islam, prayer, and so on. He listed for him the five prayers, and did not add anything else; then (he told him about) zakah, then fasting Ramadan, then pilgrimage to the House (Hajj), then he told him what Allah forbade to him. When he had finished he said: I bear witness that there is no God

٢٠٥٤ - خَدَّتُنَا يَعْفُوبُ : حَدَّنَا أَبِي عَيِ ابْنِ الْوَلِيدِ بْن أُولِيدِ بْن أَولِيدِ بْن اللهِ بْنِ عَبَّسٍ: أَنَّ صَمَامَ لِى ثَعْبَسٍ: أَنَّ صَمَامَ لِى ثَعْبَسٍ: أَنَّ أَسْلَمَ، سَأَلَ رَسُولَ اللهِ يَشِعُ عَنْ فَرَائِصِ أَسْلَمَ، سَأَلَ رَسُولَ اللهِ يَشِعُ عَنْ فَرَائِصِ الْمُسَلِمَ مِنَ الصَّلَاةِ وَغَيْرِهَا، فَعَدَّ عَلَيْهِ اللَّهِ مَن الصَّلَاةِ وَغَيْرِهَا، فَعَدَّ عَلَيْهِ اللَّهُ عَلَيْهِ مَن الصَّلَاةِ وَغَيْرِهَا، فَعَدَّ عَلَيْهِ مَن الصَّلَاةِ مَنْ عَلَيْهِ مَن الصَّلَاةِ وَعَيْرِهَا، فَعَدَّ عَلَيْهِ مَن الصَّلَاةِ مَنْ عَلَيْهِ مَنْ أَمْ عَبْدِ عَلَيْهِ مَنْ أَمْ اللَّهُ عَلَيْهِ مَا أَمْ مَنْ اللَّهُ عَلَيْهِ مَن الصَّلَواتِ اللَّهُ عَلَيْهِ مَا مَنْ عَلَيْهِ مَنَ اللَّهُ عَلَيْهِ مَنْ اللَّهُ عَلَيْهِ مَنَ الْمُعَلِيّةِ مَنْ اللَّهُ عَلَيْهِ مَنْ اللَّهُ عَلَيْهِ مَنْ اللَّهُ عَلَيْهِ مَا لَكُولُونِ اللَّهُ عَلَيْهِ مَنْ اللَّهُ عَلَيْهِ مَا اللَّهُ عَلَيْهِ مَا اللَّهُ عَلَيْهِ مَنْ اللَّهُ عَلَيْهِ مَا لَاللَّهُ عَلَيْهِ مَا لَكُولُولِ اللَّهُ عَلَيْهِ مَا عَلَيْهِ مَا لَاللَّهُ عَلَيْهِ مَا لَاللَّهُ عَلَيْهِ عَلَيْهِ مَا فَعَلَاهُ اللَّهُ عَلَيْهِ مَا لَاللَّهُ عَلَيْهِ عَلَى اللَّهُ عَلَيْهِ مَا لَاللَهُ عَلَيْهِ مَا لَاللَهُ عَلَيْهِ مَا اللَّهُ عَلَيْهِ مَا لَاللَهُ عَلَيْهِ مَا لَعَلَاهُ اللَّهُ عَلَيْهِ مَا لَعُلُولُهُ اللَّهُ عَلَيْهِ مَا لَهُ عَلَيْهِ مَا لَلِهُ عَلَيْهِ مَا لَلْهُ عَلَيْهِ مَا لَهُ عَلَى اللَّهُ عَلَيْهِ مَا لَهُ عَلَيْهِ مَا لَلَهُ عَلَيْهِ عَلَى اللَّهُ عَلَيْهِ مُلِهُ اللَّهُ عَلَيْهِ مَا لَلْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ مَا لَلَهُ عَلَيْهِ مَا لَلَهُ عَلَيْهِ عَلَمُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَمُ عَلَيْهُ عَلَيْهِ عَلَمُهُ عَلَمُ عَ

but Aliah and I bear witness that you are the Messenger of Aliah. I shall do what you instructed me, no more and no less. Then he turned to leave, and the Messenger of Aliah (囊) said: "If the one with the two braids meant what he said, he will enter Paradise."

Comments: [A hasan hadeeth] تخریج: حدیث حس. ومحمد بن الولید لم یروعنه غیر ابن إسحاق، وقد توبع محمد.

2255. It was narrated from Ibn 'Abbas (多) that the Messenger of Allah (差) gave Khaibar, land and palm trees, to be cultivated in return for half of the yield.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

تخريج: صحيح لعبره. وهذا إسناد ضعيف، ابن أبي ليلى سيء الحفط.

2256. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) said: "I have been given five things that were not given to anyone before me, and I am not saying it to boast. I have been sent to all people, red and black, and there is no one, red or black, who joins my *ummah*, but he will be one of them. And the earth has been made a place of prayer for me."

Comments: [Hasan; this is a da'eef isnad because of the weakness of Alibin Asim and Yazeed bin Abu Ziyad]

2257. 'Ikrimah, the freed slave of Ibn 'Abbas (♣) said: I prayed behind Abu Hurairah; when he bowed, and when he prostrated, he said Allahu Akbar. I mentioned that to Ibn 'Abbas and he said:

لا إِلَهُ إِلاَ اللَّهُ، وَأَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ ﷺ، وَسَأَفْمَلُ مَا أَمْرُتَنِي بِهِ، لا أَزِيدُ وَلا أَنْقُصْ. فَلَ: ثُم وَلَى، فَقَالَ رَسُولُ اللَّهِ ﷺ: ﴿إِنْ يَصْدُقُ دُو الْعَقِيصَتَيْنِ، يَدْخُلِ الْجَنَّةَ». [انظر: يَصْدُقُ دُو الْعَقِيصَتَيْنِ، يَدْخُلِ الْجَنَّةَ». [انظر: يَصْدُلُ دُو الْعَقِيصَتَيْنِ، يَدْخُلِ الْجَنَّةَ». [انظر: يَصْدُلُ الْجَنَّةَ».

٩٢٥٥ خَدَثْنَا شَرَيْجُ بْنُ النَّعْمَانِ خَدَّثَنَا هُسَيْمٌ عِنْ النَّعْمَانِ خَدَّثَنَا هُسَيْمٌ عِن الْحَكَم، عَنْ مِفْسَم، عَن الْبَن عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَضِقَ اللهُ عَنْهُمَا: أَنَّ رَضِقَ اللهُ عَنْهُمَا: أَنَّ رَضِقًا وَنَخْلَهَا، مُفَاسَمَةً عَلَى النَّصْفِ. [انظر: ٤٧٣٢]

٢٢٥٦- حَدَّثُنَا عَلِيُّ بْنُ عَاصِم عَنْ يَرِيدَ بْنِ أَبِي رَبِدٍ، عَنْ مَفْسَم وَمُجَاهِدٍ، عَنَ ابْنِ عَبَّاسٍ قَالَ: رَبِيدٍ، عَنَ ابْنِ عَبَّاسٍ قَالَ: فَالْ رَسُولُ اللَّهِ يَتُلِيَّ : الْأَعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ خَدْ قَبْلِي، وَلَا أَقُولُهُ فَحْرَ : بُعِشْتُ إلى كُلُّ حُمْرَ وَلَا أَسْوَدَ يَدْخُلُ حُمْرَ وَلَا أَسْوَدَ يَدْخُلُ فِي أُمَّتِي إِلَّا كَانَ مِنْهُمْ، وجُعِلَتْ لِي الْأَرْضُ مَسْجَدًا، [انظر: ٢٧٤٢]

تخريج: حسن، وهدا انساد ضعيف لصعف علي بن عاصم وبريد بن ^الي رياد.

٢٢٥٧- حَلَثْنَا يُولُسُ بْنُ مُحَمَّدِ: حَدَّثْنَا عَبْدُ
 الخريز_ بمثني الثَبَّاغَ_ عَنْ عَبْدِ اللَّهِ الدَّائَاجِ:
 حَدَثْنَا حَكْرِمَةُ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ
 حَدْثُنَا أَي هُرْيُرَةً قَالَ: فَكَانَ إِذَا رَكَعَ وَإِذَا

May you have no mother! Isn't that the Sunnah of the Messenger of Allah (紫)?

Comments: [Its isnad is saheeh]

2258. Ibn 'Abbas (秦) said: Two little girls of Banu Hashim passed by and came to the Messenger of Allah (海) when he was praying, and held onto his knees, but he did not stop his prayer. Ibn 'Abbas said: An Ansari man and I passed by the Messenger of Allah (海) when he was praying, and we were riding a donkey, and we came and joined the prayer.

Comments: [Its isnad is saheeh]

2259. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (蚕) carried some boys of Banu 'Abdul-Muttalib [on his mount], one behind him, and one in front of him.

Comments: [Its isnad is saheeh, al Bukhari (1798)]

2260. It was narrated from Ibn 'Abbas (泰) that the Prophet (囊) said: "There is no marriage except with a guardian, and the ruler is the guardian of the one who has no guardian."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

سَجَدَ كَثَرَ، قَالَ فَذَكَرْتُ ذَلِكَ لِانْنِ عَبَّاسٍ، فَقَالَ: لَا أُمَّ لَكَ، أَوَلَيْسَ نِلْكَ سُنَّة رَسُولِ اللَّهِ ﷺ [راجع: ١٨٨٦]

نخريج: إسناده صحيح،

٣٢٥٨ - حَلَّثْنَا عَبْدُ الْوَهَّابِ: حَدَّثْنَا شُعْنَةً عَنْ عَمْرِو بْن مُرَّةً، عَنْ يَحْيَى بْنِ الْجَزَّارِ قَالَ: قَالَ ابْنُ عَبَّسِ: مَرَّتْ حَارِيْتَانِ مِنْ نَبِي هَاشِم، فَحَاءَنَا إلَى عَبَّسٍ: مَرَّتْ خَذَنَّا مِرْكَبَتَيْهِ، فَلَمْ رَشُولِ اللَّهِ يَتَظِيرُ وَهُو يُصَلِّي، فَأَخَذَنَا مِرْكَبَتَيْهِ، فَلَمْ يَنْصَرِفْ. فَالَ النُّ عَبَّسٍ: وَمَرَرْتُ أَنَا وَرَحْلُ مِنَ يَنْصَرِفْ. فَالَ النُّ عَبَّسٍ: وَمَرَرْتُ أَنَا وَرَحْلُ مِنَ الْأَنْصَادِ عَلَى رَسُولِ اللَّهِ يَتَظِيرٌ وَهُو يُصَلِّي، وَنَحْنُ اللَّهِ عَلَى حِمَادٍ فَجِئْنَا، فَدَخَلْنَا فِي الصَّلَاةِ. [انظر: على حِمَادٍ فَجِئْنَا، فَدَخَلْنَا فِي الصَّلَاةِ. [انظر: ٢٩٩٥]

تخريج. إسناده صحيح.

٢٢٥٩ حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَنْدُ اللَّهِ: أَخْبَرَنَا عَنْدُ اللَّهِ: أَخْبَرَنَا حَلْدُ اللَّهِ: أَخْبَرَنَا حَالِدُ الْحَدَّاءُ عَنْ جَحْرِمَةً، عَنِ ابْنِي عَبَّسٍ قَالَ: حَمَلَ رَسُولُ اللَّهِ ﷺ بَعْصَ غِنْمَةِ بَيْ مَنْدِ الْمُطَّلِبِ، وَاحِدًا حَلْقَهُ وَوَاحِدًا خَلْقَهُ وَوَاحِدًا نَيْنَ يَدَيْهِ.

تخريج: إساده صحيح. خ (١٧٩٨).

٢٢٦- حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ الرَّقِيُ عَنِ الْمِحَجَّاجِ، عَنْ عِمْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ عَلَيْهِ، النَّبِيِّ عَلِيْهِ، قَالَ: «لَا نِكَاحُ إِلَّا بِوَلِيِّ، وَالسَّلْطَانُ مَوْلَى مَنْ لَا مَوْلَى لُهُ».

تخريج: حسن لعيره، وهذا إساد ضعيف، الحجاج س أرطاة مدلس، وقد عنعن ولم يسمع من عكرمة. **2261.** A similar report was narrated from 'Urwah bin az-Zubair, from 'A'ishah.

Comments: [A hasan hadeeth; this is a da'eef isnad like the previous report] ٢٢٦١ حَدَّفَنَا مُعَمَّرُ بُنُ سُلَيْمَانَ الرَّقِيُّ قَالَ:
 حَدَّثَنَا حَجَّاجٌ عَنِ الزُّهْرِيِّ، عَنْ عُرُورَةً بُنِ
 الزُّبْيْرِ، عَنْ عَائِشَةً عَنِ النَّبِيِّ ﷺ (١/٢٥١)
 مِثْلَهُ.

تخريج: حديث حسن، وهذا إسناد صعيف كسابقه.

2262. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (梁) prayed two rak'ahs when travelling and four rak'ahs when not travelling. Ibn 'Abbas (為) said: Whoever prays four rak'ahs when travelling is like the one who prays two rak'ahs when not travelling. Ibn 'Abbas (為) said: Prayer was not shortened except once, when the Messenger of Allah (公) prayed two rak'ahs, and the people prayed one rak'ah each [in two groups, as in the fear prayer].

Comments: [Its isnad is da'eef because Humaid bin Ali is da'eef]

because Frumaid bin All is an eef! تخريج: إسناده ضعيف، حميد بن على ضعيف الضحاك بن مزاحم لم يسمع من ابن عباس.

2263. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) cursed the woman who does hair extensions and the woman who has that done; men who imitate women and women who imitate men.

Comments: [A salieeh hadeeth; this is a da'eef isnad]

٢٢٦٧ - حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَرَارِيُ:
حَدَّثَنَا حُمَيْدُ بْنُ عَلِيِّ الْمُقَيْلِيُّ: حَدَّثَنَا الصَّحَّكُ بْنُ مُرَاحِمٍ عَنِ ابْنِ عَبَاسٍ قَالَ:
صَلَّى رَسُولُ اللَّهِ ﷺ حِينَ سَافَرَ رَكْعَتَيْنِ،
وَحِينَ أَقَامَ أَرْبَعًا، قَالَ: قَالَ ابْنُ عَبَاسٍ:
فَمَنْ صَلَّى فِي لَسَّفَرٍ أَرْبَعًا كَمَنْ صَلَّى فِي الْحَضَرِ رَكْعَتَيْنِ، قَالَ: وَقَالَ ابْنُ عَبَاسٍ: لَمْ الْحَضَرِ رَكْعَتَيْنِ، قَالَ: وَقَالَ ابْنُ عَبَاسٍ: لَمْ الْحَضَرِ الصَّلَاةُ إِلَّا مَرَّةً وَاحِدَةً، حَيْثُ صَلَّى رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ، وَصَلَّى النَّاسُ رَكْعَةً رَسُولُ اللَّهِ ﷺ رَكْعَتَيْنِ، وَصَلَّى النَّاسُ رَكْعَةً رَبُولُولَ النَّاسُ رَكْعَةً. [انظر: ٣٢٦٨]

٣٢٦٣ - حَدَّثَنَا يَخْيَى بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ لَهِبْعَةَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عِكْرِمَةَ، عَيِ ابْنِ عَالَمٍ مَنْ عِكْرِمَةَ، عَي ابْنِ عَالَمٍ مَنْ الْوَاصِلَةَ، وَالْمُتَشَبِّهِينَ مِنَ الرِّجَالِ لِللهِ مِنْ النِّسَاءِ بِالرِّجَالِ لِللهِ عَنْ النِّسَاءِ بِالرِّجَالِ. والخم: ١٩٨٨]

تخريج: حديث صحيح، وهذا إسناد ضعيف، اس لهيعة سيء الحفظ.

2264. It was narrated from Ibn 'Abbas (泰) that when the Prophet (蹇) moved on from 'Arafah, the people began to rush and he said

٢٢٦٤ حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمْرَ: حَدَّثَنَا الْمَسْعُوديُ عَنِ الْمِتَعَامِ عَنْ مِفْسَم، عَنِ ابْنِ عَنْ مِفْسَم، عَنِ ابْنِ عَنْ مِفْسَم، عَنِ ابْنِ عَنَاسٍ قَالَ: لَمَّا أَفَاضَ رَسُولُ اللَّهِ ﷺ مِنْ

- or it was called out to them -: "It is not righteousness to make the horse or camel rush." He said: And I did not see any of these mounts raising its feet and rushing, until he reached Muzdalifah.

Comments: [A salieeh hadeeth]

عَرَفَاتِ أَوْضَعَ النَّاسُ، فَأَمْرَ رَسُولُ اللَّهِ ﷺ مُنَادِي أَوْضَعَ النَّاسُ، لَيْسَ الْبِرُّ بِإِيضَاعِ الْخَيْلِ وَلَا الرُّكَابِ قَالَ: فَمَا رَأَيْتُ مِنْ رَافِعَةٍ يَدَهَا عَادِيَةٌ حَتَّى نَرَلَ جَمْعًا. [انظر: ٢٤٢٧، راجع: ٢٠٩٩]

تخريج: حديث صحيح، المسعودي مختلط، لكن روي عنه هذا الحديث قبل الاختلاط.

2265. It was narrated from Ibn 'Abbas (李) that Usamah bin Zaid was riding behind the Messenger of Allah (窦) on the day of 'Arafah. He went into a mountain pass and passed water, then he did wudoo', and got back on his mount, but he did not pray.

Comments: [Saheeh]

2266. It was narrated from Ibn Shihab that Sulaiman bin Yasar told him that Ibn 'Abbas (36) told him that a woman of Khath'am asked the Messenger of Allah (ﷺ) a question during the Farewell Pilgrimage, when al-Fadl bin 'Abbas was riding behind the Messenger of Allah (ﷺ) on his mount She said. O Messenger of Allah, the obligation of Haji has come when my father is an old man and cannot sit up straight on his mount; will it suffice if I do Hajj on his behalf? The Messenger of Allah (姓) said to her: "Yes." Al-Fadl bin 'Abbas began turning towards her, as she was a beautiful woman. The Messenger of Allah (ﷺ) took hold of al-Fadl and turned his face to the other side.

- ٢٢٦٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ: حَدَّثَنَا ابْنُ أَي فَمَرَ: حَدَّثَنَا ابْنُ أَي فِي ذِنْبِ عَنْ شُعْبَةً، عَنِ ابْنِ عَنَاسٍ: أَنَّ أَسَامَة مْنَ زَيْدِ كَانَ رِدْفَ رَسُولِ اللَّهِ عِيْجٌ يَوْمَ عَرَفَةً، فَذَخَلَ الشَّعْبَ، فَتَزَلَ فَأَهَرَاقَ النَّمَاء، ثُمَّ تَوَفَّأ، وَرَكِبْ وَلَمْ يُصَلُ. [راجع: ثُمَّ تَوَفَّأ، وَرَكِبْ وَلَمْ يُصَلُ. [راجع: كُمَّ يُصَلُ. [راجع: ٢٠٩٩، و انظر ٢٤٢٧]

تخريج: صحيح، شعبة بن دينار مختلف فيه.
- ٢٢٦٦ - حَدَّقَنَا سَعْدُ بُنُ إِبْرَاهِيمَ: حَدَّقَنَ أَبِي عَنْ
صَالِح، عَنِ البنِ شِهَابٍ: أَنَّ سُلَيْمَانَ بُنَ يَسَارِ
أَخْبَرَهُ: أَنَّ البُنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ المُرَأَةُ مِنْ
خَثْعَمَ اسْنَفْتُ رَسُولَ اللَّهِ بِلِيَّ فِي حَجْةِ الْوَدَاعِ،
وَالْفَصُلُ بُنُ عَبَّاسٍ رَدِيفُ رَسُولِ اللَّهِ بِيُتِيِّ فِي حَجْةِ الْوَدَاعِ،
فَقَالَتُ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ فِي الْحَجِّ
أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْتَوِي
عَلَى الرَّاحِلَةِ، فَهَلْ يَشْضِي عَنْهُ أَنْ أَحْجٌ عَنْهُ؟
فَقَالَ لَهَا رَسُولُ اللَّهِ بِيِيِّةِ : «نَعَمْ، فَأَخَذَ الْفَصْلُ
فَقَالَ لَهَا رَسُولُ اللَّهِ بِيِيِّةِ الْفَصْلُ ، فَحَوَّلَ وَجْهَهُ مِنَ
فَأَخَذَ رَسُولُ اللَّهِ بِيِيِّةِ الْفَصْلُ ، فَحَوَّلَ وَجْهَهُ مِنَ
فَأَخَذَ رَسُولُ اللَّهِ بِيِيِّةِ الْفَصْلُ ، فَحَوَّلَ وَجْهَهُ مِنَ
فَأَخَذَ رَسُولُ اللَّهِ بِيِيِّةِ الْفَصْلُ ، فَحَوَّلَ وَجْهَهُ مِنَ
فَأَخَذَ رَسُولُ اللَّهِ بِيَةٍ الْفَصْلُ ، فَحَوَّلَ وَجْهَهُ مِنَ
فَاخَذَ رَسُولُ اللَّهِ بِيَةٍ الْفَصْلُ ، فَحَوَّلَ وَجْهَهُ مِنَ
فَقَالَ اللَّهِ اللَّهِ الْمُولُ اللَّهُ عَلَيْهُ الْمُؤْمُ الْمُولُ اللَّهِ اللَّهُ اللَّهِ الْمُؤْمُ اللَّهُ الْمُؤْمُ وَجُهُهُ مِنَ
الشَّقُ الْأَخْرِ . [راجع: ١٨٩٤]

تخريج: إساده صحيح.

Comments: [Its isnad is saheeh]

2267. It was narrated that Ibn 'Abbas (秦) said: A Jewish man passed by the Messenger of Allah (憲) when he was sitting, and said: What will you say, O Abul-Qasim, on the day when Allah puts the sky on this - and he gestured with his forefinger - and the earth on this, the water on this, the mountains on this and all of creation on this? [And he] gestured each time with his fingers. Then Allah revealed the words: "They made not a just estimate of Allah such as is due to Him" [az-Zumar 39:67].

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2268. It was narrated that Ibn 'Abbas 🐝) said: The Messenger of Allah (ﷺ) woke up one day and there was no water in the camp. A man came to him and said. O Messenger of Allah, there is no water in the camp. He said: "Do you have anything?" He said: Yes. He said: "Bring it to me." So he brought him a bottle in which there was a little water. The Messenger of Allah (鑑) put his fingers over the mouth of the vessel, and opened his fingers, and springs of water gushed from between his fingers. He instructed Bilal: "Call out to the people: Come and do wudoo' with this blessed water."

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad like the previous report]

٢٢٦٧ حَدَّثُنَا حُسَيْنُ بَنُ حَسَنِ الْأَشْقَرُ:

حَنَّنَا أَنُو كُدَبْنَةً عَنْ عَطَاءٍ، عَنْ أَبِي

الصَّحَى، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ يَهُودِيِّ

برُسُولِ اللَّهِ عَيْنَةً وَهُو حَالِسٌ، قَالَ: كَيْفَ

يَشُولُ يَ أَنَ الْقَاسِمِ، يَوْمَ يَجْعَلُ اللَّهُ السَّمَاء
عَلَى ذِهْ وَأَشَارُ بِالسَّبِّبَةِ وَالْأَرْصَ عَلَى دِهُ، وَسَائِرُ

والْمَاء عَلَى ذِهْ، والْجِبَالَ علَى دِهُ، وَسَائِرُ

والْمَاء عَلَى ذِهْ، والْجِبَالَ علَى دِهُ، وَسَائِرُ

قَلْ وَاللَّهُ عَنْ وَجَلً ﴿ وَمَا فَدَرُوا اللَّهُ

عَلَى ذِهْ، وَالزَوْمِ: ٢٤). [انطر: ٣٥٩٠]

تخريج: حس لغبره، وهذا إساد صعيف، مصعف حسين الأشمر وعطاء من الساتب مختلط، ٢٢٦٨ - حَلَّمُنَا حُسَيْنٌ الْأَشْقَرُ: حَلَّمُنَا أَبُو كُديْنَةً عَنْ عَطَاءٍ، عَنْ أَبِي الضَّحَى، عَنِ كُديْنَةً عَنْ عَطَاءٍ، عَنْ أَبِي الضَّحَى، عَنِ مَن عَلَا مِن الْلَهِ وَلَيْنَ عَلَا أَمْنَ رَسُولُ اللَّهِ وَلَيْنَ فِي الْعَسْكَرِ مَاءً، فَأَنّاهُ رَحْلٌ، فَقَالَ: يَا رَسُولُ اللَّهِ، لَيْسَ فِي دَرَّ فَقَالَ: يَا رَسُولُ اللَّهِ، لَيْسَ فِي فَيْ مَاءً، فَأَنّاهُ عَلَى مَاءً، فَأَنّاهُ عَلَى مَاءً، فَأَنّاهُ عَلَى عَمْ، قَالَ: هَمْلُ عِلْدُكُ شَيْءٍ؟ عَنْ يَعْمَ مَاءً، فَأَنّاهُ عَلَى اللهِ اللّهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ

تخريج: حسن لعيره، وهذا إسناد صعيف كسابقه

2269. It was narrated that 'Abdullah bin Shaqeeg said: Ibn 'Abbas (36) addressed us one day after 'Asr, until the sun set and the stars came out, and the people started calling: The prayer, the prayer! Among the people was a man of Banu Tameem, who started saying: The prayer, the prayer. He got angry and said: Are you teaching me the Sunnah? I was present and saw the Messenger of Allah (國) put together Zuhr and 'Asr, and Maghrib and 'Isha'. 'Abdullah said: I was not sure about that, so when I met Abu Hurairah I asked him, and he confirmed it.

Comments: [Its isnad is saheeh, Muslim (705)]

2270. It was narrated from Ibn 'Abbas (♣) that he said: When the verse on debt was revealed, the Messenger of Allah (變) said: "The first one to deny something was Adam (44). Allah, may He be glorified and exalted, created Adam, then He wiped his back, and brought forth from him, all of his offspring until the Day of Resurrection, and He showed him his progeny. Among them he saw a man with a bright, white face, and he said. O Lord, who is this? He said: This is your son Dawood. He said: O Lord, how long will his life be? He said: Sixty years. He said: O Lord, make his life longer. He said. No, not unless I take it from your life. And the life of Adam was one

٢٢٦٩ حَدَّفَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ يَغْنِي الْنَ زَيْدِ عِنِ الزُّبَيْرِ يَغْنِي الْنَ خِرِّيتٍ - النَّرَ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: خَطَبَنَا ابْنُ عَبْسٍ رَضِيَ اللَّهُ عَنْهُمَا يَوْمًا نَعْدَ الْعَصْرِ عَنَّى عَرَبَتِ اللَّهُ عَنْهُمَا يَوْمًا نَعْدَ الْعَصْرِ عَلَى عَرَبَتِ النَّجُومُ ، وَعَلِقَ خَتَّى غَرَبَتِ النَّجُومُ ، وَعَلِقَ النَّاسُ يُنَادُونَهُ . الطَّلَاةَ الصَّلَاةَ الصَّلَاةَ ، وَفِي الْقَوْمِ رَجُلُ مِنْ بَنِي نَهِم ، فَجَعَلَ يَقُولُ: الطَّلَاةَ ، وَالْمَسَلَةِ ؟ رَجُلُ مِنْ بَنِي نَهِم ، فَجَعَلَ يَقُولُ: الطَّلَاةَ الطَّلَاةَ وَالْمَسَلَةِ ؟ وَالْمِشَاءِ . قَالَ عَنْدُ الظَّهْرِ وَالْمِشَاءِ . قَالَ عَنْدُ اللَّهِ وَالْمِشَاءِ . قَالَ عَنْدُ اللَّهِ : فَوَ الْمُعْرِبُ وَالْمِشَاءِ . قَالَ عَنْدُ اللَّهِ : فَوَ جَدْتُ مِي يَقَيِي مِنْ ذَلِكَ شَيْئًا ، فَلَقِيتُ أَبًا فَوْجَدْتُ مِي نَقَيِي مِنْ ذَلِكَ شَيْئًا ، فَلَقِيتُ أَبًا فَرَبُومَ اللَّهِ : هُوَ مَعْنَى الطَّهُ وَالْعَدْدُ . [انظر: ٣٢٩٣]

تخريج: إساده صحبح. م. (٧٠٥)،

thousand years. So he gave him forty years and Allah, may He be glorified and exalted, recorded that in a Book, and the angels bore witness to it. When Adam was dying and the angels came to him to take his soul, he said: There are still forty years of my life left. It was said to him: You gave that to your son Dawood. He said: I did not do that. Allah, may He be glorified and exalted, showed him the record and the angels testified to that

عَامًا، فَكَنَبَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ بِذَلِكَ كِتَابًا، وَشُهَدَ عَلَيْهِ بِذَلِكَ كِتَابًا، وَشُهَدَ عَلَيْهِ بِذَلِكَ كِتَابًا، وَشُهَدَ عَلَيْهِ الْمُلَائِكَةُ، فَلَمَّا الْحَتْضِرَ اذَمُ، وَاللَّهُ عَلَى إِنَّكَ فَدْ بَقِي مِنْ عُمْرِي أَرْبَعُون عَامًا. فَقِيلَ: إِنَّكَ فَدْ وَهَنْتَهَا عُمْرِي أَرْبَعُون عَامًا. فَقِيلَ: إِنَّكَ فَدْ وَهَنْتَهَا لِالنب دَوُد. قَالَ: ما فَعَلْتُ. وَأَنْزَزُ اللَّهُ عَزُ وَحَلَّ عَلَيْهِ الْمَلَائِكَةُ اللهُ عَرْفُونَ عَلَيْهِ الْمَلَائِكَةُ اللهُ عَرْفَ وَطَلِّ عَلَيْهِ الْمَلَائِكَةُ اللهِ الطر: ٣١٩، ٣٤٥٥]

تخریج: حس لعیره، وهدا إسناد ضعیف، علی بن رید ضعیف،وکدا أبو یوسف بن مهران.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2271. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) did not recite Qur'an to the jinn and he did not see them. The Messenger of Allah (魏) set out with a group of his companions, heading towards the market of 'Ukaz. The devils had been prevented from hearing the news of heaven, and shooting stars had been sent against them. The devils went back to their people, who said: What is the matter with you? They said: Something is preventing us from hearing the news of heaven, and shooting stars have been sent against us. They said: That can only be because something has happened; travel throughout the earth, east and west, and see what it is that is preventing you from hearing the news of heaven. So they went and traveled throughout the earth, east and west, to find out what was

٢٢٧١ حَدَّثَنَا عَفَّالُ * حَدُّثَنَا أَنُه عَوَانَةً: خَدَّثُنَا أَبُو بِشْرٍ عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنِ انْنِ عَبَّسٍ قَالَ: مَا قَرَأً رَسُولُ اللَّهِ ﷺ عَلَى الْحِنَّ، وَلَا رَآهُمْ، انْطَلَقَ رَسُولُ اللَّهِ ﷺ فِي طابِقَةِ مِنْ أَصْحَابِهِ عَامِدِينَ إِلَى سُوقِ عُكَاظً، وَقَدْ حِيلَ بَيْنَ الشَّيَاطِينِ وَبَيْنَ خَبَرِ السَّمَاءِ، وَأُرْسِلَتُ عَلَيْهِمُ الشُّهُبُ، قَالَ: فَرَحَعَتِ الشِّيَّاطِينُ إِلَى قَوْمِهمْ، فَقَالُوا: مَا لَكُمْ؟ فَالُوا: حيلَ بَيْنَنَا وَبَيْنَ خَبَرِ السَّمَاءِ. وَأَرْسِلَتْ عَلَيْنَا الشُّهُبُ، قَالَ: فَقَالُوا: مَا حَالَ بَيْنَكُمُ وَنَيْنَ خَمَرِ السَّمَاءِ. إلَّا شَيْءٌ حَدَثَ، فَاضْرِبُوا مَسَارِقَ الْأَرْضِ وَمَغَارِنَهَا، فَانْطُرُوا مَا هَذَا الَّذِي حَالَ تَيْنَكُمْ وَنَيْنَ خَيْرِ السَّمَاءِ. قَالَ. فَنْضَلَقُوا يَضْرِبُونَ مَشَارِقَ الْأَرْضِ وَمَغَارِبَهَا يَبْنَغُونَ مَا هَلَمَا الَّذِي حَالَ بَيْنَهُمْ وَبَيْنَ خَبَرِ السَّمَاء؟ قَالَ: فَانْصَرَفَ النَّفَرُ الَّذِيرَ تَوَجَّهُوا

preventing them from hearing the news of heaven. The group that headed towards Tihamah came to the Messenger of Allah (鑑) when he was in Nakhlah, on his way to the market of 'Ukaz, and he was leading his companions in Fair prayer. When they heard the Qur'an, they listened to it, and said: This, by Allah, is what has prevented us from hearing the news of heaven. Then they went back to their people and said: O our people, "Verily! We have heard a wonderful Recitation (this Qur'an)! It guides to the Right Path, and we have believed therein" [al-Jinn 72:1]. Then Allah revealed to His Prophet (途): "Say (O Muhammad): It has been revealed to me that..." [al-Jinn 72:1]. And what was revealed to him was what the jinn said.

نَعُو تِهَامَةً إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ بِنَخُلَةً عَامِدًا إِلَى سُوقِ عُكَاطٍ، وَهُوَ يُضَلِّي بِأَصْحَابِهِ صَلَاةً الْفَجْرِ، قَالَ: فَلْمَا سَبِعُوا الْقُوْآنَ اسْتَمَعُوا لَهُ وَقَالُوا مَذَا وَاللَّهِ الَّذِي الْقُوْآنَ اسْتَمَعُوا لَهُ وَقَالُوا مَذَا وَاللَّهِ الَّذِي حَالَ بَيْنَكُمْ وَبَيْنَ خَبَرِ السَمَاءِ. قَالَ: فَهَالِكَ حِينَ رَجَعُوا إِلَى فَوْمِهِمْ، فَقَلُوا: يَا قَوْمَنا حِينَ رَجَعُوا إِلَى فَوْمِهِمْ، فَقَلُوا: يَا قَوْمَنا هِي اللَّهُ عَلَى الرَّبُقِدِ فَنَامَنا هِيَّهُ الْأَيْقِ اللَّهُ عَلَى نَبِيَّهِ هِيَّهُ اللَّهُ عَلَى نَبِيَّهِ هِيَّهُ اللَّهُ عَلَى نَبِيَّهِ هِيَّا اللَّهُ عَلَى نَبِيَّهِ وَإِنَّمَا أُوحِيَ إِلَيْهِ عَلَى نَبِيَّهِ وَلُولُ اللَّهُ عَلَى اللَّهُ عَلَى نَبِيَّهِ وَلِمُنَا أَوْحِيَ إِلَيْهِ وَلُولُ الْجَنِ اللَّهُ عَلَى نَبِيَّهِ وَلِنَمَا أُوحِيَ إِلَيْهِ فَوْلُ الْجَنِ [النَظر ٢٤٨٧]

تخريج: إساده صحيح. خ. (٧٧٣)، م. (٤٤٩).

Comments: [Its isnad is saheeh, al-Bukhari (773) and Muslim (449)]

2272. It was narrated that Ibn 'Abbas (3) said: The Messenger of Allah (defined the meegat of the people of Madinah as Dhul-Hulaifah; that of the people of Sham (Syria) as al-Juhfah; that of the people of Najd as Qarnul-Manazil; and that of the people of Yemen as Yalamlam. And he said: "And these meegats are for the people at those very places, and besides them for those who come through those places with the intention of performing Haji and 'Umrah; and whoever is living within these boundaries can enter iliram from the place he sets out,

٢٧٧٧ - حَلَّثَنَا عَفَانُ: حَدَّثَنَا وُهَبُ حَدَّثَنَا وُهَبُ حَدَّثَنَا عَبْدُ اللَّهِ بُنُ طَاوُسِ عَنْ أَبِيهِ، عَنِ ابْنِ عَبِّسٍ اللَّهِ بَيْجُ وَقْتَ لِأَهْلِ الْمَاسِ : أَنَّ رَسُولَ اللَّهِ بَيْجُ وَقْتَ لِأَهْلِ الْمَامِ الْجُحْفَة ، وَلِأَهْلِ الشَّامِ الْجُحْفَة ، وَلِأَهْلِ الشَّامِ الْجُحْفَة ، وَلِأَهْلِ الشَّامِ الْجُحْفَة ، وَلِأَهْلِ الشَّامِ الْجُحْفَة ، وَلِأَهْلِ الْيَمَنِ بَلَمْلَمَ ، هُنَ لَهُمْ وَلِكُلِّ آتِ أَتَى عَلَيْهِنَّ مِنْ عَنْمِ مَنْ أَرَادَ الْحَجَّ وَالْعُمْرَة ، فَمَنْ كَانَ عَنْ هَلْ مَكَّة مِنْ دُونِ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأً حَتَّى أَهْلُ مَكَّة مِنْ ذَوْنِ ذَلِكَ فَمِنْ حَيْثُ أَنْشَأً حَتَّى أَهْلُ مَكَّة مِنْ مَنْ مَنْ مَنْ مَنْ اللّهُ مَنْ أَنْ اللّهُ عَلَى الْمُلْ مَكَّة مِنْ مَنْ اللّهُ اللّهُ مَنْ اللّهُ اللّهُ مَنْ اللّهُ اللّهُ مَنْ اللّهُ اللّهُ مَنْ أَنْ اللّهُ اللّهُ مَنْ اللّهُ اللّهُ اللّهُ مَنْ اللّهُ اللّهُ مَنْ اللّهُ اللّهُ مَنْ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّه

تخریج: إساده صحیح. خ· (۱۹۲۶)، م: (۱۸۸۱).

and so on, and the people of Makkah can enter *iltram* from Makkah."

Comments: [Its isnad is saheeh, al-Bukhari (1524) and Muslim (1181)]

2273. It was narrated from Ibn 'Abbas (歩) that the Messenger of Allah (建) married Maimoonah when he was in *ihram*.

Comments: [Its isnad is saheeh, al-Bukharı (1837) and Muslim (1410)]

2274. It was narrated that Ibn 'Abbas (拳) said: They used to think that 'Umrah during the months of Hajj was one of the greatest evils on earth, and they would make Muharram Safar. They would say; when the backs of the camels have healed and the tracks of the pilgrims have become erased and Safar is over, 'Umrah becomes permissible for those who want to do 'Umrah. Then the Prophet (ﷺ) and his Companions came on the fourth (of Dhul-Hijjah), reciting the Talbiyah for Hajj, and he told them to make it 'Umrah. This was too hard for them, and they said: O Messenger of Allah, exiting ihram to what extent? He said: "Completely."

٣٢٧٣ خَلَّتُنَا عَنَّانُ: حَلَّثَنَا وُهَيْبٌ حَلَّثَنَا وُهَيْبٌ حَلَّثَنَا عَنْ أَبِيهِ، عَنِ النِ عَدُ اللهِ اللهِ اللهِ عَلَى أَبِيهِ، عَنِ النِ عَبْاسِ. أَنَّ رَسُولَ اللَّهِ يَشِيِّهُ نَكْحَ مَيْمُونَةً وَهُوَ مُحْرَمٌ. (راجع: ١٩١٨]

تحریج: إساده صحیح. خ (۱۸۳۷)، م (۱۸۳۷)، م

٦٢٧٤ حَدْثَنَا عَمَّانُ حَدَّثَنَا وُهَبْتُ: حَدَّثَنَا وُهَبْتُ: حَدَّثَنَا وَهَبْتُ: حَدَّثَنَا وَهَبْتُ: حَدَّثَنَا وَهَبْتُ عَبَّاسٍ عَدْ اللهِ، عَنِ ابْنِ عَبَّاسٍ عَدْ اللهِ، عَنِ ابْنِ عَبَّاسٍ فَالَ اللهِ، عَنِ ابْنِ عَبَّاسٍ فَالَ كَانُوا يَرَوْنَ الْعُمْرَةَ فِي أَشْهُرِ الْحَجْ مِنْ صَفَرًا، وَيَقُولُونَ: إِذَا يَرَأَ الدَّيْرَ، وَعَفَا الْأَثَوْ، صَفَرّا، وَيَقُولُونَ: إِذَا يَرَأَ الدَّيْرَ، وَعَفَا الْأَثَوْ، والسَّلَح صَفَرَ، حَلَّتِ الْعُمْرَةُ لِمِنِ اعْتَمَرْ، فلمّا فَدَمَ النَّبِيُ يَيِّهُ وَأَصْحَابُهُ لِصَبِيحَةِ رَابِعِهِ فليّنَ بَالْحَجْ، فَأَمْرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً، فَعَاظَمَ ذَلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللّهِ، فَعَاظَمْ ذَلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللّهِ، فَعَاظَمَ ذَلِكَ عِنْدَهُمْ، فَقَالُوا: يَا رَسُولَ اللّهِ، وَفِي كِنَابِهِ: وَلَيْ كِنَابِهِ: وَفِي كِنَابِهِ:

تخریج: إساده صحیح. خ^{. (۱۵۱}۶)، م[.] (۱۸۲۶).

Comments: [Its isnad is saheeli, al-Bukhari (1564) and Muslim (1240)]

2275. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♣) forbade selling foodstuff until it has been received in full. I [the narrator] said to him: Why

٢٢٧٥ حَدَّقَنَا عَفَّانُ: خَدَّثَنَا وُهيْبٌ: خَدُّنَا وُهيْبٌ: خَدُّنَا غَدْ النِي عَدْ النِي عَدْ النِي عَدْ النِي النِي عَدْ النِي النَّهِ عَنْ النَّهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْكُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْكُمِ عَلَيْهُ عَلَيْهُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْهُ عَلَيْكُمِ عَلَيْهُ عَلَيْكُمْ عَلِي عَلَيْكُمْ عَلِيهُ عَلَيْكُمْ عَلِيْكُمْ عَلِيْكُمِ عَلِي عَلَيْكُمْ عَلِي عَلَيْكُمْ ع

was that? He said: It would be just like selling dirhams for dirhams, as the food is something postponed.

Comments: [Its isnad is saheeh, al-Bukhari (2135) and Muslim (1525)

2276. It was narrated from Ibn 'Abbas (象) that the Prophet (鑑) got up at night to pray. So I [Ibn 'Abbas] got up and did wudoo', then I stood on his left, but he pulled me and made me stand on his right. He prayed thirteen rak'alis in which the length of standing was equal.

Comments: [Its isnad is saheeh]

2277. 'Urwah said to Ibn 'Abbas (%): How long will you misguide the people, O Ibn 'Abbas? He said: Why are you saying that, O 'Urwah? He said: You enjoin us to do 'Umrah in the months of Haji when Abu Bakr and 'Umar forbade that! Ibn 'Abbas said: The Messenger of Allah (did that. 'Urwah said: They [Abu Bakr and 'Umar] followed the Messenger of Allah (ﷺ) more closely and had more knowledge about him than you.

Comments: [Its isnad is saheeh]

2278. It was narrated from Ibn 'Abbas (🔈 that 'Uqbah bin 'Amir came to the Prophet (绘) and said that his sister had vowed to walk to the Ka'bah. He said: "Allah, may He be glorified and exalted,

الرَّجُا طَعَامًا حَتَّى مَسْتَوْفتهُ. قَالَ: فَقُلْتُ لَهُ: كَيْفَ ذَلِكَ؟ قَالَ: ذَلِكَ دَرَاهِمُ بِدُرَاهِمَ وَالطَّعَامُ مُرْجَأً *. [راجع: ١٨٤٧]

تخريج: إسناده صحيح. خ: (٢١٣٥)، م.

٢٢٧٦- حَدَّثَنَا عَفَّانُ ۚ حَدَّثَنَا وُهَيْتُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ طَاوُس عَنْ عِكْرِمَةَ بْن خَالِدٍ، عَن ابْن عَنَّاسِ: أَنَّ النَّبِيِّ ﷺ قَامَ مِنَ اللَّيْلِ يُصَلِّى فَقُمْتُ، فَتَوَضَّأْتُ، فَقُمْتُ عَنْ يَسَارو، فَجَذَبَنِي، فَجَرُّنِي، فَأَقَامَنِي عَنْ يُمِيهِ، فَصَلَّى ثَلَاثَ عَشْرَهَ رَكْعَةً قِيَامُهُ فِيهِنَّ سَوَاءٌ. [انظر. ٣٤٥٩، ٣٥٠٢، وراجع ١٨٤٣]

تخريج: إسناده صحيح.

٢٢٧٧- حَدَّثَنَا عَفًانُ ﴿ حَدَّثَنَا وُهَيْتُ ﴿ حَدَّثَنَا أَيُّوبُ عَن بْنِ أَبِي مُلَيْكَةً قَالَ: قَالَ عُرْوَةُ لِالنَّن عَبَّاسٍ. حَتِّي مَتَى تُضِلُّ النَّاسَ يَا النَّ عَبَّاسِ؟! فَالَ: مَا ذَاكَ يَا عُرَيَّةُ؟ قَالَ: تَأْمُرُنَا بِالْعُمْرَةِ فِي أَشْهُر الْحَجِّ وَقَدْ نَهَى أَنُو نَكُر وَعُمَرُ! فَقَالَ ابْنُ عَبَّاسٍ: قَدْ فَعَلَهَا رَسُولُ اللَّهِ ﷺ، فَقَالَ عُرْوَةُ: هُمَا كَانَا أَتُنَعَ لِرَسُولِ اللَّهِ ﷺ وَأَعْلَمَ بِهِ مِنْكَ. [راجع: ٢٦٦٤، ٢٩٧٦، ٣١٢١]

تخريج: إسناده صحيح.

٢٢٧٨ حَدَّثُنَا (٢٥٣/١) عَفَّانُ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا قَتَادَةُ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَتَّاسِ: أَنَّ عُقْبَةَ بْنَ عَامِرِ أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أُخْتَهُ نَدَرَتْ أَنْ تَمْشِي إِلَى الْبَيْتِ، فَقَالَ: «إِنَّ اللَّهَ عَزَّ has no need of your sister's vow. Let her do *Hajj* riding and offer a camel as a sacrifice."

Comments: [Its isnad is saheeh]

2279. It was narrated from Ibn. 'Abbas (36) that the Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, made Makkah a sanctuary. It was not permitted for anyone before me (to fight therein) and it will not be permissible for anyone after me (to do so). Rather (fighting therein) was only permitted for part of a day. Its green grass is not to be cut, its trees are not to be chopped down, its game is not to be disturbed and its lost property is not to be picked up except by the one who announces it." al-'Abbas said: Except idhkliir (a kind of grass), for it is used by our blacksmiths and in our graves. He said: "Except idhkhir."

وَحَلَّ نَعَيِّ عَنْ نَذْرِ أُخْتِكَ، لِتَحُجَّ رَاكِبَةً، وَلَنُهْدِ بَذَةً. [ر.حع: ٢١٣٤]

تخريج: إسناده صحيح.

۲۲۷۹ - حَدَّتَنَا عَفَّانُ: حَلَّثَنَا وُمَبْبٌ: خَدْثَنَا وُمَبْبٌ: خَدْثَنَا وُمَبْبٌ: خَدْثَنَا وُمَبْبٌ: خَدْثَنَا وُمَبْعِ: خَالِدٌ عَبْاسٍ: أَنَّ رَسُولَ اللَّهِ عَبْلِي، وَلا نُجِلُ حَرَّمَ مَكُةً، فَلَمْ تَحِلُ لاَّحَدِ كَانَ فَبْلِي، وَلا نُجِلُ لِأَحَدِ بَعْدِي، وَلا نُجِلُ لاَّحَدِ بَعْدِي، وَإِنْ الْجِلُ لاَّحَدِ بَعْدِي، وَإِنْ الْجَلُ لِأَحَدِ بَعْدِي، وَإِنْ الْجَلُ لِخَدِ بَعْدِي، وَلا يُعْضَدُ شَحَرُهَا، وَلا يُنْقَرُ صَيْدُهَا، وَلا يُنْقَرُ صَيْدُهَا، وَلا يُنْقَرُ صَيْدُهَا، وَلا يُتَقَلَى الْعَبَاسُ: وَلا يُتَقَلَى الْعَبَاسُ: إلَّا الْمُعَرِّفِ». فَقَالَ الْعَبَاسُ: "إلَّا الْإِذْخِرَ". [انظر: ٢٩٩٦، ٢٩٩٦]

تخریج: إسناده صحیح. خ: (۱۳٤٩)، م: (۱۳۵۳).

Comments: [Its isnad is saheeh, al-Bukhari (1349) and Muslim (1353)]

2280. It was narrated from Ibn 'Abbas (本) that two men referred a dispute to the Prophet (金), and the Prophet (金) asked the claimant for proof. He did not have any proof, so he asked the defendant to swear an oath and he swore by Allah, besides Whom there is no other god. The Messenger of Allah (金) said: "You did it, but you will be forgiven for your sincerity in saying there is no god but Allah."

Comments: [Its isnad is da'eef]

٢٧٨٠ حَدَّثَنَا عَمَّانُ: حَدَّثَنَا حَمَّادُ بُنُ سَلَمَةً عَنْ عَطْمِ بُنِ الشَّائِبِ، عَنْ أَبِي يَحْيَى، عَنِ الْبِي عَشَاسِ أَنَّ رَجُلَيْنِ الْحَصْمَا إِلَى النَّبِيِّ الْمُ عَلَى النَّبِيِّ وَعَلَيْنِ الْحَصْمَا إِلَى النَّبِيِّ مَنْ فَلَمْ يَعِيْهُ الْمُدَّعِينِ الْبَيِّنَةَ، فَلَمْ يَكُنُ لَهُ نَيْتُهُ، فَاسْتَحْلَفَ الْمُطْلُوب، فَحَلَفَ يَكُنُ لَهُ نَيْتُهُ، فَاسْتَحْلَفَ الْمُطْلُوب، فَحَلَفَ بَكُنُ لَهُ اللَّهِ الدي لَا إِلَهَ إِلَّا هُوَ فَقَالَ رَسُولُ اللَّهِ بَلْا اللَّهِ الدي لَا إِلَهَ إِلَّا هُو فَقَالَ رَسُولُ اللَّهِ بَيْتَةً : وَإِلَى قَدْ فَمَنْتَ، وَلَكِنْ غُفِرَ لَكَ بِإِلَى اللَّهُ ال

2281. Sa'eed bin Jubair said: I heard Ibn 'Abbas say: The Messenger of Allah (變) stood before us and delivered a khutbah. and said: "O people, you will be gathered to Allah barefoot, naked and uncircumcised, 'As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it' [al-Anbiya' 21:104]. The first of creation to be clothed will be Ibraheem (). Then some men of my unimah will be brought and taken to the left, and I will say: 'O Lord, my companions!' It will be said: You do not know what they did after you were gone. And I will say as the righteous slave ('Eesa) said: they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise' [al-Ma'idah 5:117,118]. Then it will be said to me: 'These ones kept turning on their heels since you left them."

Comments: [Its isnad is salieth, al-Bukhari (3349) and Muslim (2860)]

2282. It was narrated that Ibn 'Abbas (36) said: The Messenger of Allah (36) stood up before us to exhort us... and he narrated the same report.

Comments: [See the previous report]

٢٢٨١- خَدِّثُنَا عَفَّالُ: خَدُّثُنَا شُغْنَةُ: خَدُّنَنَا الْمُغِيرَةُ بْنُ النُّعْمَانِ شَيْخٌ مِنَ النَّخُعِ قَالَ: سَمِعْتُ سَعِيدَ بُنَ جُبَيْرِ يُحَدِّثُ قَالَ: سَمِعْتُ ابْنَ عَبَّاسِ قَالَ: قَمَ فِينَا رَسُولُ اللَّهِ ﷺ رَمَوْ عَظَةِ ، فَقَالَ «يَا أَيُّهَ النَّاسُ، إِنَّكُمْ مَحْشُورُوں إِلَى اللَّهِ خُفَاةً عُرَاةً غُرُلًا. ﴿كُمَّا مَدَأَنَا ۚ أَوَلَ حَمَلَتِي مُعِيدُةُ وَعَدًا عَلَيْمَأً إِنَا كُلَّا فَنْعِلْيَنِ﴾ (الأنبياء: ١٠٤)، أَلَا وَإِنَّ أُوَّلَ الْخَلْقِ يُكْسَى يَوْمَ الْقِيَامَةِ اِبْرَاهِبِمُ، وَإِنَّهُ سَيْجَاءُ بِأَنَاسِ منْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشَّمَالِ، فَلَأَقُولَنَّ: أَصْحَابِي، فَلَيْقَالَنَّ لِي: إِنَّكَ لَا تَدْرِي مَا أَخْدَثُوا بَعْلَك، فَلَأَقُولَنَّ كُمَا قَالَ الْعَبْدُ لَصَالَحُ ﴿ وَإِنَّهُمْ عِبَادُكٌّ وَإِن تَغْفِرُ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيرُ الْمَرْكِمُ ﴾ (المائدة: ١١٧، ١١٨) فَيُقَالُ: إِنَّ هَوُّلَاءِ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَى أَعْقَالِهِمْ مُنْدُ فَارَقْتَهُمْ». [راجع. [4.97 , 1914

قَالَ شُعْبَةُ: أَمَلَهُ عَلَى شُفْيَانَ، فَأَمَلُهُ عَلَيْ شُفْيَانَ، فَأَمَلُهُ عَلَيْ شُفْنانُ مَكَانَهُ.

تخریج: إسناده صحیح. خ (۳۳٤٩)، م: (۲۸۲۰).

٧٢٨٧ - حَلَّثْنَا مُحَمَّدُ بُنْ جَعْفَرٍ: حَلَّثْنَا شُعْبَةُ عَي الْمُعِيرَة بُنِ النَّعْمَانِ، عَنْ سَبِيدِ بُن حُنْرٍ، عَنْ سَبِيدِ بُن حُنْرٍ، عَنْ سَبِيدِ بُن حُنْرٍ، عَنْ اللَّهِ بَيْلِيْ فَالَ. فَام بِينَا رَسُولُ اللَّهِ بَيْلِيْ لِيَلِيْ لِيَالِيْ اللَّهِ بَيْلِيْ اللَّهِ الللَّهِ الللهِ اللَّهِ اللهِ اللَّهِ الللهِ اللهِ الللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُهُ اللهُ اللهُولِي اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُولِي اللهُ الللّهُ ال

نخريج: راجع مافيله.

2283. It was narrated that Sa'eed bin Jubair said: I heard Ibn 'Abbas (泰) say: What you call al-Mufassal is al-Muhkam. [1] The Messenger of Allah (寒) died when I was ten years old and I had learned al-Muhkam

Comments: [Its isnad is sahech, al-Bukhari (5035)]

2284. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (建) was shrouded in two pieces of white cloth and a red cloak.

Comments: [Hasan]

٣٢٨٣- حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَثَنَا أَبُو عَوَانَةَ: حَدَثَنَا أَبُو عَوَانَةً: حَدَثَنَا أَبُو بِشْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَال: سَمعْتُ أَبْنَ عَبَّاسٍ قَالَ: إِنَّ الَّذِي تَدْعُونَهُ الْمُفْتَلُم، المُفْتَلُم، اللهِ عَلَيْ وَسُولُ اللَّهِ عِلَيْ وَأَنْ الْمُخْتَم، وَقَدْ قَرَأْتُ الْمُخْتَم، وَقَدْ قَرَأْتُ الْمُخْتَم، [انظر: ٢١٥١، ٣٣٥٧، ٣٣٥٧، ٣٥٤٣]

تخریج: إسناده صحیح. خ: (٥٠٢٥).

٢٧٨٤ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْحَجَّاجُ بْنُ أَرْطَاةً: حَدَّثَنَا أَبُو جَعْفَرٍ حَدَّثَنَا أَبُو جَعْفَرٍ مُحمَّدُ بْنُ عَلِيٍّ قَالَ: _ يَعْنِي حَجَّاجًا _ وَحَدَّثْنِي مُحمَّدُ بْنُ عَنْ مِثْسَم، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ الْحَكُمُ عَنْ مِثْسَم، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كُفِّنَ فِي ثُوبَيْنِ أَبْيَضَيْنِ، وَفِي بُرُدٍ أَحْمَرَ. اللَّهِ ﷺ كُفِّنَ فِي ثُوبَيْنِ أَبْيَضَيْنِ، وَفِي بُرْدٍ أَحْمَرَ. [الطر : ١٩٤٧]

تخريج: حسن، وقد جاء مامعارضه وهو أصح منه، ففي حديث عائشة أن النبي ﷺ قد كفن من ثلاثة أثواب بمانية سحولية.

2285. It was narrated from Ibn 'Abbas (泰) that Ibraheem brought Isma'eel and Hajar, and left them in Makkah at the site of Zamzam.... and he narrated the hadeeth. Then she came from al-Marwah to Isma'eel, and the spring had begun to flow. She started digging with her hands around the spring, to make a hole so that the water would gather in this hole, then she took her jug and scooped up some water into her waterskin. The Messenger of Allah (盎) said: "May

٣٠٨٥ حَدُثْنَا عَشَانُ: حَدَّثُنَا حَمَّادٌ: أُخْبَرُنَا عَطَاءُ بُنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَلَيْهِمَا وَلَنَّ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبْسَما عِبلَ عَلَيْهِمَا السَكَامُ وهَاجَرَ، فَوَضَعَهُمَا بِمَكَّةً هِي مَوْضِعِ السَكَامُ وهَاجَرَ، فَوَضَعَهُمَا بِمَكَّةً هِي مَوْضِعِ (مُرْمَ . فَذَكَرَ الْحَدِيثَ، ثُمَّ جَاءَتْ مِنَ الْمَرْوَةِ إِلَى السَماعِيلَ، وَقَدْ نَبَعَتِ الْعَيْنُ، فَجَمَلَتْ فَي الْمَاعُ فَي الْمَعْنَ الْمَاءُ فِي مَوْضِع مِنْ شَقْه، ثُمَّ تَأْخُذُهُ بِقَدْجَهَا، فَتَجْمَلُهُ فِي سَنَّاعَه، فَقَالَ رَسُولُ اللَّه يَظِيْعُ: «ان حَمُّهَا اللَّهُ عَلَى سَنَّاعَةً، فَي اللَّه عَلَيْهُ : «ان حَمُهَا اللَّهُ الْحَلَا اللَّهُ الْمُؤْمِنَا اللَّهُ اللَّهُ الْمُؤْمِ الْمُؤْمِنَا اللَّهُ الْمُؤْمِنَا اللَّهُ الْمُؤْمِنَا اللَّهُ الْمُؤْمِنِ الْمُؤْمِنَا اللَّهُ الْمُؤْمِنَا اللَّهُ الْمُؤْمِنَا اللَّهُ الْمُؤْمِنِ الْمُؤْمِنَا اللَّهُ الْمُؤْمِنَا الللَّهُ

^[11] Al-Mufassal refers to the sourals from al Hujurat to the end of the Qur'an. Al Mulikam refers to sourals that contain no abrogated decrees or commands.

Allah have mercy on her; if she had left it alone it would have been a spring flowing (on the surface) until the Day of Resurrection."

ساد حسن. [Comments: [A saheeh hadeeth; this is a hasan isnad]

2286. Muhammad bin 'Amr bin 'Ata' told us that he heard Ibn 'Abbas (\$\sigma\$) say: The Prophet (\$\sigma\$) ate a grilled leg or shoulder (of an animal) then he prayed, and he did not do wudoo' or touch water.

Comments: [Its isnad is saheeh, Muslim (354-359)]

2287. It was narrated that Ibn 'Abbaas (&) said: We came with the Messenger of Allah (as as pilgrims, and he told them to make it [Hajj] 'Umrah, then he said: "If I had known before what I know now, I would have done what you have done. But now 'Umralı has been incorporated into Hajj until the Day of Resurrection." Then he interlaced his fingers. And the people exited ihram, except those who had the hady with them, 'Ali came from Yemen and the Messenger of Allah (織) said to him: "For what have you entered ihram?" He said: "I have entered ihram for what you entered ihram for." He said: "Do you have a hady with you?" He said: No. He said: "Then carry on as you are, and you can have one-third of my hady." And the Messenger of Allah (26) had one hundred camels with him.

لَوْ تُرَكَتْهَا لَكَانَتْ عَيْنُ سَائِحَةً تَحْرِي إِلَى يَوْمِ الْقِيَامَةِهِ. [انظر: ٣٢٥٠، ٣٣٩٠]

تخريج: حديث صحيح وهدا إسناد حسن.

٢٢٨٦ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْتُ: حَدَّثَنَا وُهَيْتُ: حَدَّثَنَا وُهَيْتُ: حَدَّثَنَا مُحَمَّدُ مُنْ عَمْرِو بْنِ عَطَاءٍ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ بَقُولُ: إِنَّ النَّبِيَّ بَتَنَا أَكُلَ مِثَا ذِرَاعًا مَشْوِتًا وَإِمَّا كَتِفَا، ثُمَّ صَلَّى، وَلَمْ يَتَوَضَّأً وَلَمْ يَمَسَّ مَاءً [راجع: ٢٠٠٢]

نخريج: إسناده صحيح.م. (٣٥٩-٣٥٤)

٢٢٨٧ - حَدَّثَنَا عَقَانُ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا عَالِدٌ: حَدَّثَنَا عَالِدٌ: حَدَّثَنَا عَالِدٌ، عَنِ الْبَنِ عَبَّاسٍ تَرِيدُ النُّ أَبِي زِيَدٍ عَنْ مُجَاهِدٍ، عَنِ الْبَنِ عَبَّاجًا، قَالَ: قَلِمَا مَعْ رَسُولِ اللَّهِ ﷺ حُجَّاجًا، وَأَمْرَهُمْ مَجَعَلُوهَا عُمْرَهُ، ثُمَّ قَالَ: اللَّهِ الشَّقْلُتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ، لَفَعَلْتُ كَمَا اسْتَقْلُو، وَلَكِنْ دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ إِلَى يَوْمِ الْقِيّامَةِ هُمُ أَنْشَبَ أَصَابِعَهُ بَعْضَهَا فِي بَغضٍ، فَعَلُ النّاسُ إِلَّا مَنْ كَانَ مَعَهُ هَدْيٌ، وَقَدِمَ عَلِيُّ فَحَلُ النّاسُ إِلَّا مَنْ كَانَ مَعَهُ هَدْيٌ، وَقَدِمَ عَلِيُّ مِن النّمَنِ، فَقَالَ لهُ رَسُولُ (١/٢٥٤) اللّهِ عِيْجُ: «بِمَ أَهْلَلْتَ ؟» قَالَ: أَهْلَلْتُ بِمَا أَهْلَلْتُ بِمَا أَهْلَلْتُ بِمَا أَهْلَلْتُ بِمَا أَهْلَلْتُ اللّهُ عَلَيْ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللهُ اللّهُ اللهُ الل

تخريج: صحيح لغيره، وهذا إسناد ضعيف. لصعف يريد بن أبي زياد.

Comments: [Sahceh, because of corroborating evidence; this is a da'eef isnad]

2288. It was narrated from Ibn 'Abbas (泰) that a woman brought a son of hers to the Messenger of Allah (鑑) and said: O Messenger of Allah, he is possessed; it affects him at our lunch and dinner and spoils our meals. The Messenger of Allah (寒) wiped his chest and prayed for him, and he coughed, then something like a little black dog came out of his mouth and ran away.

Comments: [Its isnad is da'eef because Farqad as-Sabakhi is da'eef]

2289. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (⅙) picked up a bone from a pot (and ate from it), then he prayed and did not do wudoo'.

Comments: [Its isnad is saheeh, al-Bukhari (207)]

2290. It was narrated from Ibn 'Abbas and Ibn 'Umar that they heard the Messenger of Allah (差) say: "Some people should stop neglecting Jumu'ah or Allah will place a seal on their hearts, then they will be recorded as being among the negligent."

Comments: [Its isnad is saheeli]

2291. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) cursed effeminate men and women who imitate men.

٣٢٨٨ - حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَّادٌ عَنْ فَرْقَيْدِ السَّبَجِيّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةُ جَاءَتْ بِابْنِ لَها إِلَى رَسُولِ اللَّهِ ﷺ فَفَالَتْ عَلَى رَسُولِ اللَّهِ ﷺ فَفَالَتْ عَلَيْنَا، فَيُفْسِدُ عَلَيْنَا، فَيُفْسِدُ عَلَيْنَا، فَيَفْسِدُ عَلَيْنَا، فَمَسْحَ رَسُولُ اللَّهِ ﷺ صَدْرَهُ، وَدَعَا، فَتُعْ تَعَةً فَلَى غَلَى فَلَى عَفَّالُهُ عَلَى فَلَى عَفَّالُهُ عَلَى فَلَى عَفَّالُهُ عَلَى فَلَى عَلَى فَلَى عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى الْمَرْدِ، وَدَعَا، فَتَعْ تَعَةً عَلَى قَالَ عَفَّالُ: بَمْضُهُ عَلَى قَالَ عَفِي مِثْلُ الْجَرْدِ مِثْلُ الْجَرْدِ عَلَى الْجَرْدِ مِثْلُ الْجَرْدِ وَلَا مَنْ جَوْفِهِ مِثْلُ الْجَرْدِ اللَّهِ عَلَى الْجَرْدِ عَلَى الْجَرْدِ عَلَى الْحَدِيدِ عَلَى اللَّهُ مَوْدِ عَلَى الْجَرْدِ عَلَى الْجَرْدِ عَلَى الْجَرْدِ عَلَى الْحَدَدِ عَلَى الْحَدْدِ عَلَى الْحَدْدِ عَلَى الْحَدْدِ عَلَى الْحَدْدِ عَلَى الْحَدْدِ عَلَى اللَّهِ عَلَى اللَّهُ مَنْ جَوْفِهِ عِنْلُ الْحَدْدِ عَلَى الْحَدْدِ عَلَى الْحَدْدِ عَلَى اللَّهُ مَنْ جَوْفِهِ عَنْلُ اللَّهِ عَلَى الْحَدْدِ عَلَى اللَّهُ عَلَى الْعَلَى الْمَوْدِ، وَسَعَى [راجع: ٢١٣٣]

تخريج: إسناده صعيف، فرقد السخى ضعيف.

٢٢٨٩ حَدَّثَنَا عَمَّانُ. حَدَّثَنَا حَمَّادُ مُنُ زَيْدٍ عَنْ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَتَلِخُ النَّشَلَ مِنْ قِدْرٍ عَظْمًا. فَصَلَّى وَلُمْ يَتَوَصَّأً. وَصَلَّى وَلُمْ يَتَوَصَّأً.

تخریج: إسناده صحیح. ح: (۲۰۷).

- ٢٢٩٠ خدَّتَنَا عَفَّانُ: حَدَّتَنَا أَبَانُ الْعُطَّارُ: حَدَّتَنَا أَبَانُ الْعُطَّارُ: حَدَّتَنَا بَحْيَى مَنْ أَبِي كَثِيرٍ عَنْ زَيْدٍ، عَنْ أَبِي سَلَّامٍ، عَنِ الْبَنِ عَبَّاسٍ سَلَّامٍ، عَنِ الْبَنِ عَبَّاسٍ وعِنْ الْبُن عُمْرَ رَضِيَ اللهُ عَنْهُمْ أَنَّهُمَا سَمِعَا رَسُولَ اللهِ يَعْتُقُ مَنْ أَقُوامٌ عَنْ وَدْعِهِمُ رَضُولَ اللهِ يَعْتُ عَنْهُمْ أَنَّهُمَا سَمِعَا رَسُولَ اللهِ يَعْتُ يَقُولُ: "لَيَنْتَعِينَ أَقُوامٌ عَنْ وَدْعِهِمُ رَضُولَ الله عَنْهُمْ عَلْى قُلُوبِهِمْ، ثُمَّ الْحُمْعَات، أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ الْحَمْتَيْنَ مِن الْعُافِلِينَ". [راجع: ٢١٣٢]

تخريج: إسناده صحيح.

٢٢٩١ حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا خَالِدٌ
 عَنْ يَزِيدُ بْنِ أَبِي زِيَادٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ
 عَتَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ يَطِيُّ الْمُخَتَّئِينَ مِنَ

Comments: [Saheeh, because of corroborating evidence, al-Bukhari (5886); this is a da'eef isnad]

الرِّحَالِ وَالْمُتَرَجِّلَاتِ مِنَ النِّسَاءِ قَالَ: فَقُلْتُ: مَا الْمُنَرَجِّلَاتُ مِنَ النِّسَاء؟ قَالَ: الْمُتَشَبِّهَاتُ مِنَ النِّسَاءِ بِالرَّحَالِ. [راجع: ١٩٨٢]

تخريج: صحيح لعبره. ح: (٥٨٨٦)، وهذا سند ضعيف، لضعف يزيد بن أمي زياد.

2292. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) offered the funeral prayer for the Negus.

Comments: [Saheeh because of corroborating evidence; this is a da'evf isnad]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لصعف علي بن زيد ولجهالة الراوي عن س

2293. It was narrated that Ibn 'Abbas (♣) said: Allah enjoined prayer on the lips of your Prophet, four (rak'ahs) when not travelling, two rak'ahs when travelling, and one rak'ah at times of fear.

Comments: [Its isnad is saheeh, Muslim (687)]

2294. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (為) said: "There is none of the sons of Adam who do not sin or think of sinning, except Yahya bin Zakariya, and it is not appropriate for anyone to say that I am better than Yoonus bin Matta (點)"

Comments: [Its isnad is da'eef and Ali bin Zaid is da'eef]

٣٢٩٧ حدَّثَنَا عَفَّنُ. حَدَّثَنَا حَمَّادُ نَنُ سَلمَةً: أَخْبَرَنَا عَلِي نَنُ رَبُدٍ عَنْ رَحُلٍ، عَنِ اللهِ عَنْ رَحُلٍ، عَنِ اللهِ عَنْ رَحُلٍ، عَنِ اللهِ عَنْ سَمَّى علَى اللهِ عَنْ صَمَّى علَى النَّامِ عَنْ النَّامِ عَنْ صَمَّى علَى النَّامِ عَنْ صَمَّى علَى النَّامِ عَنْ صَمَّى علَى النَّامِ عَنْ النَّامِ عَلَى النَّامِ عَنْ النَّامِ عَنْ النَّامِ عَنْ النَّامِ عَنْ النَّامِ عَنْ النَّامِ عَلَى النَّامِ عَنْ النَّهِ عَنْ النَّامِ عَنْ النَّامِ عَنْ النَّامِ عَلَى النَّهُ عَنْ النَّهُ عَلَى النَّهُ عَلَى النَّهُ عَنْ النَّهُ عَنْ النَّهُ عَلَيْنَ عَلَى النَّهُ عَلَى النَّهُ عَنْ النَّهُ عَلَى النَّهُ عَنْ النَّهُ عَنْ النَّهُ عَنْ الْحَمْلُولُ اللَّهُ عَنْ الْحَمْلُ اللَّهُ عَنْ النَّهُ عَلَى النَّهُ عَلَى النَّهُ عَلَى النَّهُ عَنْ الْحَمْلُ عَلَى النَّهُ عَلَى النَّهُ عَنْ الْحَمْلُ اللَّهُ عَنْ الْحَمْلُ اللَّهُ عَلَيْكُ عَلَى الْحَمْلُ اللَّهُ عَلَيْكُ عَلَى الْحَالِي عَلَى الْحَمْلُ اللّهُ عَلَيْكُ عَلَى الْحَمْلُ الْحَمْلُ الْحَمْلُ اللّهُ عَلَى الْحَمْلُ الْحَمْلُ اللّهُ عَلَيْكُمْ عَلَى الْحَمْلُ الْحَمْلُ الْحَمْلُ عَلَى الْحَمْلُ الْحَمْلُ الْحَمْلُ اللّهُ عَلَى الْحَمْلُ الْحَمْلُ الْحَمْلُ الْحَمْلُ اللّهُ عَلَى الْحَمْلُ اللّهُ الْحَمْلُ اللّهُ عَلَى الْحَمْلُ الْ

تخریج: صحیح لغیره، وهذا اِسناد ضعیف، مباس.

7۲۹۳ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَنُو عَوْ نَهَ: حَدَّثَنَا أَنُو عَوْ نَهَ: حَدَّثَنَا أَنُو عَوْ نَهَ: حَدَّثَنَا أَنُو عَوْ نَهَ: حَبَّاسٍ بُكِيرُ مِنُ اللَّهُ الصَّلَاةَ عَلَى لِسَانِ بَيِيكُمْ: فِي قَالَ فَرَضَ اللَّهُ الصَّلَاةَ عَلَى لِسَانِ بَيِيكُمْ: فِي الْحَضِرِ أَزْنَعًا، وَفِي السَّفَرِ رَكْعَتَيْنِ، وَفِي السَّفَرِ رَكْعَتَيْنِ،

تخريج: إسناده صحيح. م: (٦٨٧).

٧٢٩٤ حَلَّثَنَا عَفَّانُ. حَدَّثَنَا حَمَّادُ نُنُ سَلَمَةً قَالَ: أَخْرَنَا عَلِيُّ بُنُ رَيْدِ عَنْ يُوسُفَ بْنِ مِهْرَانَ. عَنِ الْنِ عَسَسِ: أَنَّ رَسُولَ اللَّهِ بِعِيْدَ قَالَ: "مَا مِنْ أَخْدِ مِنْ وَلَدِ آدَمَ إِلَّا فَدْ أَحْطَأَ. أَوْ هَمَّ مِخْطِيئَةٍ. أَخْدِ مِنْ وَلَدِ آدَمَ إِلَّا فَدْ أَحْطَأَ. أَوْ هَمَّ مِخْطِيئَةٍ. لَيْسِي بِكَحْدِ أَنْ يَقُولَ: أَنْ يَقُولَ: أَنْ يَعْولَ: أَنْ يَقُولَ: أَنْ خَبْرٌ مِنْ يُونُسَ بْنِ مَتَى عَلَيْهِ السَلَامُ". [انظر: أَنَا خَبْرٌ مِنْ يُونُسَ بْنِ مَتَى عَلَيْهِ السَلَامُ". [انظر: ٢٩٤٣].

تخريج: إساده صعبف، علي بن ربد ضعيف ويوسف س مهران ليّن. 2295. It was narrated from Yahya bin al-Jazzar that Ibn 'Abbas (泰) said: A boy from Banu Hashim and I came on a donkey, and we left it to graze in front of the Messenger of Allah (趣), and he did not stop praying. Two little girls came rushing and held on to the knees of the Messenger of Allah (炎), and he did not stop praying.

Comments: [Its isnad is saheeli]

2296. It was narrated from Ibn 'Abbas (*) that the Prophet (*) prayed Zuhr in DhuI-Hulaifah, then he called for his camel and he marked it on the right side of its hump, then he wiped the blood from it, then he garlanded it with two sandals. Then his mount was brought to him and when he reached al-Baida', he entered *ihram* for Hajj.

Comments: [Its isnad is saheeh, Muslim (1243)]

2297. It was narrated from the cousin of your Prophet (会) - meaning Ibn 'Abbas (泰) - that the Prophet of Allah (經) used to recite this supplication at times of distress: "There is no God but Allah, the All-Knowing, the Almighty; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the seven heavens and Lord of the noble Throne."

Comments: [Its isnad is sahech, al-Bukharı (6345) and Muslim (2730)] ٢٢٩٥ حَلَّفَنَا عَذَّنُ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِهِ الْبِ مُرَّةَ، عَنْ يَحْنِى بْنِ الْجَرَّارِ: أَنْ ابْنَ عَمْرِهِ عَسَ قال: مَرَرْتُ أَنا وَغُلَامٌ مِنْ بَقْلِ بَيْنَ عَاشِمِ عَلَى جَمَارٍ، وَتَرَكْنَاهُ يَأْكُلُ مِنْ بَقْلِ بَيْنَ يَدَيُ عَلَى حِمَارٍ، وَتَرَكْنَاهُ يَأْكُلُ مِنْ بَقْلِ بَيْنَ يَدَيُ رَسُولِ اللَّه ﷺ، فَلَمْ يَنْضُرِفْ، وَحَاءَثُ جَارِبْنَانِ سُنتَذَانِ، حَتَّى أَخَذَنَا بِرُكْبَتَيْ رَسُولِ اللَّه ﷺ وَشَرِفْ. [راجع: ٢٢٥٨]

تخريج: إسناده صحيح.

- ٢٢٩٦ - حَدِّلْنَا عَفَّانُ: حَدِّنْنَا شُعْنَةً قَالَ: فَنَدَهُ أَخْدِيي قَالَ: سَمِعْتُ أَنَا حَسَّانَ يُحَدِّثُ عَن ابْنِ عَبَّسِ: أَنَّ الشِّي عِيْقَةً صَلَّى الظُّهْرَ بِينِ الْحُدْيْفَةِ، ثُمَّ دَعَا بِبَدَنَتِهِ، أَوْ أُتِيَ بِبَدَنَتِهِ، فَأَنْ أَبِي بِبَدَنَتِهِ، فَأَشْعَرَ صَعْحَةً سَنَامِهَا الْأَيْمَنَ، ثُمَّ سَلَتَ الدَّمَ عَنْهَا، وَقَنْدَهَا بِنَعْلَيْنِ، ثُمَّ أُبِي يِرَاجِلَتِهِ، فَلَمَّا قَعْدَ عَلَيْهَا، وَاسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ، أَهلًا قَعْدَ عَلَيْهَا، وَاسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ، أَهلًا بَالْحَجِّ. [راجع: ١٨٥٥]

تخريج: إساده صحيح. م. (١٢٤٣).

تخريج: إساده صحيح. خ: (١٣٤٥)، م: (٢٧٣٠).

2298. Abul-'Aliyah said: I heard the cousin of your Prophet (處), Ibn 'Abbas (緣), [say that] the Messenger of Allah (鑑) said: "No one should say that I am better than Yoonus bin Matta."

Comments: [Its isnad is saheeh]

٣٢٩٨ - حَدَّثَنَا عَفَالُ: حَدَّثَنَا شُعْبَهُ عَنْ فَتَادَةً قَالَ: سَمِعْتُ ابْنَ عَمِّ فَلَا: سَمِعْتُ ابْنَ عَمِّ فَلَا: سَمِعْتُ ابْنَ عَمِّ نَبِيكُمْ ابْنَ عَبَّاسٍ عَنِ النَّبِيِ ﷺ. وَبَهْرٌ قَالَ: خَدَّثَنَا شُعْبَهُ: أَخْبَرَبِي قَنَادَةُ عَنْ أَبِي الْعَالِيَةِ قَالَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَبِي قَنَادَةُ عَنْ أَبِي الْعَالِيَةِ قَالَ: عَالَ عَمَّالُ: قَالَ حَدَّثِي ابْنُ عَمِّ نَبِيكُمْ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "هَا يَنْبَعِي لِعَبْدِ قَالَ عَمَّالُ: وَسُلَ اللَّهِ عَلَيْدٍ أَنْ عَمْ نَبِيكُمْ عِنْ يُونُسَ بْنِ مَتَّى " وَنُسَبَهُ إِلَى أَبِيهِ [راجع: ٢١٦٧]

تخريج: إسناده صحيح.

7۲۹۹ حَدَّثَنَا عَفَّالُ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي أَبُو سِشْرٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ حُمَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ خَالَتَهُ (١/ عَنْ اللهُ عَنْهُمَا: أَنَّ خَالَتُهُ (١/ أُمَّ حُفَيْدٍ، أَهْدَتْ إِلَى رَسُولِ اللَّهِ يَخْقُ سَمْنَا وَأَضِبًا وَأَقِطًا، قَالَ: فَأَكَلَ مَن السَّمْنِ، وَمَنَ الأَفِطِ، وَتَرَكَ الْأَضُبَّ تَقَذَّرًا، فَأَكِلَ مَلَ السَّمْنِ، مَائِدَةٍ رَسُولِ اللَّهِ يَخْجُ، وَلَوْ كَانَ حَرَامًا لَمْ يُؤْكَلُ عَلَى مَائِدَةٍ رَسُولِ اللَّهِ يَخْجُ، وَلَوْ كَانَ حَرَامًا لَمْ يُؤْكَلُ عَلَى مَائِدةٍ رَسُولِ اللَّهِ يَخْجُ، قُلْتُ: مَنْ قَالَ: لَوْ كَانَ حَرَامًا لَمْ يُؤْكَلُ عَلَى مَائِدةٍ رَسُولِ اللَّهِ يَخْجُ، قُلْتُ: مَنْ قَالَ: لَوْ كَانَ حَرَامًا لَمْ يُؤْكِلُ عَلَى مَائِدةٍ رَسُولِ اللَّهِ يَخْجُ، قُلْتُ: مَنْ قَالَ: لَوْ كَانَ حَرَامًا وَالْمَارِ اللَّهِ يَخْجُ، قُلْتُ اللَّهُ عَلَى اللَّهُ عَلَى مَائِدةً وَلَا اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى مَائِدةً وَلَا اللَّهِ عَلَى مَائِدةً وَلَا اللَّهِ يَعْجُهُ . قُلْتُ عَرَامًا لَمْ يُؤْمِلُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى الْعَلَا عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَمُ عَلَى ال

2299. It was narrated from Ibn 'Abbas (泰) that his maternal aunt Umm Hufaid, gave the Messenger of Allah (逸) some ghee, a [cooked] lizard and some dried yoghurt. He ate some of the ghee and dried yoghurt, but he left the lizard because he found it off putting. But it was eaten at the table of the Messenger of Allah (逸), and if it were haram, it would not have been eaten at the table of the Messenger of Allah (逸). I [the narrator] said: Who said, If it were haram? He said: Ibn 'Abbas (♣).

Comments: [Its isnad is saheeh, al-Bukhari (2572) and Muslim (1947)]

تخريج: إسناده صحيح. خ (٢٥٧٢)، م: (١٩٤٧).

2300. It was narrated that Ibn 'Abbas (本) said: I have been commanded to prostrate on seven and not to tuck up my hair or garment. Then on one occasion he said: Your Prophet (姓) was commanded to prostrate on seven

- حَدَّثَنَا مَفْنَةُ: حَدَّثَنَا شُعْبَةُ: قَالَ عَمْرُو بْنُ دِينَارٍ: أَنْبَأَنِي طَاوُسٌ عَنِ ايْنِ عَبْسٍ قَالَ: أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ، وَلا أَكُفَ شَعَرًا، وَلَا نَوْبًا، ثُمَّ قَالَ مَرَةً

and not to tuck up his hair or garment.

Comments: [Its isnad is salueh, al-Bukhari (809) and Muslim (490)]

2301. It was narrated from Ibn 'Abbas (泰) that Jibreel (﴿ said to the Prophet (寒): "Prayer has been made dear to you, so take whatever you want of it."

Comments: [Its isnad is da'eef]

أُخْرَى: أُمِرَ نَبِيُكُمْ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعٍ. وَلا يَكُفُّ شَعَرًا وَلَا نُوْبًا. [راجع: ١٩٢٧]

تخريج: إساده صحيح. ح: (٨٠٩)، م: (٤٩٠).

٧٣٠١ - حَلَّثَنَا عَمَّانُ. حَلَّثَنا حَمَّادُ بَنُ سَلَمَةً قَالَ أَجْرَنَا عَلِيُّ بَنُ زَيْدٍ عَنْ يُوسُفَ بَنِ مِهْزَانَ، عن ابن عَبْسِ أَنْ جِبْرِيلَ قَالَ لِلنَّبِيِّ مِهْزَانَ، عن ابن عَبْسِ أَنْ جِبْرِيلَ قَالَ لِلنَّبِيِّ عِلْمَا أَنَّ خَبْرِيلَ قَالَ لِلنَّبِيِّ عَلَيْهَا عَلَيْهَا أَنْ فَخُذْ مِنْهَا مَنْ الشَلَاةُ، فَخُذْ مِنْهَا عَلَيْكَ الصَّلَاةُ، فَخُذْ مِنْهَا عَلَيْ لِلنَّبِيِّ مَا الصَّلَاةُ، فَخُذْ مِنْهَا عَلَيْكَ الصَّلَاةُ، فَخُذْ مِنْهَا عَلَيْ لِلنَّهِ عَلَيْهِ الْمُلَاةُ الْمُلَاءُ الْمُلَاءُ الْمُلَاءُ اللَّهُ الْمُلَاءُ الْمُلَاءُ الْمُلَاءُ الْمُلَاءُ الْمُلَاءُ اللَّهُ الْمُلْعَلِيْهُ الْمُلْعَلِيْنَ الْمُلْعِلَاءُ الْمُلْعَلِيْنَ الْمُلْعَلِيْنَ الْمُلَاءُ الْمُلَاءُ الْمُلْعِلْمُ الْمُلْعَلِيْنَ الْمُلْعَلِيْنَ الْمُلِكِلِيلُ لِللْمُ الْمُلِكِلِيلِ لَلْمُلْعَلِيْنَ الْمُلْعَلِيْنَ الْمُلْعَلِيْنَ الْمُلِكِلِيلُ لِللْمُلِكِلِيلِ لَهُ اللَّهُ الْمُلْعَلِيْنَ الْمُلِكِيْنَ الْمُلْعَلِيْنَ الْمُلْعَلِيْنَ الْمُلْعَلِيْنِ الْمُلْعُونُ الْمُنْ الْمُلْعَلِيْنَ الْمُلْعِلَى الْمُلِلِلْمُ اللَّهُ الْمُلْعَلِيْنَ الْمُلْعِلَى الْمُلْعَلِيلِ لَلْمُلِلِيلِيْنِ عَلَيْكِ الْمُلْعَلِيْنَ الْمُلْعِلْمُ الْمُلْعَلِيْنَ الْمُلْعِلَيْنَ الْمُلْعَلِيْنَ الْمُلْعَلِيْنَ الْمُلْعِلَى الْمُلْعِلَقِيْمُ الْمُنْ الْمُلْعِلَى الْمُلْعِلَيْنَ الْمُلْعِلَةُ الْمُلْعِيلُونِ الْمُلْعِلَى الْمُلْعِلَى الْمُلْعَلَى الْمُلْعِلَى الْمُلِعِلَى الْمُلْعُلِيلُ لِللْمُلِكِ الْمُلْعِلَى الْمُلْعِلَى الْمُلِكِ الْمُلْعِلَى الْمُلْعِلَى الْمُلْعِلَى الْمُلْعِلَى الْمُلِلَّةُ الْمُلْعِلَى الْمُلْعِلَى الْمُلْعِلَى الْمُلْعِلَى الْمُلِعِلَى الْمُلْعِلَى الْمُلْعِلَى الْمُلْعِلَى الْمُلْعُلِيلُ الْمُلْعِلَى الْمُلْعُلِمُ الْمُلْعِلْمُ الْمُلْعِلَى الْمُلْعِلَى الْمُلْعِلَى الْمُلْعِلَى الْمُلْعُلِمِ الْمُعْلِمُ الْمُلْعِلَى الْمُلْعِلَامِ الْمُلْعِلَا الْمُل

تخريج: إسناده صعيف، لصعف علي بن زيد ولين يوسف بن مهران.

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2302. Ibn 'Abbas (*) said: Someone came to me in a dream during Ramadan, and it was said to me: Tonight is *Lailatal-Qadr*. So I got up, although I was drowsy, and I came to the Messenger of Allah (*) and found him praying. I looked to see what night that was, and it was the night of the twenty-third.

Comments: [Sahech because of corroborating evidence; this is an isnad da'eef]

٢٣٠٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو الْأَحُوصِ فَال: أَخْرَنَا سِمَاكٌ عَنْ عِكْرِمَةَ قَالَ: قَالَ الْمِنْ عَبَّسِ: أَيْتُ ، وَأَنَا نَائِمٌ فِي رَمَضَانَ، فَقِير لِي: إِنَّ اللَّيْلَةَ لَيْلَةُ الْقَدْر، قَالَ: فَقَيْتُ بِبَعْضِ أَطْنَبِ فَقَيْتُ بِبَعْضِ أَطْنَبِ فَقَيْتُ رَسُولَ اللَّهِ يَعِيْق، فَانْتِثُ رَسُولَ اللَّهِ يَعِيْق، فَإِذَا هُوَ يُصَلِّي، قال: فَنَظَرْتُ فِي تِلْكَ اللَّهِ يَتِيْق، فَإِذَا هُوَ يُصَلِّي، قال: فَنَظَرْتُ فِي تِلْكَ اللَّهِ يَعِيْد، فَإِذَا هِيَ لَيْلُهُ ثَلَاثٍ وَعِشْرِينَ. [انظر: ٢٠٥٧]

تخريج: صحيح لغيره، وهذا إساد صعيف، رواية سماك عن عكرمة مضطربة.

2303. It was narrated from Ibn 'Abbas (季) that the Prophet (經) used to spend many nights, one after another, hungry, and his family could not find anything for supper. Most of their bread was barley bread.

Comments: [Its isnad is saheeh]

٣٠٣ - حَدَّثَنَا عَفَّانُ ﴿ حَدَّثَنَا ثَابِتٌ _ يَعْنِي ابْنَ يَرْبِدُ _ : حَدَّثَنَا ثَابِتٌ _ يَعْنِي ابْنَ يَرِيدْ _ : حَدَّثَنَا هِلَالٌ عَنْ عِكْرِمَةً ، عَنِ ابْنِ عَبْسِ : أَنَ النَّبِيَ ﷺ كَانَ يَبِيتُ اللَّيَالِيَ الْمُتَنَابِعَة طَاوِبًا ، وَأَهْلُهُ لَا يَجِدُونَ عَشَاءً ، قَالَ : وَكَانَ عَالَةٌ خُرْدِهمْ خُبْزَ الشَّعِيرِ . [انظر: ٣٥٤٥]

تخريج: إسناده صحيح.

2304. It was narrated that Ibn 'Abbas (♣) said: He - meaning the Messenger of Allah (♣) - addressed us and said: "O people, Haij has been prescribed for you." al-Aqra' bin Habis stood up and said: Is it every year, O Messenger of Allah? He said: "If I said that, it would become obligatory, and if it became obligatory you would not do it - or you would not be able to do it. Haij is once [in a lifetime], and whoever does more, it is voluntary."

Comments: [A saheeh hadeeth]

٢٣٠٤ حَدَّثَنَا عَمَّانُ: حَدَّثَنَا سُلَيْمَانُ بُنُ كَثِيرٍ أَبُو داؤُد الْواسطِيُّ فَالَ سَمِعْتُ ابْنَ شِهَابٍ يُحَدِّثُ عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ قَلَ: يُحَدِّثُ عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ قَلَ: "يَا أَيْهَا خَطَبَنا يَعْنِي رَسُولَ اللَّهِ ﷺ _ فَقَالَ: "يَا أَيْهَا النَّاسُ، كُتِبَ عَلَيْكُمْ الْحَجُّ». قَالَ: فَقَامَ الْأَقْرَعُ النَّهِ عَلِيكُمُ الْحَجُّ». قَالَ: فَقَامَ الْأَقْرَعُ قَالَ: اللَّهِ عُلَيْكُمْ الْحَجُّ». قَالَ: فَقَامَ الْأَقْرَعُ قَالَ: اللَّهِ عُلَيْكُمْ الْحَجُّ فَيْ وَلَوْ وَجَبَتْ لَمْ تَعْمَلُوا اللَّهِ عَلَى الْمَالِكِ اللَّهِ اللَّهُ عَلَيْكُمْ الْحَجُ الْمَالِكُ اللَّهِ عَلَيْكُمْ الْمَالِكِ اللَّهِ عَلَى اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَ

تخريج: حديث صحيح، سليمان بن كثير في روايته عن الرهري متكلم فيه، لكنه توسع.

2305. It was narrated from Ibn 'Abbas (♣) that the Prophet (₴) circumambulated the Ka'bah seven times running, and he only ran because he wanted to show the people that he was strong.

Comments: [Its isnad is saheeh, al-Bukhari (1649) and Muslim (1266)]

2306. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (變) prayed Zuhr in Mina on the day of at-Tarwiyah [8 Dhul-Hijjah].

Comments: [Its isnad is salieeli]

2307. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (**) said: "None of you should prevent his brother from

٢٣٠٥ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا هَامُّ: خَدَّثَنَا هَامُّ: أَنَّ النَّبِيِّ قَادَةُ عَنْ عِبْسٍ: أَنَّ النَّبِيِّ طَافَ سَعْيًا، وَإِنَّمَا سَعَى أَخَبُ أَنْ يُرِيَ النَّاسَ قُوَّتُهُ. [انظر: ٢٨٢٩، أَخَبُ أَنْ يُرِيَ النَّاسَ قُوَّتُهُ. [انظر: ٢٨٢٩، وراجع: ٢٨٢٩]

تخريج: إسناده صحيح. خ: (١٦٤٩)، م: (١٢٦٦).

٢٣٠٦ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ لْهَاشِيقُ : أَخْبَرَنَا أَبُو زُبَيْدٍ عَنِ الْعُمَشِ، عَنِ الْحَكَم، عَنْ مِفْسَم، عَنِ الْحَكَم، عَنْ مِفْسَم، عَنِ الْبِ عَبَّاسٍ فَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ بِعِنَى يَوْمَ التَّوْمِيَةِ الظَّهْرَ. [انظر: ٢٧٠١، ٢٧٠٠]

تخريج. إسناده صحبح.

٢٣٠٧ - خَلَّتَنَا فَتَنْبَةُ بْنُ سَعِيدٍ: حَلَّنَا ابْنُ
 لَهِيعَةَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عِخْرِمَة، عَنِ
 ابْن عَبَّاس أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا

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fixing a piece of wood to his wall."

Comments: [Its isnad is hasan]

2308. It was narrated from Maimoon al-Makki that he saw Ibn az-Zubair 'Abdullah, and he led them in prayer, making a motion with his hands when he stood up, when he bowed, and when he prostrated and, when he got up again, he made a motion with his hands. He said: I went to Ibn 'Abbas (36) and said to him: I have seen Ibn az-Zubair praying in a manner that I have never seen anyone pray before. And I described these motions to him. He said: If you want to see the prayer of the Messenger of Allah (鑑), watch the prayer of Ibn az-Zubair.

يَمْنَعُ أَحَدُكُمُ أَخَاهُ مَرْفِقَهُ أَنْ يَضَعَهُ عَلَى جِنَارِهِ". [انظر: ٢٨٦٧]

تخريج: إساده حسن.

7٣٠٨ - حدَثْنَا نُعْبَةُ بُنُ سَعِيدِ: حَدَثْنَا ابْنُ لَهِيعَةً عَنِ ابْنِ هُبْرَةً، عَنْ مَيْعُونِ الْمَكَيِّ: أَنَّهُ رَأَى ابْنَ الزُّيْنِ عَبْدَ اللَّهِ، وَصَلَّى بِهِمْ، يُشِيرُ بِكَفَّهُ حِينَ يَفْجُدُ، وَحِينَ يَفْجُدُ، وَحِينَ يَشْجُدُ، وَحِينَ يَشْهُ لُلْ ابْنِ حَبْسٍ، فَقُلْتُ لَهُ: إِنِّي قَلْ رَأَيْتُ ابْنَ الزُّينُ ابْنَ الزُّيْرِ صَلَّى صَلَاةً لَمْ أَز أَحْدًا يُصَلِّيهَا، فَوَصَفْتُ اللَّهُ هَذِهِ الْإِنْسُورَةَ، فَقَالَ إِنْ أَحْدًا يُصَلِّيهَا، فَوَصَفْتُ طَلَاةً لِلْ الْمُبَيْتِ أَنْ تَنْظُرَ إِلَى طَلَاةً رَسُولِ اللَّهِ بَيْنَةً، فَاقْتَدِ بِضَلَاةً ابْنِ الزُّبْيْرِ. طَلَاةً رَسُولِ اللَّهِ بَيْنَةً، فَاقْتَدِ بِضَلَاةً ابْنِ الزُّبْيْرِ. وَالطَر: ٢١٢٧]

تخريح: إسناده صعيف. ميمون المكي مجهول.

Comments: [Its isnad is da'cef, Maimoon al-Makki is unknown]

2309. It was narrated that Ibn 'Abbas (為) said: Quraish said to the Jews: Give us something that we can ask this man about. They said: Ask him about ar-rooh. Then the verse "And they ask you (O Muhammad (ﷺ) concerning the Rooh (the spirit). Say: 'The Rooh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little" [al-Isra' 17:85] was revealed. They [the Jews] said: We have been given a great deal of knowledge. We were given the

77.٩ حَدَّثَنَا فُتَيَّتُهُ بْنُ سَعِيدٍ: حَدَّثَنَا يَخْيَى ابْنِ رَكْرِ مَنْ عَنْ مَكْرِمَةً، عَنِ ابْنِ عَنْ رَكْرِ مَنَ الْمَنْ رَكَرِ مَنَ عَنْ عَكْرِمَةً، عَنِ ابْنِ عَنْ مَنْ اللهُود أَعْطُونَا عَناسٍ قَ اللهُ عَنْهُ هَذَا الرَّجُلَ، فَقَالُوا سَلُوهُ عَنِ الرُّوحِ، فَسَأْلُوهُ، فَنَزَلْتُ: ﴿ وَيَسَعُلُونَكَ عَنِ الرُّوحِ ، فَسَأْلُوهُ، فَنَزَلْتُ: ﴿ وَيَسَعُلُونَكَ عَنِ الرُّوحِ ، فَسَأْلُوهُ، فَنَزَلْتُ: ﴿ وَيَسَعُلُونَكَ مَنِ اللهُ عَنِ اللهِ عَلِمَا الرَّحِ اللهِ اللهِ عَلَمَا اللهُ عَلَمَا التَّوْرَاةَ، وَمَنْ أُوتِينَا عِلْمَا كَثِيرًا، فَالْ : فَالْزَلَ اللهُ عَزْ كَثِيرًا، قَالَ: فَأَنْزَلَ اللهُ عَزْ وَجَلَ . ﴿ فَلَ اللهُ عَلَى النَّوْرَاةَ، وَمَنْ أُوتِي التَّوْرَاةَ، وَمَنْ أُوتِي النِّوْرَاةَ، وَمَنْ أُوتِي النِّوْرَاةَ، وَمَنْ أُوتِي النَّوْرَاةَ، وَمَنْ أُوتِي النِّوْرَاةَ، وَمَنْ أُوتِي اللهُ عَزْ كَالَ اللهُ عَزْ مَنْ اللهُ عَزْ اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللّهُ عَنْ اللّهُ عَلَى اللّهُ عَلْ عَلَى اللّهُ عَلَى اللّهُ عَلْمُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلْمُ عَلَى اللّهُ عَلَى اللّهُ عَلْمَ عَلْمُ عَلَى اللّهُ عَلَى اللّهُ عَلْمُ عَلْمُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى

Torah, and whoever is given the Torah has been given a great deal of good. Then Allah revealed the words: "Say (O Muhammad (ﷺ) to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted" [al-Kahf 18:109].

Comments: [Its isnad is saheeli]

2310. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (窦) said to al-Aslami: "Perhaps you kissed her or touched her or looked at her?"

Comments: [Its isnad is saheeh, al-Bukhari (6824)]

2311. It was narrated that Ibn 'Abbas (\$e) said: When Messenger of Allah (麼) wanted to set out on a journey, he would say: "O Allah, You are the Companion on the journey and the Successor (the One Who guards them in a person's absence) over the family. O Allah, I seek refuge with You from burdensome travelling companions and an ill-fated outcome upon returning. O Allah, make the distance short for us and make the journey easy for us." And when he wanted to return, he said: "Returning, repenting, worshipping and praising our Lord."...

تخريج: إسناده صحيح.

- ٣٣١٠ حَدَّثَنَا عَبُدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَبِي شَيْبَةً قَالَ عَبُدُ اللهِ بْنُ أَحْمَدُ: وَسَمِعْتُهُ أَنَا مِنِ أَبِي مَنِيَةً قَالَ: حَدَّثَنَا ابْنُ مُبَارَكِ مِنِ ابْنِ أَبِي مُثَيْرٍ، عَنْ مَعْمَرٍ، عَنْ يَحْمَى بْنِ أَبِي كثيرٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عِكْرِمَةً، عَنِ ابْنِ عَبَّسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عِلْمَ لِلْمَسْتَ، أَوْ لَمَسْتَ، أَوْ لَمُسْتَ، أَوْ لَمُسْتَ، أَوْ لَمَسْتَ، أَوْ لَمَسْتَ، أَوْ لَمُسْتَ، أَوْ لَمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْهُ الْمُسْتَ الْهِ الْمُسْتِ الْمُسْتِ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتِ الْمُسْتَ الْمُسْتَ الْمُسْتِ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتِ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتُ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتُ الْمُسْتِ الْمُسْتِ الْمُسْتِ الْمُسْتَ الْمُسْتَ الْمُسْتَ الْمُسْتِ الْمِسْتَ الْمُسْتُ الْمُسْتَ الْمُسْتَ الْمُسْتِ الْمُسْتَ الْمُسْتُ الْمُسْتِ الْمُسْتِ الْمُسْتِ الْمُسْتِ الْمُسْتِ الْمُسْتِ الْمُسْتِ الْمُسْتِ الْمُسْتِ الْمُسْتُ الْمُسْتُ الْمُسْتِ الْمُسْتِ الْمُسْتُ الْمُسْتُ الْمُسْتِ الْمُسْتُ الْمُسْتِ الْمُسْتِ الْمُسْتُ الْمُسْتُ الْمُسْتِ الْمُسْتُ الْمُسْتَ الْمُسْتُ الْمُسْتُ

تخریج: بسناده صحیح. ج (۱۸۲٤).

٢٣١١ - حَدَّثَنَا عَبْدُ اللَّهِ (١/ ٢٥٦) بْنُ مُحَمَّدِ اللَّهِ بْنِ أَبِي شَيْبَةً وَسَوِغُهُ أَنَا مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ : حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ سِمَاكِ، مُحَمَّدٍ : حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّسٍ قَالَ: كَانَ رَسُولُ اللَّهِ عَلَيْهِ إِنَّى الْمُحْرِمَ إِلَى سَفَرِ قَالَ: كَانَ رَسُولُ اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّعْرِ، وَالْحَلِيفَةُ فِي اللَّهُمِّ أَنْتَ الصَّاحِبُ فِي السَّعْرِ، وَالْحَلِيفَةُ فِي الْأَهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الصَّبْنَةِ فِي الْمُنْقَلَبِ، اللَّهُمَّ اطْوِ فِي الْمُنْقَلَبِ، اللَّهُمَّ اطْوِ لَيْنَا السَّقَرَ». وَإِذَا أَرَادَ لَنَا اللَّهُرَّ عَلَيْنَا السَّقَرَ». وَإِذَا أَرَادَ الرَّبُونَ، عَالِدُونَ، عَالِدُونَ، عَالِدُونَ، عَالِدُونَ، عَالِدُونَ، وَإِذَا ذَوْلَ أَمْلَهُ قَالَ: "آيَبُونَ، عَالِدُونَ، عَالِدُونَ، عَالِدُونَ، عَالِدُونَ، عَالِدُونَ، عَالِدُونَ، عَالِدُونَ، وَإِذَا ذَوْلَ أَمْلَهُ قَالَ: "تَوْبًا

Comments: [A hasan hadeeth]

تَوْنَا، لِزَنَّا أَرْبُا، لَا يُغَادِرُ عَلَيْنَا حَوْبًا». [انطر: ٢٧٢٣]

تخريج: حس لغيره، وهذا إسناد ضعيف، سماك عن عكرمة مضطرب.

2312. The Messenger of Allah (塞) said: "Some people among my ummah will recite the Qur'an but they will pass out of Islam as the arrow passes through the prey."

Comments: [Saheeh, because of corroborating evidence and its snad is da'eef]

2313. The Messenger of Allah (ﷺ) said: "Do not go out to meet incoming traders, do not leave the milk of a she-camel or sheep to accumulate [in its udder, so as to deceive a prospective buyer], do not try to sell by artificial means."

٢٣١٢ - وَقَالَ رَسُولُ اللّهِ ﷺ: «لَنْقُرْأَنَّ الْقُوامُ مِنْ أُمَّتِي، يَمْرُقُونَ مِنَ الْإِسْلَامِ
 كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ». [راجع: ٢٠٦]

تخريج: صحيح لغيره، وهدا إسناد ضعيف، رواية سمائ عن عكرمة مضطرية.

٢٣١٣ - وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا أَسْتَفْيلُوا، وَلَا يُنَفِّقُ بَعْضُكُمُ لِنَاهِينَا اللَّهِ اللَّهُ اللَّلَةُ اللَّهُ اللللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّلْمُ اللَّلِلْمُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ

تخريج: حسن لعيره، وهدا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

Comments: [Hasan because of corroborating evidence, and its isnad is da'eef]

2314. It was narrated from Ibn 'Abbas (季) that the Prophet (經) confirmed some things that Umayyah said in his poetry. He [Umayyah] said: A man and a bull beneath his right foot, and an eagle and a lion cub under the other foot. The Prophet (藝) said: "He is right." He [Umayyah] said: The sun shines red at the end of every day and its colour becomes rosy in the morning; It comes reluctantly and rises very slowly by being compelled and whipped. The Prophet (鑑) said: "He is right."

Comments: [Its isnad is da'eef]

٢٣١٤- حَدَّثَنَا عَبْدُ للَّهِ بْنُ مُحَمَّدٍ قَالَ عَبْدُ اللَّهِ بْنِ مُحَمَّدٍ قَالَ عَبْدُ اللَّهِ بْنِ مُحَمِّدٍ قَالَ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ. عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ. عَنْ عِكْمِمَةً، عَنْ عِكْمِمَةً، عَنْ عِكْمِمَةً، عَنْ ابْنِ عَبْسٍ: أَنَّ النَّبِيَّ يَشِيْخُ صَدَّقَ أُمْنَةً فِي عَنْ ابْنِ عَبْاسٍ: أَنَّ النَّبِيَّ يَشِيْخُ صَدَّقَ أُمْنَةً فِي شَيْءٍ مِنْ شِغْرِهِ فَقَالَ.

رُحُلٌ وَتُؤَدِّ تَحْتَ رِحْلِ بَوِينِهِ وَالنَّشُرُ لِلْأُحْرَى وَلَيْثُ مُرْصَدُ فَقَالَ النَّبِيُّ ﷺ: "صَدَقَّ». وَقَالَ:

وَالشَّمْسُ تَطْلُعُ كُلَّ آخِرِ لَيْمَةٍ حَمْرًاءَ

يُصْبِحُ لَوْلُهَا يَتَوَرَّدُ

تَأْبَى فَمَا نَطُلُغُ لَنَا فِي رِسْلِها إِلَّا مُعَذَّبَةً وَإِلَّا تُجْلَدُ

فَقَالَ النَّبِيُّ بِيَلِيَّةٍ: «صَدُقَ».

تخريج: إسناده ضعف، محمد بن إسحاق مدلس وقد عنعن، والتصويح بالتحديث إنما حاء عن غير الثقات من أصحابه، ولو ثبت تصويح ابن إسحاق فلا يعتد به في مثل هذا المطب.

2315. It was narrated from Ibn 'Abbas (秦) that the Prophet (囊) said: "The one who falls asleep whilst prostrating is not required to do wudoo', unless he lies down. If he lies down, then his muscles relax."

Comments: [Its isnad is da'eef]

- ٢٣١٥ - حَلَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ. وَسَمِعْتُهُ أَنَا مِنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ.: حَدَّثَا عَبْدُ السَّلَام بْنُ حَرْبٍ عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، السَّلَام بْنُ حَرْبٍ عَنْ يَزِيدَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ قَتَادَةَ. عَنْ أَبِي الْعَالِيةِ، عَنِ انْنِ عَبَّاسٍ: أَنَّ النَّبَى عَنْ فَنَا مَنْ عَنْ انْنِ عَبَّاسٍ: أَنَّ النَّبَى عَلَى مَنْ نَامَ سَاجِدًا وُضُوءٌ، حَتَّى يَضْطَجِعَ، فَإِنَّهُ إِذَا اضْطَجَعَ، وَإِنَّهُ إِذَا اضْطَجَعَ، المَنْ حَتْ مَفَاصِلُهُ.

تخريج: إسناده صعيف، يزيد بن عبدالرحمن محنلف فيه.

2316. It was narrated from Ibn 'Abbas (李) that a man seized a woman or tried to take her prisoner, but she tried to grab his sword, so he killed her. The Prophet (經) passed by her and was told what had happened to her, and he forbade killing women.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2317. The Messenger of Allah (ﷺ) sent an army to Mu'tah and he appointed Zaid in charge of it. If Zaid was killed, Ja'far [was to assume command]. If Ja'far was killed, Ibn Rawahah [was to assume command]. Ibn Rawahah

٢٣١٦ حَلَّفْنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَا مِنْهُ.: حَلَّفْنَا أَبُو خَالِدِ الْأَحْمَرُ عَنْ حَجَّاحٍ، عَنِ الْحَمَّرِ عَنْ ابْنِ حَجَّاحٍ، عَنِ الْحَكَم، عَنْ مِفْسَم، عَنِ ابْنِ عَنَّاسٍ: أَنَّ رَجُلًا أَخَلَ امْرَأَةً أَوْ سَبَاهَا، فَنَا عَلْيَهَا النَّبِيُ فَنَازَعَتُهُ قَرْمَ عَلْيَهَا النَّبِيُ فَنَا أَخْبِرَ بأَمْرِهَا، فَفَتَلَهَا، فَمَرَّ عَلْيَهَا النَّبِيُ عَنْ قَتْل النَّسَاء.

تخريج: حبين لغره، وهذا إساد صعيف، الحجاج بن أرطاه مللس وقد عنعن.

٢٣١٧- وَإِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ إِلَى مُؤْتَةً . فَاسْتَعْمَلَ زَيْدًا ، فَإِنْ قُتِلَ زَيْدٌ ، فَجَعْفَرٌ ، فَإِنْ قُتِلَ جَعْفَرٌ ، فَإِنْ قُتِلَ جَعْفَرٌ ، فَابْنُ رَوَاحَةً ، فَتَخَلَّفُ ابْنُ رَوَاحَةً ، فَتَخَلَّفُ ابْنُ رَوَاحَةً ، فَتَخَلَّفُ ابْنُ رَوَاحَةً ، فَتَخَلَّفُ قَرَاهُ ،

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stayed behind and prayed Junu'ah with the Messenger of Allah (ﷺ), who saw him and said, "What kept you behind?" He said: I wanted to pray Junu'ah with you. He said: "To go out in the morning (to fight, for the sake of Allah) and come back in the evening is better than this world and everything in it."

فَقَالَ * مَمَا حَلَّفَتَ؟ * فَالَ: أَجَمَّعُ مَعَكَ. قَالَ: «لَعَدُوةٌ أَوْ رَوْحَةٌ، خَبُرٌ مِنَ الدُّنْيِ وَمَا فِيهَا». [راحع ١٩٦٦]

تخريج: إسناده صعيف كساعه بهذه الساقة.

Comments: [Its isnad is da'ccf like the previous report]

2318. The Messenger of Allah (ﷺ) said: "He is not one of us who has intercourse with a pregnant woman [i.e., a female prisoner of war who is pregnant]."

٢٣١٨ وقال رسُولُ للهِ ﷺ: "لَيْسَ مِنّا مَنْ وَطِئ حُبْلُي".

تخريج: صحيح لغره، وهذا إساد ضعيف كسابقه

Comments: [Saleeh because of corroborating evidence; its isnad is da'eef like the previous report]

2319. It was narrated that Ibn 'Abbas (泰) said: On the day of al-Khandaq, a *mushrik* man was killed and they asked the Prophet (塞) to let them bury him, and he said: "No, not at all [I cannot please you by doing that]." They said: We will give you something in return for that. He said: "That is even worse."

٢٣١٩ حدًّ ثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَسَعِعْتُهُ أَنَا مَثُ : حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ ابْنِ أَيِي لَئِلَى، عَنِ ابْنِ أَيِي لَئِلَى، عَنِ الْبَنِ أَيِي عَنْ مِفْسَم، عَنِ ابْنِ عَبَاسٍ قَال. أُصِيبَ عَوْمَ الْخَنْدَقِ رَجُلٌ مِنَ الْمَشْرِكِينَ، وَطَلَبُوا إِلَى النَّبِيِّ بَيْكُ أَنْ يُحِبُّوهُ، فَقَال: ﴿ وَطَلَبُوا إِلَى النَّبِيِّ بَيْكُ أَنَّ لَكُمْ اللَّهِ الْمَقَلَق رَجُلٌ مِنَ فَقَال: ﴿ وَلَا كُرَامَةَ لَكُمْ اللَّهِ قَالُوا: فَإِنَّا نَجْعَلُ لَكُمْ اللَّهِ قَالُوا: فَإِنَّا نَجْعَلُ لَكُمْ اللَّهِ قَالُوا: فَإِنَّا نَجْعَلُ لَكُمْ اللَّهِ عَلَى دَلِكَ جُعْلًا. قَالَ: ﴿ وَذَلِكَ نَجْعَلُ لَكُمْ اللَّهِ عَلَى دَلِكَ جُعْلًا. قَالَ: ﴿ وَذَلِكَ النَّهِ عَلَى دَلِكَ جُعْلًا. قَالَ: ﴿ وَذَلِكَ اللَّهُ عَلَى دَلِكَ جُعْلًا. قَالَ: ﴿ وَذَلِكَ اللَّهُ عَلَى دَلِكَ جُعْلًا. قَالَ: ﴿ وَلَلْكَ اللَّهُ عَلَى دَلِكَ جُعْلًا.

Comments: [Its isnad is da'eef]

تخريج: إساده ضعيف، ابن أبي ليلي سيء الحفظ.

2320. It was narrated from Ibn 'Abbas (♣) that the Prophet (♣) prayed wearing a single garment that he wrapped around himself, and used its extra length to protect himself from the heat or coldness of the ground.

۲۳۲۰ حداً ثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدِ _ وَسَمِعْتُهُ أَنَا مِنْهُ عَنْ صُنَيْنٍ، عَنْ أَنَا مِنْهُ عَنْ صُنَيْنٍ، عَنْ عَمْرِمَةَ، عِنِ البِّي يَجْلُهِ صَلَّى عِبْرَمِةَ، عِنِ البِي عَبَّاسٍ: أَنَّ النَّبِي يَجْلُهُ صَلَّى فِي تَوْبٍ وَاحِدٍ مُتَوَشِّمِنًا بِهِ، يَتَّقِي بِفُضُولِهِ حَرَّ فِي تَوْبٍ وَاحِدٍ مُتَوَشِّمِنًا بِهِ، يَتَّقِي بِفُضُولِهِ حَرَّ الْأَرْصِ وَبْرُدَهَا. [انطر: ۲۳۸۵، ۲۳۸۵، ۲۳۸۵، ۲۳۸۵]

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخريج: حسن لعبره، وهذا إسناد ضعيف، شريك سيء الحفظ وحسين صعيف.

2321. It was narrated that Ibn 'Abbas (*) said: Abu Jahl passed by and said: Didn't I tell you to stop? The Prophet (*) rebuffed him and Abu Jahl said to him: Why are you rebuffing me, O Muhammad? By Allah, you know there is no man with more helpers to call upon than me. Jibreel (*) said: "Then let him call upon his council (of helpers)' [al-'Alaq 96:17]. Ibn 'Abbas said: By Allah, if he had called upon his helpers, the punishing angels would have seized him.

Comments: [Its isnad is qawi]

2322. It was narrated from Ibn 'Abbas (泰) that the Prophet (窦) used to deliver the *khutbah* on Friday standing, then he would sit down, then he would stand up and deliver (the second) *khutbah*.

Comments: [Hasan]

٢٣٢١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَا مِنْهُ _ حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ عَنْ دَاوُدَ، عَنْ عِجْدِ مَقَالًا: مَرَّ أَبُو عَبْسٍ قَالَ: : مَرَّ أَبُو جَهْلٍ فَقَالَ: فَقَالَ: لَمْ أَنْهَكَ. فَانَتُهْرَهُ النَّبِيُ بِيلِحِيْقً، فَقَالَ لَهُ أَبُهُ حَمَّدُ؟ فَقَالَ لَهُ أَبُهُ حَجَهْلٍ: لِمَ تَنْتُهِرُنِي يَا مُحَمَّدُ؟ فَقَالَ لَهُ أَبُهُ حَبْلِي لَهُ مَنْتُهُ وَلَيْهِ الشَّلَامِ: ﴿ فَقَالَ جَبْرِيلُ عَلَيْهِ الشَّلَامِ: ﴿ فَقَالَ جَبْرِيلُ عَلَيْهِ الشَّلَامِ: ﴿ فَقَالَ جَبْرِيلُ عَلَيْهِ الشَّلَامِ: ﴿ فَقَالَ ابْنُ مَنْهِ الشَّلَامِ: فَقَالَ ابْنُ عَبْلِهِ لَوْ دَعَا نَادِيَهُ لَأَخَذَتُهُ زَنَائِيهُ لَا عَلَيْهِ الشَّلَامِ: وَاللَّهِ لَوْ دَعَا نَادِيهُ لَأَخَذَتُهُ زَنَائِيهُ الْعَلَيْدِ اللَّهِ لَوْ دَعَا نَادِيهُ لَأَخَذَتُهُ زَنَائِيهُ الْعَلَيْدِ اللَّهِ لَوْ دَعَا نَادِيهُ لَأَخَذَتُهُ زَنَائِيهُ الْعَلَيْدِ الْعَلْمَ الْعِلْمِ لَوْ دَعَا نَادِيهُ لَأَخَذَتُهُ زَنَائِيهُ الْعَلَيْدِ الْعَلْمِ: (الطَلَو: ٢٢٤٥) وراجع: ٢٢٢٥]

تخريج: إساده قوي.

٢٣٢٧ - حَلَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَ مِنْهُ وَسَمِعْتُهُ أَنَ مِنْهُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُحَادِبِيُ عَنِ الْحَكَمِ، عَنِ الْمُحَادِبِيُ عَنِ النَّبِيِّ عَلِيْهِ : أَنَّهُ مِقْسَمٍ، عَنِ النَّبِيِّ عَلِيْهِ : أَنَّهُ مُقْسَمٍ، عَنِ النَّبِيِّ عَلِيْهِ : أَنَّهُ مُقْسَمٍ، عَنِ النَّبِيِّ عَلِيْهِ : أَنَّهُ مُعْمَلِّ عَنْهُمْ فَيَخْطُبُ يَوْمَ الْجُمُعَةِ فَائِمًا، مُثَمِّ يَقُومُ فَيَخْطُبُ يَوْمَ الْجُمُعَةِ فَائِمًا : [انظر: ٤٩١٩]

تخريج: حسن، عبدالرحمن المحاربي والحجاح مدلسان وقد عنعنا، إلا أنههما قد توبعا.

2323. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (美) said: "There is no one among you but he has a companion (gareen) from among the devils appointed (to accompany) him." They said: Even you, O Messenger of Allah? He said, "Yes, but Allah helped me against him and he became Muslim."

٢٣٧٣ خَلَّقَنَا عُمْمَانُ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَا مِنْ عُنْمَانَ بْنِ مُحَمَّدٍ : خَدَّنَنَا جَرِيرٌ عَنْ فَابُوسَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَىٰ : «لَيْسَ مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ وُكُلَ بِهِ قَرِينُهُ مِنَ الشَّيَاطِينِ» قَالُوا: وَقَدْ وُكُل بِهِ قَرِينُهُ مِنَ الشَّيَاطِينِ» قَالُوا: وَأَنْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: "نَعَمْ، وَلَكِنَّ اللَّهَ أَعْلَىٰ عَلَيْهِ فَأَسْلَمَ».

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef because Qaboos bin Abu Zibyan is da'eef]

2324. It was narrated that Ibn 'Abbas (🐝) said: On the night when the Prophet (28) was taken on the Night Journey (Isra'), he entered Paradise and heard a sound in some part of it. He said: "O Jibreel, what is this?" He said: This is Bilal, the mu'adhdhin. When he came to the people, the Prophet of Allah (變) said: "Bilal has attained success; I saw such and such for him." Then he was met by Moosa (ﷺ), who welcomed him and said: Welcome to the unlettered Prophet. He (the Prophet (鑑)) said: "He was a tall, dark man with straight hair down to his ears or above them." And he said: "Who is this, O libreel?" He said: This is Moosa (妊娠). Then he went further and was met by 'Eesa, who welcomed him. He said: "Who is this, O Jibreel?" He said: This is 'Eesa. Then he went on and was met by a respectable, dignified old man, who welcomed him and greeted him with salam, and all of them greeted him with salam. He said: "Who is this, O Jibreel?" He said: This is your father Ibraheem. Then he looked into Hell and saw people consuming corpses. He said: "Who are these people, O Jibreel?" He said: These are the ones who eat people's flesh (i.e., gossip). And he saw a man who looked red and blue, of stocky تخريج: صحيح لغيره، وهذا إسناد صعيف، فانوس بن اي طبيان صعيف.

٢٣٢٤ حَدَّثُنَا عُثْمَانُ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَا مِنْهُ _ خَدَثَنَا جَرِيرٌ عَنْ قَابُوسَ، عَنْ أَبِيهِ، عَن ابْن عبَّاس قَالَ: لَيْلَةَ أَسْرِي بنبيِّ اللَّهِ ﷺ، دَحَلُ الْجَنَّةُ، فَسَمِعَ فِي جَانِبِهَا وَجُسًّا، قَالَ: ﴿ يَا جِبْرِيلُ، سَا هَذَا؟ ۗ قَالَ: هَذَا بِلَالٌ الْمُؤَذِّنُ. فَقَالَ نَبِي اللَّهِ ﷺ حِينَ جَاءَ إِلَى النَّاسِ ﴿ قَدْ أَفْلَحَ بِلَالٌ ، رَأَيْتُ لَهُ كَذَا وَكَدَّا». قَالَ: فَلَقِيَهُ مُوسَى، فَرَحَّتِ بهِ، وَقَالَ. مَرْخَبًا بِالنَّبِيِّ الْأُمْتِي. قَالَ: فَقَالَ: «وَهُوَ رَجُرٌ آدَمُ طَويلٌ، سَبْطٌ شَعَرُهُ مَعَ أُذُنِّهِ. أَوْ فَوْقَهُمَ ﴾ فَقَالَ: "مَنْ هَذَا يَا جَبْرِيلُ؟" قَالَ فَذَا مُوسَى عَلَيْهِ السَّلَامُ. قَالَ: فَمَصَى، فَلَقِيهُ عِيسَى، فَرَحَّبَ بِهِ وَفَالَ: «مَنْ هَذَا يَا جِبْرِيرُ؟ عَالَ: هَذَا عِيسَى. قَالَ: فَمَضَى، فَلَقِيَهُ شَيْحٌ جَلِيلٌ مَهِيبٌ، فَرَحَّبَ بِهِ وَسَلَّمَ عَلَيْهِ، وَكُنُّهُمْ يُسَلِّمُ عَلَيْهِ، قَالَ: «مَنْ هَذَا يَا جِبْرِيلُ؟» قالَ. هَذَا أَبُوكَ إِبْرَاهِيمُ. قَالَ: فَنَظَرَ فِي النَّارِ، فَإِذَا قَوْمٌ يَأْكُلُونَ الْجِيَفَ، فَقَالَ: «مَنْ مَؤُلَاءِ يَا جِبْرِيلُ» قَالَ: هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ. وَرَأَى رَجُلًا أَحْمَرَ أَزْرَقَ جَعْدًا شَعِثًا إِذَا رَأَيْتَهُ، قَالَ: «مَنْ هَذَا يًا جِبْرِيلُ» قَالَ: هَذَا عَاقِرُ النَّاقَةِ. قَالَ: فَلَمَّا دَخَلَ النَّبِيُّ الْمَسْجِدَ الْأَقْصَى قَامَ يُصَلِّى، ثُمَّ 408

build and dishevelled. He said: "Who is this, O Jibreel?" He said: This is the one who hamstrung the she-camel. Then the Prophet (鑑) entered al-Masjid al-Aqsa, he stood up to pray, then he turned around and saw all the Prophets praying with him. When he finished praying, two vessels were brought to him, one from the right and the other from the left. In one of them there was milk and in the other there was honey. He took the milk and drank some of it, and the one who brought the vessel said: You have acted in accordance with sound human nature (done the right thing).

الْتُفَتَ فَإِذَا النَّبِيُّونَ أَجْمَعُونَ يُصَلُّونَ مَعَهُ، فَلَمَّا انْصَرَفَ جِيءَ بِقَدَحَيْنِ، أَحَدُهُمَا عَنِ الْنَيْمِي وَاللَّحَرُ عَنِ الشَّمَالِ، فِي أَحَدِهِمَ لَنَنَّ، وَفِي الْأَخَرِ عَسَلٌ، فَأَخَذَ اللَّسَ، فَشُرِبَ لَنَنَّ، وَقَعَلَ اللَّسَ، فَشُرِبَ مِثْهُ، وَقَعَلَ اللَّسَ، فَشُرِبَ مِثْهُ، وَقَعَلَ اللَّسَ، فَشُرِبَ مِثْهُ، وَقَعَلَ اللَّسَ، فَشُرِبَ الْفِطْرَةَ،

تخريج: إسناده ضعيف، قانوس ضعيف.

Comments: [Its isnad is da'eef and Qaboos is da'eef]

2325. It was narrated that Ibn 'Abbas (表) said: I stood with the Prophet (靈) to pray, on his left, and he made me stand on his right.

2326. A similar report was narrated from A'mash, from Sumai'

az-Zayyat, the freed slave of Ibn 'Abbas, from Ibn 'Abbas (♣).

Comments: [Its isnad is salveh]

- ٢٣٢٥ حَدَّثَنَا عُشْمَانُ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَا مِنْهُ وَلَا عَنِ الْأَعْمَشِ، عن مِنْهُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عن سَالِم بْنِ أَبِي الْجَعْدِ، عَنْ كُرْيْبٍ، غَنِ ابْنِ عَبَّسٍ قَالَ: قُمْتُ مَعَ النَّيِّ يَعِيَّةٍ فِي الصَّلَاةِ عَنْ شِمَالِهِ، فَأَقَامَي عَنْ يَمِينِهِ. [راجع ١٩١٢]

تخريج: إسناده صحيح.

٢٣٢٦ - حَدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدِ: حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ، عَنْ سُمَيْعِ الرَّيَّاتِ مَوْلَى الْنِ عَبَّاسٍ مِثْلَ ذَلِكَ. [انظر: عَبَّاسٍ مِثْلَ ذَلِكَ. [انظر: ٢٣٥٩].

Comments: [Its isnad is saheeh]

2327. It was narrated that Ibn 'Abbas (秦) said: I heard the Messenger of Allah (寒) say: "I shall be ahead of you at the

تخريج: إسناده صحيح.

٢٣٢٧- حَدَّثَنَا عُثْمَانُ بُنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَا مِثْهُ...
 مِنْهُ_: حَدَّثَنَا جَوِيرٌ عَنْ لَيْثِ بْنِ أَبِي شُلَيْمٍ، عَنْ عَبْدِ بْنِ جُبَيْرٍ، عَنْ سَعِيدٍ بْنِ جُبَيْرٍ، عَنِ

Cistern, and whoever comes to it will have succeeded. Some people will be brought and then taken to the left, and I will say: 'O Lord!' But it will be said: 'They continued turning back on their heels after you were gone."

Comments: [A saheeh hadeeth; al-Bukhari (3349) and Muslim (2860) and this is a da'eef isnad]

2328.It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (ﷺ) was optimistic and not superstitious, and he liked good names.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

ابْنِ عَبَاسِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، فَمَنْ وَرَدَ أَفُلَحَ، وَيُؤْتَى بِأَقُوامَ فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ، فَأَقُولُ: أَيْ رَبِّ، فَنَقَالُ: مَا زَالُوا بَعْدَكَ يَرْتَدُّونَ عَلَى أَعْدَبِهِمْ». [راجع: ٢٠٩٦]

تخریج: حدیث صحیح. ح (۳۳٤۹)، م: (۲۸۲۰)، وهذا إساد صعیف لصف لیث بن أبی سلیم.

٢٣٢٨ حدَّثَنَا عُثْمَانُ بْنُ مُحَمَّدٍ وَسَمِعْتُهُ أَنَا مِنْهُ وَمَنْ لَيْتَ بْنِ أَبِي مِنْهُ قَالَ حَدَّثَنَا جريرٌ عَنْ لَيْتَ بْنِ أَبِي سُلِيمٍ، عَنْ عَلْدِ الْمَلِكِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَكْرِصٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَنْ رَسُولُ اللَّهِ بِيهِ تَشَاءَلُ وَلَا يَتَطيَّرُ، وَيُعْجِهُ الإسْمُ اللَّهِ بِيهِ تَشَاءَلُ وَلَا يَتَطيُّرُ، وَيُعْجِهُ الإسْمُ الْحَسَدُ. [نظ: ٢٧٦٦، ٢٧٦٦]

تخريج: حس لعيره، وهذا إسناد ضعيف، لضعف ليث بن أبي سليم.

2329. It was narrated from Ibn 'Abbas (秦), who attributed it to the Prophet (選), that he said: "He is not one of us who does not show respect to our old ones and compassion to our young ones, [and does not] enjoin what is good and forbid what is evil."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2330. It was narrated from Ibn 'Abbas (為) that the Prophet (定) said: "There are five, all of which are evil; the pilgrim in *ihram* may kill them and they may be killed in the *Haram*: mice, scorpions, snakes, vicious dogs and crows."

٢٣٢٩ - حَلَّتُنَا عُثْمَالُ بْنُ مُحَمَّدِ وَسَمِعْتُهُ أَنَا مِنْ عُثْمَالَ بْنِ مُحَمَّدِ . حَلَّتُنَا جَرِيرٌ عَنْ لَيْتٍ، مَنْ عَثْمِ الْمَدِي بْنِ جَبْيٍ ، عَنْ عِكْرِمَة . عَن عِكْرِمَة . عَن الْمَن عَاس يَرْفَعُهُ إِلَى النَّيِ يَتَثِيَّ قَالَ: «لَيْسَ مِنَا مِنْ لَمْ يُؤَفِّر الْكَبِيرَ، وَيَرْخم الصَّغِيرَ، وَيَأْمُرُ مِنَا مَنْ لَمْ يُوفِّر الْكَبِيرَ، وَيَرْخم الصَّغِيرَ، وَيَأْمُرُ بِالْمُعْرُوفِ، وَيَنْهَى عَنِ الْمُنْكَرِهِ.

تخريج: صحيح لعبره، وهذ إساد ضعيف كسابقه. أ

٢٣٣٠ حَذَّتُنَا عُتْمَانُ بْنُ مُحَمَّدِ: حَدَّتُنَا حَرِيرٌ
 عَنْ لَبْثٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَنَّاسٍ عَنِ النَّبِيِّ
 وَلَمُتَلْنَ فِي الْحَمْسُ كُلُّهُنَ فَاسِقَةٌ بَقْتُلُهُنَ الْمُحْرِمُ،
 وَبُقْتُلْنَ فِي الْحَرَمِ: الْفَأْرَةُ، وَالْعَقْرُبُ، وَالْحَيَّهُ،
 وَالْكَنْبُ، مَعْفُورُ، وَالْغُرابُّ. [الظر: ٢٣٣١]

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad like the previous report]

(全) 2331. It was narrated from Ibn 'Abbas that the Prophet (全) said: "There are five, all of which are evil; the pilgrim in *ihram* may kill them and they may be killed in the *Haram...*" A similar report.

Comments: [Its isnad is Saheeh]

2332. It was narrated that Ibn 'Abbas (36) said: The Messenger of Allah (變) did not prescribe anything but I learned it, apart from three things. I do not know whether the Messenger of Allah (鑑) recited in Zuhr and 'Asr or not. And I do not know how he recited this verse: "Wa qad balaghtu minalkibari 'utiyya'' or " 'usiyya'' (referring to the verse "and I have reached the extreme old age" [Maryam 19:8]). Husain said: And I forgot the third. 'Abdullah said: I heard it all from 'Uthman bin Muhammad.

Comments: [Its isnad is saheeh]

2333. It was narrated that Ibn 'Abbas (参) said: The people of Makkah asked the Prophet (远) to turn as-Safa into gold for them and to remove the mountains from around them so that they could cultivate (the land). It was said to him: If you want, you can be patient with them or if you want,

تخريج: صحيح لغيره، وهدا إسناد ضعيف كساغه.

٢٣٣١ - [حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِكْرِمَةَ، عَنِ النَّيِّ بِيلِيُّ قَالَ: "خَمْسٌ كُلُّهُنَّ فَاسِقَةٌ، يَقْتُلُهُنَّ الْمُحْرِمُ، وَيُقْتُلُنَ فِي الْحَرَمِ». وَيُقْتُلُنَ فِي الْحَرَمِ». وَيُقْتُلُنَ فِي الْحَرَمِ». وَيُقْتُلُنَ فِي الْحَرَمِ». وَيُقْتُلُنَ فِي

تخريج: إسناده صحيح.

۲۳۳۲ - حَدَّثَنَا عُثْمَانُ: حَدَّثَنَا جَرِيرٌ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا سَنَّ رَسُولُ اللَّهِ ﷺ شَيْئًا إِلَّا وَقَدْ عَلِمْتُهُ غَيْرَ ثَلَاشٍ: لَا أَدْرِي كَانَ يَقْرَأُ فِي الظَّهْرِ وَالْعَصْرِ(٢٥٨/١) أَمْ لَا؟ وَلَا فِي الظَّهْرِ وَالْعَصْرِ(٢٥٨/١) أَمْ لَا؟ وَلَا أَدْرِي كَيْفَ كَنَ يَقْرَأُ: (وَقَدْ بَلَغْتُ مِنَ الْكِيرِ عُشِيًا)؟ قَالَ حُصَيْنُ: عُشِيًا) [مريم: ٨] أَوْ (عُسِيًا)؟ قَالَ حُصَيْنُ: وَنَسِيتُ لِثَالِئَةَ. قَالَ عَبْدُ اللَّهِ: سَمِعْتُهَا كُلَّةٍ وَنَسِيتُ لِثَالِئَةَ. قَالَ عَبْدُ اللَّهِ: سَمِعْتُهَا كُلَّةٍ وَنَسِيتُ لِثَالِئَةً. قَالَ عَبْدُ اللَّهِ: سَمِعْتُهَا كُلَّةً وَنَا مِنْ مُحَمَّدٍ. [راحع: ٢٢٤٦]

٣٣٣٣- خَدَّثَنَا عُثْمَانُ نُنُ مُحَمَّدٍ_ وَسَمِعْتُهُ أَنَا

تخريج: إسناده صحيح.

٣٣٣ - خَدْثَنَا عَمْمَان ثَنْ مُحَمَّدٍ وَسَمِعْتُهُ انَا مِنْهُ... خَدَّنَنَا خَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ جَعْمَرِ الْأَعْمَشِ، عَنْ جَعْمَرِ الْنِ عَبَّاسٍ الْنِ إِيَاسٍ، عَنْ سَعِيد بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَأَلَ أَهْلُ مَكُةَ السَّبِيِّ يَشِيَّةٍ أَنْ يَجْعَلَ لَهُمُ اللَّهِ عَنْهُمْ، الطَّمَا ذَهَبًا وَأَنْ يُنْخَيَ الْجِبَالَ عَنْهُمْ، فَيَرْرَعُوا، فَقِيلَ لَهُ: إِنْ شِنْتَ أَنْ تَسْنَأْيِي بِهِمْ.

you can give them what they asked for, but if they disbelieve, they will be destroyed as those who came before them were destroyed. He said: "Rather I shall be patient with them." Then Allah, may He be glorified and exalted, revealed this verse: "And nothing stops Us from sending the Ayat (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamood as a clear sign," [al-Isra' 17:59].

وَإِنْ شِئْتَ أَنْ تُؤْتِيَهُمُ الَّذِي سَأَلُوا، فَإِنْ كَفُرُوا أَهْلِكُوا كَفَرُوا أَهْلِكُوا كَفَا اللَّهُ عَنْ قَبْلَهُمْ، قَالَ: "لَا، بَلْ أَسْتَأْمِي بِهِمْ * فَأَنْزَلَ اللَّهُ عَنْ وَجَلَّ هَذِهِ اللَّبَةَ: ﴿ وَهَا مَنْعَنَ أَن تُرْسِلَ بِاللَّيْتِ إِلَّا أَن كَنْتُ بَاللَّهُ مَنْهُمُونَ أَن مُرْسِلَ بِاللَّيْتِ إِلَّا أَن كَنْسُلَ بِاللَّيْتِ إِلَّا أَن كَنْسُلَ بَاللَّهُ مُبْهِمُونًا ﴿ وَالإسراء: اللَّهُ مُبْهِمُونًا ﴾ (الإسراء: ٥٩). [انظر: ٣٢٢٣]

تخريج: إسناده صحيح.

Comments: [Its *isnad* is *saheeli* according to the conditions of al-Bukhari and Muslim]

2334. It was narrated that Ibn 'Abbas (集) said: Juwairiyah's name was Barrah (meaning righteous), but it was as if the Prophet (姓) disliked that, so he named her Juwairiyah, because he did not like it to be said that he had left a righteous woman. He went out after he prayed, then he came back to her and she said: Since you left, O Messenger of Allah, I have continued in worship. He said to her: "After I left you, I said some words which, if they were to be weighed, would outweigh what you said: 'Glory be to Allah as much as the number of His creation; glory be to Allah as much as pleases Him; glory be to Allah as much as the weight of His Throne; and glory be to Allah as much as the ink of His words."

Comments: [Its isnad is saheeh, Muslim (2140)]

2335. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (藝) said: "Fast when you

٢٣٣٥ - حدَّثَنَا مُغاوِيةُ بْنُ عَمْرِو: حَدَّثَنَا زَائِدَةُ
 عَنْ سِمَاك ئَنِ حَرْبٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ

see it [the new moon] and break the fast when you see it, and if clouds prevent you from seeing it, then complete the number [of days, in the month]; the month is twenty-nine days," meaning that it may be shorter [than thirty days].

Comments: [Saheeh]

2336. It was narrated that Ibn 'Abbas (*) said: A man came to the Prophet (*) and said: O Messenger of Allah, my mother has died and she owed a month's fast; should I make it up for her? He said: "If your mother owed a debt, would you pay it off for her?" He said. Yes. He said: "A debt owed to Allah is more deserving of being paid off."

Comments: [Its isnad is saleeh, al-Bukhari (1953) and Muslim (1148)] عَنَّاسٍ قَالَ ۚ قَالَ رَسُولُ اللَّهِ ﷺ: ﴿طُومُوا لِرُوْنَتِهِ، وَأَفْطِرُوا لِرُوْنِيَهِ، فَإِنْ حَالَ دُونَهُ غَبَائِةٌ، فَاكْمِلُوا الْعِدَّةَ، وَالشَّهْرُ نِسْعٌ وَعِشْرُونَ ۗ يَعْمِي أَنَّهُ يَكُونُ نَاقِصًا. [راجع: ١٩٨٥]

تخريج: صحيح، دون قوله. الشهر تسع وعشرون فصحيح لغيره، وسماك في روايته عن عكرمة اصطراب.

٢٣٣٦- حَدَّثَنَا مُعَاوِيَةُ: خَدَّثَنَا رَبُدَةُ عَنِ الْاَعْمَشِ، عَلْ مُعْلِمِ الْبَطِينِ، عَلْ سَجيد بْنِ خُبَيْرٍ، عَنِ ابْنِ عِبَّاسٍ قَالَ: حَاءَ رَجُلٌ إِلَى خُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَاءَ رَجُلٌ إِلَى النَّبِيِّ عِنْهُ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي مَاتَتُ وَعَلَيْهَا صَوْمُ شَهْرٍ، قَأَشْضِهِ عَهَا؟ فَقَالَ: «لَوْ كَانَ عَلَى أُمْكَ دَيْنٌ، أَكُنْتَ قَاصِيَهُ عَنْهَا؟ قَالَ: نَعْمَ، قَالَ «فَدَيْنُ اللَّهِ أَحَقُ أَنْ يَعْمَ، قَالَ «فَدَيْنُ اللَّهِ أَحَقُ أَنْ اللَّهِ أَحَقًى أَنْ عَلَى أَمْكَ كَالِهُ اللَّهُ الْعُلَالَةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُعْلَقُلُولُ اللْهُ الْمُعْلَقُلُهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ

قَالَ سُلَبْمانُ: فَقَالَ الْحَكُمُ وَسَلَمَةُ بُنُ كُهَيْلِ : وَنَحْنُ حَمِيعًا جُلُوسٌ، جِينَ خَدَثَ مُسْلِمٌ بَهْذَا الْحَدِيثِ قَالًا: سَمِعْنَا مُجَاهِدًا يَذْكُو هَذَا عَى الْنِ عَنَّاسٍ.

تخریج: إسناده صحیح. ح (۱۹۵۳–تعبیق)، م. (۱۱٤۸).

2337. It was narrated from Ibn 'Abbas (%) that the Messenger of Allah (%) was treated with cupping and gave the cupper his fee, and he was treated with medicine administered in the nose.

Comments: [Its isnad is saheeh, al-Bukhari (2278) and Muslim (1202)] ٢٣٣٧- خَدِّنْنَا يَحْنَى بْنُ إِسْخَاقَ: أَخْبَرَنِي وُهَيْبٌ: حَدِّنْنَا انْنُ طَاوْسِ عَنْ أَبِيهِ، عَنِ ابْن عَبْسُونَ أَبِيهِ، عَنِ ابْن عَبْسُسِ أَنَّ رَسُولَ اللَّهِ ﷺ احْنَجَمَ وَأَعْطَى الْخَخَامَ أَخْرَهُ، واسْتَعَط. [راجع: ٢٢٤٩]

تخریج: إسناده صحیح. خ (۲۲۷۸)، م (۱۲۰۲). **2338.** It was narrated from Ibn 'Abbas (李) that the Prophet (桑) was asked about offering a sacrifice, stoning the *Janurali* and shaving the head, and doing the rituals in different orders, and he said: "No problem."

Comments: [Its isnad is saheeh, al-Bukhari (1734) and Muslim (1307)]

2339. It was narrated from Ibn 'Abbas (森) that a roasted shoulder [of an animal] was brought to the Prophet (雞) and he nibbled some meat from it, then he prayed and he did not do wudoo' after eating that.

Comments: [Saheeh; this is a da'eef usnad, Muhammad bin az-Zubair is da'eef]

2340. It was narrated from Ibn 'Abbas (﴿) that he said: The Messenger of Allah (﴿) said: "Good health and free time [are] two blessings from Allah that many people do not make good use of."

Comments: [Its isnad is saheeh, al-Bukhari (6412)]

2341. It was narrated from Muhammad bin 'Amr bin 'Ata' that he heard Ibn 'Abbas (泰) say: I saw the Messenger of Allah (趣) eat from a shoulder or leg [of an animal], then he got up and prayed, and he did not do wudoo'.

Comments: [Its isnad is saheeh]

٢٣٣٨ - خَدَّثْنَا يَخْنِى بْنُ بِسْحَاقَ : أَخْبَرَنَا وُهْئِبٌ : أَخْبَرَنَا ابْنُ طَاوُسٍ عَنَ أَبِيهِ، عَنِ ابْنِ عَبَاسٍ رَصِيَ اللهُ عَنْهُما عَنِ النَّبِيِّ يَشِيَّةٌ سُئِلُ عَنِ النَّبِيِّ يَشِيَّةٌ سُئِلُ عَنِ النَّبِيِّ يَشِيَّةٌ سُئِلُ عَنِ النَّبِيِّ وَالتَّمْدِيمِ وَالتَّأْخِيرِ فَهَالَ: «لَا خَرَجٌ». [.نظر: ٢٤٢١، وراجع : ١٨٥٧]

تخریج: اسناده صحیح. ح: (۱۷۳٤)، م

٣٣٣٩- خَدْثَنَا عَبْدُ الْوَهَابِ الْحَقَافُ قَالَ.
أَخْرَنَا مُحمَّدُ بْنُ الزُّبَيْرِ عَنْ عَلِيّ بْنِ عَبْدِ اللَّهِ
ابْنِ عَنَّاسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ بَيْخَةً
أَتِي بِكَتْفِ مَشْوِيَّةٍ، فَأَكُلَ مِنْهَا نُتَعَا، ثُمَّ صَلِّى
وَلَمْ نَوْصًا مِنْ ذَلِكَ. [راجع. ٢٠٠٢]

تخريج: صحيح، وهذا إسناد ضعيف، محمد بن الزبير ضعيف.

٢٣٤٠ حدَّثني مَكَيُّ ثُنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ
 اللَّهِ ثُنُ سَعِيدِ بْنِ أَبِي هِنْدِ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ
 عن ابني عَبَّمي أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
 "ِنَّ الصَّحْةَ وَالْفَرَاغَ. يَعْمَتَانِ مِنْ نِعَمِ اللَّهِ.
 مُعُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ*. [انظر: ٣٢٠٧]

تخريج: إسدده صحيح. ح. (٦٤١٢).

٢٣٤١ حدْثَنَا عَتَاتُ بْنُ رِيَادٍ: حَدَّثَنَا عَبْدُ لَكِيهِ بَعْنِي ابْنِ الْمُبَرَكِ قَالَ أَخْبَرَنَا مُوسَى الْمُنِ عُفْدِ بْنِ عَطْءٍ أَنَّهُ الْنُ عُفْنَا عَنْ مُحَمَّد بْنِ عَمْرِو بْنِ عَطَاءٍ أَنَّهُ حَدَّنَهُ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: رَأَيْتُ رَشُولَ اللَّهِ عِلْحُ أَكُلُ مِنْ كَتِهِ أَوْ فِرَاعٍ، ثُمَّ رَسُولَ اللَّهِ عِلْحُ أَكُلُ مِنْ كَتِهِ أَوْ فِرَاعٍ، ثُمَّ قَام فَصَدَى، وَلَمْ يَتَوَضَّأً. [راجع: ٢٠١٢]

تخريج: إسناده صحيح. م: (٣٥٤–٣٥٩).

2342. It was narrated from Abu Hurairah (46) that the Messenger of Allah (變) used to teach them this supplication as he would teach them a soorah of the Qur'an: "O Allah, I seek refuge in You from the torment of Hell, I seek refuge in You from the torment of the grave; I seek refuge in You from the evil of the Dajjal; and I seek refuge in You from the trials of life and death."

Comments: Its isnad is saheeh. Muslim (588)]

2343. A similar report was narrated from Ibn 'Abbas except that he said, "... from the turmoil of the Dajjal."

Comments: [Its isnad is salieth, Muslim (590)]

2344. It was narrated from Ibn 'Abbas (‰) that the Prophet of Allah (题) used to offer supplication at times of distress (saying): "There is no God but Allah, the Almighty, the Forbearing; there is no God but You, Lord of the mighty Throne; there is no God but You, Lord of the heavens, Lord of the Earth and Lord of the noble Throne."

Comments: [Its isnad is saheeh, al-(2730)]

2345. A similar report was narrated from Ibn 'Abbas (🚓) from the Prophet (趣) i.e., the supplication at times of distress.

٣٣٤٧- حَدُّثُنَا إِسْمَاعِيلُ بْنُ عُمَرَ قَالَ. حَدُّثَنَا مَالِكٌ عَنْ أَبِي الرِّنَادِ، عَنِ الْأَغْرَحِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ. كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ: "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابٍ جَهَنَّمَ. وَأَعُوذُ بِكَ مِنْ عَذَابِ الْفَبْرِ، وَأَعُوذُ بِكَ مِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ، وَأَغُودُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ١٠.

تخريج: إسناده صحيح. م: (٥٨٨). هذه الحديث من مسند أبي هريرة.

٢٣٤٣- حَدَّثَنَا إِسْمَاعِيرُ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزُّنَيْرِ، عَنْ طَاوُس، عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ عَيْرَ أَنَّهُ فَالَ: "مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ". [راجع: ٢١٦٨]

تخريج: إسناده صحيح. م: (٩٩٠).

٣٣٤٤- قَالَ عَبْدُ الْوَهَّابِ: أَخْبَرَنَا هِشَامٌ عَنْ فَتَادَةً، عَنْ أَبِي (١/ ٢٥٩) الْعَالِيَةِ، عَنِ ابْن عَبَّاسِ: أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَدْعُو عِنْدَ الْكَرْب: «لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ، لَا إِلَّهَ إِلَّا اللَّهُ أَنْتَ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا أَنْتَ رَبُّ السَّمَاوَاتِ وَرَبُّ الْأَرْضِ وَرَبُّ الْعَرُّشُ الْكَرِيمُ». [راجع: ٢٠١٢]

نخريج: إسناده صحيح. ح: (٦٣٤٥), م: (٢٧٣٠). and Muslim

٢٣٤٥ حَدَّثَنَا عَنْدُ الْوَهَّابِ: أَخْبَرَنَا سَعِيدٌ عَنْ فَنَادَةً، عَنْ أَبِي الْعَالِيَةِ الرِّيَاحِيُّ، عَن الْن عَبُّاس عَنِ النَّبِيِّ يَنْ اللَّهِ عِنْلُهُ ، يَعْدِي مِثْلَ دُعَاءِ الْكَرْبِ. [راجع. ٢٠١٢] Comments: [Its isnad is salieth, al-Bukhari (7426) and Muslim (2730)]

2346. It was narrated from Ziyad an-Numairi that Anas bin Malik (♣) said: When Rajab began, the Prophet (₤) would say: "O Allah, bless Rajab and Sha'ban for us, and bless Ramadan for us." And he used to say: "The night before Friday is beautiful and its day is bright and shiny."

Comments: [Its isnad is da'eef; and Zaidah bin Abur-Ruqad is da'eef This hadeeth is from the Musnad of Anas bin Malik, not the Musnad of Ibn 'Abbas]

2347. It was narrated from Abul-'Aliyah ar-Riyahi: The cousin of your Prophet - meaning Ibn 'Abbas (本) - narrated that the Prophet (远) said: "On the night when I was taken on the Night Journey (al-Isra'), I saw Moosa (本), a tall dark man with curly hair, as if he were one of the men of Shanoo'ah. And I saw 'Eesa Ibn Maryam (水), a man of average height with a red and white complexion and lank hair."

Comments: [Its isnad is saheeh, al-Bukhari (3239) and Muslim (165)]

2348. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (鑑) said to his companions: "Make it 'Umrah. If I had known before what I know now, I would have told you to do it ('Umrah). And let those who do not have sacrificial animals with them exit

تخریج: إساده صحیع. خ: (۷٤۲٦)، م[.] (۲۷۳۰).

7٣٤٦ حَدَّثَنَا عَبْدُ اللَّهِ: حَدَثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ رَائِدَةَ بْنِ أَبِي الرُّقادِ، عَنْ زِيَادٍ عُمْرَ عَنْ رَائِدَةَ بْنِ أَبِي الرُّقادِ، عَنْ زِيَادٍ النَّهِيُّ بِيَاثِي النَّهُمْ بَارِكُ لَنَا فِي رَجَبٍ إِذَا دَحَلَ رَجَبٌ قَالَ: "اللَّهُمُّ بَارِكُ لَنَا فِي رَجَبٍ وَشَعْنانَ، وَبَارِكُ لَنَا فِي رَمَضَانَ». وَكَانَ يَقُولُ: "لَبْلَةُ الْخُمُعَةِ غَرًاءُ، وَيَوْمُهَا أَزْهَرُ».

تخريج: إسناده ضعيف، زائدة بن أبي الرقاد صعيف. وهذا الحديث من مسند أنس.

٣٤٧ - حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَمِيدٍ، عَنْ فَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ الرِّيَاجِيِّ: حَدَّثُنَا ابْنُ عَمِّ لَيَبِكُمْ - يعي ابْنَ عَبَّاسٍ _ عَنِ النَّبِيِّ يَجْتَةٍ قَالَ: لَنَبِيكُمْ - يعي ابْنَ عَبَّاسٍ _ عَنِ النَّبِيِّ يَجْتَةٍ قَالَ: الرَّأَيْثُ نَبِيهُ أَشْرِي بِي مُوسَى بْنَ عِمْرَانَ عَلَيْهِ السَّلَامُ، رَجُلًا آدَمَ طُوَالًا، جَعْدٌ الرَّأْسِ، كَأَنَّهُ مِنْ رَجُال شَنُوعَةً، وَرَأَيْتُ عِيسَى ابْنَ مَرْيَمَ عَلَيْهِ السَّلَامُ، مَرْبُوعَ الْخَلْقِ، فِي الْحُمْرَةِ وَالْبَيَاصِ. السَّلَامُ، مَرْبُوعَ الْخَلْقِ، فِي الْحُمْرَةِ وَالْبَيَاصِ. سَبْطُه. [راجع: ٢١٩٧]

تخریج: إسناده صحیح. ح. (۳۲۲۹)، م: (۱۲۵).

ihram." The Messenger of Allah (經) had a sacrificial animal with him. And the Messenger of Allah (經) said: "'Umrah has been incorporated into Hajj until the Day of Resurrection." And he interlaced his fingers.

Comments: [Hasan because of corroborating evidence, this is a da'eef isnad]

2349. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) was on a journey, and he stopped at the end of the night and went to sleep, and he did not wake up until the sun woke him up. Then the Messenger of Allah (﴿) instructed Bilal to give the call to prayer, and he prayed two rak'ahs. And Ibn 'Abbas said: I would not be pleased to have this world and everything in it - i.e., instead of this concession.

Comments: [Its traceble is sahech; this is a da'cef isnad because Yazeed is da'eef]

2350. It was narrated that Ibn 'Abbas (3) said: The Messenger of Allah (2) left Madinah, heading for Makkah, and he fasted until he reached 'Usfan. Then he called for a vessel and took it in his hand so that the people could see him, then he broke his fast. And Ibn 'Abbas used to say: Whoever wants to may fast and whoever wants to may not fast.

Comments: [Its isnad is saheeli, al-Bukhari (4279) and Muslim (1113)] هَدُيُّ وَكَانَ مَعَ رَسُولِ اللَّهِ ﷺ هَدُيِّ. قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ : "دَخَلَتِ الْعُمْرَةُ فِي الْخَجْ إِلَى يَوْمِ الْقِيَامَةِ" وَخَلَلَ نَيْنَ أَصَابِعِهِ. [راحع: ٢١١٥، انظر: ٢٣٦٠، ٢٥٠٩]

تخريج: حسن لعيره، وهذا إسناد صعبف، يربد من أبي زياد حسن الحديث في الشواهد والمتابعات.

٢٣٤٩ حَدَّثَنَا عَبِيدَهُ بَنُ حُمَيْدِ: حَدَّثَنَا يَزِيدُ ابْنُ بَعِيدَ، عَلَى ابْنِ عَبَّاسِ ابْنُ بَي زِيدِ عَنْ رَجُلٍ، عَلِ ابْنِ عَبَّاسِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ، فَعَرَّسَ مِنَ اللَّيْلِ، فَرَقَدَ وَلَمْ يَسْتَنْقِظْ إِلَّا بِالشَّمْسِ، قَالَ: فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِلَالًا فَأَذَّنَ، فَقَالَ ابْنُ عَبَّاسٍ: مَا فَصَلَّى رَكْعَتَيْنِ قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: مَا تَشُرُبِي الدُّنْبَا وَمَا فِيهَا بِهَا. يَعْنِي الرُّخْصَةَ.

تخريج: مرفوعه صحيح، وهدا إسناد صعيف. لصعف يزبد وجهالة شنخه فيه.

٧٣٥٠ حَدِّمْنَا عَبِيدَةُ: حَدَّنَي مَنْصُورٌ عَنْ مُبَرِهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَنْسِ فَالَ: خَرَجَ رَسُولُ اللَّهِ بِيَئِةً مِنَ الْمُدِينَةِ يُرِيدُ مَكَّةً، خَرَجَ رَسُولُ اللَّهِ بِيَئِةً مِنَ الْمُدِينَةِ يُرِيدُ مَكَّةً، فَضَامَ حَتَّى أَنَى عُسْفَانَ قَالَ: فَدَعا بِإِنَاءٍ، فَضَامَ حَتَّى نَظَرَ النَّاسُ إِلَيْهِ، ثُمَّ فَوضَعَهُ عَلَى يَدِهِ، حَتَّى نَظَرَ النَّاسُ إِلَيْهِ، ثُمَّ أَفْطَر. قَالَ: فَكَانَ ابْنُ عَبَّسٍ يَقُولُ مَنْ شَاءَ أَفْطَر. [انظر: ٢٣٥١] صام، وَمَنْ شَاءَ أَفْطَر. [انظر: ٢٣٥١]

تخریج: إساده صحیح. ح (۲۲۷۹)، م (۱۱۱۳) **2351.** It was narrated from Mansoor... And he mentioned the same *isnad* and a similar report.

Comments: [Its isnad is saheeh, al-Bukhari (4279) and Muslim (1113)]

2352. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) came to them quickly, and we got worried because of his rushing. When he reached us he said: "I came rushing to tell you about *Lailatal-Qadr*, but then I was caused to forget it whilst I was coming to you. However seek it in the last ten nights of Ramadan."

Comments: [Its *isnad* is *saheeli*, see the previous report]

2353. It was narrated that Ibn 'Abbas (🚓) said: The Messenger of Allah (鑑) said, on the day of the conquest of Makkah: "This is a sacred land; Allah made it sacred on the day He created the heavens and the earth. It is sacred; Allah has made it sacred until the Day of Resurrection. It was not made permissible to anyone to fight in it apart from me, and it will not be permissible for anyone after me to fight in it until the Day of Resurrection. It was only made permissible for me for part of a day. It is a sanctuary made sacred by Allah, may He be glorified and exalted, until the Hour begins. Its thorns are not to be cut, its green grass is not to be uprooted, its game is not to be disturbed and its lost property is not to be picked up except by the one who will announce it." al۲۳۵۱ حَدَّثَنَا خُسنیْن حَدَّنَنَا شَیْبَانُ عَنْ مَنْصُورِ.. فَدَکَرَهُ بِإِسْتَادِهِ وَ مَعْنَاهُ. [راجع: ما قبله] تخریج: إسناده صحیح. خ: (۲۷۹۹)، م: (۱۱۱۳).

- حَدَّثَنَا عَبِيدَةً: حَدَّثَنِي قَابُوسُ عَنْ أَبِي ظَيْهِنَ أَبِي اللَّهِ ﷺ أَقْبَلَ ظَيْهَنَ أَبْقِ اللَّهِ ﷺ أَقْبَلَ اللَّهِ ﷺ أَقْبَلَ مَنْ سُرَعَتِهِ، وَلَكِن مَنْ سُرَعَتِهِ، وَلَكِن مَنْ مُشْرِعًا أُخْبِرُكُمْ لِلْبُهِ الْقَدْرِ فَأَنْسِيتُهَا تَيْمِي وَتَئِنَكُمْ، وَلَكِن الْمُنْهِرِهُا فِي الْعَشْرِ الْأُوَاحِرِ مِنْ رَمَضَانَ».

تخريج: إسناده صحيح. راجع ماقبله.

٣٠٥٠- حَدْثَنَا عَبِيدَةُ: حَدَّثَنِي مَنْصُورٌ عَنْ مُحَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّسٍ قَالَ: فَلَا رَسُولُ اللَّهِ ﷺ يَوْمَ فَتُحِ مَكَّةً: "إِنَّ هَذَا النَّلَدَ حَرامٌ، حَرَّمَهُ اللَّهُ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ، حَرَّمَهُ اللَّهُ إِلَى يَوْمِ النَّائِضَ، فَهُوَ حَرَامٌ، حَرَّمَهُ اللَّهُ إِلَى يَوْمِ الْفَيْامَةِ، مَا أُحِلَّ لِأَحَدٍ فِيهِ الْقَتْلُ غَيْرِي، وَلَا يَحِلُّ لِإَحْدِ بَهْدِي فِيهِ حَتَّى تَقُومَ السَّاعَةُ، وَلا يَحِلُّ اللَّهَ إِلَى النَّهَارِ، فَهُوَ عَرَامٌ حَرَّمَهُ اللَّهُ عَزْ وَجَلَّ إِلَى أَنْ تَقُومَ السَّاعَةُ، وَلا يُخْتَلَى حَرَّمٌ وَلَا يُخْتَلَى حَرَّمٌ وَلا يُخْتَلَى حَرَّمٌ وَلا يُخْتَلَى حَرَامٌ وَلا يُخْتَلَى حَرَامٌ وَلا يُخْتَلَى وَلا يُخْتَلَى حَرَامٌ وَلا يُخْتَلَى وَلا يُتُقَلُ الْعَبَاسُ وَكَانَ مِنْ أَهْلِ النَّهِ وَلا يَتَقَلَ النَّهِ اللَّهُ لَهُمْ مِنْهُ إِلَّا النَّهُ اللَّهُ عَلِيهُ لا بُدًّ لَهُمْ مِنْهُ وَلَا اللَّهِ اللَّهُ لَوْلُهُ لَا بُدً لَهُمْ مِنْهُ وَلَا اللَّهُ اللَّهُ اللَّهُ مَنْهُ اللَّهُ مَنْهُ اللَّهُ اللَّهُ اللَّهُ مَنْهُ مَنْهُ اللَّهُ اللللْهُ اللَّهُ اللَّهُ اللللْهُ اللَّهُ ا

'Abbas - who was one of the local people and knew what they could not do without - said: Except udlikhir, O Messenger of Allah, for they need it for their graves and houses And the Messenger of Allah (24) said: "Except idlikhir."

ﷺ: *بِلَا الْإِذْخِرَ». [انطر: ٢٨٩٦. وراجع: ٢٢٧٩]

تخريج: صحيح لعيره، وهذا إساد صعيف، قابوس صعيف.

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef because Qaboos is da'eef]

2354. It was narrated that Ibn 'Abbas (3.) said: Some ghee, dried yoghurt and a lizard were given to the Messenger of Allah (3.), and he ate the ghee and dried yoghurt, then he said concerning the lizard: "This is something that I have never eaten, but whoever would like to eat it, let him eat it." And it was eaten at his table.

Comments: [Its isnad is qawi, al-Bukhari (2572) and Muslim (1977)

2355. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (靈) was treated with cupping when he was in *ihram*, in his head, for a headache or something in his head, at an oasis called Lahyu Jamal.

Comments: [Its isnad is saheeh, al-Bukhari (5700)]

2356. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) said: "With regard to a mukatah [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments], a portion of the dryah of a free man should be paid,

٧٣٥٤ حَدَّثَنَا عَبِيدَةُ فَالَ: حَدَّثَنِي وَاقِدٌ أَبُو عَبْدِ اللَّهِ الْخَيَّاطُ عَنْ سَعِيدِ بَنِ جُبَيْرٍ، عَنِ ابْنِ عَبْاسٍ قَالَ: أُهْدِيَ لِرَسُولِ اللَّهِ يَشْخُ سَمْنٌ وَالْاقِطَ، ثُمَّ قَالَ وَأَقِطٌ وَصَبِّ، فَأَكُلُ السَّمْنَ وَالْاقِطَ، ثُمَّ قَالَ لِلشَّبِّ: اإِنَّ هَذَا الشَّيْءَ مَا أَكَلْتُهُ قَطْ، فَمَنْ شَاءَ أَنْ يَأْكُلُهُ فَلْبَأْكُلُهُ». قَالَ: فَأَكِلُ عَلَى جَوَانِهِ. قَالَ: فَأَكِلُ عَلَى جَوَانِهِ. [راجع: ٢٢٩٩]

تخريج: إسناده قوي. خ: (٢٥٧٢), م: (١٩٤٧).

٣٣٥٠ حَدَّثَنَا مُحَمَّدُ بْنُ عَدْ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا هِضَامٌ يَعْنِي ابْنَ حَسَّانَ : حَدَّثَنَا عِكْرِمَةُ عَنِ ابْنِ عَبَاسٍ قَالَ: (١/ ٢٦٠) اخْتَجَمَ رَسُولُ عَنِ ابْنِ عَبَاسٍ قَالَ: (١/ ٢٦٠) اخْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ فِي رَأْسِهِ، مِنْ صُدَاعٍ كَانَ بِهِ، أَوْ شَيْءٍ كَانَ بِهِ، بِمَاءٍ بُقَالُ لَهُ: لَخْيُ جَمَلٍ. [راجع: ٢١٠٨]

تخریج: إسناده صحیح. ح (۵۷۰۰).

٢٣٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا هِشَامُ ابْنُ أَبِي عَبْدِ اللَّهِ : حَدَّثَنَا مِثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عِكْرِمَةً ، غنِ ابْنِ عَبَّاسٍ قَالَ : قَالَ رَسُولُ اللَّهِ يَكْدِمَةً : "يُودَى الْمُكَاتَبُ بِقَدْرِ مَا أَدَّى دِيَةً الْمُحَرِّ، وَبَقَدْرِ مَا أَدَّى دِيَةً الْمُحَرِّ، وَبَقَدْرِ مَا أَدَّى دِيَةً الْمُحَرِّ، وَبَقَدْرٍ مَا أَدَّى دِيَةً الْمُحَرِّ، وَبَقَدْرِ مَا أَدَى دِيَةً الْمُحَرِّ،

commensurate with how much he had paid towards his manumission, and a portion of the *diyalt* of a slave should be paid, commensurate with the extent to which he was still a slave."

Comments: [Its isnad is saheeh]

2357. It was narrated that Ibn 'Abbas (恭) said: When the people gathered to wash the Messenger of Allah (ﷺ), there was no one in the house apart from his family: his paternal uncle al-'Abbas bin 'Abdul-Muttalib, 'Ali bin Abi Talib, al-Fadl bin al-'Abbas, Qutham bin al-'Abbas, Usamah bin Zaid bin Harithah and Salih, his freed slave. When they decided to start washing him, Aws bin Khawli al-Ansari called out from behind the door, then one of Banu 'Awf bin al-Khazraj, who had been present at Badr, called out to 'Ali bin Abi Talib, saying to him: O'Ali, I adjure you by Allah, we have the right to be present at the washing of the Messenger of Allah (些). 'Ali said to him: Come in. So he came in and was present at the washing of the Messenger of Allah (ﷺ), but he was not involved in the washing itself. 'Ali made him [the Prophet (趣)] lean against his chest, and he was wearing his chemise, and al-'Abbas, al-Fadl and Qutham turned him over with 'Ali bin Abi Talib (4), whilst Usamah bin Zaid and Salih, their freed slaves, poured the water, and 'Ali started washing him. Nothing was seen of the Messenger of Allah (ﷺ) of that

تخريج: إمساده صحيح.

٧٣٥٧ حَدَّثْنَا بَعْقُوتْ: حَدَّثَنَا أَبِي عَنِ ابْنِ إسْحاقُ خَلَّتْنِي خُسَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ عَكْرِمَةً، عَنِ اثْنِ عَتَاسِ قَالَ: لَمَّا اجْتَمَعَ الْقَوْمُ لِعَسْ رَسُولِ اللَّهِ ﷺ وَلَيْسَ فِي الْبَيْتِ إِلَّا أَهْلُهُ عَمُّهُ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ، وعلِيُّ بْنُ أَبِي طَالِبٍ، وَالْفَصْلُ بْنُ الْعَبَّاسِ، وَقُثُهُ بْنُ الْعَبَّاسِ، وَأُسَامَةُ بْنُ زَيْدِ بْن حَارِثَةَ، وَصالحٌ مَوْلَاهُ، فَلَمَّا أَجْمَعُوا الْغَسُلُ نَادَى مِنْ ورَاءِ الْبَابِ أَوْسُ بْنُ خَوْلِيِّ الْأَنْصَارِيُّ. ثُمَّ أَخَدُ عِي عَوْفِ بْنِ الْخَزْرَجِ، وَكَانَ بَدْرِيًّا، عْبِيُّ بْنَ أَبِي طَالِبٍ رَضِيَّ اللَّهُ عَنْهُ، فَقَالَ لَهُ: يًا عَلِيُّ، نَشَدْتُكَ اللَّهَ، وَحَظَّنَا مِنْ رَسُولِ اللَّهِ عِنْ قَال: فَقَالَ لَهُ عَلِيٍّ: ادْخُولْ. فَدَخُلَ فَحضَرَ عَسْلَ رَسُولِ اللَّهِ ﷺ وَلَمْ يَل مِنْ عَسْلِهِ شَبُّنا، قَالَ: فَأَسْنَدَهُ إِلَى صَدْرِهِ، وَعَلَيْه قميضُهُ، وَكَانَ الْعَبَّاسُ وَالْفَضْلُ وَقَثَمُ يُقَلِّبُونَهُ مَع عَلِيٌّ بْنِ أَبِي طَالِب، وَكَانَ أَسَامَةُ بْنُ زَيْدٍ وْصَالِحٌ مَوْلَاهُمَا يَصُبَّانِ الْمَاءَ، وَجَعَل عَلِيٌّ يَعْسِلُهُ، وَلَمْ يُرَ مِنْ رَسُولِ اللَّهِ ﷺ شَيْءٌ مِمَّا يْرَاهُ مِنَ لُمَيْتِ وَهُوَ يَقُولُ: بأبي وَأُمِّي، مَا أَطْيَبَكَ حَيًّا وَمَيْتًا!. خَتَّى إِدَا فَرَغُوا مِنْ غَسْل رسُولِ اللَّهِ بِيلِينَ، وَكَانَ يُعَسَّلُ بالْمَاءِ وَالسَّدْر،

which is usually seen in a dead person, and 'Ali kept saying: May my father and mother be sacrificed for you; how good you are in life and in death! When they finished washing the Messenger of Allah (选), who was washed with water and lotus leaves, they dried him and they did what is usually done for the deceased, then he was wrapped in three pieces of cloth: two white pieces of cloth and a striped cloak. Then al-'Abbas called two men and said: Let one of you go to Abu 'Ubaidah bin al-Jarrah - as Abu 'Ubaidah used to dig graves for the people of Makkah - and let the other go to Abu Talhah bin Sahl al-Ansari. Abu Talhah used to make the niche [in the grave] for the people of Madinah. Then al-'Abbas, said after he sent these two people: O Allah, choose for Your Messenger. So they went, but the one who was sent to Abu 'Ubaidah did not find Abu 'Ubaidah, but the one who was sent to Abu Talhah found him and brought him, and he dug a grave with a niche (lahd) for the Messenger of Allah (靈).

حَقْفُوهُ، ثُمَّ صُنِعَ بِهِ مَا يُضْنَعُ بِالْمَيْت، ثُمُّ أَدْرِعَ فِي ثَلَائَةِ أَنْوَابٍ: تَوْبَيْنِ أَبْيَضَيْنِ، وَبُرْدِ حِبْرَةِ ثُمَّ دَعَا الْعَبَّاسُ رَجُدِيْنِ فَقَالَ. لِيَدْهَبْ أَحدُكُمَا إِلَى أَبِي عُبَيْدَةَ بُنِ الْجَرَّاحِ، وَكَانَ أَحدُكُمَا إِلَى أَبِي عُبَيْدَةَ بُنِ الْجَرَّاحِ، وَكَانَ أَثُو عُبَيْدَةَ يَضْرَحُ لِأَهْلِ مَكَّةً، وَلْيَذْهَبِ الْأَخَرُ أَبُو عُبَيْدَةً يَصْرَحُ لِأَهْلِ مَكَّةً، وَلْيَذْهَبِ الْأَخَرُ أَبُو طَلْحَةً يَلْحَدُ لِأَهْلِ الْمَدينَةِ، قَالَ: ثُمَّ قَالَ الْمَعْبُسُ لَهُمَا وَيَنَ سَرَّحَهُمَا اللَّهُمَّ خِرْ الْعَبْسُ لَهُمَا حِينَ سَرَّحَهُمَا اللَّهُمَّ خِرْ الْعَبْسُ لَهُمَا اللَّهُمَّ خِرْ لَمُولِكَ. قَالَ: فَتَمَ قَالَ لِيَعْبَدُهُ أَبِي طَلْحَةً لِرَسُولِكَ. قَالَ: فَتَمَ مَنْ مَعْجَمُ اللَّهُمُ خِرْ أَبِي طَلْحَةً لِرَسُولِكَ. قَالَ عُبَيْدَةً، وَوَجَدَ صَاحِبُ أَبِي طَلْحَةً لِرَسُولِ اللَّهِ بَيْكِةً أَبُا عُبْلِكَةً ، فَجَاءَ بِهِ، فَلَحَدَ لِرَسُولِ اللَّهِ بَيْكِةً أَبُا طُلْحَةً، فَجَاءً بِهِ، فَلَحَدَ لِرَسُولِ اللَّهِ بَيْكِةً أَبُوا اللَّهِ بَيْكَةً لَمُ اللَّهُ بَيْكَةً الرَسُولِ اللَّهِ بَيْكَةً الْمَالِ اللَّهِ بَيْكِةً إِلَى اللَّهُ اللَّهُ اللَّهُ الْحَدَا لِولَ اللَّهِ اللَّهِ بَيْكَةً الرَسُولِ اللَّهِ بَيْكَةً الرَسُولِ اللَّهِ بَيْكَةً الرَّمُولُ اللَّهِ بَيْكِادًا اللَّهُ اللَّهِ الْمَوْلِ اللَّهِ بَيْكَةً الرَسُولِ اللَّهِ الْمَحْدَ الرَسُولِ اللَّهِ اللَّهُ الْمَعْمَا اللَّهُ الْمَالِقُولُ اللَّهُ الْمَالِهُ اللَّهُ الْمَالِقُولُ اللَّهُ الْحَدَى الْمَالِقُولُ اللَّهُ الْمُعْمَالَ اللَّهُ الْمُعْمَالَا اللَّهُ الْمُحْمَالِهُ الْمُعْمَالَةُ الْمَالِمُ اللَّهُ الْمَالِقُولُ اللَّهُ الْمُعْمِلِهُ اللَّهُ الْمُعْمَالِهُ اللَّهُ الْمُؤْمِلُ اللَّهُ الْمَالِقُولُ اللَّهُ الْمَالِقُولُ اللَّهُ الْمُؤْمِلُولُ اللَّهُ الْمُؤْمِلُ اللَّهُ الْمُؤْمِلُ اللَّهُ الْمُؤْمِلُولُ اللَّهُ الْمُؤْمُ الْمَعْمِلُ الْمُؤْمِلُ الْمُؤْمِلُ اللَّهُ اللَّهُ الْمُؤْمِ الْمُؤْمِلُولُ اللَّهُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ اللَّهُ الْمُؤْمِلُ الْمُؤْمُ الْمُؤْمُ

تخريج: حس لغيره، وهذ إساد ضعيف لضعف حسين بن عبدالله.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef* isnad because of the weakness of Husain bin Abdullah]

2358. It was narrated that Sa'eed bin Jubair said: I said to 'Abdullah bin 'Abbas. O Abul-'Abbas, I am amazed how the Companions of the Messenger of Allah (ﷺ) differed concerning when he entered the state of *ihram*. He said: I am the most knowledgeable of the people regarding this. The Messenger of

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Allah (趣) only did *Haii* once, and this is why they differed: the Messenger of Allah (姓) set out for Haji, and when he had prayed two rak'alıs in his mosque in Dhul-Hulaifah, he entered ilirani where he was sitting (after prayer) and recited the Talbiyah for Hajj after completing his two rak'ahs. Some people heard that and remembered it. Then he mounted his camel, and when it stood up with him, he recited the Talbiyah and some people heard that. The people used to come to him in groups, and they heard him recite the Talbiyah when his camel stood up with him, so they said: The Messenger of Allah (趣) recited the Talbiyah when his camel stood up with him. Then the Messenger of Allah (鑑) continued onwards, and when he reached the peak of al-Baida', he recited the Talbiyah. Some people heard that, so they said: The Messenger of Allah (医) recited the Talbiyah when he reached the peak of al-Baida'. By Allah, he entered ihram at the place where he had prayed, and he recited the Talbiyah when his camel stood up with him, and he recited the Talbiyah when he reached the peak of al-Baida'. Whoever follows the view of 'Abdullah bin 'Abbas would enter ihram from the place where he prays when he finishes the two rak'ahs.

لَأَعْلَمُ لَنَّسِ بِلَالِكَ إِنَّهَا إِنَّمَا كَانَتُ مِنْ رَسُولَ اللَّهِ ﷺ حَجَّهُ وَاحِدَةٌ، فَمِنْ هُمَالِك احْتَلَفُوا. خرج رَسُولُ اللَّهِ ﷺ حَاجًّا، فَلَمَّا صى فِي مشجِدِهِ بِدِي الْخُنْعَةِ رَكْعَتَنْهِ أَوْجَبَ بِي مجْنْبِهِ، فَأَهلَ بِالْخَجِّ حِينَ فَرَغَ مِنْ رَكْعَتَيْهِ، فَسَمِعَ ذَٰلِكَ مِنْهُ أَقْوَامٌ، فَحَمِظُوا غَنَّهُ، ثُمَّ رَكِبَ، فَلَمَّا سُتَقَلَّتْ بِهِ نَافَتُهُ أَهَلَّ، وِ أَدْرِكَ دِلِكَ مِنْهُ أَفْوَامٌ، وَذَلِكَ أَنَّ النَّاسِ إِنَّمَا كَانُوا بِأَتُونَ أَرْسَالًا، فَسَمِعُوهُ حِينَ اسْتَقَلَّتُ بِهِ نَاقَتُهُ يُهِلُّ، فَقَالُوا. إِنَّمَا أَهَلَّ رَسُولُ اللَّهِ عِينَ اسْتَقَلَّتْ بِهِ نَاقَئُهُ. ثُمَّ مَضَى رَسُولُ الله يمين فَلَمَّا عَلَا عَلَى شَرَفِ الْبَيْدَاءِ أَهَلُّ، وِأَدْرِكَ ذَلِكَ مِنْهُ أَفْوَامٌ. فَقَالُوا: إِنَّمَا أَهَلَّ رَسُولُ اللَّهِ ﷺ حِينَ عَلَا عَلَى شَرَفِ الْبَيْدَاءِ. وَالنَّهُ اللَّهِ، لَقَدْ أَوْجَبَ فِي مُصَلَّاهُ، وَأَهَلَّ جبنَ اسْتَقَلَّتْ بِهِ نَاقَتُهُ، وَأَهَلُّ حِينَ عَلَا عَلَى شَرِفِ النَّيْدَاءِ. فَمَنْ أَخَدَ بِعَوْلِ عَبْدِ اللَّهِ نُن عَبَّاس، أَهَلَّ فِي مُصَلَّاءُ إِذَا فَرَعَ مِنْ رَكْعَتَهِ. [راجع: ٢٢٩٦، وانظر: ٢٥٧١]

تخريج: حس لفيره، وهدا إساد محتمل للمحسوء وخصيف بن عبدالرحمن سيئ المحفظ، وحديثه يصلح للمتابعات.

Comments: [Hasan because of corroborating evidence, this is an isnad which could be regarded as hasan]

2359. It was narrated that Ibn 'Abbas (♣) said: During the Farewell Pilgrimage, the Messenger

٢٣٥٩ - حَدَّثَنَا أَبِي عَنِ ابْنِ
 إِشْخَاقَ قَالَ: حَدَّثَمِي رَجُلٌ عَنْ عَبْدِ اللَّهِ بْنِ

of Allah (ﷺ) sacrificed one hundred camels. He slaughtered thirty of them with his own hand, then he ordered 'Ali to slaughter those that were left. And he said: "Share out their meat, blankets and skins among the people, but do not give any of it to the butcher. Take a little meat from each camel for us and put it in a pot, so that we may eat its meat and drink its broth. And he did that.

Comments: [Its isnad is da'eef]

أَبِي نَجِيحٍ، عَنْ مُجَاهِدِ بْنِ جَبْرٍ، عَنِ ابْنِ عَبِّسٍ، عَنِ ابْنِ عَبِّسٍ قَالَ: أَهْدَى رَسُولُ اللَّهِ ﷺ في حَجَّةِ الْوَدَاعِ مِائَة بَدْنَةٍ، نَحَرَ مِنْهَا ثَلَاثِينَ بَدْنَةً بِيَدِهِ، وُقَالَ: ثُمَّ أَمْرَ عَلِيًّا فَنَحَرَ مَا بَقِيَ مِنْهَ، وَقَالَ: القَّسِمُ لُحُومَهَا وَجِلَالَهَا وَجُلُودَهَا يَيْنَ النَّاسِ، وَلَا تُعْطِينَ جَزَّارًا مِنْهَا شَيْئًا، وَحُدْ لَنَا مِنْ كُلُ بَعِيرٍ حُدْنَةً مِنْ لَحْمٍ، ثُمَ اجْعَلْهَا فِي قِدْرِ وَاحِدَةٍ، حَتَّى نَأْكُلُ مِنْ لَحْمٍ، ثُمَ اجْعَلْهَا فِي قِدْرِ وَاحِدَةٍ، حَتَّى نَأْكُلُ مِنْ لَحْمِهَ، وَتَعْلَهَا وَنَحْشُو مِنْ مَرَقِهَا فَقَعَلَ. [راجع: ١٣٧٤]

تخريج: إسناده ضعيف، لإمهام شنخ محمد بن إسحاق ثم متن الحديث مخالف للحديث تصحيح، والصواب. محر رسول الله بيده ثلاثا وسنين بدنة ونحر على ما عمر، وهو سبع وثلاثون بدنة.

2360. It was narrated from Kuraib the freed slave of 'Abdullah bin 'Abbas, from 'Abdullah bin 'Abbas (秀). I [Kuraib] said to him: O Abul-'Abbas, what about what you said, that there is no man who performed Hajj and who did not bring his sacrificial animal with him, then he circumambulated the House, but he should exit ihram and regard what he has done as 'Umrah, and there is no pilgrim who brought his sacrificial animal with him and circumambulated the House, but he should combine 'Umrah and Hajj but the people do not say this? He said: Woe to you! The Messenger of Allah (選) and those of his Companions who were with him set out, not thinking of anything except Hajj, then the Messenger of Allah (ﷺ) instructed those who did not have a sacrificial animal with them to circumambulate the House

٣٣٦٠- حَدَّثَنَا يَعْفُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثْنِي مُحَمَّدُ بْنُ (١/ ٢٦١) مُسْلِم الزُّهْرِيُّ عَنْ كُرَيْبِ مَوْلَى عَبْدِ اللَّهِ سُ عَنَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسِ قَالَ: قُلْتُ لَهُ: يَا أَبَا الْعَبَّاسِ، أَرَأَيْتَ قَوْلَكَ مَا خَجَّ رَحُلٌ لَّمْ يَسُقِ الْهَدْيَ مَعَهُ، ثُمَّ طَافَ بِالْبَيْتِ، إلَّا حَلَّ بِعُمْرَةٍ، وَمَا طَافَ بِهَا حَاثِّ قَدْ سَاقَ مَعَهُ الْهَدْيْ. إِلَّا احْتَمَعْتْ لَهُ عُمْرَةٌ وَحَجَّةٌ، وَالنَّاسُ لَا يَقُولُونَ هَذَا. فَقَالَ: وَيُحَكَّ، إِنَّ رَسُولَ اللَّهِ ﷺ خَرَحَ ومَنْ مَعَهُ مِنْ أَصْحَابِهِ، لَا يَدْكُرُونَ إِلَّا الْحَجِّ، فَأَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ الْهَدْيُ "نْ يطُوفَ بالْبَيْتِ وَيَجِلُّ بِعُمْرَةٍ، فَجَعَلَ الرَّجُلُ مِنْهُمْ يَقُولُ: يَا رَسُولَ اللَّهِ، إِنَّمَا هُوَ الْحَجُّ. فَيَقُولُ رَسُولُ اللَّهِ ﷺ: "إِنَّهُ لَيْسَ بِالْحَجِّ، وَلَكِنَّهَا عُمْرَةٌ". [رجع ٢١٤١، وانظر: ٢٦٤١]

مُسْنِدُ عَبُد اللهِ بُنِ الْعَبَّاسِ *

and exit *ihram* on the basis that what they had done was *'Umrah*. One of them said: O Messenger of Allah, rather it is *Hajj*. The Messenger of Allah (独) said: "It is not *Hajj*; rather it is *'Umrah*."

Comments: [Its isnad is hasan]

2361. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) did not allow 'A'ishah to do 'Umrah on the night of al-Hasbah [when the pilgrims come to Muhassab after leaving Mina on Yawmut-Tarwiyah (8th Dhul-Hijjah)] in order to put an end to the custom of the mushrikeen, because they used to say: When the backs of the camels have healed, the tracks of the pilgrims have been erased and the month of Safar has begun, then it becomes permissible to do 'Umrah for anyone who wants to do it.

تخريج: إسناده حسن.

٢٣٦١ - حَدَّثَنَا يَغْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي عَبْدُ اللّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا أَعْمَرَ رَسُولُ اللّهِ يَتَلِثَةً عَائِشَةً لَيْلَةً الْحَصْبَةِ إِلَّا قَطْعًا لِأَمْرِ أَهْنِ النَّرُكِ، فَإِنَّهُمْ كَانُوا يَقُولُونَ: إِذَا بَرَأَ اللّهَرْ، وَعَمَا الْأَثْرُ، وَدَحَلَ صَفَرْ، فَقَدْ حَلَّتِ الْعُمْرَةُ لِمَنِ اعْنَمَرْ. [راجع: ٢٢٧٤]

تخريج: حديث صحيح، وهذا إساد حسن.

Comments: [A saheeh hadeeth; this is a hasan isnad]

2362. It was narrated from Ibn 'Abbas (秦) that in the year of al-Hudaibiyah, the Messenger of Allah (紫) took as a sacrificial animal the camel of Abu Jahl which had been captured as booty on the day of Badr and which had a ring of silver in its nose. Elsewhere he said: to annoy the *mushrikeen* thereby.

Comments: [Hasan because of corroborating evidence]

٢٣٦٢ حَدَّثَتَ يَعْقُربُ: حَدَّثَنَا أَبِي عَنِ ابْنِ الْسَحَاقَ حَدَّثَتِي عَبْدُ اللَّهِ سُ أَبِي نَجِيحٍ عَنْ مُخَاهِدِ بُنِ جَبْرٍ، عَنِ ابْنِ عَبَّسٍ: أَنَّ رَسُولَ لَيْهِ بِيعِ قَدْ كَانَ أَهْدَى جَمَلَ أَبِي حَهْلٍ، للَّهِ بِيعِ قَدْ كَانَ أَهْدَى جَمَلَ أَبِي حَهْلٍ، اللّذي كَانَ اسْتُلِبَ يَوْمَ نَدْرٍ فِي رَأْسِهِ بُرَةٌ مِنْ اللّذي كَانَ اسْتُلِبَ يَوْمَ نَدْرٍ فِي رَأْسِهِ بُرَةٌ مِنْ فِي قَدْيِهِ. وَقَالَ فِي فِي هَدْيِهِ. وَقَالَ فِي مُوصِعِ آخَرَ: لِيَغِيظَ بِذَلِكَ الْمُشْرِكِينَ. وانظر ٢٤٦٦]

تخريج: حسن لغيره، وتصريح بن إسحاق هنا بالتحديث فيه وقفة.

2363. It was narrated that 'Abdullah bin' Abbas (為) said: The Messenger of Allah (變) set out in

٢٣٦٣ خَدَّثَنَا يَعْفُوبُ قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنَا أَبِي عَنِ ابْنِ

the year of the conquest in Ramadan. He fasted Ramadan and the Muslims fasted with him until, when he was in al-Kadeed, he called for a vessel of water. He was on his mount, and he drank whilst the people were looking on, to show them that he had broken the fast, and the Muslims broke the fast.

Comments: [A saheeh hadeeth; this is a hasan ısnad

2364. It was narrated from Ibn 'Abbas (🎄) that he said: The people of the Book used to let their hair down and the mushrikeen used to part their hair. The Messenger of Allah (鑑) liked to do some of what the people of the Book did in some matters concerning which he had not received any commands, so the Messenger of Allah (24) let his forelock down, Then later on he parted his hair.

Comments: [Its isnad is saheeh, al-(2336)]

2365. It was narrated from Ibn 'Abbas (36) that the Messenger of Allah said: "The previously married woman has more right to decide (concerning her marriage) and the female orphan should be consulted, and her permission is her silence."

Comments: [A saheeh hadeeth, Muslim (1421)]

2366. It was narrated from Ibn 'Abbas (4) that the Messenger of Allah (處) returned his daughter

حَارِثَةَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسِ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ فِي رَمَضَانَ، فَصَامَ رَمَضَانَ، وَصَامَ الْمُسْلِمُونَ مَعَهُ، حَتَّى إِذَا كَانَ بِالْكَدِيدِ، دَعَا بِمَاءِ فِي قَعْب وَهُوَ عَلَى رَاحِلَتِهِ، فَشَرِتَ وَالنَّاسُ يَنْظُرُونَ، يُعْلِمُهُمْ أَنَّهُ قَدْ أَفْطَرَ. فَأَفْطَرَ الْمُسْلِمُونَ. [راحع: ١٨٩٢]

تخريج: حديث صحيح، وهدا إساد حسن. ٢٣٦٤- حَدَّثَنَا يَعْقُوتُ: حَدَّثَنِي أَبِي عَن الزُّهْرِيُّ، عَنْ غُنيْدِ اللَّهِ بْن عَنْدِ اللَّهِ عَنِ ابْن عَبَّاسٍ أَنَّهُ قَالَ كَانَ أَهْلُ الْكِتَابِ يَشْدِلُونَ أَشْعَارَهُمْ، وَكَانَ الْمُشْرِكُونَ يَفْرَقُونَ رُءُوسَهُمْ. قَالَ: وَكَانَ رَسُولُ اللَّهِ ﷺ يُعْجِبُهُ مُوَافَقَةُ أَهْلِ الْكِتَابِ فِي بَعْضِ مَا لَمْ يُؤْمِرُ فِيهِ، فَسَدَلَ رَسُولُ اللَّهِ ﷺ نَاصِيَتُهُ ثُمَّ فَرَقَ بَعْدُ. [راجع: ٢٢٠٩]

تخريج: إساده صحيح. خ: (٥٩١٧)، م (٢٣٣٦). Bukhari (5917) and Muslim

٧٣٦٥- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ. حَدَّثْنِي صَالِعُ بْنُ كَئِسَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بْنِ عَنَّاسِ بْنِ رَبِيعَةً، عَنْ نَافِع ابْنِ جُنَيْرِ نْنِ مُطْعِم، عَنْ عَبْدِ اللَّه بْنِ عَنَّاسِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْأَيِّمُ أَوْلَى بِأَمْرِهَا وَالْيَتِيمَةُ تُسْتَأْمَرُ فِي نَفْسِهَا. وَإِذْنُهَا صُمَاتُهَا». [راجع: ۱۸۸۸، وانظر: ۲٤۸۱]

تخريج: حديث صحيح. م: (١٤٢١).

٢٣٦٦- حَدَّثَنَا يَعْقُوكُ: حَدَّثَكَ أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي دَاوُدُ بْنُ الْخُصِيْنِ عَنْ

Zainab to Abul-'As bin ar-Rabee', although she became Muslim six years before him, on the basis of the previous marriage contract, and he did not repeat the marriage contract with witnesses and a dowry

Comments: [Its isnad is hasan]

2367. It was narrated that Ibn 'Abbas (泰) said: A man married an Ansari woman from (the tribe of) Bal'ajlan; he entered upon her and spent the night with her, then the next morning he said: I did not find her to be a virgin. The matter was referred to the Messenger of Allah (寒). The Messenger of Allah (寒) summoned the girl and asked her, and she said. Yes, I was a virgin. So the Messenger of Allah (寒) instructed them to engage in li'an and he gave her her dowry.

Comments: [Its isnad is da'eef]

2368. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) ordered that the Jewish man and the Jewish woman be stoned at the door of his mosque. When the Jewish man felt the stone hit him, he stood over the woman and tried to shield her from the stones, until they were both killed. And that was a sign from Allah to His Messenger that they had indeed committed zina.

Comments: [Saheeh, because of corroborating evidence; this is a hasan isnad]

عِكْرَمَةَ، غَنِ ابْنِ عَبَّسِ: أَنَّ رَسُولَ اللَّهِ ﷺ وَذَ ابْنَتُهُ رَبْنَبَ عَلَى أَبِي الْعَاصِ بْنِ الرَّبِيعِ، وَكَانَ إِسْلَامُهَا قَبُلَ إِسْلَامِهِ بِسِتٌ سِنِينَ عَلَى النَّكَاحِ الْأَوَّلِ، وَلَمْ يُحْدَثُ شَهَادَةً وَلَا صَدَاقًا. [راجع: ١٨٧٦، وانظر: ٣٢٩٠] تخريج: إساده حسن.

- ٢٣٦٧ حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْخَاقَ قَالَ: وَذَكَرَ طَلْحَةُ نُنُ نَافِعِ عَنْ سَعِيدِ الْسِخَاقَ قَالَ: تَزَوَّجَ رَجُلُ الْسِخَاقَ قَالَ: تَزَوَّجَ رَجُلُ الْمِزَأَةُ مِنَ الْأَنْصَارِ مِنْ تَلْعَجْلَانَ، فَلَحَلَ بِهَا فَنَاتَ عِنْدَهَا، فَلَمَّا أَصْبَحَ قَالَ: مَا وَجَدْتُهَا عَنْدَاء، فَالَ : فَرَفِع شَأْنُهَا إِلَى رَسُولِ اللَّهِ عِلَيْ فَسَأَلَهَا، فَقَالَتْ: فَدَعَا الْجَرِيَةَ رَسُولُ اللَّهِ عِلَى فَسَأَلْهَا، فَقَالَتْ: بَلَى، قَدْ كُنْتُ عَذْرًاء. قَالَ: فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ عِلَى قَالَ: فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ عَلَى فَقَالَتْ: اللَّهِ عَلَى فَقَالَتْ وَاعْطَاهَا الْمُهْرَ.

تخريج: إساده ضعيف، لتدليس محمد س إسحاق.

٦٣٦٨ - حَدَّثَنَا يَمْقُوبُ وَسَعْدٌ قَالَا: حَدَّثَنَا أَبِي عَنِ الْنِ إِسْحَاقَ قَالَا: وَحَدَّثَنِي مُحَمَّدُ بُنُ طَلْحَة الْنِ يَرِيدَ بْنِ رُكَانَةَ عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ الشَّيْنِانِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ الشَّيْنِانِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَمَرَ رَسُولُ اللَّهِ مَسْحِدِهِ، عَنْد بَابِ مَسْحِدِهِ، فَلَمَّا وَجَدَ الْيَهُودِيُّ مَسْ الْحِجَارَةِ قَامَ مَسْحِدِهِ، فَلَمَّا وَجَدَ الْيَهُودِيُّ مَسْ الْحِجَارَةِ قَامَ عَلَى صَاحِبَتِهِ، فَحَنَى عَلَيْهَا يَقِيهَا مَسَّ الْحِجَارَةِ قَامَ الْحِجَارَةِ، حَتَّى عَلَيْهَا يَقِيهَا مَسَّ الْحِجَارَةِ فَامَ الْحِجَارَةِ، حَتَّى عَلَيْهَا يَقِيهَا مَسَّ الْحِجَارَةِ فَامَ الْخَعَرَةِ وَكُلَّ لِرَسُولِهِ فِي تَحْقِيقًا الزِّنَا مِنْهُمَا صَنَعَ اللَّهُ عَزِّ وَجَلَّ لِرَسُولِهِ فِي تَحْقِيقِ الزِّنَا مِنْهُمَا.

تخريج: صحيح لغيره، وهذا إساد حس.

2369. Ibn Shihab narrated that 'Ubaidullah bin 'Abdullah told him that Ibn 'Abbas told him: The Messenger of Allah (ﷺ) passed by a dead sheep and said: "Why don't you try to make use of its skin?" They said: O Messenger of Allah, it is dead [i.e., it died of natural causes and was not slaughtered properly]. He said: "It is only forbidden to eat it."

Comments: [Its isnad is saheeh, al-Bukhari (1492) and Muslim (363)]

2370. 'Abdullah bin 'Abbas (36) narrated that the Messenger of Allah (ﷺ) wrote to Caesar, calling him to Islam. He sent his letter with Dihyah al-Kalbi, and the Messenger of Allah (變) instructed him to give it to the ruler of Busra so that he could give it to Caesar. And the ruler of Busra gave it to Caesar. When Allah caused him to defeat the Persian troops, Caesar walked from Homs to Jerusalem on carpets that were spread out for him. 'Abdullah bin 'Abbas (36) said: When the letter of the Messenger of Allah (ﷺ) came to Caesar, he said when he read it: Find me one of his people so that I can ask him about the Messenger of Allah (蜒).

Ibn 'Abbas (♣) said: Abu Sufyan bin Harb told me that he was in Syria with some men of Quraish who had come for trade, and that was at a time when there was a truce between the Messenger of Allah (♣) and the disbelievers of

٣٣٦٩- حَلَّثُنَا يَعْقُربُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: وَحَدَّثَ ابْنُ شِهَابٍ (٢٦٢/١) صَالِحٍ قَالَ: وَحَدَّثَ ابْنُ شِهَابٍ (٢٦٢/١) أَنَّ عُبَيْدِ اللَّهِ أَخْبَرَهُ: أَنَّ ابْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ ابْنَ عَبْدِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَبْسُهُ مَرْ بِشَاوِ مَلِيَّةً مَرْ بِشَاوِ مَلِيَّةً مَرْ بِشَاوِ مَلْكَةً مَرْ بَشَاوِ مَلْكَةً مَرْ بَشَاوُ مَلْكَةً مَنْ مَلْكَةً مَرْ مَلُولُ اللَّهِ، إِنَّهَا مَنْتَةً فَقَالَ: اللَّهِ، إِنَّهَا مَنْتَةً فَقَالَ: ١٤٠٤٦ مَرْمَ أَكْلُهُاهُ. [انظر: ٣٠١٨، ٣٠٢٦، ٢٠٢٦.

تخريج: إساده صحيح، خ: (١٤٩٢)، م. (٣٦٣).

قَالَ ابْنُ عَبَّاسٍ: فَأَخْبَرَنِي أَبُو سُفْيَانَ بْنُ حَرْبٍ أَنَّهُ كَانَ بِالشَّامِ فِي رِحَالٍ مِنْ قُرَيْشٍ قَدِمُوا تِجَارًا، وَذَلِكَ فِي الْمُدَّةِ النِّي كَانَتْ Quraish. Abu Sufyan said: The messenger of Caesar came to me and took me and my companions to Jerusalem, where we were admitted into his [Caesar's] presence. He was sitting in his royal court, wearing a crown and with the Byzantine leaders around him. He said to his interpreter: Ask them which of them is closest in lineage to this man who claims to be a Prophet. Abu Sufyan said: I am the closest in lineage to him. He said: What is your relationship to him? I said: He is my cousin (the son of my paternal uncle). Abu Sufyan said: On that occasion, there was no one else of Banu 'Abd Manaf in the caravan except me. Caesar said: Let him come close to me. Then he instructed that my companions should be made to stand behind me, at my shoulder. Then he said to his interpreter: Tell his companions that I am going to ask this one about this man who claims to be a Prophet, and if he lies they should say that he is lying. Abu Sufyan said: By Allah, were it not that it would have been shameful at that time for my companions to describe me as a liar, I would have lied when he asked me. But I felt that it was shameful to be described as a liar, so I told the truth about him. Then Caesar said to his interpreter: Say to him: What kind of lineage does this man have among you? I said: He is of a noble lineage among us. He said: Did anyone among you say the same thing before him? I

بَيْنَ رَسُونِ اللَّهِ ﷺ وَبَيْنَ كُفَّارٍ قُرَيْشٍ. قَالَ أَبُو سُفْيَاں: فَأَتَانِي رَسُولُ قَيْصَرَ، فَانْطُلِقَ بِي وُبُّ صْحَالِي، حَتَّى قَدِمْنَا إِيلْيَاءَ، فَأَذْخِلْنَا عَلَيْهِ، فَإِدَا هُوَ جَالِسٌ فِي مَجْلِس مُلْكِو، عَلَيْهِ التَّاحُ، وَبِذَا حَوْلَهُ عُظَمَاءُ الرُّوم، فَقَالَ لِتَرْحُمَانِهِ سَلْهُمْ أَيُّهُمْ أَقْرَبُ نَشَبًا بِهَذَا الرَّحُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ؟ قَالَ أَبُو سُفْيَانَ: أَنَا أَقْرَبُهُمْ إِلَيْهِ نَسَبًا، قَالَ: مَا قَرَابَتُكَ مِنْهُ؟ قَالَ: قُلْتُ: هُوَ ابْنُ عَمِّي. قَالَ أَبُو سُفْيَانَ: وَلَبْسَ فِي الرَّكْبِ يَوْمَئِدٍ رَجُلٌ مِنْ بَنِي عَنْدِ مَنَافِ عَيْرِي، قَالَ: فَقَالَ فَيْضَرُّ: أَدْنُوهُ مِنِّي. ثُمُّ أَمْرَ بَاصْحَابِي، فَجُعِلُوا خَلْفَ ظَهْرِي عِنْدَ كَنْفِي، ثُمَّ قَالَ بِتَرْجُمَانِهِ: قُلْ لِأَصْحَابِهِ: إنِّي سَيْلٌ هَدَا عَنْ هَذَا الرَّجُلِ الَّذِي يَرْعُمُ أَنَّهُ نَبِيٌّ، فَإِنْ كَذَبَ، فَكَذَّبُوهُ. قَالَ أَبُو سُفْيَانَ: فَوَاللَّهِ لَوْلَا الِاسْتِحْيَاءُ يَوْمَئِذِ أَنْ يَأْثُرَ أَصْحَابِي عَنِّي الْكَدِبَ لَكَذَبْتُهُ حِينَ سَأَلَنِي، وَلَكِنِّي اسْتَحَيْثُ أَنْ يَأْثِرُوا عَنَّى الْكَدِبَ، فَصَدَقْتُهُ عَنْهُ، ثُمَّ قَالَ لِتَرْجُمَانِهِ: قُلْ لَهُ: كَيْفَ نَسَبُ هَذَا الرُّجُرِ فِيكُمْ؟ قَالَ. قُلْتُ مُوَ فِينَا ذُو نَسَب، قَالَ: فَهَلْ قَانَ هَذَا الْقَوْلَ مِنْكُمْ أَحَدٌ قَطُّ قَبْلُهُ؟ قَالَ. قُلْتُ: لَا. قَالَ: فَهَلْ كُنْتُمْ تَنَّهُمُونَهُ فِي الْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ قَالَ ۚ فَقُلْتُ : لَا قَالَ: فَهَلْ كَانَ مِنْ آبَاثِهِ مِنْ مَلِكِ؟ قَال: قُلْتُ: لَا. قَالَ: فَأَشْرَافُ النَّاس النَّيْعُوهُ أَمْ ضُعَفَاؤُهُمْ؟ قَالَ: قُلْتُ: يَا ضُعفَاؤُهُمْ. قَالَ: فَيَزيدُونَ أَمْ يَنْقُصُونَ؟ قَالَ:

said: No. He said: Did you ever blame him for telling lies before he said what he said? I said: No. He said: Was anyone among his forebears a king? I said: No. He said. Do the nobles of the people follow him, or the poor and weak? I said: The poor and weak (follow him). He said: Are they increasing or decreasing in number? I said: They are increasing. He said: Does anyone leave his religion because he is displeased with it after entering it? I said: No. He said: Does he break his promises? I said: No, but now we have a truce with him and we are afraid that he may break the truce. Abu Sufyan said: Other than that, I could not find anything to say against him to undermine him, and I was afraid that that would be held against me. He said: Did you fight him or did he fight you? I said: Yes. He said: What was the outcome of your battles with him? I said: It varied; sometimes he was victorious and sometimes we were. He said: What does he enjoin you to do? I said: He enjoins us to worship Allah alone and not to associate anything with Him; he tells us not to worship what our fathers worshipped; and he enjoins us to pray, give charity, be chaste, keep promises and render back trusts. He said to his interpreter when I said that to him: Tell him: I asked about his lineage and you said that he has a noble lineage among you; this is how all the Messengers are, they are the nobles of their people. I asked you

فُلْتُ بَنْ يَزِيدُونَ. قَالَ. فَهَلْ يَرْتَدُّ أَحَدٌ سَخْطَةً لِديبِهِ بَعْدَ أَنْ يَدْخُوا فِيهِ؟ قَالَ: قُلْتُ: لًا. قَالَ: فَهَا ْ يَعْدِرُ ۚ قَالَ: قُلْتُ: لَا، وَنَحْنُ الْأَنَ مِنْهُ فِي مُدَّةٍ، وَنَحْنُ نَخَافُ ذَبْكَ. قَالَ قال أَو سُفْيَانَ: وَلَمْ تُمْكِنِّي كَيِمَهُ أَدْخِلُ فِيهَا شَيْئًا أَنْتَهِصْهُ بِهِ عَيْرُهَا، لَا أَخَافُ أَنْ يُؤْثَرَ عنى. قَالَ: فَهَلَ فَاتَلْتُمُوهُ أَوْ قَاتَلَكُمْ؟ قَالَ: ةُلْتُ نَعمْ. قَالَ: كَيْفَ كَانَتْ حَرْبُكُمْ وَحَرْنُهُ؟ قَالَ فَلْتُ: كَانَتْ دُولًا سِجَالًا لُذَالُ عَلَيْهِ الْمَرَّةِ، وَبُذَالُ عَلَيْنَا الْأُخْرَى. قَالَ. فَهِمَ يَأْمُوكُمْ؟ قَالَ: قُلْتُ لَأُمُولَنَا أَنْ لَعْنُدُ اللَّهُ وَخُذَهُ وَلَا نُشْرِكَ بِهِ شَيْئًا، وَيَنْهَانَا عَمّ كَانَ يَعْبُدُ آبَاؤُنا، وَيَأْمُرُنَا بِالصَّلَاةِ وَالصَّدْق، وَالْعَفَافِ وَالْوَفَءِ بِالْعَهْدِ، وَأَدَاءِ الْأَمَانَةِ. قَالَ: فَقَالَ لِتَرْجُمَانِهِ حِينَ قُلْتُ لَهُ ذَلِكَ: قُلْ لَهُ: إِنِّي سَأَلَتُكَ عَنْ نَسَبِهِ فِيكُمْ، فْزَعَمْتَ أَنَّهُ فِيكُمْ ذُو نَسَب، وَكَذَٰلِكَ الرُّسُلُ تُبْعَثُ فِي نَسَب قَوْمِهَا. وسَأَلُنُك: هَلْ قَالَ هَذَا الْقَوْلَ أَحَدٌ مِنْكُمْ قَطُّ قَبْلُهُ؟ فَرَعَمْتَ أَنْ لا، فَقُلْتُ: لَوْ كَانَ أَحَدٌ مِنْكُمْ قَال هَذَا الْقَوْلَ قَبْلُهُ، قُلْتُ ﴿ رُجُلٌ بَأْنَمُ مَقَوْلٍ فِيلَ قَبْلُهُ. وَسَأَلْتُكَ. هَلْ كُنْتُمْ تَتَهمُونَهُ بِالْكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَزَعَمْتَ أَنْ لَا، فَقَدْ أَعْرِفُ أَنَّهُ نَمْ يَكُنْ لِيَذَرَ الْكَدِبَ عَلَى النَّاسِ، وَيَكْذِبَ عْلَى اللَّهِ عَزَّ وَجَلَّ. وَسَأَلْتُكَ: هَلُ كَانَ مِنْ آنائِهِ مِنْ مَلِكِ؟ مَزَعَمْتَ أَنْ لَا، فَقُلْتُ لَوْ كَانَ مِنْ ابَائِهِ مَلِكٌ، قُلْتُ: رَجُلٌ يَطْلُبُ مُلْكَ

whether anyone among you had said this before, and you said no. I thought that if anyone among you had said this before, I would have said that he was a man who was following the example of some one who had said something similar before. I asked you whether you had accused him of lying before he said what he said, and you said no. Then I realised that the one who did not tell lies about people would never tell a lie about Allah. I asked you whether any of his forebears had been a king and you said no. I thought that if any of his forebears had been a king, I would have said that he was a man who was seeking his father's kingdom. I asked you whether the nobles among the people follow him or the weak and poor, and you said that the weak and poor follow him; they are always the followers of the Messengers. I asked you whether they were increasing or decreasing in number, and you said that they are increasing. This is how true faith is until it is complete. I asked you whether anyone leaves his religion because he is displeased with it after entering it, and you said no. This is how true faith is when its cheerfulness enters the heart and mixes with it: no one becomes displeased with it. I asked you whether he broke his promises and you said no; this is how the Messengers are. I asked you whether you had fought him or he had fought you and you said that this had happened, and that the

آدَنِهِ. وَسَأَلُنُكَ: أَشْرَافُ الدَّس يَتَّبِعُونَهُ أَمْ صُعفَاؤُهُمْ؟ فَزَعَمْت أَنَّ ضُعَفَاءَهُمْ الَّيُّعُوهُ، وَهُمْ أَنْبُاعُ الرُّسُلِ. وسَأَلَتُكَ: هِلْ يَزِيدُونَ أَمْ يَنْتُّصُونَ * فَرَعَمْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ الْإيمَالُ (١/٢٦٣) خَتَّى يَتِمَّ. وَسَأَلْتُكَ: هَلْ يِرْنَدُ أَحَدُ سَخُطَةً لِلدِينِهِ نَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَزَعَمْتُ أَنْ لَا، وَكَذَلَكَ الْإِيمَانُ حِينَ لُخَالِطُ نَشَاشَتُهُ أَقُلُوبَ لَا يَسْخَطُهُ أَحَدٌ. وَسَأَلْتُكَ: هَلْ نَعْدِرْ ؟ فَزْعَمْتَ أَنْ لَا ، وَكَذَلِكَ الرُّسُلِّ . وَسَا لَتُكَ هَا ۚ قَاتَلْتُمُوهُ وَقَاتَلَكُمْ؟ فَزَعَمْتَ أَنْ فَدْ فَعَل، وَأَنَّ حَرْبَكُمْ وَحَرْبُهُ يَكُونُ دُوَلًا. يُدَالُ علَيْكُمُ الْمَرَّةَ وَتُدَالُونَ عَلَيْهِ الْأُخْرَى، وَكُذَلِثَ لِرُسُلُ تُبْتَلَى وَيَكُونُ لَهَا الْعَاقِيَةُ. وَسَالْتُكَ * بَمَاذَا يَأْمُرُكُمْ؟ فَزَعَمْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْنُدُوا اللَّهَ عَزَّ وَجَلَّ، وَحْدَهُ لَا تُشْرِكُوا بِهِ شَيْئًا، وَيَنْهَاكُمْ عَمَّا كَانَ يَعْبُدُ آنَاؤُكُمْ، وَيَأْمُرُكُمْ بِالصِّدْقِ، وَالصِّلاةِ، وَالْعَفَافِ، وَالْوَفَاءِ بِالْعَهْدِ، وَأَدَاءِ الْأَمَانَةِ، وَهَذِهِ صِفَّةً نَبِيِّ قَدْ كُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، وَلَكِنْ لَمْ أَظُنَّ أَنَّهُ مِنْكُمْ. فَإِنْ يَكُنْ مَا قُلْتَ فِيهِ حَقًّا. فَيُوشِكُ أَنْ يَمْلِكَ مَوْضِعَ قَدَمَى هَاتَيْنِ، وَاللَّهِ لَوْ أَرْخُو أَنْ أَخْلُصَ إِلَيْهِ، لَتَحَشَّمْتُ لُقِيَّهُ، وَلَوْ كُنْ عِنْدَهُ، لَغَسَلْتُ عَنْ قَدَمَيْهِ. قَالَ أَبُو سُفْيَانَ: ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ ﷺ، فَأَمَرَ بِهِ فَقُرئَ، فَإِذَا فِيهِ. "بِسْمِ اللَّهِ الرَّحْمَن الرَّجِيمِ، سِ مُحَمَّدٍ عَبْدِ اللَّهِ وَرَسُولِهِ إِلَى

outcome of the battles between you and him varied; sometimes he was victorious and sometimes you were. This is how the Messengers are; they are put to trial but the final victory is always theirs. I asked you what he enjoins you to do, and you said that he enjoins you to worship Allah alone and not to associate anything with Him; he tells you not to worship what your forefathers worshipped; and he enjoins you to give in charity, pray, be chaste, fulfil promises and render back trusts. This is the character of a Prophet who I knew would appear, but I did not think that he would be from among you. If what you have said to me is true, he will soon take possession of the land beneath my feet. By Allah, if I knew that I would definitely reach him, I would immediately go to meet him, and if I were with him I would wash his feet. Abu Sufyan said: Then he called for the letter of the Messenger of Allah (趣) and ordered that it be read out loud. In the letter he said: "In the Name of Allah, the Most Gracious, the Most Merciful, From Muhammad, the slave of Allah and His Messenger, to Heraclius the ruler of Byzantium. Peace be upon those who follow true guidance. I am calling you to Islam: become Muslim and you will be safe. Become Muslim and Allah will bestow upon you a double reward, but if you turn away, the sins of the peasants will be upon you. 'O people of the Scripture (Jews and Christians): Come to a word that is

هِرَقْلَ عَظِيم الرُّوم، سَلَامٌ عَلَى مَن اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ، وَإِنِّي أَدْعُوكَ بِدَاعِيَةٍ الْإِسْلَام، أَسْلِمْ تَسْلَمْ، وَأَسْلِمْ يُؤْتِكَ اللَّهُ أَجْرَكَ مَرَّتَيْنِ، فَإِنْ تَوَلَّيْتَ فَعَلَيْكَ إِثْمُ الْأَرِيسِيِّينَ _ يَعْنِي الْأَكَرَةَ _ وَ ﴿ يَتَأَهْلَ ٱلْكِتَابِ تَعَالُواْ إِلَى كَلِمَةِ سَوَلَمِ بَيْنَمَا وَتَبْنَكُوا أَلَّا مَسَّمُدُ إِلَّا اللَّهَ وَلَا نُشْمِكَ بِهِ. شَكَيْنًا وَلَا يَثَخِذَ بَعْضُـنَا مَعْضًا أَرْكَانًا مِن دُونِ اللَّهِ ۚ فَإِن تَوَلَّوْا فَقُولُوا أَشْهِكُواْ بِأَنَّ مُسْلِمُونَ ﴾ (آل عمران: ٦٤) قَالُ أَبُو سُفْنَانَ: فَلَمَّا قَضَى مَقَالَتَهُ، عَلَتُ أَصْوَاتُ الَّذِينَ حَوْلَهُ مِنْ عُظَمَاءِ الرُّومِ، وَكُثُرَ لَعَطُّهُمْ، فَلَا أَذْرَى مَاذَا قَالُور، وَأَمَرَ بِنَا فَأُخْرِحْنَا. قَالَ أَبُو سُفْيَانَ: فَلَمَّا خَرَجْتُ مَعَ أَصْحَابِي وَخَلَصْتُ لَهُمْ، قُلْتُ لَهُمْ: أَمِرَ أَمْرُ ابْنِ أَبِي كَبْشَةَ، هَذَا مَلِكُ بَنِي الْأَصْفَرِ يَخَافُهُ، قَالَ أَبُو سُفْيَانَ: فَوَاللَّهِ مَا زِلْتُ دَلِيلًا مُسْتَبْقِنَا أَنَّ أَمْرَهُ سَيَصْهَرُ، حَتَّى أَدْحَلَ اللَّهُ قَلْبِي الْإِسْلَامَ، وَأَنَا كَارِهُ. [انظر: ٢٣٧١، ٢٣٧٢]

تخريج: إسناده صحيح. ح (٧)، م: (١٧٧٣).

just between us and you, that we worship none but Allah (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allah. Then, if they turn away, say: "Bear witness that we are Muslims" [Al -'Imran 3:64]." Abu Sufyan said: When he finished his speech, the voices of the Byzantine leaders who were around him were raised. and there was so much noise that I could not understand what they said. Then he ordered that we be sent away. When I left with my companions and was alone with them, I said to them: The affair of Ibn Abi Kabshah^[1] has gained power: this king of Banul-Asfar [the Byzantines] fears him. Abu Sufyan said: By Allah, I became humble after that and was certain that he would be victorious, until Allah instilled Islam in my heart even though I was reluctant.

Comments: [Its isnad is salieeh, al-Bukhari (7) and Muslim (1773)]

2371. 'Ubaidullah bin 'Abdullah bin 'Utbah bin Mas'ood narrated that 'Abdullah bin 'Abbas told him: The Messenger of Allah (雲) wrote to... and he narrated the same report.

Comments: [Its isnad is sahech, al-Bukhari (7) and Muslim (1173)]

2372. 'Abdur-Razzaq narrated from Ma'mar... and he narrated the same report.

٢٣٧١ حدَّ فَنَا يَعْفُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحِ الْنِ كَسُنَا أَبِي عَنْ صَالِحِ الْنِ كَسُنَا فَيَهَ إِنَّ أَخْبَرَنِي عَنْ مَالِحِ عُبَيْدُ اللَّهِ بْنِ عُتْبَةً بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنِ عُتْبَةً بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بِيَنِيْ عَبْدَ اللَّهِ بِيَنِيْ كَتَبَدَ اللَّهِ بِيَنِيْ وَمُولَ اللَّهِ بِيَنِيْ كَتَبَد اللَّهِ بَنِيْ مَا اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ

تخریج: إسناده صحیح. ح. (۷)، م. (۱۱۷۳).

٢٣٧٧ - حَدَّثَنَا عَنْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ..
 فَذَكْرَهُ. [راجع: ما قبله]

^[1] A derogatory nickname used by Quraish to refer to the Messenger of Allah (途)

Comments: [Its isnad is saheeh, al- (۱۱۷۴) : (۷)، م: (۷)، م: إساده صحيح. خ. (۷)، م: (۱۱۷۴) Bukhari (7) and Muslim (1173)]

2373. Ubaidullah said: I asked 'Abdullah bin 'Abbas (🚴) about the dream of the Messenger of Allah (建) that he told us about. Ibn 'Abbas (缘) said. I was told that the Messenger of Allah (28) said: "Whilst I was sleeping I saw two golden bangles placed on my hands, and I was frightened of them and disliked them. Then permission was given to me to blow them away, and they flew away. I interpreted it as referring to two liars who would appear." 'Ubaidullah said: One of them was al-'Ansi who was killed by Fairooz in Yemen, and the other was Musailimah.

Comments: [Its isnad is saheeli, al-Bukhari (4379) and Muslim (2274)]

2374. Ibn Shihab said: 'Abdullah bin Ka'b bin Malik told me that Ibn 'Abbas (券) told him that 'Ali bin Abi Talib (46) left from (visiting) the Messenger of Allah (ﷺ) during his final illness, and the people said: O Abu Hasan, how is the Messenger of Allah (鑑) this morning? He said: He is better, praise be to Allah. Ibn 'Abbas (&) said: 'Abbas bin 'Abdul-Muttalib took hold of his hand and said: Don't you see, by Allah, that the Messenger of Allah (氢) will die of this sickness? I know the faces of Banu 'Abdul-Muttalib when they are dying. Let us go to the Messenger of Allah (25)

٣٣٧٠ - حَدَّثَنَا يَعْقُربُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: قَالَ عُبَيْدُ اللَّهِ: سَالْتُ عَبْدَ اللَّهِ ابْنُ عَبَّدُ اللَّهِ: سَالْتُ عَبْدَ اللَّهِ ابْنُ عَبَّسٍ عَنْ رُوْيَا رَسُولِ اللَّهِ بَشِخَةً اللَّهِ عَلَى أَنَّ رَسُولَ لَلَهِ بَشِخَةً قَالَ: "بَيْنَمَا أَنَا نَائِمٌ أُدِيتُ أَنَّهُ وُضَعَ اللَّهِ بَشِخَةً قَالَ: "بَيْنَمَا أَنَا نَائِمٌ أُدِيتُ أَنَّهُ وُضَعَ فِي يَدَيَّ سِوَارَانِ مِنْ دَهَبٍ، قَفْظِعْهُمَا، فَطَارَا، فَيَ يَدُونُ إِن مَنْ مَعْهُمَا فَطَارَا، فَأَوْتُهُ: كَذَّ بَيْنِ يَحْرُجَانِ". قَالَ عُبَيْدُ اللَّهِ: فَالْوَاهُ بَالْيَمَ، فَاللَّهُ: فَتَرُوزُ بِالْيَمَ، وَالْآخَرُ مُسَيْلِمَةً

تخریج: اِسناده صحبح. ح (٤٣٧٩)، م (٢٢٧٤).

and ask him who should be in charge of this matter (after he dies). If it is one of us, we will know it, and if it is someone else, we will ask him to advise (that person) to be kind to us and take care of us. 'Ali (46) said: By Allah, if we ask the Messenger of Allah (45) and he says no, he (his successor) is not one of us, the people will never give it to us. By Allah, I will never ask him.

فَلْنَسْأَلْهُ هِيمِنْ هَذَا الْأَمْرُ، فَإِنْ كَانَ فِينَا عَلِمْنَا
ذَٰلِكَ، وَإِنْ كَانَ فِي غَيْرِنَا كَلَّمْنَاهُ، فَأَوْصَى
نِنَا. فَقَالَ عَلِيٍّ: وَاللَّهِ لَئِنْ سَأَلْنَاهَا رَسُولَ اللَّهِ
يِنَا. فَقَالَ عَلِيٍّ: وَاللَّهِ لَئِنْ سَأَلْنَاهَا رَسُولَ اللَّهِ
يَضِحُ فَمَنَعاهَا، لَا بُعُطِينَاهَا النَّاسُ أَبْدًا،
فَوَاللَّهِ لَا سَأَلُهُ أَبْدًا. [انظر. ٢٩٩٩]

تخريج: إسناده صحيح، خ. (٤٤٤٧).

Comments: [Its isnad is saheeh, al-Bukhari (4447)]

2375. 'Urwah bin az-Zubair narrated that al-Miswar bin Makhramah and 'Abdur-Rahman bin 'Abdul-Qari' told him that they heard 'Umar bin al-Khattab say: I heard Hisham bin Hakeem bin Hizam read... And he narrated the same hadeeth.

Ibn 'Abbas narrated that the Messenger of Allah (ﷺ) said: "Jibreel (ﷺ) taught me the Qur'an with one mode of recitation but I asked him to recite it in another way and I kept asking him for more and he taught me more, until he ended up teaching me seven modes of recitation."

Comments: [A saheeh hadeeth, and its isnad is Jayyid]

2376. Ibn 'Abbas (秦) said: I came, when I was at the age of puberty, riding on a female donkey when the Messenger of Allah (差) was

٣٣٧٥ خدَّ ثَنَا يَعْقُوبُ: حَدَّثَنَا ابْنُ أَخِي الْنَ شِهَابٍ عَنْ عَمْوَدَ بَنْ مَخْرَمَةً وَعَبْدَ الزَّيْوِ. أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةً وَعَبْدَ الزَّيْوِ. أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةً وَعَبْدَ الرَّحْمَنِ بْنَ عَبْدِ الْقَارِيَّ حَدَّثَاهُ: أَنَّهُمَا سَمِعًا عُمرَ بْنَ الْخَطَّابِ بَقُولُ: سَمِعْتُ سَمِعًا عُمرَ بْنَ الْخَطَّابِ بَقُولُ: سَمِعْتُ الْحَدِيثَ فَرَامٍ يَقُولُ: فَذَكَرَ هِسَامَ نُنَ حَكِيمٍ نَنِ حَزَامٍ يَقُرَأُ. فَذَكَرَ الْحَدِيثَ. [راجع: ٢٩٦]

قَالَ مُحَمَّدٌ: وَحَدَّتَنِي عُبِيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ الْسِ عُتْنَةَ بْنِ مَسْعُودٍ: أَنَّ الْنَ عَبَّاسٍ حَدَّنَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ (١/ ٢٦٤) قَالَ: "أَفْرَأَنِي جِنْرِيلُ عَلَيْهِ السَّلَامُ عَلَى حَرْفٍ فَرَاجَعْتُهُ، فَلَمْ أَرَلْ أَسْتَزِيدُهُ وَيَزِيدُنِي، حَتَى انْتَهَى إِلَى سَبْعَةِ أَحْرُفٍ». [انظر: ٢٧١٧، ٢٨٥٨]

تخریج: حدیث صحیح، وهذا إسناد حید. وهدا من حدیث عمر.

٢٣٧٦- حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ leading the people in prayer in Mina, and passed in front of part of the first row. Then I dismounted and she started to graze, and I joined the people behind the Messenger of Allah (ﷺ).

Comments: [A saheeh hadeeth, and its isnad is Jayyid, al-Bukhari (4412) and Muslim (504)]

تخريج: حديث صحيح، وهذا إساد جيد. ح: (٤٤١٢)، م. (٥٠٤).

2377. Muhammad bin 'Amr bin 'Ata' bin 'Abbas bin 'Alqamah, from Banu 'Amir bin Lu'ayy said: I entered upon Ibn 'Abbas (♣) in the house of Maimoonah, the wife of the Prophet (變), on a Friday morning; Maimoonah had given the house to him in her will, When he prayed Jumu'alı, some carpets would be spread out for him in it, and when he had finished [Jumu'ah], he would go there and sit there to meet people. A man asked him, when I was listening, about doing wudoo' after [eating] food cooked by fire. Ibn 'Abbas raised his hand to his eyes - and he had lost his sight - and said: These two eyes of mine saw the Messenger of Allah (ﷺ) do wudoo' for Zuhr prayer in one of his apartments, then Bilal gave the call to prayer and he got up to leave. When he stood at the door of the apartment, he was given a gift of bread and meat that one of his Companions had sent to him. So the Messenger of Allah (ﷺ) went back, along with those who were with him, and the food was

عَبْدِ اللَّهِ بْنِ عُنْبَةً بْنِ مَسْعُودٍ أَنَّ ابْنَ عَبَّاسٍ قَالَ. أَقْبَلْتُ، وَقَدْ نَاهَزْتُ الْحُلْمَ، أَسِيرُ عَلَى أَتَانٍ، وَرَسُولُ اللَّهِ يَشِحُ قَائِمٌ يُصَلِّي لِلنَّاسِ بِمِنَى حَتَى صِرْتُ بَيْنَ بَدَيْ بَعْضِ الصَّفَ الْأَوَّلِ، ثُمَّ رَلْتُ عَنْهَا، فَرَتَعَتْ، فَصَفَفْتُ مَعَ النَّاسِ وَرَاءَ رَسُولِ اللّهِ يَظِيْدٍ. [راجع: ١٨٩١]

٧٣٧٧ حَدَّثَنَا يَعْقُوبُ: خَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرُو ابْن عَطَاءِ بْن عَبَّاس بْن عَلْقَمَةَ أَخُو بَني عَامِر ابْنِ لُوْيِّ قَالَ: دَخَلْتُ عَلَى ابْنِ عَبَّاسِ بَيْتَ مَيْمُونَةَ زَوْجِ النَّمِيِّ يَشِيِّ لِغَدِ يَوْمِ الْجُمُعَةِ. قَالَ: وَكَانَتُ مَيْمُونَةُ قَدْ أَوْصَتْ لَهُ بِهِ، فَكَانَ إِذَا صَلَّى الْجُمُعَةَ، بُيطَ لَهُ نِيهِ، ثُمَّ انْصَرَفَ إِلَيْهِ، فَجَلَسَ فِيهِ للنَّاسِ، قَالَ · فَسَأَلَهُ رَجُلٌ. وَأَنَا أَشْمَعُ، عَنِ الْوُضُوءِ مِمَّا مُسَّتِ النَّارُ مِنَ الطَّعَام، قَالَ: فَرَفْعَ ابْنُ عَبَّاس يَدَهُ إِلَى عَبْنَيْهِ ۚ وَقَدْ كُتَّ بَصَرُهُ ۚ فَقَالَ: بَصَرَ عَيْنَيَّ هَاتَين، رَأَيْتُ رَسُولَ اللَّهِ ﷺ تَوَضَّأَ لِصَلَاةٍ الظُّهُرِ فِي بَعْضِ خُجَرِهِ، ثُمَّ دَعَا بِلَالٌ إِلَى الصَّلَاةِ، فَنَهَصَ خَارَجًا، فَلَمَّا وَقَفَ عَلَى بَابِ الْحُحْرَةِ. لَقِيْتُهُ هَدِيَّةٌ مِنْ خُبْزٍ وَلَحْم نَعَتَ بَهَا إِلَيْهِ بَعْضُ أَصْحَابِهِ، قَالَ: فَرَجَعَ<u>َ</u> رَسُولُ اللَّهِ ﷺ بِمَنْ مَعَهُ، وَوُضِعَتْ لَهُمْ فِي الْحُجْرَةِ، قَالَ: فَأَكُورَ وَأَكُلُوا مَعَهُ، قَالَ: ثُمَّ نَهَضَ رَسُولُ اللَّهِ ﷺ بِمَنْ مَعَهُ إِلَى الصَّلَاةِ.

set out for them in the apartment. He ate and they ate, then the Messenger of Allah (2) got up, along with those who were with him, to pray and neither he nor the people with him touched water (did wudoo') Then he led them in prayer. And Ibn 'Abbas only reached an age at which he could understand the words and conduct of the Prophet (2) towards the end of the time of the Messenger of Allah (2).

Comments: [Its isnad is hasan]

2378. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) circumambulated [the Ka'bah] on his camel, and every time he came to the Corner, he pointed at it and said takbeer.

Comments: [Its isnad is saleell according to the conditions of al-Bukhari]

2379. It was narrated that 'Ata' bin Abi Rabah said: I heard Ibn 'Abbas (秦) say: The Messenger of Allah (紫) died when I had just been circumcised.^[1]

Comments: [A saheeh hadeeth]

وَمَا صَلَّ مِلَا أَحَدٌ مِمَّنْ كَانَ مَعَهُ مَاءً، قَالَ: ثُمَّ صَلَّى بِهِمْ، وَكَانَ ابْنُ عَبَّاسٍ إِنَّمَا عَقَلَ مِنْ أَمْر رَسُولِ اللَّهِ ﷺ آخِرَهُ. [راجع: ٢٠٠٢] تخريج: إساده حس. م (٣٥٤،٣٥٤).

۲۳۷۸ حَدَّثَنَا يَحْنَى بْنُ أَبِي بُكْيرِ: حَدَّثَنَا إِلْرَاهِيمُ بْنُ طَهْمَانَ: حَدَّثَنِي خَالِدٌ الْحَدَّاءُ عَنْ عِكْرِمَةً، عنِ ابْنِ عَبَّاسٍ فَالَ: طَافَ رَسُولُ اللهِ يَشْ عَلَى الرُّكْنِ، اللهِ وَكَبْرَ. [راجع ۱۸٤۱]

تخريج: إسناده صحيح. ح: (١٦١٢).

٢٣٧٩ حَدَّثَنَا يَغْقُربُ: حَدَّثَنَا أَبِي عَنْ مُحَمِّد بْن إِسْحَاقَ: حَدَّثَنِي الْحَجَّاجُ بْنُ أَرْطاةَ عَنْ عَطَاءِ بْنِ أَبِي زَناحٍ قَالَ: سَمِعْتُ ابْن عَبَّاسٍ يَقُولُ: تُوفِي رَسُولُ اللَّهِ ﷺ وَأَن خَبِينٌ. [راجم: ٢٢٨٣]

تخريج: حديث صحيح. خ: (٦٢٩٩). الحجاج بن أرطاة مدلس وقد عنعن، لكنه توبع.

2380. It was narrated that 'Abdullah bin 'Abbas (本) said: Banu Sa'd bin Bakr sent Dimam bin Tha'labah to meet the Messenger of Allah (海). He came

٢٣٨٠ - حَدَّثَنَا يَعْفُوبُ: حَدَّنَنَا أَبِي عَنْ
 مُحَمَّدِ بْنِ إِسْحَاقَ. حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ
 ابْنِ نُوْيْفِعِ عَنْ کُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ

^[1] At that time, boys would be circumcised when they reached puberty.

to him and made his camel kneel at the door of the mosque, then he hobbled it, and he entered the mosque when the Messenger of Allah (2) was sitting with his Companions. Dimam was a tough and harry man with two braids. He came and stood over the Messenger of Allah () and his Companions and said: Which of you is the son of 'Abdul-Muttalib? The Messenger of Allah (鑑) said: "I am the son of 'Abdul-Muttalib." He said: Muhammad? He said. "Yes." He said: O son of 'Abdul-Muttalib, I am going to ask you some questions and I will be tough in my questioning, so do not be upset. He said: "I will not be upset. Ask whatever you want." He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah sent you to us as a Messenger? He said: "Yes, by Allah." He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah commanded you to instruct us to worship Him alone, not associating anything with Him, and to give up these rivals whom our forefathers worshipped alongside Him? He said: "Yes, by Allah." He said: I adjure you by Allah your God, the God of those who came before you and the God of those who come after you, has Allah commanded you to instruct us to offer these five

عَبَّاس، عَنْ عَبْدِ اللَّهِ بْن عَبَّاس قالَ: بَعَثَتُ نَتُو سَعْدِ بْنِ بَكْرٍ ضِمَامَ بْنَ تَعْلَبَةَ وَافِدًا إِلَى رَسُولِ اللَّهِ ﷺ، فَقَدِمَ عَلَيْهِ وَأَنَاخَ بَعِيرَهُ عَلَى بَابِ الْمَسْجِدِ، ثُمَّ عَقَلهُ، ثُمَّ دَخَلَ الْمَسْجِدَ وَرَسُولُ اللَّهِ ﷺ جَالِسٌ فِي أَصْحَاهِ، وَكَانَ ضِمَامٌ رُحُلًا جَلْدًا أَشْعَرَ ذَا غَدِيرَتَيْنِ، فَأَقْبَلَ حَتَّى وَفَفَ عَلَى رَسُولِ اللَّه ﷺ فِي أَصْحَابِهِ، فَقَالَ ۚ أَيُّكُمُ النُّ عَبْدِ الْمُطَّلِبِ؟ فَقَالَ رَسُولُ اللَّهِ عَنْهُ: "أَنَّ ابْنُ عَبْدِ الْمُطَّلِبِ" قَالَ: مُحَمَّدٌ؟ قَالَ: «نَعَمْ» فَقَال: ابَّنَ عَبْدِ الْمُطِّلِب، إِنِّي سَائِلُكَ وَمُغَلِّظٌ فِي الْمَشْأَلَةِ، فَلَا تَجِدَنَّ فِي نَفْسِكْ. قَالَ. «لَا أَجِدُ فِي نَفْسِي، فَسَلْ عَمَّا بَدَا لَكَ» قَالَ: أَنْشُدُكَ اللَّهَ إِلَهَكَ، وَإِلَّهَ مَنْ كَانَ قَبْلَكَ، وَإِلَّهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ، آللَّهُ بَعْثَكَ إِلَيْنَا رَسُولًا؟ فَقَالَ: "اللَّهُمَّ نَعَمْ". قَالَ: فَأَنْشُدُكَ اللَّهَ إِلْهَكَ، وَإِلَّهَ مَنْ كَانَ قَيْلَكَ، وَإِلَٰهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ، ٱللَّهُ أَمَرَكَ أَنْ تَأْمُرَنَ أَنْ نَعْبُدَهُ وَحْدَهُ. لا نُشْرِكُ بِهِ شَيْئًا، وَأَنْ نَخْلَعَ هَذِهِ الْأَنْدَادَ الَّتِي كَانَتْ آبَاؤُنَا يَعْبُدُونَ مَعَهُ؟ قَالَ. «اللَّهُمَّ نَعَمُه قَالَ: فَأَنْشُدُكَ اللَّهَ إِلٰهَكَ، وَإِلَّهَ مَنْ كَانَ قَبْلُكَ، وَإِلَّهَ مَنْ هُوَ كَائِنٌ بَعْدَكَ، آللَّهُ أَمَرَكَ أَنْ يُصَلِّي هَذِهِ الصَّنواتِ الْخَمْسِ؟ قَالَ: «النَّهُمَّ نَعَمُ" قَالَ: ثُمَّ جَعَلَ يَذْكُرُ فَرَائِضَ الْإِسْلَامِ فَريضَةً فَريضَةُ: لزَّكَاةً، وَالصِّيَامُ، وَ لَحَجُّ، وَشَرَائِعَ الْإِسْلام كُلُّهَا، يُنَاشِدُهُ عِنْدَ كُلِّ فَريضَةٍ كَمَا يُنَاشِدُهُ فِي الَّتِي قَبْلَهَا، حَتَّى إِذًا فَرَعَ قَالَ: prayers? He said: "Yes, by Allah." Then he started asking about the duties of Islam, one by one: zakah, fasting and Hajj, and all the laws of Islam, adjuring him each time as he adjured him previously until, when he had finished, he said: I bear witness that there is no god but Allah and I bear witness that Muhammad is the Messenger of Allah. I shall do these duties and avoid what you have forbidden to me, no more and no less. Then he went back to his camel and the Messenger of Allah (と) said when he left: "If the one with the two braids meant what he said, he will enter Paradise."

[The man] went to his camel, unhobbled it and departed. He came to his people, who gathered around him, and the first thing he said was: How bad al-Lat and al-'Uzza are! They said: Be quiet, O Dimam! Fear leprosy and elephantiasis for yourself; fear insanity. He said: Woe to you; by Allah they cannot do any harm or bring any benefit. Allah, may He be glorified and exalted, has sent a Messenger and revealed a Book to him that will save you from what you are in. I bear witness that there is no god but Allah, with no partner or associate, and that Muhammad is His slave and Messenger. I have come to you from him with what he enjoins upon you and forbids to you. By Allah, by the time evening came, there was no one present, man or

عَانِّي أَشْهَدُ أَنْ لَا لِهِ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدٌ. رسُولُ اللَّهِ، وَسَأُوْدًى هَدِهِ الْفَرَائِضَ، وَأَخْتَنِبُ مَا نَهَيْتَنِي عَنْهُ، ثُمَّ لَا أَزِيدُ وَلَا أَنْقُصُ. قَالَ ثُمَّ انْصَرَفَ رَاجِعُ إِلَى بَعِيرهِ . فَقَالَ رَسُولُ اللَّهِ بِعِيْدٍ حِمنَ وَلَى ﴿إِنْ يَصْدُقُ ذُو الْعَقِيصِتِيْنِ يَدْخُلِ الْجَنَّةِ». قارَ: فَأَتَى إِلَى بَعِيرِه، فَأَصْلُو عِقَالَهُ، ثُمَّ خَرْخَ خَتَّى قَدِمَ عَلَى قَوْمهِ، فَاجْتَمَعُوا إِنَّيْهِ (١/ ٢٦٥) فَكَانَ أُوَّلَ مَا نَكُنَم بِهِ لَ قَالَ: بِنْسَتِ الْلَاثُ وَالْعُزَّى، فَالْوا: مَهُ مَا ضِمَامُ، اتَّقِ الْرَصَ وَالْحُذَامَ، اتَّقِ الْحُنُونَ، قَالَ وَيُلَكُمْ، إِنَّهُمَا وَاللَّهِ لَا يَصُرِ لِ وَلا يِنْهَعَانِ، إِنَّ لِلَّهِ عَزَّ وَجَلَّ قَلْهِ نَعْتُ رَسُولًا، وَأَنْرَلُ عَلَيْهِ كِتَانًا اسْتَنْغَذَّكُمْ بِهِ مِمَّا كُنْتُمْ مِيهِ، وَإِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ نَهُ، وأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. انَّى قَدْ جِئْتُكُمْ مِنْ عِنْدُهِ بِمَا أَمَرَكُمْ بِهِ، وَمُهَاكُّمْ عَنْهُ. فَانَ: فَوَاللَّهِ مَا أَمْسَى مِنْ ذَٰلِكَ الْمَوْمَ وَفِي خَاصِرِهِ رَجُلٌ وَلَا امْرَأَةٌ إِلَّا مُسْلِمًا قَالَ. يَقُولُ انْنُ عَبَّاسِ. فَما سَمِعْنَا بوافِد قوْم كَالَ أَفْضَل مِنْ ضِمَام بْن تَعْلَبَة. [راحم: ۲۲۵٤]

تخريج: حديث حسن، محمد بن الوليد قد وبع

woman, who had not become Muslim. Ibn 'Abbas (%) said: We have never heard of any delegate of a people better than Dimam bin Tha'labah.

Comments: [A hasan hadeeth]

2381. It was narrated from Ibn Ishaq: Muhammad bin al-Waleed bin Nuwaifi', the freed slave of az-Zubair, told me... and he narrated the same report in brief.

Comments: [A hasan hadeeth; see the previous report]

2382. It was narrated that Ibn 'Abbas (為) said: The fear prayer was just like the prayer of these guards of yours today behind your imam, except that it was done by one group after another, although they were all with the Messenger of Allah (ﷺ). One group prostrated with him, then the Messenger of Allah (海) stood up and those who had been standing up by themselves prostrated, then the Messenger of Allah (差) stood up and they all stood up with him. Then they all bowed with him, then he prostrated, and those who had been standing up the first time prostrated, and those who had prostrated the first time stood up. And when the Messenger of Allah (22) and those who had prostrated with him sat at the end of the prayer, those who has been standing by themselves prostrated, then they sat, and the Messenger of Allah (姓) led them all in saying the tasleem.

٢٣٨١ حَدَّثَنَا يَمْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ نُنُ الْوَلِيدِ نُنِ نُونِفِعِ مَوْلَى آلِ الزُّبَيْرِ.. فَذَكَرَهُ مُخْتَصَرًا. [انظر: ماقبله]

تخريج: حديث حسن، راجع ماقبله.

٧٣٨٧- حَدَّثَنَا يَعْقُوبُ. حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْعَاقَ: حَدَّثَنِي دَاوُدُ بْنُ الْحُصَيْنِ مَوْلَى عَمْرِو بْنِ عُثْمَانَ عَنْ عِكْرِمَةً مَوْلَى ابْنِ عَبَّاس، عَن ائن عَنَّاس قَالَ: مَا كَانَتْ صَلَاةُ الْخَوْفِ إِلَّا كُصَلَاةِ أَخْرَاسِكُمُ الْيَوْمَ خَلْفَ أَيْمَّتِكُمْ، إِلَّا أَنَّهَا كَانَتْ عُقَبًا، فَمَتْ طَائِفَةٌ وَهُمْ حَمِيعٌ مَعَ رَسُولِ اللَّهِ ﷺ، وَسَحَدَتْ مَعَهُ طَائِفَةٌ، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَسَجَدَ الَّذِينَ كَانُوا قِيَامًا لِأَنْفُسِهِمْ، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ وَقَامُوا مَعَهُ جَمِيعًا، ثُمَّ رَكَعَ وَرَكَعُو مَعَهُ جَمِيعًا، ثُمَّ سَجَدَ، فَسَجَدَ الَّذِينَ كَانُو مَعَهُ قِيَامًا أَوَّلَ مَرَّةٍ، وَقَامَ الْأَخَرُونَ الَّذِينَ كَانُوا سَجَدُوا مَعَهُ أَوَّلَ مَرَّةٍ. فَلَمَّا جَلَسَ رَسُولُ اللَّهِ ﷺ وَالَّذِينَ سَجَدُوا مَعَهُ فِي آخِر صَلَاتِهِمْ، سَجَدَ الَّذِينَ كَانُوا قِيَامًا لِأَنْفُسِهِمْ، ثُمَّ جَلَسُوا، فَجَمَعَهُمْ رَسُولُ اللَّهِ ﷺ بالسُّلَام. [راجع: ٢٠٦٣] Comments: [Its isnad is hasan]

2383. It was narrated that Tawoos al-Yamani said: I said to 'Abdullah bin 'Abbas (秦): They are saying that the Messenger of Allah (美) said: "Do ghusl on Friday, and wash your heads, even if you are not junub, and put on perfume." And Ibn 'Abbas said: As for perfume, I do not know, but as for ghusl, then yes.

Comments: [A saheeh hadeeth, this is a hasan isnad]

2384. It was narrated that 'Abdullah bin 'Abbas (泰) said: I saw the Messenger of Allah (曇) praying at night in a Hadrami cloak of his that he wrapped around himself, and he was not wearing anything else.

Comments: [A hasan hadeeth]

تخريج: حديث حسن، محمد بن الوليد لم يرو عنه غير ابن إسحاق، وقد توبع.

2385. It was narrated that 'Abdullah bin 'Abbas (泰) said: I saw the Messenger of Allah (寒) on a rainy day, trying to avoid the mud when he prostrated with a cloak he was wearing, placing it under his hands on the ground when he prostrated.

Comments: [Hasan and its isnad is da'cef because of the weakness of Husain bin Abdullah]

تخريج اسناده حسن.

٣٨٣- حدّثنا بَعْقُونُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي اللهِ الزَّهْرِيُّ عَنْ طَاوُسٍ الْمَعَانِيُّ قَانَ فَلْتُ لِعَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُما يَرْعُمُونَ أَنَّ رَسُولَ اللهِ بَشِحُ قَالَ. هَاغُسِلُوا رُءُوسَكُمْ، هَاغُسِلُوا رُءُوسَكُمْ، وَمَشُوا مِنَ الطِّيبِ». قَلَ: وَلَنْ لِمْ تَكُونُوا جُلْبًا، وَمَشُوا مِنَ الطِّيبِ». قَلَ: فَقَالَ اللهِ عَبْسٍ. قَلَ الطَّيبُ، فَلَا أَدْرِي، وَأَمَّا الطَّيبُ، فَلَا أَدْرِي، وَأَمَّا الغُيثِ، فَلَا أَدْرِي، وَأَمَّا الغُيثِ، فَلَا أَدْرِي، وَأَمَّا الْغَيثِ، فَلَا أَدْرِي، وَأَمَّا الْغَيثِ، فَلَا أَدْرِي، وَأَمَّا الْغَيثِ، فَلَا أَدْرِي، وَأَمَّا الْغَيثِ، وَلَمَّا الْعَلْمِةِ.

تخريج: حديث صحيح، وهذا إسناد حس.

٢٣٨٤ حَلَّنْنَا يَعْقُربُ: حَلَّثْنَا أَبِي عَنِ ابْنِ إِلْسُحَقَ خَدَّنْنِي سَلَمَةً بْنُ كُهْنِي الْحَضْرَمِيُ وَمُحَمَّدُ بْنُ الْوَلِيدِ بْنِ نُوتِهِعِ مَوْلَى عَبْدِ اللَّهِ بْنِ كَلَاهُمَا: حَدْثَنِي عَنْ كُرَيْبٍ مَوْلَى عَبْدِ اللَّهِ بْنِ عَبَّسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّسٍ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ بَيْعَ عَبْدِ اللَّهِ بْنِ عَبَّسٍ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ بَيْعَ عُبْدِهُ إِلَيْ فِي بُرْدٍ لَهُ حَصْرَمِيُ رَسُولَ اللَّهِ بِهِ عَيْدُهُ [راجع: ٢٣٢٠]

- حدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ عَبْسٍ عَنْ عِكْمِ مَةَ مُؤلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَلَ: لَقَدُ رَأَيْتُ رَسُولَ اللَّهِ يَئِيعٍ فِي يَوْمٍ مَطِيرٍ، وَهُوَ يَتَّقِي الطِّينَ رَسُولَ اللَّهِ يَئِيعٍ فِي يَوْمٍ مَطِيرٍ، وَهُو يَتَّقِي الطِّينَ إِلَى الشَّينَ إِلَى اللَّهِ بَلِيعٍ عَلَيهٍ، يَجْعَلُهُ دُونَ يَدَيْهِ إِلَى الأَرْصِ إِذَا سَجَدَ إِراجِع: ٢٣٢٠]

تخريج: حسن، وهدا إساد ضعف، لضعف حسين بن عبدالله.

2386. It was narrated that 'Abdullah bin 'Abbas (♣) used to say: The Messenger of Allah (₺) used to recite in the two rak'ahs before Fajr the Opening of the Qur'an (al-Fatihah) and the last two verses of Sooratal-Baqarah in the first rak'ah, and in the second rak'ah the Opening of the Qur'an and this verse from Al 'Imran: "Say (O Muhammad (₺)): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you..." [Al 'Imran 3:64] to the end of the verse.

Comments: [Its *isnad* is *da'eef* because the narrator is unknown]

2387. It was narrated that Ibn 'Abbas (泰) said: Rukanah bin 'Abd Yazeed, a man of Banul-Muttalib, divorced his wife thrice in one sitting, then he missed her sorely. The Messenger of Allah (寒) asked him: "How did you divorce her?" He said: I divorced her thrice. He said: "In one sitting?" He said: Yes. He said: "That is only one divorce (talaq); take her back if you want." So he took her back. Ibn 'Abbas thought that talaq is only to be done just after the woman becomes pure from menses.

Comments: [Its isnad is da'eef]

تخريج: إسناده ضعيف، رواية داود بن الحصين عن عكرمة فيها شيء.

2388. It was narrated that Ibn 'Abbas (恭) said: The Messenger of Allah (齊) said: "When your brothers were slain at Uhud,

٢٣٨٦- حَدَّثَنَا يَعْقُوبُ : حَدَّثَنَا أَبِي عَنِ ابْنِ السِّحَاقَ قَالَ : حَدَّثَنِي الْمُنَاسُ بُنُ عَبْدِ اللَّهِ سُنِ مَعْتِدِ بُنِ عَبَّاسٍ عَنْ بَعْضِ أَهْلِهِ ، عَنْ عَبْدِ اللَّهِ الْنِ عَبَّاسٍ أَنَّهُ كَانَ يَقُولُ : كَانَ رَسُولُ اللَّهِ يَقِي رَحْمَتَهِ قَبْلُ الْفَحْرِ فِفَاتِحَةِ الْقُرآنِ وَالْأَيْتِينَ مِنْ خَاتِمَةِ الْبَقَرَةِ فِي الرَّكُمَةِ الْأُولَى ، وَالْأَيْتِينَ مِنْ خَاتِمَةِ الْبَقَرَةِ فِي الرَّكُمَةِ الْأُولَى ، وَالْمَيْتِ وَفِي الرَّكُمَةِ الْأُولَى ، وَاللَّيَةِ وَفِي الرَّكُمَةِ الْأُولَى ، وَاللَّيَةِ وَفِي الرَّكُمَةِ الْأُولَى ، وَاللَّيَةِ وَفِي الرَّكُمَةِ الْمُؤْآنِ ، وَاللَّيَةِ وَفِي الرَّكُمَةِ الْمُؤَآنِ ، وَاللَّيَةِ مَنْ اللَّهُ اللَّهُ مَنْ اللَّهُ اللللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللللَّةُ اللَّهُ اللَّهُ اللللْهُ الللللْهُ الللَّهُ اللللْهُ اللَّهُ اللَّهُ اللَّهُ اللللْهُ الللللْمُ اللللْهُ الللللْهُ الللللْمُ

تخريج: إساده ضعيف، لحهالة الراوي عن ابن عباس.

٧٣٨٧ - حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي دَاوُدُ بْنُ الْمُحْصَيْنِ عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ الْمُحْصَيْنِ عَنْ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَلَ: طَلَّقَ رُكَانَةُ بْنُ عَبْدِ يَزِيدَ أَخُو بَنِي الْمُطَلِّبِ امْرَأَتَهُ ثَلَاثًا فِي مَجْلِسٍ فَصَالَةُ رَسُولُ اللَّهِ يَيْجَةً ا حُزْنًا شَدِيدًا، قَالَ: وَاحِدٍ، فَحَرِنَ عَلَيْهَا حُزْنًا شَدِيدًا، قَالَ: فَسَالَةُ رَسُولُ اللَّهِ يَعْجَةً: (كَيْفَ طَلَّقَتَهَا؟» قَالَ: فَشَالَةُ رَسُولُ اللَّهِ يَعْجَةً: (كَيْفَ طَلَّقَتَهَا؟» قَالَ: وَاحِدَةً وَاحِدَةً وَاحِدَةً فَالَ: «فَإِنَّمَ بِلْكَ وَاحِدَةً وَاحِدَةً فَالَ: فَرَجَعَهَا، فَكَانَ الْمُؤْمِةِ عَبْسٍ يَرَى أَنْمَا الطَّلَاقُ عِنْدَ كُلِّ طُهْرُ.

٢٣٨٨ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ
 إِسْحَاقَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةً بْنِ عَمْرٍو

Allah, may He be glorified and exalted, put their souls in the crops of green birds that drink from the rivers of Paradise and eat from its fruits, and they return to roost in golden lamps in the shade of the Throne. When they saw how good their drink and food are and how good the place where they stay, they said: O Lord, would that our brothers knew what Allah has done for us. so they would not lose interest in jihad or abandon fighting. Allah, may He be glorified and exalted, said: I shall convey that to them for you. And Allah, may He be glorified and exalted, revealed these verses to His Messenger: "Think not of those as dead who are killed." [Al 'Imran 3:169].

Comments: [A hasan hadeeth]

2389. A similar report was narrated from Ibn 'Abbas (泰) from the Prophet (無).

Comments: [Its isnad is hasan]

2390. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (密) said: "The martyrs are on the banks of a river at the gate of Paradise in a green tent, and their provision comes out to them from Paradise morning and evening."

ابُنِ سَعِيدِ عَنْ أَبِي الزَّبَيْرِ الْمَكَٰيِّ، عَنِ ابْنِ عَبَسِ (١ ٢٦٦) قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اللَّمَا أَصِيبَ إِخْوَانُكُمْ بِأُحُدِ، حَعَلَ اللَّهُ عَزَّ وَجَلَّ أَرُوْ حَهُمْ فِي أَجْوَافِ طَيْرٍ خُصْرٍ تَرِدُ وَجَلَّ أَرُوْ حَهُمْ فِي أَجْوَافِ طَيْرٍ خُصْرٍ تَرِدُ أَنْهُ رِ الْحَدِّةِ، تَأْكُلُ مِنْ ثِمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا قَنَادِيلَ مِنْ ذَهَبٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَحَدُو طِيتَ مَشْرَبِهِمْ وَمَأْكُلِهِمْ، وَحُسْنَ مَتَعَ اللَّهُ لَنَا، لِنَكَ يَهْدُو، فِي الْجِهَادِ، وَلَا صَنْعَ اللَّهُ لَنَا، لِنَكَ يَهْدُو، فِي الْجِهَادِ، وَلَا عَنَانَ اللَّهُ عَزَ وَجَلَّ ءَأَنَا اللَّهُ عَزَ وَجَلً عَوْلًا عَلَيْكَ أَلِينَ فَيْلُونَا اللَّهُ عَرَ وَجَلً هَوُلَاءِ الْآيَاتِ عَنَى رَسُولِهِ: ﴿ وَلَا تَعْسَبَنَ اللَّهُ عَرْ وَجَلً هَوُلَاءِ اللَّهُ عَرْ وَجَلً هَوُلَاءِ اللَّهُ عَرْ وَجَلً هَوُلَاءِ اللَّهُ عَرْ وَجَلً هَوُلَاءِ اللَّهُ عَرْ وَجَلً هَوْلَاءِ اللَّهُ عَرْ وَجَلً عَمْلَةً لَكِهِ اللَّهُ عَنْ وَجَلً هَوْلَاءِ اللَّهُ عَنْ وَجَلً هَوْلَاءِ اللَّهُ عَرَ وَجَلً عَلَى اللَّهُ عَرْ وَجَلً عَمْلَةً فِي الْجَوْلَاءِ عَنَى وَسُولِهِ : ﴿ وَلَا تَعْسَبَى اللَّهُ عَنْ وَجَلً عَلَى اللَّهُ عَلَى اللَّهُ عَرَو عَلَى اللَّهُ عَلَى الْحِهِ الْعَلَا عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْوَلَا عَنَانَ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْعَلَاءِ عَلَى اللَّهُ عَلَى اللَّهُ الْعَلَى اللْعَلَاءِ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُولُهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الل

تخريج: حديث حسن، وهذا إسناد صعيف، أبو الربير أمكي لم يسمع من ابن عباس، وبهما في هذا الحديث سعيد بن حبير.

٢٣٨٩ - حدَّثَنَا عبدُ اللهِ: حَدَّثَنَا عُنْمَانُ بَنُ أَبِي شَيْنَةً خَدَّثَنَا عَبدُ اللهِ بْنُ إِدْرِيسَ عَنْ مُخَمَّدِ بْنِ إِسْحَاقَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةً، مُخمَّدِ بْنِ الرَّيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَنْ ابْنِ عَنْ ابْنِ عَنْ البَيْ يَعْدُ نَحْوَهُ. [راحع: ما قبله]

تخريج إسلاه حسن

٧٣٩٠ حدَّثَنَا يغَفُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَقَ قَالَ. حَدَّثَنِي الْحَارِثُ بْنُ فُضَيْلٍ الْأَنْصَارِيُّ عَنْ مَحْمُودِ بْنِ لَبِيدِ الْأَنْصَارِيِّ، عَنْ مَحْمُودِ بْنِ لَبِيدِ الْأَنْصَارِيِّ، عَنِ ابْنِ عَنَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: عَنِ ابْنِ عَنَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ:

Comments: [Its isnad is Hasan]

«الشُّهَذَاءُ عَلَى بَارِقِ نَهْرِ بِنَابِ الْجَنَّةِ فِي قُبَّةٍ
 خَضْرَاء، يَخْرُجُ عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ بُكْرَةً
 وَعَشَيًّا».

تخريج: إسناده حس.

٢٣٩١ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: حَدَّثَنِي نَوْرُ مْنُ زَيْدِ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَاسٍ قَالَ: مَشَى مَعَهُمْ رَسُولُ اللَّهِ عَلَى بَقِيعِ الْعَوْقَدِ، ثُمَّ وَجَّهَهُمْ وَقَالَ: «اللَّهُمَّ الْطَيْقُوا عَلَى اسْمِ اللَّهِ»، وَقَالَ: «اللَّهُمَّ أَعِنْهُمْ " يَعْنِي النَّقَرَ الَّذِينَ وَجَّهَهُمْ إِلَى كَعْبِ ابْنَ الْأَشْرَفِ.

تخريج: إساده حس.

٢٣٩٢ - حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: فَحَدَّنَنِي مُحَمَّدُ بْنُ مُسْلِمِ الزُّهْرِيُّ عَنْ عُبْدِ اللَّهِ بْنِ عُتْنَةً، عَنْ عُبْدِ اللَّهِ بَنِ عَبْدِ اللَّهِ بْنِ عَتْنَةً، عَنْ عُبْدِ اللَّهِ وَاسْتَخْلَفَ عَلَى الْمَدينَةِ أَبَا رُهُم كُلُنُومَ لُلَّ السَّفِرِهِ وَاسْتَخْلَفَ عَلَى الْمَدينَةِ أَبَا رُهُم كُلُنُومَ لُنَ وَصَامَ اللَّهِ بَسِيْ فَمِن مَضَيْنَ مِنْ رَمَضَانَ، فَصَامَ رَسُولُ اللَّهِ بَسِيْ لِعَشْرِ مَصَيْنَ مِنْ رَمَضَانَ، فَصَامَ رَسُولُ اللَّهِ بَسِيْ وَحَرَجَ لِعَشْرِ مَصَيْنَ مِنْ رَمَضَانَ، فَصَامَ رَسُولُ اللَّهِ بَسِيْ وَصَامَ اللَّهُ مَضَى حَتَّى بَوْلَ وَصَامَ اللَّهُ بَسِيْ بَنْ عُسْفَانَ وَأُمْتِ _ أَفْطَرَ، ثُمَّ مَضَى حَتَّى بَوْلَ بِمِنَ الْمُسْلِمِينَ. بِمَرَّ الطَّهْرَانِ فِي عَشَرَةِ الْآفِ مِنَ الْمُسْلِمِينَ. [راحع: ١٨٩٢]

تخريج: إسناده حسن.

٢٣٩٣ حَدَّثَنَا يَعْفُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ
 مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي أَبَانُ بْنُ

2391. It was narrated that Ibn 'Abbas (4) said: The Messenger of Allah (25) walked with them to Baqee' al-Gharqad, then he sent them off and said: "March forth in the Name of Allah." And he said: "O Allah, help them," meaning the group that he sent to Ka'b bin al-Ashraf.

Comments: [Its isnad is hasan]

2392. It was narrated that 'Abdullah bin 'Abbas (場) said: Then the Messenger of Allah (經) set out on his journey, and he appointed Abu Ruhm Kulthoom bin Husain bin 'Utbah bin Khalaf al-Ghifari in charge of Madinah. He set out on the tenth of Ramadan; the Messenger of Allah (建) fasted and the people fasted, then when he was in al-Kadeed - an oasis between 'Usfan and Amaj - he broke his fast, then he continued on until he halted in Marraz-Zahran with ten thousand Muslims.

Comments: [Its isnad is hasan]

2393. It was narrated from Ibn 'Abbas (\$) that the Messenger of Allah (\$\mathbb{z}\mathbb{z}) married Maimoonah

bint al-Harith whilst travelling when he was in *ihram*.

Comments: [A saheeh hadeeth its isnad is hasan]

2394. It was narrated from Ibn 'Abbas (﴿) that he said. The Messenger of Allah (﴿) was told about a man whose mount had thrown him and broke his neck whilst he was in *ihram*. He said: "Shroud him and do not cover his head or put any perfume on him, for he will be raised on the Day of Resurrection reciting the Talbiyah."

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

2395. Aswad said: Isra'eel told us [the same hadeeth] with the [same] isnad, except that he said: "... Do not cover his face..."

Comments: [Its isnad is saleeh, al-Bukhari (1265) and Muslim (1206)]

2396. It was narrated that Ibn 'Abbas said: The Messenger of Allah (憲) said on the day of the Conquest of Makkah: "There is no hijrah (migration), but there is jihad and good intentions. When you are mobilized, then go forth."

Comments: [A saheeh hadeeth]

صَالِحٍ وَعَبْدُ اللَّهِ بُنُ أَبِي نَجِيحٍ عَنْ عَطَاءِ بُنِ
أَبِي رَبَاحٍ وَمُجَاهِدٍ أَبِي الْحَجَّاجِ، عَنِ ابْنِ
عَنَّسٍ: `نَّ رَسُولَ اللَّهِ يَثِيَّةٌ تَزَوَّجَ مَيْمُونَةَ بِئْتَ
الْحَارِثِ فِي سَفَرِهِ وَهُوَ حَرَامٌ. [انظر: ١٩٩٨]

تخريج: حديث صحيح، وهذا إسناد حسن

٧٣٩٤ خَدَّقْنَا حُسَيْنٌ _ يَعْنِي ابْنَ مُحَمَّدٍ _. خَدَّنَ شَئَبَانُ عَنْ مَنْصُورٍ عَنِ الْحَكَمِ، عَنِ الْبَنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: ذُكِرَ لِرَسُولِ اللَّهِ يَتِطِيَّةً رَجُلٌ وَقَصَتْهُ رَاحِلَتُهُ، وَهُوَ لِرَسُولِ اللَّهِ يَتِطِيِّةً رَجُلٌ وَقَصَتْهُ رَاحِلَتُهُ، وَهُوَ لُرَسُوهُ فَقَالَ: "كَفَنُوهُ وَلَا تُغَطُّوا رَأْسَهُ، وَلَا تُعَطُّوا رَأْسَهُ، وَلَا تُعَطُّوا رَأْسَهُ، وَلَا تُعَسُّوهُ طِبِبًا، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ وَهُو يُلَبِّي _ ___ أَوْ وَهُو يُلْبِيً _ ___ أَوْ وَهُو يُلْبِي _ ___ أَوْ وَهُو يُلْبِي ____ أَوْ وَهُو يُلْبِي _ ___ أَوْ وَهُو يُلْبِي _____ أَوْ الْمَاهِ _____ أَوْ الْمَاهُ وَهُو يُلْبِي _ ____ أَوْ وَهُو يُلْبِي ______ أَوْ اللّهُ وَهُو يَلْبُهِ لَهُ إِلَيْهُ يَعْمُ الْمَاهِ اللّهُ وَهُو يَلْبُهُ لِهِلْ اللّهُ اللّهُ إِلَيْهُ لِللّهُ اللّهُ اللّهُ إِلَّهُ لِهُ اللّهُ إِلَيْهُ لِهُ إِلَيْهُ لِللّهُ إِلَاهُ لِللّهُ إِلَيْهُ لِللّهُ إِلَيْهُ لِللّهُ إِلَيْهُ اللّهُ إِلَيْهُ لِهُ إِلَيْهُ لِللّهُ إِلَٰهُ اللّهُ إِلَٰهُ إِلَيْهُ اللّهُ إِلَيْهُ لِللّهُ إِلَيْهُ اللّهُ إِلَيْهُ إِلَٰهُ إِلَٰهُ إِلَيْهُ لِهُ إِلَيْهُ لِللّهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ لِهُ إِلّٰ اللّهُ وَلَهُ لَهُ إِلَهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ لِلْمُ اللّهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ لَهُ إِلَٰهُ إِلَٰهُ اللّهُ إِلَٰهُ لِلْهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ اللّهُ إِلَٰهُ إِلَٰهُ اللّهُ إِلَٰهُ إِلَٰهُ إِلّٰهُ إِلْهُ إِلْهُ إِلْهُ إِلْهُ إِلَٰهُ لِلْهُ إِلْهُ إِلْهُ إِلْهُ إِلْهُ إِلْهُ إِلَٰهُ إِلْهُ إِلَٰهُ إِلْهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلْهُ إِلْهُ إِلْهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهِ إِلْهُ إِلْهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلَٰهُ إِلْهُ إِلَٰهُ إِلْهُ إِلَٰهُ إِلْهُ إِلْهُ إِلْهُ إِلَهُ إِلْهُ إِلْهُ إِلْهُ إِلَهُ إِلْهُ إِلْهُ إِلْهُ إِلْه

تخریج: إسناده صحیح. خ: (۱۲۲۵)، م. (۱۲۰٦).

٧٣٩٥– حَدَّثَنَا أَسْوَدُ: حَدَّثُنَا إِسْرَائِيلُ بِإِسْنَادِهِ إِلَّا أَنَّهُ عالَ: "وَلَا تُغَطُّوا وَجُهَهُ". [راحع، ما قبله]

تخریج: إسناده صحیح. ح: (۱۲۲۰)، م: (۱۲۰۱). وعمد مسلم. «ولا تغطوا وحهه».

٧٣٩٦ حَدَّثَنَا زِيَادُ بَنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ : قَالَ زَمُولُ اللَّهِ يَشْجُ يَوْمَ فَشِحِ مَكُّةً: وَلَا هِجْرَةَ عَلْلُ رَمُولُ اللَّهِ يَشْجُ يَوْمَ فَشِحِ مَكُّةً: وَلَا هِجْرَةَ لَا يَشْعُ لَ الْفَتْحِ _ وَلَكِنَ جِهَادٌ وَنِيَّةٌ، وَإِنِ النَّشْعُ أِنْمُ فَانْفِرُواه. [راجع: ١٩٩١]

تخريج: حديث صحيح، تكلم في رياد بن عبدالله.

2397. It was narrated from Ibn 'Abbas (*): The Messenger of Allah (*) placed his hands on my shoulder, then he said: "O Allah, give him deep understanding of the faith and teach him understanding of Qur'an."

Comments: [Its isnad is qawi, al-Bukhari (143) and Muslim (2477)] ٧٣٩٧ حَلَّثَنَا حَسَنُ بْنُ مُوسَى ﴿ خَلَّثَنَا زُهَيْرُ أَنُو خَيْتُمَا زُهَيْرُ أَنُو خَيْتُمَا تَعْنَ عَبْدِ اللَّهِ بْنِ عُشْمَانَ بْنِ خُنْيَم عَنْ سَجِيدِ بْنِ جُبْيْرٍ ، عَنِ ابْنِ عَبَّاسٍ : أَنَّ رَسُولَ اللَّهِ بِيلِحْ وَضَعَ يَدَهُ عَلَى كَيْنِي _ أَؤْ عَلَى كَيْنِي _ أَؤْ عَلَى مَنْكِبِي شَكَ سَجِيدٌ _ ثُمَّ قَالَ. اللَّهُمُ عَلَى مَنْكِبِي شَكَ سَجِيدٌ _ ثُمَّ قَالَ. اللَّهُمُ فَقَهُمْ فِي الدِّينِ ، وَعَلَمْهُ النَّأُويلَ اللَّهُمَ النَّأُويلَ اللَّهُمَ النَّاوِيلَ اللَّهِمِ. (١١٨٢ . ٢٨٧٩)

٣٠٦٠، و راجع: ١٨٤٠]

تخريج: إسده قوي. ح: (١٤٣)، م: (٢٤٧٧) بدون لفط: ﴿وعلمه التأويلِ ﴿

2398. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) said: "This Black Stone will have a tongue and two lips, and on the Day of Resurrection it will bear witness to those who touched it with proper respect."

Comments: [Its isnad is qawi]

2399. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) stayed in Makkah for fifteen years, during seven or eight of which he would see a light and hear a voice, and during seven or eight of which revelation came to him. And he stayed in Madinah for ten years.

Comments: [Its isnad is qawi Muslim (2353)]

2400. It was narrated from 'Ammar bin Abi 'Ammar from Ibn 'Abbas (﴿), and from Thabit al-Bunanı from Anas bin Malik

٢٣٩٨ - حَدَّثَنَا حَسَلُ بْنُ مُوسَى قَالَ. حَدَّثَنَا ثَابِتٌ أَبُو زَنْدِ عَنْ عَبْد اللَّهِ بْنِ عُنْمَانَ بْنِ خُنْيْم، عنْ سَعِيد بْنِ جُنِيْر، عن ابْنِ عَنْسِ قَلَ. قَلَ رَسُولُ للَّهِ يَشِيْع. "إِنَّ لِهَذَا الْحَجْرِلِينَ وَسَفَيْنِ، يَشْهَدُ لِمَنِ اسْتَلَمَهُ بَوْمَ الْقِيَـمَةِ بِخَنِّ». [راجع: ٢٢١٥]

تخريج: إسناده قوي.

- ٢٣٩٩ حَدَّثَنَا حَسَنُ بْنُ مُوسَى قَلَ: حَدَّثَنَا حَمَّادُ مْنُ سَنَمَةً عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنِ النِي عَمَّارٍ، عَنِ النِي عَمَّارٍ، عَنِ النِي عَمَّارٍ، عَنِ النِي عَمَّادٍ، عَنْ النِي عَمَّدَةً أَقَامَ بِمَكَّةً خَمْسَ عَشُرَةً سَنَةً، ثَمَانِ سِنِينَ أَوْ سَنْعًا مَرَى الشَّوْتَ، وَثَمَانِيًا أَوْ سَنْعًا يُوحَى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرًا. [رجع: ١٩٤٥]

تخريج: إسناده قوي. م: (٢٣٥٣).

٢٤٠٠ حَلَّثَنَا حَسَنُ بْنُ مُوسَى: خَلَّثَنَا
 خَمَّادُ بْنُ سَلَمَةُ عَنْ عَمَّارٍ بْنِ أَبِي عَمَّارٍ،

that the Messenger of Allah (ﷺ) used to deliver the khutbah leaning on a tree trunk. When he started to use the minbar, he moved to the minbar, and the trunk made a sorrowful sound until he came to it and embraced it, then it calmed down. He said, "If I had not embraced it, it would have continued to grieve until the Day of Resurrection."

Comments: [Its isnad is saheeh]

2401. A similar report was narrated from 'Ammar from Ibn 'Abbas (秦), and from Thabit from Anas, from the Prophet (無).

Comments: [Its isnad is saheeh]

2402. It was narrated from Ibn 'Abbas (&) that two angels came to the Messenger of Allah (鑑) in a dream, and one of them sat at his feet and the other at his head. The one who sat by his feet said to the one who sat by his head: Give a likeness of this man and his ummah. He said: The likeness of him and his ummah is that of some people who were travelling and came to the edge of a wilderness, and they had no provision with which to cross the wilderness or to travel back. Whilst they were like that, a man in a striped suit came to them and said: What do you think if I were to take you to a place with green meadows and plentiful water - عِ (١/ ٢٦٧) ابْنِ عَبْسٍ وَثَابِتِ الْبُنَانِيِّ عَنْ الْبُنَانِيِّ عَنْ رَسُولَ اللَّهِ ﷺ عَنْ رَسُولَ اللَّهِ ﷺ كَانَ يَخْلُقُ، فَلَمَّا التَّخَذُ كَانَ يَخْطُبُ إِلَى جِدْع نَخْلَةٍ، فَلَمَّا التَّخَذُ الْمِنْبَرِ، فَحَنَّ الْجِذْعُ حَنَى أَنَهُ رَسُولُ اللَّهِ ﷺ، فَاحْتَضْنَهُ، فَسَكَنَ، فَقَالَ رَسُولُ اللَّهِ ﷺ، فَلَحْتَضَنَهُ، فَسَكَنَ، فَقَالَ رَسُولُ اللَّهِ ﷺ، فَلَوْ لَمْ فَسَكَنَ، فَقَالَ رَسُولُ اللَّهِ ﷺ، فَلَوْ لَمْ أَحْتَضِنَهُ لَحَنَّ إِلَى يَوْمِ الْفِيَهَةِ». [راجع. أَحْتَضِنَهُ لَحَنَ إِلَى يَوْمِ الْفِيَهَةِ». [راجع. 1777، ٢٢٣٧]

تخريج: إسناده صحيح.

٧٤٠١ حَلَّشَنَا عَفَّ نُ: خَذَثْنَا حَمَّادٌ عَنْ غَمَادٍ، عَنِ النَّبِيِّ ﷺ. وَعَنْ فَلْمِيْ. وَعَنْ فَالِمِيْ. وَعَنْ فَالِمِيْ. وَعَنْ فَالْمِيْ. ﷺ مِنْلَ مَعْنَاهُ. [راجع ٢٣٦٦]

تخريج: إسناده صحيح.

حَمَّادُ مُنُ سَلَمَةً عَنْ عَلِي بُنِ زَيْدِ بُنِ جُدْعَانَ، خَمَّادُ مُنُ سَلَمَةً عَنْ عَلِي بُنِ زَيْدِ بُنِ جُدْعَانَ، عَن يُوسُدَ بُنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ عِلَيْ أَتَاهُ فِيمَا يَرَى النَّائِمُ مَلْكَانِ، فَقَعَدَ أَحَدُهُمَا عِنْدَ رِخْلَيْهِ، وَالْأَخَرُ عِنْدَ رِجْلَيْهِ لِلَّذِي عِنْدَ رَجْلَيْهِ لِلَّذِي عِنْدَ رِجْلَيْهِ لِلَّذِي عِنْدَ رَجْلَيْهِ لِلَّذِي عِنْدَ رَجْلَيْهِ لِلَّذِي عِنْدَ رَجْلَيْهِ لِلَّذِي عِنْدَ رَبْلَيْهِ لِلَّذِي عِنْدَ رَجْلَيْهِ لِلَّذِي عِنْدَ رَجْلَيْهِ لِلَّذِي عِنْدَ رَجْلَيْهِ لِلَّذِي عِنْدَ لِكِنْ مَعْلَمُ مِنَ الرَّادِ مَا لِلَّهِ مَا لَوْ لَهِ مَنْ الرَّادِ مَا يَرْجِعُونَ بِهِ، فَقَالَ: أَرَاقِتُمْ إِنْ وَرَدْتُ بِكُمْ رِيَاضًا فَمُ مُكَذَلِكَ، إِذْ أَنَّهُمْ إِنْ وَرَدْتُ بِكُمْ رِيَاضًا وَاءً، أَنَّهُمْ يَكُمْ رِيَاضًا وَعَرَوْنَ بِهِ مُنْتِكَةً وَعِنْكَ : أَرَأَيْتُمْ إِنْ وَرَدْتُ بِكُمْ رِيَاضًا وَعَالَ: أَرَاقِتُمْ إِنْ وَرَدْتُ بِكُمْ رِيَاضًا وَاءً، أَنَّهُمْ إِنْ وَرَدْتُ بِكُمْ رِيَاضًا وَاءً، أَنَّهُمُونِي؟ فَقَالُوا:

نَعَمْ. قَالَ: فَنُطْلَقَ بِهِمْ، فَأَوْرَدَهُمْ رِيَاضًا

مُعْشِبَةً، وَحِيَاضًا روَاءً، فَأَكَلُوا وَشُربُوا

وَسَمِنُوا، فَقَالَ لَهُمُ: أَلَمُ أَلْقُكُمُ عَلَى تِلْكَ

الْحَالِ، فَجَعَلْتُمْ لِي إِنْ وَرَدْتُ بِكُمْ رِيَاصًا

مُعْشِبَةً، وَحِيَاصًا رَوَاءً أَنْ تَشَبُّعُونِي؟ فَقَالُوا:

لَلَى، قَالَ: فَإِنَّ بَيْنَ أَيْدِيكُمْ رِيَاضًا أَعْشَبَ

مِنْ هَذِهِ، وَحِيَافُ هِيَ أَرُوَى مِنْ هَدِهِ.

فَاتَّبِعُونِي. قَالَ: فَقَالَتْ طَائِفَةٌ: صَدْقَ وَاللَّهِ.

لَنَتَّبِعَنَّهُ، وَقَالَتْ طَائِفَةٌ: قَدْ رَضِينَ بِهَذَا نُقِيمُ

would you follow me? They said: Yes. So he set out with them and led them to a place with green meadows and abundant water, where they ate and drank and grew healthy. Then he said to them: Did I not find you in that state, and you promised me that if I led you to a place with green meadows and abundant water. you would follow me? They said: Yes. He said: Ahead of you is a garden that is greener than this and water that is more plentiful, so follow me. Some of them said: He is telling the truth by Allah; let us follow him. Others said: We are pleased with this and we will stay here.

تخريج: إسناده ضعيف، لصعف على بن زيد ولين يوسف س مهران.

2403. It was narrated that la'far bin Muhammad said: When the Prophet (變) was washed (after he

passed away), water would get under his eyelids and stay there, and 'Ali would remove it.

Comments: [Its isnad is da'eef because it is interrupted]

2404. It was narrated that ad-Dahhak bin Muzahim said: When Ibn 'Abbas () said the Talbiyah, he would say: "Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner." And Ibn 'Abbas said: Do it this way, for this is the Talbiyah of the Messenger of Allah (鑑).

Comments: [Its isnad is da'eef because of the weakness of Ali bin Zaid] ٣٤٠٣- حَلَّثْنَا يَحْيَى بْنُ يَمَالٍ عَنْ حَسَن بْن صَالِح، عَنْ جَعْفَر بْنِ مُحَمَّدٍ قَالَ: كَانَ الْمَاءُ يَسْنَاقِعُ فِي جُفُونِ النَّبِيِّ ﷺ، فَكَانَ عَلِيٌّ يَحْسُوهُ.

> تخريج: إسناده ضعيف لانقطاعه، جعفر ابن محمد لم يدرك ذلك ولم يسده. وهذا الحديث من مسند حعفر بن محمد أو على س أبي طالب، لا من مسند ابن عباس،

> ٢٤٠٤ حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الضَّحَّاكِ بُنِ مُزَاحِمٍ قَالَ: كَانَ ابْنُ عَبَّاسِ إِذَا لَبَّى يَقُولُ. لَبَّيْكَ اللُّهُمَّ لَبَيْكَ، لَبَيْكَ لَا شَرِيكَ لَكَ لَبَيْكَ، إِنَّ الْحَمْدُ وَالنَّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ. قَالَ ۚ وَقَالَ ابْنُ غَنَّاسِ: انْتَهِ إِلَيْهَ ، فَإِنَّهَا تَلْبَيْةُ رَسُولِ اللَّهِ عِنْ انظر ٢٧٥٤]

Comments: [Saheeli because of corroborating evidence; this is a da'eef isnad]

2405. It was narrated that Ibn 'Abbas (為) said: I came to the Messenger of Allah (24) from behind and I saw the whiteness of his armpits when he was prostrating with his arms held away from his body.

Comments: [Saheeh because of corroborating evidence]

تخريج: صحيح لعيره، وهذا إساد ضعيف، أبو إسحاق محتلط، ورواية رهير عنه بعد الاختلاط والصحاك لم يسمع من ابن عباس.

٧٤٠٥- حَدَّثُنَا حَسَنُ بْنُ مُوسَى: حَدَّثُنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيُّ الَّذِي يُحَدِّثُ التَّفْسِيرَ عَن ابْن عَنَّاس قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مِنْ خَلْفِهِ، فَرَأَيْتُ بَيَاضَ إِبْطَيْهِ، وَهُوَ مُحَخِّ قَدْ فَرَّجَ يَدَيْهِ. [انظر . ٢٦٦٢، ٢٧٥٣. IAVY, V.PY, YOIT, VPIT, ATTY,

٣٤١٤، ٣٤٤٧، و راجع: ٢٠٧٣]

تخريج: صحيح لعيره، التميمي لم يرو عنه غير أبي إسحاق وأبو إسحاق مختلط، ورواية زهير عنه بعد الاختلاط، وقد توبع.

2406. It was narrated from Ibn 'Abbas (泰) that the Prophet (靈) ate (the meat) from the shoulder of a sheep, then he prayed and did not repeat wudoo'.

Comments: [A saheeh hadeeth, al-Bukahri (207)]

٢٤٠٦- حَدَّثَنَا حَسَنُ نُنُ مُوسَى: حَدَّثَنَا رُهَبُرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبِ عَنْ عِكْرِمَةً، عَنِ ابْن عَاْسِ: 'زَّ النَّبِيِّ بِي أَكُلُ كَتِفَ شَاةٍ، ثُمَّ صَلَّى وَلَمْ يُعِدِ الْوُضُوءَ. [راجع: ٢٢٨٩]

تخريج: حديث صحيح، خ. (٢٠٧). سماك بن حرب في روايته عن عكرمة حاصة مضطرب. لكنه توبع

2407. Sa'eed bin Jubair narrated that Ibn 'Abbas (36) told him: The Messenger of Allah (鑑) was in the shade of one of his apartments and a group of Muslims were with him, for whom the shade was shrinking. He said. "A man will come to you who looks with the two eyes of a devil. When he comes to you, do not speak to him." Then a man with bleary eyes came in and the Messenger of Allah (鑑) spoke to him and said: "Why are you and So and

٧٤٠٧- حَدَّثُنَا حَسَنُ بُنُ مُوسَى: حَدَّثُنَا زُهَيْرٌ: حدَّثَنَا سِمَاكُ: حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ: أَنَّ ائْنَ عَبَّاسِ حَدَّثَهُ قَالَ: كَانَ رَسُولُ اللَّهِ يِسِيَّةٍ فِي طِنِّ خُجْرَةٍ مِنْ خُجَرِهِ، وَعِنْدُهُ نَفَرٌ مِنَ الْمُسْبِمِينِ، قَدْ كَادَ يَقْلِصُ عَنْهُمُ الظِّلِّ، قَالَ: فَقَالَ: "إِنَّهُ سَيَأْتِيكُمْ إِنْسَانٌ يَنْظُرُ إِلَيْكُمْ بِعَيْنَىٰ شَبْطَانِ، فَإِذَا أَتَاكُمْ فَلَا تُكَلِّمُوهُ» قَالَ: فَجَاءَ رَجُلٌ أَزْرِقُ، فَدَعَاهُ رَسُولُ اللَّهِ ﷺ فَكَلَّمَهُ قَالَ. عَلَامَ تَشْتُمُنِي أَنْتَ، وَفُلانٌ وَفُلانٌ؟ نَفْرٌ so," a number of people whom he named, "reviling me?" The man went and called them, and they swore by Allah and gave their excuses. Then Allah, may He be glorified and exalted, revealed the words: "and they swear to a lie while they know..." [al-Mujadilah 58:18].

Comments: [Its isnad is hasan]

2408. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (鑑) was sitting in the shade of an apartment when the shade had almost disappeared... And he narrated a similar report.

Comments: [A hasan hadeeth]

2409. It was narrated that Ibn 'Abbas (泰) said: Two men came to the Prophet of Allah (海) with the same need. One of them spoke, and the Prophet of Allah (強) noticed a bad smell from his mouth, so he said to him: "Why don't you use the miswak?" He said: I do, but I have not eaten for three days. So he ordered a man to host him and (that man) hosted him and met his needs.

Comments: [Its isnad is da'eef]

2410. It was narrated from Qaboos bin Abi Zabyan that his father told him: We said to Ibn 'Abbas (寒): What do you think this verse means: "Allah has not made for any man two hearts inside his body" [al-Ahzab 33:4]? He said: The Prophet of Allah (宏)

دَعَاهُمْ بِأَسْمَانِهِمْ قَالَ فَنَهَبَ الرَّجُلُ عَدَعَاهُمْ، فَحَلَفُوا بِاللَّهِ، وَاعْتَذَرُوا بِلَيْهِ قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ف﴿يَخْلِفُونَ لَهُ كَمَا يَخْلِفُونَ لَكُمْ وَيَحْسَبُونَ.. ﴾ اللَّيَةَ. (المحادلة: ١٨) [راجع: ٢١٤٧]

تخريج: إسناده حسن.

7٤٠٨ حَدَّثَنَا مُؤَمَّلٌ: حَدَّثَنَا إِسْرَائِيلُ: حَدَّثَنَا إِسْرَائِيلُ: خَدَّثَنَا سِمَاكُ عَنْ سَمِيدِ بْنِ حُبَيْرٍ، غنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللّهِ ﷺ جَالِسًا فِي ظِلِّ حُجْرَةٍ، قَدْ كَاذَ يَقْلِصُ عَنْهُ الظَّلُ... فَذَكَرَهُ. [راجع: ما قبله]

تخريج: حديث حس. مؤمل سيء الحفظ، قد توبع.

71.٩ حَدَّثْنَا حَسَنَّ: حَدَّثْنَا رُهَيْرٌ عَنْ قَابُوسَ: أَنَّ أَبَاهُ حَدَّثُهُ عَنِ ابْنِ عَبَّسٍ قَالَ عَلَيْهِ سَبِي قَالَ عَبَّسٍ قَالَ عَبَّسٍ قَالَ عَبَّسٍ قَالَ عَبَيْ اللَّهِ بِيلِيْعَ رَجُلَانِ حَاجَتُهُمَ وَاحِدَةً، فَتَكَلَّمَ أَحَدُهُمَا، فَوَجَدَ نَبِي اللَّهِ بِلِيْقِ مِنْ فِيهِ إِحْلامًا، فَقَالَ لَهُ: «أَلَا تَسْتَاكُ؟» فَقَالَ: إِنِّي لِخُلامًا، وَلَكِنِي لَمْ أَطْعَمْ طَعَامًا مُنْدُ ثَلَاثٍ. لأَنْ فَعَلْ، وَلَكِنِي لَمْ أَطْعَمْ طَعَامًا مُنْدُ ثَلَاثٍ. فَأَمْرَ بِهِ رَجُلًا، فَآوَاهُ، وَقَضِي لَهُ حَاجَتُهُ.

تخريج: إساده صعيف، فبوس ضعيف.

781- حَدَّثَنَا حَسَنُ: حَدَّثَنَا رُهَيْرٌ عَنْ
 قَابُوسَ بْنِ أَبِي (٢٦٨/١) ظَبْيَانَ أَنَّ أَبَاهُ حَدَثَهُ قَالَ: قُلْنَ لِابْنِ عَبّاسٍ: أَرَأَيْتَ قَوْلَ اللَّهِ عَرَّ وَحَلَّ. ﴿مَّا جَعَلَ اللَّهُ لِرَحُلٍ مِن قَلْبَرْنِ
 في جَوْفِينَ ﴾ (الاحزاب: ٤) مَا عَنى بِذَلِك؟

stood up one day to pray, and he shifted his weight from one leg to another. The hypocrites who were praying with him said: Don't you see that he has two hearts, one heart with you and one heart with them? Then Allah revealed the words: "Allah has not made for any man two hearts inside his body" [al-Ahzab 33:4].

قَالَ قَامَ نَتُ اللّهِ ﷺ يَوْمًا يُصَلّي، قَالَ: فَحَطَرَ خَطْرَةً، فَقَالَ الْمُنَافِقُونَ الّذِينَ يُصَلُّونَ مَعَهُ: أَلَا نَوَوْنَ لَهُ قَلْبَيْنِ. قَالَ: قَلْبٌ مَعَكُمُ، وَقَلْتُ مَعهُمْ؟ فَأَنْزَلَ اللّهُ عَزّ وَجَلَّ: ﴿مَّا جَمَّلَ اللّهُ لِرَمُولِ مِن قَلْبَيْنِ فِي جَوْفِهِ؟﴾

تخريج: إساده صعيف كسبقه.

Comments: [Its usnad is da'eef like the previous report]

2411. It was narrated from Ibn 'Abbas (﴿) that if something upset the Messenger of Allah (﴿), he would say: "There is no God but Allah, the Forbearing, the Almıghty; there is no God but Allah, Lord of the noble Throne; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the heavens, Lord of the earth and Lord of the noble Throne." Then he would offer supplication.

Comments: [Its isnad is saheeh, al-Bukahri (6345) and Muslim (2730)] 7811- حَدَّثَنَا حَسَنٌ _ يَعْنِي ابْنَ مُوسَى... حَدَثَنَا حَمَّادُ بْنُ سَلِمَةً عَنْ بُوسُفَ بْنِ عَبْدِ الْمِنْ اللّهِ بْنِ الْمُعَادِثِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَنْ عَلْسٍ الْخَادِثِ، عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَنْ مَنْ الْعَلِيمِ الْغَلِيمُ الْعَلِيمُ، لَا إِلَهَ إِلّا اللّهُ الْحَلِيمُ الْعَلِيمُ، لَا إِلَهَ إِلّا اللّهُ رَبُّ الْعَرْشِ الْعَرْمِيمُ، لَا إِلَهَ إِلّا اللّهُ رَبُّ الْعَرْشِ الْعَرْمِيمُ، لَا إِلَهَ إِلّا اللّهُ رَبُّ الْعَرْشِ وَرَبُ الْعَرْشِ وَرَبُ الْعَرْشِ وَرَبُ الْعَرْشِ الْعَرْشِ الْعَرْشِ وَرَبُ الْعَرْشِ الْعَرْشِ وَرَبُ الْعَرْشِ الْعَرْشِ وَرَبُ الْعَرْشِ الْعَرْشِ وَرَبُ الْعَرْشِ الْعَرْشِ الْعَرْشِ وَرَبُ اللّهُ الللّهُ اللّهُ اللّهُ ا

نخریج: إسناده صحیح. ح (۱۳٤٥)، م: (۲۷۳۰).

2412. It was narrated that Ibn 'Abbas said: The Prophet (全) came to one of his daughters when she was dying, and he held her in his lap until she died. Then his eyes filled with tears and Umm Aiman wept. It was said to her: Are you weeping in the presence of the Messenger of Allah (全)? She said: Why shouldn't I weep when the Messenger of Allah (金) is weeping? He said: "I did not weep; this is compassion. Verily, the believer's soul departs from his

74.17 حَدَّثَنَا مُعَاوِيَةُ بُنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَطَاءِ بُنِ السَّائِبِ، عَنْ عِجْرِهَةً، عَنِ ابْنِ عَبْاسٍ قَالَ: جَاءَ النَّبِيُ يَعْضِ بَنَايِهِ وَهِي فِي السَّوْقِ، فَخَدها ووَضَعَهَا فِي حِجْرِهِ حَتَّى فُيضَتْ، فَيَضَتْ، فَنِينَاهُ فَبَكَثُ أُمُّ أَيْمَنَ، فَقِيلَ لَهَا: أَنْ كَمْ تَعْشَدُ عَيْنَاهُ فَبَكَثُ أُمُّ أَيْمَنَ، فَقِيلَ لَهَا: أَنْ كَنْ أَمْ أَيْمَنَ، فَقِيلَ لَهَا: أَنْكِي وَرَسُولُ اللَّهِ يَتِيْجٌ فَقَالَتْ أَلَا إِنِّي لَمْ أَنْكِي وَرَسُولُ اللَّهِ يَتِيْجٌ يَتْكِي؟ قَالَتْ أَلَا إِنِّي لَمْ أَنْكِي وَرَسُولُ اللَّهِ يَتِيْجٌ يَبْكِي؟ قَالَتْ إِنِّي لَمْ أَنْكِي وَرَسُولُ اللَّهِ يَتَنْجُ يَبْكِي؟ قَالَتْ إِنِّي لَمْ أَنْكِي وَرَسُولُ اللَّهِ يَتَنْجُونَ إِنَّا الْمُؤْمِنَ تَخْرُحُ نَعْسُهُ أَنْكِي وَرَسُولُ اللَّهِ يَتَنْهِ لَنْهَا إِنَّا الْمُؤْمِنَ تَخْرُحُ فَلَانُ إِنِّ الْمُؤْمِنَ تَخْرُحُ نَعْسُهُ أَنْ الْمُؤْمِنَ تَخْرُحُ نَعْسُهُ أَنْ الْمُؤْمِنَ تَخْرُحُ نَعْمَاهُ فَيْ إِنْ الْمُؤْمِنَ تَخْرُهِ فَي السَّوْقِ اللَّهِ عَلَيْهِ إِنْ الْمُؤْمِنَ تَخْرُهُ فَى السَّوْمُ اللَّهُ عَلَيْهِ إِنْ الْمُؤْمِنَ تَخْرُهُ فَيْهُا إِنْ الْمُؤْمِنَ تَخْرُهُ مُنْ أَنْهُ أَنْ أَنْهُ اللَّهِ عَلَى اللَّهُ إِنْ الْمُؤْمِنَ تَخْرُهُ مُنْهُ أَنْهُ إِنْ الْمُؤْمِنَ اللَّهِ عَلَيْهِ إِنْ الْمُؤْمِنَ اللَّهُ إِنْ الْمُؤْمِنَ اللَّهُ إِنْ الْمُؤْمِنَ الْحَالَالُ اللَّهُ اللَّهُ الْمُؤْمِنَ الْمُؤْمِنَ اللَّهِ الْحَالَالِي اللَّهُ الْمُؤْمِنَ الْمُؤْمِنَ الْحِلْمُ اللَّهِ الْحَالَالِي الْحَلَالَةُ الْمُؤْمِنَ الْحَالِقُ اللَّهُ الْحَلَالُ اللَّهُ الْحَلَالَةُ الْمُؤْمِنَ الْحَلَالُ اللَّهُ الْحَلَالَةُ الْمُؤْمِنَ الْحَلَالَةُ الْحَلَالَةُ الْحَلْمُ الْحَلَالَةُ الْحَلَالَةُ الْحَلَالَةُ الْحَلَالَةُ الْعُلِهُ الْحَلَالُهُ الْحَلَالَةُ الْمُؤْمِنَ الْحَلَالَةُ الْحَلْمُ الْحَلَالَةُ الْحُلْمُ الْحَلَالِقُونُ الْحَلْمُ الْمُؤْمِنَ الْحَلَالَةُ الْحَلْمُ الْمُولِقُونَ الْحَلْمُ الْحَا

[انظر: ۲٤٧٥، ٢٠٧٤]

body whilst he is praising Allah, may He be glorified and exalted."

Comments: [A hasan hadceth]

تخريج: حديث حسن، عطاء بن السائب محتلط، لكن رواه الثوري عن ابن السائب في موضع احر. ورواية الثوري عنه قبل الاختلاط.

2413. It was narrated that Ibn 'Abbas (绘) said: I got up to pray with the Prophet (绘) and I stood on his left. He reached back with his hand and took hold of my upper arm - or my arm - and made me stand on his right.

Comments: [Its isnad is saheeh, al-Bukhari (727) and Muslim (763)] 781٣ - حَدَّثْنَا أَبُو سَعِيدٍ مَوْلَى نَنِي هَاشِمٍ وَعَبْدُ الصَّمَدِ الْمُعْنَى قَالَا: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا عَاصِمٌ عَنِ النَّعْنِيِّ، عَنِ النِ عَبَّاسِ قَالَ: قُمْتُ عَن يَسَرِهِ، فَقَالَ أَصَلِّي مَعْ النَّبِيِّ عِلَيْ فَقُمْتُ عَنْ يَسَرِهِ، فَقَالَ أَصَلِّي مَعْ النَّبِيِّ عِلَيْ فَقُمْتُ عَنْ يَسَرِهِ، فَقَالَ يَعْمِدِي _ أَوْ بِيلِدِي _ يَتِي أَعْدَ يِعْضُدِي _ أَوْ بِيلِدِي _ خَتَى أَعَذ يَعْضُدِي _ أَوْ بِيلِدِي _ خَتَى أَعَد يَعْمُدِي _ أَوْ بِيلِدِي _ خَتَى أَعَد يَعْمُدِي _ أَوْ بِيلِدِي _ خَتَى أَعْد يَعْمُدِي _ أَوْ بِيلِدِي _

مِنْ بَيْن جَنْبَيْهِ وَهُوَ يَحْمَدُ اللَّهُ عَزَّ وَحَلَّهُ.

تخريع: إسناده صحيح. ح: (٧٢٨)، م: (٧٦٣).

2414. It was narrated that Ibn 'Abbas (泰) said: This verse - "Your wives are a tilth for you" [al-Baqarah 2:223] - it was revealed concerning some of the Ansar who came to the Prophet (窦) and asked him, and the Messenger of Allah (窦) said: "Have intercourse with her in any position, so long as it is in the vagina."

Comments: [Hasan, this is a da'eef isnad because of the weakness of Rishdeen bin Sa'd]

2415. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) said: "I am not asking you for any reward for what I have brought to you of clear signs of guidance, except that you love Allah and drew close to Him by obeying Him."

Comments: [Its isnad is da'eef]

7818 - حَلَّنَا يَعْمَى بْنُ غَبْلَانَ: حَدَّنَا رِشْدِينُ: حَدَّنَا حَسَنُ بْنُ ثَوْبَانَ عَنْ عَامِرِ بْنِ يَعْمَى الْمَعَافِرِيِّ: حَدَّنْنِي حَنَشٌ عَنِ ابْنِ عَبَّاسٍ يَحْمَى الْمَعَافِرِيِّ: حَدَّنْنِي حَنَشٌ عَنِ ابْنِ عَبَّاسٍ قَالَ: أُنْزِلَتْ هَذِهِ الْأَيَّةُ: ﴿ يَسَالُونُمُ حَرْثُ لَكُمُ ﴾ قَالَ: أُنْزِلَتْ هَذِهِ الْأَيَّةُ: ﴿ يَسَالُونُهُ حَرْثُ لَكُمُ ﴾ (البقره: ٣٢٣) فِي أُنَاسٍ مِنَ الْأَنْصَارِ أَنَوُا النَّبِيِّ . وَمَنْ أَنُوا النَّبِيِّ . وَمَنْ أَنُولُ اللَّهِ يَعِيْدُ: النَّيْهَا عَلَى كُمُ خَلِي الْفَرْجِ ».
كُلُّ حَالٍ، إِذَا كَانَ فِي الْفَرْجِ ».

تخريج: حس، وهذا إساد ضعيف، لضعف رشدين بن سعد.

- ٢٤١٥ حَدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا فَزَعَةُ _ يَعْنِي ابْنَ سُويُلِا _ حَدَّثَنِي عَبْدُ اللَّه نْنُ أَبِي نَعْنِي ابْنَ عَبَّاسٍ: أَنَّ نَجِيعٍ عَنْ مُجَاهِدٍ، عَيِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَظِيعٍ قَالَ: "لَا أَسْأَلُكُمْ عَلَى مَا أَنْ ثَثَرُهُمْ إِلَا أَسْأَلُكُمْ عَلَى مَا تَنْتُكُمْ بِو مِنَ الْبَيِّنَاتِ وَالْهُدَى أَجْرً، إِلَّا أَنْ تَقَرَّبُوا إِلَيْهِ بِطَعَيْهِ".

تخريج: إسناده ضعيف، لصعف فزعة س سويد الباهلي.

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2416. It was narrated from Ibn 'Abbas () that he did wudoo': he washed his face, then he took a handful of water and rinsed his mouth and nose with it. Then he took a handful of water and did this to it - i.e., he scooped it with two hands - and he washed his face with it. Then he took a handful of water and washed his right arm with it. Then he took a handful of water and washed his left arm with it. Then he wiped his head; then he took a handful of water and sprinkled it on his right foot until he washed it, then he took another handful and washed his left foot with it. Then he said: This is what I saw the Messenger of Allah (麵) do.

Comments: [Its isnad is saheeh, al-Bukhari (140)]

2417. A similar report was narrated from Ibn 'Abbas (為) from the Prophet (幾)

Comments: [Saheeh like the previous report]

781٧- حَدَثْنَا أَبُو سَلَمَةُ الْحُزَاعِيُّ قَالَ: أَخُنَرَنَا ابْلُ بِلالِ عَنْ رَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ ابْنِ يَسَادٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ تَوَضَّا فَغَسَلَ وَجْهِهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَنَمَضْمَصَ بِهَا، وَجْهِهُ، ثُمَّ أَخَذَ غَرْفَةً مِنْ مَاءٍ فَنَمَضْمَصَ بِهَا يَعْمِي أَضَافَهَا إِلَى يَدِهِ الْأُخْرَى وَغَسَلَ بِهَا يَتُهُ وَجْهِهُ، ثُمَّ أَحَدَ غَرْفَةً مِنْ مَاءٍ، فَغَسَلَ بِهَا يَدَهُ الْمُمْنَى، ثُمَّ أَحَدَ غَرْفَةً مِنْ مَاءٍ، فَغَسَلَ بِهَا يَدَهُ الْمُعْمَى، ثُمَّ أَحَدَ غَرْفَةً مِنْ مَاءٍ، فَغَسَلَ بِهَا يَدَهُ الْمُعْمَى، ثُمَّ أَحَدَ غَرْفَةً مِنْ مَاءٍ، فَغَسَلَ بِهَا يَدَهُ مَاءٍ، فَعَسَلَ بِهَا يَدَهُ أَلْمُنْمَى، ثُمَّ أَحَدَ غَرْفَةً مِنْ مَاءٍ، فَعَسَلَ بِهَا يَدَهُ مُا أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَعَسَلَ بِهَا يَدِهُ ثُمُّ أَخَذَ غَرْفَةً مِنْ مَاءٍ، فَعَسَلَ بِهَا يَدِهُ أَلْمُنْمَى، ثُمَّ أَخَذَ غَرْفَةً مُنْ مَاءٍ، فَعَسَلَ بِهَا يَدَهُ مُا أَخَذَ غَرْفَةً مُنْ مَاءٍ، فَعَسَلَ بِهَا وَبُكُهُ مُنْ أَخَذَ غَرْفَةً أَخْرَى، فَعَسَلَ بِهَا يَوْمُ أَخُذَى مُنْ مَاءً لَلْهِ يَعِهَا وَيُعْمَلُ مِنْ مَاءً مَنْ مَا عَلَى مَعْلَى اللّهِ يَعْفَى اللّهُ اللّهِ يَعْلَى اللّهُ الْمُنْنَى، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللّهِ يَعْمَى اللّهُ يَعْمَلُ اللّهُ اللّهُ يَعْفَى اللّهُ اللّهُ يَعْمَلُ اللّهُ الْمُعْنَى، ثُمَّ قَالَ: هَكَذَا رَأَيْتُ رَسُولَ اللّهِ يَعْمَدُهُ اللّهُ اللّهُ الْمُعْنَى وَلَا اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْمُعْمَى اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ال

تخریج: إسناده صحیح ح (١٤٠).

٧٤١٧ حَدَّثَنَا أَنُو سَلَمَةَ: حَدَّثَنَا ابْنُ بِلَالِ عَنْ يَخْفِي نُنِ سَعِيدِ قَالَ: أَخْبَرَبِي يَعْقُوبُ بْنُ إِلَاهِيمَ، عَنِ انْنِ عَنَّاسٍ رَضِيَ اللهُ عَنْهُمَا نَحْوَ هَدَا عن النَّبِي ﷺ.

تخريج: صحيح كسابقه، وهي هذا الإسناد إشكال ليس فيمن روى عن ابن عباس من يسمى يعقوب بن إبراهيم، إن كان هو: يعقوب بن إبراهيم بن سعد بن أبي وقاص لا يبعد أن يكون أدرك ان عاس،وإن كان هو. يعقوب بن إبراهيم بن عبدالله بن حبين مولى بن عباس فروايته عن ابن عباس منقمعة.

2418. It was narrated from Ibn 'Abbas (為) that a woman brought a son of hers to the Messenger of Allah (經) and said: This son of mine is possessed; it affects him at our lunch and dinner and spoils

٢٤١٨ - حَدَّثَنَا أَبُو سَلْمَةً: حَدَّثَنَا حَمَّادُ بْنُ سَلِمَة عَنْ سَعِيدِ بْنِ
 حُنْير، عَن ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً جَءَتَ إلَى
 البَّبِيِّ بَيْتِ لِهَا، فَقَالَتْ: إِنَّ ابْنِي هَذَا بِهِ

our meals. The Messenger of Allah (ﷺ) wiped his chest and prayed for him, and he coughed, then something like a little black dog came out of his mouth.

Comments: [Its isnad is da'eef because Farqad as-sabakhi is da'eef]

2419. It was narrated from 'Ikrimah that a man asked Ibn 'Abbas (36) about doing ghust on Friday: is it obligatory? He said: No, but whoever wishes may do glusl, and I will tell you how ghusl was first prescribed. The people were poor and they used to wear wool, and they would carry water to the palm trees on their backs. The mosque of the Prophet (ﷺ) was small, with a low ceiling, so the people in their woollen garments would start to sweat. The minbar of the Prophet (ﷺ) was short; it only had three steps. So the people would sweat in their wool, and their smell and the smell of the wool would become prominent, and thus they bothered one another, until the smell reached the Messenger of Allah (🚎) when he was on the minbar. So he said: "O people, when you come to Jumu'ah, do ghusl and let one of you put on the best perfume he has."

Comments: [Its isnad is hasan]

2420. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (建) said: "Whoever has intercourse with an animal, kill him and kill the animal."

خُنُونٌ يَأْخُدُهُ عِنْدَ غَدَائِنَا وعَشَائِنَ، فَيُخَبِّثُ عَلَيْنَا، فَمسَعَ النَّبِيُّ بِيلِمَ صَدْرَهُ وَدَعَا، فَثَغَ نَعْةً _ يَعْنِي سَعَلَ _ فَخرَحَ مِنْ جَوْفِهِ مِثْلُ الْجَرُّو الْأَسْوَدِ. [راجع: ٢١٣٣]

تخريج: إسناده ضعيف، لضعف فرقد السبحي.

٧٤١٩- حَدَّثَنَا أَبُو سَعِيدِ: حَدَّثَنَا سُلَمْهَانُ نُنُ لَالِ عَنْ عَمْرُو _ يَعْنِي ابْنَ أَبِي عَمْرُو _ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسِ وَسَأَلُهُ رَجُلٌ عَنِ الْغُسُلِ يَوْمَ الْجُمُعَةِ، أَوَاجِبٌ هُوَ؟ قَالَ: لَا، وَمَنْ شَاءَ اغْتُسَلَ، وَسَأْحَدَّثُكُمْ عَنْ بَدْهِ الْغُسْل: كَانَ النَّاسُ مُحْتَاجِينَ، وَكَانُوا يَلْبَسُونَ الصُّوف، وَكَانُوا يَسْفُونَ النَّخْلَ عَلَى ظُهُورهِمْ. وَكَانَ مَسْجِدُ النَّبِيِّ ﷺ (٢٦٩/١) ضَيِّقًا مُتَقَارِبَ السَّقْفِ، فَرَاحَ النَّاسُ فِي الصُّوبِ فَعَرقُوا. وَكَانَ مِنْبَرُ النَّبِيِّ ﷺ قَصِيرًا، إِنَّمَا هُوَ ثَلَاثُ دُرَجَاتِ، فَعَرِقَ النَّاسُ فِي الصُّوفِ، فَثَارَتْ أَرْوَاحُهُمْ، أَرْوَاحُ الصُّوف، فَتَأدَّى بَعْضُهُمْ بِبَعْض، حَتَّى بَلْغَتْ أَرْوَاحُهُمْ رَسُولَ اللَّهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ، فَقَالَ: «يَا أَيُّهَا النَّاسِ، إِذَا جِنْتُمُ الْجُمُعَةَ، فَاغْتَسِلُوا، وَلْيَمْسُ أَحَدُكُمْ مِنْ أَطْيَبِ طِيب إِنْ كَانَ عِنْدَهُ".

تخريج: إساده حسن.

٢٤٢٠ حَلَّفْنِي أَبُو سَعِيدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ
 بِلَالٍ عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ عِكْرِمَةً، عَنِ
 الْنِ عَنَّاسٍ: أَنَّ رَسُولَ اللَّهِ بَيْئِةٍ قَالَ: "مَنْ وَقَعَ

Comments: [Its isnad is a hasan]

عَلَى بَهِيمَةٍ فَاقْتُلُوهُ، وَاقْتُلُوا الْبَهِيمَةُ». [انظر. ٢٧٢٧. ٢٧٣٣. وراحع: ١٨٧٥]

تخريج: إسناده حسن، لكن هذ الحديث من منكرات عمرو س أمي عمرو.

2421. It was narrated from Ibn 'Abbas (場) that the Messenger of Allah (霉) said concerning changing the order in which stoning the *Jamrah*, slaughtering the sacrifice and shaving the head are done: "There is no problem."

Comments: [Its isnad is saleeh, al-Bukhari (1734) and Muslim (1307)]

2422. It was narrated from Ibn 'Abbas (急) that the Messenger of Allah (些) said: "O Allah, give Ibn 'Abbas wisdom and teach him understanding of Qur'an."

Comments: [Saheeh, this is a da'eef isnad because of the weakness of Husain bin Abdullah]

. تخريج: صحيح، وهذا إسناد صعيف لضعف حسن س عـدالله.

2423. Isma'eel bin Rabee'ah bin Hisham bin Ishaq bin 'Abdullah bin Kinanah said: I heard my grandfather Hisham bin Ishaq bin 'Abdullah narrate that his father said: al-Waleed sent word asking Ibn 'Abbas (泰): What did the Messenger of Allah (建) do when he prayed for rain (stisqa')? He said: The Messenger of Allah (建) went out wearing scruffy clothes and with a humble attitude, to the prayer place, then he prayed two rak'ahs as he prayed on (Eid) al-Fitr and (Eid) al-Adha.

Comments: [Hasan]

٢٤٢١ حَدَّثَنَا أَبُو سَعِيدٍ حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ اللَّهِ عَلَى ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ اللَّهِ قَالَ هِي التَّقْدِيمِ وَالتَّأْجِيرِ هِي الرَّشْيِ، وللتَّنجِ، وَالنَّحْدَةِ، [راجع: ٢٣٣٨].

تخریج: إساده صحیح خ: (۱۷۳٤)، م: (۱۳۳۷). (۱۳۰۷).

٢٤٢٢ حَدَّثَنَا أَنُو سعِيدٍ: خَدَّثَنَا شُلَيْمَانُ بْنُ

للال قَالَ: حَدَّثَنَا خُسَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ

عِكْرِمَة، عَنِ ابْسِ عَبَّاسِ: أَنَّ رَسُولَ اللَّهِ ﷺ

قَلَ ﴿ وَاللَّهُمُّ أَعْطِ ابْنَ عَبَّاسِ الْجِكْمَةَ ﴿

وعَلَّمْهُ التُّأُويلَ*. [راجع: ١٨٤٠]

تخريج: حسن.

2424. It was narrated that Ibn 'Abbas (\$) said: The Messenger of Allah (\$) said: "In some poetry there is wisdom and in eloquence there is (an impact like that of) magic."

Comments: [Saheeh because of corroborating evidence, and its isnail is da'eef]

تخريج: صحيح لغيره، وهدا إساد ضعيف، سماك بن حرب عن عكرمة خاصة مضطرب.

2425. It was narrated from Ibn 'Abbas (🚓) that the Messenger of (無) said: "No Allah [transmission of infectious disease without the permission of Allah], no tiyarah [superstitious belief in bird omens], no Safar and no ham [refers to a Jahili Arab tradition described variously as: a worm that infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly]." Simak said that (the word) Safar referred to a worm in a person's stomach. A man said: O Messenger of Allah, there may be one mangy camel in a hundred, and it transfers the disease to them. The Prophet (ﷺ) said: "Then who infected the first one?"

٢٤٢٤ حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا رَائِدَةً:
 حَدَّثَنَا سِمَاكٌ عَنْ عِحْرِمَةً. غنِ السِ عَبَّاسِ
 قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ مِنَ الشَّعْرِ
 حُحُمًا، وَمِنَ الْبَيَانِ سِحُرًا». [انظر: ٢٤٧٣،
 ٢٢٢١, ٢٨١٥, ٢٨٦١)

7470 حَدَّثُنَا أَبُو سَيِيدِ: حَدَثُنَا زَائِدَةُ: حَدَثَنَا زَائِدَةُ: حَدَثَنَا سِمَاكُ عَنْ عِكْرِمَةَ، غَنِ ابْس عَنَاسٍ خَدَّثَا سِمَاكُ عَنْ عِكْرِمَةَ، غَنِ ابْس عَنَاسٍ أَنَّ رَسُولَ اللَّهِ عِلَىٰ قَالَ: «لَا عَدُوى، وَلَا طَيْرَةَ، وَلَا صَفْرَ، وَلَا هَامَ». فَذَكَرَ سِمَاكُ أَنَّ السَّفَ مَا اللَّهِ الْإِنْسَانِ _ فَقَالَ أَنَّ رَجُلٌ: يَا رَسُولَ اللهِ، تَكُونُ فِي الْإِيلِ رَجُلٌ: يَا رَسُولَ اللهِ، تَكُونُ فِي الْإِيلِ النَّيْ عَلِيدًا: الْجَرِبَةُ فِي الْمِائِةِ، فَتُجْرِبُهَا. فَقَالَ النَّيُ عَلِيدًا: وَهَالَ النَّيُ عَلِيدًا: وَهَالَ النَّيُ عَلِيدًا:

تخريج: صحيح لعيره، وهدا إساد صعيف. سماك عن عكرمة مصطرب، قد توبع.

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

2426. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (差) used to pray on a mat made of palm tree leaves.

Comments: [Saheeh because of corroborating evidences and its isnail is da'eef]

٣٤٢٦ حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَأَبُو سَبِيدٍ قَالَا .
حَدَّثَنَا زَائِدةُ: حَدَّثَنَا سِمَاكُ _ قَالَ عَبْدُ الرَّحْمَٰنِ :
عَنْ سِمَاكِ _ عَنْ عِكْرِمَةً ، عَنِ ابْنِ عَبَّاسٍ قَالَ :
كَانَ رَسُولُ اللَّهِ رَجِيْةٍ يُصَلِّي عَلَى الْخُمْرَةِ. [انظر :
كان رَسُولُ اللَّهِ رَجِيْةٍ يُصَلِّي عَلَى الْخُمْرَةِ. [انظر :
۲۸۱۳ . رحم: ۲۰۱۱

تخريج: صحبح لغيره، وهذا إسدد صعيف، سماك عن عكرمة مضطرب.

2427. It was narrated that Ibn 'Abbas (&) said: The Messenger of Allah (鑑) moved on from 'Arafah and he commanded them to be calm. He seated Usamah bin Zaid behind him on his mount and said. "O people, you should be calm and dignified, for it is not righteousness to move quickly with camels and horses." And I never saw any camel raising its feet and running until it reached Muzdalifah. Then he seated al-Fadl bin 'Abbas behind him on his mount from Muzdalifah to Mina, saying: "O people, you should be calm and dignified, for it is not righteousness to move quickly with camels and horses." And I never saw any camel raising its feet and running until it reached Mina.

Comments: [Saheeh]

2428. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (囊) sacrificed one hundred camels, among which was a red camel that had belonged to Abu Jahl; in its nose was a ring of silver.

Comments: [Hasan; this is a da'eef isnad]

تخريج: حسن، وهذا إسناد ضعيف، مؤمل بن إسماعيل سيء الحفظ وكذا ابن أبي ليلى.

2429. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (寒) said: "Whoever speaks about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its isnad is da'eef]

٣٤٢٧ - حَلَّقْنَا مُؤْمَلُ مُنُ إِسْمَاعِيلَ: حَلَّثَنَا مُؤْمَلُ مُنُ إِسْمَاعِيلَ: حَلَّثَنَا مُفْسَم، عَنِ الْحَكَمِ، عَنْ مَفْسَم، عَنِ الْحَكَمِ، عَنْ مَفْسَم، عَنِ الْبُو عَبَّاسٍ قَالَ: فَأَفَاضَ رَسُولُ اللّهِ بَصِيْةَ مِنْ عَرَفَةً، وَأَمْرَهُمْ بِالسَّكِينَةِ وَأَرْدَفُ أَسَامَةً بُنَ زَيْدٍ وَقَالَ: "يَا أَيُهَا النَّسُ، عَلَيْكُمْ بِلسَّكِينَةِ وَالْوَقَارِ، فَإِنْ الْبِرَّ لَيْسَ بِإِيجَافِ الْإِبِلِ وَالْحَيْلِ، فَمَا رَأَيْثُ نَافَةً رَافِعةً يَدها عَدِيةً، حَتَّى بَلَعَث جَمْعًا، ثُمَّ أَرْدَفُ الْهَوَ يَدُولُ. "يَا أَيُّهَا النَّاسُ، عَلَيْكُمْ بِالسَّكِيدَةِ وَالْوَقَارِ، فَإِنْ الْبِيلِ وَالْحَيْلِ، فَمَا رَأَيْثُ نَهُمَّ اللّهِ مِنْ عَبْسِ مِنْ جَمْعِ إِلَى مِنْي وَلَوْقَارِ، فَإِنْ الْبِيلِ وَالْحَيْلِ، عَلَى مِنْي وَلَوْقَارِ، فَإِنَّ الْبِيلِ وَالْحَيْلِ، فَمَا رَأَيْثُ بَالسَّكِيدَةِ وَالْوَقَارِ، فَإِنَّ الْبِيلِ وَالْحَيْلِ، فَمَا رَأَيْثُ نَاقَةً رَافِعةً يَدَهَا عَادِيّةً عَلَى بَلَعَتْ مِنْكُمْ بِالسَّهُ عَلَى مَنْ رَأَيْثُ نَاقَةً رَافِعةً يَدَهَا عَادِيّةً عَلَى بَلَعْتُ مِنْ مَلْوَقَارِ، وَلَا مُنْ رَأَيْثُ نَاقَةً رَافِعةً يَدَهَا عَادِيّةً عَلَيْلَ مَنْ مَنْ مَالِيَّةً مَا عَادِيّةً عَلَيْلًى مِنْ مَنْ مَنْهُ مَنْ مَالِيَّةً مَالِعَلَى الْعَلْمَا عَالِيَةً مَا عَالِي عَلَيْلُ مِنْ مَلْكُمْ مِلْ الْفَاسُ مِنْ عَلَى مَنْ مُنْ مَالْمَاسُ مِنْ عَلَيْلُ مِنْ مَلْمُ الْمُؤْمِلُ مِنْ مَلْ عَلَيْلُ مِنْ مَلْمُ مِنْ الْمُؤْمِلُ مِنْ مَلْ مَالِمُ عَلَى الْمُؤْمِلِ مِنْ عَلَى مَلْمُ الْمُؤْمِلُ مِنْ مُنْ مَلْمُ مَالِيْلُ عَلَيْلِ مِنْ مَلْمُ مَالِكُومُ الْمُؤْمِلُ مِنْ الْمُؤْمُ الْمُؤْمِلُ مَا عَلَيْلُ مِنْ مُنْ الْمُؤْمِلُ مُنْ الْمُؤْمِلُ مُنْ الْمُولُ مِنْ الْمُؤْمِلُ مِنْ الْمُؤْمِلُ مِنْ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُؤْمُ الْمُو

تخريج: صحيح، مؤمل بن اسماعيل سيء الحفط، لكه توبع.

٧٤٢٨ حَلَّثَنَا مُؤَمَّلٌ قَالَ: حَدُّثَنَا سُفْنِانُ عَيِ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنِ مِفْسَم، عَنِ الْخِكَم، عَنِ مِفْسَم، عَنِ الْخِ عَبَّاسٍ قَالَ: أَهْدَى رَسُولُ اللَّهِ ﷺ مِاقَة بَدْنَةٍ، فِيهَ جَمَلٌ أَحْمَرُ لِأَبِي جَهْرٍ، فِي أَنْفِهِ بُرُةٌ مِنْ مُشْقٍ. [انظر. ٢٨٨٠]

7879 - حدَّثَنَا مُؤمَّلُ: حَدَّثَنَا شَفْيَانُ: حدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ اثْنِ عَبَّاسٍ فَالَ: قَالَ رَسُولُ اللَّهِ بِيَشِحْ: "مَنْ قَالَ فِي الْقُرْآنِ بِعَيْرٍ عَلَى الْقُرْآنِ بِعَيْرٍ عَلَى الْقُرْآنِ بِعَيْرٍ عِلْمَ عَلَى الْقُرْآنِ بِعَيْرٍ عِلْمَ عَلَى الْقُرْآنِ بِعَيْرٍ عِلْمٍ عَلَى الْقَرْآنِ بِعَيْرٍ عِلْمٍ عَلَى النَّارِ». [راجع: ٢٠٦٩]

تخريج! إسناده صعيف، لصعف مؤمل وعبدالأعلى.

2430. It was narrated from Ibn 'Abbas that a woman whose husband was away (in jihad) came to a man to buy something from him and he said: Go into that small room and I will give it to you. Then he kissed her and touched her, and she said: Woe to you, my husband is away. So he left her alone. Then he regretted doing that, and he went to 'Umar and told him what he had done. 'Umar said: Woe to you! perhaps her husband is away (on jihad)? He said: [Yes], her husband is away. 'Umar said: Go to Abu Bakr and ask him. So he went to Abu Bakr and told him (what had happened). Abu Bakr said: Woe to you! Perhaps her husband is away? He said: Yes, he is away. Abu Bakr said: Go to the Prophet (24) and tell him. So he went to the Prophet (ﷺ) and told him, and the Prophet (鑑) said: "Perhaps her husband is away?" He said: Her husband is away. The Messenger of Allah (ﷺ) remained silent, and Qur'an was revealed: "And perform As-Salat (Igamatas-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]." [Hood 11:114]. The man said: O Messenger of Allah, is it only for me or for all the people? 'Umar said. No, do not think that; rather it is for all the people. The Prophet (≥ smiled and said: "Umar is right."

٢٤٣٠ حَدُّثَنَا مُؤَمَّا ۗ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْن مِهْرَانَ، عَن ابْن غَدَّس: أَنَّ امْرَأَةً مُغِيبًا أَنَّتْ رَجُلًا تَشْتَري مِنْهُ شَيْئًا، فَقَالَ ادْخُلِي الدَّوْلَجَ حَتَّى أُعْطِيَكِ، فَدَخَلَتُ، فَقَبَّلَهَا وَغَمَزَهَا, فَقَالَتْ: وَيْحَكَ إِنِّي مُغِيبٌ، فَتَرَكَهَا، وَنَدِمَ عَلَى مَا كَانَ مِنْهُ، فَأَتَى عُمَرَ، فَأَخْبَرَهُ بِالَّذِي صَنَعَ، فَقَالَ: وَيْحَكَ، فَلَعَلَّهَا مُغِيتٌ! قَالَ: وَإِنَّهَا مُغِيتٌ. قَالَ فَأْتِ أَنَا بَكُر فَاشَأَلُهُ، فَأَتَى أَبًا بَكُر، فَأَخْبَرَهُ، فَقَالَ أَبُو بَكُر: (١/ ٢٧٠) وَيُحَكَ. لَعَلَّهَا مُغِيبٌ! قَالَ: فَإِنَّهَا مُغِيبٌ. قَالَ: فَأَتِ النَّبِيُّ بِطِّيَّةِ فَأَخْرُهُ، فَأَنِّي النَّبِيُّ بَيْثِةٍ فَأَخْبَرَهُ، فَقَالَ النَّبِيُّ ﷺ: «لَعَلَّهَا مُغِيبٌ!» قَالَ: فَإِنَّهَا مُغِيثٌ. فَسَكَتَ رَسُولُ اللَّهِ ﷺ، وَنَزَلَ الْقُرْآنُ: ﴿ وَأَقِيرِ ٱلصَّلَافَةَ ظَرَفَ ٱلنَّهَارِ وَزُلَفًا مِنَ ٱلَّيْلُ ﴾ (هود: ١١٤) قَالَ: فَقَالَ الرَّحُولُ: يَا رَسُولَ اللَّهِ، أَهِيَ فِيَّ خَاصَّةً، أَوْ فِي النَّاسِ عَامَّةً؟ قَالَ: فَقَالَ عُمَرُ: لَا، وَلَا نُعْمَةَ عِيْنِ لَكَ، بَلْ هِيَ لِلنَّاسِ عَامَّةً. قَالَ: فَضَحِكَ النَّبِيُّ ﷺ وَقَالَ: "صَدَقَ عُمَرُ". [راجع: ٢٢٠٦]

تخريج: صحيح لعيره، وهذا إساد صعيف، لضعف مؤمل وعلي بن ريد ولين يوسف بن مهران.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2431. It was narrated that Ibn 'Abbas said concerning the words of the jinn, "... when the Devotee of Allah stands forth to invoke Him, they just make round him a dense crowd" [al-Jinn 72:19]. When they saw him leading his Companions in prayer, and they were following his prayer, bowing when he bowed and prostrating when he prostrated, they were amazed at how his Companions obeyed him. When they went back to their companions they said: When the slave (devotee) of Allah - meaning the Prophet (数) stood up invoking Him, they made round him a dense crowd.

Comments: [Saheeh]

2432. It was narrated that Ibn 'Abbas (‰) said: The Messenger of Allah (鑑) came out during his final illness with a cloth wrapped around his head and sat on the minbar. He praised and glorified Allah then he said: "There is no one who supported me by his actions and with his wealth more than Abu Bakr bin Abi Ouhafah. If I were to take a close friend (khaleel) among people, I would have taken Abu Bakr as a close friend. But the brotherhood of Islam is better. Block up for me every door into this mosque, except the door of Abu Bakr."

Comments: [Its isnad is saheeh, al-Bukhari (467)]

2433. It was narrated from Ibn 'Abbas (ᢌ) that when Ma'iz bin Malik came to the Prophet (绘), ٢٤٣١- خَدَّثَنَا مُؤَمَّلٌ: قَالَ أَبُو عَوَانَةً: حَدَّثَنَا أَوْ عَوَانَةً: حَدَّثَنَا أَوْ عِشْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ فِي مَوْلِ الْجِنْ . ﴿ وَأَنَّهُ لَمَا قَمَ عَبْدُ اللّهِ بَدْعُوهُ كَادُوا يَكُونُونَ عَيْدِ لِدَنَ ﴾ (الجن: ١٩) قَالَ: لَمَا رَأُوهُ يُصَلِّى بِأَصْحَابِهِ، وَيُصَلُّونَ بِصَلَاتِهِ، وَبُصَلُونَ بِصَلَاقِهِ أَصْحَبِهِ لَهُ، فَلَمَّا رَجَعُوا سُو طَوَاعِيَةِ أَصْحَبِهِ لَهُ، فَلَمَّا رَجَعُوا اللهِ عَبْدُ اللّهِ مِنْ عَلَيْهِ لِبَدًا. اللّهِ مَعْنِي اللّهِ اللّهِ مَعْنِي اللّهِ مَعْنِي اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللللّهُ الللّهُ الللللّهُ الللّهُ الللللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ اللللّهُ الللللّهُ اللّهُ الللللّهُ الللللّهُ الللللهُ الللللّهُ اللللللللهُ الللللّهُ الللللّهُ الللّهُ الللللللهُ الللللهُ اللللللللهُ الللللهُ اللللهُ اللللهُ اللللللهُ الللللهُ

تغريج: صحيح، مؤمل بن إسماعيل سي، الحفط قد تولع.

7٤٣٢ حَدَّثُنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثُنَا حِرْرٌ عَنَ بَعْنَى بُنِ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ الْبَنِ عَبَّاسٍ قَالَ: خَرْجَ رُسُولُ اللَّهِ عِلْحَةً فِي الْبِن عَبَّاسٍ قَالَ: خَرْجَ رُسُولُ اللَّهِ عِلْحَةً فِي مَرْضِهِ الْلَهِي مَاتَ فِيهِ، عَصِبًا رَأْسَهُ فِي خَرْفِهِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْه، ثُمَّ قَالَ: "إِنَّهُ لَيْسَ أَحَدٌ أَمَنَّ عَلَيَّ فِي عَلَيْه، ثُمَّ قَالَ: "إِنَّهُ لَيْسَ أَحَدٌ أَمَنَّ عَلَيَّ فِي فَسُه وَمَالِهِ مِنْ أَبِي بَكْرٍ بُنِ أَبِي فَحَافَة، وَلَوْ غُسُه وَمَالِهِ مِنْ أَبِي بَكْرٍ بُنِ أَبِي فَحَافَة، وَلَوْ كُنْ مُتْحَدًا مِنَ النَّاسِ خَلِيكَ، لَاتَّخَذْتُ أَبَا كُرْ خَدِيدًا الْمَسْجِدِ، غَيْرَ نَكُمْ فِي هَذَا الْمَسْجِدِ، غَيْرَ مُدُوحَةً فِي هَذَا الْمَسْجِدِ، غَيْرَ خُوخَةً فِي هَذَا الْمَسْجِدِ، غَيْرَ خُوخَةً فِي هَذَا الْمَسْجِدِ، غَيْرَ خُوخَةً فِي هَذَا الْمَسْجِدِ، غَيْرً خُوخَةً فِي هَذَا الْمَسْجِدِ، غَيْرً خُوخَةً فِي هَذَا الْمَسْجِدِ، غَيْرً خُوخَةً أَي الْعَلَاء (٣٣٨٥)

تخريج: إساده صحيح. ح. (٤٦٧).

٢٤٣٣ حَدَّثَنَا إِسْحَاقُ بُنُ عِيسَى: حَدَّثَنَا جَرِيرٌ عَنْ عِكْرِمَةً، عَنِ جَرِيرٌ عَنْ عِكْرِمَةً، عَنِ

he said: "Perhaps you kissed her, or touched her, or looked at her?" He said: No. The Messenger of Allah (憲) said bluntly: "Did you have intercourse with her?" He said: Yes. At that, he ordered that he be stoned.

Comments: [Its isnad is saheeh, al-Bukahri (6824)]

2434. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (囊) used to seek refuge with Allah for al-Hasan and al-Husain, saying: "I seek refuge for you in the perfect words of Allah from every devil and poisonous reptile, and from every envious evil eye" Then he would say: "This is how my father Ibraheem used to seek refuge for Isma'eel and Ishaq (ﷺ)."

Comments: [Its isnad is sahech, al-Bukhari (3371)]

2435. It was narrated that Zaid bin Aslam said: 'Abdur Rahman bin Wa'lah said: I said to Ibn 'Abbas (歩): We go out on campaign and people bring animal skins and waterskins to us. He said: I do not know what to say to you except that I heard the Messenger of Allah (运) say: "Any animal skin that has been tanned has become tahir (pure)."

Comments: [Its isnad is saheeh, Muslim (366)]

2436. It was narrated that Ibn 'Abbas (為) said: The Prophet (強) was commanded to prostrate on

ابْنِ عَبَّاسِ: أَنَّ النَّبِيِّ يَشِيْهِ لَمَّا أَنَاهُ مَاعِزُ بْنُ مَالِكِ قَالَ: الْكَلِّكَ قَلَّكَ، أَوْ غَمَرْتَ، أَوْ نَظْرُفَ؟» قَالَ: لَا. قَالَ رَسُولُ اللَّهِ يَشِيَّة : "أَيِكْتَهَا؟» لَا يُكَلِّي، قَالَ: نَعَمْ، قَالَ: فَعِيْدُ ذَلِكَ أَمَرَ رَجُهِهِ. [انظر ٢١٢٩]

تخريج: إسناده صحيح، خ: (٦٨٢٤).

تخريج: إساده صحيح، خ: (٣٣٧١).

- ٢٤٣٥ حَدَّثَنَا عَبْدُ الرَّزَّاقِ. أَخْرَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ وَعَلَمْ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ ابْنُ وَعْلَمْ عَنِ ابْنِ عَبَّاسٍ قَالَ. قُلْتُ لَهُ: إِنَّا نَغْزُو، فَنُؤْنَى بِالْإِهَابِ وَالْأَسْقِيَةِ. قَالَ: مَا أَذْرِي مَا أَقُولُ لَكَ، إِلَّا أَنِي سَمِعْتُ رَسُولَ اللَّهِ يَشْعُ بَقُولُ لَكَ، إِلَّا أَنِي سَمِعْتُ رَسُولَ اللَّهِ يَشْعُ بَقُولُ: "أَيُّمَا إِهَابٍ دُبغَ، فَقَدْ طَهُرَ».
[راجع: ١٩٩٥]

تخريج: إسناده صحيح، م: (٢٦٦).

٢٤٣٦– حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا شُفْيَانُ عَنْ غَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ بْنِ عَبَّاسٍ seven and not to tuck up his hair or garment

Comments: [Its isnad is saheeh, al-Bukhari (809) and Muslim (490)]

2437. It was narrated that Ibn 'Abbas (本) said: The Prophet (經) got married when he was in ihram.

Comments: [Its isnad is saheeh, al-Bukhari (1837) and Muslim (1410)]

2438. It was narrated that Ibn 'Abbas (為) said: The Prophet (經) said: "Whoever buys foodstuff should not sell it until he receives it in full." Ibn 'Abbas said: I think everything is like foodstuff.

Comments: [Its isnad is saleeth, al-Bukhari (2135) and Muslim (1525)]

2439. It was narrated from Ibn 'Abbas (♣), from the Prophet (₤) that he said: "Eat from the edges of the platter and not from the middle, for the blessing descends in the middle."

Comments: [Its isnad is hasan]

2440. It was narrated from Ibn 'Abbas (恭) - I [the narrator] think he attributed it to the Prophet (經) - he said: When he raised his head from bowing, he said: "Allah

فَالَ: أَمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعٍ، وَلَا يَكُفَّ شَعْرًا وَلَا ثَوْبًا. [راجع: ١٩٢٧]

نخريج: إسناده صحيح. ح (۸۰۹)، م: (٤٩٠).

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٢٤٣٧ حَدَّقْنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ عَمْرِ بْنِ زَيْدٍ، عَنِ عَمْرِ بْنِ زَيْدٍ، عَنِ النَّهِ عَنَّا عَمْرِ بْنِ زَيْدٍ، عَنِ النَّهِ عَنَّاسٍ قَالَ: تَزَوَّجَ النَّهِ عَنِّ وَهُوَ مُحْرِمٌ.
[راجع: ١٩١٩، وانظر: ٢٥٨١]

تخریج: إسناده صحیح، ح. (۱۸۳۷)، م: (۱٤۱۰).

٢٤٣٨- حَدَّقَنَا عَبْدُ الرَّرَّاقِ: حَدَّنَا شَفْيَانُ عَنْ عَلَوْسٍ، عَنِ ابْنِ عَنْ عَلْوُسٍ، عَنِ ابْنِ عَنْ عَلْوُسٍ، عَنِ ابْنِ عَنْ عَلْوَسٍ، عَنِ ابْنِ عَنْسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُ عَنْسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُ عَنْسٍ وَشَوْعَهُ عَلَى اللهُ عَنْهُمَا فَلَا يَبِمُهُ حَتَّى يَسْمُهُ حَتَّى يَسْمُوعَ وَالْحَسِبُ كُلَّ شَيْءٍ يَسَمْرُلَوْ الطَّعَامِ. [انظر: ١٨٤٧]

تخريج: إسناده صحيح. ح: (٢١٣٥)، م: (١٥٢٥).

78٣٩ حَدَّفَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَطَاء بْنِ السَّائِبِ، عَنْ سَعِيدِ نْنِ جُبَيْرٍ، عَنْ سَعِيدِ نْنِ جُبَيْرٍ، عَنْ سَعِيدِ نْنِ جُبَيْرٍ، عَنْ اللَّبِيِّ وَعَلَيْهِ أَلَّهُ قَالَ: "كُلُوا فِي الْقَصْعَةِ مِنْ جَوَانِيهَا، وَلَا تَأْكُلُوا مِنْ وَسَطِهَا، وَلَا تَأْكُلُوا مِنْ وَسَطِهَا، وَسَطِهَا، قَإِنَّ الْتَرَكَةَ تَدُرِلُ فِي وَسَطِهَا». [لظر: ٢٧٣٠، ٢٧٣٠]

تخريج: إسناده حسن.

٢٤٤٠ حَدَّثَنَا سُرَيْعٌ: حَدَّثَنَا حَمَّادٌ _ يَعْنِي
 أَبْنَ سَلَمَهُ _ عَنْ قَيْسٍ بْنِ سَعْدٍ، عَنْ سَعِيدِ
 أَبْنِ خُنَيْرٍ، عَنِ ابْنِ عَبَّاسٍ _ أَخْسِبُهُ رَفْعَهُ _

hears the one who praises Him, O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

Comments: [Its isnad is saheeh]

قَالَ: كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: اسْتِعِ اللَّهُ لِمَنْ حَمَدَهُ، اللَّهُمَّ رَبَّنَا لَكَ الْحَمَدُ، مِلْءَ اللَّهُمَّ رَبَّنَا لَكَ الْحَمَدُ، مِلْءَ السَّمَاءِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ ما شِئْتَ مِنْ شَيْءِ بَعْدُ". [انظر. ٢٤٨٩، ما شِئْتَ مِنْ شَيْءِ بَعْدُ". [انظر. ٢٤٨٩،

تخريج: إسناده صحيح.

2441. It was narrated from Ibn 'Abbas (3) that the Prophet (2) proposed to Maimoonah bint al-Harith; she appointed al-'Abbas as her guardian, and he gave her in marriage to the Prophet (2).

Comments: [Hasan; this is a da'eef isnad]

7881 - حَدَّثَنَا شَرَيعٌ: حَدَثَنَا عَبَّادٌ _ يَعْني الْبَنَ انْعَوَّامٍ _ عَنِ الْحَحَمِ، عَنْ الْبَحَمِ، عَنْ الْمَحَمِ، عَنْ الْمَحَمِ، عَنْ (٢٧١/١) ابْنِ عَبَّاسٍ. أَنَّ النَّبِيَ يَشِيعٌ خَطْبَ مَيْمُونَةَ بِنْتَ الْمَحَرِثِ، فَحَعَلَتُ أَمْرِهَا إلى الْعَتَّاسِ، فَرَوْجَهَا النَبِي يَشِيعٌ.

تخريج: حس، وهذا إسناد ضعيف، لندليس الححاج.

2442. It was narrated that Ibn 'Abbas (泰) said: The Muslims killed a *mushrik* man on the day of al-Khandaq, and they sent an envoy to the Messenger of Allah (运), offering a ransom for his body. The Messenger of Allah (运) said: "It is evil; an evil ransom and an evil body. Let them take it."

Comments: [Its isnad is da'eef]

7827- حَلَّثَنَا سُرْئِحٌ: حَلَّثَنَا عَبَّادٌ عَن الْحَجْرِج، عَن الْحَكْم، عَنْ مِفْسَم، عَنِ الْبَنِ عَنَاسٍ قَالَ: قَتَلَ الْمُسْلِمُونَ رَجُلًا مِنَ الْمُشْرِكِينَ يَوْمَ الْحَنْدَقِ، فَأَرْسَلُوا رَسُولًا لِلَي رَسُولِ اللَّهِ يَتِحَةً يَغْرَمُون الدَّيَة بِحِيفَتِه، قَالَ رَسُولُ اللَّهِ يَحَةً : الْخَبِثُ الْخَبِثُ . تَحْبِثُ الدِّية، خَبِثُ الْجِيفَةِ، فَالَ رَسُولُ اللَّهِ يَحَةً : فَخَلَى بَيْنَهُمْ وَمَيْنَهُ . [راجع : ٢٢٣٠]

تخريج: إساده ضعيف، الحجاج بن أرطاة مدلس وقد عنعنه

2443. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet (ﷺ) drew up a covenant between the Muhajircen and Ansar: "They will pay their diyah and ransom their prisoners on the basis of the

٣٤٤٣ حَدَّثَنَا سُرَئِعٌ حَدَّثَنَا عَنَادٌ عَنْ حَجَّاحٍ، عَنْ عَمْرِهِ بْنِ شُغَيْبٍ، عَنْ أَبِهِ، عَنْ جَدَّهِ أَنَّ اللَّهِ عَنْ جَدَّهِ أَنَّ اللَّهِ عَنْ جَدَّهِ أَنَّ اللَّهِ عَنْ جَدَّهِ أَنَّ اللَّهِ عَنْ جَدَّهِ أَنَّ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَالَمُ اللَّهُ عَالَمُ اللَّهُ عَالَمُ اللَّهُ عَاللَّهُ عَالَمُ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْ

kindness and justice common among the Muslims."

Comments: [Its isnad is da'eef]

تخريج: إسناده صعبف لتدليس الحجاح. وهذا الحديث من مسند عبدالله بن عمرو بن العاص.

2444. A similar report was narrated from Ibn 'Abbas (4.).

Comments: [Its isnad is da'eef]

2445. It was narrated that Ibn 'Abbas (🚓) said: The Messenger of Allah (ﷺ) acquired his sword Dhul-Faqar as booty on the day of Badr and it was the one concerning which he saw a dream on the day of Uhud. He said: "I saw a dent in my sword Dhul-Fagar and I interpreted it as some harm that will reach you. I dreamt that I seated a ram behind me on my mount and I interpreted it as meaning that a main man in the army would be killed. I dreamt that I was wearing strong armour, and I interpreted it as referring to Madinah. I saw cattle being slaughtered [in my dream]; to see cattle slaughtered is better, by Allah; to see cattle slaughtered is better, by Allah." And what the Messenger of Allah (ﷺ) said is what happened.

Comments: [Its isnad is hasan]

2446. It was narrated that Ibn 'Abbas (♣) said: The recitation of the Messenger of Allah (♣) at night was loud enough for whoever was in the side room to

وَّأَنْ يَفْدُو عَانِيَهُمْ بِالْمَعْرُوفِ، وَالْإِصْلَاحِ نِيْنَ انْمُسْلِمِينَ". [انظر · ٦٩٠٤، و ما بعده]

٧٤٤٤ خَدَّتَنِي شُرَيْخٌ: خَدَثَنَا عَبَّادٌ عَنْ حَدَّنَا عَبَّادٌ عَنْ حَدَّاحٍ، عَنِ البِي حَدًّاحٍ، عَنِ البِي عَبَّالًا مِثْلُهُ. [راجع: ما قبله]

تخريج: إسناده ضعيف، لتدليس الححاح.

7880 حَذَّتُنَا سُرَيْجُ: حَدَّتُنَا ابْنُ أَبِي الرِّنَادِ عَنْ اللهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ اللَّهِ بْنِ عَبْدِ اللَّهِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْنَهِ بُنِ عَبْدِ اللَّهِ وَمُ مَدْدٍ ابْنِ عَبَّاسٍ قَالَ. نَفَشَ رَسُولُ اللَّهِ عَنْهُ ذَا الْفَقَارِ يَوْمَ بَدْدٍ وَهُو الْدِي رأى فِيهِ الرُّوْيَا يَوْمُ أُحُدٍ، فَقَالَ. وَهُم الْنِي مُرَّدِفٌ كَبْشًا، «رأَيْثُ أَنِي مُرْدِفٌ كَبْشًا، يَكُونُ فِيكُمْ، ورَأَيْتُ أَنِي مُرْدِفٌ كَبْشًا، يَكُونُ فِيكُمْ، ورَأَيْتُ أَنِي مُرْدِفٌ كَبْشًا، فَوَاللهِ خَيْرٌ الْمُدِينَةَ، ورَأَيْتُ أَنِي فِي دِرْعِ خَيْرٌ، فَيْكُمْ وَاللّهِ خَيْرٌ، فَيْكُرْ وَاللّهِ خَيْرٌ"، فَيَقَرْ وَاللّهِ خَيْرٌ"، فَكَانَ اللّهِ خَيْرٌ"،

تخريج اإسناده حس.

٢٤٤٦- حَدَّثَنَا شَرَيْعٌ: حَدَّثَنَا ابْنُ أَبِي الزِّنَادِ غَنْ عَمْرِو بْنِ أَبِي عَمْرِو. عَنْ عِكْرِمَةَ، عَنِ ابْن عَبَّاسِ فَالَ: كَانَتْ قِرَاءَةُ رَسُولِ اللَّهِ ﷺ hear when he was in the main room (of the house).

Comments: [Its isnad is hasan]

2447. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (樂) said: "Hearing about something is not the same as seeing it with one's own eyes. Allah, may He be glorified and exalted, told Moosa what his people had done to the calf, and he did not throw down the Tablets, but when he saw what they had done, he threw down the Tablets and they broke.

Comments: [A saheeh hadeeth; its isnad is da'eef]

2448. Husain bin 'Abdur-Rahman said: I was with Sa'eed bin Jubair and he said: Who among you saw the shooting star last night? I said: I did. Then I said: I was not praying, but I was stung by a scorpion. He said: What did you do? I said: I asked someone to recite ruqyah for me. He said: What made you do that? I said: A hadeeth which ash-Sha'bi narrated to us from Buraidah al-Aslami, who said: There should be no ruqyah except for the evil eye or a fever. Sa'eed - meaning Ibn Jubair - said: He who acts according to what he has heard has done well. Then he said: Ibn 'Abbas told us that the Prophet (ﷺ) said: "The nations were shown to me and I saw a Prophet with a group of men, a Prophet

بِاللَّيْلِ قَدْرَ مَا يَسْمَعُهُ مَنْ فِي الْحُجْرَةِ، وَهُوَ مِى الْبَيْتِ.

تخريج: إسناده حس.

718٧- حَدَّثَنَا سُرَيْجُ بْنُ النَّعْمَانِ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْوِ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنِ الْنِي بَشْوِ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنِ الْنِي عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لَيْسَ الْخَبْرِ كَالْمُعَانِيَةِ، إِنَّ اللَّهَ عَزَّ وَجَلَّ أَخْبَر مُوسَى بِمَا صَنَعَ قَوْمُهُ بِي الْعِجْلِ، فَلَمْ يُلْقِ الْأَلْوَاحَ، فَلَمَّ عَانِنَ مَا صَنَعُوا، أَلْقَى الْأَلُواحَ، فَلَمَّ عَانِنَ مَا صَنَعُوا، أَلْقَى الْالْوَاحَ فَانْكَسَرَتْ». [راجع. ١٨٤٢]

تخريج: حديث صحيح، وهذا إسناد صعيف، دلس فيه هشيم.

كَوْنَ مُنْ عَنْدِ الرَّحْمَنِ قَالَ: كُنْتُ مَشْلِمٌ: أَخْبَرَنَا مُصَيْنُ بَنُ عَنْدِ الرَّحْمَنِ قَالَ: كُنْتُ عِنْدَ سَعِيدِ بَنِ جَنِيْرِ قَالَ: أَيْكُمْ رَأَى الْكُوكَبَ سَعِيدِ بَنِ جَنِيْرِ قَالَ: أَيْكُمْ رَأَى الْكُوكَبَ اللَّذِي انْقَضَّ لُبَارِحَةً؟ قُلْتُ: أَنَا، ثُمَّ قُلْتُ: أَنَا، ثُمَّ قُلْتُ: أَمَّا إِنِّي لُدِغْتُ. قَالَ: وَكَيْفَ فَعِيتُ مَلْكَ؟ قُلْتُ: اسْتَرْقَيْتُ، قَالَ. وَمَا حَمَلَكَ عَلَى ذَلِكَ؟ قُلْتُ: اسْتَرْقَيْتُ، قَالَ. وَمَا حَمَلَكَ عَلَى ذَلِكَ؟ قُلْتُ: عَلَيْتُ مَدِيتُ مَدِّتَاهُ اللَّغِيقِ عَنْ بُرِيْدَةَ الأَسْلَمِي أَنَّهُ قَالَ: لَا رُقْيَة بُولِكَ عِنْنِ أَوْ مُحَمَّةٍ. فَقَالَ سَعِيدً يَعْنِي الْبَلَ بُعِيدٍ _: قَدْ أَحْسَنَ مَنِ النَّبَيِ وَمَنْهُ الرَّهُمَ إِلَى مَا سَمِعَ الْلَّ مِنْ النَّبِي يَعْلِي اللَّهِ يَعْلِي اللَّهِ يَعْلِي اللَّهِ يَعْلِي اللَّهِ يَعْلِي اللَّهِ يَعْلِي اللَّهُ عَلَى اللَّهِ يَعْلِي اللَّهِ يَعْلِي اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ الرَّعْلَ وَالرَّجُلِينِ اللَّهِ وَمَنْهُ الرَّجُلِقِ وَلِينَ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ الرَّعُلِي وَمَنَهُ الرَّعُلِي وَاللَّهُ عَلَى وَلَيْنَ مَعَهُ أَخَدٌ ، إِذْ رُفِعَ لِي سَوَادٌ وَلِيْنَ عَلَى مَعْهُ أَخَدٌ ، إِذْ رُفِعَ لِي سَوَادٌ وَالنَّهِ عَلَى مَنَا اللَّهُ عَلَى اللَّهُ الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللَّهُ الْعَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ الْعَلَا اللَّهُ ا

with one or two men, and a Prophet with no one with him. Then a huge multitude was shown to me, and I thought that they were my ummah, but it was said to me, This is Moosa and his people. But look at the horizon.' I looked, and there was a huge multitude. Then it was said to me: 'Look at the other horizon,' and there was (another) huge multitude. It was said to me: 'This is your ummah, and among them are seventy thousand who will enter Paradise without being called to account or punished."" Then the Prophet (金) got up and went into his house, and the people started discussing and said: Who are those who will enter Paradise without being called to account or being punished? Some of them said: Perhaps they are the ones who accompanied the Messenger of Allah (ﷺ). Some said: Perhaps they are those who were born in Islam and never associated anything with Allah. And they mentioned several ideas. Then the Messenger of Allah (%) came out and said. "What are you discussing?" They told him, and he said: "They are the ones who did not use cautery or ask anyone to perform rugyah for them, and were not superstitious, and they put their trust in their Lord." 'Ukkashah bin Mihsan stood up and said: Will I be one of them, O Messenger of Allah? He said: "You will be one of them." Another man stood up and said: Will I be one of them, O Messenger of Allah? The Messenger of Allah

غَظِيمٌ، فَعُلْتُ: هَذِهِ أُمَّتِي، فَقِيلَ: هَذَا مُوسَى وَفَوْمُهُ، ولَكِنِ انْظُرُ إِلَى الْأُفْقِ، فَإِذَا سَوَادٌ عَطِيمٌ، نُمَّ قِيلَ لِي: انْطُرُ إِلَى هَذَا الْجَابِب الْأَحْرِ، فَإِذَا سَوَادٌ عَظِيمٌ، فَقَرْ: هَذِهِ أُمَّتُكُ، وَمَعَهُمْ سَنْعُونَ أَلْفًا، يَدْخُلُونَ الْحَنَّةَ بَغَيْر حِسَابِ وِلَا عَدَابِ اللَّهِ لَهُضَ النَّبِيُّ ﷺ فَدَخُلَ، فَخَاصَ الْقَوْمُ فِي ذَٰلِكَ, فَقَالُوا: مَنْ هَوُلَاءِ الَّذِينَ يَدْخُلُونَ الْخَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَدَابِ؟ فَقَالَ نَعْضُهُمْ: لَعَلَّهُمُ الَّذِينَ ضَحِبُوا النَّى ﷺ، وَقَالَ بِعْضُهُمْ: لَعَلَّهُمُ الَّذِينَ وُلدُوا فِي الْإِسْلَامِ، وَلَمْ يُشْرِكُوا بِاللَّهِ شَيْئًا قَطُّ، وَدَكَرُوا أَشْيَاءَ، فَخَرَجَ إِلَيْهِمُ النَّبِيُّ ﷺ فَقَالَ: ﴿مَا هَذَا الَّذِي كُنْتُمْ تُحُوضُونَ فِيهِ؟ ٩ فَأَحْبَرُوهُ مَقَالَتِهِمْ، فَقَالَ: الْهُمُ الَّذِينَ لَا يَكْتَوْونَ، وَلا يَسْتَرْقُونَ، وَلَا يَتَطَيَّرُونَ، وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ» فَقَامَ عُكَّاشَةُ بْنُ مِحْصَن الْأَسْدِيُّ، فَقَالَ: أَنَا مِنْهُمُ يَا رَسُولَ اللَّهِ؟ فَقَالَ * اللَّهُ مِنْهُمْ اللَّهُ قَامَ الْأَخَرُ ، فَقَالَ : أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ : «سَبِقَكَ بِهِ عُكَّاشَةُ». [انظر: ٢٩٥٤]

تخریج: إسناده صحیح. ح: (۲۵٤۱)، م: (۲۲۰). 464

(變) said: " 'Ukkashah has beaten you to it."

Comments: [Its isnad is saheeh, al-Bukhari (6541) and Muslim (220)]

2449. 'Abdullah told us: Shuja' told me: Hushaim told us:... a similar report.

Comments: [Its isnad is saheeh, al-Bukhari (6541) and Muslim (220)]

2450. It was narrated that Ibn 'Abbas (🗞) said: The Messenger of Allah never fasted any month in full except Ramadan, even though he used to fast until one would think: By Allah, he will never stop fasting; and he used not to fast until one would think: By Allah, he will never fast.

Comments: [Its isnad is salreel, al-Bukhari (1971) and Muslim (1157)]

2451. It was narrated from Ibn 'Abbas (&) that the Messenger of Allah (ﷺ) crossed all these valleys bringing a hady (sacrificial animal) and he had no option but to circumambulate the House and go between as-Safa and al-Marwah before he stood at 'Arafah, But as for you, O people of Makkah, delay your tawaf until you come back.

Comments: [Its isnad is da'eef]

2452. It was narrated that Ibn 'Abbas (¾) said: When alcohol was forbidden, they said: O Messenger of Allah, (what about) our companions who have died and who used to

٢٤٤٩ حَدَّثُنَا عَبِدُ اللهِ: حَدَّثَنِي شُجَاعٌ: حدَّنْنَا هُشَيْمٌ.. مِثْلَهُ. [راجع. ما قبله]

تخریج: إسناده صحیح، ح: (٦٥٤١)، م، **(۲۲۰)**.

• ٢٤٥٠ حَدَّثَنَا سُرَيْحُ بْنُ النَّعْمَانِ: حَدَّثَنَا أَبُو عَوَانَةً عَنْ أَنِي بِشُرٍ، عَنْ سَعِيدِ ثُن جُنَيْرٍ، عَنْ ابْن عَبَّاس قَالَ: مَا صَامَ رَسُولُ اللَّهِ ﷺ شَهْرً كَاملًا قَطُّ غَيْرَ (٢٧٢/١) رَمَضَانَ، وَإِنْ كَانَ لَيْصُومُ إِذَا صَامَ، حَتَّى يَقُولَ لُقَائِلُ: وَاللَّهِ لَا يُفْطِرُ، وَإِنْ كَانَ لَيُفْطِرُ إِذَا أَفْطَرَ، خَتَّى يَقُولَ الْقَائِلُ: وَاللَّهِ لَا يَصُومُ. [راجع: ١٩٩٨]

تخريج: إسناده صحيح. خ: (١٩٧١)، م: (١١٥٧).

٧٤٥١ حَدَّثَنَا سُرَيْخٌ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُؤمَّل عَنْ عَطَاءٍ، عَنِ اللهِ عَبَّاسِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَطَعَ الْأَوْدِيَّةَ وَجَاءَ بِهَدْي، فَلَمْ يَكُنْ لَهُ بُدٌّ مِنْ أَنْ يَطُوفَ بِالْبَيْتِ، وَيَسْعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، قَبْلَ أَنْ يَقِفَ رِعَ, وَأَمَّا أَنْتُمْ يِنَا أَهْلَ مَكَّةً، فَأَحَّرُوا رِعِرَوَة، فَأَمَّا أَنْتُمْ يِنَا أَهْلَ مَكَّةً، فَأَخْرُوا طَوَافَكُمْ حَتَّى تَرْجِعُوا.

تخريج: إسناده صعيف، لضعف عبدالله بن مؤمل. ٧٤٥٢ خدَّثَنَا أَسْوَدُ بْنُ عَامِر: أَخْبَرَنَا إِسْرَائِيلُ عَن سِمَاكِ، عَنْ عِكْرِمَةً، عَن ابْن عَبَّاسِ قَالَ: لَمَّا حُرِّمَتِ الْخَمْرُ قَالُوا: بَا drink it? Then Allah, may He be glorified and exalted, revealed the words: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)..." [al-Ma'idah 5:93].

Comments: [Saheelt because of corroborating evidence; and this is a isnad da'eef

2453. It was narrated from Ibn 'Abbas that he said: The Messenger of Allah (ﷺ) said: "The one who is addicted to alcohol, if he dies, will meet Allah like one who worshipped idols."

Comments: [Its isnad is da'eef]

تخريج: إسناده صعيف لحهالة الواسطة بين محمد بن المنكدر و بين ابن عباس .

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2454. It was narrated from 'Eesa bin 'Ali, from his father, that his grandfather said: The Messenger of Allah (独) said: "The blessed horses are the palominos."

Comments: [Its isnad is hasan]

2455. It was narrated from Ibn 'Abbas (🍇) that the Prophet (💯) said: Allah took the covenant from the loins of Adam in Na'man - i.e., 'Arafah. He brought forth from his loins every offspring He created, then He spread them before Him like ants, then He spoke to them face to face and said: "And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loins his offspring) and made them رَسُولَ الَّهِ، أَصْحَابُنَا الَّذِينَ مَاتُوا وَهُمْ يَشْرُنُونَهَا ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَرٌّ : ﴿ لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَيهُوا الصَّلِحَاتِ جُنَاحٌ فِيمَا طَيِمُوا ﴾ (المائدة: ٩٣). [راجع: ٢٠٨٨]

تخريج: صحيح لعبره، وهدا إسناد صعيف، رو به سمائ عن عكرمة مصطربة.

٣٤٥٣ - حَدَّثَنَا أَسْوَدُ بْنُ عَامِر: حَدَّثَنَا

الْحَسَنُ _ يَعْنِي ابْنَ صَالِحِ _ عَنْ مُحَمَّدِ بْنِ

الْمُنْكَدِرِ قَالَ: حُدِّثْتُ عَن ابْنِ عَبَّاسِ أَنَّهُ

قال: قَال رَسُولُ اللَّهِ ﷺِ : "مُدْمِنُ الْخَمْر إِنَّ مَاتَ، لَقِيَ اللَّهَ كَعَابِدِ وَثَنَّ. ٢٤٥٤ حَدَّثَنَا خُسَيْنٌ: حَدَّثَنَا شَيْبَانُ عَنْ عِينِي يْنِ عَلِيٍّ، عَنْ أبيه، عَنْ جَدُّهِ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ : «إنَّ يُمْنَ الْخَيْلِ فِي

تخريج: إسناده حس.

شُقّ هَا ».

٧٤٥٥ خَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ ـ بعْنِي ابْنَ حَازِم _ عَنْ كُلْثُوم بْنِ جَبْرٍ، عَنْ سَعِيدِ بْن حُبَيْرٍ، غَن ابْن عَبَّاس عَنِ النَّبِيِّ ﷺ قَال: أَخَد اللَّهُ الْمِيثَاقَ مِنْ ظَهْرِ آدَمَ بِنَعْمَانَ _ يَعْنِي عَرَفةً _ فَأَخْرَجَ مِنْ صُلْبِهِ كُلِّ ذُرِّيَّةٍ دَرَأَهَا، فَشَرَهُمْ بَيْنَ يَدَيْهِ كَالذَّرِّ، ثُمَّ كَلَّمَهُمْ قِيْلًا، قَالَ ﴿ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى شَهِدْنَا أَنْ نَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا غَافِلِينَ ٥ أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ ابَاؤُنَا مِنْ قَبْلُ وَكُنَّا

testify as to themselves (saying): 'Am I not your Lord?' They said: 'Yes! We testify,' lest you should say on the Day of Resurrection: 'Verily, we have been unaware of this.' Or lest you should say: 'It was only our fathers aforetime who took others as partners in worship along with Allah, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised Al-Batil (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allah)?"" [al-A'raf 7:172,173].

Comments: [Its Marfoo' is da'eef]

2456. Abul-Ahwas said: The Messenger of Allah (ﷺ) used to recite in Fajr prayer on Friday, Alif-Lam-Meem Tanzeel (Soorat as-Sajdah) and Hal ata 'alal-insan heenun minad-dahr lam yakun shay'an madhkooran (Soorat al-Insan).

Comments: [Saheeli because of corroborating evidence; this is a da'eef isnad]

2457. A similar report was narrated from Ibn 'Abbas (♣).

Comments: [A salteelt hadeeth]

دُرِّيَّةً مِنْ نَعْدِهِمُ أَفَتُهْلِكُنَ بِمَا فَعَلَ الْمُبْطِلُونَ﴾ (الأعراف: ١٧٢، ١٧٣)

تخريج: مرفوعه ضعيف، وأكثر الرواة رووه موقوفاً على ان عباس.

٢٤٥٦ حَدَّفَنَا حُسَيْنٌ: حَدَّنَنَا شَرِيكٌ عَنْ أَبِي إِسْحَدَق، عَنْ أَبِي الْأَحْوَصِ قَالَ: كَانَ رَسُولُ اللَّهِ يَسِيحٌ يَقْرَأُ فِي كُلَّ صَلَاةِ الْفَجْرِ يَوْمَ الْجُمْعَةِ. ﴿الْمَرْ تَنْهِلُ﴾ و ﴿ عَلْ أَنَى عَنَ ٱلإسَنِ عِبْرٌ مِنَ الدَّهُرِ﴾.

تخريج: صحيح لعيره، وهدا بساد صعيف، شريك بن عبدالله سيء الحفظ، وأبو الأحوص رواه مرسلاً.

٢٤٥٧ - خَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا شَوِيكٌ عَنْ أَمِي
 إِسْحَاقَ. عَنْ سَعِيدِ نْنِ جُبَيْرٍ، عَنِ بْنِ عَبَّاسٍ
 رَضيَ اللهُ عَنْهُمَا مِثْلُهُ. [راجع: ١٩٩٣]

تخريج: حديث صحيح، شريك سيء الحفط، لكنه توبع.

2458. It was narrated from Ibn 'Abbas from the Prophet (爱) concerning the man who has intercourse with his wife when

٢٤٥٨ - حَدَّثَنَا خُسَيْنٌ: حَدَثَنَا شَوِيكٌ عَنْ خُصَيْفٍ، عَنِ ابْنِ عَبَّامٍ عَنِ ابْنِ عَبَّامٍ عَنِ النَّبِيِّ بِيْنَةً فِي الرَّئِحِلِ يَأْتِي المُرَأَتَةُ وَهِيَ
 النَّبِيِّ بِيْنَةً فِي الرَّئِحِلِ يَأْتِي المُرَأَتَةُ وَهِيَ

she is menstruating: Let him give half a dinar in charity.

Comments: [Saheeh mawqoof; this is a da'eef isnad]

تخريج: صحيح موقوفاً، وهذا إسناد ضعيف، شريك سيئ الحفط وكذ خصيف بن عبد لرحمان

2459. It was narrated that Ibn 'Abbas (*) said: The Prophet (*) asked us to leave early, or asked Umm Salamah to leave early, when we were with them in al-Muzdalifah, heading towards Jamratal-'Aqabah, and he instructed us not to stone it until the sun rose.

Comments: [A hasan hadeeth; this is a da'eef isnad]

2460. 'Ata' narrated that he heard Ibn 'Abbas (♣) say: The Messenger of Allah (趣) sent me with his luggage and the weak ones among his family on the night of al-Muzdalifah, and we prayed Fajr in Mina, and stoned the Jamrah.

Comments: [Saheeh]

2461. It was narrated that Muhammad bin 'Amr bin 'Ata' bin 'Alqamah al-Qurashi said: We entered the house of Maimoonah the wife of the Prophet (些), where we found 'Abdullah bin 'Abbas (弘), and we mentioned doing wudoo' after eating that which has been touched (cooked) by fire. 'Abdullah said: I saw the Messenger of Allah (建) eating something that had

خَائِضٌ قَالَ: يَتَصَدَّقُ بِنِصْفِ دِينَارٍ ٩٠. [راجع: ٢٠٣٢]

٧٤٥٩ خَدْلَنَا حُسَيْنُ. حَدْلَنَا شَرِيكٌ عَنْ لَيْنِ، عَرْ طَاوُس، عَنِ ابْنِ عَبَّسِ قَالَ: عَجَّلْنَا النَّبِيُ عِلَيْهِ، أَوْ عَجَّلَ أَمْ سَلَمَة، وَأَنَا مَعَهُمْ مِنَ الْمُوْدَلِفَة إِلَى جَمْرَةِ الْعَقَبَةِ، فَأَمْرَنَا أَنْ لا نَرْمِيَهَا خَتَى تَطْلُم الشَّمْسُ. [انظر ٢٠٠٥]

تخريج: حديث حس. خ: (١٦٧٧)، م: (١٢٩٣)، وهذا إسناد صعبف شريك ضعيف وكدا ليث.

- ٢٤٦٠ حَدَّثَنَا حُسَيْنُ: حَدَّثَنَا دَاوُدُ _ يَعْنِي الْعَطَّارُ _ عَنْ عَمْرِو قَالَ: حَدَّثَنِي عَطَاءُ أَنَّهُ سَمِعَ ابْن عَبَّاسٍ يَقُولُ: أَرْسَلْنِي رَسُولُ اللَّهِ يَشِي مَعْ تَقَلِهِ وَضَعَفَةِ أَمْلِهِ لَيْلَةَ الْمُزْدَلِفَةِ، فَصَلَيْنَا الصَّبْعَ بِمِنِّي، وَرَمَيْنَا الْجَمْرَةَ. وَصَلَيْنَا الْجَمْرَةَ. [راجع: ١٩٢٠]

نخریج: صحیح.

٧٤٦١ حَلَّقَنَا حُسَيْنٌ: حَلَّثَنَا ابْنُ أَبِي الزِّنَادِ عَنْ أَبِي الزِّنَادِ عَنْ أَبِي الزِّنَادِ عَنْ أَبِي عَنْ مُحَمَّدِ نَنِ عَمْرِهِ بْنِ عَطَاءِ بْنِ عَمْدِهُ الْنِي عَنْ مَيْمُونَةً زَوْجِ اللَّبِيِّ بِيَنِيْ ، فَوَحَدْمَا فِيهِ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، فَوَحَدْمَا فِيهِ عَبْدَ اللَّهِ بُنَ عَبَّاسٍ، فَدَكُونَا الْوُضُوءَ مِمَّا مَسَّتِ النَّارُ، فَقَالَ عَبْدُ اللَّهِ يَنِيْقُ تَأْكُلُ مِمَّا اللَّهِ يَنِيْقُ تَأْكُلُ مِمَّا اللَّهِ يَنَوْضًا أَ، فَقَالَ عَبْدُ مَسُولَ اللَّهِ يَنِيْقُ تَأْكُلُ مِمَّا مَسَّتُهُ النَّارُ، ثُمَّ يُصَلِّي، وَلَا يَتَوَضَّأً، فَقَالَ لَهُ مَسَّتُهُ النَّارُ، فَمَّ يُصَلِّي، وَلَا يَتَوَضَّأً، فَقَالَ لَهُ

been touched (cooked) by fire, then he prayed, and he did not do wudoo'. One of us said to him: Did you see that, O Ibn 'Abbas? He pointed to his eyes and said: My own eyes saw it.

Comments: [Its isnad is hasan]

2462. It was narrated that Ibn 'Abbas (&) said: A man of Banu Sulaim passed by a group of the Companions of the Prophet (28) driving some sheep of his, and he greeted them with salam. They said: He only greeted you with salam to protect himself from you. So they went to him and killed him, then they took his sheep and brought them to the Prophet (%). Then Allah revealed the words: "O you who believe! When you go (to fight) in the Cause of Allah, verify (the truth), and say not to anyone who greets you (by embracing Islam): 'You are not a believer'..." [an-Nisa' 4:94]

Comments: [Saheeli its isnad is da'eef]

2463. It was narrated from Ibn 'Abbas (*) concerning the words of Allah, "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (*) and his Sunnah) are the best of peoples ever raised up for mankind; you enjoin Al-Ma'roof (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden)" [Al 'Imran 3:110] that

بَعْضُنَا: أَنْتَ رَأَيْتُهُ يَا ابْنَ عَبَّاسٍ؟ قَالَ: فَأَشَارُ بِيَدِهِ إِلَى عَيْنَتِهِ، فَقَالَ: بَصُرَ عَيْنَيْ. [راجع. ٢٠٠٢]

تخريج: إسناده حسن. م: (٣٥٩,٣٥٤).

7٤٦٧- حَلَّثُنَا حُسَيْنُ بُنُ مُحَمَّدٍ وَحَلَفُ بَنُ الْوَلِيدِ قَالَا: حَلَّثُنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِمْلِهِ، عَنْ عِمْرِهِ، مَوْرَجُلٌ مِنْ الْوَلِيدِ قَالَا: حَلَّمُنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِمْرِهِ، مَلَّ مَرْ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ بِيَنِيْ فَهُو يَمُونُ عَمْمًا لَهُ، فَسَلَّمَ عَلَيْهِمْ، فَقَالُوا: مَا سَلَّمَ عَلَيْهِمْ، فَقَالُوا: مَا سَلَّمَ عَلَيْهِمْ، فَقَالُوا: فَهُو يَمْدُوا إِلَيْهِ فَقَالُوا: فَقَالُوا: فَعَمَدُوا إِلَيْهِ فَقَالُوا: فَعَمَدُوا فَقَالُوا: فَعَلَمُ فَا اللَّهِمْ اللَّهِمْ وَلَا فَقُولُوا لِمَنَا اللَّهُ عَلَى اللّهُ عَلَى اللّهِ فَتَقَالُوا: فَقَالُوا: فَقَالُوا: فَقَالُوا: فَقَالُوا: فَقَالُوا: فَقَالُوا: فَلَا لَعْمُولُوا لِللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ الللّهُ عَلَى الللّهُ عَلَى الللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى الللّهُ اللّهُ الللّهُ اللّهُ عَلَى الللّهُ اللّهُ اللّهُو

تخريج: صحح. وهده إساد صعيف، رواية سماك عن عكرمة مصطربة.

٢٤٦٣ - حَدَّثَنَا حُسَيْنٌ وَأَبُو نُعَيْمٍ قَالًا. حَدَّثَنَا إِسْرائِيلُ (٢٧٣/١) عَنْ سِمَاكِ، عَنْ سَعِيدِ بَنِ جُنِيْرٍ. عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَرَّ وَجَلَّ: ﴿ كُنتُمْ خَيْرٌ أَمْتَةٍ أُخْرِجَتْ الِلنَّاسِ تَأْمُرُونَ إِلَىٰمَ الْمُنْرُونِ وَتَنْهُونَ عَنِ الْمُسْتَكِرِ ﴾ (آل عمران: ١١٠) قَالَ: هُمُ الَّذِينَ هَاجَرُوا مَعَ عَمران: ١١٠) قَالَ: هُمُ الَّذِينَ هَاجَرُوا مَعَ مُحَمَّدٍ وَيَنْهُمْ إِلَى الْمَدِينَةِ. قَالَ أَبُو نُعَيْمٍ: مَعَ النَّبِيِّ عِلَيْهِ. [انظر: ٢٩٨٧، ٢٩٢١]

تخريج: إسناده حسن.

he said: They are the ones who migrated with Muhammad (鑑) to Madinah. Abu Nu'aim said: with the Prophet (ﷺ).

Comments: [Its isnad is hasan]

2464. It was narrated that 'Abdul-'Azeez bin Rufai' said: Someone told me who heard Ibn 'Abbas (泰) say: The Messenger of Allah (ﷺ) did not halt between 'Arafah and Muzdalifah except to pass water.

Comments: [Saheeh, this is a da'eef isnad

2465. 'Amr bin Deenar said: I heard Jabir bin Zaid say: I heard Ibn 'Abbas (♣) say: The Messenger of Allah (ﷺ) prayed eight [rak'ahs] together [i.e., he put Zuhr and 'Asr together] and seven [rak'ahs] together [i.e., he put Maghrib and 'Isha' together].

تخريج: إساده صحيح. -: (٧٠٥). م. (٧٠٥). م. (٧٠٥). Comments: [Its isnad is saleeh, al-Bukhari (562) and Muslim (705)]

2466. It was narrated from Ibn 'Abbas (34) that the Messenger of Allah (趣) sacrificed, among his sacrificial animals, a camel that had belonged to Abu Jahl; in its nose was a ring of silver.

Comments: [Hasan because of corroborating evidence and its isnad is da'eef

2467. It was narrated from Ibn 'Abbas (泰) that the Prophet (鑑) nibbled some meat from a bone. then he prayed and did not do wudoo'.

٢٤٦٤- حَدَّثَنَا خُسَيْرٌ وَأَبُو نُعَيْم قَالًا. حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْعَزِيزِ بْنَ رُفَيْعِ قَالَ: حَدَّثَنِي مَنْ سَمِعَ الْنَ عَبَاسِ يَفُولُ ۖ كُمْ يَنْزِلُ رَسُولُ اللَّهِ ﷺ بَيْنَ عَرَفَاتٍ وَجَمْعٍ إِلَّا لِيُهَرِيقَ الْمَاء. [الضر: ٢٥٦٣، وراجع ٢٢٦٥]

تخريج: صحيح، وهد إسناد ضعيف لحهالة الرآوي عن ابن عباس.

٢٤٦٥- حَدَّثَنَا خُسَيْنُ ۚ خَدَّثَنَا شُعْنَةُ قَالَ: أَحْرِنِي عَمْرُو بْنُ دِينَارِ قَالَ: سَمِعْتُ جَابِرَ ابْنَ زَيْدٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاس يَقُولُ: صَلَّى رَسُولُ اللَّهِ ﷺ تَمَايِيًا جَميعًا، وَسَنْعًا جَميعًا. [راجع: ١٩١٨]

٢٤٦٦ - حَدَّثُنَا خُسَيْنٌ. خَدَّثُنَا جَرِيرُ بْنُ خَارْم عَن ائن أَبِي نَجِيح، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أنَّ رَسُولَ اللَّهِ ﷺ أَهْدَى فِي نُدُّنِهِ تَعِيرًا كَانَ لِأَبِي جَهْل، فِي أَنْفِهِ بُرَةٌ مِنْ فِصَّةٍ. [راجع: ٢٣٦٢]

تخريج: حس لغيره، وهدا إسناد ضعيف، لتدلس جربرين حارم.

٢٤٦٧- خَدَّثْنَا خُسَيْنٌ. حَدَّثَنَ جَرِيرٌ عَنْ أَيُّونَ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَتَّاسِ رَضِيَ اللهُ عَنْهُمَ : أَنَّ النَّبِيُّ عِنْ انْتَهَسَ عَرْقًا ، ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأ. [راجع ٢٢٨٩]

Comments: [Its isnad is saheeh, al-Bukhari (207)]

2468. It was narrated that Ibn 'Abbas (歲) said: When Hilal bin Umayyah accused his wife of adultery, it was said to him: By Allah, the Messenger of Allah (變) will certainly give you eighty lashes. He said: Allah is too just to cause me to be given eighty lashes; He knows that I looked and listened until I became certain. No, Allah will never cause me to be beaten. Then the verse of mula'anah was revealed.

Comments: [Its isnad is saheeh]

2469. It was narrated from Ibn 'Abbas (泰) that a young virgin came to the Prophet (宏) and told him that her father had given her in marriage even though she was reluctant, and the Prophet (囊) gave her the choice.

Comments: [Its isnad is saheeh]

2470. It was narrated from Ibn 'Abbas (泰) that the Prophet (窦) said: "At the end of time there will be people who dye their hair with this black colour - Husain said: like the crops of pigeons - they will never smell the fragrance of Paradise."

Comments: [Its isnad is salueli]

تخريج: إسناده صحيح. خ: (۲۰۷).

٢٤٦٨ حَدَّثَنَا حُسَيْنَ: حَدَّثَنَا جَرِيرٌ عَنْ أَيُّوب، عَنْ عِكْرِمَة، عَنِ النِ عَبَّاسٍ قَالَ: لَمَّا فَدَفَ هِلَالُ لَنُ أُمَيَّة الْمَرَأَتَة، قِيلَ لَهُ. وَاللَّهِ لَيَجْلِدَنَكَ رَسُولُ اللَّهِ عَنْ ثَمَانِينَ جَلْدة. قَالَ: اللَّهُ أَعْدَلُ مِنْ ذَلِكَ أَنْ يَضْرِبَنِي ثَمَانِينَ صَرْبَةً، وَقَدْ عَلِمَ أَنِّي قَدْ رَأَيْتُ حَتَّى اسْتَيْقَلْتُ، لَا، وَاللَّهِ لَا يَضْرِبُنِي أَبَدًا. قَالَ: فَنَوَلَتْ آيَةً وَاللَّهِ لَا يَضْرِبُنِي أَبَدًا. قَالَ: فَنَوَلَتْ آيَةً وَاللَّهِ لَا يَضْرِبُنِي أَبَدًا. قَالَ: فَنَوَلَتْ آيَةً الْمُلاعَنَة. [راجع: ٢١٣١]

تخريج: إسناده صحيح.

٧٤٦٩ حَدَّثَنَا خُسَيْنٌ: حَدَّثَنَا جَرِيرٌ عَنْ أَيُّوبَ، عَنْ عِخْرِمَةً، عَنِ ابْنِ عَبَّاسٍ: أَنَّ جَارِيَةً بِخُرًا أَتَتِ النَّبِيِّ ﷺ، فَذَكَرَتْ أَنَّ أَبَاهَا زَوَّجَهَا وَهِي كَارِهَةٌ، فَخَيَرَهَا النَّبِيُ ﷺ.

تخريج: إسناده صحيح.

• ٢٤٧٠ حَدَّثَنَا حُسَيْنٌ وَ حَمَدُ بَنُ عَبْلِ الْمَلِكِ قَالَا حَدَّثَنَا عُبَيْدُ اللَّهِ _ يَغْنِي ابْن عَمْرِو _ عَنْ عَنْدِ الْكَرِيمِ، عَنِ ابْنِ جُبَيْرٍ _ عَنْ ابْنِ قَالَ أَحْمَدُ: عَنْ سَعِيدِ بْنِ حُبَيْرٍ _ عَنِ ابْنِ عَبْلِ مِن حُبَيْرٍ _ عَنِ ابْنِ عَبْلِ مِن حُبَيْرٍ عَنِ ابْنِ عَبْلِ مِن عَنِ البَّنِي يَتَلِيُّونَ فَالَ: "يَكُونُ قَوْمٌ فِي عَبْلِي بَلْمُ قَالَ: "يَكُونُ قَوْمٌ فِي ابْنِ النَّمَانِ يَخْضِبُونَ بِهَذَا السَّوَادِ _ قَالَ السَّوَادِ _ قَالَ حَمْمُنِيْ: كَحَوَاصِلِ الْحَمَامِ _ لا يَرِيحُونَ حُرَائِحةً الْجَدَّةِ».

تخريج: إسناده صحيح.

2471. It was narrated that Shahr bin Hawshab said: 'Abdullah bin 'Abbas (&) said: A group of Jews came to the Messenger of Allah (数) and said: O Abul-Qasim, tell us about some matters we are going to ask you about, which no one will know except a Prophet. Among the things that they asked him was: What food did Isra'eel forbid to himself before the Torah was revealed? He said: "I adjure you by Allah, Who revealed the Torah to Moosa, do you know that Isra'eel Ya'qoob (44) became very sick and his sickness lasted for a long time, then he vowed that if Allah healed him from his sickness, he would forbid to himself the drink that he liked best and the food that he liked best. The food that he liked best was camel meat and the drink that he liked best was camel's milk." They said: Yes, by Allah.

Comments: [Hasan; this is a da'eef isnad]

2472. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (౹ౢ) prayed on a reed mat.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

٧٤٧١ - خَدَّفَنَا حُسَيْنٌ: حَدَّنَنَا عَبْدُ الْحَمِيدِ ابْنُ بَهْرَام عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: حَصَرَتْ عِصَابَةٌ مِنَ الْبَهُودِ رَسُولَ اللَّهِ يَعْيَّةٍ، فَقَالُوا: يَا أَبَا الْبَهُودِ رَسُولَ اللَّهِ يَعْيَّةٍ، فَقَالُوا: يَا أَبَا الْنَاسِم، حَدَّثُنَا عَنْ حِلَالِ نَسْأَلُكُ عَنْهَا، لَا النَّاسِم، حَدَّثُنَا عَنْ حِلَالِ نَسْأَلُوهُ: أَيُّ النَّاسِم، حَدَّثُنَا عَنْ حِلَالِ نَسْأَلُوهُ: أَيُّ الطَّغَامِ حَرَمَ إِسْرَائِيلُ عَلَى نَفْسِهِ قَبْلُ أَنْ تُنَوَّلَ الطَّغَامِ حَرَمَ إِسْرَائِيلُ عَلَى نَفْسِهِ قَبْلُ أَنْ تُنَوَّلَ التَّوْزَاةُ عَلَى مُوسَى، هَلُ تَعْلَمُونَ أَنَّ إِلْسُرَائِيلُ اللَّهِ اللَّذِي أَنْزَلَ النَّوْزَاةُ عَلَى مُوسَى، هَلُ تَعْلَمُونَ أَنَّ إِسْرَائِيلَ اللَّهِ اللَّهِ اللَّذِي أَنْزَلُ لِللَّهِ اللَّهِ مِنْ عَمْوَ اللَّهُ مِنْ مُنْ مَلَ اللَّهُ مِنْ مَرْضَا شَيْعِهُ اللَّهُ مِنْ فَطُلُ اللَّهُ مِنْ الشَّرَابِ إِلَيْهِ الْمُعْمَالُ اللَّهُ مِنْ الشَّرَابِ إِلَيْهِ الْبُنْهَا؟، فَقَالُوا: اللَّهُ مَنْ الشَّرَابِ إِلَيْهِ الْبُالُهَا؟، فَقَالُوا: اللَّهُ مَنْ الشَّمْ اللَّهُ مَنْ الْمُعْلَالُ اللَّهُمَ لَعَدْ الشَّرَابِ إِلَيْهِ الْبُنْهَا؟، فَقَالُوا: اللَّهُمْ نَعَدُ [انظر: ٢٤٨٣] الشَّرَابِ إِلَيْهِ الْبُنْهَا؟، فَقَالُوا: اللَّهُمَ نَعَدُ [انظر: ٢٤٨٣] الشَّرَابِ إِلَيْهِ الْبُنْهَا؟، فَقَالُوا: اللَّهُمْ نَعَدُ [انظر: ٢٤٨٣] الشَّرَابِ إِلَيْهِ الْبُنْهَا؟، فَقَالُوا: اللَّهُمْ نَعَدُ [انظر: ٢٤٨٣] الشَّرَابِ إِلَيْهِ الْبُنْهَا؟، فَقَالُوا:

تخريج: حسن. وهدا إساد ضعيف، عبدالحميد بن بهرام تكلم في روايته عن شهروشهر بن حوشب مختلف فيه، والأكثر على تصعفه.

٢٤٧٢ - حلَّثَنَا الْفَضْلُ بْنُ دُكَيْنِ: حَدَّثَنَا زَمْعَةُ
 عَنْ سَلَمَةُ لْنِ وَهْرَامَ، عَنْ عِكْرِمَةً، عَنِ ابْنِ
 عَنَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى عَلَى بِسَاطٍ.
 [راجع: ٢٠٦١]

تخريج: صحيح لعيره، وهدا إسناد ضعيف، نضعف رمعة.

2473. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (霉) said: "In some poetry there is wisdom and in

٣٤٧٣ - حَلَّثْنَا الْفَصْلُ قَالَ: حَدَّثْنَا شَرِيكٌ عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَال: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ مِنَ eloquence there is (an impact like that of) magic."

Comments: [Sahech because of corroborating evidence; this is a da'eef isnad

2474. It was narrated that 'lkrimah said: Ibn 'Abbas (泰) passed by some people who were using a pigeon to shoot at He said. The Messenger of Allah (24) forbade taking an animate being as a target.

Comments: [A saheeh hadeeth, and its isnad is da'eef

2475. It was narrated that Ibn 'Abbas (泰) said: The Prophet (鑑) embraced a daughter of his who was dying and held her against his chest, then she died as she was leaning against his chest. Umm Aiman screamed and it was said: Are you weeping in the presence of the Messenger of Allah (經)? She said: Don't I see you weeping, O Messenger of Allah? He said: "I am not weeping; rather it is compassion. The believer is fine in all situations: his soul comes out of his body whilst He is still praising Allah, may He be glorified and exalted."

Comments: [Its isnad is hasan]

2476. Qays bin Habtar said: I asked Ibn 'Abbas (巻) about white earthenware, green earthenware and red earthenware. He said: The first people to ask the Prophet (28) about that was the

الشِّعْرِ خُكْمًا، وَإِنَّ مِنَ الْقَوْلِ سِحْرًا». [راجع، ٢٤٢٤]

تخريج: صحيح لغيره، وهما إسناد ضعيف، لصعف شريك وسماك روايته عن عكرمة فيها اصطراب.

٢٤٧٤ حَدَّثَنَا الْفَضْرُ حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةً قَالَ: مَرَّ ابْنُ عَتَّاسِ عَلَى أُنَّاسِ قَدْ وَضَعُوا حَمَامَةً يَرْمُونَهَا، فَقَالَ نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُتَّخَذَ الرُّوحُ غَرَضًا. [راجع: ١٨٦٣]

تخريج: حديث صحيح. وهذا إسناد صعيف. رواية سماك عن عكومة خاصة مصطربة.

٧٤٧٥ حَدَّثُنَا أَنُو أَحْمَدُ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاء بْنِ السَّائِبِ، عَنْ عِكْرِمَةً، عَن ابْن عَبَّاسِ قَالَ أَخَذَ النَّبِيُّ ﷺ ائْنَةً لَهُ تَقْضِي، فَاحْتَضَنَّهَا فَوَضَعَهَا بَيْنَ تُذْيَيْهِ فَمَاتَتُ وَهِي بَيْنَ ثَدْيَيْهِ، فَصَاحَتْ أُمُّ أَيْمَنَ، فَقِيلَ: أَتَنكِي عَنْدَ رَسُولِ اللَّهِ عِنْ ۚ قَالَتْ: أَلَسْتُ أَرَاكَ تَنْكِي يَا رَسُولَ اللَّهِ؟ قَالَ: اللَّبْتُ أَبْكِي، إنَّمَا هِيَ رَحْمَةٌ، إِنَّ الْمُؤْمِنَ بِكُلِّ حَيْرٍ عَلَى كُلُّ حَالٍ (١/ ٢٧٤) إِنَّ نَفْسَهُ تَخْرُجُ مِنْ بَيْنِ جَنَّبَيْهِ وَهُوَ يَحْمِدُ اللَّهَ عَزَّ وَحَلَّهُ. [راجع: ٢٤١٢]

تخريج: إسناده حسر،

٧٤٧٦- حَدَّئَنَ أَبُو أَحْمَدَ: حَدَّثَنَ سُفْيَانُ عَنْ عَلِيٌ بْنِ بَذِيمَةً: حَدَّثَنِي قَيْسُ بْنُ حَنْتُر قَالَ * سَأَلْتُ ابْنَ عَاس عَنِ الْخَرِّ الْأَبْيَضِ، وَالْحَرِّ الْأَحْضَر، وَالْجَرِّ الْأَحْمَرِ؟ فَقَالَ. إِنَّ أَوَّلَ مَنْ

delegation of 'Abdul-Qais. They said: We drink the dregs; what kind of vessels should we use? He said: "Do not drink from gourds, varnished jars, hollowed out stumps or green glazed pitchers; drink from waterskins." Then he said: "Allah has forbidden to meor has forbidden - intoxicants, gambling and kettledrums, and every intoxicant is haram."

Comments: [Its isnad is saheeli]

سَأَلَ النَّبِي بِعِلَمْ وَفَدُ عَبْدِ الْقَيْسِ، فَقَالُوا: إِنَّا نُصِيبُ مِنَ النُّفُلِ، فَأَيُّ الْأَسْقِيَةِ عَقَالَ: لَا نُصِيبُ مِنَ النُّفُلِ، فَأَيُّ الْأَسْقِيَةِ عَقَالَ: لَا تَشْرَبُوا هِي اللَّمْنِيَةِ » ثُمَّ فَالَ: "إِنَّ وَالْمُزَفِّقِ، وُمُ قَالَ: "إِنَّ اللَّمْنَةِ مَرَّمَ الْخَفْرَ وَالْمَيْسِرَ وَالْمُنْسِرَ وَالْمُنْسُلِقِينَ فَيْ وَالْمُنْسُلِقِ وَالْمُنْسُلِقِينَ فَيْ وَالْمُنْسُلِقِينَ فَيْ اللَّهُ وَالْمُنْسُونِ وَالْمُنْسُونِ وَالْمُنْسُرِقُونَ وَالْمُنْسُلِقِينَ وَالْمُنْسُلِقِينَ وَالْمُنْسُونِ وَالْمُنْسُلِقِينَ اللْمُنْسُلِقِينَ وَالْمُنْسُونِ وَالْمُنْسُلِقِينَ وَالْمُنْسُلِقِينَ وَالْمُنْسُلِقِينَ وَالْمُنْسُلِقِينَ وَالْمُنْسُلِقِينَ وَالْمُنْسُلِقِينَ وَالْمُنْسُلِقُونَ وَالْمُنْسُلِقِينَ وَالْمُنْسُلِقِينَ وَالْمُنْسُلِقُونِ وَالْمُنْسُلِقِينَ وَالْمُنْسُلِقِينَ وَالْمُنْسُلِقِينَ وَالْمُنْسُلِقِينَ وَالْمُنْسُلِقِينَالِقُونَ وَالْمُنْسُلِقُونَ وَالْمُنْسُلِقِينَ وَالْمُنْسُلِقُونَ وَالْمُنْسُلِقُونَ وَالْمُنْسُولُ وَالْمُنْسُلِقُونَ وَالْمُنْسُلِقُونَ وَالْمُنْسُلُونَ وَالْمُنْسُلِقُونَ وَالْمُنْسُلِقُونَ وَالْمُنْسُلُولُونُ وَالْمُنْسُولُ وَالْمُنْسُلِقُونُ وَالْمُنْسُلِقُونُ وَالْمُنْسُلُولُ وَالْمُنْسُلِقُونُ وَالْمُنْسُلِقُونُ وَالْمُنْسُلُولُ وَالْمُنْسُلِقُونَ وَالْمُنْسُلُولُونُ وَالْمُنْسُلُولُ وَالْمُنْسُلِقُونُ وَالْمُعُلِقُولُونُ وَلَمُنْسُولُونَ وَالْمُنْسُلِقُونُ وَالْمُولُول

تخريج: إسناده صحيح، وقصة وفد عبدالقيس عند ح: (٥٣)، م: (١٧).

2477. It was narrated from Ibn 'Abbas (泰) that the Prophet (宏) said: "The (evil) eye is real and could cause the destruction of a mountain."

Comments: [His saying "Al-ain Haqqun" is saheeh and the remaining part of it is hasan because of corroborating evidence and this is a da'eef isnad]

2478. A similar report was narrated from Ibn 'Abbas (\$.).

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

٢٤٧٧- حَدَّثَنَا أَبُو أَحْمَدَ خَدَّثَنَا سُفْيَانُ عَنْ رَحُلِ، عَنْ جَبِرِ بْنِ زَيْدٍ، عَنِ نْنِ عَبَّسٍ عَنِ النَبِي عَنْ النَبْيُنُ خَقَّ، تَسْتَنْزِلُ النَبِي النَبْيُ خَقَّ، تَسْتَنْزِلُ النَبِي النَبْيُ خَقَّ، تَسْتَنْزِلُ النَبِي النَبْيُ عَنْ النَبْيُ عَلَى النَبْيُ الْمُعْلِي الْمَائِقُ الْعَلَامُ النَّالَّالَ النَبْلُولُ اللَّهُ الْعَلَامُ اللَّهِ الْعَلَامُ اللَّهُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلِي الْعَلَامُ الْعُلْمُ الْعَلَامُ الْعِلْمُ الْعِلْمُ الْعَلَامُ الْعَلَامُ الْعِلْمُ الْعَلَامُ الْعُلْمُ الْعِلْمُ الْعِلْمُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعِلْمُ الْعُلِمُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعَلَامُ الْعُلْمُ الْعُلْمُ الْعَلَامُ الْعُلَامُ الْعُلُولُ الْعَلَامُ الْعَلَامُ الْعُلْمُ الْعُلْمُ الْعُلَامُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلِمُ الْعُلْمُ الْعُلِمُ الْعُلْمُ الْعُلْم

تخريج: قوله: «العين حق» صحيح، ويقيته حس لعيره، وهذا إساد ضعيف لإبهام الراوي عن حام بن زيد.

٢٤٧٨ – حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْعَدَيْحُ قَال حَدِّثَنَا سُفْيانُ عَنْ دُوَيْدٍ، عَنْ إِسْمَاعِيلَ ابْنِ ثَوْتَانَ، عَنْ جَالِدٍ بْنِ زَيْدٍ، عَنِ ابْنِ عَنَّسٍ مِثْمَهُ. [انظر: ٢٦٨١، ٧٠٧٠]

تخريج: حس لغيره، وهذا إسناد ضعيف، دويد البصري ليّن وإسماعيل مجهول.

2479. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) said: "The best of your kohl is antimony (applied) when you go to sleep. It makes the hair grow and makes the vision clear. And the best of your

٧٤٧٩ - خدَّثَنَا أَبُو أَحْمَدَ خَدُثَنَا سُفْيَانُ عَنْ عَدْ اللَّهِ بْنِ جُنِيْرٍ.
عَنْد اللَّهِ بْنِ عُشْمَانَ، عَنْ سَعِيد بْنِ جُنِيْرٍ.
عَنِ النَّ عَبَّسٍ قَالَ: قَلَ رَسُولُ اللَّهِ بَيْنَةٍ :
«خَيْرُ أَكْخَالِكُمُ الْإِنْمِدُ عِنْد التَّوْمِ، يُشِثُ

garments are those that are white; wear them and shroud your dead in them."

Comments: [Its isnad is qawi]

2480. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (ஊ) forbade taking any animate being as a target.

Comments: [Its isnad is qawi, Muslim (1957)]

2481. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (強) said: "The previously married woman has more right to decide concerning her marriage than her guardian, and the virgin should be consulted - and her silence is her approval."

Comments: [A saheeh hadeeth; and Muslim (1421) this is a hasan isnad]

2482. It was narrated that Ibn 'Abbas (46) said: The jinn used to listen to the Revelation; they would hear a word and add ten to it, and what they heard was true and what they added was false. [Shooting] stars were not used to target the jinn before that. When the Prophet (26) was sent, one of them would not come to a position to listen but a (shooting) star would be aimed at him, and

الشَّمْرَ، وَيَجْلُو الْبَصَرَ، وَخَيْرُ يُبَابِكُمُ الْبَيَاضُ، فَالْبَسُوهَا، وَكَفَّنُوا فِيهَا مَوْتَاكُمْ». [راجع: ٢٢١٩]

تخريج: إساده قوي.

٢٤٨٠ حَدَّثَنَا أَنُو أَخْمَدَ: حَدَّثَنَا الْعَكَاءُ بُنُ
 ضالِح: حَدَّثَنَا عَلِيُّ بُنُ ثَابِتٍ عَنْ سَعِيدِ بُنِ
 جُبَيْرٍ، عَنِ ابْنِ عَتَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ
 بَيْحَ أَنْ يُشَخَذَ شَيْءٌ فِيهِ الرُّوحُ غَرَضًا. [انظر ٢ بيع أَنْ يُشَخَذَ شَيْءٌ فِيهِ الرُّوحُ غَرَضًا. [انظر ٢ بيم ٢٥٥٦، ٢٥٨٦، ٢٥٥٣،

٥٢١٥، وراجع: ١٨٦٣]

تخريج: إسناده قوي. م: (١٩٥٧).

78A1 - حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا عُبَيْدُ اللَّهِ البَّنِ عَبْدِ اللَّهِ بَنِ مَوْهَبٍ قَالَ: أَخْبَرَنِي نَافِعُ ابْنُ عَبْدِ ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ بَنْ حُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «الْأَيِّمُ أَمْلَكُ بِأَمْرِهَا مِنْ وَلِيْهَا ، وَسُمَاتُهَا وَالْبِحُرُ تُسْتَأْمَرُ فِي نَفْسِهَ ، وَصُمَاتُهَا إِفْرَارُهَا». [راجع: ١٨٨٨]

تخريج: حديث صحيح. م: (١٤٢١). وهذا إسناد حس.

7 ٢٨٧ - حَلَّثَنَا أَبُو أَحْمَدَ: حَلَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بُنِ حُبَيْرٍ، عَنِ الْبِي عَبَّسٍ قَالَ: كَانَ الْجِنُّ يَسْمَعُونَ الْوَحْيَ فَيَسْتَمِعُونَ الْكَلِمَةَ فَيَزِيدُونَ فِيهَا عَشْرًا، فَيَكُونُ مَا سَبِعُوا حَفًا، وَمَا زَادُوهُ بَاطِلًا، وَكَالَتِ النَّجُومُ لَا يُرْمَى بِهَا قَبْلَ ذَلِكَ، فَلَمَّا بُعِثَ النَّبِي مَعْهَدَهُ إِلَّا النَّبِي مَعْهَدَهُ إِلَّا مَنَ الْمَاتِ، وَمَا زَامُوهُ بَاطِلًا، وَكَالَتِ النَّبِي مَعْهَدَهُ إِلَّا النَّبِي مَعْهَدَهُ إِلَّا مَنْ مَنْكُوا ذَلِكَ رُمِي بِشِهَا بِيُحْرِقُ مَا أَصَات، فَشَكُوا ذَلِكَ رُمِي بِشِهَا بِيُحْرِقُ مَا أَصَات، فَشَكُوا ذَلِكَ رُمِي بِشِهَا بِيُحْرِقُ مَا أَصَات، فَشَكُوا ذَلِكَ فَلِكَ

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it would burn whatever it hit. They complained about that to *Iblees* and he said: This can only be because of something that has happened. He sent his troops and they saw the Prophet (美) praying between the two mountains at Nakhlah. They came and told him about that and he said: This is what has happened on earth.

إِلَى إِبْلِيس، فَقَالَ: مَا هَذَا إِلَّا مِنْ أَمْرٍ قَدْ حَدثَ. فَئَ إِلَّا مِنْ أَمْرٍ قَدْ حَدثَ. فَئِذًا هُمْ بِالنَّبِيِّ ﷺ فَيُصَلِّي بَيْنَ حَبَلَيْ نَخْلَةً، فَأَتَوْهُ فَأَخْبَرُوهُ، فَقَال. هَذَ الْحَدثُ الّذِي حَدَثَ فِي الْأَرْضِ. [نطر: ٢٢٧١]

تخريج. إسناده صحيح. خ. (٧٧٢)، م: (٤٤٩).

Comments: [Its isnad is saleeh, al-Bukhari (773) and Muslim (449)]

2483. It was narrated that Ibn 'Abbas (♣) said: Some Jews came to the Messenger of Allah (憲) and said: O Abul-Qasim, we are going to ask you about five things; if you tell us what we know about them, then you are indeed a Prophet and we will follow you. He took a promise from them as Isra'eel took a promise from his sons when they said: "Allah is the Witness to what we have said" [Yoosuf 12:66]. He said: "Let's hear it." They said: Tell us about the sign of a Prophet. He said: "His eyes sleep but his heart does not sleep." They said: Tell us how can a woman give birth to a female or a male? He said: "The two waters meet and if the man's water prevails over the woman's, she will give birth to a male, but if the woman's water prevails, she will give birth to a female." They said: Tell us what Isra'eel forbade to himself. He said: "He suffered from sciatica and could not find anything to help him except the milk of such and such" - my

٢٤٨٣ حدَّثَنَا أَنُو أَحْمَدَ: حَدُّثَنَا عَنْدُ اللَّه ابْنُ الْوَلِيدِ الْعِجْلِيُّ _ وَكَانَتْ لَهُ هَيْئةٌ، رَأَيْنَاهُ عِنْدَ حَسَى _ عَنْ بُكَيْر بْن شِهَاب، عَنْ سَعِيدِ ابْنِ حُنَيْرٍ، عَنِ ابْنِ عَبَّاسِ قَالَ: أَقْبَلَتْ يَهُودُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: يَا أَبَا الْقَاسِمِ. إِنَّا نَسْأَلُكَ عَنْ خَمْسَةِ أَشْيَاءً، فَإِنْ أَنْبَأْتَنَا بِهِنَ عَرَفْنَا أَنَّكَ نَبِيٌّ وَاتَّبَعْنَاكَ. فَأَخَذَ عَلَيْهِمْ مَا أَخَذَ إِسْرَانِيلُ عَلَى بَنِيهِ، إِذْ قَالُوا: ﴿ ٱللَّهُ عَلَىٰ مًا نَقُولُ وَكِلُّ ﴾ (يوسف: ٦٦) قَالَ: «هَاتُوا» قَالُوا: أَخْـرْنَا عَنْ عَلَامَةِ النَّبِيِّ. قَالَ: "تَنَامُ غَيْنَاهُ، وَلَا يَنَامُ قَلْبُهُ * قَالُوا: أَخْبِرُمَا كَيْفَ تُؤْنِثُ الْمَرْأَةُ وَكَيْفَ تُذْكِرُ؟ قَالَ، «يَلْتَقِي الْمَاءَانِ، فَإِذَا عَلَا مَاءُ الرَّجُلِ مَاءَ الْمَرْأَةِ أَذْكَرَتْ، وَإِذَا عَلَا مَاءُ الْمَرْأَةِ مَاءَ الرَّجْل آتَئَتْ» قَالُوا: أُخْبِرْنَا مَا حَرَّمَ إِسْرَائِيلُ عَلَى نَفْيهِ؟ قَالَ: «كَانَ يَشْتَكِي عِرْقَ النَّسَا، فَلَمْ يَحدُ شَيئًا يُلائِمُهُ إِلَّا أَلْبَانَ كَذَا وَكَدَا ۗ _ قَالَ أَبِي. فَالَ بَعْضُهُمْ: يَعْنِي الْإِبلَ _ فَحَرَّمَ لُحُومِهَا * قَالُوا: ضَدَقْتَ. قَالُوا: أَحْبِرْنَا مَا

father said: meaning camel's milk so he forbade (camel meat) to himself." They said: You are right. They said: Tell us about thunder. He said: "One of the angels of Allah, may He be glorified and exalted, is in charge of the clouds. In his hand is a whip of fire with which he collects the clouds and drives them wherever Allah commands." They said: What is this sound that we hear? He said: "His voice." They said: You are right; there is only one question left, and it is the one that will decide whether we swear allegiance to you. There is no Prophet but he has an angel who brings news to him; tell us who your angel is. He said: "Jibreel (علا)." They said: Jibreel! He is the one who brings down war, fighting and punishment; he is our enemy. If you had said Mika'eel, who brings down mercy, plants and rain, it would have been fine. Then Allah, may He be glorified and exalted. revealed the words; "Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it li.e. the Tawrat (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers" [al-Bagarah 2.97].

Comments: [A hasan hadeeth]

2484. It was narrated that Ibn 'Abbas (♣) said: We were with the Prophet (盎) on a journey, and the

هَذَا الرَّعُدُ؟ قَالَ: "مَلَكُ مِنْ مَلاَيْكَةِ اللَّهِ عَزَ وَجَلَّ مُوكَلٌ بِالسَّحَاب، بِيدِهِ _ أَوْ فِي يَدِهِ _ مِخْرَاقٌ مِنْ نَادٍ، يَرْجُرْ بِهِ السَّحَاب، يَسُوقُهُ حَيْثُ أَمَرَ اللَّهُ قَالُوا: فَمَا هَذَا الصَّوْتُ الَّذِي نَسْمَعُ؟ قَالَ: "صَوْتُه" قَالُوا: صَدَقْت، إِنَّمَا نَقِيَتْ وَاحِدَةٌ وَهِيَ الَّتِي نُبَايِعُكَ إِنْ أَخْرَتُنَا بِهَا، فَإِنَّهُ لَيْسَ مِنْ نَبِيِّ إِلَّا لَهُ مَلَكُ يَأْتِيهِ بِالْخَبَرِ، فَأَخِرْنَا مَنْ صَاحِبُك؟ قَالَ: "جِبْريلُ بِالْخَبْرِ، وَالْقِتَالِ وَالْعَلَابِ عَدُونَ، لَوْ قُلْت. مِيكَائِيلَ النَّهُمَ يَنْولُ بِالرَّحْمَةِ وَالنَّبَاتِ وَالْقَطْرِ بِالْحَرْبِ وَالْقِتَالِ وَالْعَلَابِ عَدُونَ، لَوْ قُلْت. مِيكَائِيلَ الْذِي يَنْولُ بِالرَّحْمَةِ وَالنَّبَاتِ وَالْقَطْرِ عَدُونَا، فَوْ قُلْتَ. كَانَ، فَأَنْولَ اللَّهُ عَزَّ وَجَلً ﴿مَن كَاتَ عَدُونًا لِحِبْرِيلَ﴾ (البقرة: ٩٧) إِلَى آجِرِ الأَيْة.

تخريع: حديث حسن. قصة الرعد مكرة، فقد تفرد بها كير بن شهاب.

۲٤٨٤ حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى: حَدَّثَنَا الْفَصْلُ بْنُ مُوسَى عَنْ حُسَيْنِ بْن وَاقِدٍ، عَنْ

Day of Sacrifice came, so we slaughtered a cow on behalf of seven, and a camel on behalf of ten.

Comments: [In its chain Hasan bin Yahya is uncertain]

عِلْبَاءَ بْنِ أَحْمَرَ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنَا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَحَضَرَ النَّحْرُ، فَذَبَحْنَا الْبَقَرَةَ عَنْ سَبْعَةٍ، وَالْبَعِيرَ عَنْ عَشْرَةٍ.

تخريج: في سنده الحسل بن يحيى فيه نظر، لكنه توبع والحسين بن واقد عنده بعض ما يكر، وقد تفرد بروابة حديث ابن عباس هذا.

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2485. It was narrated that Ibn 'Abbas (素) said: The Prophet (經) used to turn to the right and to the left, but he did not twist his neck all the way to the back.

Comments: [Its isnad is saheeli]

٧٤٨٠ حدَّثَنَا الْحَسَنُ بْنُ يَحْيَى وَالطَّالَقَانِيُّ قَالا: حدَّثَنَا الْفَضْلُ بْنُ مُوسَى: حَدَّثَنَا عَبْدُ اللهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ تَوْدِ بْنِ رَبِيهِ عَنْ تَوْدِ بْنِ رَبِيهِ، عَنْ تَوْدِ بْنِ رَبِيهِ، عَنْ تَوْدِ بْنِ كَيْدٍ، عَنْ عَجَّاسٍ قَالَ: كانَ النَّيْ يَشِعَلُو يَسْتَفَلُ يَسْتَفِتُ يَمِينَا وَشِمَالًا. لا يَلْدِي عُنْقَهُ حَنْفَ ظَهْرِهِ. [انظر: ٢٤٧٦]

قَالَ الطَّالَقَانِيُّ: حَدَّثَنِي ثَوْرٌ عَنْ عِكْرِمَةً. غَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ بَيْجُ ... مِثْلُهُ.

تخريج: إسناده صحيح.

7٤٨٦ حَدَّثَنَا وَكِبعُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَجِيدِ نْنِ أَبِي هِنْدِ عَنْ رَحُلٍ مِنْ أَصْحَابِ عِكْرِمَة فَال. كَانَ رَسُولُ اللَّهِ ﷺ يَلْحَطُ فِي ضَلَاتِهِ مَنْ غَيْر أَنْ بَلُويَ عُنْقَهُ.

تخريج: هذا مرسل، رواية عكرمة عن النبي يخ مرسنة.

٢٤٨٧ حَلَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدِ عَنِ الْجَعْدِ أَبِي عُثْمَانَ عَنْ

2486. 'Abdullah bin Sa'eed bin Abi Hind narrated, from one of the companions of 'lkrimah, who said: The Messenger of Allah (震) used to notice things whilst praying, without turning his neck.

Comments: [This is mursal]

2487. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (寒) said: "Whoever sees something in his leader that he

dislikes, let him be patient, for whoever differs a handspan from the main body of the Muslims (jama'alı) and dies, his death will be a death of Jahiliyyah."

Comments: [Its isnad is saheeh, al-Bukhari (7053) and Muslim (1849)] أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ يُشِيِّةً ﴿ هَمْنُ رَأَى مِنْ أَمِسِهِ شَبْتًا يَكُرَهُهُ ، فَلْيَضِرْ ﴿ فَالْفَ الْحَمَاعَةُ شِنْرًا فَمَاتَ ، فَمِيتَتُهُ حَاهِلِيَّةٌ ﴿ [انظر: ٢٧٠٢، فَمَاتَ. فَمِيتَتُهُ حَاهِلِيَّةٌ ﴿ [انظر: ٢٧٠٢،

تخريج: إساده صحيح. خ. (٧٠٥٣)، م. (١٨٤٩).

2488. Abul-Mutawakkil narrated that Ibn 'Abbas (36) narrated that he stayed overnight with the Prophet of Allah (ﷺ) one night. The Prophet of Allah (變) got up at night, and went out and looked at the sky, then he recited this verse from Al 'Imran: "Verily, in the creation of the heavens and the earth, and in the alternation of night and day - up to glory to - You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire" [Al 'Imran 3:190, 191]. Then he went back to the house and cleaned his teeth with the siwak and did wudoo', then he got up and prayed, then he lay down. Then he got up again and looked at the sky, then he recited this verse; then he went back and cleaned his teeth with the siwak and did wudoo', then he got up and prayed, then he lay down. Then he went again and looked at the sky, then he recited this verse, then he went back and cleaned his teeth with the siwak and did wudoo', then he got up and prayed.

٣٤٨٨- حَدَّثَنَا أَبُو نُعَيْم الْفَضْلُ سُ دُكَيْنِ: حَدَّثُنَا إِسْمَاعِيلُ بْنُ مُسْلِمِ الْعَبْدِيُّ قَالَ: حَدَّثَنَا أَبُو الْمُتَوَكِّل: أَنَّ ابْنَ عَبَّاس حَدَّثَ: أَنَّهُ بَاتَ عِنْدَ نَبِيِّ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَقَامَ نَتُ اللَّهِ ﷺ مِنَ اللَّيْلِ، فَخَرَجَ فَمَظَرَ فِي السَّمَءِ، ثُمَّ تَلَا هَذِهِ الْأَيَّةَ الَّتِي فِي آلِ عِمْرَانَ: ﴿إِنَّ فِي خَلْقِ ٱلسَّمَوَاتِ وَٱلْأَرْضِ وَٱخْتِلْنِهِ ٱلَّيْلِ وَٱلنَّهَارِ ﴾ حتَّى بَلْغَ ﴿ سُنَحَنْكَ فَقِمَا عَدَاتَ أَلْنَارِ ﴾ (آل عمران: ١٩١، ١٩١) ثُمُّ رَجَعَ إِلَى الْبَيْتِ فَتَسَوَّكَ وَنَوَضَّا. ثُمَّ قَامَ فَصَلَّى، ثُمُّ اضْطَجَعَ، ثُمَّ رَجَعَ أَبْضًا فَنَظَرَ فِي السَّمَاءِ، ثُمَّ تَلَا هَذِهِ الْأَيَّةَ، ثُمَّ رَجَعَ فَتَسَوَّكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، ثُمَّ اضْطَحَعَ، ثُمَّ رَجَعَ أَيْصًا فَنَطَرَ فِي السَّمَاءِ، ثُمَّ تَلَا هَذِهِ الْأَيَّةُ، ثُمُّ رُجَعَ فَتَسَوَّكَ وَتَوَصَّأَ، ثُمَّ قَامَ فَصَلِّي. [نظر: ٣٢٧٦. ٣٥٤١. وراجع: [1772

تخریج: إسناده صحیح، ح: (۱۱۷)، م: (۲۵۲).

Comments: [Its isnad is salueli, al-Bukhari (117) and Muslim (256)]

2489. It was narrated that Ibn 'Abbas (象) said: When the Messenger of Allah (建) said: "Allah hears the one who praises Him," he said: "O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

Comments: [Saheeh]

٧٤٨٩ حَدَّنَنَا مُعَاوِيةُ بْنُ عَمْرِو قَالَ: حَدَّنَنَا رَائِدَةُ عِنْ مَنْصُورٍ، عَنْ أَبِي هَاشِمٍ، عَنْ يَخْيَى نُن عَبَّادٍ _ أَوْ عَنْ أَبِي هَاشِمٍ، عَنْ خَجَّاجٍ، شَكَّ مَنْصُورٌ _ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، غَنِ ابْنِ عَبَّاسٍ قَالَ. كَانَ رَسُولُ اللَّهِ عِنْ اللَّهُ إِذَا عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، غَنِ ابْنِ عَبَّاسٍ قَالَ. كَانَ رَسُولُ اللَّهِ عِنْ إِذَا عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَلَ: «اللَّهُ لِمَنْ حَمِدَهُ، قَالَ: «اللَّهُ لِمَنْ حَمِدَهُ، قَالَ: «اللَّهُ لِمَنْ رَبِّنِ لَنَّ السَمَوَاتِ وَمِلْ الْرَبِينِ اللَّهُ لِمْ الشَمْوَاتِ وَمِلْ الْارْصِ، وَمِلْ عَلْ الشَمْوَاتِ مِنْ شَيْءٍ بَعْدُ». [راجع: ٢٤٤٠]

قَال: وَقَالَ مَنْصُورٌ · وَحَدَّثَنِي عَوْنٌ عَنْ أَخِيهِ عُبَيْدِ اللَّهِ مِهٰذَا.

تخريج: صحيح. حجاج هو: حجاج بن أرطاة بن ديبار، وروايتهما عن سعيد بن حبير منقطعة.

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2490. It was narrated from Ibn 'Abbas (﴿) that it was suggested to the Messenger of Allah (﴿) that he should marry the daughter of Hamzah. He said: "She is the daughter of my brother through breastfeeding, and what becomes mahram (forbidden for marriage) through breastfeeding is that which becomes mahram through blood ties."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (2645) and Muslim (1447)]

2491. It was narrated from Ibn 'Abbas (泰) that 'Ali spoke to the Prophet (金) about the daughter of Hamzah and mentioned how beautiful she was. The Messenger of Allah (金) said: "She is the daughter of my brother through breastfeeding." Then the Prophet

٢٤٩٠ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ وَمُحَمَّدُ بْنُ حَعْفَرٍ فَ لَا حَدَّثَنَا صَعِيدٌ عَنْ فَتَادَةَ، عَنْ خَعْفَرٍ فَ لَا حَدَّثَنَا صَعِيدٌ عَنْ فَتَادَةَ، عَنْ خَامِر بُنِ زَيْدٍ، عَنِ ابْنِ عَبْاسٍ: أَنَّ رَسُولَ اللّهِ بِيَئِيَةٍ أُرِيدَ عَلَى ابْنَةٍ حَمْزَةَ أَنْ يَتَزَوَّجَهَا، اللهِ بَيْتُهُ أُرِيدَ عَلَى ابْنَةٍ حَمْزَةَ أَنْ يَتَزَوَّجَهَا، فَقَالَ: البَّهُ النَّهُ أَخِي مِنَ الرَّضَاعَةِ، وَإِنَّهُ فَقَالَ: البَّهُ النَّهُ أَخِي مِنَ الرَّضَاعَةِ، وَإِنَّهُ يَحْرُمُ مِنَ النَّسَبِ».
يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ».
[انطر: ١٩٥٧] و راجع ١٩٥٧]

تخریج: إسناده صحیح. ح (۲۹٤٥)، م: (۱٤٤٧).

٧٤٩١ حَدْثَنَا عَبْدُ اللهِ بْنُ بَكْمٍ قَالَ: حَدْثَنَا سَعِيدِ بْنِ سَعِيدِ بْنِ الْمُسَيَّبِ، غَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، غَنِ النِ عَبَّاسٍ: أَنَّ عَلِيًّا قَالَ لِللَّبِيِّ الْمُسَيَّبِ، غَنِ النِ عَبَّاسٍ: أَنَّ عَلِيًّا قَالَ لِللَّبِيِّ الْمُسَيِّبِ، غَنِ النَّهِ حَمْزَةً، وَذَكَرَ مِنْ حَمَالِهَا، فَقَالَ رَسُولُ اللَّهِ يَنِيِّةً: "إِنَّهَا ابْنَةُ أَخِي مِنَ رَسُولُ اللَّهِ يَنِيِّةً: "إِنَّهَا ابْنَةُ أَخِي مِنَ

of Allah (塞) said: "Do you not know that Allah, may He be glorified and exalted, makes mahram (forbidden for marriage) through breastfeeding that which He makes mahram through blood ties?"

Comments: [Saheeh and this is a da'eef isnad]

2492. It was narrated from Ibn 'Abbas (%) that he did not see anything wrong with a man getting married whilst in *ihram*, and he said: The Prophet of Allah (ﷺ) married Maimoonah bint al-Harith at an oasis called Sarif, when he was in *ihram*. And when the Prophet of Allah (ﷺ) completed his Hajj, he moved on and when he was at that oasis he consummated the marriage with her.

Comments: [Its isnad is saheeli]

2493. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (裁) passed by a man whose thigh was showing. He said: "Cover your thigh, for a man's thigh is part of his 'awrah."

Comments: [Hasan lishawahidihi and this is a da'eef isnad]

الرَّصَاعَةِ»، ثُمَّ قَالَ نَبِيُّ اللَّهِ ﷺ: "أَمَّا عَلِمْتَ أَنَّ اللَّهَ عَزْ وَجَلَّ حَرَّمَ مِنَ الرَّضَاعَةِ مَا حَرَّمَ مِنَ النَّسَبِ». [انظر: ما قبله]

تخريج: صحيح، وهدا إسناد صعف، لصعف علي بن ريدولم يسمعه سعيد من عني بن ريد.

7٤٩٧ - حَلَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْمٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا حَلَّثَنَا سَعِيدُ بْنُ بْبِي عَرُوبَةَ عَنْ ابْنِ عَلَيْمَةً، عَنِ ابْنِ عَبَّسٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَتَزَوَّجَ عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَتَزَوَّجَ عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَتَزَوَّجَ عَبَّاسٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَتَزَوَّجَ لَلَّهِ يَتَلِيُّ اللَّهِ يَتَلِيُّ لَلْهِ يَتَلِيْ لَلْهِ يَتَلِيلُ اللَّهِ يَتَلِيلُ اللَّهِ يَتَلِيلُ اللَّهِ يَتَلِيلُ اللَّهِ يَتَلِيلُ اللَّهِ يَتَلِيلُ اللَّهِ يَشْلُ اللَّهِ يَشْلُ اللَّهِ يَتَلِيلُ اللَّهِ يَشْلُ اللَّهُ لَلْلَهُ اللَّهِ يَعْلَى اللَّهُ اللَّهِ يَشْلُ اللَّهُ اللَّهُ اللَّهُ لَهُ اللَّهِ يَشْلُهُ اللَّهِ يَشْلُ اللَّهُ عَلَيْلُ اللَّهُ اللَّهُ لَهُ اللَّهُ اللْهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَ

تخريج: إسناده صحيح،

789٣- حَدَّنَنَا مُحَمَّدُ بَنُ سَابِقِ. حَدَّنَنَا إِسْرَائِيلُ عَنْ أَبِي يَعْنَى الْفَتَّاتِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَنْ أَبِي يَعْنَى رَجُلٍ، عَنَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَنَى رَجُلٍ، وَهَٰخِذُهُ خَارِجَةٌ فَقَالَ: "عَطْ فَجِذَكَ. فَإِنَّ فَخِذَ الرَّجُل مِنْ عَوْرَتِهِ". [راجع: ١٢٤٩]

تخريج: حس لشواهده، وهذا إسناد ضعيف، أبو يحيى الفتات ليّن الحديث وروى عنه إسرائيل أحاديث كثيرة منكير حداً.

2494. It was narrated that Ibn 'Abbas (*) said: Which of the two recitations came at a later date, the recitation of 'Abdullah

٢٤٩٤ حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهاجِرٍ، عَنْ مُجَاهِدٍ، غَنْ الْنِ عَبَّاسِ قَالَ: قَال: أَيُّ

or the recitation of Zaid? He said: We said: The recitation of Zaid. He said: No; the Messenger of Allah (ﷺ) used to review the Qur'an with Jibreel every year, and in the year in which he died, he reviewed it with him twice, and the last recitation was the recitation of 'Abdullah.

Comments: [Saheeh; this is a da'cef isnad]

تخريج: صحيح، وهدا إساد ضعيف، إبراهيم بن مهاحر لين الحديث.

2495. It was narrated that Ibn 'Abbas (&) said concerning the verse, "Alif-Lam-Meem. [These letters are one of the miracles of the Our'an, and none but Allah (Alone) knows their meanings.] The Romans have been defeated" [ar-Room 30:1-2]: They were defeated then they prevailed. The mushrikeen wanted the Persians to prevail against the Byzantines because they were idolworshippers, and the Muslims wanted the Byzantines to prevail against the Persians, because they were people of the Book They mentioned this to Abu Bakr, and Abu Bakr mentioned that to the Messenger of Allah (ﷺ), and the Messenger of Allah (said: "They will prevail." Abu Bakr mentioned that to them and they said: Set a deadline: if we prevail, we will have such and such, and if you prevail, you will have such and such. So they set a deadline of five years, but they did not prevail. Abu Bakr mentioned that to the Prophet (鑑) and he said: الْقِرَاءَيُسْ كَانَتْ أَخِيرًا: قِرَاءَةُ عَبْدِ اللَّهِ، أَوْ فِرَاءَةُ رَيْدٍ. قَالَ (1/ فِرَاءَةُ رَيْدٍ. قَالَ (1/ فِرَاءَةُ رَيْدٍ. قَالَ (1/ ٢٧٦) لَا، إِلَّا إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَعْرِضُ اللَّهِ ﷺ كَانَ يَعْرِضُ الْفَوِيَّةُ فَلَمَّا كَانَ فِي الْغَامِ الَّذِي قُبِصَ فِيهِ عَرَضَهُ عَلَيْهِ كَانَ مَرَّقًا، فَلَمَّا كَانَ فِي الْغَامِ الَّذِي قُبِصَ فِيهِ عَرَضَهُ عَلَيْهِ مَرَّقًا، فَلَمَّا مَرَّقًا، فَلَمَّا مَرَّقًا، فَلَمَّا لَكِنْ فَي اللَّهِ مَرَّقًا، فَلَمَّا اللَّهِ مَرَّقًا، فَلَمَا اللَّهِ مَرَّقًا، عَبْدِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الْهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ فَيْعِلَهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهِ اللللَّهِ اللللَّهِ الللَّهِ اللللَّهِ اللَّهِ الللَّهِ اللللَّهِ اللَّهِ اللللْهِ الللَّهِ اللللْهِ الللَّهِ اللللْهِ الللْهِ الللَهِ اللللْهِ الللْهِ الللْهِ اللللْهِ اللللْهِ اللللْهِ اللللْهِ الللْهِ اللللْهِ اللللْهِ اللللْهِ اللللْهِ اللللْهِ اللللْهِ اللللْهِ الللْهِ اللللْهِ اللللْهِ اللللْهِ اللللْهِ الللللْهِ اللللْه

٣٤٩٥- حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرُو: حَدَّثَنَا أَنُو اسْحَاقَ عَنْ شُفْيَاذَ، عَنْ حَبيب بْن أَسي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿الَّمْ O غُيْسَتِ ٱلرُّومُ﴾ قَالَ: غُلِبَتْ وَعَلَبَتْ فَالَ · كَانَ الْمُشْرِكُونَ يُحِبُّونَ أَنْ تَظْهَرَ فَرسُ عَلَى الرُّومِ، لِأَنَّهُمْ أَهْلُ أَوْثَانِ، وَكَانَ الْمُسْلِمُونَ يُحِبُونَ أَنْ تَظْهَرَ الرُّومُ عَلَى فَارِسَ، لِأَنَّهُمْ أَهْلُ كِتَابٍ، فَذَكَرُوهُ لِأَبِي نَكْرٍ، فَدَكْرَهُ أَنُو بَكْرٍ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ : اأَمَا يِنَّهُمْ سَيَغْلِبُونَ» قَال: فَدَكَرَهُ ابُو بَكْرِ لَهُمْ، فَقَالُوا: اجْعَلْ بَيْنَنَا وَيُنْكُ أَحَلًا، فَإِنْ ظَهَرْنَا، كَانَ لَنَا كَذَا وَكَذَا، وَإِنْ طَهَرْتُمْ، كَان لَكُمْ كُذَا وَكَذَا. فَجَعَلَ أَجَلًا حَمْسَ سِنِينَ، فَلَمْ يَظُهَرُوا، وَذَكَرُ دَكَ أَبُو نَكُر لِلنَّبِينَ عِلْجَ، فَقَالَ ﴿ اللَّهِ جَعَلْتُهَا إِلَى دُونَ؛ قَالَ: أَرَاهُ قَالَ: الْعَشْر؟! _ قَالَ قَالَ سَعِيدُ بْنُ جُبَيْرٍ: الْبِطْبِعُ مَا دُونَ الْعَشْرِ _ ثُمَّ طَهَرَتِ الرُّومُ بَعْدُ، قَالَ فَذَلِكَ

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"Why didn't you make it within ten years?" - Sa'eed bin Jubair said: Less than ten years - Then the Byzantines prevailed after that. That is what Allah said: "Alif-Lam-Meem. The Romans have been defeated... And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians) -With the Help of Allah" [ar-Room 30:1-5].

Comments: [Its isnad is saheeh]

2496. Abdullah bin Abi Mulaikah narrated that Dhakwan, 'A'ishah's doorkeeper, told him that 'Abdullah bin 'Abbas (🐝) came and asked for permission to enter upon 'A'ishah. I [Dhakwan] came and found that her brother's son, 'Abdullah bin 'Abdur-Rahman, was with her, I said: Ibn 'Abbas is here, asking for permission to come in. Her nephew 'Abdullah came to her and bent down, and said: 'Abdullah bin 'Abbas is asking permission to come in. This was when she was dying. She said: Keep Ibn 'Abbas away from me. He said: O my mother, Ibn 'Abbas is one of your righteous sons; let him greet you and bid you farewell. She said: Let him in if you want. So I let him and, and when he sat down he said. Be of good cheer. She said: You too. He said: There is nothing between you and meeting Muhammad (鑑) and the beloved ones except the departure of the soul from the body. You were the dearest of the wives of the Messenger of Allah (姓) to the

قَوْلُهُ: ﴿ اللَّهِ ٥ عُبِينَ ٱلرُّومُ ﴾ إِلَى قَوْلِهِ: ﴿ وَيَوْمَهِ إِلَى قَوْلِهِ: ﴿ وَيَوْمَهِ لِللَّهِ مَا لَكُ مُونَ الْمُؤْمِدُونَ ﴾ قَالَ: يَفْرَحُونَ ﴿ وَيَوْمَهِ لِللَّهِ الطَّرِ: ٢٧٦٩] ﴿ يَتَمْ اللَّهُ ﴾ [انظر: ٢٧٦٩] تخريج: إسده صحيح.

٣٤٩٦ خَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرُو قَالَ: خَدَّثْنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ خُثَيْم قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ أَنَّهُ حَدَّثَهُ ذَكُوَانُ حَاجِبُ عَائِشَةً: أَنَّهُ جَاءَ عَبُدُ اللَّهِ بْنُ عَبَّاس رَضِيَ اللهُ عَنْهُمَا يَسْتَأْذِنُ عَلَى عَائِشَةً، فَجِئْتُ وَعِنْدَ رَأْسِهَا ابْنُ أَخِيهَا عَنْدُ اللَّهِ بنُ عَبْدِ الرَّحْمَنِ، فَقُلْتُ: هَذَا ابْنُ عَبَّاسِ يَسْتَأْذِذُ، فَأَكَبَّ عَلَيْهَا انْنُ أَخِيهَا عَيْدُ اللَّهِ، فَقَالَ: هَذَا عَيْدُ اللَّهِ يْنُ عَبَّاس يَشْتَأْذِنُ، وَهِيَ تَمُوتُ، فَقَالَتْ: دَعْنِي مِنِ ابْنِ عَبَّاسِ، فَقَالَ: يَا أُمَّتَاهُ، إِنَّ ابْنَ عَبَّاس مِنْ صَالِحِي بَنِيكِ، لِيُسَلِّمْ عَلَيْكِ، وَيُوَدِّعْكِ. فَقَالَتْ: اثْذَنْ لَهُ إِنْ شِئْتَ. قَالَ: فَأَدْخَلْتُهُ، فَلَمَّا حَلَـنَ قَالَ: أَبْشِرِي. فَقَالَتْ: أَيْضًا، فَقَالَ: مَا بَيْنَكِ وَبَبْنَ أَنْ تَلْقَى مُحَمَّدُا ﷺ وَالْأَحِبَّةَ. إِلَّا أَنْ تَخْرُجَ الرُّوحُ مِنَ الْجَسَدِ، كُنْتِ أَحَتْ بِسَاءِ رَسُونِ اللَّهِ ﷺ إِلَى رَسُولِ اللَّهِ، وَلَمْ يَكُنُ رَسُونُ اللَّه يُحتُّ إِلَّا طَنَّنَا، وَسَقَطَتْ قِلَادَتُك لَيْلَةً الْأَنْوَاءِ، فَأَصْبَحَ رَسُولُ اللَّهِ ﷺ حَتَّى

Messenger of Allah, and the Messenger of Allah (鑑) would not have loved anyone but one who was good. Your necklace was lost on the night of al-Abwa', and the Messenger of Allah (staved to look for it and in the morning he found himself and the people with no water. Then Allah revealed the words "perform Tayammum with clean earth" [al-Ma'idah 4:43]. That was because of you, the concession that Allah granted to this ummah. And Allah revealed your innocence from above the seven heavens and Jibreel brought it, and there is no mosque in which Allah is remembered but this verse is recited night and day therein. She said: Leave me alone, O Ibn 'Abbas. By the One in Whose hand is my soul, would that I had been forgotten and out of sight! (cf. 19:23).

Comments: [Its isnad is qawi]

2497. Sufyan narrated from Laith from a man who said: Ibn 'Abbas (*) said to her: You were called Ummul-Mu'mineen so as to be blessed; it was your name before you were born.

Comments: [Its isnad is da'eef, Laith bin Abu Sulaim is da'eef and his Shaikh is unknown]

2498. 'Ata' narrated that Ibn 'Abbas told him that when the Messenger of Allah (ﷺ) raised his head from bowing, he said: "O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will"

يُصْبِحَ فِي لُمَنْزِلِ، وَأَصْبَحَ النَّاسُ لَيْسَ مَعَهُمْ مَاءٌ، فَأَذِلَ اللَّهُ عَزَّ وَجَلَّ: ﴿ فَتَيَمَّمُواْ صَعِيدًا طَيِّنَهُ (المائده: ٦) فَكَانَ ذَلِكَ فِي سَبَبِكِ وَمَا أَنْزَلِ اللَّهُ عَزِّ وَحَلَّ لِهَذِهِ الْأُمَّةِ مِنَ الرُّخْصَةِ، وَأَمُولَ اللَّهُ بَرَاءَتَك مِنْ فَوْقِ سَنِعِ سَمَوَاتٍ، جَاء به الرُّوحُ الأمِينُ، فَأَصْبَحَ لَيْسَ لِلّهِ مَسْجِدٌ مِنْ مَساجِدِ اللَّه يُذْكُرُ فِيهِ اللَّهُ إِلَّا يُتْلَى فِيهِ آنَاءَ اللَّيْلِ وَأَنَاءَ النَّهَارِ. فَقَالَتْ: دَعْنِي مِنْكَ يَا ابْنَ عَبّسٍ، والَّذِي نَفْسِي بِيَدِه، لَوَدِدْتُ أَنِي كُنْ سَنْبًا فَنْسِدً، [راحع: ١٩٠٥، وانطر: ٢٢٦٢] تخريج: إساده قوى.

7٤٩٧ حَدْثَنَا سُفْيَانُ عَنْ لَبْثِ عَنْ رَجُلِ
قَال: قَال لَهَا ابْنُ عَبَّاسٍ: إِنَّمَا سُمِّيتِ أَمَّ الْمُوْمِين لِتَسْعَدِي، وَإِنَّهُ لَاسْمُكِ قَبْلَ أَنْ تُودي. (راجع: ١٩٠٦)

تخريج: إساده ضعيف، ليث بن أبي سليم صعيف ونبيخه مجهول.

7٤٩٨ حَدَّنَي مُعَاوِيةُ: حَدَّنَنَا زَائِدَةُ عَنْ هِشَامٍ، عَنْ قَيْسٍ بْنِ سَغْدٍ: حَدَّنَنِي عَطَاءً. هِشَامٍ، عَنْ قَيْسٍ بْنِ سَغْدٍ: حَدَّنَنِي عَطَاءً. أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا رَفْعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «اللَّهُمَّ رَبَّنَا إِذَا رَفْعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «اللَّهُمَّ رَبَّنَا لَكُ

Comments: [Its isnad is saheeh, Muslim (478)]

2499. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (吳) forbade gourds, green glazed pitchers, varnished jars and hollowed-out stumps, and he forbade mixing dates once they begin to ripen (ball) with unripe dates that have begun to take on a red or yellow colour (zahw).

Comments: [Its isnad is saheeh, Muslim (1995)]

2500. It was narrated that Ibn 'Abbas (♣) said: The conquest (of Makkah) occurred on the thirteenth of Ramadan.

Comments: [Its isnad is hasan]

2501. It was narrated that Mujahid said: We were with Ibn 'Abbas (&) and they mentioned the Dajjal, saying that written between his eyes will be (the letters) kaf, fa', ra'. He said: What are you saying? He said: They are saying that written between his eyes will be (the letters) kaf, fa', ra'. Ibn 'Abbas (3) said: I did not hear him say this; rather he said: "As for Ibraheem (ﷺ), look at your companion [meaning himself]. As for Moosa (44), he was dark with curly hair, riding a red camel with reins of palm-fibres. It is as if I can وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُه. [انظر: ٣٤٩٨، وراجع: ٢٤٤٠]

تخريج: إسناده صحيح. م: (٤٧٨).

٧١٩٩ - حَدَّثَنَا مُعَاوِيَةً _ هُوَ ابْنُ عَمْرِو _: حَدَّتَنا رَائِدَةً: حَدَّثَنا حَبِيبٌ بْنُ أَبِي عَمْرَةً عَنْ سَعِيدِ بْنِ جُنْرٍ. عَنِ اللهِ ﷺ خَيْرٍ. عَنِ اللهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَشْمِ وَالْمُزَفَّتِ وَالنَّقِيرِ، وَأَنْ يُخْلَطَ الْبَلَعُ وَالنَّقِيرِ، وَأَنْ يُخْلَطَ الْبَلَعُ وَالنَّقِيرِ، وَأَنْ يُخْلَطَ الْبَلَعُ وَالنَّهْوُ. [انظر ٢١٥٠، ٢٧٧١، ٢١٥٠]

تخريج: إساده صحيح، م. (١٩٩٥).

٢٥٠٠ حَدَّثَنَا مُعَاوِيَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ مُجَدِّدٍ بُنِ أَبِي حَفْصَةً، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنِ ابْنِ عَنَّاسٍ قَالَ: كَانَ الْفَتْحُ فِي ثَلَاثَ عَشْرَةً خَلَتْ مِنْ رَمَضَانَ.

تخريج: إساده حس.

٢٥٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْدٍ، عَنْ مُجَاهِدِ قَالَ: كُنَّا عِنْدَ ابْنِ عَبَاسٍ رَضِيَ اللهُ عَنْهُمَا، فَذَكَرُوا الدَّجَّالَ فَقَالُوا: إِنَّهُ مَكْتُوبٌ بَيْنَ عَيْنَهِ: كُ ف ر. قَالَ: مَا تَقُولُونَ؟ قَالَ: مَا يَقُولُونَ؟ مَكْتُوبٌ (٢٧٧/١) بَيْنَ عَيْنَيْهِ: كُ ف ر. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: بَيْنَ عَيْنَيْهِ: كُ ف ر. قَالَ: فَقَالَ ابْنُ عَبَّاسٍ: لَمْ أَسْمَعُهُ قَالَ ذَلِكَ، وَلَكِنْ قَالَ! ابْنُ عَبَّاسٍ: لَمْ أَسْمَعُهُ قَالَ ذَلِكَ، وَلَكِنْ قَالَ! ابْنُ عَبَّاسٍ! لَمْ أَسْمَعُهُ قَالَ ذَلِكَ، وَلَكِنْ قَالَ! ابْنُ عَبَّاسٍ! لَمْ أَسْمَعُهُ قَالَ ذَلِكَ، وَلَكِنْ قَالَ! ابْنُ عَبَّاسٍ! وَرَاهِيمُ عَلَيْهِ السَّلَامُ فَانْظُرُوا إِلَى صَاحِبِكُمْ، وَلَكِنْ آدَمُ جَعْدٌ، وَأَمَّا مُوسَى عَلَيْهِ السَّلَام، فَرَجُلٌ آدَمُ جَعْدٌ، عَلَى جَمَلٍ أَحْمَرَ مَخْطُومٍ بِخُلْبَةٍ، كَأَنِي ٱنْظُرُ

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see him going down into the valley, reciting the Talbiyah."

Comments: [Its isnad is saheeh, al-Bukhari (1555) and Muslim (166)]

2502. It was narrated that Mujahid said: They mentioned him meaning the Dajjal - and he said: Written between his eyes will be (the letters) kaf, fa', ra'. Ibn 'Abbas (秦) said: I did not hear him say that; rather he said: "As for Ibraheem (强), look at your companion - Yazeed said: meaning himself (秦). - And as for Moosa (秦), he was dark with curly hair, tall, riding a red camel with reins of palm-fibres. It is as if I can see him going down into the valley, reciting the Talbiyah."

Comments: [Its isnad is saheeh]

2503. It was narrated from Muhammad that Ibn 'Abbas - Ibn 'Awn said: I think he attributed it to the Prophet (細) - instructed a caller to call out on a rainy day: "Pray where you are [where your mounts or tents are]."

Comments: [Its isnad is saheeh, al-Bukharı (616) and Muslim (699)]

2504. It was narrated from Ibn 'Abbas (泰) that a sheep died in one of the houses of the Prophet's wives, and the Prophet (變) said: "Why don't you make use of its skin?"

Comments: [Its isnad is saheeh, al-Bukhari (1492) and Muslim (363)] اِليُّه إِذَا الْعَدَرَ فِي لَوَادِي يُنَبِّي». [انظر: ٢٥٠٢, ٢٦٩٧، وراجع: ١٨٥٤]

تخريج: إساده صحيح. ح (١٥٥٥)، م: (١٦٦).

٧٠٠٧ حَلَّقُنَا يَزِيدُ: أَحْبَرَنَ الْنُ عَوْنِ عَنْ مُجَاهِدِ قَالَ: هَكُتُوبٌ بَيْنَ فَجَاهِدِ قَالَ: هَكُتُوبٌ بَيْنَ عَبْ اللَّجْالَ _ فَقَالَ: هَكُتُوبٌ بَيْنَ دَكُرُوهُ _ يَعْنِي اللَّجْالَ _ فَقَالَ: هَكُتُوبٌ بَيْنَ دَكَ. وَلَكُنْ قَالَ: هَأَمَّ إِبْرَاهِيمُ عَلَيْهِ الصَّلاةُ ولَكَ، وَلَكَنْ قَالَ: هَأَمَّ إِبْرَاهِيمُ عَلَيْهِ الصَّلاةُ والسَّلاهُ، والسَّلاهُ، والسَّلاهُ، وقالَ يَزِيدُ بعني نَفْسهُ _ وَأَمَّا مُوسَى فَرَجُلٌ آدَمُ حَعْدٌ طُوالٌ، عَنى حَسلِ أَحْمَرَ مَخْطُومٍ بِخُلْتَةٍ، كَأَنِي أَنْظُلُ إِلَيْهِ، وقله إنْحَدَر مِنَ الْوَادِي يُلِنِّيهُ. [راجع ما قبله] وقل أيى قالَ أيى قالَ هُشَيْمٌ: الْحُلْنَةُ اللَّهُ الْمُعْلَةُ الْهُ الْهُ اللَّهُ اللَّهُ الْمُؤْمِلِهُ اللَّهُ اللَّهُ اللَّهُ الْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْهُولُ الْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِيْمُ الْهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللْهُ الْهُ الْهُ اللَّهُ اللْهُ اللَّهُ الْهُ اللَه

تخريج: إسناده صحيح.راحع ماقبله.

٢٥٠٣ حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنِ ، عَنْ ابْنُ عَوْنِ ، عَنْ مُحمَّدِ : أَنَّ ابْنُ عَبْسِ قَالَ ابْنُ عَوْنِ : أَطُنَّهُ قَدْ رَفَعَهُ - قَالَ : أَمَرَ مُنَادِيًا ، فَنَادَى فِي يَوْم مَنْيِرٍ : أَنْ صَلُّوا فِي رِحَالِكُمْ.

تخریج. إساده صحیح. خ. (۲۱۹). م: ۱۹۹۹)

۲۰۰۴ حَدَّقَا يَحْنَى بْنُ أَبِي بْكَبْرِ: حَدَّثَنَا إِبْرَاهِيمُ بَعْنِي الْنَ نَافع _ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطْءٍ، غَنِ الْنِ عَبَّاسٍ: أَنَّهُ مَانَتْ شَاةٌ فِي بَعْضِ يُلُوتِ بَسَاءِ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ عَلَيْهِ السَّلامُ: «أَلَّا انْتَفَعْشُمْ بِمَسْكِهَا؟». [راجع: ٢٠٠٣]

تخریج: إسناده صحیح. ح: (۱٤٩٢)، م (٣٦٣).

2505. It was narrated from Ibn 'Abbas (*) that when the Prophet (**) wanted to prostrate after bowing, he would say: "O Allah our Lord, to You be praise filling the heaven, filling the earth and filling whatever else You will."

Comments: [A saheeh hadceth]

١٥٠٥ - حَدَّثَنَا ابْنُ أَبِي بُكَنْرٍ: حَدَّثَنَا إِبْرَاهِيمُ نَعْنِي ابْنَ نَافِعٍ _ عَنْ وَهْبِ نُ مِينَاسٍ الْعَدَنِيّ، عَنْ سَعِيدِ بْنِ جُيَرٍ، عَبِ الْنِ عَبَاسٍ. أَنَّ النَّبِيِّ يَعِيْهُ كَانَ إِذَا أَزَادَ الشَّجُودَ بَعْدَ لَرْتُعَةِ يَقُولُ: عَاللَّهُمْ رَبَّنَا لَكَ الْحَمْدُ مِنْ السَّمَوَاتِ وَمِلْءَ الْأَرْضِ، وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُه. [راحع: ٢٤٤٠]

تخریج: حدیث صحیح. وهب بن میناس مستور، وقد توبع.

2506. It was narrated that Ibn 'Abbas (♣) said: The Prophet (₤) was born on a Monday, his mission began on a Monday, he died on a Monday, he left Makkah, migrating to Madinah, on a Monday, he came to Madinah on a Monday, and he lifted up the Black Stone on a Monday.

يُّنِ، وَرَفَعَ الْحَجَرَ الْأَسْوَدَ يَوْمَ الْإِنْشَيْنِ. Comments: [Its isnad is da'eef فين . وَرَفَعَ الْحَجَرَ الْأَسْوَدَ يَوْمَ الْإِنْشَيْنِ. because Abdullah bin Lahee'ah is da'eef] تخريج: إسناده ضعيف، لصعف عدالله بن لهبعة.

2507. It was narrated that Ibn 'Abbas (🐝) said: I saw the Prophet (鑑) standing in 'Arafat, with al-Fadl seated behind him on his mount. A Bedouin came and stood nearby, with a slave woman behind him, and al-Fadl started looking at her. The Messenger of Allah (鑑) noticed that, and started turning his face away. Then he said: "O people, it is not righteousness to move quickly with camels and horses; you should be calm." Then he moved on, and I never saw any camel raising its feet and running, until ٢٥٠٦ حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا أَبِي عِمْرَانَ، عَنْ ابْنُ لَهِيعَةَ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنْ خَشِر الطَّنْعَانِيِّ، عَنِ الْسِ عَبَّاسٍ قَالَ: وُلِدَ النَّبِيُّ يَعْمُ الاِثْنَيْنِ، وَاسْتُشْئِئَ يَوْمَ الاِثْنَيْنِ، وَاسْتُشْئِئَ يَوْمَ الاِثْنَيْنِ، وَخَرَجَ مُهَاجِرًا مِنْ مَكَّةَ وَتُوفَّقَ يَوْمَ الاِثْنَيْنِ، وَخَرَجَ مُهَاجِرًا مِنْ مَكَّةَ إِلَى الْمَدِينَةِ يَوْمَ الاِثْنَيْنِ، وَخَرَجَ مُهَاجِرًا مِنْ مَكَّةَ الْمَدِينَةِ يَوْمَ الاِثْنَيْنِ، وَقَدَمَ الْمُدِينَةِ يَوْمَ الإِثْنَيْنِ، وَقَدَمَ الْمُدِينَةِ يَوْمَ الإِثْنَيْنِ.

70.٧- حَدَّثَنَا عُنْمَانُ بُنُ مُحَمَّدٍ. حَدَّثَنَا عُرْمَانُ بُنُ مُحَمَّدٍ. حَدَّثَنَا حَرِيرٌ عَنِ الْخَكَمِ، عَنْ مِنْ الْخَكَمِ، عَنْ مِنْ الْخَكَمِ، عَنْ مِنْ الْخَكَمِ، عَنْ مِنْ الْنَحِيَّةِ عَلَيْمَ مَوْفَاتٍ وَوَقِفًا، وَقَدْ أَرْدَفَ الْفَصْلُ، فَحَاءَ الْغَصْلُ يَنْظُرُ إِلَيْهَا، فَمَطِنَ لَهُ رَسُولُ اللّهِ عَظْمَ، فَجَعَلَ الْغَصْلُ يَنْظُرُ إِلَيْهَا، فَمَطِنَ لَهُ رَسُولُ اللّهِ عَظْمَ، فَالَ: ثُمَّ قَالَ: "يَا أَيُهَا النَّاسُ، لَيْسَ الْبِرُ بِإِيجَافِ الْخَيْلِ وَلَا الْإِبلِ، فَعَلْنَكُمْ بِالشّكِينَةِ، قَالَ: ثُمَّ أَقَاضَ، قَالَ: ثُمَّ أَقَاضَ، قَالَ: ثُمَّ أَقَاضَ، قَالَ: ثُمَّ أَقَاضَ، قَالَ: فَمَّ أَقَاضَ، قَالَ: ثُمَّ أَقَاضَ، قَالَ: ثَمَّ جَمْعًا،

he came to Muzdalifah. When he halted in Muzdalifah, he seated Usamah behind him on his mount, then he said: "O people, it is not righteousness to move quickly with camels and horses; you should be calm." Then he moved on, and I never saw any camel raising its feet and running, until he came to Mina. And we came with a multitude of the weak of Banu Hashim on donkeys of theirs, and he started patting our thighs and saying: "O my sons, move on, but do not stone the Jamrah until the sun rises."

Comments: [Its isnad is saheeh]

2508. It was narrated from Ibn 'Abbas (泰) that when the Messenger of Allah (窦) entered the Ka'bah, he found in it an image of Ibraheem (﴿ Bara as they are concerned, they had heard that the angels do not enter a house in which there is an image. This is an image of Ibraheem, why is he casting arrows?"

Comments: [Its isnad is saheeh, al-Bukhari (3351)]

2509. It was narrated from 'Abdullah bin 'Abbas (♣) that a son of his died in Qudaid or 'Usfan and he said: O Kuraib, (go and) see how many people have gathered (to offer the funeral prayer) for him. So I went out and saw that some people had gathered (to offer

فَالَ: فَمَّا وَقَفَ بِجَمْعِ أَرْدُفَ أَمَامَةً، ثُمَّ فَالَ هُ أَيُهَا النَّاسُ، إِنَّ الْبَرَّ لَيْسَ بِإِيجَافِ الْحَيْسِ وَالْإِبِلِ، فَعَلَيْكُمْ بِالسَّكِينَةِ». قَالَ: ثُمَّ أَفَض، فَمَا رَأَيْتُهَا رَافِعَةً يَدَهَا عَادِيَةً، حَتَّى أَفَض، فَمَا رَأَيْتُهَا رَافِعَةً يَدَهَا عَادِيَةً، حَتَّى أَنَتُ مِنَى، فَأَتَانَا بِسَوَادٍ صَعْفَى بَنِي هَاشِم عَنَى حَمْرَاتٍ لَهُمْ، فَجَعَلَ يَضْرِبُ أَفْخَاذَنَا فِي فَوْلُ تَرْمُوا الْجَمْرَةَ فَي يَفِي مَا السَّمْسُ». ويَقُولُ: "يَا بَنِيَّ، أَفِيصُوا، وَلَا تَرْمُوا الْجَمْرَةَ حَتَى تَطْلُعُ الشَّمْسُ». [انظر: ٣٠٠٣، ٢٠٠٣، وراجع: ٢٠٩٩]

تخريج: إسناده صحيح.

٣٠٠٨ - حَدَّثَنَا مَارُونُ بْنُ مَعْرُونِ: خَدَّثَنَا ابْنُ وَهْ فَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَادِثِ: أَنْ بُكَيْرًا حَدَّثَهُ عَنْ كُويْبٍ مَوْلَى ابْنِ عَبَّاسٍ، أَنْ بُكَيْرًا حَدَّثُهُ عَنْ كُويْبٍ مَوْلَى اللَّهِ يَتَلِقُ حِينَ عَلَى اللَّهِ يَتَلِقُ حِينَ مَوْدَةً إِبْرَاهِيمَ، وَخَدَ فِيهِ صُورَةً إِبْرَاهِيمَ، وَخَدَ فِيهِ صُورَةً إِبْرَاهِيمَ، أَنْ الْمُهَرِيَّةَ مَرْيَمَ فَقَالَ: "أَمَّا هُمْ، فَقَدْ سَمِعُوا أَنْ الْمُهَرِيْكُةً لَا تَدْحُلُ بَيْنًا فِيهِ صُورَةً، هَذَا إِبْرَاهِيمُ مُصَورَةً، هَذَا إِبْرًاهِيمُ مُصَورَةً، هَذَا إِبْرًاهِيمُ مُصَورَةً، هَذَا إِبْرًاهِيمُ مُصَورًةً، وَلَا اللّهُ يَسْتَقْسِمُ ؟ إِنْ النظر. [انظر. ٣٠٩٣]. [انظر. ٣٠٩٣].

تخریج: إسناده صحیح. ح: (۳۳۵۱).

٢٥٠٩ حَدَّثَنَا هَارُونُ _ قَالَ أَبُو عَبْدِ
 ارْحُمَنِ وَسَمِعْتُهُ أَنَا مِنْ هَارُونَ _ قَالَ.
 أَخْرَنَا بْنُ وَهْب: أَخْبَرَنِي أَبُو صَخْرٍ عَنْ شَرِيكِ نْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ، عَنْ كُرَيْبٍ مُونى ابْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ:

the funeral prayer) for him. So I told him and he said: Are there forty? I said: Yes. He said: Bring him out, for I heard the Messenger of Allah (經) say: "There is no Muslim who dies, and forty men who do not associate anything with Allah stand to offer the funeral prayer for him, but Allah will accept their intercession for him."

Comments: [lts isnad is jayyid]

2510. It was narrated from Ibn 'Abbas (泰) that a man set out and two men followed him, and another man followed them, saying: Go back. So they went back. He said to him: These are two devils, and I kept on at them until I sent them back. When you go to the Prophet (金), convey our salams to him and tell him that I am collecting their zakah; if it was good for him we would have sent it to him. As a result of that, the Messenger of Allah (霉) forbade travelling alone.

Comments: [Its isnad is hasan]

2511. It was narrated that al-Mas'oodi said: We have never seen anyone who was a greater supporter of the Shi'i view than 'Adiyy bin Thabit.

Comments: [This is a report from al-Mas'oodi]

أَنَّهُ مَاتَ ابْنُ لَهُ بِقُدَيْدٍ، أَوْ بِمُسْفَانَ، فَقَالَ: يَا كُرَيْبُ، انْطُرْ مَا اجْتَمَعَ لَهُ مِنَ النَّاسِ، قَالَ: فَخَرَجْتُ، فَإِذَا نَاسٌ قَدِ اجْتَمَعُوا لَهُ، فَأَخْبَرُتُهُ، قَالَ: يَقُولُ: هُمْ أَرْبَعُونَ؟ قَالَ: نَعْمْ, قَالَ: مُمْ أَرْبَعُونَ؟ قَالَ: نَعْمْ, قَالَ: مُمْ أَرْبَعُونَ؟ قَالَ: الْجَرِحُوهُ، فَإِنِّي سَمِعْتُ رَسُولَ نَعْمُ اللَّهِ يَشْتُهُ نَقُولُ؛ "مَا مِنْ مُسْلِم يَمُوتُ، فَيَقُومُ عَلَى جِنَازَتِهِ أَرْبَعُونَ رَحُلًا لَا يُشْرِكُونَ بِاللَّهِ غَيْلًا (٢٧٨/١) إلَّا شَفْعَهُمُ اللَّهُ فِيهِ».

تخريج: رسناده حيد. م: (٩٤٨).

• ٢٥١٠ - حَدَّتَنِي عَبْدُ الْجَبَّارِ بْنُ مُحَمَّدِ - يَعْنِي الْحَطَّابِيِّ - حَدَّتُنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَة، عَنِ ابْنِ عَبَّاسٍ أَنَّ رُجُلَّا خَرَجَ فَتَبِعَهُ رَجُلَانِ، وَرَجُلَّ يَتُلُوهُمَا، يَقُولُ: خَرَجَ فَتَبِعَهُ رَجُلَانِ، وَرَجُلَّ يَتُلُوهُمَا، يَقُولُ: الرَّجِعَا، قَالَ: فَقَلَ لَهُ: إِنَّ هَذَيْنِ شَيْطَنَانَ فِي وَيْفِي لَمْ أَزَلْ بِهِمَا حَتَّى رَدَدُتُهُمَا، فَإِذَا أَنَيْتُ النِّيقِ يَظِيْقٍ فَأَقْرِئُهُ السَّلَامَ، وَأَعْلِمُهُ أَنَّ فِي جَمْعِ صَدَقَائِنَا، وَلَوْ كَانَتْ تَصْلُعُ لَهُ لَأَرْسَلْنَا فِي جَمْعِ صَدَقَائِنَا، وَلَوْ كَانَتْ تَصْلُعُ لَهُ لَأَرْسَلْنَا عَنِ الْخُلُوةِ. [انطر: ٢٧١٩]

تخريج: إسناده حسن.

٢٥١١ حَدَّثَنَا أَبُو فَطَنِ عَنِ الْمَسْعُودِيِّ فَالَ:
 مَا أَدْرَكُنَا أَحَدًا أَقُومَ بِقَوْلِ الشِّيعَةِ مِنْ عَدِيّ
 ابْن تَابتِ.

تخريج: وهذا أثر عن المسعودي وهو ا عبدالرحمن بن عبدالله بن عتبة. عدي بن ثابت ثقة، عالي في التشبع. 2512. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (經) said: "The price of a dog is evil." He said: "If he comes to you asking for the price of the dog, fill his palms with dust."

Comments: [Its isnad is hasan]

2513. It was narrated that Abu Hassan said: A man from Balhujaim said: O Abu 'Abbas, what about this verdict that may become widespread among the people, that whoever circumambulates the Ka'bah may exit *ihram*? He said: This is the *Sunnah* of your Prophet (愛), even if you do not like it.

Comments: [Its isnad is saheeh, Muslim (1244)]

2514. Ibn 'Abbas (36) said: A group of Jews came to the Prophet of Allah (ﷺ) one day and said: O Abul-Qasim, tell us about some matters that we want to ask you about, that no one knows except a Prophet. He said: "Ask me whatever you want, but give me a promise by Allah and the promise that Ya'qoob (1848) took from his sons, that if I tell you what you recognize, you will follow me in Islam." They said: We agree. He said: "Then ask me whatever you want." They said: Tell us about four things that we are going to ask you about: tell us about the food ٢٥١٢ - حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ مُحَمَّدٍ _ يَعْنِي الْبُنَ الْحَطَّابِيُّ _: حَدَّثَنَا عُبَيْدُ اللَّهِ _ يَعْنِي الْبُنَ عَمْرِهِ _ يَعْنِي الْبُنَ عَمْرِهِ _ عَنْ قَيْسِ بْنِ حَيْسٍ عَالَ: فَالَ رَسُولُ اللَّهِ حَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَالَ رَسُولُ اللَّهِ حَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَالَ رَسُولُ اللَّهِ حَيْرٍ، قَالَ. "فَإِذَا جَاءَكَ يَطْلُبُ نَمَنَ الْكَلْبِ حَبِيثٌ، قالَ. "فَإِذَا جَاءَكَ يَطْلُبُ نَمَنَ الْكَلْبِ حَبِيثٌ، قالًا كَفْيْدِهِ تُوابًا».
يَطْلُبُ نَمَنَ الْكَلْبِ مَا الْمَكْلُبِ، فَامْلَأُ كَفْيْدِهِ تُوابًا».
[اعفر: ٢٦٢٦، ٣٧٣، وراجع: ٢٩٤٤]

تخريج: إسناده حسن.

٣٠١٣ حَدَّثَنَا يَرِيدُ: أَخْبَرَنَا شُعْبَةُ عَنْ قَادَةَ، عَنْ أَبِي حَسَّانَ قَالَ: قَالَ رَجُلٌ مِنْ بَلْهُجَئِمٍ. يَا أَبِي حَسَّانَ قَالَ: قَالَ رَجُلٌ مِنْ بَلْهُجَئِمٍ. يَا أَبَا عَبَّاسٍ، مَا هَدِهِ الْفُتُيَا الَّتِي قَدْ تَصَسَعتُ بالنَّاسِ: أَنَّ مَنْ طَافَ بِالْبَيْتِ فَقَدْ خَلَّ؟ فَقَدَ بَالنَّاسِ: أَنَّ مَنْ طَافَ بِالْبَيْتِ فَقَدْ خَلَّ؟ خَلَّ؟ فَقَدُ رَغِمْتُمْ. خَلَّ؟ فَقَدَلَ: سُنَةٌ نَبِيَكُمْ بَيْنِيْ، وَإِنْ رَغِمْتُمْ. وَاللهِ ٢١٨٧، ٢١٨٦]

تخريج: إساده صحيح. م: (١٢٤٤).

٢٥١٤ - حَلَّثَنَا هَاشِمُ بِنُ الْقَاسِمِ: حَلَّثُنَا عَبْدُ الْحَجِيدِ. حَلَّثُنَا شَهْرٌ: قَالَ ابْنُ عَبَّاسٍ: الْحَجِيدِ. حَلَّثُنَا شَهْرٌ: قَالَ ابْنُ عَبَّاسٍ: حَصَرَتْ عِصَابَةٌ مِنَ الْبَهُودِ بَيِئَ اللَّهِ بَلِيُّةً يَوْفُ، فَنَالُوا: يَا أَنَا الْقَاسِمِ، حَلَّمُنَا عَنْ خَلالٍ سَلَّلُكَ عَنْهُنَّ لَا يَعْلَمُهُنَّ إِلَّا نَبِيًّ. فَلَا سَلُونِي عَمَّا شِئْتُمْ، وَلَكِنِ اجْعَلُوا لِي فَلَ: اللَّهِ، وَمَا أَخَذَ يَعْقُونُ عَلَيْهِ السَّلَامِ عَلَى لَيْهِ السَّلَامِ عَلَى لَيْهِ السَّلَامِ عَلَى الْمِنْكُمُ شَيِّنَا فَمَرَفُتُمُوهُ. فَيْنَا عَلَى الْإِسْلَامِ» قَالُوا: فَذَلِكَ لَكَ. لَتَنْ عَلَى الْإِسْلَامِ» قَالُوا: فَذَلِكَ لَكَ. فَلَا حَلَيْهُ السَّلَامِ عَلَى الْإِسْلَامِ» قَالُوا: فَذَلِكَ لَكَ. فَلَا عَنْ الطَّعَامِ قَالُوا: أَخْبِرُنَا عَنْ الطَّعَامِ أَنْ اللَّهُ عَنْهُنَّ: أَخْبِرُنَا أَيُّ الطَّعَامِ أَنْ اللَّهُ الطَّعَامِ أَنْ اللَّهُ اللَّهُ عَلَى الْمُعْلَى عَنْهُنَّ الْمُعْرَادِ الْمُعْرَادِ نَسْلُونِي عَمَّا شِئْتُمْ فَالُوا: أَخْبِرُنَا عَنْ الطَّعَامِ أَنْ اللَّهُ السَّلَامِ عَلَى الْمَالَامِ عَلَى الْمَعْرَادِ الْمُعْرَادِ اللَّهُ عَنْهُنَا أَنْ عَنْهُ اللَّهُ عَلَى الْمُعْلَى عَنْهُنَا أَنْ الْمَعْرَادُ اللَّهُ عَلَى الْمُعْلَى عَلَى الْمُعْلَى عَلَى الْمُعْلَى عَنْهُونَ الْمُعْرَادُ أَنْ الْمُعْلَى عَلَى الْمُعْلَى عَلَيْهُ السَّلَامُ عَلَى الْمُعْلَى اللَّهُ السَّكُولُ عَلَى الْمُعْلَى عَنْهُمُ اللَّهُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى عَلَيْهِ السَلَّامِ عَلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْمَامِ الْمُعْلَى الْمُعْلِى الْمُعْلَى الْمُعْلَ

that Isra'eel forbade to himself before the Torah was revealed: tell us how the woman's water and the man's water are and how the male can come from it; tell us how this unlettered Prophet is when he sleeps, and tell who his companion among the angels is He said: "You are bound by the promise and covenant of Allah, that if I tell you, you will follow me." And they gave him the promise and covenant he wanted. He said: "I adjure you by the One Who revealed the Torah to Moosa (始), do you know that Isra'eel Ya'goob (🖅) became very sick and his sickness lasted for a long time, then he made a vow to Allah that if Allah healed him from his sickness, he would forbid to himself the dearest of drinks and food to himself, the dearest of food to him was carnel meat and the dearest of drinks was camel's milk?" They said: Yes, by Allah. He said: "O Allah, bear witness over them. I adjure you by Allah, besides Whom there is no other god, Who revealed the Torah to Moosa, do you know that the water of the man is white and thick, and the water of the woman is yellow and thin, and whichever of them prevails, the child will resemble him or her; if the man's water prevails over the woman's the child will be male by Allah's leave, and if the woman's water prevails over the man's, the child will be female by Allah's leave?" They said: Yes, by Allah. He said: "O Allah, bear witness over them. I adjure you

حَرَّمَ إِسْرَائِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ نُنزَّلَ النَّوْرَاةُ؟ وَأَخْبِرْنَا كَيْفَ مَاءُ الْمَرَّأَةِ، وَمَاءُ الرَّجُلِ؛ كَيْفَ يَكُونُ الذَّكَرُ مِنْهُ؟ وَأَخْبَرُنَا كَيْفَ ۚ هَٰذَا النَّمَٰ الْأُمُنُّ فِي النَّوْمِ؟ وَمَنْ وَلِيُّهُ مِنَ الْمَلَائِكَةِ؟ قَالَ "فَعَلَيْكُمْ عَهْدُ اللَّهِ وَمِيثًا قُهُ، لَئِنْ أَنَا أَخْبَرْتُكُمْ لَثَنَا بِغُنِّي ٩. قَالَ: فَأَعْطُوهُ ما شَءَ مِنْ عَهْدِ وَمِيثَق. قَالَ: الفَّأْنشُدُكُمْ بِالَّذِي أَنْرُلَ التَّوْرِاةَ عَلَى مُوسَى، هَنْ تَعْلَمُونَ أَنَّ إِسْرَ ثِيلَ يَعْقُونَ عَلَيْهِ السَّلَامُ مَ ضَي مَرْضًا شَدِيدًا، وَطَلَ سَقَمُهُ، فَنَذَرَ لِلَّهِ نَذْرًا لَئِنْ شَفَاهُ اللَّهُ نَعَالَى مِنْ سَقَمِهِ، لَيُحَرَّمَنَّ أَخَبُ الشَّرَابِ إِلَيْهِ، وَأَخَبُ الطُّعَامِ إِلَيْهِ، وَكَانَ أَحبُّ الطُّعَامِ إِلَيْهِ لُحْمَانُ الْإبل، وَأَحَبُّ الشَّرَابِ إِلَيْهِ ۚ أَلْبَانُهَا؟ ۚ قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ. ﴿ اللَّهُمَّ اشْهَدْ عَلَيْهِمْ، فَأَنْتُدُكُمْ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، الَّذِي أَنْرَلَ التَّوْرَاةَ عَلَى مُوسَى، هَلْ تَعْلَمُونَ أَنَّ مَاءَ الرَّجُلِ أَنْتَضُ عَلَطٌ، وَأَنَّ مَاءَ الْمَرْأَةِ أَضْفُرُ رَقِيقٌ، فَأَيُّهُمَا عَلَا كَانَ لَهُ الْوَلَدُ وَالشَّبَهُ بِإِذِّنِ اللَّهِ، إِنْ عَلَا مَاءُ الرَّجُلِ عَلَى مَاءِ الْمَرْأَةِ كَانَ ذَكَرًا بِإِذْنِ اللَّهِ، وَإِنْ عَلَا مَاءُ الْمَرُّأَةِ عَلَى مَاءِ ِ الرَّجُلِ كَانَ أَنْنَى بِإِدْنِ اللَّهِ؟» قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ: «اللَّهُمَّ اشْهَدْ عَلَيْهِمْ، فَأَنْشُدُكُمْ بِالَّذِي أَنْزَلَ التَّوْرَاةَ عَلَى مُوسَى، هَنْ تَعْلَمُونَ أَنَّ هَذَا النَّبِيَّ الْأُمِّيُّ تَنَامُ عَيْنَاهُ وَلَا يَنَامُ قَلْيُهُ؟» قَالُوا: اللَّهُمَّ نَعَمْ. قَالَ: «اللَّهُمَّ اشْهَدْ» قَالُوا: وَأَنْتُ الْآنَ فَحَدِّئْنَا: مَنْ وليُّكَ مِن

by Allah, Who revealed the Torah to Moosa, do you know that the eyes of this unlettered Prophet sleep, but his heart does not sleep?" They said: Yes, by Allah. He said: "O Allah, bear witness over them." They said: Now tell us: who is your companion among the angels? For this is what will decide whether we join you or keep away from you." He said: "My companion is Jibreel (地); Allah never sent any Prophet but he was his helper." They said: In that case we will keep away from you; if your helper was anyone else among the angels, we would have followed you and believed you. He said: "What is keeping you from believing him?" They said. He is our enemy. At that point Allah said: "Say (O Muhammad (鑑)): Whoever is an enemy to Jibreel (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission -up to- the Book of Allah behind their backs as if they did not know!" [al-Bagarah 2:97-101]. At that point, "So they have drawn on themselves wrath upon wrath" [al-Baqarah 2:90].

Comments: [Hasan; this is a da'eef isnad]

2515. A similar report was narrated from Ibn 'Abbas (\$\.\).

Comments: [Hasan; this is a da'eef isnad]

2516. It was narrated that Sa'eed bin Jubair said: I came to Ibn 'Abbas (%) when he was eating

الْمُدَوْكَةِ؟ فَعِنْدَهَا نُجَامِعُكَ أَوْ نُفَارِقُكَ. قَالَ:
"فَإِنَّ وَلِيْنَ جِبْرِيلُ عَلَيْهِ السَّلامُ، وَلَمْ يَبْعَثِ
اللّهُ نَيَّا قَطُّ إِلّا هُوَ وَلِيُّهُ" قَالُوا: فَعِنْدَهَا
اللّهُ نَيَّا قَطُّ إِلّا هُوَ وَلِيُّهُ" قَالُوا: فَعِنْدَهَا
الْمُعَاكَ وَصَدَّقُنَاكَ. قَالَ: "فَمَا يَمْنَعُكُمْ مِنْ
الْمُعَدُّوْهُ؟" قَالُوا: إِنَّهُ عَدُونًا. قَالَ: فَعِنْدُ
اللّهُ عَزَّ وَجَلَّ: ﴿ فَلْ مَن كَالَ عَدُونًا لَمَن عَلَى عَدُولًا مَن كَالَ عَدُولًا لَكَ عَدُولًا فَلَ عَلَيْكَ بِإِذِي اللّهِ عَنَ وَجَلَّ: ﴿ فَلْ مَن كَالَ عَدُولًا لَكَ عَدُولًا لَكَ عَدُولًا اللّهُ عَزَّ وَجَلَّ: ﴿ فَلْ مَن كَالَ عَدُولًا لَكَ عَدُولًا اللّهُ عَزَ وَجَلَّ: ﴿ فَلْ مَن كَالَ عَدُولًا لَكُ عَلَيْكَ بِإِذِي اللّهِ وَرَآهَ لَيْكُ مِنْ اللّهُ وَرَآهَ عَلَى عَنْدُوكَ ﴾ فعِنْدَ ذَلِكَ طُهُورِهِمْ كَأَنْهُمُ لَا يَعْلَمُوكَ ﴾ فعِنْدَ ذَلِكَ خُلْفَورِهِمْ كَأَنْهُمْ لَا يَعْلَمُوكَ ﴾ فعِنْدَ ذَلِكَ خُلْكَ عَنْدُولُكَ اللّهُ وَمَا اللّهُ وَاللّهُ عَنْ عَضَبْ ﴾ لآية. (البقرة: اللهُورَة: (البقرة: ٢٤٨٤)]

تخريج: حسن، وهذا سناد ضعيف، عند لحميد بن بهرام تكلم في رويته عن شهروشهر اس حوشت ضعيف.

٢٥١٥ - حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنِي مُحَمَّدُ بَنُ
 تكارٍ: خدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ بَهْرَامَ: حَدَّثَنَا عَنْ الْبِي بِمَحْرِهِ. [راجع: ما قبله]
 تخريج: حسن، وهذا إسناد صعبف كسائفه.
 ٢٥١٢ - خَدَّثَنَا عَفَانُ: خَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُوبُ عَنْ رَجُل، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَلَ! أَيْتُثُ

pomegranates in Arafah and he narrated that the Messenger of Allah (ﷺ) broke his fast in 'Arafah; Ummul-Fadl sent some milk to hum and he drank jt.

Comments: [A saheeh hadeeth and its isnad is da'eef]

2517. It was narrated that Ibn Abbas said that the Prophet (题) broke his fast in Arafah, Ummul-Fadl sent some milk to him and he drank it.

Comments: [Its isnad is saheeh]

2518. It was narrated that Moosa bin Salamah said: Sinan bin Salamah and I did Hajj, and Sinan had a sacrificial animal with him, but it slowed him down and he got fed up with it. I said: If I reach Makkah, I will ask advice about this. When we came to Makkah, I said: Let us go to Ibn 'Abbas (蟲). So we entered upon him, and there was a voung girl with him. I had two questions and my companion had one. He said: Shall I ask first? I said: No. I said: I had a sacrificial animal with me but it slowed us down, so I said. If I reach Makkah I shall ask advice about this. Ibn 'Abbas said: The Messenger of Allah (趣) sent the sacrificial animals with So and so, and told him what to do with them. When he left, he came back and said: O Messenger of Allah, what should I do if any of them slow me down? He said: "Slaughter it and dip its

غَنَى ابْنِ عَبَّاسٍ وَلْهُوَ يَأْكُلُ رُمَّانًا بِعَرْفَةً، وَحَدَّثُ: أَنَّ رَسُولَ لَنَّهِ ﷺ أَفْطَرَ بِعَرْفَةً، بَعَنَتْ إِنَّيْهِ أَمُّ الْفَضْلِ بِلَبْنِ، فَشَرِبَ. [راحع: ١٨٧٠]

تخريج: حديث صحيح. وهدا إساد صعيف لحهالة مواسطة بن أموت ومن سعيد بن حبير.

٧٥١٧ حَدَّثَنَا عَفَانُ. حَدَّثَنَا وُهَيْتٌ. حَدَّثَنَا وُهَيْتٌ. حَدَّثَنَا وُهَيْتٌ. حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةً، (٢٧٩/١) عَيِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ ﷺ أَنْظر بِعَرْفَةً، قَالَ عَنَتْ إِلَيْهِ أُمُّ الْفَضْل بِلْنِي فَضَرِنهُ. [الظر: ٣٣٩٨]

تخريج. إسناده صحيح.

٢٥١٨ حَدَّثْنَا عَفَّانُ: حَدَّثْنَا حَمَّادُ بُنِّ سَلَمة: أَخْبَرَنَ أَبُو التَّيَّاحِ عَنْ مُوسَى بْنِ سَلَمةً قَالَ: حَجَعْتُ أَنَّ وَسِنَانُ بُنُّ سَلَمَةً، وَمَعَ سِنَانٍ نَدَنَةٌ، فَأَزْحَفَتْ عَلَيْهِ، فَعَبِي بِشَأْنِهَا، فَقُلْتُ: لَدَ ۚ قَدِمْتُ مَكَّةً لَأَسْتَبْحِثُنَّ عَنْ هَدَا ، قَالَ : فَلَمَّا فَدِمْنَا مَكَّةً، قُلْتُ: الْطَلِقُ بِنَا إِلَى ابْن عَبَّاس، فَدَخَلْنَا عَلَيْهِ، وَعِنْدَهُ جَارِيةٌ، فَكَانَ لِي حَجَتَاں، وَلِصَاحِبِي خَاجَةٌ، فَقُـلَ أَلَا أُخْلِيكَ؟ قُلْتُ: لَا، فَقُلْتُ ۚ كَانَتْ مَعِي بَدَنَةٌ فَأَزْحَمَتُ عَلَيْنَ ، فَقُبْتُ: لَتِرْ قَدِمْتُ مَكَّةً ، لْأَشْتَلْحِثْنَّ عَنْ هَذَا. فَقَالَ ابْنُ عَبَّاس: بَعَثَ رَسُولُ اللَّهِ بِيعِيدُ بِالْبُدُنِ مَعَ فُلَانِ، وَأَمَرُهُ فِيهَا بِأَمْرِهِ. فَلَمَّا قَفًّا رَجَعَ، فَقَالَ ۚ بَا رَسُولَ اللَّهِ، مَا أَصْنَعُ مِمَا أَزْحَفَ عَلَى مِنْهَا؟ قَالَ: «انْحَرْهَا وَاصْبُغُ نَعْلَهَا فِي دَمِهَا، وَاصْرِبُهُ عَلَى صَفْحَتِهَا، وَلَا تَأْكُلُ مِنْهَا أَنْتَ، وَلَا أَحَدٌ مِنْ

sandals [with which it is garlanded] in its blood and mark its sides with it, and do not eat any of it or let any of the people with you eat from it." I said to him: During these military campaigns I acquire slaves as part of my booty and I set them free on behalf of my mother; will it be valid for her if I do that? Ibn 'Abbas said: The wife of Sinan bin 'Abdullah al-Juhani instructed Sinan to ask the Messenger of Allah (ﷺ) about her mother who had died and had not performed Hajj - would it be acceptable for her to do Hajj on her behalf? The Prophet (数) said: "Do you think that if her mother owed a debt and she paid it off for her, that it would be acceptable on behalf of her mother?" He said: Yes. He said: "Let her do Hajj on behalf of her mother." And he asked him about sea water, and he said: "Sea water is a means of purification."

Comments: [Its isnad is saheeh, Muslim (1325)]

2519. It was narrated from Ibn 'Abbas (&), in a report of what the Messenger of Allah (紫) narrated from his Lord: The Messenger of Allah (霙) said: "Your Lord, may He be blessed and exalted, is Merciful. Whoever thinks of a good deed and does not do it, one hasanah will be recorded for him. and if he does it, it will be recorded for him, tenfold up to seven hundredfold, multiplied many times. Whoever thinks of a bad deed and does not do it, one hasanalı will be recorded for him. and if he does it, it will be recorded أَهْلِ رُفْقَبَتُ قَالَ: فَقَلْتُ لَهُ: أَكُونُ فِي هَذِهِ الْمَعَارِي، فَأَعْنَمُ فَأَعْتَقُ عَنْ أُمِّي، أَفَيُجْزِئُ عَمَهَا أَنْ أَعْنِقَ؟ فَقَالَ بْنُ عَبَّاسٍ: أَمْرَتِ امْرَأَةُ سِنَانَ بْنَ عَلْدِ اللّهِ الْجُهَنِي أَنْ يَسْأَلَ رَسُولَ اللّهِ سِنَانَ بْن عِنْدِ اللّهِ الْجُهَنِي أَنْ يَسْأَلَ رَسُولَ اللّهِ عِنْ أُمَّهَا تُوفَيِّتُ وَلَمْ تَعْجُجْ، أَيُجْزِئُ عَنْهَا أَنْ تَحْجُجْ، أَيُجْزِئُ عَنْهَا أَنْ تَحْجُجْ مَلْكُونِ عَنْهَا أَنْ تَحْجُجْ مَلَى اللّهِ يَعْجَبُ اللّهِ عَنْ عَنْهَا اللّهِ يَعْجَبُ عَنْ كَانَ عَلَى أُمْهَا وَيْنٌ، فَقَضَتُهُ عَنْهَا، أَكَانَ يُجْزِئُ كَانَ عَلَى أُمْهَا وَيْنٌ، فَقَضَتُهُ عَنْهَا، أَكَانَ يُجْزِئُ عَنْهَا، أَكَانَ يُجْزِئُ عَنْ أَمْها اللّهِ يَعْجُمْ عَنْ أُمْها اللّه عَنْ مَاءِ الْبَحْرِ فَقَلَ: "مَاءُ الْبَحْرِي فَقَلَ: "مَاءُ الْبَعْرِي فَقَلَ: "مَاءُ الْبَحْرِي فَلَا اللّهُ الْمُعْرِي فَلَا الْمَاهُ الْمَاهُ الْمَاهُ الْمَاهُ الْمِنْ الْمَاهُ الْمَاهُ الْمُعْرَالُ الْمَاهُ الْمَاهُ الْمَاهُ الْمَاهُ الْمَاهُ الْمَاهُ الْمَاهُ الْمُاهُ الْمِنْ الْمَاهُ الْمُلْرَاقِهُ الْمُلْعِلَالَةُ الْمَاهُ الْمَاهُ الْمُعْرِي الْمُلْعُلُ الْمَاهُ الْمُلْعَلِيْكُونُ الْمُنْ الْمُنْ الْمُعْرِقُونُ الْمُعْرِقُونُ الْمُعْرِقُ الْمُنْ الْمُرَاقُ الْمُنْ الْمُنْعُونُ الْمُعْرَاقُ الْمُعْرَاقُ الْمُعُلِقُونُ الْمُعْرِقُونُ الْمُعْرَاقُونُ الْمُعْرَاقُ الْ

تخريج: إسناده صحيح. م (١٣٢٥).

٢٥١٩- حَدَّثَنَا عَفَّانُ: حَدَّثَنَا جَعْفَرُ بَنُ مُلْيَمَانَ: حَدَّثَنَا جَعْفَرُ بَنُ مُلَيْمَانَ: حَدَّثَنَا الْحَعْدُ أَبُو عَثْمَانَ عَنْ أَبِي رَحْوِلِ رَحِع الْعُطَارِدِيِّ، عَنِ ابْنِ عَنَّاسٍ عَنْ رَسُولِ اللَّه بَيْحَة، فيما رَوْى عَنْ رَبِّهِ. قَالَ: قَالَ رَسُونُ اللَّه بَيْحَة: "إِنَّ رَبَّكُمْ بَبَارَكَ وَتَعَالَى رَحْمِ، مَنْ هَمَّ بِحَسَةٍ فَلَمْ يَعْمَلُهَا، كُتِبَتْ لَهُ عَشَرًا إِلَى سَبْعِ حَسَةً، فَإِنْ عَمِلَهَا، كُتِبَتْ لَهُ عَشَرًا إِلَى سَبْعِ مِلْقَة، إِلَى أَضْعَافِ كَتِبَرَة، وَمَنْ هَمَّ بِمَيْتَةٍ فَلَمْ يَعْمَلُهَا، كُتِبَتْ لَهُ عَشَرًا إِلَى سَبْع بَعْدَة، إِلَى أَضْعَافِ كَتِبَتْ أَنْ عَمِلُهَا كُتِبَتْ لَهُ عَلَمْ اللّهُ، وَلَا يَهْلِكُ عَلَى وَاحِدَةً، أَوْ يَمْحُوهَا اللّهُ، وَلَا يَهْلِكُ عَلَى وَاحِدَةً، أَوْ يَمْعُلِكُ عَلَى

as one *sayyi'ah*, or Allah will overlook it. No one can fail except one who is doomed to Hell."

Comments: [Its isnad is saheeh]

2520. It was narrated from Ibn 'Abbas (泰) that the Prophet (囊) said: "Seek it in the last ten nights of Ramadan, the twenty ninth or the twenty seventh or the twenty fifth."

Comments: [Its isnad is salieeh, al-Bukhari (2021)]

2521. It was narrated that Ibn 'Abbas (為) said: I saw the Messenger of Allah (囊) prostrate during [Soorat] Sad.

Comments: [Its isnad is saheeh, al-Bukhari (1069)]

2522. It was narrated that 'Abdur-Rahman bin Wa'lah said: I said to Ibn 'Abbas (泰): We are campaigning against the people of the Maghrib and most of their waterskins are made from animals that were not slaughtered properly. He said: I heard the Prophet (密) say: "Its tanning is its purification."

Comments: [Its isnad is saheeh, Muslim (366)]

2523. It was narrated that Ibn 'Abbas (為) said: The Prophet (處) stayed in Makkah for fifteen years, seven years during which he saw light and heard a voice, and eight years during which Revelation came to him, and he stayed in Madmah for ten years.

اللَّهِ تَمَالَى إِلَّا هَالِكٌ". [نظر: ۲۸۲۷، ۳٤۰۲، و راجع: ۲۰۰۱]

تخريج: إسناده صحيح.

٢٥٢٠ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُّونِ عَنْ عِنْ النَّبِيِّ أَيُّوبُ عَنْ عِنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ عِنْ النَّبِيِّ قَالَ. «الْتَوسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ مِنْ رَمْضَانَ، فِي تَاسِعَةٍ نَبْقَى، أَوْ سَابِعَةٍ تَنْقَى، أَوْ سَابِعَةٍ تَنْقَى، أَوْ سَابِعَةٍ تَنْقَى، أَوْ سَابِعَةٍ تَنْقَى، أَوْ حَامِسَةٍ تَبْقَى». [راجع: ٢٠٥٢]

تخريج: إسناده صحبح. ح: (٢٠٢١). ٢٥٢١ - حَدَّثَنَا عَفَّانُ. حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ سَجَدَ هِي ﴿مَنَّ﴾. [انظر: ٣٣٨٧، ٣٤٦٦]

تخريج: إسناده صحيح. ح. (١٠٦٩). المحريج: إسناده صحيح. ح. (١٠٦٩). أَخْبَرَنَا رَيْلُهُ بْنُ سَلَمَةً: أَخْبَرَنَا رَيْلُهُ بْنُ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ أَخْبَرَنَا رَيْلُهُ بْنُ أَسْلَمَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ وَعْلَةَ قَالَ: قُلْثُ لِابْنِ عَبَّسٍ إِنَّا نَغْزُو أَهْلَ الْمَغْرِبِ، وَأَكْثَرُ أَسْقِيَتِهِمْ _ وَرُبَّمَا قَالَ حَمَّادٌ؛ وَعَامَّةُ أَسْقِيَيهِمْ _ الْمَيْتَةُ, فَقَالَ: سَمِعْتُ النَّبِيَ وَعَامَّةُ أَسْقِيَيهِمْ _ الْمَيْتَةُ, فَقَالَ: سَمِعْتُ النَّبِيَ وَعَامَةً أَسْقِيَهِمْ _ الْمَيْتَةُ, فَقَالَ: سَمِعْتُ النَّبِيَ وَعَامَةً أَسْقِيَهِمْ _ الْمَيْتَةُ, فَقَالَ: سَمِعْتُ النَّبِيَ الْمَيْتَةُ مِنْ الْمَعْدِيجِ: إسناده صحيح. م: (٣١٦).

٣٠٢٣ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً: أَخْرَنَا عَدَّرُ بْنُ أَبِي عَمَّارٍ عَنِ انْنِ عَبَّاسٍ قَالَ: أَقَامَ النَّبِيُ يَخْتُمُ بَمَكُمَّ حَمْسَ عَشْرَةَ سَنَةً؛ سَبْعُ سِنِينَ يُوحَى يَرَى الصَّوْءَ، وَيَسْمَمُ الصَّوْتَ. وَثَمَانَ سِينَ يُوحَى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرَ سِينَ. [راجع: ٢٣٩٩]

Comments: [Its isnad is saheeh, Muslim (2353)]

2524. It was narrated from Ibn 'Abbas (泰) that the Prophet (經) nibbled some meat from a shoulder bone, then he prayed and did not do wudoo'.

Comments: [Its isnad is salteeh]

2525. It was narrated that Sa'eed bin Jubair said: 'Abdullah - and 'Uthman did not say anything more than 'Abdullah - told me: The Messenger of Allah (經) said: "Whoever sees me in a dream has truly seen me, for the Shaitan cannot appear in my image."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2526. Jabir bin Zaid narrated that he heard 'Abdullah bin 'Abbas say that he heard the Messenger of Allah (震) deliver the khutbah in 'Arafah, [saying]: "Whoever does not have sandals, let him wear khuffain (leather slippers) and whoever does not have an izar, let him wear pants."

Comments: [Its isnad is salieth, al-Bukhari (1841) and Muslim (1178)]

2527. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (曇) said: "I was commanded to prostrate on seven bones and not to tuck up my hair or garment." And on another occasion he said: Your Prophet (雲) was commanded

تخريج: إساده صحيح. م: (٢٣٥٣)

٢٥٢٤ حدَّثَنَا عَفَّانُ : حَدَّثَنَا هَمَّامُ بْنُ يَخْيَى
 عنْ فَنَدَةً، عَنْ يَخْيَى بْنِ يَعْمَرَ، عَيِ ابْنِ عَبَّاسٍ:
 أَنَّ النَّتَى ﷺ انْتَهَسَ مِنْ كَتِفٍ. ثُمَّ صَلَّى وَلَمْ
 يَنُوصَأْ. [الظر: ٣٤٠٣، وراجع: ١٩٨٨]

تخريج: إساده صحيح.

- ٢٥٢٥ حَلَثُنَا عَمَّانُ: حَمَّثُنَا أَبُو عَوَانَةَ عَنْ خَارٍ، عَنْ ضَعِيدٍ بْنِ جُنيْرٍ قَالَ: خَارٍ، عَنْ سَعِيدٍ بْنِ جُنيْرٍ قَالَ: خَدْثَني عَنْدُ اللَّهِ _ لَمْ يَنْسُنهُ عَقَّالُ أَكْثَرَ مِنْ عَنْدِ اللَّهِ _ قَالَ: قَالَ رَسُولُ اللَّه يَنْ عَنْ : "مَنْ رَآنِي فِي الْمَنْمِ، فَإِنَّ الشَّيْطَ نَ لَا يَتَخَيَّلُ المُمْنَمِ، فَإِنَّ الشَّيْطَ نَ لَا يَتَخَيَّلُ بِي. وَقَالَ عَقَّالُ مُرَّةً: "لَا يَتَخَيَّلُ عَلَيْهِ.".

تخريح: صحيح لعيره، وهذه إسناد صعيف لصعف حار الجعمي.

٢٥٢٦ حَدَّثَنَا بَهُزَّ: حَدَّثَنَا شُعْنَةُ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ يُحْرُرُ وَ بُنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ زَيْدٍ يُحْرُو. أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَتَّاسٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ بِعَرَفَتِ: "مَنْ لَمْ يَجِدُ رَسُولَ اللَّه بَيْعَةً يَخْطُبُ بِعَرَفَتِ: "مَنْ لَمْ يَجِدُ إِزَارًا، يَعْلَيْنِ، وَمَنْ لَمْ يَجِدُ إِزَارًا، فَنَيْئُبُسُ سَراوِيلَ». [راجع: ١٨٤٨]

تخریج: إسناده صحیح. ح (۱۸٤۱)، م (۱۱۷۸).

۲۰۲۷ - خدَّلْنَا بَهْزٌ خَدَّنْنَا شُعْنَةُ: حَدَّثَنَا شُعْنَةُ: حَدَّثَنَا عَمْرُو بُنُ دَبِنَارِ قَالَ: شَمِعْتُ طَاوُشًا يُتَحَدِّثُ عَيِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَشْخَدَ عَلَى سَبْعَةِ أَعْظُم، وَلَا أَكْفَ شَعَرًا وَلَا أَثْفِي . وَقَالَ مَرَّةً (١/ ٢٨٠) أُخْرَى: أُمِرَ نَبِيُكُمْ نَبِيكُمْ

to prostrate on seven bones, and not to tuck up his hair or garment.

Comments: [Its isnad is saheeh, al-Bukhari (809) and Muslim (490)]

2528. It was narrated that 'Abdullah bin' Abbas (♣) said: The Messenger of Allah (♣) prayed Zulir in Dhul-Hulaifah, then his sacrificial animal was brought to him and he cut the right side of its hump, then he wiped the blood from it, then he garlanded it with two sandals. Then his mount was brought to him and when he sat on it and it rose up with him at al-Baida', he entered iltram for Hajj.

Comments: [Its isnad is saheeh, Muslim (1243)]

2529. Sa'eed bin al-Musayyab narrated that he heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said. "The one who takes back his gift is like the one who takes back his vomit."

Comments: [Its isnad is saheeh, al-Bukhari (2621) and Muslim (1622)]

2530. It was narrated that Ibn 'Abbas (為) said: The back of an onager - or the leg of an onager - was given to the Messenger of Allah (金) when he was in *ihram*, and he refused it.

Comments: [Its isnad is saheeh, Muslim (1194)] بِينِ أَنْ يَسْجُدَ عَلَى سَبْغَةِ أَعْظُمٍ، وَلَا يَكُفَّ شَغَرًا وَلَا ثَوْبًا.[راجع: ١٩٢٧]

تخريج: إساده صحح خ: (۸۰۹)، م: (٤٩٠). م: (٤٩٠). م: (٤٩٠). و ٢٥٢٨ تغريج: إساده صحح خ: (٨٠٩)، م: (٤٩٠). و ٢٥٢٨ تغرّبُني قَالَ: صَلَّى رَسُولُ عَنْ عَبْدِ اللَّهِ بَنِ عَبَّاسٍ قَلَ: صَلَّى رَسُولُ اللَّهِ عَنْ عَبْدِ اللَّهِ بَنِ عَبَّاسٍ قَلَ: صَلَّى رَسُولُ اللَّهِ عَنْهِ الظَّهْرَ بِنِي الْحُلَيْفَةِ، ثُمَّ أَبِي بِبَدَنَتِهِ، فَأَشْعَرْ صَفْحَة سَنَامِهَا الْأَيْمَنَ، ثُمَّ سَلَتَ اللَّمَ اللَّهُ عَنْهَا، ثُمَّ أَبِي بِرَاحِلَتِهِ، عَنْهَا، ثُمَّ أَبِي بِرَاحِلَتِهِ، عَنْهَا، ثُمَّ أَبِي بِرَاحِلَتِهِ،

تخريج: اساده صحيح. م. (١٢٤٣).

أَهلُّ بِالْحِجِّ. [راجع: ١٨٥٥]

فَلَمَّا قَعَدَ عَلَيْهَا وَاسْتَوَتْ بِهِ عَلَى الْبَيّْدَاءِ،

۲۵۲۹ حَدَّثَنَا بَهُزٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي قَنَادَةُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ : "الْعَائِدُ بِي هِبَتِهِ كَالْعَائِد فِي هِبَتِهِ كَالْعَائِد فِي هِبَتِهِ كَالْعَائِد فِي هَبَتِهِ كَالْعَائِد فِي هَبْتِهِ كَالْعَائِد فِي هَبْتِهِ كَالْعَائِد فَي هَبْتِهِ كَالْعَائِد فِي هَبْتِهِ كَالْعَائِد فِي هَبْتِهِ كَالْعَائِد فَي هَبْتِهِ كَالْعَائِد فَي هَبْتِهِ كَالْعَائِد فَي هَائِلُهُ فَي هُونِهِ عَلَيْهِ عَلَيْهِ فَيْ فَيْنِهِ". [انظر: ٢٦٢٢، ٢٦٤٦، وراجع: ٢١٤٨]

تخريج: إسناده صحيح. خ (٢٦٢١)، م. (١٦٢٢).

۲۵۳۰ – حَدَّثَنَا بَهْزْ ﴿ حَدَّثَنَا شُعْبَةُ ﴿ حَدَّثَنَا حَبِيبُ الْبِنْ غَبَّسٍ وَ الْبُنِ عَبَّسٍ الْبُنْ أَبِي نَاسِتٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ الْبُنِ عَبَّسٍ قَالَ ﴿ أَهْدِيَ إِلَى رَسُولِ اللَّهِ بَيْكُ عَجُزُ حِمَارٍ _ أَوْ قَالَ ﴿ وَهُوَ مُحْرِمٌ ، فَرَدَّهُ. [انظر: قَالَ ﴿ رَجُلُ حِمَارٍ _ وَهُوَ مُحْرِمٌ ، فَرَدَّهُ. [انظر: ٢٥٣٥ ، ٢٥٣٠ ، ٢٦٣١ ، ٢١٣٨ ، ٢١٣٨ ، ٢١٨٨]

تخريج: إسناده صحيح. م. (١١٩٤).

2531. It was narrated from Ibn 'Abbas (泰) that when something upset him, the Messenger of Allah (墨) would say: "There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the mighty Throne; there is no God but Allah, Lord of the noble Throne; there is no god but Allah, Lord of the heavens, Lord of the earth and Lord of the noble Throne."

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]

2532. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (霙) said: "Do not take any animate being as a target."

Comments: [Its isnad is saheeh, Muslim (1975)]

2533. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (ﷺ) went out on [the day of Eid al] Fitr and he did not offer any prayer before or after it, then he went to the women, accompanied by Bilal, and started saying, "Give in charity." And the women started throwing earrings and necklaces.

Comments: Its isnad is salueli, al-Bukhari (964) and Muslim (884)] ٢٥٣١ - حَدَّثَنَا بَهْرٌ : حَدَّثَنَا حَمَّادٌ قَالَ : أَخْبَرَنَا يُوسْفُ بُنُ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ أَبِي الْعَالِيَةِ، عَى ابْنِ عَبَّاسِ أَنَّ رَسُولَ اللَّهِ بَيْعَ كَانَ إِذَا خَرَنَهُ أَمْرٌ، فَالَ : "لَا إِلَهَ إِلَّا اللَّهُ الْعَطِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْعَطِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْعَطِيمُ الْحَلِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْمَوْشِ رَبُّ الْعَرْشِ الْحَرْشِ الْمَوْتِ وَرَبُّ السَّمَوَاتِ وَرَبُّ الْمَوْشِ الْحَرْشِ الْحَرْشِ الْمَوْتِ وَرَبُّ السَّمَوَاتِ وَرَبُّ الْمَوْشِ الْحَرْشِ الْحَرْشِ الْحَرْشِ الْحَرْشِ الْحَرْشِ الْحَرْشِ الْحَرْشِ الْحَرْشِ اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الْحَرْشِ رَبُّ الْحَرْشِ رَبُّ الْحَرْشِ رَبُّ الْحَرْشِ الْحَرْشِ الْحَرْشِ رَبُّ الْحَرْشِ الْحَرْشُ الْحَلِيمُ الْحَرْشِ الْحَلِيمُ الْحَرْشِ الْحَرْشِ الْحَرْشِ الْحَرْشِ الْحَرْشِ الْحَرْشُ الْحَرْشِ الْحَرْشُ الْحَرْشِ الْحَرْشُ الْحَرْشِ الْحَرْسُ الْحَرْشُ الْحَرْشُ الْحَرْشُ الْحَرْشُ الْحَرْشُ الْحَرْسُ الْحَرْشِ الْحَرْشُ الْحَرْشُ الْحَاسُ الْحَرْسُ الْحَرْشُ الْحَرْشُ الْحَرْسُ الْحَرْشُ الْحُرْشُ الْحَرْشُ الْحَرْشُ الْحَرْشُ

تخریج: إساده صحیح. خ: (۱۳٤٥)، م: (۲۷۳۰).

٢٥٣٢- حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَحْبَرَنِي عِدِيُ بْنُ ثَابِتِ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ حُبَيْرٍ بُحَدَّثُ عَنِ ابْنِ عَنَّاسٍ قَالَ: قَالَ رَسُولُ الله يَشِيخُ : "لَا تَشْخِذُوا شَيْئًا فِيهِ الرُّوحُ عَرضًا». [راجع: ٢٤٨٠]

قَالَ شُعْبَةُ: قُلْتُ لَهُ: عَرِ النَّبِيِّ ﷺ؟ قَالَ: عن النَّبِيِّ ﷺ.

تخريج: إسناده صحيح. م: (١٩٥٧).

- ٢٥٣٣ حدَّقَنَا نَهْزُ: حَدَّتَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عِدِيُّ بُنُ ثَابِتِ قَالَ: سَمِعْتُ سَعِيدَ أَخْبَرُنِي عِدِيُّ بُنُ ثَابِتِ قَالَ: سَمِعْتُ سَعِيدَ رَسُولُ اللهِ يَحَدِّثُ عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللهِ يَحَدِّثُ فِي فِطْرٍ، فَلَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَها، ثُمَّ أَتَى النِّسَاء، وَمَعَهُ بِلَالٌ، وَخَعَلَ يَقُولُ: «تَصَدَّقْنَ» فَجَعَلَتِ الْمَرْأَةُ تُلْقِي فَخَعَلَ الْمَرْأَةُ تُلْقِي خُرْصَهَا، وَسِخَابَهَا.

تخریج: إسناده صحیح ح: (٩٦٤)، م: (٨٨٤).

2534. Al-Hakam said: Sa'eed bin Jubair led us in praying Maghrib in Muzdalifah, three rak'ahs with an uqamah. Then he said the salam, then he prayed 'Isha' with two rak'ahs. Then he stated that 'Abdullah bin 'Umar did that, and he stated that the Messenger of Allah (ﷺ) did that.

Comments: [Its isnad is saheeh]

2535. It was narrated that Ibn 'Abbas (泰) said: Sa'b bin Jaththamah gave the Messenger of Allah (經) the leg of an onager when he was in *dwam*, and he refused it, and it was dripping with blood.

Comments: [Its isnad is saheeh, Muslim (1194)]

2536. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (建) was treated with cupping when he was fasting.

Comments: [Its isnad is sakeeh]

2537. It was narrated from Abul-'Aliyah ar-Riyahi, from the cousin of your Prophet (強) - meaning Ibn 'Abbas (泰) - that the Prophet of Allah (寒) used to recite this du'a' at times of distress: "There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the noble Throne."

70٣٤ حَلَّثُنَا بَهُرٌ: حَدَّثُنَا شُعْبَةُ قَالَ: أَخْبَرِي الْحَكَمُ قَالَ: ضَلَّى بِنَا سَعِيدُ بْنُ جُبَيْرٍ بِجَمْعِ الْمَعْرِبَ فَلَافًا بِإِقَامَةٍ قَالَ: ثُمَّ سَلَّمَ، ثُمَّ صَلَّى الْعِشَاءَ رَكُعَتَيْنِ، ثُمَّ ذَكَرَ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمْرَ مَعَلَ ذَلِكَ، وَذَكَرَ أَنَّ رَسُولَ اللَّهِ بَيْكَ فَعَلَ فَعَلَ ذَلِكَ. وَذَكَرَ أَنَّ رَسُولَ اللَّهِ بَيْكَ فَعَلَ ذَلِكَ. وَذَكَرَ أَنَّ رَسُولَ اللَّهِ بَيْكَ فَعَلَ ذَلِكَ. وَذَكَرَ أَنَّ رَسُولَ اللَّهِ بَيْكَ فَعَلَ ذَلِكَ. [انظى ٢٩٨٠، ٣٢٨، ٥٢٤١]

تخريج: إساده صحيح.

۲٥٣٥ حَدَّثَنَا بَهْزْ: حَدَّثَنَا شُغْبَةُ عَنِ الْحَكَمِ
قَالَ: سَمِعْتُ سَعِيدَ بْنَ حُبْيَرٍ بُحَدِّثُ عَنِ ابْنِ
عَبَّاسٍ قَالَ: أَهْدَى صَعْبُ بْنُ جَنَّامَةً إِلَى رَسُولِ اللَّهِ يَشْجُهُ رِجُلَ حِمَارٍ، وَهُوَ مُحْرِمٌ فَرَدَّهُ وَهُوَ مُحْرِمٌ فَرَدَّهُ وَهُوَ يُقْطُرُ دَمًا. [راجع: ٢٥٣٠]

تخريج: إسناده صحيح. م ١٩٩٤).

٢٥٣٦ حَدَّثَنَا بَهْزُ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مِفْسم، عَنِ ائْنِ عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ لَلَهِ ﷺ وَهُوَ صَائِمٌ. [راجع: ٢١٨٦]

تخريج: إسدده صحبح.

٧٥٣٧ حَدَّثَنَا بَهْرٌ: حَدَّثَنَا أَنَانُ بُنُ يَرِيدَ الْعَطَّارُ. حَدَّثَنَا فَقَادَهُ عَنْ أَبِي الْعَالِيَةِ الْمَوْيَدِي الْعَالِيَةِ عَنْ أَبِي الْعَالِيَةِ عَبْسٍ _ أَنَّ نَبِي الْنَالِيَةِ عَبْسٍ _ أَنَّ نَبِي اللَّهِ عَيْثِ كَانَ يَدْعُو بِهَدِهِ عَبْسٍ _ أَنَّ نَبِي اللَّهِ عَيْثِ كَانَ يَدْعُو بِهَدِهِ الدَّعَوَاتِ عِنْدَ الْكَرْبِ: "لَا إِلَهَ إِلَّا اللَّهُ رَبُ الْعَظِيمُ الْعَطِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُ الْعَرْشِ الْعَطِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُ الْعَرْشِ الْعَطِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُ الْعَرْشِ الْعَرْشِ الْعَرْشِ الْكَرِيمُ". السَّمَوَاتِ وَالْأَرْضِ رَبُ الْعَرْشِ الْعَلِيمُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ الْعَرْشِ الْعَلِيمُ الْعِلْمُ اللَّهُ اللَّهُ اللَّهُ الْعَرْشِ الْعَرْشِ الْعَلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلِيمُ الْعَلْمُ الْعِلْمُ اللَّهُ الْعَلْمُ الْعَلْمُ الْعَلْمُ اللْعَلْمُ اللْعَلْمُ اللَّهُ اللَّهُ الْعَلْمُ الْعُلْمُ اللَّهُ اللَّهُ الْعَلْمُ اللْعُرْشِ الْعُلْمُ الْمِلْعُلُمُ اللْعُلْمُ الْعَلِيمُ الْعُرْشِ الْعُرْسُ الْعُرْشِ الْعُرْسُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُرْسُ الْعُلْمُ الْعُرْسُ الْعُلْمُ الْعُلْمُ الْعُرْسُ الْعُرْسُ الْعُلِيمُ الْعُلْمُ الْعُلْمُ الْعُرْسُ الْعُرْسُ الْعُرْسُ الْعُلْمُ ال

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]

2538. It was narrated that 'Abdur-Rahman bin Wa'lah said: I asked lbn 'Abbas (泰): We are campaigning against the people of the Maghrib and most of their waterskins are made from animals that were not slaughtered properly. He said: I heard the Prophet (绘) say: "Its tanning is its purification."

Comments: [Its isnad is saheeh, Muslim (366)]

2539. It was narrated from Abu Hassan that a man said to 'Abdullah bin 'Abbas (﴿): What you are saying may become widespread among the people - Hammam said: i.e., that everyone who circumambulates the House may then exit iltram - and he said: [It is] the Sunnah of your Prophet (ﷺ), even if you dislike it. Hammam said: i.e., whoever does not have a hady (sacrificial animal) with him.

Comments: [Its isnad is saheeh, Muslim (1244)]

2540. Al-Hakam bin al-A'raj said: I sat with Ibn 'Abbas (♣) when he was using his cloak as a pillow at the well of Zamzam. I sat with him, and what good company he was. I asked him about 'Ashoora' and he said: What about it? I said: Fasting it. He said: When you see the new moon of Muharram, count, and when it is the ninth day, fast that day. I said: Is this how Muhammad (ﷺ) used to fast it? He said: Yes.

تخریج: إسناده صحیح. خ: (۱۳٤۵)، م. (۲۷۳۰).

٢٥٣٨ - حَدَّثَنَا بَهْزٌ: حَدُّثَنَا حَمَّادُ بْنُ سَلَمَةً : حَدَّنَا رَبُدْ بْنُ السَلَمَ عَنْ عَبْدِ الرَّحْمَٰ بْنِ وَعْلَمْ قال: إِنَّا لَغْزُو وَعْلَمْ قال: إِنَّا لَغْزُو وَعْلَمْ قال: إِنَّا لَغْزُو مَنَّاسِ فَلْتُ: إِنَّا لَغْزُو مَدَّ الْمَنْتَةِ ؟ هَذَ الْمَغْزِب، وَأَكْثُرُ أَسْقِيَتِهِمْ جُلُودُ الْمَبْتَةِ ؟ قَلْ اللهِ عَلَيْ بَعُولُ: قَال: شَعِعْتُ رَسُولَ اللّهِ عَلَيْ يَقُولُ: وَدِياغُها طُهُورُهَا». [راجع ١٨٩٥]

تخريج: إسناده صحيح. م. (٣٦٦).

٢٥٣٩ - حدَّثَنَا بَهْزٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا فَتَادَةُ عَنْ أَيِ حَسَّانَ: أَنَّ رَجُلًا قَالَ لِعَبْدِ اللَّهِ بْنِ عَسَانٍ: اللَّه بَنْ عَلَى اللَّهِ بَنِ عَسَانٍ: اللَّه مَقَامٌ: يَعْنِي كُلَّ مَنْ طَافَ بِالْبَيْتِ اللَّه سِلْمَ عَلَّ مَنْ طَافَ بِالْبَيْتِ فَقَدْ حَلَّ _ فَقَالَ: سُنَةٌ نَبِيكُمْ بِيلِيْجَ، وَإِنْ رَغِمْتُمْ. فَقَدْ حَلَّ _ فَقَالَ: سُنَةٌ نَبِيكُمْ بِيلِيْجَ، وَإِنْ رَغِمْتُمْ. فَال مَمَّامٌ يَعْنِي مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ. فَال فَمَّامٌ . يَعْنِي مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ. لَا نظر: ٣١٨٦، و راحع: ٣١٥٦]

تخريج: إساده صحيح. م. (١٢٤٤).

٢٥٤٠ حدَّثَنَا عَفَّالُ. حَدَّثَنَا حَاجِتُ بْنُ عُمَرَ أَبُو حُشَيْهُ أَخُو عِيسَى النَّحُويِّ قَالَ: حَدَّثَنَا الْمَحَمُ بْنُ الأَعْرَجِ قَالَ: جَلَشْتُ إِلَى ابْنِ عَبَسٍ، وهُوَ مُتُوسِّدٌ رِدَاءَهُ عِنْدَ بِنْوِ زَمْزَمَ، فَحَلَشْتُ ,لَيْهِ، وَكَانَ نِعْمَ الْجَلِيسُ، فَسَأَلْتُهُ غَنْ عَاشُورَاءَ؟ فَقَالَ. عَنْ أَيِّ بَالِهِ تَسْأَلُ؟ عَنْ عَاشُورَاءَ؟ فَقَالَ. عَنْ أَيِّ بَالِهِ تَسْأَلُ؟ فَلْتُ: عَنْ صَيَامِهِ. قَالَ: إِذَا (١/ ٢٨١) رَأَيْتَ هِلَالَ النَّهُ حَرَّ عَانُ عَلْدُ، فَإِذَا أَصْبَحْتَ مِنْ هِلَالَ النَّهُ حَرَّ فَاعْدُدْ، فَإِذَا أَصْبَحْتَ مِنْ مَيْ

Comments: [Its isnad is saheeh]

2541. 'Amr bin Deenar narrated that Tawoos said: One who was more knowledgeable about it than them meaning 'Abdullah bin 'Abbas (%) - told me that the Messenger of Allah (%) said: "For a man to lend his land to his brother for free is better than his taking a specified share of the crop in return for it."

Comments: [Its isnad is saheeli, al-Bukhari (2330) and Muslim (155)]

2542. It was narrated from Ibn 'Abbas that the husband of Bareerah was a black slave who was called Mugheeth. I used to see him following Bareerah in the streets of Madinah, weeping for her. The Prophet (ﷺ) gave four rulings concerning her. Her masters stipulated that wala' was for them, but the Prophet (些) ruled: "Wala' belongs to the one who manumits the slave," He gave her the choice, and she chose divorce, and he ordered her to observe 'iddah. And she received charity and gave some of it as a gift to 'A'ishah (4); she mentioned that to the Prophet (ﷺ) and he said: "It is charity for her and a gift to us."

Comments: [Its isnad is saheeh, al-Bukhari (5280)] تَاسِعِهِ، فَصُمْ دَلِكَ الْيَوْمَ. قُلْتُ: أَهَكَذَا كَانَ يَصُومُهُ مُحَمَّدٌ ؟ قَالَ: نَعَمْ. [رجع. ٢١٣٥]

تخريج: إسناده صحبح.

٢٥٤١ - خَدَّفَنَا عَفَّانُ قَالَ: خَدَّثَنَا خَمَّادُ نُنُ رَبِّدِ: أَخْبَرُنَ عَمْرُو بُنُ دِينَارٍ: انَّ طَاوُسًا وَاللَّهِ عَنْهُمْ _ يَغْيِ قَالَ حَدَّنُنِي مَنْ هُوَ أَغْلَمُ بِهِ مِنْهُمْ _ يَغْيِ عَبْدَ اللَّهِ بُنِنَ عَبَّاسٍ _ أَنَّ رَسُولَ اللَّهِ بَيْلِخُ قَالَ: "لَأَنْ يَمْنَحَ الرَّجُلُ أَخَاهُ أَرْصَهُ، خَيْرٌ قَالَ: "لَأَنْ يَمْنَحَ الرَّجُلُ أَخَاهُ أَرْصَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَافُخَذَ عَلَيْهَا خَرْجًا مَعْلُومًا". لَهُ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرْجًا مَعْلُومًا". [راجع: ٢٠٨٧]

تخريج: إسناده صحيح. ح: (٢٣٣٠)، م. (١٥٥).

٢٠٤٢ - حَدُّنَا مَنَّانُ : حَدَّثَنَا هَدَّمٌ قَالَ : أَخْبَرَنَا قَادَهُ عَنْ مِحْرِمَةً ، عَنِ بْنِ عَبَّاسٍ : أَنَّ رَوْجَ بَرِيرَةً كَانَ عَبْدًا أَسْوَدَ يُسَمَّى مُغِيثًا ، وَوْجَ بَرِيرَةً كَانَ عَبْدًا أَسْوَدَ يُسَمَّى مُغِيثًا ، قَالَ : فَكُنْتُ أَرَاهُ يَتَبعُهَا فِي سِكَكِ الْمَدِينَةِ يَعْلَيْهَا ، قَالَ : وَقَضَى فِهَا النَّيُ يَعِيْقُ أَرْبَعَ قَضِيًّاتٍ : إِنَّ مَوَالِيْهَا اشْتَرَطُوا الْمَرْطُوا الْمَوْلَاء بَهِ اللَّي يَعِيْقَ : الْوَلَاء لِمنْ أَعْرَهَا النَّي يَعِيْقَ : الْوَلَاء لِمنْ أَعْرَهَا اللَّي يَعِيْقَ : الْوَلَاء لِمنْ أَعْرَهَا أَنْ نَعْدَد. قَالَ : وَتُصُدِّقَ عَلَيْهَا بِصَدَقَةٍ ، أَنْ لَا يَعْدَلُ لِلنَّي يَعِيْقٍ ، فَقَالَ : الْعُو عَلَيْهَا ضَدَقَةً ، فَالَ للنَّي عَلِيْقًا مَوْقَالَ : الْعُو عَلَيْهَا ضَدَقَةً ، وَإِنْ يُلِكَ لِلنَّي يَعِيْقٍ ، فَقَالَ : الْعُو عَلَيْهَا ضَدَقَةً ، وَإِنْهُا هَدِيَّةً ، وَالْمُو : الطَو : ٣٤٠٥ و الطَو : ٣٤٠٥ . و المَعْ عَلَيْهَا اللَّهُ عَلَيْهَا مَرَهَا اللَّهُ عَلَيْهَا عَلَيْهَا اللَّهُ عَلَيْهَا اللَّهُ عَلَيْهَا مَلْهُا اللَّهُ عَلَيْهَا مَدَوْقَ عَلَيْهَا مَا اللَّهُ عَلَيْهَا اللَّهُ عَلَيْهَا مَنْهَا اللَّهُ عَلَيْهَا الْعَلَى اللَّهُ عَلَيْهَا مَلَى اللَّهُ عَلَيْهَا مُولَاعًا لَهُ اللَّهُ عَلَيْهَا الْعَلَا الْعَر : الْعُوالُ اللَّهُ عَلَيْهَا مُولَاعًا اللَّهُ عَلَيْهَا اللَّهُ عَلَيْقَالَ اللَّهُ عَلَيْهَا اللَّهُ عَلَيْهَا اللَّهُ عَلَيْهَا اللَّهُ عَلَيْهَا اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهَا اللَّهُ اللَّهُ عَلَيْهَا اللَّهُ الْعَلَالُ اللَّهُ اللَّهُ عَلَيْهَا اللَّهُ الْعَلَى الْعَلَالُ اللَّهُ الْعَلَالُ اللَّهُ اللَّهُ الْعَلَى اللَّهُ الْعَلَالُ اللَّهُ الْعَلَالُ اللَّهُ الْعَلَالُ اللَّهُ الْعَلَالَ اللَّهُ الْعَلَالُ اللَّهُ الْعَلَالُ اللَّهُ الْعَلَالُ الْعَلَالُ الْعَلَالُ اللَّهُ الْعَلَالُ اللَّهُ الْعَلَالُولُولُولَا

تخريج: إساده صحيح. خ (٥٢٨٠).

2543. 'Umar said: Who knows when Lailatal-Oadr is? Ibn 'Abbas said: The Messenger of Allah (44) said: "It is in the (last) ten, when seven have passed or seven are left."

Comments: [Its isnad is saheeh according to the conditions of al Bukhari and Muslim

2544. It was narrated that Ibn 'Abbas (36) said: One day the Messenger of Allah (變) climbed as-Safa and said: "Ya sabahah, ya sabahah (be on your guard)!" Quraish gathered and said to him: What is the matter? He said: "Do you think if I told you that the enemy is about to attack you in the morning or the evening, would you believe me?" They said: Of course. He said: "I am a warner to you of an imminent severe punishment." Abu Lahab said: Is it for this that you called us together? May you perish! Then Allah, may He be glorified and exalted, revealed the words: "Perish the two hands of Abu تخريج: إسناده صحيح. ح: (٤٨٠١)، م: (٢٠٨). (٤٨٠١) Lahab (an uncle of the Prophet) and perish he!", to the end of the soorah [al-Masad 111].

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim]

2545. It was narrated that 'Abdullah bin 'Abbas (&) said: I saw the Messenger of Allah (鑑) eating some meat from the bone of a sheep, then he prayed and he

٢٥٤٣ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَنْدُ الْواحِدِ نْنُ ربادٍ حدَّمَا عَصِمٌ الْأَخْوَلُ عَنْ لَاحِق بْن خُمَيْدِ وَعِكْرِمَةً قَالَا قَالَ عُمَرُ مَنْ يَعْلَمُ مَتَى لَئِنَةُ انْقَدْرِ؟ قَالَا: فَقَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ ﷺ ﴿ ﴿ هِيَ فِي الْغَشْرِ، فِي سَبْع يَمْضِينَ. ۚ وْ سَبِّعِ يَبْقَيْنَ!. [راجع: ٢٠٥٢] تخريج إساده صحيح. ح: (٢٠٢٢).

٢٥٤٤ حَلَّثُنَا أَبُو مُعاوِيَةً عن الْأَعْمَش، عَنْ عَمْرُو لَى مُرَّةً، عَنْ سَجِيدٍ بْنَ جُبِيْرٍ، عَنَ ابْنَ عَنَاسَ قَالَ صَعِدَ رَسُولُ اللَّهِ بَيْدَةً يَوْمًا الصَّفَا فَقَالَ "ب صَبَاحَاهُ، يَا صَبَاحَاهُ قَالُ: فَاجْتَمِعَتْ إِلَيْهِ قُرَيْشٌ فَقَالُوا لَهُ: مَا لَكَ؟ فَقَالَ أَرَأَيْتُمْ لَوْ أَخْبَرْتُكُمْ أَنَّ الْعَدُوَّ مُصَـّحْكُمْ أَوْ مُمَسّيكُمْ، أَمَ كُنْتُمْ تُصَدِّقُونِي؟"

فَقَالُوا: بَلِي. قَالَ: فَقَالَ: النِّي نَذِيرٌ لَكُمْ بَيْنَ

يَدَى عَدَاب شَدِيدِ". قَالَ: فَقَالَ أَبُو لَهَب:

أَلْهَذَا حَمَعْتَنَا؟ تَنَّا لَكَ. قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ

وَجِلٍّ ﴿ نَبُّتْ يَدَآ أَبِي لَهَبٍ وَتَبُّ ﴾ (سورة

اللُّهِبِ ١) إِلَى آخِرِ السُّورَةِ.

٢٥٤٥- حِدَّثَنَا عَفَّانُ. حَدَّثَنَا وَهَبْتُ: حَدَّثَنَا هِشَامُ ثُنُّ غُرْوَةً عَنْ وَهُمَا بْنِ كَيْسَالَ، عَنْ مُحَمَّدِ ابْن عَمْرُو بْن عَطَاءٍ، عَنْ عَبْدِ اللَّهِ نْن عَبَّاس did not rinse his mouth or touch water.

Comments: [Its isnad is sahech, Muslim (354,359)]

2546. It was narrated that Abu Nadrah said: Ibn 'Abbas addressed us from the minbar of Basrah and said: The Messenger of Allah (28) said: "There was no Prophet but he had a supplication that was fulfilled for him in this world, but I have saved my supplication to be an intercession for my ummah. I will be the leader of the sons of Adam on the Day of Resurrection, and no boast. I will be the first one for whom the earth is split, and no boast. In my hands will be a banner of praise, and no boast. Adam and all others will be under my banner, and no boast. The Day of Resurrection will be very long for the people, and they will say to one another: 'Let us go to Adam, the father of mankind, so that he might intercede with our Lord, may He be glorified and exalted, to judge among us.' So they will go to Adam and will say:' O Adam, you are the one whom Allah created with His own hand; He caused you to dwell in Paradise and He commanded His angels to prostrate to you; intercede for us with your Lord so that He might judge among us.' He will say: 'I am not able for that; I was expelled from Paradise because of my sin, I am not concerned about anyone

قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَأْكُنُ عَرْفًا مِنْ شَاةٍ. ثُمَّ صَلَّى وَلَمْ يُمَضْعِضْ وَلَمْ يَمَسَّ مَاءً.

تخريج: إسناده صحيح. م. (٣٥٩،٣٥٤).

٢٥٤٦ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادُ بِنُ سَلَمَةً عَنْ عَلِيٌ بْنِ زَيْدٍ، عَنْ أَسِي نَضْرَةً فَالَ: خَطَبْنَا ابْنُ عَبَّاسٍ عَلَى مِنْبَرِ الْبَصْرَةِ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّهُ لَمْ يَكُنْ نَبِيٍّ إِلَّا لَهُ دَعْوَةٌ قَدْ تَنَحَّرَهَا فِي الدُّنْيَا، وَإِنِّي قَدِ اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي، وَأَنَا سَيِّدُ وَلَدِ آدَمَ يَوْم الْقَنَامَةِ، وَلَا فَحْرَ. وَأَنَا أُوَّلُ مَنْ تَنْشَقُّ عَنَّهُ الْأَرْضُ، وَلَا فَحْرَ، وَبِيَدِي لِوَاءُ الْحَمَّدِ، وَلَا فَخْرَ، آدَمُ فَمَنْ دُونَهُ تَحْتَ لِوَائِي، وَلَا فَخْرَ. وَيَطُولُ يَوْمُ الْقِيَامَةِ عَلَى النَّاسِ، فَيَقُولُ بَعْضُهُمْ لِبَعْض: انْطَلِقُوا لنَا إِلَى آدَمَ أَبِي الْيَشْرِ، فَلْيَشْفَعُ لَنَا إِلَى رَبِّنَا عَزَّ وَجَلَّ، فَلْيَقْض بَيْنَنَا. فَيَأْتُونَ آدَمَ فَيَقُولُونَ: يَا آدَمُ أَنْتَ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسْكَنْكَ جَنَّتُهُ، وَأَسْجَدَ لَكَ مَلَاثِكَتَهُ، اشْفَعْ لَنَا إِلَى رَبِّنَا فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي فَدُ أُخْرِجْتُ مِنَ الْجَلَّةِ بِخَطِينَتِي. وَإِنَّهُ لَا يُهمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِن اثْتُوا نُوحًا رَأْسَ النَّبِيِّنَ. فَيَأْتُونَ نُوحًا، فَيَقُولُونَ: يَا نُوحُ، اشْفَعُ لَنَا إِلَى رَبُّنَا، فَلْيَقْض بَيْسَاً. فَيَقُولُ: إنِّي لَشْتُ هُنَاكُمْ، إنِّي دَعَوْتُ بِدَعُوةٍ أَغْرَقَتْ أَهْلَ الْأَرْضِ، وَإِنَّهُ لَا يُهمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنِ ائْتُوا إِبْرَاهِيمَ خَلِيلَ اللَّهِ. today except myself. Rather go to Nooh, the head of the Prophets.' So they will go to Nooh and will say: 'O Nooh, intercede for us with our Lord, that He might judge among us.' He will say: 'I am not able for that; I offered supplication because of which all the people of earth were drowned. I am not concerned about anyone today except myself. Rather go to Ibraheem the Close Friend (Khaleel) of Allah.' So they will go to Ibraheem (始) and will say. 'O Ibraheem, intercede for us with our Lord so that He may judge among us.' But he will say: 'I am not able for that; I told three lies for the sake of Islam' - and by Allah all he wanted to do was to argue for the sake of the religion of Allah when he said: 'Verily, I am sick' [as-Saffat 37:89] and 'Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!' [al-Anbiya' 21:63]. And he said of his wife when he came to the king, 'she is my sister' - 'l am not concerned about anyone else today except myself. Rather go to Moosa (★基), whom Allah chose to send with His message and He spoke to him.' So they will go to him and will say: 'O Moosa, you are the one whom Allah chose for His message and He spoke to you; intercede for us with our Lord so that He might judge among us.' He will say: 'I am not able for that, for I killed a soul unlawfully I am not concerned about anyone today except myself.

فَيَأْتُونَ إِبْراهِيمَ عَلَيْهِ السَّلَامُ، فَيَقُولُونَ: يَا إِنْرَ هِيمُ، اشْمَعْ لَنَا إِلَى رَبَّنَا، فَلْيَقْض بَيْنَنَا. فَيْقُولُ: إِنِّي لَشْتُ هُنَاكُمْ، إِنِّي كَذَٰئْتُ فِي الْإِسْلَامُ نَلاثَ كِدْبَاتٍ _ وَاللَّهِ إِنْ حَاوَلَ بِهِنَّ إِلَّا عَنْ دِينِ اللَّهِ قَوْلُهُ: ﴿إِنِّ سَقِيمٌ ﴾ (الصافات: ٨٩) وَقَوْلُهُ: ﴿ بَلْ فَعَكُمُ كَبِيرُهُمْ هَنَهُ فَسَتُلُوهُمْ إِن كَالُوا يَنظِقُوكَ ﴾ (الأنبياء: ٦٣) وَقَوْلُهُ لِامْرَأَتِهِ حِينَ أَتَى عَلَى الْمَلِكِ: أُخْنَي. وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِن التُوا مُوسى عَلَيْهِ السّلام الَّذِي اصْطَفَاهُ اللَّهُ برسَالَيْهِ وَكَلَامِهِ، فَيَأْتُونَهُ فَيَقُولُونَ: يَا مُوسَى، أَنْتُ لَّذِي اصْطَفَاكَ اللَّهُ برسَالَتِهِ وَكُلَّمَكَ، فَاشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضَ بَيْنَنَا. فَيَقُولُ: لَسْتُ هُنَاكُمْ، إِنِّي قَتَلْتُ نَفْسًا بِغَيْرِ نَفْسٍ. وَإِنَّهُ لَا يُهَمُّني الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنِ (١/ ٢٨٢) اثْتُوا عِيسَى رُوحَ اللَّهِ وَكَلِمَتُهُ. فَيَأْتُونَ عِيسَى فَيْمُولُونَ: يَا عِيسَى اشْفَعْ لَنَا إِلَى رَبُّك، فَيْقُض بَيْسَا. فَيَقُولُ: إِنِّي لَسْتُ هُناكُمْ. بَنِي اتُّجِذْتُ إِلَهًا مِنْ دُونِ اللَّهِ، وَإِنَّهُ لَا يُهمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِنْ أَرَأَيْتُمْ لَوْ كَانَ مَتَاعٌ فِي وَعَاءٍ مَخْتُوم عَلَيْهِ، أَكَانَ يُقْدَرُ عَلَى مَا فِي جَوْفِهِ حَتَّى يُفَضَّ الْخَاتَمُ؟ قَالَ: فَيَقُولُون: لَا، قَالَ: فَيَقُولُ: إِنَّا مُحَمَّدًا ﷺ خَاتَمُ النَّبِّينَ، وَقَدْ حَصَرَ الْيَوْمَ وَقَدْ عُفِرَ لَهُ مَا نَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ». قَالَ رَسُولُ اللَّهِ عِلِينَ : ﴿فَيَأْتُونِي فَيَقُولُونَ: يَا مُحَمَّدُ، اشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْض يَبْنَنَا. فَأَقُولُ: أَنَا لَهَا،

Rather go to 'Eesa, the Spirit from Allah and His Word.' So they will go to 'Eesa and will say: 'Intercede for us with your Lord, that He might judge among us.' But he will say: 'I am not able for that, for I was taken as a god instead of Allah. I am not concerned about anyone today except myself. But if there was something in the vessel and it was sealed, would anyone be able to get what is in it unless he undoes the seal?' They will say. 'No.' He will say: 'Muhammad is the Seal of the Prophets; he has just come today and his previous and future sins have been forgiven." The Messenger of Allah (2) said: "So they will come to me and will say: 'O Muhammad, intercede for us with your Lord, so that He might judge among us.' I will say: 'I am able for it, when Allah gives leave for whom He wills and is pleased with.' When Allah, may He be blessed and exalted, wants to judge between His creation, a caller will call out: 'Where is Muhammad and his ummah?' For we are the last and the first; we are the last of the nations and the first to be brought to account. So the other nations will make way for us, and we will start moving with faces and limbs that are bright with the traces of wudoo'. The other nations will say: 'Nearly all of this ummah are almost Prophets.' Then I will come to the gate of Paradise and will take hold of the ring in the gate and knock on it. It will be said: 'Who are you?' I will say, 'I am

خَتَّى يَأْذَنَ اللَّهُ عَزَّ وَجَلَّ، لِمَنْ شَاءَ وَيَرْضَى. فَإِذَا أَرَادَ اللَّهُ تَنَارَكَ وَتَعَالَى أَنْ يَصْدَعُ بَيْنَ خَلْقِهِ نَادَى مُنَادِ: أَيْنَ أَحْمَدُ وَأُمَّنُهُ؟ فَنَحْنُ الْآخِرُونَ الْأَوَّلُونَ، نَحْنُ آخِرُ الْأُمِّم، وَأَوَّلُ مَنْ يُحَاسَبُ، فَتُفْرَجُ لَنَا الْأُمَّمُ عَنُ طَريقِنَا. فَنَمْضِي غُرًّا مُحَجَّلِينَ مِنْ أَثْرِ الطُّهُورِ. فَتَقُولُ الْأَمَمُ: كَادَتُ هَذِهِ الْأُمَّةُ أَنْ تَكُونَ أَنْبَاءَ كُلُّهَ، فَآنِي بَابَ الْحَلَّةِ، فَأَحْذُ مَحَلْقَةِ الْنَابِ، فَأَقْرَعُ الْبَابَ. فَيُقَالُ: مَنْ أَنْتَ؟ فَأَقُولُ أَنَا مُحَمَّدٌ، فَيُفْتُخُ لِي، فَآتِي رَبِّي عَزَّ وَجَلَّ عَلَى كُرْسِبُهِ _ أَوْ سَريرِهِ، شَكَّ حَمَّادٌ _ فَأَجِرُ لَهُ سَاحِدًا، فَأَخْمَدُهُ بِمَحَامِدُ لَمْ يَحْمَدُهُ بِهَا أَخِدٌ كَانَ قَبْلِي، وَلَيْسَ يَحْمَدُهُ بِهَا أَحَدٌ بَعْدِي. فَيْقَالُ: يَد مُحَمَّدُ، ارْفَعْ رَأْسَكَ، وَسَلْ تُعْطَهْ. وَقُلْ تُسْمَعُ، واشْمَعْ تُشَفَّعْ. فأَرْفعُ رَأْسِي فَأَقُولُ: أَيْ رَبِّ أُمَّتِي أُمَّتِي. فَيَقُولُ: 'خُرجْ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ كَذَا وَكَذَا _ لَمْ يَحْفظُ حَمَّادٌ _ ثُمَّ أُعِيد فَأَسْجُدُ، فَأَقُولُ مَا قُلْتُ فَيُقَالُ: ارْفعْ رَأْسَكَ وَقُلْ تُسْمَعْ، وَسَلْ تُعْطَهُ، وَاشْفَعْ تُشَفَّعْ. فَأَقُولُ: أَيْ رَبِّ. أُمَّتِي أُمَّتِي. فَيَقُولُ: أَحْرِجْ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ كَذَا وَكَذَا؛ دُونَ الْأَوَّلِ، ثُمَّ أُعيد فَأَسْجُدُ، فَأَقُولُ مِثْمَ ذَلِكَ، فَيُقَالُ لِيَ: ارْفَعُ رَأْسكَ، وَقُلْ تُسْمَعْ، وَسَلْ تُعْطَهُ، وَاشْفَعْ تُشَفَّعْ. فَأَقُولُ: أَيْ رَبِّ، أُمِّنِي أُمِّنِي. فَفَالَ: أُخْرِجُ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ كَداً وَكَذَا؟. دُونَ ذُلكَ». [انظر: ٢٦٩٢] Muhammad.' It will be opened for me, and I will come to my Lord, may He be glorified and exalted, on His Throne. I will fall down in prostration before Him and I will praise Him in words of praise that no one who said before me and no one will say after me. It will be said: 'O Muhammad, raise your head; ask and you will be given, speak and you will be heard, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' He will say: 'Bring forth whoever has in his heart faith the weight of such and such.' Then I will go back and prostrate, and I will say what I said before. It will be said: 'Raise your head; speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' He will say: 'Bring forth whoever has in his heart faith the weight of such and such' - less than the first time. Then I will go back and prostrate, and I will say what I said before. It will be said: 'Raise your head; speak and you will be heard, ask and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' He will say: 'Bring forth whoever has in his heart faith the weight of such and such' - less than that."

تخريج: حس لعيره، دون قول عيسى عليه السلام الهي التخدت إلها من دون اللها، وإنه محالف لما في الصحيح من أن عيسى لم يذكر دنياً، ثم إن هذا لا بعد دنياً له، وإساد هذا لحديث صعيف لصعف علي بن ريد.

Comments: [Hasan because of corroborating evidence]

2547. Ibn 'Abbas (ﷺ) said: Someone came to me in a dream during Ramadan, and it was said to me: Tonight is Lailatal-Qadr. So I got up, although I was drowsy, and I came to the Messenger of Allah (ﷺ) and found him praying. I looked to see what night that was, and it was the night of the twenty-third.

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

٧٠٤٧ - حَدُّقَنَا عَفَّانُ: حَدَّثَنَا أَبُو الْأَخْوَصِ فَقَالَ: أَخْبَرُنَا عِيمُ اللَّحْوَصِ فَقَالَ: أَخْبَرُنَا سِمَاكُ عَنْ عِكْرِمَةً قَالَ: قَالَ ابْنُ عَبَّاسٍ: أُتِيتُ وَأَنَا نَائِمٌ فِي رَمَضَانَ، فَقِيلَ لِي: إِنَّ اللَّيْلَةَ لَيْلَةُ الْقَدْرِ. قَالَ: فَقُمْتُ، وَأَنَا نَاعِسٌ، فَتَعَلَّقُتُ بِبَعْضٍ أَطْنَابٍ فُسُطَاطِ وَسُولِ اللَّهِ يَتَعَلَّقُتُ بِبَعْضٍ أَطْنَابٍ فُسُطَاطِ رَسُولِ اللَّهِ يَتَعَلَّقُ مَا فَإِذَا هُوَ يُصَلِّي، فَنَظَرْتُ مِي يَلْكَ اللَّيْلَةِ، فَإِذَا هِيَ لَيْلَةُ ثَلَاثٍ وَعِشْرِينَ. [راجع: ٢٣٠٢]

تخريج: حسن لغيره، وهذا إساد ضعيف، رواية سماك عن عكرمة مضطربة.

2548. It was narrated that Ibn 'Abbas (♣) said: When the Messenger of Allah (♣) came [to Madinah] they used to pay in advance for crops. He said: "Whoever pays in advance, let him not pay in advance except for a known measure and a known weight"

Comments: [Its isnad is saheeh, al-Bukhari (2239) and Muslim (1604)]

2549. It was narrated from Ibn 'Abbas (泰) that the Prophet (愛) came out of the outhouse and some food was brought. It was said to him: Aren't you going to do wudoo'? He said: "I have only been commanded to do wudoo when I get up to pray."

Comments: [Its isnad is saheeh, Muslim (374)]

2550. Hanzalah as-Sadoosi narrated: I said to 'Ikrimah: In Maghrib prayer I recite Qul A'oodhu

٢٥٤٨ - حَلَّنَنَا عَفَّانُ: حَدَّثَنَ عَبْدُ الْوَارِثِ: حَدَّثَنَ عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنِ حَدَّثَنَا عَبْدُ اللَّهِ بْنِ كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ أَمِي الْمِشْهَالِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَهُمْ يُسْلِفُونَ، فَقَالَ: «مَنْ أَسْلَفُ إلَّا فِي كَبْلٍ مَعْلُومٍ، فَلَا يُسْلِفُ إلَّا فِي كَبْلٍ مَعْلُومٍ، وَوَرْنِ مَعْلُومٍ». [راجع: ١٨٦٨]

تخریج: إسناده صحیح. خ. (۲۲۳۹)، م: (۱۹۰۶)،

٢٥٤٩ حَدَّثَنَا عَفَّانُ حَدَّثَنَا وُهَبْبٌ: حَدَّثَنَا وُهَبْبٌ: حَدَّثَنَا وُهَبْبٌ: حَدَّثَنَا أَيُوبُ عَنِ ابْنِ عَبَاسٍ: أَيُّوبُ عَنِ ابْنِ عَبَاسٍ: أَنَّ النَّبِيِّ بَيِيْعٌ خَرَجَ مِنَ الْخَلَاءِ، فَأْتِيَ طَمَّامٍ فَيَيلَ لَهُ: أَلَا تَتَوَضَّأُ؟ فَقَالَ: إِنَّمَا أَمِرْتُ بِالْوُصُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ، [انظر: بِاللهُ مَا مِنْ الصَّلَاةِ، وراجع: ١٩٣٨]

تخريج: إسناده صحيح. م: (٣٧٤).

٢٥٥٠ حَدَّثَنَا عَمَّانُ خَدَّثَنَا عَبْدُ الْوَارِثِ:
 حَدَّثُنَا حَنْظَنَةُ السَّدُوسِيُّ قَالَ: قُلْتُ لِعِكْرِمَةً.

bi Rabbil-falaq and Qul A'oodhu bi Rabbin-Nas, and some people criticise me for that. He said: What is wrong with that? Recite them, for they are from the Qur'an. Then he said: Ibn 'Abbas (秦) told me that the Messenger of Allah (寒) came and prayed two rak'ahs in which he did not recite anything but the Essence of the Book (i.e., al-Fatihah).

Comments: [Its isnad is da'eef]

2551. It was narrated from 'Ikrimah that some of these heretics were brought to 'Ali and they had some books with them. He issued orders that a fire be lit, then he burned them and their books. 'Ikrimah said: News of that reached Ibn 'Abbas (&) and he said: If it were me, I would not have burned them because the Messenger of Allah (forbade it: but I would have executed them because the Messenger of Allah (選) said: "Whoever changes his religion, execute him." And the Messenger of Allah (變) said: "Do not punish with the punishment of Allah, may He be glorified and exalted."

Comments: [Its isnad is saheeh, al-Bukhari (6922)]

2552. It was narrated from Tkrimah that 'Ali caught some people who had apostatised from Islam, and he burned them with fire. News of that reached Ibn 'Abbas (4) and he said: If it were

إِنِّي أَقْرَأُ مِي صَلَاةِ الْمَغْرِبِ ﴿ فَلْ أَعُودُ بِرَتِ اَلْفَاقِ ﴾ وَ ﴿ فَلَ أَعُودُ بِرَتِ النَّاسِ ﴾ وَإِنَّ نَاسًا يَعِيمُونَ ذَلِك عَلَيَّ؟ فَقَالَ. وَمَا بَأْسٌ بِذَلِكَ؟ اقْرَأُهُمَا فَإِنَّهُمَا مِنَ لَقُرْآلِ. ثُمَّ قَلَ: حَدَّثَنِي ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّه بِيلِيَّة جَاء فَصَلَى رَكْعَتَيْنِ لَمْ يَقْرَأُ فِيهِمَا إِلَّا بِأَمْ الْكِتَابِ [راجع: ٢١٧٤]

تخريح: إسناده صعيف، لصعف حنطلة لسدوسي.

٢٥٥١ حدَّثَنَا عَمَّانُ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدِ: خَدَّنَا أَيُوبُ عَنْ عِكْرِمَةً: أَنَّ عَلِيًّا أَيْمِ يِقَوْمٍ حَدَّثَنَا أَيُوبُ عَنْ عِكْرِمَةً: أَنَّ عَلِيًّا أَيْمِ يِقَوْمٍ مِنْ هَوُلاً وَمَعَهُمْ كُتُبُ، فَأَمَر بِنَارٍ فَأَخْجَتُ، فَأَمْ وَكُتْبَهُمْ، قَالَ عِكْرِمَةُ: فَبَاسٍ فَقَال: لَوْ كُنتُ أَنَا لَمْ أَخْرَفْهُمْ، لِنَهُمِ رَسُولِ اللَّهِ بَيْعٍ، وَلَقَتَلْتُهُمْ، أَنْفُولِ اللَّهِ بَيْعٍ، وَلَقَتَلْتُهُمْ، فَقَالُ وَمِنْ بَدُلَ دِينَهُ فَعُلُوهُ. وَلَقَتَلْتُهُمْ، فَقُدُولُ اللَّهِ بَيْعٍ: "مَنْ بَدُلَ دِينَهُ فَقُدُولُ اللَّهِ بَيْعٍ: "مَنْ بَدُلَ دِينَهُ فَقُدُولُ اللَّهِ بَيْعٍ: "مَنْ بَدُلَ دِينَهُ فَعُدُرُوا اللَّهِ بَيْعٍ: "مَنْ بَدُلَ دِينَهُ فَقُدُلُوا اللَّهِ بَيْعٍ: " هَا ثَكُولُ اللَّهِ بَيْعٍ: " اللهُ تُعَذَّبُوا اللَّهِ بَيْعٍ: " اللهُ تَعَذَّبُوا اللَّهُ مَنْ بَدُلَ رَسُولُ اللَّهِ بَيْعٍ: " (الجع: ١٨٧١] بِعَذَابِ النَهِ عَزَّ وَجَلَّ". [راجع: ١٨٧١]

٢٥٥٢ حَدَّثَنَا عَمَّانُ: حَدَّثَنَ وُهَيْبٌ عَنْ أَيُوبَ، عَنْ عِكْرِمَةً: أَنَّ عَلِيًّا أَخَذَ نَاسًا ارْتَدُوا عَنِ الْإِنْ الْمِنْ أَنِ الْمِنْ أَنِّ لَمْ أُحَرِّلُهُمْ، إِلَّا لِمَ أُحَرِّلُهُمْ، إِلَّا لِمَ أُحَرِّلُهُمْ، إِلَّا لِمَ أُحَرِّلُهُمْ، إِلَّا لَمْ أُحَرِّلُهُمْ، إِلَّا لَهِمْ أُحَرِّلُهُمْ، إِلَّا لَهُمْ أُحَرِّلُهُمْ إِلَيْ الْمَا أُحَرِّلُهُمْ أَلَالِهُمْ أَحْرَلُهُمْ أَلَالًا لَهُمْ أُحَرِّلُهُمْ أَلَالِهُ لَلْمُ أُحْرَلُهُمْ أَلَالًا لَمْ أُحَرِّلُهُمْ أَلِيْلًا لَمْ أُحْرِلُهُمْ أَلِيْلًا لَعْلَالًا لَعْلَالًا لَهُمْ أُحْرِلُهُمْ أَلْمُ أَلْمُ أُحْرِلُهُمْ أَلْمُ أَلْمُ لَلْمُ أَحْرِلُهُمْ أَلْمُ اللَّهُ لَلْمُ أَحْرِلُهُمْ أَلْمُ اللَّهُ لَلْمُ أَحْرِلُهُمْ أَلْمُ اللَّهُ لَلْمُ أَحْرِلُهُمْ أَلْمُ لَلْمُ أَلْمُ لَلْمُ أَلْمُ لَلْمُ أَلْمُ لَلَهُمْ أُحْرِلُهُمْ أَلْمُ اللَّهُ لَمْ أَلْمُ لَلْمُ لَلْمُ أَلْمُ لَلْمُ أَلْمُ لَلْمُ أَلْمُ لَمْ أَلْمُ لَلْمُ أَلَالًا لَهُمْ أَلَٰكُوا لَهُ لَلْمُ أَلَالًا لَهُمْ أَلْمُ لَلْمُ أَلْمُ لَلَهُمْ أَلْمُ لَلْمُ أَلْمُ لَلْمُ أَلَالًا لَهُ لَلْمُ لِلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لِلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لِلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لِلْمُ لَلْمُ لَلْمُ لَهُمْ لَالْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لِلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلِمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلِمُ لَلْمُ لَلْمُلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لَلْمُ لِلْمُ لَلْمُ لَلْمُ لَلْ

me, I would not have burned them. The Messenger of Allah (憲) said: "Do not punish anyone with the punishment of Allah, may He be glorified and exalted." And the Messenger of Allah (憲) said: "Whoever changes his religion, execute him." News of what Ibn 'Abbas said reached 'All and he said: Woe to the son of the mother of Ibn 'Abbas!

Comments: [Its isnad is salueth, al-Bukhari (3017)]

2553. It was narrated that Ibn 'Abbas (場) said: I saw the Prophet (鑑) in a dream when I slept in the middle of the day. He was standing, looking dishevelled and dusty, with a bottle in his hand in which there was blood. I said: May my father and mother be sacrificed for you, O Messenger of Allah. What is this? He said: This is the blood of al-Husain and his companions. I have been collecting it all day. We worked out that day, and we found that it was the day on which he was killed.

Comments: [Its isnad is qawi]

2554. It was narrated from Ibn 'Abbas (﴿) that the Messenger of Allah (﴿) offered the funeral prayer after the person had been buried. And Wakee' said: Sufyan told us something similar.

Comments: [Its isnad is saleeh, al-Bukhari (1247) and Muslim (954)] رَشُولَ اللّهِ ﷺ قَالَ: ﴿لَا نُعَذَّنُوا بِعَدَابِ اللّهِ عَرَّ وَجَلَّ أَحَدًا ﴿ وَقَالَ رَسُولُ اللّهِ ﷺ (١/ ٢٨٣): ﴿مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ ﴿ فَبَنَعَ عَلِبٌ مَا قَالَ النِّنُ عَبَّاسٍ ﴿ فَقَالَ: وَيْحَ النِّ أُمْ الْبِ عَبَّاسٍ ﴿ [راجع: ما فبه]

تخريج: إساده صحيح. خ: (٣٠١٧).

٣٠٥٠ حدُّنَا عَفَّانُ حَدَّنَا حَمَّادٌ _ هُوَ ابْنِ عَبَّاسٍ ابْنِ مَنَّاسٍ عَمَّارٌ عَبِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ النَّبِيِّ يَشْتُ فِيمَا يَرَى لَمُنِمَ، بيضفِ النَّهَارِ، وَهُوَ قَانِمٌ، أَشْعَثَ أَعُبَرَ، بِنِيهِ قَارُورَةٌ فِيهَا دَمٌ، نَقُلُتُ: بِأَبِي أَلْثَ وَأُمِّي يَا رَسُولَ اللَّهِ، مَا هَذَا؟ قالَ: هَذَا دَمُ النَّحْسَيْنِ وَأَصْحَاهِ، لَمْ أَزَلُ أَلْتَقِطُهُ مُنْدُ الْيَوْمِ فَاضَحَاهِ، لَمْ أَزَلُ أَلْتَقِطُهُ مُنْدُ الْيَوْمِ النَّيْمِ الْمُؤْمِ الْيَوْمُ . وَوَجَدُوهُ قُبَلُ فِي ذَلِكَ الْيَوْمُ . وَوَجَدُوهُ قُبَلُ فِي ذَلِكَ الْيَوْمُ . [المحم: ٢١٦٥]

تخريج: إسناده قوي.

٢٥٥٤ حَدَّنَا عَبْدُ الرَّرَّ فِ قَلَ. أَخْبَرَنَا سُفْنِانُ عَنْ سُلْيَمَانَ الشَّيْنَانِيِّ، عنِ الشَّعْبِيِّ، عَنِ الشَّعْبِيِّ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رُسُولَ اللَّهِ يَتَثَقَّ صَلَّى عَنى جِنَارَةٍ بَعْدَ مَا دُفِنَتْ. وَوَكِيعٌ قَالَ: حَدَّثَنَا سُفْنِانُ مِثْلُهُ. [راجع: ١٩٦٢]

تخریج: اِسناده صحیح. ح (۱۲٤۷)، م: (۹۵۶). 2555. It was narrated that Ibn 'Abbas (李) said: The Messenger of Allah (曇) said: "If one of you says, when he has intercourse with his wife, 'In the Name of Allah, O Allah keep us away from the Shaitan and keep the Shaitan away from what You bestow on us (our children),' if a child is born to them, the Shaitan will never be able to harm him."

Comments: [Its isnad is sahech, al-Bukhari (141) and Muslim (1434)]

2556. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (鑑) said: "Teach and make things easy, do not make things difficult. And if you get angry, keep quiet; if you get angry, keep quiet; if you get angry, keep quiet."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

2557. It was narrated that Ibn 'Abbas (泰) said: The Prophet (空) put Zuhr and 'Asr together in Madinah, when he was not travelling and there was no fear. I [the narrator] said: O Abul-'Abbas, why did he do that? He said: He did not want to make things difficult for anyone of his ummah.

Comments: [Its isnad is salteeh, Muslim (705)]

٣٥٥٥- حَدَّثَنَا عَبْدُ الرَّرَّاقِ قَالَ: أَحْبِرَنَا سُفْيَالُ عَنْ مَنْصُورٍ، عَنْ سَالِمٍ بُنِ أَبِي الْحَمْدِ، عَنْ مَالِمٍ بُنِ أَبِي الْحَمْدِ، عَنْ كَرَيْبٍ مَوْلَى ابْنِ عَبَاسٍ، عَنِ الْنَ عَبَاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْ. «لَوْ أَنَّ النَّه عَبَاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْ. «لَوْ أَنَّ اللَّه عَبَاسٍ قَالَ: فَالَ رَسُولُ اللَّه عَلَيْهِ. اللَّهُمَّ احْدُهُمْ إِذَا أَتَى أَهْلَهُ قَالَ: بِسُمِ اللَّهِ اللَّهُمَّ حَبِّنِي سَمْعِلَانَ مَا رَزَقَتَنِي، حَبِّنِي سَمْعَلَانَ مَا رَزَقَتَنِي، عَمْدُلُ بَيْمُمَا وَكُنْ يَصُرُّهُ الشَّيْطَانُ مَا رَزَقَتَنِي، فَولَدُ بَيْمُمَا وَلَدٌ، فَلَنْ يَصُرُّهُ الشَّيْطَانُ أَبْدَاه. [راحم. ١٨٦٧]

تخریج: إساده صحیح. خ: (۱٤۱)، م (۱٤٣٤)

٢٥٥٦ حَدَّثَنَا عَبْدُ الرَّزَّاقِ فَالَ: أَخْبَرَنَا مُعْفَانُ عَنْ لَبْثِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبْسِ قَلَ: أَخْبَرَنَا عَبْسِ قَلَ: قَالَ رَسُولُ اللَّهِ ﷺ : "عَلَّمُوا، وَبِذَا عَضِبْتَ فَاسْكُتْ، وَإِذَا عَضِبْتَ فَاسْكُتْ، وَإِذَا غَضِبْتَ فَاسْكُتْ، وَإِذَا عَضِبْتَ فَاسْكُتْ، وَإِذَا غَضِبْتَ فَاسْكُتْ، وَإِذَا عَضِبْتَ فَاسْكُنْ، وَإِذَا عَضِبْتَ فَاسْكُنْ، وَإِذَا عَضِيْتَ فَاسْكُنْ وَالْمُ وَالْمُعْتُمُونَا وَالْمُونُ وَالْمُنْ وَلِهُ وَالْمُنْ وَالْمُنْ وَالْمُنْ وَإِذَا عَضِيْتَ فَاسْكُنْ وَالْمُ وَالْمُنْ وَالْمُنْ وَالْمُ وَالْمُنْ وَالْمُنْ وَالْمُنْ وَالْمُنْ وَالْمُنْ وَالْمُعْنُ وَالْمُنْ وَالْمُعْرِفِيْ وَالْمُنْ وَالْمُنْ وَالْمُنْ وَالْمُنْ وَالْمُعْرِفِيْ وَالْمُعِلْمُ وَالْمُعْرِفِيْ وَالْمِلْمُ وَالْمُعْرِفِيْ وَالْمُعْرِفِيْ وَالْمُعْرِفُونُ وَالْمُعْرِفِيْ وَالْمُعْرِفِيْ وَالْمِلْمُ وَالْمُعْرِفِيْ وَالْمُعْرِفِيْ وَالْمُعْرِفِيْ وَالْمُعْرِفِيْ وَالْمُعْرِفِيْ وَالْمُعْرِفِيْ وَالْمُعْرِفِيْ وَالْمُعْرِفِيْ وَالْمُعْرِفِيْ وَالْمُعْرِفُونُ وَالْمُعْرِفُونُ وَالْمُعْرِفِيْ وَالْمُعْرِفِيْ وَالْمُعْرِفُونُ وَالْمُعْرِفُونُ وَالْمُعْرِفُونُ وَالْمُعْرِفُونُ وَالْمُعْرِفُونُ وَالْمُعْرِفُونُ وَالْمُعْرِفُونُ و

تخريج: حسن لغيره، وهدا إسناد صعيف، لاحتلاط ليث بن أبي سليم، وقوله. "علموا، ويسروا، ولا تعسرواه صحيح لعيره.

٢٥٥٧ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزَّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسِ فَالَ: حَمْعَ النَّبِيُّ يَشِيعُ بَيْنَ الظُّهْرِ وَالْغُصْرِ لَالْمَدِينَةِ، فِي غَيْرِ سَفَرٍ وَلَا خَوْفٍ. قَالَ: قُلْتُ: يَا أَبَا الْعَنْسِ، وَلِيمَ فَعَلَ ذَلِكَ؟ قَالَ: أَرَادَ أَنْ لَا يُحْرِحَ أَحَدًا مِنْ أُمَّتِهِ. [راجع: ١٩٥٣]

تخريج: إسناده صحيح. م. (٧٠٥).

2558. It was narrated that Ibn 'Abbas (為) said: The Prophet (美) went to the outhouse and relieved himself, then some food was brought to him. They said: Should we bring you water for wudoo'? He said: "Why should I do wudoo'? When I want to pray, I will do wudoo'."

Comments: [Its isnad is saheeh, Muslim (374)]

2559. It was narrated that Ibn 'Abbas (36) said: I slept in the house of my maternal aunt Maimoonah bint al-Harith. The Prophet (變) got up at night and went to relieve himself, then he came and washed his face and hands, then he slept. Then he got up at night and went to the waterskin and undid its straps, then he did a wudoo' that was somewhere between the most complete and the most light; he did not use a lot of water but it was a proper wudoo'. Then he stood and prayed. I hid myself because I did not want him to see me watching him. Then I got up and did the same as he had done, and I stood on his left. He took hold of my neck, where the ear is, and moved me around until I was standing on his right whilst he was praying. He prayed thirteen rak'ahs, including the two [Sunnah] rak'ahs of Fair. Then he lay down and slept until he breathed deeply. Then Bilal came and called him to pray, so he

٢٥٥٨ - حَدَّنَا عَبْدُ الرَّرَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِهِ بُنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ الْجُوَيْرِثِ، عَن سَعِيدِ بْنِ الْجُويْرِثِ، عَن النِّي النَّبِيُ لِلْبَرَازِ، فَقَضَى حَاجَتَهُ، ثُمَّ قُرِّتَ لَهُ طَعَامٌ، فَقَالُوا: أَنَا يَبِكَ بِوَضُوءٍ؟ فَقَالَ: "مِن أَيِّ شَنِّعٍ أَتَوَضَّا ؟! أُصَلِّي فَاتَوَضَّا _ أَوْصَلَيْتُ فَالَتَوَضَّا _ أَوْصَلَيْتُ فَالَتَوَضَّ _ إِلَامِهِ]

تخريج: إساده صحيح، م: (٣٧٤).

٧٥٥٩ حَدَّثَنَا عَيْدُ الرِّزَّاقِ قَالَ: أَخْبَرَنَا شُمْيَانُ عَنْ سَلَمَةً بْن كُهَيْل، عَنْ كُرَيْب، عَن ابُن عَبَّاسِ قَالَ: نِمْتُ عِنْدَ خَالَتِي مَنْمُونَةَ بنْتِ الْحَارِثِ، فَقَامَ النَّديُّ بِيَنْ مِن النَّيْل، فَأَتَى الْحَاجَةَ، ثُمَّ جَاءَ فَغَسَلَ وَجُهَهُ وَيَدَيْهِ، ثُمَّ نَامَ، ثُمَّ قَامَ مِنَ اللَّيْرِ، فَأَتَى الْقِرْبَةَ، فَأَطْلَقَ شِنَاقَهَا. فَتَوَضَّأَ وُضُوءًا بَيْنَ الْوُضُوءَيْن لَمْ يُكْثِرْ، وَقَدْ أَبْلَغَ، ثُمَّ فَامَ يُصَلِّى، وَتَمَطَّيْتُ كُرَاهِيَةَ أَنْ يَرَانِي كُنْتُ أَبْقِيهِ _ يَعْنِي أَرْقُبُهُ _ ثُمَّ قُمْتُ فَفَعَلْتُ كَمَا فَعَلَ، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ بِمَا يَلِي أُذُنِي خَتَّى أَدَارَنِي، فَكُنْتُ عَنْ يَمِينِهِ، وَهُوَ يُصَلِّى، فَتَنَامَّتْ صَلَاتُهُ إِلَى ثَلَاثَ عَشْرَةً رَكْعَةً، فِيهَا رَكْعَتَا الْفَجْرِ، ثُمَّ اصْطَجَعَ، فَنَامَ حَتَّى نَفَحَ، ثُمَّ جَاءَ بِلَالٌ، فَآذَنَهُ بِالصَّلَاةِ، فَفَامَ فَصَلَّى وَلَمْ يَتَوَصَّأُ. [راجع: ١٩١١]

تخريج: إسناده صحيح.

got up and prayed and did not do wudoo' [again].

Comments: [Its isnad is saheeh]

2560. It was narrated that lbn 'Abbas (♣) said: The Prophet (₤) got married whilst he was in *ihram*, and he was treated with cupping whilst he was in *thram*.

Comments: [Its isnad is qawi, al-Bukhari (1837) and Muslim (1410)]

تخريج: إسناده قوي. خ (١٨٣٧)، م: (١٤١٠). ولقصة الاحتجام: خ: (١٨٣٥)، م (١٢٠٢).

2561. It was narrated from Ibn 'Abbas (♣) that a man said: O Messenger of Allah, whatever Allah wills and you will. He said: "Are you making me equal to Allah? Rather what Allah alone wills."

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef]

2562. It was narrated that Ibn 'Abbas (秦) said: The Prophet (憲) entered the House and offered supplication in different parts of it, then he came out and prayed two rak'ahs.

Comments: [Salieth because of corroborating evidence, and its *isnad* is *da'eef*]

2563. 'Abdul-'Azeez - i.e., Ibn Rufai' - said: Someone who heard Ibn 'Abbas (♣) told me that he said: The Prophet (ﷺ) did not halt between 'Arafat and Muzdalifah except to pass water.

٢٥٦٠ حَدَّثَنَا عَبْدُ الرَّرَّاقِ قَالَ: أَخْبَرَنَا شَعْيدِ بْنِ شُفْيَانُ عَنْ سَعِيدِ بْنِ شُفْيَانُ عَنْ سَعِيدِ بْنِ جُنِيْرٍ، عَنِ ابْنِ عَبْسِ قَال: نَزَقَجَ النَّبِقُ بِيلِيْقِ وَهُوَ مُحْرِمٌ. [انظر: وهُوَ مُحْرِمٌ. [انظر: ٣٤١٣].

٢٥٦١ حَدَّقَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا شُفْيَانُ عَن الْإِن الْأَصَمِّ، عَنِ الْبِن عَنْ الْإِن الْأَصَمِّ، عَنِ الْبِن عَنْسٍ: أَنَّ رَخُلًا قَالَ: يَا رَسُولَ اللَّهِ، مَا شَاءَ اللَّهُ وَشِئْتَ. فَقَالَ: «جَعَلْنَني لِلَّهِ عَدْلًا.
بَنْ مَ شَاءَ اللَّهُ وَحْدَهُ». [راجع: ١٨٣٩]

تخريج: صحيح لعيره، وهذا إساد ضعيف. الأجمع محتلف فيه.

٢٥٦٢ - حَدِّثْنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ: أَخْبَرَنَا مَعْمَرٌ: أَخْبَرَنِي عُفْمَانُ الْحَرْرِيُّ: أَنَّهُ سَعِعَ مِفْسَمًا مَوْلَى الْنِ عَبَّاسٍ قَالَ: وَخُلَ النِّبِيُّ بِيَاحِيهِ، قَدْعَا فِي نَوَاجِيهِ، ثُمَّ خَرَجَ فَصَعَى رَكْعَتَيْنِ. [راجع: ١٧٩٥]

تخريج: صحيح لغيره، وهد إسناد ضعيف، عثمان الحرري روى أحاديث ماكير.

 ٢٥٦٣ حَدَّثْنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا إِشْرَائِيلُ _
 قَالَ عَنْدُ لَعْزِيزِ _ يَعْنِي ابْنَ رُقَيْعٍ _: أَخْبَرَنِي مَنْ
 سَمع ابْن عبَّاسٍ يَقُولُ: لَمْ يَنْزِلِ النَّبِيُّ بَيْظٌ بَئِنَ غَرَفاتٍ وحمْع إِلَّا لِيُهَرِيقَ الْمَاءَ. [راجع: ٢٤٦٤] **Comments:** [Saheeh, because of corroborating evidence; this is a da'eef isnad]

2564. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (鑑) recited the *Talbiyah* until he stoned *Jamratal-'Aqabah*.

Comments: [Its isnad is saheeh, al-Bukhari (1543)]

2565. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (靈) married Maimoonah in Sarif when he was in *ihram*.

Comments: [Its isnad is saheeh, al-Bukhari (4528)]

2566. It was narrated from Ibn 'Abbas (*) that one of the wives of the Prophet (*) washed herself following janabah, then the Prophet (*) came and did wudoo' using her left over water She said: I did ghusl using it. He said: "Nothing makes water najis (impure)."

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef]

2567. It was narrated that Ibn 'Abbas (3) said: I stayed overnight in the house of my maternal aunt Maimoonah, and I watched to see how the Messenger of Allah (35) would pray. He got up, urinated, then washed his face and hands, then he slept. Then he got up and went to a waterskin, undid its straps, and poured some water into

تخريج: صحيح لغيره، وهذا إساد ضعيف، لجهالة الراوي عن ابن عباس.

٢٥٦٤ حَدَّثْنَا عَبْدُ الرُّزَّاقِ قَالَ: أَحْبَرَنَا مَعْمَرٌ عَنْ أَيُوب، عَنْ عِكْرِمَة، عَنِ ابْنِ عَبَّسِرٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَبَّى حَتَّى رَمَى جَمْرَةَ الْعَقْبَةِ. [راجع: ٣١٩٩]

تخريج: إسناده صحيح. خ (١٥٤٣).

٢٥٦٥ حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ
 عَنْ أَيُّوبَ، عَنْ عِكْرِمَةً، عَنِ انْنِ عَنَّاسٍ قَالَ:
 نَزَوَّحَ رَسُولُ اللهِ ﷺ مَيْمُونَةً (١/ ٢٨٤) بِسَرِفَ
 وَهُوَ مُحْرَمٌ. [راجع ٢٢٠٠٠]

تخريج: إساده صحيح، ح: (٤٢٥٨).

٣٥٦٦ حَدَّقَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا النَّوْدِيُّ عَنْ سِمَاكِ بْنِ حَرْب، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبْسِ النَّبِيِّ عَلَيْهِ اسْتَحَمَّتُ عَبَاسٍ: أَنَّ امْرَأَةً مِنْ نِسَاءِ النَّبِيِّ عَلَيْهِ اسْتَحَمَّتُ مِنْ خَمَايَةٍ، فَجَاءَ النَّبِيُ عَلَيْهِ يَتُوضًا مِنْ فَضْلِهَا، فَقَالَتُ النِّي عَلَيْهِ يَتُوضًا مِنْ فَضْلِهَا، فَقَالَتُ النِّي عَلَيْهِ يَتُوضًا مِنْ أَلْمَاءَ لَا فَقَالَتُ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهَاءَ لَا اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهَاءَ لَا اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهَاءِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهَاءَ لَا اللَّهِ عَلَيْهِ الللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ الللَّهِ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ اللَّهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِعَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَ

تخریج: صحیح لغیره، وهذا إساد صعیف، روایة سماك عن عكرمة مصطربة.

٧٥٦٧ حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرِ: حَدَّثَنَا شُعْبَهُ عَنْ سَلَمَةً بُنِ كُهَيْلٍ، عَنْ كُرَيْس، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُ فِي بَيْتِ خَالَتِي مَيْمُونَةً، فَرَقَبْتُ رَسُولَ اللَّهِ بَيْتِ كَيْفَ يُصَلِّي، فَقَامَ فَالَ، ثُمَّ عَسَلَ وَحْهَهُ وَكَفَّيْهِ، ثُمَّ نَامَ، ثُمَّ فَالَ، ثُمَّ عَسَلَ وَحْهَهُ وَكَفَّيْهِ، ثُمَّ نَامَ، ثُمَّ فَامَ، فَعَمَدَ إِلَى الْفِرْيَةِ فَأَطْلَقَ شِنَاقَهَا، ثُمَّ

a bowl or vessel. He tipped it towards himself with his hand and did a good wudoo', not using too much or too little water. Then I came and stood beside him, and stood on his left. He took hold of me and made me stand on his right. The prayer of the Messenger of Allah (變) included thirteen rak'ahs, then he slept until he was breathing deeply. We knew that he was sleeping when he breathed deeply. Then he went out to pray, and he prayed, and said in his prayer or in his prostration: "O Allah, put in my heart light, in my hearing light, in my seeing light, to my right light, to my left light, in front of me light, behind me light, above me light, below me light, make me light - or Shu'bah said: give me light." 'Umar bin Deenar narrated from Kuraib, from Ibn 'Abbas (泰) that he slept lying on his side.

Comments: [Its isnad is saheeh, al-Bukhari (138) and Muslim (763)]

2568. It was narrated from Ibn 'Abbas (参) that the Prophet of Allah (鑑) used to say at times of distress: "There is no God but Allah, the Almighty, the Forbearing; there is no God but Allah, Lord of the mighty Throne; there is no God but Allah, Lord of the heavens, Lord of the Earth and Lord of the noble Throne."

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)] صَنَّ مِي الْجَمْنَةِ، أَوِ الْقَصْعَةِ، وَأَكَبُّ يَدَهُ عِنْهَ، ثُمَّ تَوَصَّا وُضُوءًا حَسَنًا يَيْنَ لَوْضُوءًا حَسَنًا يَيْنَ لَوْضُوءًا حَسَنًا يَيْنَ لَوْضُوءًا، وَمُوتَ فَقَمْتُ عَنْ نَسَارِهِ، فَأَخْلَبِي، فَأَقَامَنِي عَنْ يَمِينِهِ، فَتَكَامَلَتُ لَسَارِهِ، فَأَخْلَبِي، فَأَقَامَنِي عَنْ يَمِينِهِ، فَتَكَامَلَتُ صلاةً رَسُولِ اللَّهِ بِيَلِيْ ثَلَات عَشْرَةَ رَكْعَةً، قَالَ: صلاةً رَسُولِ اللَّهِ بِيلِيْ ثَلَات عَشْرَةَ رَكْعَةً، قَالَ: حَرَّ إِلَى الصَّلَاةِ فَصَلَّى، وَجَعَلَ يَقُولُ فِي صلانِه، أَوْ هِي سَخُودِهِ: "اللَّهُمَّ اجْعَلُ فِي مَوْرًا، وَعَيْ يَسَادِي نُورًا، وَلَى يَصَرِي وَأَدَا، وَعَيْ يَسِينِي نُورًا، وَعَيْ يَسِينِي نُورًا، وَعَيْ يَسَادِي نُورًا، وَالْمَعِيْ يُورًا، وَالْمَعِيْ يُورًا، وَالْمَعِيْ يُورًا، وَالْمَعِيْ يَوْرًا، وَالْمَعِيْ يَوْرًا، وَالْمَعِيْ يَوْرًا، وَالْمَعَيْ يَوْرًا، وَالْمَعَيْ يَوْرًا، وَالْمَعَلُ لِي نُورًا، وَالْمَعَلُ لِي نُورًا، قَالَ شُعْبَةُ: أَوْ وَالَّهُ عَلْمُ لِي نُورًا، قَالَ شُعْبَةُ: أَوْ اللَّهُمْ الْمَالِي نُورًا، قَالَ شُعْبَةُ: أَوْ قَلْ اللَّهُمْ الْمِعْلُ لِي نُورًا، قَالَ شُعْبَانِ عَنْ الْمِن عَبَّاسٍ: أَنَّهُ نَامَ مُصْعِعْد. [راجع: ١٩٩١]

تخريج: إساده صحيح. خ (۱۳۸) ، م ((۷٦٣)

٢٥٦٨ حَلَّنْنَا رَوْحٌ حَلَثْنَا سَعِيدٌ وَهِشَامُ بْنُ أَبِي عَبْد اللَّهِ عَنْ فَتَادَةً، عَنْ أَبِي الْعَالِيَةِ، عَنِ أَبِي الْعَالِيَةِ، عَنِ أَبِي الْعَالِيَةِ، عَنِ اللَّهِ ﷺ كَانَ يَقُولُ عِنْدَ الْكَوْبِ: "لَا إِلَٰهَ إِلَّا اللَّهُ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهُ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَلْمُ مِنْ الْعَرْشِ رَبُّ الْعَرْشِ الْعَرْشِ الْعَرْشِ رَبُ الْعَرْشِ الْعَرْشِ الْعَرْشِ رَبُّ الْعَرْشِ الْعَرْشِ الْعَرْشِ اللَّهُ الْعَلَيْمُ اللَّهُ الْعَلَيْمُ اللَّهُ اللَّهُ اللَّهُ الْعَلَيْمُ اللَّهُ اللللْهُ اللَّهُ اللْعُلْمُ اللْعُلِيمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْعُلْمُ اللْعُلِمُ اللَّهُ الللللَّهُ ا

تخریج: إسدده صحیح. ح: (۱۳٤٥). م. (۲۷۳۰)

2569. 'Umar bin Harmalah said: I heard Ibn 'Abbas (参) say: My maternal aunt Umm Hufaid gave the Messenger of Allah (鑑) some ghee, milk and a (cooked) lizard. As for the lizard, the Prophet (数) found it off-putting. Khalid bin al-Waleed said to him: Do you find it off-putting, O Messenger of Allah? He said, "Yes." The Prophet (鑑) took the milk and drank some, then he said to Ibn 'Abbas, who was on his right, "As for the drink, it is your turn, but will you give me permission to give it to your paternal uncle?" Ibn 'Abbas said: I said: No, by Allah, with regard to your left-over drink I will never give precedence to anyone. Then I took it and drank some, then I gave it to him. Then the Prophet (鑑) said: "I do not know of any drink that could replace food except milk. Whoever among you drinks it, let him say: 'O Allah, bless it for us and give us more.' And whoever eats food, let him say: 'O Allah, bless it for us and give us something better than it."

٢٥٦٩- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَر قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَلِيَّ بْنَ زَيْدٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ حَرْمَلَةَ قَال: سَمِعْتُ ابْنَ عَبَّاس يَقُولُ: أَهْدَتْ خَالَتِي أُمُّ حُفَيْدِ إِلَى رَسُولِ اللَّهِ ﷺ سَمْنًا وَلَيْنًا وَأَضُنًّا ، فَأَمَّا الْأَضُتُ فَإِنَّ النَّبِيَّ ﷺ تَفَلَ عَلَيْهَا ، فَقَالَ لَهُ خَالِدُ بْنُ الْوَلِيدِ: قَذِرْتَهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ» أَوْ: «أَجَلْ» وَأَخَذَ النَّبِيُّ ﷺ اللَّبَنَ فَشَرِبَ مِنْهُ، ثُمَّ قَالَ لِابْنِ عَبَّاسِ وَهُوَ عَنْ يَمِينِهِ: ﴿أَمَا إِنَّ الشُّرْبَةَ لَكَ، وَلَكِنْ أَتَأْذَنُ أَنْ أَسْقِيَ عَمَّكَ؟" فَقَالَ بْنُ عَبَّاسٍ: قُلْتُ: لَا وَاللَّهِ مَا أَنَا بِمُؤْثِرِ عَلَى شُؤْرِكَ أَحَدًا. قَالَ: فَأَحَذُتُهُ، فَشُرِبْتُ، نُمَّ أَعْطَيْتُهُ، ثُمَّ قَالَ النَّبِيُّ عِينَ المَّا أَعْلَمُ شَرَانًا يُجْزِئُ عَنِ الطَّعَامِ غَيْرَ اللَّبَنِ، فَمَنْ شَرِبَهُ مِنْكُمْ فَلْيَقُلِ: اللَّهُمَّ بَارِكُ لَنَا فِيهِ، وَزِدْنَا مِنْهُ، وَمَنْ طَعِمَ طَعَامًا، فَلْيَقُل: اللَّهُمَّ نَارِكُ لَنَا فِيهِ وَأَطْعِمْنَا حَيْرًا مِنْهُ». [راحع: ١٩٧٨]

تخريج: حديث حسن، وهذ. إسناد ضعيف لضعف علي س ريد ولجهالة عمر بن حرملة.

Comments: [A hasan hadeeth; this is a da'eef isnad because Ali bin Zaid is da'eef]

2570. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (義) relieved himself, then he came back and was given a bone with meat on it. He did not do wudoo', but he ate from it. 'Amr added to this hadeeth: It was narrated that Sa'eed bin al-Huwairith said: It was said: O Messenger of Allah, you did not do wudoo'. He said: "I do not intend to pray, such that I would need to do wudoo'.

• ٢٥٧٠ خَدَّثَنَا مُحَمَّدُ مَنْ جَعْفَرٍ: حَدَّثَنَا ابْنُ جُرَيْحٍ: حَدَّثَنَا ابْنُ جُرَيْحٍ: حَدَّثَنَا سَعِيدُ مَنُ الْحُويْرِثِ عَنِ ابْنِ عَلَاسٍ قَالَ: تَسَرَّزَ رَسُولُ اللَّهِ ﷺ لِخَاجَتِهِ، ثُمَّ وَجَعَ، فَأَيْنَ بِعْرَقِ، فَلَمْ يَتَوَشَّأً، فَأَكُلَ مِنْهُ. وَزَادَ عَمْرٌو عَلَيْ فِي هَذَا الْخَدِيثِ عَنْ سَعِيدِ وَزَادَ عَمْرٌو عَلَيْ فِي هَذَا الْخَدِيثِ عَنْ سَعِيدِ ابْنِ الْحُويْثِ عَنْ السَّيدِ ابْنِ الْحُويْثِ عَنْ السَّلاةَ ابْنِ الْحُدْدِيثِ عَنْ السَّلاةَ ابْنِ الْحُدْدِيثِ عَنْ السَّلاةَ ابْنَ اللهِ ال

Comments: [Its isnad is saheeh, Muslim (374)]

2571. It was narrated that Ibn 'Abbas (為) said: When the Messenger of Allah (憲) drank, he would pause to breathe twice whilst drinking. And my father wrote after this hadeeth: I do not think 'Abdullah heard this hadeeth (directly).

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

تخريج: إسناده صحيح. م (٣٧٤).

تخریج: صحیح لغیره، وهذا إسناد صعیف، لضعف سعید بن محمد بن الوراقورشدین بن کری، وعندهما مناکیر.

2572. It was narrated that 'Abdullah bin 'Abbas (%) said: I stayed with Maimoonah the wife of the Prophet (鑑), who was my maternal aunt, on a night when she was not praying. She took a cloth and folded it up, and put a pillow on top of it, then she threw another cloth over it and covered herself with it She spread out another mat for me and I put my head on the same pillow as her. Then the Prophet (ﷺ) came when he had prayed 'Isha', and he took a cloth and wrapped himself in it, and took off his garment, then he lay down with her under the same blanket. Then at the end of the night, he got up and went to a waterskin that was hanging and shook it. I wanted to get up and pour water for him, but I did not want him to know that I was awake. He did wudoo', then he went to the bed and put on his

٢٥٧٢- حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: وَجَدْتُ فِي كِتَابِ أَسَى بِخَطِّهِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّنْنِي مُحَمَّدُ بْنُ ثَابِتِ الْعَبْدِيُّ الْعَصَرِيُّ قَالَ: حَدِّثْنَ جَمَّةُ بْنُ عَطِيَّةً عِنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسِ قَالَ: تَضَيَّفُتُ مَيْمُونَةَ رَوْخَ الَّذِيِّ بَيْنِيْجٌ وَهِيَ خَالَتِي، وَهِيَ لَيْلُة إِذْ لَا تُضلِّي، فَأَخَذَتْ كِسَاءً فَثَنَّتُهُ، وَأَلْقَتْ عَلَيْهِ نْمُرُقَةً، ثُمَّ رَمَتْ عَلَيْهِ بِكِسَاءٍ آخَرَ، ثُمَّ ذَخَلَتْ فِيهِ، وَيُسْطَتُ لِي بِسَاطًا إِلَى جَنْبِهَا وَتَوَسَّدُتُ مَعها عَلَى وسَادِهَا، فُجَاءَ لنَّبِيُّ ﷺ، وَقَدْ صَلَّى الْعَتَىءَ لَآخِرَةً، فَأَخَذَ خِرْقَةً فَتَوَزَّرَ بِهَا، وَأَلْقَى تُوْيَهُ، وَدَخَلُ مَعَهَا لِحَافَهَا، وَبَاتَ حَتَّى إِذًا كَانَ مِنْ آخِرِ اللَّيْلِ، قَامَ إِلَى سِفَاءٍ مُعَلَّق فَحَرَّكُهُ، فَهَمَمُكُ ' ذُ أَقُومَ فَأَصَّبَّ عَلَيْهِ ، فَكُرهْتُ أَنْ يَرَى أنِّي كُنْتُ مُسْتَيْقِظًا، قَالَ: فَتَوَضَّأَ، ثُمَّ أَتَى الْغِرَاتِينِ فَأَخَذَ (١/ ٢٨٥) ثَوْنَهُ وَأَلْقِي الْجُرْفَةَ،

two garments and took off the wrapper. Then he went to the mosque, where he stood and prayed. I went to the waterskin and did wudoo', then I came to the mosque and stood on his left, but he moved me and made me stand on his right. He prayed and I prayed, thirteen rak'alts, then he lay down and I lay down beside him. He put his elbow on my side and his cheek was next to my cheek until I heard the breathing of one who is asleep. Then Bilal came and said: Prayer, O Messenger of Allah. He went to the mosque and I followed him, and he prayed the two [Sunnah] rak'ahs of Tajr, then Bilal began to recite the igamah.

Comments: [Its isnad is da'eef]

2573. It was narrated from Ibn 'Abbas (�) and he mentioned something. He said: The Messenger of Allah (ﷺ) used to use the *siwak* a great deal, to such an extent that we thought that Revelation would come down concerning it.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad and At-Tameemi is unknown]

2574. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) prayed, then he delivered the khutbah, as did Abu Bakr, 'Umar and 'Uthman, on Eid, with no adhan or iqamah. My father said: 'Abdullah heard it.

نُمُ أَنَى الْمُشْجِدَ، فَقَامَ فِيهِ يُصَلِّي، وقُمْتُ إِلَى الْمُشْجِدِ السَّنَاء، فَتُوضَّأْتُ، ثُمَّ جِئْتُ إِلَى الْمُشْجِدِ فَقَمْتُ عَنْ يَسْارِه، فَتَدَولني فَأَقَامَني عَنْ يَمِينِهِ، فَصَنَّى وَصَلَّى وَصَلَّى وَصَلَّى عَشْرَةَ رَكْعَةً، ثُمَ قَعَدَ وَقَعَدُتُ إِلَى حَبْبِي، فَوصَعَ مِرْفَقَهُ إِلَى جَبْبِي، وَقَعَدُتُ إِلَى جَبْبِي، وَقَعَدُتُ إِلَى جَبْبِي، وَأَصْعَ مِرْفَقَهُ إِلَى جَبْبِي، النّابِم، فَسِئْنَا أَنَا كَدَلِك إِذْ جَاءَ بِلَالٌ، فَقَالَ. الطَّلَاةَ با رَسُولَ اللّهِ، فَسَارَ إِلَى الْمُشْجِدِ، وَاخْذَ بِلَالٌ فَوْمَ يُصِلِّى رَكُعْنَى الْفَحْرِ، وَاخْذَ بِلَالٌ فِي الْمُسْجِدِ، وَاخْدَ بِلَالًا اللّهِ، فَسَارَ إِلَى الْمُسْجِدِ، وَاخْدَ بِلَالًا عَلَى الْمُسْجِدِ، وَاخْدَ بِلَالًا اللّهِ، فَسَارَ اللّهِ الْمُعْرَى، وَاخْدَ بِلَالًا فِي الْمُسْجِدِ، وَاخْدَ بِلَالًا مَلْكُولُ اللّهِ، فَسَارً اللّهِ الْمُعْرَى، وَاخْدَ بِلَالًا عَالَهُ مِنْ مُنْ الْمُعْرِى وَلَعْنَى الْفَحْرِ، وَاخْدَ بِلَالًا عَلَى الْمُسْجِدِ، وَاخْدَ بَلَالًا عَلَى الْمُعْرَى مَنْ مَعْنَى الْفَاحْرِ، وَاخْدَ بَلَالًا اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ الْمُعْرَى مَنْ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ الْمُنْتُلُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْحَلَى اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّ

تخريج: إنساده صعيف، محمد بن ثابت صعيف ورواية إسحاق بن عبدالله عن ابن عباس مرسلة.

٣٥٧٣ حدّثنا بْنُ مَهْدِيِّ عَنْ سُفْيانَ. عَنْ أَبِي بِسْحَقَ، عِن التّبيمِيِّ، عَنِ الْبُنِ عَشَسٍ، أَبِي بِشْحَقَ، عَنِ البّبِيمِيِّ، عَنِ البُنِ عَشَسٍ، فَدَكُرَ شَبْئنَا قَالَ وَكَانَ رَسُولُ لَلّهِ ﷺ يُكْثِرُ الشّقَاكَ. قَالَ. حَتَّى طَنَنَا _ أَوْ رَأْنِنا _ أَنَّهُ سَيْئِزَلُ عَنْبُهِ. [راجع: ٢١٢٥]

تخريج: حس لغيره، وهدا إساد ضعيف، لحهالة النميمي.

٢٥٧٤ - حَدَّثَنَا عَدْ اللَّهِ مِنْ الْوَلِيدِ حَدَّثَنَا شَهْيَانُ عَنْ الْوَلِيدِ حَدَّثَنَا شَهْيَانُ عَنْ الْمَسْنِ مِنْ مُشْدَمٍ، عَنْ طَاوُسٍ، عَنِ الْبَ عَبْسِ قالَ: صَلَّى رَسُونُ اللَّهِ يَشْهُ، ثُمَّ حَطَب، وَأَبُو بَكُر وَعُمَرُ وعُمْمَ وعُمْمَنُ مَغِي الْعِيدِ بَغَيْر أَدَانِ وَلَا إِقَامَةٍ. قَالَ أَبِي الله قد سمِعَهُ الْعِيد بَغَيْر أَدَانِ وَلَا إِقَامَةٍ. قَالَ أَبِي الله قد سمِعَهُ عَبْدُ اللَّهِ. [الطر: ٣٢٧٧، وراجع: ٢١٧١]

Comments: [Its isnad is qawi]

2575. It was narrated from Ibn 'Abbas (♣) that they started asking him about prayer whilst travelling. Ibn 'Abbas (♣) said: When the Prophet (ஊ) departed from his family, he would pray no more than two *rak'ahs* until he returned.

Comments: [Its isnad is salveli]

2576. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (₺) said: "There cannot be two *qiblahs* in one city, and there is no *jizyah* due from the Muslims."

Comments: [Its isnad is da'ecf because Qaboos is da'ecf]

2577. Jareer narrated, and attributed it to the Prophet (ﷺ): "There cannot be two *qiblahs* in one land, and there is no *yızyah* due from any Muslim."

Comments: [Its *isnad* is *da'cef* like the previous report]

2578. It was narrated from Ibn 'Abbas (為) that the Prophet (鑑) used to pause to breathe twice [when drinking].

Comments: [Saheeh, because of corroborating evidence and its isnad is da'eef]

تخريج: إساده فوي.

٢٥٧٥ حَدَّتُنِي عَدُدُ لِلَّهِ قَالَ: وَجَدْتُ هَذَا لَحديثَ فِي كِتَابٍ أَبِي حَدَّتُنَ حَجَّاجٌ: حَدَّتَنَ خَجَّاجٌ: حَدَّتَنَ خَجَّاجٌ: حَدَّتَنَ مَعَلَمْ عَنْ أَبِي لِشَعْرِ، عَنْ سَعِيدِ ثَنْ شَعَيْ، عَنِ النِّي عَبَّسِ. أَنَّهُمُ حَعَلُوا يَسْأَلُونُهُ عَنْ لَحَدْةِ فِي السَّفَرِ؟ فَقَالَ ابْنُ عَبَّسِ رَضِيَ اللهُ عَنْ لَحَدْةِ فِي السَّفَرِ؟ فَقَالَ ابْنُ عَبَّسِ رَضِيَ اللهُ عَنْ لَحَدُ فِي السَّفَرِ؟ فَقَالَ ابْنُ عَبَّسِ رَضِيَ اللهُ عَنْهُما كُمْ يَرِدُ عَمْ لَلهُ لَمْ يَرْدُ عَمْ رَجْعَ يَرْجِعَ [داجع. ٢١٥٩]

تخريج: إسناده صحيح.

٢٥٧٦ - حَدْقَنَا عَبْدُ اللّهِ قَالَ. وَجَدْتُ هَدَ الْحديث فِي كتابِ أَبِي بِخَطْهِ: حَدَّتَ أَسْوَدُ الرّ عَدِ : حَدَّتَ أَسْوَدُ الرّ عَدِ : حَدْثَنَ جَعْفَرٌ الْأَحْمَرُ عَنْ قَابُوسَ. عَنْ أَبِيهِ. عَنِ ابْنِ عَبَّاسٍ فالَ : قالَ رَسُولُ اللّهِ بَيْعٍ: "لا تَصْدُخ فِئْلْتَالِ فِي مَصْرٍ وَاحِدٍ. اللّهِ بَيْعٍ: "لا تَصْدُخ فِئْلْتَالِ فِي مَصْرٍ وَاحِدٍ. ولا على الْمُسْلِمِينَ جَزْيَةٌ". [راجع: 1989]

تخريج: إسناده صعيف، لصعف قابوس.

٧٥٧٧ - خَلَّتْنَا جَرِيرٌ رَفَعَهُ أَيْضًا قَالَ ﴿ اللهِ عَلَى مُسْلِمٍ عَلَى مُسْلِمٍ عَلَى مُسْلِمٍ حَرْنَةٌ ﴿ [راحع: ١٩٤٩]

تخريج: إساده صعيف كالقه.

۲۰۷۸ حَدَّثَنَا الْحَكَمُ بْنُ مُوسى: حَدَّثَنَ عبسى نْنُ يُونُسَ عَنْ رَسْدِينٍ، عَنْ أَبِيهِ، غنِ الْبِي عَبْاسٍ: أَنَّ النَّبِيِّ كَانَ يَتَنَفَّسُ فِي الْإِنَّ عِبْالِهِ كَانَ يَتَنَفَّسُ فِي الْإِنَّ عِبْدُ كَانَ يَتَنَفَّسُ فِي الْإِنَّ عِبْدُ عَرْتَيْسٍ. [راحع: ۲۵۷۱]

تخريج: صحيح لغيره، وهدا بسناد صعبف، لضعف رشدين.

2579. It was narrated from Ibn 'Abbas (泰) that the Prophet (密) recited the *Talbiyah* following the prayer.

Comments: [Hasan because of corroborating evidence; this isnad could reach the level of hasan]

2580. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (ፏ) said: "I have seen my Lord, may He be blessed and exalted."

Comments: [Salweli mawqoof]

2581. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (霉) got married when he was in *ihram*.

Comments: [Its isnad is saheeh]

2582. It was narrated from Ibn 'Abbas (為) that the Prophet (囊) prayed seven [rak'ahs] together and eight [rak'ahs] together.

Comments: [Its isnad saheeh, al-Bukhari (1174) and Muslim (705)] ٢٥٧٩ حَدَّثَنَا الْحَكَمُ: حَدَّثَنَا عَبْدُ السَّلَامِ ابْنُ حَرْبٍ عَنْ خُصِيْفٍ، عَنْ سَعِدِ نْنِ جُسِّرٍ، عَنْ خُصِيْفٍ، عَنْ سَعِدِ نْنِ جُسِّرٍ، عَنْ أَلْ النَّبِيِّ يَشِيْقُ لَبَى فِي دُبُرِ الْصَلَاةِ. [راحع: ٢٣٥٨]

تخريج: حسن لعيره، وهذا سند محتمل ا لتحسين.

• ٢٥٨٠ حَدَّثَنَا أَسْوَدُ نَنُ عَامِرٍ: حَدَّثَنَ حَمَّادُ الْبُنِ سَلَمَةً عَنْ فَتَادَةً، عَنْ عِكْرِمَةً، عَنِ الْبُنِ عَلَمَ عَلَمُ عَكْرِمَةً، عَنِ الْبُنِ عَلَمْ عَلَى عَلَمْ عَلَى عَلَمْ عَلَى اللهِ عِلَيْقَ: "رَأَيْتُ رَبِّي تَبَارَكَ وَتَعَالَى". [انظر: ٣٦٣٤، رَبِّي تَبَارَكَ وَتَعَالَى". [انظر: ٣٦٣٤، وراجع: ١٩٥٦]

وَقَدُ سَمِعْتُ هَٰذَا الْحَدِيثَ مِنْ أَبِي، أَمْلَى عَلَيَّ فِي مَوْضِع آخَرَ.

تخریج: صحیح موقوقًا، و مرفوعه منكر.

٢٥٨١ – حَلَّثَنَ مُحَمَّدُ بُنُ جَعْفَرٍ. حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِهِ بْنِ زَيْدٍ، عَنِ عَنْ عَمْرِهِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَظِيَّةٌ تَرَوَّجَ وَهُوَ مُحْرِمٌ. [راجع: ١٩١٩]

تخريج: إسناده صحيح.

۲۰۸۲ حَدَّثَنَا مُحَمَدُ بُنُ جَعْفَرٍ حَدَّثَنَا مُحَمَدُ بُنُ جَعْفَرٍ حَدَّثَنَا مُعَمِّدُ بُنِ جَينَادٍ، عَنْ جَارٍ بُنِ زَيْدٍ، عَنِ البُنِ عَنَّاسٍ عَنِ النَّبِيِّ عَلَيْتًا : أَنَّهُ صَلَّى سَنعًا جَمِيعًا، وَتَمَانِيًا جَمِيعًا. [راجع: ۱۹۱۸]

تخریج: بسناده صحبح. ح (۱۱۷٤)، م (۲۰۰۵). م

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2583. It was narrated from Ibn 'Abbas (&) that he heard the Prophet (醬) deliver the khutbah in 'Arafat. He said: "Whoever cannot find an izar, let him wear pants; whoever cannot find sandals, let him wear leather slippers (khuffain)."

Comments: [Its isnad saheeh, al-Bukhari (1841) and Muslim (1178)

that he said: "I have been commanded to prostrate on seven and not to tuck up my hair or garment."

Bukhari (809) and Muslim (490)]

2584. It was narrated from Ibn 'Abbas (ஆ) from the Prophet (鑑) Comments: [Its isnad saheeh, al-

2585. It was narrated that Ibn 'Abbas (46) said: The Messenger of Allah (趣) forbade selling foodstuff until one has taken full possession of it. Ibn 'Abbas (&) said: I think all sales are like this.

Comments: [Its isnad saheeh, al-Bukhari (2135) and Muslim (1525)]

2586. It was narrated from Ibn 'Abbas (椽) that the Prophet (盎) said: "Do not take any animate being as a target."

Comments: [Its isnad is saheeh, Muslim (1957)]

٢٥٨٣– خَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَر: حَدَّثَنَا شُعْبَةُ عنْ عَمْرِو بْن دِينَارِ، عَنْ جَابِر بْن زَيْدٍ يُحَدِّثُ عن ابْن عَبَّاس رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ السِّيِّ ﷺ يَخْطُبُ بِعَرَفَاتٍ، فَقَالَ: «مَنْ لَمْ يَحَدُ إِزَارًا، فَلْيَلْبَسِ سَرَاوِيلَ، وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ، فَلْيُلْبَسْ خُفَّيْنِ». [راجع: ١٩٢٧] تخریج: إساده صحیح. ح. (۱۸٤۱)، م (۱۱۷۸).

> ٢٥٨٤- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَر: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْن دِينَارِ، عَنْ طَوُس يُحَدَّثُ عَن ابْنِ عَبَّاسِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: "أُمِرْتُ أَنُّ أَسْجُدَ عَلَى سَبْعَةِ. وَلَا أَكُفُّ شَعَرًا وَلَا تُوْتًا». [انظر: ۲۰۸۸، ۲۰۹۰]

تخريج: إسناده صحيح. خ: (٨٠٩)، م: (٤٩٠).

٢٥٨٥- حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَر: حَدَّثَنَا شُغْبَةُ عَنْ عَمْرِو بْن دِينَارٍ، عَنْ طَوْسِ يُحَدِّثُ عنِ ابْسِ عَبَّاسٍ قَالَ ۚ نَهَى رَسُولُ اللَّهِ بَيْنَةً عَنْ بَيْعِ الطَّعَامِ حَتَّى يَسْتَوْفِيَهُ، أَوْ يْسْتَوْفَى. و قَالَ ابْنُ عَبَّس: أَحْسِبُ الْبُيُوعَ كُلُّهَا بِمُنْزِلَتِهِ. [راجع: ١٨٤٧]

تخريج: إسناده صحيح. ح: (٢١٣٥)، م: (١٥٢٥).

٢٥٨٦- حَدَّثَنَا مُحَمَّدُ؛ حَدُّثَنَا شُعْنَةُ عَنْ عَدِيٌّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْر بُحدُّثُ عَنِ ابْنِ عَنَّاسِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ ﴿ لا تُتَّخِذُوا شَيْتًا فِيهِ الرُّوحُ غَرَضًا ۗ.

[راجع ٢٤٨٠]

تخريج: إساده صحيح. م' (١٩٥٧)

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2587. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (強) married Maimoonah when he was in *ihram*.

Comments: [Saheeh, because of corroborating evidence, its isnad is hasan]

2588. It was narrated from Ibn 'Abbas (感) from the Prophet (鑑): "I have been commanded to prostrate on seven, and not to tuck up my hair or garment."

Comments: [Its isnad saheeh, al-Bukhari (809) and Muslim (490)] ٢٥٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّنَا شُغْبَةُ عَنِ لَحَجَّاجٍ بْنِ أَرْطَةَ وَابْنِ عَطَاءِ أَنْهُمَا سَمِعَا عَطَاءً بُحَدْثُ عَنِ ابْنِ عَنَّاسٍ. أَنَّ رَسُولِ اللَّهِ ﷺ (٢٨٦/١) تَزَقَّجَ مَيْمُونَةً وَهُونَ مُحْرِمٌ. [راجع: ٣٣٩٣]

تخريج: صحيح لغيره، وهذ إساد حس.

٢٥٨٨ - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُغْبَةُ
 عَنْ عَمْرِو بُنِ دِينَارٍ، عَنْ طَوْسٍ عَنِ ابْنِ
 عَنّاسٍ عَنِ النَّبِيِّ بِسِيْقٍ الْمُرْثُ أَنْ أَسْجُدَ
 عَلَى سَبْعَةٍ، وَلَا أَكُفَّ شَعَرًا وَلَا تُؤْتًا».
 آراجع: ٢٥٨٤]

تخريج: إساده صحح. خ (۸۰۹)، م: (٤٩٠).

2589. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (灣) was treated with cupping when he was in *iltram* and fasting

Comments: [Its isnad is da'cef, because of the weakness of Yazeed bin Abu Ziyad]

2590. It was narrated from Ibn 'Abbas (泰) that the Prophet (建) said: "I have been commanded to prostrate on seven, and not to tuck up my hair or garment."

Comments: [Its isnad is saltech, al-Bukhari (809) and Muslim (490)] ٢٥٨٩ - حَدَّثَنَا مُحمَّدُ بْنُ جَمْفَرٍ: حَدَّثَني شُعْبَةً عَنْ يَرِيدَ نَنِ أَبِي رِيَادٍ، عَنْ مِفْسَم، عَنِ الْنِي عَبَّاسٍ قَالَ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ مُحْرفً صائِمًا. [راجع: ١٨٤٩]

تخريج: إساده صعيف، لصعف يريد بن أبي رياد.

- ٢٥٩٠ حَلَّثْنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَلَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ يُحَدِّثُ عَنِ البِّنِ عَبَّاسٍ عَنِ البِّبِيِّ بَتْلِجٌ قَالَ: الْمَرْتُ أَنْ أَسْجُدَ عَلَى سَنْعَةِ، وَلَا أَكُمَّ شَعْرًا وَلَا أَكُمَّ شَعْرًا وَلَا أَكُمَّ شَعْرًا وَلَا أَوْبًا. [راحم: ٢٥٨٤]

تخريج: إساده صحيح. ح: (۸۰۹)، م: (٤٩٠).

2591. It was narrated from Ibn 'Abbas (秦) that a man was thrown from his mount when he was in

٢٥٩١ - حَدَّثْنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثْنَا سُعِيدٌ عَنْ سَعِيدٍ بْنِ جُبَيْرٍ.
 سَعِيدٌ عَنْ قَادَةً وَأَيُوبَ، عَنْ سَعِيدٍ بْنِ جُبَيْرٍ.

iltram and died. The Messenger of Allah (ﷺ) instructed them to wash him with water and lotus leaves and shroud him in his two garments, but not to cover his head, for he would be raised on the Day of Resurrection reciting the Talbiyah. And Ayyoob said: With his hair stuck together [with a sticky substance, as was the custom of pilgrims at that time].

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

2592. It was narrated from Ibn 'Abbas (泰) that he did not see anything wrong with a man getting married whilst in *ihram*, and he said: The Prophet of Allah (憲) married Maimoonah bint al-Harith at an oasis called Sarif when he was in *iliram*. When the Prophet of Allah (憲) completed his *Hajj*, when he came to that oasis, he consummated his marriage with her.

Comments: [Its isnad is saheeh]

2593. It was narrated from 'Ata' that he testified that Ibn 'Abbas (泰) (said), and Ibn 'Abbas testified that the Messenger of Allah (霙) prayed on the day of *Eid*, then he delivered the *khutbah*. Then he went to the women and enjoined them to give charity, and they started throwing [their jewellery, to Bilal].

Comments: [Its isnad saheeh, al-Bukhari (98) and Muslim (884)] عُنِ ابْنِ عَبَّاسٍ: أَنَّ رَحُلًا صُرِعَ مِنْ رَاحِلَتِهِ وَهُو مُحْرِمُ فَمَاتَ، فَأَمَرَ رَسُونُ اللَّهِ ﷺ أَنْ يَعْسَلُوهُ بِمَاءِ وَسِدْرٍ، وَأَنْ يُكَفِّنُوهُ فِي ثُوبَيْهِ، وَأَنْ لَا يُحَمَّرُوا رَأْسَهُ، فَإِنّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُسَيّا. وَقَالَ أَيُّوبُ: مُلَبِّدًا. [رحع: ١٨٥٠] تخريج: بسناده صحيح. ح: (١٢٦٥)، م. تخريج: بسناده صحيح. ح: (١٢٦٥)، م.

٢٥٩٢- حَدَّثْنَا مُحَمَّدُ بْنُ حَعْفَو: حَدَثَنَا سَعِدٌ عَنْ يَعْفَو: حَدَثَنَا سَعِدٌ عَنْ يَعْلَى بْنِ حَكِيم، عَنْ عِكْرِمَة، عَنِ الْبَنِ عَلَيْ بَنِ عَكِيم، عَنْ عِكْرِمَة، عَنِ النَّهِ عَلَيْ اللَّهِ يَشْقَ النَّهِ يَشْقَ اللَّهِ يَشْقَ اللَّهِ يَشْقَ اللَّهِ يَشْقَ اللَّهِ يَشْقَ لَهُ: وَمَوْ مُخْوِمٌ، وَيَقُولُ. إِنَّ نَبِيَّ اللَّهِ يَشْقَ تَرَوَح مَنْهُونَةً بِنْتَ لَحَادِثِ بِمَاءٍ يُقَالُ لَهُ: سَرِف، وهُوَ مُخْوِمٌ، فَلَمَّا فَضَى نَبِيًّ اللَّهِ يَشْقَ صَرِف، وهُوَ مُخْوِمٌ، فَلَمَّا فَضَى نَبِيًّ اللَّهِ يَشْقَ حَجْهُ، أَفْهَلَ ، خَتَّى كَانَ بِلْلِكَ الْمُاءِ أَعْرَسَ بِهِ. [راجع: ٢٤٩٢]

تخريج: إساده صحيح.

٣٥٩٣ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرْ: حَدَّثَنَا شُغْبَهُ عَنْ أَيُّوبَ، عَنْ عَطَاءِ أَنَّهُ شَهِدَ عَلَى ابْنِ عَناسٍ، وَابْنُ عَنَاسٍ شَهِدَ عَلَى رَسُولِ اللَّهِ عَناسٍ، وَابْنُ عَنَاسٍ شَهِدَ عَلَى رَسُولِ اللَّهِ بَيْخَ أَنَّهُ صَلَّى فِي يَوْمٍ عِيدٍ، ثُمَّ خَطْبَ، ثُمَّ أَتَى النَّسَاء، فَأَمَرَهُنَ بِالصَّدَقَةِ، فَجَعْلُنَ يُلْقِينَ. أَتَى النَّسَاء، فَأَمَرَهُنَ بِالصَّدَقَةِ، فَجَعْلُنَ يُلْقِينَ. [راجع: ١٩٠٢]

تخریج: إسناده صحیح، خ: (۹۸)، م: (۸۸٤).

2594. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (鑑) was treated with cupping when he was fasting.

Comments: [Its isnad is saheeh]

2595. It was narrated from Ibn 'Abbas (秦) from the Prophet (鑑) that he said concerning the man who had intercourse with his wife when she was menstruating: "Let him give a dinar, or half a dinar, in charity."

Comments: [Saheeh mawqoof]

2596. It was narrated from Ibn 'Abbas (為) from the Prophet (經) that he said: "I have been commanded to prostrate on seven and not to tuck up my hair or garment."

Comments: [Its isnad saheeh, al-Bukhari (809) and Muslim (490)]

2597. It was narrated from Ibn 'Abbas (*) that the Prophet (*) said: "If one of you - or, if one of them - says, when he has intercourse with his wife, 'In the Name of Allah, O Allah keep the Shaitan away from me and keep the Shaitan away from what You bestow on us (our children),' if a child is born to them, the Shaitan will never have power over him - or the Shaitan will never be able to harm him."

٢٥٩٤ حَدَّثَني مُحَمَّدُ بُنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةٌ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ الْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بِيلِخ احْتَجَمَ صَائِمًا. [راجع: ١٨٤٩، ١٨٨٦]

تخريج: إسناده صحيح.

٧٥٩٥ حَدَّثَنَا مُحَمَّدُ بَنُ جَغَفَرٍ عَنْ شُغنةً.
عَنِ الْحَكَمِ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ اللَّمِيدِ بْنِ عَبْاسٍ عَنِ النَّيِيِّ يَشِحُ أَنَّهُ قَالَ فِي الَّذِي يَأْتِي امْرَأَتُهُ وَهِيَ حَانِضٌ: ﴿يَتَصَدَّقُ بِدِينَارٍ، أَوْ يَضْعِ دِينَارٍ».
حَانِضٌ: ﴿يَتَصَدَّقُ بِدِينَارٍ، أَوْ يَضْعِ دِينَارٍ».
[راجع: ٢٠٣٢]

تخريج: صحيح موقوقاً، صعبف مرقوعاً.

٢٥٩٦ حَلَّنْنَا هُشَيْمٌ عَنْ عَمْرِو بْنِ دِينَارٍ. عَنْ طَاوُسٍ، عَن النَّبِيِّ بَيْئِةٍ أَنَّهُ قَالَ: «أُورِثُ أَنْ أَسْجُدَ عَلَى سَنْعَةٍ أَعْظُمٍ، وَلَا أَكُفَّ شَعْرًا وَلَا تُوْبًا. [راجع: ١٩٢٧، ٢٥٩٠]

تخریج: إسناده صحیح. خ: (۸۰۹)، م: (۹۰).

٧٥٩٧- حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ مُنْصُورٍ، عَنْ سَالِمٍ بْنِ أَبِي الْجَعْلِ، عَنْ كُرْيْبٍ، عَنِ النَّبِيِّ بَطِيِّةً أَنَّهُ عَلَىٰ: ﴿ لَوْ أَنَّ أَحَدَهُمْ _ قَالَ: ﴿ لَوْ أَنَّ أَحَدَهُمْ _ أَوْ لَوْ أَنَّ أَحَدَهُمْ _ إِذَا أَتَى الْمَنْطَانَ. وَإِذَا أَتَى المُشْطَانَ مَا رَزَقْتَنِي، ثُمَّ كَانَ بَيْتُهُمَا وَلَدٌ، إِلَّا لَمْ يُسْلَطُ عَلَيْهِ الشَّيْطَانُ _ أَوْ لَمْ وَلَدٌ، إِلَّا لَمْ يُسْلَطُ عَلَيْهِ الشَّيْطَانُ _ أَوْ لَمْ يَسْلُمُ الشَّيْطَانُ _ أَوْ لَمْ يَسْلُمُ اللَّهِمَّا السَّيْطَانُ _ أَوْ لَمْ يَسْلُمُ اللَّهِمَّا السَّيْطَانُ _ أَوْ لَمْ يَسْلُمُ اللَّهِمَا السَّيْطَانُ _ أَوْ لَمْ يَسْلُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ السَّيْطَانُ _ أَوْ لَمْ وَلَكُمْ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُم

Comments: [Its isnad is saleeh, al-Bukhari (141) and Muslim (1434)]

2598. Rafi' bin Khadeej said: The Messenger of Allah (鑑) came out to us and told us not to do something that was beneficial for us, and the command of the Messenger of Allah (is better for us than that which he told us not to do. He said: "Whoever has land, let him cultivate it or leave it, or lend it to someone else to cultivate for free." He said: I mentioned that to Tawoos, and he thought that Ibn 'Abbas (﴿ was one of the most knowledgeable of them. He said: Ibn 'Abbas said: The Messenger of Allah (28) only said, "Whoever has land, lending it to his brother for free is better for him."

Comments: [Its isnad is saheelt, al-Bukhari (2330) and Muslim (1550)] تخریج: اسناده صحیح. خ: (۱٤۱). م: (۱۶۳۶).

٢٥٩٨ - حَلَّثَنَا مُحَمَّدُ بَنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَهُ عَنْ عَبْدِ الْمَلِكِ بُنِ مَنْسَرَةً، عَنْ طَاوُسٍ وَعَطَاءِ وَمُجَاهِدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ. خَرَجَ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فَنَهَانَا عَنْ أَمْرٍ كَانَ لَنَا مَمَّا لَنَا نَفِعًا، وَأَمْرُ رَسُولِ اللَّهِ ﷺ حَيْرٌ لَنَا مِمَّا لَنَا نَفِعًا، وَأَمْرُ رَسُولِ اللَّهِ ﷺ حَيْرٌ لَنَا مِمَّا فَلَيْنَ لَهُ أَرْصَ لَنَا فَ مُنْ كَانَتُ لَهُ أَرْصَ فَلْنَا عَنْ أَمْرُ وَسُولِ اللَّهِ عَلَيْهِ مَنْ كَانَتُ لَهُ أَرْصَ فَلْنَا وَهُ اللَّهِ وَكَانَ يَرَى أَنَّ ابْنَ فَلِيلَوهُمْ، قَالَ: قَالَ ابْنُ عَبَّسٍ: فَلَا ابْنُ عَبَّسٍ: غَبَّسٍ مِنْ أَعْلَمِهِمْ، قَالَ: قَالَ ابْنُ عَبَّسٍ: غَبَّسٍ مِنْ أَعْلَمِهِمْ، قَالَ: قَالَ ابْنُ عَبَّسٍ: أَنْ ابْنُ عَبَّسٍ: أَنْ اللَّهِ ﷺ : "مَنْ كَانَتْ لَهُ أَرْضٌ، أَنْ يَمْنَحَهَا أَخَاهُ خَيْرٌ لَهُ".

قَالَ شُعْبَهُ: وَكَانَ عَبْدُ الْمَلِكِ يَجْمَعُ هَوُلَاءِ طَاوُسًا، وَعَطَاءً، وَمُجَاهِدًا، وَكَانَ الَّذِي يُحَدَّثُ عَنْهُ مُجَاهِدٌ، قَالَ شُعْبَةُ: كَأَنَّهُ ضاحتُ الْحَديث.

تخريج: إسناده صحيح. خ. (۲۳۳۰)، م: (۱۵۵۰).

2599. It was narrated that 'Abdul-Malik bin Maisarah said: I heard Tawoos say: Ibn 'Abbas (♣) was asked about this verse: "Say (O Muhammad, unto mankind): I ask of you no fee therefor, save loving kindness among kinsfolk" [ash-Shoora 42:23]. He said: Sa'eed bin Jubair said: It means loving kindness towards the family of Muhammad. Ibn 'Abbas (♣) said: You have been too hasty (in interpreting it)! There was no clan

 among Quraish but the Messenger of Allah (雲) was connected to it by ties of blood. He said: (What it means is) except that you uphold the ties of kinship between you and me.

Comments: [Its isnad is saheeh, al-Bukhari (4818)]

2600. Shu'bah said: I heard Abu Bishr narrate that he heard Sa'eed bin Jubair say that he heard Ibn 'Abbas (歩) narrate that a man came to the Prophet (趣) when he was in ihram, and he fell from his mount, and immediately died. The Messenger of Allah (差) instructed that he be washed with water and lotus leaves, and shrouded in two pieces of cloth. And he said: "Do not apply perfume to him, and leave his head uncovered - Shu'bah said: Then after that he told me that he said: Leave his head or his face uncovered - for he will be raised on the Day of Resurrection with his hair stuck together [with a sticky substance, as was the custom of pilgrims at that time]."

Comments: [Its isnad is saheeli, al-Bukhari (1265) and Muslim (1206)]

2601. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (憲) died when I was ten years old and had recently been circumcised, and I had read al-Muhkam of the Qur'an. I [the narrator] said to Abu Bishr: What is al-Muhkam? He said: al-Mufassal.

Comments: [Its isnad is saheeh]

فَقَالَ إِلَّا أَنْ تَصِلُوا مَا تَيْمِي وَبَيْنَكُمْ مِنَ الْقَرَانَة. [راجع ٢٠٢٤]

تخريج: إساده صحح. خ (٤٨١٨).

٢٦٠٠ (٢٨٧/١) حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَ شُعْمَهُ قَالَ: سَمِعْتُ أَبًا بِشْرِ يُحَدِّثُ أَنَّهُ سَمِعَ ابْنَ سَمِعَ سَعِيدَ بْن جُبَيْرٍ بُحَدِّثُ! أَنَّهُ سَمِعَ ابْنَ عَلَيْهِ وَهُوَ عَنْسِ بُحَدِّثُ: أَنَّهُ اللَّبِي عَلِيْهِ وَهُوَ مُحْوِمٌ، فَوَقَعْ مِنْ نَافَتِهِ، فَأَقْمَصَنُهُ، فَأَمَرَ بِهِ مُحْوِمٌ، فَوَقَعْ مِنْ نَافَتِهِ، فَأَقْمَصَنُهُ، فَأَمَرَ بِهِ رَمُولُ الله عَلِيَةِ أَنْ يُغْسَلَ سِمَاءٍ وَسَارٍ، وَأَنْ يُخْتَلَ عِمَاءٍ وَسَارٍ، وَأَنْ يُخْتَلَ عِي ثَوْبَئْنِ وَقَال: "لا تُعِشُوهُ بِطِيب، يُخَذِّي يَعْ بَعْدَ خَارِجٌ رَأْسُهُ أَنْ وَجُهُهُ وَلَيْ يَعْدَ لَلْكَ، فَقَالَ: وَاللهُ أَنْ وَجُهُهُ وَلِيَّةً لَئِكَ مُؤْمَ الْقِيَامَةِ مُلَنِّدًا». [ر،جع. ١٨٥٠]

تخریج^۰ بساده صحیح. ح (۱۲۲۵)، م (۱۲۰۱).

77.١ حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ. عَنْ سَعِيدِ شِ جُنَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَتَ رَسُولُ اللَّهِ ﷺ وَأَنَا ابْنُ عَشْرِ مَنَا اللَّهِ ﷺ وَأَنَا ابْنُ عَشْرِ سِنِينَ، وَأَنَا مَخْتُونٌ، وَقَدْ قَرَأْتُ الْمُحْكَمَ مِنَ الْقُوْلِ. وَقَدْ قَرَأْتُ الْمُحْكَمَ مِنَ الْقُولِ. وَقَدْ قَرَأْتُ الْمُحْكَمَ مِنَ الْقُولِ. وَقَدْ قَرَأْتُ الْمُحْكَمَ مِنَ الْقُولِ. قَالَ: الْمُفْعَلَدُ. وَاجع: ٢٢٨٣]

تخريج: إساده صحبح.

2602. It was narrated from Ibn 'Abbas (泰) that he came to the Prophet (愛) when he was praying: I stood on his left, and he took hold of me and made me stand on his right.

Comments: [Its isnad is saheeh, al-Bukhari (117) and Muslim (763)]

2603. It was narrated that Ibn 'Abbas (急) said: The Messenger of Allah (囊) cursed women who visit graves and those who set up places of worship and lamps over them.

Comments: [Hasan because of corroborating evidence]

تخريح عسن لغيره، دول ذكر السرج، وهذا إسناد صعبف لضعف أبي صالح.

2604. It was narrated that Salih the freed slave of at-Taw'amah said: I heard Ibn 'Abbas (🗞) say: A man asked the Prophet (建) about something to do with prayer, and the Messenger of Allah (ﷺ) said to him: "Let the water go between your fingers and toes - i.e., do wudoo' properly." And among the things he said was: "When you bow, put your hands on your knees until you pause and settle in that position. When you prostrate, press your forehead into the ground until it is firmly placed on the ground "

Comments: [Its isnad is hasan]

2605. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (霙) used to let his hair

٢٦٠٢ - حَلَّتُنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَلَّتُنَا شُعْبَةُ عَنْ أَبِي حَلَّتُنَا شُعْبَةُ عَنْ أَبِي ضَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ أَتَى السَّيِّ سَعْةٍ وَهُوَ بُصَنِّي، فَقُمْتُ عَنْ يَسَارِهِ. فَأَحدنى فَحعْلَمي عَنْ يَصِيهِ. [رحع: ١٨٤٣]

٣٦٠٣ خَدُّثَنِي مُحَمَّدُ بْنُ جَعْفَر. حَدُّثُنَا

شُعْنةُ عنْ مُحَمَّدِ بْن جُحَادَةَ، عَنْ أَبِي

ضَائِحٍ، غَنِ ابْنِ عَبَّاسِ قَالَ: لَعَنَ رَسُولُ اللَّهِ

يِجِيرٌ ۚ زَانِرَاتِ لَقُبُورِ، وَالْمُتَّخِذِينَ عَلَيْهَا

الْمَسَاجِد وِالشُّرُجُ. [راجع: ٢٠٣٠]

تخريج، إسده صحيح. خ (١١٧)، م: (٧٦٣).

تعريع حسس بعوه، دون دور مسرم، ومه حريم اللهاشيمية: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الرُّنَّةِ عَنْ مُوسَى حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي الرُّنَّةِ عَنْ مُوسَى ابْنِ عَفْبَةَ، عَنْ صَالِح مَوْلَى النَّوْأَمَةِ قَالَ: سَمَعْتُ اسْ عَبَّاسٍ يَقُولُ: سَأَلَ رَجُلُّ النَّبِيَ بِشَيْعَ عَنْ شَمْءَ مَنْ أَمْرِ الصَّلَاةِ ؟ فقالَ لَهُ رَسُولُ اللَّهِ عَنْ شَمْءَ مَنْ أَمْرِ الصَّلَاةِ ؟ فقالَ لَهُ رَسُولُ اللَّهِ بِيَنِي النَّذِ وَرِجْلَيْكَ _ يَعْنِي إِلَيْنَ الْحَدَيْثُ أَصَابِعَ يَدَيْثَ وَرِجْلَيْكَ _ يَعْنِي إِلَيْنَ الْحَدَيْثُ اللَّهِ عَلَى رُكْنَتِكَ حَبَّى تَطْمَيْنَ وَلَا اللَّهِ عَلَى رُكْنَتِكَ حَبَّى تَطْمَيْنَ _ وَإِفَا لَهُ اللَّهُ عَلَى رُكْنَتِكَ حَبَّى تَطْمَيْنَ _ وَإِذَا وَإِذَا وَإِذَا لَهُ رَضِهُ مَرَّةً : حَتَّى نَظْمَيْنًا _ وَإِذَا يَعْمَى مُرَّةً : حَتَى نَظْمَيْنًا _ وَإِذَا يَحْبُمُ الْأَرْضِ ، حَتَى مَطْمَيْنًا _ وَإِذَا يَعْمَى الْمُنْ رَحْبَهُ الْأَرْضِ ، حَتَى مَطْمَيْنًا _ وَإِذَا مَجْدُ خَجْمَ الْأَرْضِ ، أَراجع: ١٥٧٠]

٢٦٠٥– حَلَّفُنَا عَلِيُّ ثُنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ وعَتَابٌ قَالَ: حَلَّثَنَا عَنْدُ اللَّهِ قَالَ:

تخريج: إساده حسن.

hang down. The mushrikeen used to part their hair and the people of the Book used to let their hair hang down, and he liked to do the same as the people of the Book in matters concerning which he had received no command. Then the Messenger of Allah (鑑) parted his hair.

Comments: [Its isnad is saheeh]

أَخْبَرْنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ عَنِ ابْنِ عَبَّاسِ: أَنَّ رَسُولَ انلَّهِ ﷺ كَانَ يَسْدِلُ شَعْرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرَقُونَ رُءُوسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ شُعُورَهُمْ، وَكَانَ يُبِحِثُ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرُ فِيهِ بشَيْءٍ، ثُمَّ فَرَقَ رَسُولُ اللَّهِ 数 رَأْسَهُ. [راحع: ٢٢٠٩]

تخريج اسناده صحيح خ (٣٩٤٤) ، م (٢٣٣٦).

2606. It was narrated from 'Ikrimah that a man asked Ibn 'Abbas (泰) about the nabeedh of the Messenger of Allah (ﷺ) and he said: He used to drink during the day that which had been made at night, and he would drink at night that which had been made during the day.

Comments: [Its isnad is da'eef] تخريج: إسناده ضعيف، لضعف حسين بن عبدالله.

عِكْرِمَةً: أَنَّ رَجُلًا سَأَلَ ابْنَ عَبَّاسِ رَضِيَ اللهُ عَنْهُمَا عَنْ نَبِيدِ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: كَانَ يَشْرَبُ بالنَّهَار مَا صُنِمَ باللَّيْل، وَيَشْرَبُ بِاللَّيْلِ مَا صُنِعَ بِالنَّهَارِ. [راجع: ١٩٦٣]

٢٦٠٦- حَدَّثَنَا عَلِينُ مُنُ إِسْحَاقَ: حَدَّثَنَا عَبُدُ

اللَّهِ قَالَ: أَخْبَرَنَا حُسَيْنُ بْنُ عَبْدِ اللَّهِ عَنْ

2607. It was narrated that Ibn ٢٦٠٧- حَدَّثُنَا عَلِيُّ بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا 'Abbas (♣) said: The Messenger of عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا حُسَيْنُ بْنُ عَبْدِ اللَّهِ بْن Allah (建) forbade hollowed-out stumps, gourds, and varnished عُبَيْدِ اللَّهِ بْنِ عَبَّاسِ عَنْ عِكْرِمةً، عَنِ ابْنِ jars, and he said: "Do not drink عَبَّاسِ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَن from anything but that which has a string." So they made (vessels) النَّقِيرِ، وَالدُّبَّاءِ، وَالْمُزَفَّتِ وَقَالَ: ﴿ لَا تَشْرَبُوا from camel skins, and gave them إِلَّا فِي ذِي إِكَاءِ" فَصَنَعُوا جُلُودَ الْإِملِ، ثُمَّ necks made from sheep skin. News of that reached him and he said: جَعَلُوا لَهَا أَعْنَاقًا مِنْ جُلُودِ الْغَنَم، فَبَلَغَهُ "Only drink from the upper part of دَلِكَ؛ فَقَالَ: "لَا تَشْرَبُوا إِلَّا فِيمَا أَعْلَاهُ مِنْهُ".

Comments: [Its isnad is da'eef because Husain bin Abdullah is da'eef]

it."

[انظر: ٢٧٦٨]

تخريج: هذا إساد ضعيف لضعف حسين بن عبدالله. لكن النهي عن النقر و لدباء والمزف صحيح.

2608. Ibn 'Abbas (秦) said: I gave the Messenger of Allah (經) some Zamzam water, and he drank whilst standing.

Comments: [Its isnad is saheeh]

77.۸ حَدَّقَني عَلِيُّ مْنُ إِسْحَاقَ: أَخْبَرَنَا عَنْدُ اللَّهِ: عَنْدُ اللَّهِ: عَنْدُ اللَّهِ: أَخْبَرَنَا عَنْدُ اللَّهِ: أَخْبَرَنَا عَاصِمٌ عَنِ الشَّعْبِيِّ. أَنَّ البُنَ عَبَّاسٍ خَدْثَهُ قَالَ: سَقَيْتُ رَسُولَ اللَّهِ بَيْكُ مِنْ زَمْزَمَ. فَشَرِبَ وَهُوَ قَائِمٌ. [راجع: ١٨٣٨]

تخريج: إسناده صحيح. خ. (١٦٣٧)، م: (٢٠٢٧).

2609. It was narrated from 'Ubaidullah, from Ibn 'Abbas (&) that he said: The victory of Allah, may He be blessed and exalted, was never so great as on the day of Uhud. He said: We disagreed with that, but Ibn 'Abbas said: Between me and those who disagree with me stands the book of Allah, may He be blessed and exalted. Allah, may He be glorified and exalted, says concerning the day of Uhud: "And Allah did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; But surely, He forgave you, and Allah is Most Gracious to the believers" [Al -'Imran 3:152]. What was meant by that was the archers. The Prophet (数) posted them in a (particular) place then he said: "Protect our backs; if you see us being killed, do not come to our aid, and if you see us capturing booty, do not come and join us," When the Prophet (鑑) began to take booty and they ransacked the camp of the mushrikeen, all the archers ran and entered the camp

٣٦٠٩- خَدَّنَنِي سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا عَبْدُ الرَّحْمن بْنُ أَبِي الزِّنَادِ عَنْ أَبِيهِ، عَنْ غُمَّيْد اللَّهِ. عَنِ ابْنِ عَبَّاسِ أَنَّهُ قَالَ: مَا نَصَرَ اللُّهُ تَنَازِكَ وَتَعَالَى فِي مَوْطِن، كَمَا نَصَرَ يَوْمَ أُحُدِ. قَالَ * فَأَنْكُوْنَا ذَلِكَ، فَقَالَ ابْنُ عَبَّاسِ: يَنْنِي وَيَيْنِ مَنْ أَنْكُرَ ذَلِكَ كِتَابُ اللَّهِ تَبَارَكَ وَتَعَالَى، إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ فِي يَوْم أُحُدِ: ﴿ وَلَقَكَدُ صَكَنَّكُمُ اللَّهُ وَعُدَّهُ، إِذَّ تَحْشُونَهُم بِإِذْنِهِ ﴿ ﴾ _ يَقُولُ ابْنُ عَبَّاسِ: وَالْحَسُ الْقَتْلُ _ ﴿ وَلَقَدْ عَفَى عَنكُمْ وَٱللَّهُ ذُو فَضَّ لِ عَلَى ٱلْمُؤْمِنِينَ﴾ (آل عمران: ١٥٢) وَإِنَّمَا عَنَى مِهَذَا الرُّمَّاةَ، وَذَٰلِكَ أَنَّ النَّبِيُّ عِنْهِ أَفَامَهُمْ فِي مَوْضِع، ثُمَّ قالَ: احْمُوا ظُهُورَنَا، فَإِنْ رَأَيْتُمُونَا نُقْتَلُ فَلَا تَنْصُرُونَا، وَإِنْ رَأَيْتُمُونَا قَدْ عَنِمْنَا فَلَا تَشْرَكُونَا» فَلَمَّا غَنِمَ النَّيُّ ﷺ وَأَنَاحُوا عَسْكَرَ الْمُشْرِكِينَ، أَكَبُّ الرُّمَاةُ جمِيعًا، قَلَحَلُوا فِي الْعَسْكَرِ (٢٨٨/١) يَنْهَنُونَ وَفدِ الْتَقَتْ صُفُوفٌ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَهُمْ كَذَا _ وَشَبَّكَ بَيْنَ أَصَابِع يَدَيْهِ- وَالْنَبِسُوا، فَلَمَّا أَخَلَّ الرُّمَاةُ تِلْكَ الْخَلَّةَ

to join in the plundering, and the ranks of the Messenger of Allah (ﷺ) all gathered like this - and he interlaced the fingers of both hands - and they were all together. When the archers left this gap unprotected that they had been covering, the (enemy) cavalry entered from that place and attacked the Companions of the Prophet (鑑), who began to strike one another in a state of confusion. Many of the Muslims were killed, even though at the beginning of the day, the battle had been in favour of the Prophet and his Companions, to such an extent that seven or nine (mushrik) banner carriers had been killed. The Muslims rushed towards the mountain but they could not get there as people were shouting, To the cavel, because they were being attacked and crushed. The Shaitan shouted, Muhammad has been killed!, and no one doubted that it was true We remained like that, not doubting that he had been killed, until the Messenger of Allah (ﷺ) appeared between the two Sa'ds, and we recognized him from the way he leaned forward when he walked. Then we rejoiced as if nothing had happened to us. He came and climbed up towards us, saying: "Allah's anger is great against those who bloodied the face of His Messenger." Then he said: "O Allah, it is not right for

الَّتِي كَانُوا فِيهَا، دَخَلَتِ الْخَيْلُ مِنْ ذَلِكَ الْمَوْضِع عَلَى أَصْحَابِ النَّبِيِّ ﷺ، فَصَرَبّ بَعْضُهُمْ بَعْصًا، والْتَبَسُوا، وَقُتِلَ مِنَ الْمُسْلِمِينَ نَاسٌ كَثِيرٌ، وَقَدْ كَانَ لِرَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ أَوَّلُ النَّهَارِ، حَتَّى قُتِلَ مِنْ أَصْحَابِ لِوَاءِ الْمُشْرِكِينَ سَبْعَةٌ، أَوْ تِسْعَةٌ، وَجَالَ الْمُسْلِمُونَ جَوْلَةً نَحْوَ الْجَبَلِ، وَلَمْ يَبْلُغُوا حَنْتُ يَقُولُ النَّاسِ الْغَرَ، إِنَّمَا كَانُوا تَحْتَ الْمِهْرَاس، وَصَاحَ الثَّبْطَانُ: قُتِلَ مُحَمَّدٌ، فَلَمْ يُشَكُّ فِيهِ أَنَّهُ حَقٌّ، فَمَا رِلْنَا كَذَٰئِكَ مَا مَشُكُّ أَنَّهُ فَدْ قُتِلَ. حَتَّى طَلَعَ رَسُولُ اللَّهِ ﷺ بَيْنِ السَّعْدَيْنِ نَعْرِفُهُ بِتَكَفُّيْهِ ۚ إِذَا مَشَى، قَالَ: فَفَرِحْنَا حَتَّى كَأَنَّهُ لَمْ يُصِيْنَا مَا أَصَانَنَا، قَالَ: فَرَقِيَ نَحْوَنَا، وَهُوَ يَقُولُ: «ائْمَتَدَّ غَضَبُ اللَّهِ عَلَى قَوْم دَمَّوْا وَحْهَ رَسُولِهِ» قَالَ: وَيَقُولُ مَرَّةً أُخْرَى: "اللَّهُمَّ إِنَّهُ لَيْسَ لَهُمْ أَنْ يَعْلُونَا» حَتَّى انْتَهِي إِلَيْنَا. فَمَكَثَ سَاعَةً، فَإِذَا أَبُو سُفْيَانَ يَصِيحُ فِي أَسْفَلِ الْجَبَلِ: اعْلُ هُبَلُ _ مَرَّنَيْن، يَعْنِي الِّهَتَهُ _: أَيْنَ ابْنُ أَبِي كَبْشَةً؟ أَيْنَ ابْنُ أَبِي قُحافَةً؟ أَيْنَ ابْنُ الْخَطَّابِ؟ فَقَالَ عُمَرُ : يًا رَسُولَ اللَّهِ، أَلَا أُجِيبُهُ؟ قَالَ: «بَلَى» قَالَ: فَلَمَّا قَالَ: اغْلُ هُبَلِّ، قَالَ غُمَرُ: اللَّهُ أَعْلَى وأَحِلُ. قَالَ. فَقَالَ أَبُو سُمْيانَ: يَا ابْنَ الْخَطَّاب، إِنَّهُ قَدْ أَنْعَمَتْ عَيْنُهَا، فَعَادِ عَنْهَا، أَوْ فَعَالِ عَنْهَا، فَقَالَ: أَيْنَ ابْنُ أَبِي كَبْشَةَ؟ أَيْنَ ابْنُ أَبِي قُحَافَةً؟ أَيْنَ ابْنُ الْخَطَّابِ؟ فَقَالَ عُمْرُ: هَذَا رَسُولُ اللَّهِ ﷺ، وَهَذَا أَبُو بَكُرٍ،

them to prevail over us," and then he reached us. A short time passed, then Abu Sufyan appeared, yelling at the bottom of the mountain: Cause your religion to prevail, O Hubal - twice - meaning: show your superiority, Hubal (and vindicate your religion). Where is Ibn Abi Kabshah? Where is Ibn Abi Ouhafah? When is Ibn al-Khattab? 'Umar said: O Messenger of Allah, shouldn't I answer him? He said: "Yes." When he said: Cause your religion to prevail, O Hubal, 'Umar said: Allah is Most High and Most Glorious! He [Abu Sufyan] said: O son of al-Khattab, where is Ibn Abi Kabshah? Where is Ibn Abi Quhafah? Where is Ibn al-Khattab? 'Umar said: Here is the Messenger of Allah (総), here is Abu Bakr, and here I am, 'Umar. Abu Sufyan said: A day in return for the day of Badr; days alternate and war goes in turns. 'Umar said: We are not equal: our slain are in Paradise and your slain are in Hell. [Abu Sufyan] said: That's what you say! If that is true then we are doomed and lost. Then Abu Sufyan said: You will find among your slain some who have been mutilated; it was not on the orders of our commanders. Then his jahili attitude caught up with him and he said: Indeed that is what happened - and he did not say anything to indicate disapproval.

Comments: [Its isnad is hasan]

وَهَا أَنَا ذَا عُمَرُ، قَالَ: فَقَالَ أَبُو شُعْيَانَ: يَوْمٌ بَعْرِم بَدْرٍ، الْأَيَّامُ دُولُ، وَإِنَّ الْحرْبَ سِجالٌ، قَال. فَقَال. فَقَالَ: فَقَالًا عُمَرُ: لَا سَوَاءً، فَتَلَانًا فِي الْحَبَّةِ، وَقَثَلَاكُمْ فِي النَّارِ. قَالَ: إِنَّكُمْ لَنَزْعُمُونَ ذَلِكَ. لَقَدْ جَبْنَا إِذًا وَخَسِرْنَا، ثُمَّ قَالَ أَنُو سُفْيَانَ: أَمَا إِنَّكُمْ سَوْفَ تَجِدُونَ فِي قَالَ أَنُو سُفْيَانَ: أَمَا إِنَّكُمْ سَوْفَ تَجِدُونَ فِي قَلَاكُمْ مَنْفَى، وَلَمْ يَكُنْ ذَاكَ عَنْ رَأَي سَرَاتِنَا. فَقَال: أَمَا إِنَّهُ عَنْ رَأَي سَرَاتِنَا. فَانَ ذَاكَ عَنْ رَأَي سَرَاتِنَا. فَقَال: أَمَا إِنَّهُ قَدْ كَانَ ذَاكَ. وَلَمْ يَكُونُهُ.

تخريج: إساده حسن.

2610. It was narrated from Ibn 'Abbas (♣) that a woman brought out a child of hers and said: O Messenger of Allah, is there Hajj for this one? He said: "Yes, and you will have a reward."

Comments: [Saheeh]

- ٢٦١٠ حَدَّثَنَا نُوحُ بْنُ مَنِمُونِ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ _ عَنْ مُحَمَّدِ بْنِ عَبْدُ اللَّهِ _ عَنْ مُحَمَّدِ بْنِ عُفْبَةً ، عَنْ أُحِيهِ إِبْرَاهِبَمَ بْنِ عُفْبَةً ، عَنْ كُريْبٍ ، عُفْبَةً ، عَنْ كُريْبٍ ، عَنِ ابْنِ عَبِّسٍ: أَنَّ امْرَأَةً أَخْرَجَتْ ضَبِيًّا لَهَا ، فَقَالَ: عَرِّهِ فَقَالَ: عَرِّهُ فَقَالَ: «نَعَمْ، وَلَكِ أَجْرٌ». [راجع: ١٨٩٨]

تخريج: صحيح. م: (١٣٣١)، عدالله العمري صعيف، لكنه متابع.

2611. It was narrated that Ibn 'Abbas and 'A'ishah (場) said: The Messenger of Allah (寒) moved on from Mina at night.

Comments: [Its usuad is da'eef]

٢٦١١ - حَلَّثَنَا نُوحُ بْنُ مَيْمُونِ: حَلَّثَنَا سُفْيَانُ
 عَنْ بْبِي الزُّبَيْرِ، عَنِ ابْنِ عَبَّسٍ وَعَانِشَةَ قَالَا:
 أَفَ ضَ رَسُولُ اللَّهِ بَتِلْةٍ مِنْ مِثَى لَيْلًا. [انظر:

ما بعده]

تخريج: إسناده صعيف، أمر الزبير مدلس وقد عمعن، وفي سماعه من ابن عباس وعانشة لطر.

2612. It was narrated from 'A'ishah and Ibn 'Abbas (泰) that the Messenger of Allah (鑑) delayed tawaf on the Day of Sacrifice until the night.

Comments: [Its isnad is da'eef like the previous report]

2613. It was narrated from Ibn 'Abbas (泰) that two men referred a dispute to the Prophet (變). The Messenger of Allah (變) asked the claimant for proof, but he did not have any proof, so he asked the defendant to swear an oath, and he swore by Allah, besides Whom there is no other god. The Messenger of Allah (愛) said: "You have sworn an oath, but Allah has forgiven you because of your sincerity in saying, There is no god but Allah."

۲٦١٢ حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شَفْيَانُ عَنْ أَبِي الزَّبَيْرِ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَشِيْعَ أَخَّرَ طَوَافَ يَوْمِ للَّحْرِ إِلَى اللَّيْلِ. [انطر: ٢٨١٥]

تخريج: إسناده صعيف كساغه.

٣٦١٣ - حَدَّثَنَا حَسَنُ مَنُ مُوسَى: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً عَلْ عَطَاءِ بْنِ السَّايْبِ، عَنْ أَبِي يَخْيَى، عَنِ ابْنِ عَبَّاسٍ. أَنَّ رَجُلَيْنِ الْحَيْمَ عَلَى النَّبِي يَحْيَى الْبَيْنَةَ عَلَى اللَّهِ الْمُدَّعِي الْبَيْنَةَ عَلَى اللَّهِ اللَّهُ اللللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ الللللَّهُ اللللللِّهُ اللللللَّهُ الللللِهُ اللللللَّهُ اللللللللِّهُ اللللللْهُ اللللللْهُ الللللْهُ اللللللللْهُ الللللْهُ الللللْهُ اللللللْمُ اللللللِهُ الللللْهُ ال

Comments: [Its isnad is da'eef]

2614. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (強) used to go out to pass water, then he would wipe his hands with dust. I said: O Messenger of Allah, water is close to you. He said: "How do I know? I may never reach it."

Comments: [Its isnad is hasan]

2615. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (些) said: "Do not fast Friday on its own."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

تخريج: إساده صعبف، وهدا الحديث من مناكير عطء بن السائب.

٢٦١٤ - حَلَّفْنَا عَلِيُّ بْنُ إِسْحَاقَ: أَخْبَرَنَا عَبْدُ لِلَّهِ بْنِ لِلْهَ عَنْ عَبْدِ اللَّهِ بْنِ لَمْبِرَنَا النُ لَهِيعَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُبْسِر: أَنَّ مُبْرَقَ عَنْ عَبْشِرِيقُ الْمَاءَ، رَسُولَ اللَّهِ يَتُحْ عَنْهَرِيقُ الْمَاءَ، فَيَهَرِيقُ الْمَاءَ، فَيَهَرِيقُ الْمَاءَ، فَيَهَرِيقُ اللَّهِ، إِنَّ فَيَهَرِيقُ اللَّهِ، إِنَّ فَيَهَرِيقُ اللَّهِ، إِنَّ فَيَهَرِيقُ اللَّهِ، إِنَّ لَمُسُولَ اللَّهِ، إِنَّ لَمَاءَ مَنْكَ فَرِيبٌ، فَيَقُولُ: "وَمَا يُدُرِينِي، نَعْلَى لا أَبْلُغُهُهُ. [انطر: ٢٧٦٤]

تخريج: إسناده حسن.

7710 خدَّقْتَا عَتَّابُ بْنُ زِيَادٍ قَالَ: أَخْبَرَنَا عَنْدُ اللَّهِ قَالَ: أَخْبَرَنَا الْخُسَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُبَّاسٍ، عَنْ عِكْرِمَةَ، عَنِ بْنِ عُبَّاسٍ، عَنْ عِكْرِمَةَ، عَنِ بْنِ عُبَّاسٍ، عَنْ عِكْرِمَةَ، عَنِ بْنِ عُبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَصُومُوا بؤم الْجُمُمَةِ وَحْدَهُ».

تخريج: صحيح لغيره، وهذا إسناد ضعيف، لضعف حسين بن عبدالله.

2616. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (強) was the most generous of people, and he was at his most generous in Ramadan, when he met Jibreel. Jibreel would come to him every night in Ramadan and review the Qur'an with him. Then the Messenger of Allah (達) was more generous in doing good than the blowing wind.

Comments: [Its isnad is saheeh, al-Bukhari (6) and Muslim (2308)] ٢٦١٦ - حَدَّنَا عَتَّابٌ: حَدَّنَنَا عَبْدُ اللَّهِ فَلَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بُنْ عَبْدِ اللَّهِ، عَنِ ابْنِ عَنْسِ قَالَ. كَانَ رَسُولُ اللَّهِ عَنْ أَجْوَدُ عَنْسٍ قَالَ. كَانَ رَسُولُ اللَّهِ عَنْ أَجْوَدُ لَنّاسٍ، وَكَانَ أَجُودُ مَا يَكُونُ فِي رَمَضَانَ، حِيْرِيلُ يَلْقَاهُ فِي حِيْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيُدَرِسُهُ الْقُرْآنَ، كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ، فَيُدَرِسُهُ الْقُرْآنَ، فَلْلَ لَيْلِهُ الْمُرْسَلَةِ الرَاجِع: ٢٠٤٢]

تخريج: إسناده صحيح. ح: (٦)، م. (٢٣٠٨).

2617. It was narrated from Ibn 'Abbas (♣) that al-Aslami came to the Messenger of Allah (♣) and confessed to committing *zina*. He said: "Perhaps you kissed her or touched her or looked at her?"

Comments: [Its isnad is sakeeh]

2618. It was narrated from Abu Hurairah and Ibn 'Abbas (為) that the Prophet (雲) said: "Do not eat an animal that has had its throat partially cut, for that is the slaughter of the *Shaitan*."

Comments: [Its isnad is da'eef]

2619. It was narrated from Ibn 'Abbas (*****) that he forbade every wild animal that has fangs and every bird that has talons.

Comments: [Its isnad is saheeh]

2620. It was narrated from Ibn 'Abbas (泰) that the Prophet (窦) passed by Abu Qatadah when he was standing beside a man he

٧٦٦٧ (٢٨٩/١) حَدْثَنَا عَتَّابٌ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَا مَعْمَرُ عَنْ يَخْنِى بُنِ أَبِي اللَّهِ قَالَ: أَخْبَرَا مَعْمَرُ عَنْ يَخْنِى بُنِ أَبِي كَثِيرٍ، عَنْ عِحْرِمَة، عَبِ ابْن عَبَّاسٍ: أَنَّ الْأَسْلَمِيَّ أَنَى رَسُولَ اللَّهِ ﷺ، فَاعْتَرَفَ الْأَسْلَمِيَّ أَنَى رَسُولَ اللَّهِ ﷺ، فَاعْتَرَفَ بِالرِّنْ. فَقَالَ: الْعَلَى قَتَلْتَ، أَوْ عَمَوْتَ، أَوْ عَمَوْتَ أَوْ عَمَوْنَ أَيْ إِلَيْهِ عَنْ عِنْ عِلَى إِلَى اللَّهِ عَلَى إِلَى الْمُلْعَلِقِيْ إِلَى الْمُلْعِلَى إِلَى الْعَبْرَقَ عَلَى الْمُعْرَفَ إِلَى الْعَلَى إِلَى الْعَلَى الْمُعْرَفَى إِلَيْهِ إِلَى الْمُعْرَفَ إِلَى الْعَلَى الْمُؤْمِنَ إِلَى الْمُعْمَرِقَ إِلَى الْعَلَى الْعُلَى الْعَلَى الْعَلَى الْعِلَى الْعِلَى الْعَلَى الْعَ

تخریج: إسناده صحیح، ح (٦٨٢٤).

٢٦١٨ خَلَّثُنَا عَنَاتُ: خَلَّنْهَا عَنْدُ اللَّهِ قَالَ الْحَبْرَنَا مَعْمِرٌ عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ، عَنْ عَمْرِهِ بْنِ عَبْدِ اللَّهِ، عَنْ عِكْرِمَة، عَنْ أَبِي هُرَيْرَة وَالْمِنِ عَنّاسٍ عنِ النَّبِيِّ قَالَ اللَّهِ قَالَ اللَّهِ عَنّاسٍ عنِ النَّبِيِّ قَالَ اللَّهِ قَالَ اللَّهِ عَنّاسٍ عَلَى النَّهِ عَنّاسٍ عَنِ النَّبِيِّ قَالَ اللَّهِ عَنَالًا فَيَعِينَةً اللَّهِ عَنَالًا فَيَعِينَةً النَّهِ عَلَى النَّهُ عَلَى النَّهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ ع

تخريج: إساده ضعيف، عمرو بن عبدالله صعيف.

٣٦١٩ خدَّثَنَا عَتَابٌ خدَّثَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنِ الْحَكْم، عَنْ مَيْمُونِ بُنِ مِغْبَرَان، عَنِ الْمُخَمِّم، عَنْ مَيْمُونِ بُنِ مِغْبَرَان، عَنِ ابْن عَتَّاسِ. أَنَّهُ نَهَى عَنْ كُلُ ذِي نَبِ مِنَ الطَّيْرِ، نَبِ مِنَ الطَّيْرِ، وَذِي مِخْلَبٍ مِن الطَّيْرِ. [راجع، ٢١٩٢]

قَالَ: رَفَعَهُ الْحَكَمُ، قَالَ شُعْنَةُ: وَأَنَا أَكْرَهُ أَنْ أَخَرَهُ أَنْ أَخَرَهُ أَنْ أَخَرَهُ أَنْ أَخَرَتُنِي غَيْلَانُ وَحَدَّثَنِي غَيْلَانُ وَحَدَّثَنِي غَيْلَانُ وَالْمَحْمَّاتُ، عَنِ الْبُنِ مَهْزَانَ، عَنِ الْبُنِ عَبْرَانَ، عَنِ الْبُنِ عَبْرًانَ، عَنِ الْبُنِ

تخريج: إساده صحيح. م (١٩٣٤).

٢٦٢٠ خَدَّثَنَا عَتَابٌ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنا سُفْيَانُ عَن الْخكم، عَنْ مِفْسَم، عَن أَخْبَرَنا سُفْيَانُ عَن الْخكم، عَنْ مِفْسَم، عَن

had killed, and he said: "Leave him and the booty (the slain man's belongings) alone."

Comments: [A salueth hadeeth, this is a salueth isnad]

ائْنِ عَنَّاسٍ أَنَّ النَّبِيِّ ﷺ مَرَّ عَمَى أَبِي فَتَادَةً وَهُوَ عِنْدُ رَحُلٍ فَدُ قَتَلُهُ، فَقَالَ: «دَعُوهُ وَسَلْنَهُ».

تخريج: حديث صحيح، وهذا إسناد صحيح إن كان سفيان الثوري سمعه من الحكم بن عتيبة، فقد رواه غير المصنف فأدحل بينهما محمد بن عبدالرحمن بن أبي ليلي وهو سيء الحفظ.

2621. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (鑑) made (the *diyali* for) teeth and digits the same.

Comments: [Its isnad is saheeli]

2622. It was narrated that Sa'eed bin al-Musayyab said: I heard Ibn 'Abbas (泰) say: I heard the Messenger of Allah (靈) say: "The likeness of the one who gives charity then takes back his charity is that of one who vomits, then eats his vomit."

Comments: [Its isnad is saheelt, al-Bukhari (2621) and Muslim (1622)] ٢٦٢١ - حَلَّثَنَا عَتَّابٌ فَالَ: أَخْبَرَنَا أَبُو حَمْزَةً
 عَنْ يَرِبَدُ النَّحْوِيِّ، عَنْ عِكْرِمَةً، غَنِ ابْنِ
 عَتَّاسٍ : أَنَّ رَسُولَ اللَّهِ يَثِيثٌ سَوْى بَيْنَ اللَّهِ يَثِيثٌ سَوْى بَيْنَ اللَّهِ يَثِيثٌ اللَّهِ إِلَيْهُ اللَّهِ إِلَيْهُ اللَّهِ اللَّهُ عَلَيْهُ اللَّهِ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللللَّهُ اللللَّهُ اللللَّهُ الللللَّهُ اللللَّهُ الللللَّهُ الللللِّهُ الللللَّهُ الللللَّهُ الللللَّهُ الللللَّهُ اللللللْمُ الللللَّهُ اللللَّهُ الللللَّهُ الللللَّهُ الللللَّهُ الللللَّهُ الللللَّهُ اللللللِّهُ الللللَّهُ الللللَّهُ اللللللَّهُ اللللللللللِهُ اللللللللللَّهُ الللللَّهُ الللللللللْمُ الللللللللْمُ الللللِهُ اللللللَّهُ الللللللْمُ اللللللللْمُ اللللللْمُ اللللللللللْمُ اللللللْمُ اللللللْمُ الللللَّهُ الللللْمُ اللللللللْمُ الللللَّهُ الللللللْمُ الللللْمُ الللللللْمُ الللللْمُ الللللْمُ اللللْمُ الللللللْمُ الللللْمُ اللللللللللْمُ الللللْمُ اللللْمُ اللللللللْمُ الللللْمُ اللللللْمُ الللللللْمُ الللللْمُ اللللللْمُ الللللْمُ اللللْمُ اللللْمُ اللللْمُ اللللللْمُ اللللللْمُ اللللْمُ الللْمُ اللَّلْمُ اللْمُ اللْمُ اللْمُ اللللْمُ اللللْمُ اللْم

تخريج: إسناده صحيح.

۲۹۲۷ حَلَّفَنَا آحُمَدُ بْنُ عَنْد الْمَلِكِ. حَلَّثَنَا مُوسى بْنُ أَعْيَنَ حَلَّثَنَا عَمْرُو بْنُ الْحَارِثِ مُوسى بْنُ أَعْيَنَ حَلَّثَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ بْكَثِرِ بْن عَبْدِ اللّهِ، عَنْ سَعِيدِ بْنِ الْمُسَيَّتِ قَالَ صَعِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ وَاللهِ يَقُولُ: سَمِعْتُ رَسُونَ الله يَخْهُ بَعُودُ فِي صَدَقَتِهِ، كَالَّذِي يَقِيءُ، يَتَصَدَّفُ، ثُمَّ يَعُودُ فِي صَدَقَتِهِ، كَالَّذِي يَقِيءُ، ثُمَّ يَعُودُ فِي صَدَقَتِهِ، كَالَّذِي يَقِيءُ، ثُمَّ يَكُودُ فِي صَدَقَتِهِ، كَالَّذِي يَقِيءُ،

تخريج اساده صحيح خ (٢٦٢١)، م (١٦٢٢).

2623. It was narrated that Ibn Abbas (泰) said: The Messenger of Allah (鑑) said: "The expiation for sin is regret."

And the Messenger of Allah (ﷺ) said: "If you did not sin, Allah, may He be glorified and exalted, would bring another people who would commit sin so that He could forgive them."

٣١٢٣ - حَلَّمْنَا أَحْمَدُ بَنُ عَبْدِ انْمَلِكِ الْحَرَّانِيُ فَالَ حَدَّمْنُ الْحَرَّانِيُ فَالَ حَدَّمْ اللّهِ فَالَ عَدْرُو بَسِ مَالِكِ النَّكُرِيُّ قَال. شمِعْتُ أَبِي يُحدِّثُ عَنْ أَبِي الْجَوْرَاءِ، عَنِ النِ عَبَّاسٍ قَال. قَالَ رَسُولُ اللَّهُ عِنْ النَّذَاخَةُ».

وَقَالَ رَسُولُ اللَّهِ ﷺ . «لَوْ لَمْ تُذْبَبُوا. لَجَاءَ اللَّهُ عَزَّ وَحَلَّ بِقَوْمٍ يُذْنِبُونَ. لَيَغْفِرَ لَهُمْ*.

Comments: [Hasan because of corroborating evidence; its isnad is da'eef]

2624. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (囊) said: "The teeth are equal and the digits are equal (in terms of diyah)."

Comments: [Its isnad is saheeh]

2625. It was narrated from Ibn 'Abbas (30) that the Messenger of Allah (30) said: "Allah has forbidden to you alcohol, gambling and kettledrums." And he said: "Everything that intoxicates is haram."

Comments: [Its isnad is saheelt]

2626. It was narrated from Qais bin Habtar that Ibn 'Abbas (泰) said: The Messenger of Allah (鑑) forbade the price of alcohol, the fee of a prostitute and the price of a dog and he said: "If its seller comes asking for its price, fill his palms with dust."

Comments: [Its isnad is saheeh]

2627. It was narrated from Ibn Hubairah that Maimoon al-Makki told him that he saw 'Abdullah bin az-Zubair leading them in prayer, making a motion with his hands when he stood up, when

تخریج: حسن لغیره، وهذا إسناد ضعیف، یحیی بن عمرو ضعیف وأنوه یغرب ویحطع.

۲۹۲۴ حَدَّثَنَا عَلِيُّ نْنُ الْحَسَنِ _ يَغْنِي ابْنَ شَقِيقٍ - قَالَ: أَخْبَرُنَا أَبُو حَمْزَةَ قَالَ. حَدَّثَنَا يَزِيدُ النَّحْوِيُّ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "الْأَشْنَانُ سَوَاءٌ، وَالْإَصَابِعُ سَوَاءٌ، [راجع: ١٩٩٩]

تخريج: إسناده صحيح، خ: (٦٨٩٥).

- ٢٦٢٥ - حَدَّلْنَا أَخْمَدُ بْنُ عَبْدِ الْمَلِكِ وَعَبْدُ الْجَبَّارِ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ _ يَغْنِي الْجَبَّارِ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ _ يَغْنِي ابْنَ عَبْسٍ بْنِ حَبْشٍ. عَنْ فَيْسٍ بْنِ حَبْشٍ. عَنِ ابْنِ عَبَّسٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمُ الْخَمْرَ، وَالْمَنْسِرَ، وَالْكُوبَةَ» وَقَالَ: حَرَّمَ عَلَيْكُمُ الْخَمْرَ، وَالْمَنْسِرَ، وَالْكُوبَةَ» وَقَالَ: «فَالَ بُحْرَامُ». [راجم ٢٤٧٦]

تخريج: إسناده صحيح.

٢٦٢٦ - حَلَّتُنَا أَخْمَدُ بَنُ عَبْدِ الْمَبِ : حَدَّتَنَا عُبْدِ الْمَبِ : حَدَّتَنَا عُبْدِ اللَّهِ عَنْ قَيْسِ بُنِ عُبْدِ اللَّهِ عَنْ قَيْسِ بُنِ حَبْشٍ . أَنَّ البَن عَبَّسِ قَالَ : نَهَى رَسُولُ اللَّهِ عَنْ قَمَسِ الْخَمْرِ ، وَمَهْرِ الْبَغِيّ ، وَقَمَسِ الْكَلْبِ وَقَالَ . «إِذَا جَاءَ صَاحِبُهُ يَطْلُبُ فَمَتُهُ . الْكَلْبِ وَقَالَ . «إِذَا جَاءَ صَاحِبُهُ يَطْلُبُ فَمَتُهُ . فَاللَّهُ فَمَتُهُ . فَاللَّهُ كَاللَّهُ كَاللَّهُ فَمَتُهُ . فَاللَّهُ فَمَتُهُ . فَاللَّهُ فَاللَّهُ فَمَتُهُ . فَاللَّهُ فَمَتُهُ . فَاللَّهُ . [راجع: ٢٥١٧]

تخريج: إساده صحيح.

٢٦٢٧ - حَدُثْنَا مُوسَى بْنُ دَاوُدَ قَالَ. حَدَّثَنَا ابْنُ لَهِيعَةً عَنِ ابْنِ هُبَيْرَةً أَنَّ مَيْمُونَ الْمَكِّيَ أَخْبَرَهُ: أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الزَّبَيْرِ صَلَّى بِهِمْ. يُشِيرُ بِكَفَّيْهِ حِينَ يقُومُ، وَحِينَ يَزْكُعُ، وَحِينَ يَثُومُ، وَحِينَ يَزْكُعُ، وَحِينَ

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he bowed, when he prostrated, and when he got up again, he stood up and made a motion with his hands. He said: I went to Ibn 'Abbas and said: I saw Ibn az-Zubair praying in a way that I have never seen anyone pray and I described to him this motion. He said: If you want to see the prayer of the Prophet (ﷺ), then follow the example of the prayer of Ibn az-Zubair.

يَسْجُدُ، وَحِينَ يَنْهَضُ لِلْقِيَّامِ، فَيَقُومُ، فَيُشِيرُ بِيَدَنْهُ قَالَ فَانْطَلَقْتُ إِلَى ابْنِ عَنَاسٍ فَقُلْتُ. إِنِّي رَأَئِتُ ابْنَ الزُّنَيْرِ يُصَلِّي صَلَاةً لَمْ أَرَ أَحَدًا يُصَلِّيهَا، موصَفْتُ لَهُ هَذِهِ الْإِشَارَةَ، فَقَالَ: إِنْ أَحْبَنْ أَنْ تَنْظُرَ إِلَى صَلَاةٍ النَّبِيِّ يَظِيَّةً، فَاقْتَدِ بِصَلَاةِ ابْنِ الزُّبَيْرِ. [راجع: ٢٣٠٨]

تخريج : إساده صعف، ميمون المكي مجهول.

Comments: [Its isnad is da'eef, Maimoon al-Makki is unknown]

2628. It was narrated that Ibn 'Abbas (♣) said: A man said: How much water is enough for wudoo'? He said: A mudd. He said: How much is sufficient for ghusl? He said: A sa'. The man said: That is not enough for me. He said: May you have no mother! It was enough for one who is better than you, the Messenger of Allah (★).

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

2629. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (海) went out, covering his head with his garment, and said: "O people, the people are increasing in number and the Ansar are decreasing. Whoever attains a position of authority in which he is able to benefit anyone, let him accept the good deeds of those who do good and overlook their bad deeds."

Comments: [Its isnad is jayyid]

٣٦٦٨ حَدَّثَنَا دَاوُدُ بُنُ مِهْرَانَ: حَدَّثَنَا دَاوُدُ مِنْ مِهْرَانَ: حَدَّثَنَا دَاوُدُ مِنْ مِهْرَانَ: عَدْ عُبَيْدِ مِنْ عُبَيْدِ الْمِن عُمَّاسٍ قَالَ: قَالَ رَجُلٌ: كُمْ يَكْفِينِي مِنَ الْوْصُوءِ؟ قَالَ: مُدَّ. قَالَ: كَمْ يَكْفِينِي لِلْغُسْلِ؟ قَالَ: صَاعُ. فَقَالَ الرَّحُنُ: كَمْ يَكْفِينِي لِلْغُسْلِ؟ قَالَ: صَاعُ. فَقَالَ الرَّحُنُ: كَمْ يَكْفِينِي لِلْغُسْلِ؟ قَالَ: لَا أُمَّ لَكَ، قَدْ الرَّحُنُ: كَمْ مَنْ هُوَ خَيْرٌ مِنْكَ؛ رَسُولَ اللَّهِ يَلِيْجَ.

تخريج: صحيح لغيره، وهذا إسناد ضعيف، ابن جريح مدنس وقد عنعن.

٣٦٢٩ حَدَّثَنَا مُوسَى بْنُ دَاوُد: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْعَسِيلِ عَنْ عِكْدِمَةَ، عَنِ بْنِ عَلَيْسِ رَضِيَ اللهُ عَنْهُمَا قَالَ: حَرَجَ رَسُولُ اللهِ يَشْهُمَا قَالَ: ﴿ أَيُهَا النَّاسُ اللّهِ يَشْهُمُ مِنْ النَّاسُ اللّهِ يَشْهُمُ مِنْ النَّاسُ عَكُمُ أُمْرًا يَنْفَعُ فِيهِ أَحَدًا، فَلْيَقْبَلْ فَمَنْ وَلِيَ مِنْكُمْ أَمْرًا يَنْفَعُ فِيهِ أَحَدًا، فَلْيَقْبَلْ مِنْ (٢٩٠/١) مُحْسِنِهِمْ وَيَتَجَاوَزُ عَنْ مُسِينِهِمْ .

تخريج: إسناده جيد.

2630. It was narrated from Ibn 'Abbas (李) that as-Sa'b bin Jaththamah al-Laithi gave the rump of an onager to the Messenger of Allah (定) when he was in *ilıram*, and he refused it, and it was dripping with blood.

Comments: [Its isnad is sakeeh, Muslim (1194)]

2631. It was narrated from Ibn 'Abbas (%) that the Prophet ** refused it.

Comments: [Its isnad is saheelt, Muslim (1194)]

2632. Qatadah said: I heard Moosa bin Salamah say: I asked Ibn 'Abbas (泰): I am in Makkah; how should I pray? He said: Two *rak'ahs*, the *Sunnah* of Abul-Qasim (變).

Comments: [Its isnad is saheeh, Muslim (688)]

2633. It was narrated from Ibn 'Abbas (*) that the daughter of Hamzah was suggested to Prophet (*) [for marriage] and he said: "She is the daughter of my brother through breastfeeding, and what becomes mahram (forbidden for marriage) through breastfeeding is the same as that which becomes mahram through blood ties." 'Affan said: "And she is not permissible for me."

٢٦٣٠ حَدَّثَنَا عَفَانُ ﴿ حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي حَكْمٌ قَالَ ﴿ سَعِعْتُ سَعِيدَ مُنَ حُبَيْرٍ لِحَجَّرَ فَعَ اللّهِ عَلَى وَسُولِ اللّهِ عَلَى وَهُوَ لَهُوَ عَمْلٍ ﴿ فَكُولُمُ اللّهِ عِلَى وَسُولِ اللّهِ عِلَى وَهُو وَهُوَ مَعْرَ جِمَارٍ ، وَرَدَّهُ وَهُوَ نَقْطُرُ مَعْرَ جَمَارٍ ، وَرَدَّهُ وَهُوَ نَقْطُرُ مَمْارٍ ، وَرَدَّهُ وَهُوَ نَقْطُرُ مَمَارٍ ، وَرَدَّهُ وَهُوَ نَقْطُرُ مَمْارٍ ، وَرَدَّهُ وَهُوَ نَقْطُرُ مَا إِلَيْهِ عَلَى اللّهِ عَلَى اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللللّهُ اللّهُ

تخريج: إساده صحيح. م: (١١٩٤).

٢٦٣١ - حَلَّثَنَا عَفَّرُ: قَالَ شُعْبَةُ عَنْ حَبِيبٍ ابْنِ أَبِي نَابِتٍ، عَنْ سَعِيدِ بْن حُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ ﷺ رُدَّهُ. [راجع. ٢٥٣٠] عَبَّاسٍ: أَنَّ النَّبِيِّ ﷺ رُدَّهُ. [راجع. ٢٥٣٠]

٣٦٣٢ حَدَّثْنَا عَمَّانُ: حَدَّثَ شُعْبَةُ قَالَ:
قَتَادَةُ أَنْـٰنِي قَالَ: سَمِعْتُ مُوسَى بْنَ سَلَمَةَ قَالَ: سَأَلْتُ ابْنَ عَبّسٍ قَالَ قُدُتُ: إِنِّي أَكُونُ بِمَكَّةً، فَكَيْفُ أُصَلِّي؟ قَالَ: رَكْعَتَيْنٍ، سُنَّةً أَبِي الْقَاسِمِ . [راجع: ١٨٦٢]

تخريج: إساده صحبح. م (٦٨٨).

٣١٣٣ - حَلَّثَنَا بَهْزٌ وعَفَّالُ قَالَا ﴿ حَلَّثَنَا هَمَّامٌ عَنْ قَتَادَةً _ قَالَ عَفَّالُ: قَالَ: حَلَّثَنَا قَتَدَةً _ عَنْ جَابِر بْنِ رَبْدٍ، عنِ (بْنِ عَبْسِ: أَنَّ النَّبِيِّ فَيْ أَرِيدٌ عَلَى البُنَةِ حَمْزَةً فَقَالَ ﴿ البِنَّهِ البُنَةُ أَرِيدٌ عَلَى البُنَةِ حَمْزَةً فَقَالَ ﴿ البِنَّهِ البُنَةُ أَرِيدٌ عَلَى البُنَةِ حَمْزَةً فَقَالَ ﴿ البِنَّهِ البُنَةُ أَرِيدٌ عَلَى الرَّضَاعَةِ، وَيَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ الرَّضَاعَةِ اللَّهُ عَفَّالُ: ﴿ وَإِنَّهَا لَا تَحِلُ لَيْ لَيْكُولُ لِي الرَّحِيدُ اللَّهُ اللَّهُ عَلَى اللَّهُ الْمُؤْمِنِي اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه

تخريج: إساده صحبح. خ: (٢٦٤٥)، م. (١٤٤٧).

Comments: [Its isnad is saheeh, al-Bukhari (2645) and Muslim (1447)]

2634. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (靈) said: "I have seen my Lord, may He be glorified and exalted."

Comments: [Saheeh mawqoof]

isnad is da'eef

٢٦٣٤ حَلَّمُنَا عَفَّالُ: حَدَثَنَا عَبْدُ الصَّمَدِ بْنُ
كَيْسَانَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَة عَنْ قَتَادَة.
عَنْ عِكْرِمَه، عَنِ ابْنِ عَنَّاسٍ رَضِيَ اللهُ عَنْهُمَا
قال: فال رَسُولُ اللَّهِ ﷺ: "رَأْيْتُ ربِّي تَبَارَكَ
وَعَمَالَى"

تخريح. صحيح موقوفاً.

 2635. It was narrated that Ibn 'Abbas (﴿﴿﴿) said: The Messenger of Allah (ﷺ) stoned the Jamarat when the sun passed the meridian.
 الْخَجَّاءُ : حَدَّثَنَ الْحَكَمُ بُنُ عُنِينَةً عَنْ الْخَكَمُ بُنُ عُنِينَةً عَنْ الْخَكَمُ بُنُ عُنِينَةً عَنْ الْخِمَّارَ حِينَ زَالَتِ الشَّمْسُ. [راجع: ٢٣٣١]

 Comments: [Saheeh because of corroborating evidence and its
 [۲۲۳۱]

تخريج: صحيح لعيره، وهذا إسناد صعيف، لضعف حجاج بن أرطاة.

2636. It was narrated from Ibn 'Abbas (﴿) that the Messenger of Allah (﴿) said: "The least severely punished among the people of Hell will be Abu Talib; he will wear two sandals of fire because of which his brain will boil."

Comments: [Its isnad is saheeh, Muslim (212)]

2637. It was narrated from Moosa bin Salamah that he asked Ibn 'Abbas about praying in al-Batha', if one does not catch up with the prayer with the *innam*. He said: Two *rak'ahs*, the *Sunnah* of Abul-Qasim 255.

Comments: [Its isnad is saheeh, Muslim (688)]

٢٦٣٦ حدَثْنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْرَنَا ثَابِتُ عَنْ أَبِي عُنْمَانَ لِنَهْدِيٍّ، عَنِ أَبِي عُنْمَانَ لِنَهْدِيٍّ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: ﴿إِنَّ أَهْرَ النَّارِ عَذَابًا أَبُو طَالِبٍ، وَهُوَ أَهْرَنَ أَهْلِ النَّارِ عَذَابًا أَبُو طَالِبٍ، وَهُوَ مُشْعِلٌ نَعْسُ مِنْ نَارٍ يَغْلِي مِنْهُمَا دِمَاعُهُ الْإِلَى مِنْهُمَا دِمَاعُهُ الْإِلَى النَّارِ عَذَابًا أَبُو طَالِبٍ، وَهُوَ إِلَيْنَا لَهُ مَاعُهُ الْإِلَى مِنْهُمَا دِمَاعُهُ الْإِلَى النَّلِ لَيْنَا لَيْنَا لَيْنَا لَهُ اللَّهُ الْإِلَى الْمُؤْمِنَا لَهُ الْمَاعُهُ الْإِلَى اللَّهُ الْمُؤْمِنَا لِمَاعُهُ الْإِلَى اللَّهِ اللَّهُ الللللْمُ اللللْمُولَالِمُ اللللْمُ اللللْمُولَا اللللْمُو

تخریج: إساده صحیح م (۲۱۲).

٢٦٣٧- حلَّلْنَا عَفَّالُ: حَدَّثْنَا هَمَّامُ قَالَ: أَحْبَرَنَا قَتَادَةُ عَنْ مُوسَى بْنِ سَلْمَةً: أَنَّهُ سَأَلَ الْمُرَّ عَنَّاسٍ عَنِ الصَّلَاةِ بِالْبَطْحاءِ، إِذَا لَمْ يُدْرِكِ الصَّلَاةَ مَعَ الْإِمَامِ؟ قَالَ. رَكْعَنَانِ، سُنَّةُ أَبِي الْقَاسِم ﷺ. [راجع: ١٨٦٢]

تخریج: إساده صحیح. م. (۱۸۸).

2638. It was narrated from Ibn 'Abbas (秦) that the Prophet (窦) offered the sacrifice, then he shaved his head.

Comments: [Its isnad is saheeh, al-Bukahri (1602) and Muslim (1266)] ٢٦٣٨ حَدَّثَنَا عَفَّانُ: حَدَّثَ مَمَّامٌ: حَدَّثَنَا مَفَّامٌ: حَدَّثَنَا مَوْسَمٍ،
 حَجًّاجٌ عَنِ الْحَكَمِ مُنِ عُتَبُنَةً، عَنْ مِفْسَمٍ،
 عَنِ النِّ عَبَّاسٍ: أَنَّ النَّبِيِّ عِيْ ذَيْحٍ، ثُمَّ حَلَقً.
 [راجع: ٢٢٥٣]

تخریع: إسناده صحح. ح: (١٦٠٢)، م: (١٢٦٦).

2639. It was narrated that Ibn 'Abbas (36) said: The Messenger of Allah (25) and his companions came [to Makkah] when the fever of Yathrib had weakened them, and the mushrikeen said: There have come to you people who have been weakened by fever. Allah informed the Prophet (變) of that, so he instructed his Companions to trot (raml), as the mushrikeen were sitting near the Hijr, watching them. They trotted (raml), and walked between the two corners, and the mushrikeen said: Are these the ones who you said have been weakened by the fever? These are stronger than such and such. Ibn 'Abbas (泰) said. Nothing prevented him from telling them to trot in all the circuits except kindness towards them.

Comments: [Its isnad is saheeh, al-Bukhari (1602) and Muslim (1266)] ٣٩٣٠ - حَدَّثَ عَفَّانُ: حَدَّثَنَا حَمَّدُ بَنُ زَيْدِ: حَنِ ابْنِ جَنَيْرٍ، عَنِ ابْنِ عَبَّسِ مَنَنِ مَنِ ابْنِ عَبَّسِ مَنِ ابْنِ عَبَّسِ قَالَ: قَدِمَ رَسُولُ اللَّهِ يَشِحُةٌ وَأَصْحَابُهُ وَقَدْ وَهَنَّهُمْ حُمَّى يَغْرِبَ قَالَ: فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدُمُ عَلَيْكُمْ قَوْمٌ قَدْ وَهَنَّهُمْ الْحُمَّى. قَالَ: فَقَالَ الْمُشْرِكُونَ نَاحِيةَ الْحِجْرِ فَأَطْلَعَ اللَّهُ النَّبِيِّ يَظِيَّةً عَلَى ذَلِكَ، فَأَمَرَ أَصْحَابَهُ أَنْ يَرْمُلُوا، وَقَعَدَ الْمُشْرِكُونَ نَاحِيةَ الْجِجْرِ فَالَّذِي وَقَعَدَ الْمُشْرِكُونَ نَاحِيةَ الْجِجْرِ قَلْلُهُ مَا نَبْنَ الرَّكُنَيْنِ، قَالَ : فَقَالَ الْمُشْرِكُونَ: هَوْلَاءِ النِّينَ تَرْعُمُونَ أَنْ المُحْمَّى وَهَنَتُهُمْ؟! هَوُلَاءِ النَّينَ تَرْعُمُونَ أَنْ المُحْمَّى وَهَنَتُهُمْ؟! هَوُلَاءِ الْقِينَ تَرْعُمُونَ أَنْ الْمُحْمَى وَهَنَتُهُمْ؟! هَوُلاءِ اللَّهِ اللَّذِينَ تَرْعُمُونَ وَكَذَا الْمُشْرِكُونَ اللَّهُ الْمُؤْمِنَ الْمُؤْمِنَ الْمُعْمَا اللَّهُ الْمُؤْمِلُونَ الْمُؤْمِلُونَ الْمُؤْمِلُونَ الْمُؤْمِنُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِلُونَ الْمُؤْمِلُونَ الْمُولَةُ الْمُؤْمِلُونَ الْمُؤْمِلُونَ الْمُؤْمِلُونَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِلُونَ الْمُؤْمِلُونَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَ

وَقَلْ سَمِعْتُ حَمَّادًا يُحَلِّنُهُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، غَنِ ابْنِ عَبَّاسٍ أَوْ عَنْ عَبْدِ اللَّهِ، عَنْ سَعد نَنِ جُنَّرٍ، عَنِ انْنِ عَبَّاسٍ، وَقَدْ سَمِعْتُ حَمَّدًا يَدْكُوهُ عَنِ ابْنِ جُبَيْرٍ، لَا شَتَّ فِيهِ عَنْهُ.

تخريج: إساده صحيح. خ. (١٦٠٢)، م: (١٢٦٦).

2640. It was narrated that 'Ammar, the freed slave of Banu Hashim, said: I asked Ibn 'Abbas:

٢٦٤- حَدَّثَنَا عَفَّانُ: خَدَّثَنَا يَرِيدُ بْنُ زُرَيْعِ
 حَدَّثَنَا يُونُسُ عَنْ عَمَّارٍ مَوْلَى بَنِي هَاشِمٍ قَالَ.

How old was the Messenger of Allah (ﷺ) on the day he died? He said: I did not think that a man of such standing among his people as you would be unaware of that. I said: I asked the people and they gave me different answers. I want to know what you say. He said: Do you know how to count? I said: Yes. He said: Bear in mind that he was sent as a Prophet when he was forty. Fifteen years in Makkah, with times of safety and times of fear, and ten years in Madinah after he migrated.

سَأَلْتُ ابْن عَبَّاسٍ: كَمْ أَتَى لِرَسُولِ اللَّهِ بَيْنَةً يَوْمَ مَاتَ عَلَانَ مَا كُنْتُ أَرَى مِنْلَكَ فِي قُومِه مَاتَ عَالَ: مَا كُنْتُ أَرَى مِنْلَكَ فِي قُومِه مَاتَ عَلَى عَلَيْكَ ذَلِكَ! قَالَ: قُلْتُ: إِنِّي قَدْ سَأَلْتُ فَاخْتُلِفَ عَلَيَّ ، فَأَخْبِثُ أَنْ أَعْلَمَ فَوْلَكَ فِيهِ. فَالَ: تَعْمَ ، قَالَ: فَوْلَكَ فِيهِ. فَالَ: أَتْحُسُبُ؟ قُلْتُ: نَعْمَ ، قَالَ: فَوْلَكَ فِيهِ. فَالَ: أَتْحُسُبُ؟ قُلْتُ: نَعْمَ ، قَالَ: أَمْسِكَ أَلُفُ وَيَعْمَلُ مَا مَالَةً أَلَى اللّهُ مَا خَشْرًا مُهَاجَرَةً أَلَى مِنْكُمْ وَيَعْمَلُ مَهَاجَرَةً أَلَى مَا مَكَةً وَاعْمُ وَيَعْمَلُ اللّهَ اللّهَ اللّهَ اللّهَ اللّهَ اللّهُ اللّهُ اللّهَ اللّهُ الللّهُ اللّهُ اللللللّهُ اللللّهُ الللّهُ اللّهُ الللّهُ اللللّهُ الللللّهُ الللللللللللللللللللللللللللللللللل

تخريج: إساده صحيح. م: (٢٣٥٣).

Comments: [Its isnad is saheeh, Muslim (2353)]

2641. It was narrated that a man said: I heard Ibn 'Abbas (♣) say: The Messenger of Allah (♣) and his companions came on the fourth day of Dhul-Hijjah, entering ihram with the intention of Hajj, then he instructed them to make it 'Umrah, except for those who had a sacrificial animal with them. He said: Regular clothing was worn (after 'Umrah) and incense was burned, and relations were had with wives.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

2642. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) addressed us and said: "O people, Hajj has been prescribed for you." al-Aqra' bin Habis stood up and said: Is it every year, O Messenger of Allah? He said: "If I said that, it would become obligatory, and if it became obligatory, you

٢٦٤١ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا وَهَيْبُ عَبَّاسٍ أَبُوبُ عَنْ رَحُولُ اللَّهِ عَلَيْ وَأَصْحَابُهُ لِصُبْحِ رَابِعَةِ مُهِلِّبِنَ بِالْحَجْ، فَأَمْرَهُمْ رَسُولُ اللَّهِ عَلَيْ أَنْ مَعْهُ الْهَدْيُ. أَنْ يَجْعَلُوهَا عُمْرَةً، إِلَّا مَنْ كَانَ مَعْهُ الْهَدْيُ. قَالَ. فَلْبِسَتِ الْقُمُصُ، وَسَطَعَتِ الْمَجَامِرُ قَالَ. وَلَيْحَامِرُ رَسُطَعَتِ الْمَجَامِرُ وَسَطَعَتِ النَّهَاءُ. [راجع: ٢١٤١، ٢١٥٢، ٢١٥٢]

تخريج: حديث صحيح، وهدا إساد صعيف لجهانة الرحل الذي روى عنه أبوب.

٢٦٤٧ حِدِّثْنَا عَفَّانُ: حَدِّثْنَا سُلَيْمَانُ بْنُ كَثِيرٍ أَنُو دَاوُدَ الْوَاسِطِيُّ قَالَ: سَمِعْتُ ابْنَ شِهَابِ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ قَالَ: يُحَدِّثُ عَنْ أَبِي سِنَانٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: "يَا (١/ ٢٩١) خَطَبْنَا رَسُولُ اللَّهِ يَنْظِيْ، فَقَالَ: "يَا أَيْهَا النَّاسُ، كُنِبَ عَلَيْكُمُ الْحَجُّ قَالَ: فَقَامَ الْأَفْرُعُ نُنْ حَاسٍ فَقالَ: أَفِي كُلٌ عَامٍ يَا الْأَفْرُعُ نُنْ حَاسٍ فَقالَ: أَفِي كُلٌ عَامٍ يَا

would not do it and you would not be able to do it *Hajj* is once (in a lifetime) and whoever does more, it is voluntary."

Comments: [Saheeh]

رَسُولَ اللَّهِ؟ فَمَالَ: "لَوْ قُلْتُهَ لَوجَبَتْ، ولَوْ وَجَنْ لَمْ تَعْمَلُوا بَهَ، وَلَمْ تَشْتَطِيعُوا أَنْ تَعْمَلُوا بِهَا، الْحَجُّ مَرَةً، فَمَنْ رَادَ فَهُو تَعْلَوْعٌ". [راحع ٢٣٠٤]

تخريج: صحيح، سليمان س كثير في روائه عن الرهري متكلم فمه، لكنه توسع.

2643. It was narrated from Ibn 'Abbas (%) that the Messenger of Allah (%) said: "Allah will bring the Black Stone on the Day of Resurrection, and it will have two eyes with which to see and a tongue with which to speak; it will testify for everyone who touched it with proper respect."

Comments: [Its isnad is saheeh]

2644. It was narrated that Ibn 'Abbas (录) said: The Messenger of Allah (云) came to Madinah and saw the Jews fasting on the day of 'Ashoora' He said: "What is this day on which you fast?" They said: This is a good day; it is the day on which Allah saved the Children of Israel from their enemy, so Moosa fasted on this day. The Messenger of Allah (金) said: "I am more entitled to (be close to) Moosa than you." So the Messenger of Allah (金) fasted on that day and enjoined fasting thereon.

Comments: [Its isnad is saheeh, al-Bukhari (2004) and Muslim (1130)] ٣٦٤٣- حَلَّنْنَا عَمَّانُ: حَدَّنْنَا حَمَّدُ مُنْ سَلَمَةَ عَلَ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حُثْنِم، عَنْ ابْن عَشْسٍ. أَنَّ رَسُولَ اللّهِ يَشِعُ قَالَ: الْبَنْعَنَنُ اللَّهُ الْحَحَرَ يَوْمَ الْقِنَامَةِ، وَلَهُ عَيْدَان يُبْصِرُ بِهِمَا، وَلِسَانٌ يَنْطِقُ بِهِمَا، وَلِسَانٌ يَنْطِقُ بِهِمَا، وَلِسَانٌ يَنْطِقُ بِهِمَا، وانطر، ٢٧٩٥]

تخريج: إساده صحيح.

تخریج: إساده صحیح. ح (۲۰۰٤)، م (۱۱۳۰) **2645.** It was narrated from Ibn 'Abbas (♣) that the Prophet (⇐) forbade selling the offspring of the foetus in the womb [of camels].

Comments: [Its isnad is saheeli]

2646. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♣) said: "The one who takes back his gift is like the one who takes back his vomit." Qatadah said: As far as I know, vomit is haram.

Comments: [Its *usnad* is *saheelt*, al-Bukhari (2621) and Muslim (1622)]

2647. 'Abdullah bin Tawoos narrated that his father said: We used to say when we were children: The one who takes back his gift is like the dog that vomits, then goes back to its vomit. And we did not know that the Messenger of Allah (ﷺ) had used this as a likeness until Ibn 'Abbas (♣) told us that the Messenger of Allah (៕) said: "The one who takes back his gift is like the dog that vomits, then goes back to its vomit."

Comments: [Its isnad is sahech, see the previous report]

2648. It was narrated from Ibn 'Abbas (%) that the Prophet (ﷺ) was asked during the Farewell Pilgrimage: O Messenger of Allah, I shaved my head before I offered my sacrifice, and he gestured with his hand and said, "No problem."

٣٦٤٥ خَدُّنْنَا عَقَالُ. خَدَّنَ حَمَّادُ بْنُ رَيْدٍ:
 جَفْطي عَنْ أَيُّوبَ عَنْ سعبد بْنِ جُبَيْرٍ، عَنِ بْنِ
 عَبْسٍ. أَنَّ النَّبِيُ يَظِيْرُ نَهِى عَنْ حَبْلِ الْحَبْلَةِ.

نخریج: إسناده صحبح.

٢٦٤٦ حَدُثْنَا عَفَالُ: حَدُثْنَا هَمَامٌ: حَدُثْنَا هَمَامٌ: حَدُثْنَا فَنَادَةُ عَلَى الْبُولِيَّةِ عَلَى الْبُولِيَّةِ فَالَ "الْفَائِدُ فَي غَنسِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ قَنَادَةُ: وَلا أَعْلَمُ هِيهِ كَانْدِينِهِ فِي قَيْبِهِ". قال قَنَادَةُ: وَلا أَعْلَمُ الْفَيْءَ إِلَّا حَزَامًا.

تخریج: استاده صحیح. ح (۲۹۲۱)، م (۱۹۲۲).

٢٦٤٧ حَدَّثَنَا عَفَّانُ حَدَّثَنَا وُهَيْتُ خَدَّثَنَا وُهَيْتُ خَدَّثَنَا وُهَيْتُ خَدَّثَنَا وَهَيْتُ خَدَّثَنَا وَهَيْتُ خَدَّثَنَا وَهَيْدُ وَلَيْهِ قَالَ: كُنَّ نَقُولُ وَرَحْنُ صَبِيّانَ فَالَى: كُنَّ نَقُولُ بَعْنَ فَهُ مَنْعُلَمْ أَنَّ رَسُولَ بَعْنَ فَهُ مَنْعُلَمْ أَنَّ رَسُولَ اللهِ بَيْتُ قَالَ: «الْعَالَدُ اللهِ بَيْتُ قَالَ: «الْعَالَدُ اللهِ بَيْتُ قَالَ: «الْعَالَدُ فِي قَيْبُهِ». فَمْ يَعُودُ فِي قَيْبُهِ». أَمْم يَعُودُ فِي قَيْبُهِ». [راجع: ١٨٧٢، وانطر: ٢٠١٥]

تخريج: إسناده صحبح. راجع ماقسه.

٢٦٤٨ خَدْثَنَا عَفَّانُ: خَدْثَنَا وُهَيْبٌ. خَدْثَنَا وُهَيْبٌ. خَدْثَنَا أَيُونِ عَنْ عِكْرِمَةً، عَي ابْن عَبَّاسٍ أَنَّ النّبِيّ عَلَيْهِ شَئِل فِي خَجَّةِ لُوَدَاعٍ فَقَالَ: يَا رَسُولَ اللّهِ، خَلَفْتُ قَبْلَ أَنْ أَدْبَخٍ. قَالَ: فَأُومَأَ بَيْدِهِ وَقَالَ رَجُلٌ: يَا رَسُولَ اللّهِ، وَقَالَ رَجُلٌ: يَا رَسُولَ اللّهِ،

Another man said: O Messenger of Allah, I offered my sacrifice before stoning the Jamrah, and he gestured with his hand and said, "No problem." He was not asked anything about doing one ritual before or after another but he تخريع: إسناده صحيح. ح: (٨٤)، م (١٣٠٧). gestured with his hand and said, "No problem."

Comments: [Its isnad is saheeh, al-Bukhari (84) and Muslim (1307)]

2649. Abu Jamrah told us: I was pushing people back from Ibn 'Abbas (♣), then I stayed away for a few days and he said: What kept you away? I said: Fever. He said: The Messenger of Allah (選) said: "Fever is from the exhalation of Hell, so cool it down with Zamzanı water."

Comments: [Its isnad is saheeh, al-Bukhari (3261)]

2650. It was narrated that Ibn 'Abbas (🗞) said: The Messenger of Allah (ﷺ) forbade gourds, green glazed pitchers and varnished jars.

Comments: [Its isnad is saheeh, Muslim (1995)]

2651. Abu Jamrah told us: I heard Ibn 'Abbas (36) say: I was a boy playing with other boys; I turned around and saw the Prophet of Allah (ﷺ) coming towards me. I said: The Prophet of Allah (鑑) is only coming to me, so I ran and hid behind a door. But suddenly he grabbed me by the back of the neck and gave me a slap between the

ذَبَحْتُ قَبْلَ أَنْ أَرْمِيَ. قَالَ: فَأَوْمَأَ بِيَدِهِ وَقَالَ: اللا حَرَجَ» قَالَ: فَمَا سُئِلَ يَوْمَنِذِ عَنْ شَيْءِ مِنَ التَّقْدِيم وَالتُّأْخِيرِ، إلَّا أَوْمَا بِيَدِهِ، وَقَالَ: اللَّا حَرَجُه. [ر.جع: ١٨٥٨، وانظر: ٢٨٣٢]

٢٦٤٩ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: أَخْبَرُنَا أَبُو جَمْرَةَ قَالَ. كُنتُ أَدْفَعُ النَّاسَ عَن ابْن عَبَّاس رَضِيَ اللهُ عَنْهُمَا، فَاحْتَبَسْتُ أَيَّامًا فَقَالَ: مَا خَبِسَكَ؟ قُلْتُ: الْحُمَّى، قَالَ إِنَّ رَسُونَ اللَّهِ ﷺ قَالَ: ﴿ الْخُمَّى مِنْ فَيْحِ جَهَنَّمَ، فَابْرُدُوهَا بِمَاءِ زُمَّزُمَ».

تخریج: إساده صحیح. خ: (۳۲۱۱).

٢٦٥٠- حَدَّثَنَا عَفَّانُ ﴿ حَدَّثَنَا أَنُو عَوَانَةَ عَن أَبِي بِشْرٍ، عَنْ سَعِيدِ نُنِ جُسِّرٍ، عَنِ انْنِ عَبَّاسِ قَالَ: نَهَى رَسُولُ النَّهِ ﷺ عَنِ الدُّبَّاءِ، وَالْحَنْتَم، وَالْمُزَفَّتِ. [راجع. ٢٤٩٩]

تخريج: إسناده صحيح. م: (١٩٩٥).

٧٦٥١ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَهُ قَالَ: أَخْبَرَنَا أَبُو حَمْزَةَ قَالَ: سَمِعْتُ ابْنَ عَتَاس يَقُولُ: كُنْتُ عُلَامًا أَشْعَى مَعَ الصَّلْيَاذِ قَالَ: فَالْتَفَتُّ، فَإِذَا نَبِيُّ اللَّهِ ﷺ خَلْمِي مُقْبِلًا، فَقُلْتُ · مَا جَاءَ نَبِيُّ اللَّهِ إِلَّا إِلَى، قَالَ: فَسَعَيْتُ حَتَّى أَخْتَبِئَ وَرَاءَ نَابِ ذَارٍ، قَالَ: فَلَمْ أَشْعُرْ خُتَّى تَــَاوَلَنِي. قَالَ. فَأَحَذَ بِقَفَايَ، فَحَطَأْنِي

shoulders and said: "Go and call Mu'awiyah for me" - as he was his scribe. So I ran and said: Go to the Messenger of Allah (囊); he wants to talk to you.

Comments: [Its isnad is hasan]

2652. It was narrated that Ibn 'Abbas (本) said: The Messenger of Allah (些) set out from Madinah for Makkah, and he fasted until he reached 'Usfan, then he called for water. He lifted it up so that the people could see, then he broke his fast until he came to Makkah, and that was in Ramadan. And Ibn 'Abbas used to say: The Messenger of Allah (绘) fasted and did not fast, so whoever wants may fast and whoever wants may not fast.

Comments: [Its isnad is saheeh, al-Bukhari (1948) and Muslim (1113)]

2653. Yahya bin al-Jazzar narrated from Ibn 'Abbas (泰), although he did not hear it directly from him, that a lamb wanted to pass in front of the Messenger of Allah (霉) whilst he was praying, and he tried to stop it.

Comments: [A saheeh hadeeth; its isnad is interrupted]

2654. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (绘) said: "There is no one among the sons of Adam who has

حطَّأَةُ، قَالَ: *ادْهَبْ فَادْعُ لِي مُغَاوِيَةً* وَكَانَ كَتِبُهُ قَالَ: فَسَعَيْتُ، فَقُنْتُ: أَجِبْ نَبِيَّ اللَّهِ بَيْجُ، فَإِنَّهُ عَلَى حَاجَةٍ. [راجع: ٢١٥٠]

تخريج: إسناده حسن.

٢٦٥٢ خَدْثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَهُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَوُسٍ، عَنِ ابْنِ غَسْ فَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ مِنَ الْمَدِيبَةِ إِلَى مكَّه، فَصَامَ حَتَى بَنعَ عُسْفَانَ، ثُمَّ ذَعَا بِمَاءٍ، ومَعَهُ إِلَى يَدِهِ لِيُرِيهُ النَّاسَ، فَأَفْطَرَ بِمَاءٍ، ومَعَهُ إِلَى يَدِهِ لِيُرِيهُ النَّاسَ، فَأَفْطَرَ بَمَاءٍ، ومَعَهُ وَذَلِكَ فِي رَمَضَانَ، وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: قَدْ صَامَ رَسُولُ اللَّهِ ﷺ وَأَفْطَرَ، فَمَنْ شَاءَ أَفْطَرَ. وَمَنْ شَاءَ أَفْطَرَ. وَمَنْ شَاءَ أَفْطَرَ. [راجع. ٢٣٥٠]

تخریج: إسناده صحیح. خ· (۱۹۶۸)، م. (۱۱۱۳).

٣٦٥٣ حَدَّثَنَا عَفَانُ. حَدَّثَنَا شُعْبَةُ قَالَ: أَخْرَبِي عَمْرٌو قَالَ: سَمِعْتُ يَحْيَى بْنَ الْجَزَّارِ عَن رْسِ عَبُ اللَّهِ عَبْ اللَّهِ عَبْ اللَّهِ عَبْ اللَّهِ عَلَى أَرْادَ أَنْ يَمْرٌ نَن يَدَيْ رَسُولِ اللَّهِ عَلَى وَهُوَ يُصَلِّي، فَجَعَلَ يَتْنِهِ. [راجع. ٢٢٢٢]

تخريج: حديث صحيح، وهذا إسناد منقطع، يحيى من لجزار مم يسمعه من ابن عباس. وقد رواه السهقي موصولاً. فذكر بينهما صهيبا المصري أما الصهباء، فإن ثبت هذا فالإسناد حسن.

٢٦٥٤- (٢٩٢/١) حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَدَّدُ بُنُ سَلَمَةً. أَحْبَرَنَ عَلِيُّ بُنُ زَيْدٍ عَنْ بُوسْف بْنِ مِهْرَانْ، عَنِ ابْنِ عَبَّسٍ: أَنَّ not sinned or thought of sinning, except Yahya bin Zakariya. And no one should say: I am better than Yoonus bin Matta."

Comments: [Its isnad is da'eef]

رَسُولَ اللَّهِ ﷺ قَالَ: "مَا مِنْ أَحَدٍ مِنْ وَلَدِ اذَمَ، اِلَّا قَدْ أَخْطَأْ، أَوْ هَمْ بَحَطِيْقِ، لَيْسَ يَحْيَى بْنَ زَكْرِيًّا، وَمَا يَنْبَغِي لِأَحْدِ أَنْ يَقُولَ: أَنَّا خَيْرٌ مِنْ يُولُسَ بْن مَتِّى». [رجع: ٢٢٩٤]

تخريج: إسناده صعيف، لضعف علي بن ريد ويوسف بن مهران ليّل الحديث. لكن قوله الوم بنعي لاحد أن يقول أنا خبر من يوس بن متى» صحيح.

2655. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) came to us with Usamah riding behind him on his mount. We gave him some of this nabeedh to drink - meaning nabeedh in a water skin - and he drank from it, and said: "You did well; this is how it should be done."

Comments: [A salveeh hadeeth; this is a da'eef isnad]

2656. It was narrated that 'Ikrimah said: I prayed behind an old man in Makkah and he said twenty two takbeers in Zuhr prayer. I came to Ibn 'Abbas and said: I prayed behind a foolish old man; he said takbeer twenty two times in Zuhr prayer. He said: May your mother be bereft of you! That is the Sunnah of Abul-Qasim (ﷺ).

Comments: [Its isnad is saheeh, al-Bukhari (788)]

2657. It was narrated from Ibn 'Abbas (*) that the Prophet (*) said. "Give the shares of inheritance to those who are entitled to them, and whatever is left goes to the closest male relative."

- ٢٦٥٥ حدثنا عَفَانُ: حَدَّثنا حَمَادٌ أَخْرَنَا عَلَيْ ثَلُ رَبِّدِ عَلْ يُوسُفُ لَى مِهْرَانَ، عَنِ الْنِ عَلَيْ ثُلُ رَبُولُ اللّهِ ﷺ وَرَدِيفُهُ أَسَامَةً، فَسَقَيْنَاهُ مِنْ هَذَهِ الشَّيذِ يَعْنِي رَبِيدُ الشَّيذِ يَعْنِي رَبِيدُ الشَّيذِ يَعْنِي رَبِيدُ الشَّيذِ يَعْنِي رَبِيدُ الشَّيذِ فَقَرْبَ مِنْهُ، وَقَالُ التَّعَلَيْمُ السَّقَانِةِ فَشَرِبَ مِنْهُ، وَقَالُ التَّعَلَيْمُ السَّقَمْ، هَكَذَا فَاصْنَعُواه. [راحم: ٢٢٠٧]

تخريج: حديث صحيح، وهذا إساد صعيف. لصعف علي بن زيد ولين بوسف بن مهران

٢٦٥٦ خَدَنَنَ عَفَّانُ: حَدَثَنَا هَمَامٌ عَنْ قَتَادَهُ، عَنْ عِكْرِمَةً قَالَ: صَلِّيْتُ خَلْفَ شَيْخٍ بِمَكَّةً، فَكَبَرَ فِي صَلَاةِ الظَّهْرِ بَشْيْنِ وَعِشْرِينَ تَكْبِرَةً، فَأَنْيَتُ ابْنَ عِبَّاسٍ فَقُلْتُ: إنِّي صَلَّيْتُ خَلْفَ شَيْحٍ أَحْمَقَ، فَكَبَرَ فِي صَلَاةِ الظَّهْرِ بَشْيُنِ وَعِشْرِينَ تَكْبِرَةً. قَالَ. ثَكِلْتُكَ أُمُّكَ، بَنْيُكِ مَنْ فَيْدِينَ تَكْبِرَةً. قَالَ. ثَكِلْتُكَ أُمُّكَ، بَلْكَ مُنْ فَيْدٍ [راحع: ١٨٨٦]

تخريج: إسناده صحيح، خ (٧٨٨)،

٢٦٥٧ - حَدِّثَنَا عَمَّالُ حَدَّثَنَا وُهَيْبُ بْنُ حَالِدِ: حَدِّثَنَا وُهَيْبُ بْنُ حَالِدِ: حَدِّثَنَا عَبْدُ النَّهِ بْنُ طَاوُسِ عَنْ أَبِيهِ، عَنِ الْبَنِ عَنَاسِ لَمَّ النَّبِيِّ قَالَ: ﴿ أَلْمِحْوَا الْفَرَائِضَ بِأَهْلِهَا. فَمَا نَعَيَ فَهُو لِأُولُولُ رَجُل ذَكَرِ». [انظر: ٢٨٦١] ٢٩٩٤]

Comments: [Its isnad is saheeli, al-Bukhari (6732) and Muslim (1615)]]

2658. It was narrated with the same isnad - as my father said that the Messenger of Allah (28) said. "I have been commanded to prostrate on seven bones: the forehead - then he pointed to his nose - the hands, the knees and the toes, and not to tuck up my garment or hair."

Comments: [Its isnad is salieth, al-Bukhari (812) and Muslim (490)]

2659. It was narrated with the same isnad - as my father said that the Messenger of Allah (經) was treated with cupping and gave the cupper his fee, and he was treated with medicine administered through the nose.

Comments: [Its isnad is saheeh, al-Bukhari (2278) and Muslim (1203)]

2660. It was narrated that Ibn 'Abbas (券) said: The Messenger of Allah (幾) said: "With regard to a mukatab [a slave who has drawn up a contract of manumission with his master and is buying his freedom in instalments], a portion of the diyah of a free man should be paid, commensurate with how much he had paid towards his manumission, and a portion of the diyah of a slave should be paid, commensurate with the extent to which he was still a slave."

Comments: [Its isnad is saheeh]

تخریج: إساده صحیح. ح: (۲۷۳۲)، م:

٢٦٥٨- وبهَذَا الْإِشْنَادِ _ كُذَ قَالَ أَبِي _: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْحُدَ عَلَى سَبْعَةِ أَعْظُم الْحَبْهَةِ _ ثُمَّ أَشَارَ سَلِهِ إلى أَنْف- وَالْيَذِّينِ، وَالرُّكْنَيْنِ، وَأَطْرَافِ الْمدمين، وَلا يَكُفُّ النَّيَّات، وَلَا الشَّعَرَ». [راجع: ١٩٢٧]

تخريج: إسناده صحيح. خ: (٨١٢)، م:

٢٦٥٩- وبهٰذَا الْإِسْنَادِ _ قَالَ: كُذَا قَالَ أَبِي _: إِنَّ رَسُولَ اللَّهِ ﷺ احْتَجَمَ، وَأَعْطَى انْحَجَّام اجْرَهُ، وَاسْتَغَطَ. [راجع، ٢٢٤٩] **نخریج:** إسناده صحیح، خ[،] (۲۲۷۸)، م:

٢٦٦٠ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَادُ الْعَطَّارُ: حَدَّثَنَا يَحْنِي بْنُ أَبِي كَثِيرِ عَنْ عِكْرِمَةً، عَن ابْن عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُكَاتَثُ يُودَى مَا أَعْتَقَ مِنْهُ بِحِسَابِ الْحُرِّ، وَمَا رَقُّ مِنْهُ بِحِسَابِ الْعَبُّدِ". [راجع: ١٩٤٤]

تخريج: إسناده صحيح.

2661. It was narrated that Ibn 'Abbas (*) said. There were two men in Madinah who dug graves: Abu 'Ubaidah bin al-Jarrah, who dug graves for the people of Makkah and Abu Talhah who dug graves for the Ansar and made a niche (lahd) for them. When the Messenger of Allah (*) died, al-'Abbas send two men to them, and said: O Allah, choose for Your Prophet. They found Abu Talhah but they did not find Abu 'Ubaidah, so he dug a grave for him and made a niche.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2662. It was narrated that Ibn 'Abbas (*) said: I was behind the Messenger of Allah (*) and I saw the whiteness of his armpits when he was prostrating.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2663. It was narrated from Ibn 'Abbas (*) that the Prophet (*) said: "Every Muslim must do Hajj, and if I said [it should be done] every year, it would be [obligatory]."

Comments: [A saheeli hadeeth; this is a da'eef isnad]

٢٦٦١ - حَدَّثَنَا حُسنينُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرُ بْنُ حَاذِم عَنْ مُحَمَّدٍ - يَغْنِي ابْنَ إِسْحَاقَ _ ، عَن حُسنيْنِ، عَنْ عِكْرَمَةَ، عَنِ ابْنِ عِسَّسِ قَالَ: كَانَ بِالْمَدِينَةِ رَحُلَاں يَحْفَرُالِ الْقُبُورَ: قَالَ: كَانَ بِالْمَدِينَةِ رَحُلَاں يَحْفَرُالِ الْقُبُورَ: أَلُو عُسْدَةَ نَنُ الْجَرَّاحِ يَحْفَرُ لأَهْلِ مَكَّةً، وَأَلُو طَلْحَةً يَحْفِرُ لِلأَنْصَارِ وَيَلْحَدُ لَهُمْ، قَالَ: فَلَمَّا فَبُصِلَ رَسُولُ اللَّهِ بَشِيْة، بَعْثَ الْعَبَّاسُ رَجُلَيْنِ فَبُصِلَ رَسُولُ اللَّهِ بَشِيْة، بَعْثَ الْعَبَّاسُ رَجُلَيْنِ لِلْمُعْمَا، فَقَالَ. اللَّهُمَّ خِرْ لِنَبِيلُكَ. فَوَجَدُوا أَنَا طَلْحَةً، وَلَمْ يَجِدُوا أَنَا عُبَيْدَةً، فَحَفْرَ لَهُ طَلْحَةً، وَلَمْ يَجِدُوا أَنَا عُبَيْدَةً، فَحَفْرَ لَهُ وَلَحَدُ الْحَدَدُ. [راحع: ٢٣٥٧]

تخريج: صحيح لغيره، وهذا إساد ضعيف لصعف حسين بن عبدالله.

٢٦٦٧ خَدْثَنَا حُسَينٌ. حَدَّثَنَا أَبُو وَكِيعِ عَنْ
 أبي إشخاق، غنِ التَّهيميّ، غنِ النِ عَبَّاسِ
 قَالَ: اسْنَذْبَرْتُ رَسُولَ اللَّهِ بَشِيّة، فَرَأَيْتُ
 بَيَاضَ إِبْطَلِهِ وَهُوَ سَاجِدٌ. [راجع ٢٤٠٥]

تخريج: صحيح لعيره، وهذا إسناد صعيف أبو وكيع صعيف لكنه توبع والتميمي لم يرو عمه عير أبي إسحاق.

7٦٦٣ - حَدَّثَنَا أَبُو أَحْمَدَ الزُّنْيَرِيُّ: حَدَّثَنَا شَرِيكُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَنَاسٍ عَنِ النَّبِي عَلِيجٌ قَالَ: "عَلٰى كُنِّ مُسْلِمٍ عَنْ النَّبِي عَلِيجٌ قَالَ: "عَلٰى كُنِّ مُسْلِمٍ حَجَّةٌ، وَلَوْ قُلْتُ: كُلِّ عَامٍ، لَكَانَ". [انظر: حَجَّةٌ، وَلَوْ قُلْتُ: كُلِّ عَامٍ، لَكَانَ". [انظر: ٢٣٤١].

تخريج: حديث صحيح، وهذا إساد ضعيف، شريك سيء الحفظ لكنه توبع وسماك مى روايته عن عكرمة اصطراب.

2664. It was narrated that Ibn 'Abbas said: The Messenger of Allah (愛) did 'Umrah during the Hajj season until he died, as did Abu Bakr until he died, and 'Umar until he died, and 'Uthman until he died. The first one to ban that was Mu'awiyah. Ibn 'Abbas said: I was surprised at that, as he had told me that he cut the hair of the Messenger of Allah (窦) with the head of an arrow.

Comments: [Its isnad is da'eef]

2665. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (金) used to teach us the Tashahlud as he taught us the Qur'an; he used to say: "All blessed compliments and good prayers are due to Allah; peace be upon you, O Prophet, and the mercy of Allah and His blessings; peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is the Messenger of Allah."

Comments: [Its isnad is saheeh, Muslim (403)]

2666. It was narrated from Ibn 'Abbas (**3**) that the Messenger of Allah (**2**) was treated with cupping whilst he was in *ihram*.

ري. [راجع: ۱۹۲۳]، انظر: ۲۷۱۳] Comments: [Its isnad is saheeh, al-Bukhari (1835) and Muslim (1202)] م. [راجع: ۱۹۲۳)، م: (۱۲۰۲)، م: (۱۲۰۲).

٢٦٦٨- حَدَّثَنَا يُونُسُ بُنُ مُحَمَّدٍ ﴿ حَدَّثَنَا عَبْدُ الْوَاحِدِ _ يَعْنِي ابْنَ زِيَادٍ _: حَدَّثَنَا لَيْتُ عَنْ طَوُسٍ، غَنِ ابْنِ عَنَّاسٍ قَالَ: تَمَتَّعَ رَسُولُ اللّهِ بَيْتُةٍ حَتَّى مَاتَ، وَأَبُو بَكُمٍ حَتَّى مَاتَ، وَعَمْرُ حَتَّى مَاتَ، وَعَمْرُ حَتَّى مَاتَ، وَكَانَ أَوْنُ مَنْ نَهْى عَنْهَا مُعَاوِيَةً. قَالَ ابْنُ عَبَّسٍ: وَكَانَ أَوْنُ مَنْ نَهْى عَنْهَا مُعَاوِيَةً. قَالَ ابْنُ عَبَّسٍ: وَكَانَ اللّه بَيْتِهِ مِشْعَصٍ. [انطر: ٢٨٢٧، ٢٨٦٣]

تخريج: إسناده صعيف، لصعف بيث بن أبي سليم.

7770 حَدَّثَنِي يُونُسُ وَحُجَيْنُ قَالَا: حَدَّثَنَا لَيْتُ بْنُ سَعِيدِ بْنِ لَيْتُ بْنُ سَعِيدِ بْنِ الزُّيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرُ وَطُوسٍ، عَنِ الْبِي عَبَّسِ قَالَ: كَانَ رَسُولُ اللَّهِ يَعِيْجُ يُعَلَّمُنَا التَّشَهُدَ كَمَا يُعَلَّمُنَا التَّشَهُدَ كَمَا يُعَلَّمُنَا التَّشَهُدَ كَمَا يُعَلَّمُنَا التَّشَهُدَ كَمَا يُعَلِّمُنَا التَّبَعِيَّاتُ الْمُبَارَكَاتُ الْفُرْآن، فَكَانَ يَقُولُ: «التَّجِيَّاتُ الْمُبَارَكَاتُ الصَّلَوْاتُ الطَّيْبَاتُ لِلَّهِ، الشَّلَامُ عَلَيْكَ _ قَالَ الشَّيْ وَرَحْمَةُ اللَّهِ وَبَرْكَاتُهُ، سَلامٌ عَلَيْنَا وَعَلَى عِبْدِ اللَّهِ وَبَرْكَاتُهُ، سَلامٌ عَلَيْنَا وَعَلَى عِبْدِ اللَّهِ الطَّالِحِينِ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنْ اللَّهِ وَأَنْ اللَّهِ وَأَنْ اللَّهِ وَأَنْ اللَّهُ وَأَنْ اللَّهِ وَالْلَهُ وَأَنْ اللَّهُ وَأَنْ اللَّهِ اللَّهُ وَأَنْ اللَّهُ وَاللَّهُ وَأَنْ اللَّهُ وَأَنْ اللَّهُ وَأَنْ اللَّهُ وَأَنْ اللَّهُ وَأَنْ اللَّهُ وَأَنْ اللَّهُ وَاللَّهُ اللَّهُ وَأَنْ الْمُؤْونُ الْمُؤْلُ اللَّهُ وَالْهُ اللَّهُ وَأَنْ الْمُعْلِقُ وَالْهُ اللَّهُ وَالْعُرْ الْمُؤْلُ اللَّهُ وَالْمُعْمُولُ اللَّهُ وَالْمُ

تخریج: إساده صحیح. م (٤٠٢).

٢٦٦٦ حَدَّثْنَا يُونُسُ: حَدَّثَنَا لَيْثُ عَنْ أَبِي الرَّبِيْرِ، عَنْ عَطَاء بْنِ أَبِي رَبَاحٍ، عَنِ انْنِ عَنَّسٍ رَبَاحٍ، عَنِ انْنِ عَنَّسٍ أَنْ رَسُولَ اللَّهِ ﷺ أُخْتَجَمَ وَهُوَ عَنْسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ أُخْتَجَمَ وَهُوَ مُخْرِمٌ. [راجع: ١٩٢٣] مُخْرِمٌ. [راجع: ١٩٢٣]

2667. It was narrated that Abu Nadrah said: Ibn 'Abbas (季) was on the minbar of Basrah and I heard him say: The Prophet of Allah (雲) used to seek refuge with Allah, after every prayer, from four things. He would say: "I seek refuge with Allah from the torment of the grave, I seek refuge with Allah from the torment of Hell, I seek refuge with Allah from trials and tribulations (fitan) both visible and invisible, and I seek refuge with Allah from the tribulation of the one-eyed liar [the Dajjal]."

Comments: [A saheeh hadeeth; this is a da eef isnad]

2668. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) drew four lines and said: "Do you know what this is?" They said: Allah and His Messenger know best. The Messenger of Allah (♣) said: "The best of the women of Paradise: Khadeejah bint Khuwailid, Fatimah bint Muhammad, Asiyah bint Muzahim, the wife of Pharaoh, and Maryam bint 'Imran."

Comments: [Its isnad is saheeh]

2669. It was narrated from 'Abdullah bin 'Abbas (為) that he narrated that he rode behind the Messenger of Allah (美) one day, and the Messenger of Allah (美) said to him: "O boy, I will teach you some words: be mindful of Allah and Allah will take care of

٢٦٦٧ حَدَّثَنَا بُونُسُ حَدَّثَنَا الْبَرَءُ _ يَعْنِي الْنَ عَبْدِ اللّهِ الْغَنَويِّ _: عَنْ نَبِي نَضْرَةَ قَالَ: كَانَ ابْنُ عَبَّاسٍ علَى مِنْتِر أَهْلِ الْبَضْرَةِ، فَالَ الْبَضْرَةِ، فَسَمِعْتُهُ يَقُولُ: إِنَّ (٢٩٣/١) نَبِيَ اللّهِ يَتَلِيُّ كَانَ يَتَعَوِّذُ فِي دُبُرِ صَلَابِهِ مِنْ أَرْبَع، يَقُولُ: لَا تَعُودُ بِاللّهِ مِنْ أَرْبَع، يَقُولُ: لَا تَعُودُ بِاللّهِ مِنْ أَرْبَع، يَقُولُ: عَذَابِ الْقَبْرِ، وَأَعُودُ بِاللّهِ مِنْ الْفِتَنِ، مَ طَهَرَ عَذَابِ اللّهِ مِنْ الْفِتَنِ، مَ طَهَرَ مِنْهَا وَمَ بَطَنَ، وَأَعُودُ بِاللّهِ مِنْ فِئْنَةِ الْأَعْوَرِ مِنْهَا وَمَ بَطَنَ، وَأَعُودُ بِاللّهِ مِنْ فِئْنَةِ الْأَعْوَرِ اللّهِ مِنْ فِئْنَةِ الْأَعْوَرِ اللّهِ مِنْ فِئْنَةِ الْأَعْوَرِ اللّهِ مِنْ فِئْنَةِ الْأَعْوَرِ مِنْهُمَا وَمَ بَطَنَ، وَأَعُودُ بِاللّهِ مِنْ فِئْنَةِ الْأَعْوَرِ اللّهِ مِنْ فِئْنَةِ الْأَعْوَرِ اللّهِ مِنْ فِئْنَةِ الْأَعْوَرِ اللّهِ مِنْ فِئْنَةً الْأَعْوَرِ اللّهِ مِنْ فِئْنَةً الْأَعْوَرِ اللّهِ مِنْ فِئْنَةً الْأَعْوَرِ اللّهِ مِنْ فِئْنَةً الْأَعْوَرِ اللّهِ مِنْ فَيْنَةً الْأَعْوَرِ اللّهِ مِنْ فَيْنَةً الْوَارِ الْعَلْمُ مِنْ فَيْنَةً الْمُودُ اللّهِ مِنْ فِئْنَةً الْمُودُ اللّهُ اللّهِ مِنْ فَيْمَا وَمَ اللّهِ مِنْ فِئْنَةً الْمُودُ اللّهُ الْمِنْ الْمَالَةُ مِنْ اللّهِ مِنْ فَيْنَةً الْمُودُ الْمِنْ الْمِنْ الْمُؤْمِدُ اللّهُ مِنْ اللّهِ مِنْ الْعُودُ اللّهِ مِنْ اللّهِ مِنْ اللّهُ مِنْ اللّهِ مِنْ اللّهِ مِنْ الْمُعْمَالَةُ الْمُودُ الْمُؤْمِنَ الْعُودُ اللّهِ مِنْ اللّهِ مِنْ الْعَبْوِيْ اللّهُ مِنْ الْمُنْ الْعَلْمُ اللّهِ مِنْ اللّهِ مِنْ اللّهِ مِنْ اللّهُ مِنْ الْمُعْرَادِ اللّهُ الْمِنْ الْعِلْمِنْ الْمُعْرِدُ الْمُعْرِدُ اللّهُ مِنْ اللّهُ مِنْ الْمُعْرِيْلُولُولُهُ الْعُلْمُ الْعِلْمِ اللّهُ الْعَلْمُ الْعُودُ الْمُودُ الْمُعِلْمُ الْعُلْمِ الْعِلْمُ الْعِلْمُ الْمُعْرِدُ الْمِنْ اللّهِ مِنْ الْعُلْمُ الْعُلْمِ الْعُلْمُ الْعُلْمِ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمُ الْعُودُ الْعِلْمُ الْعُلْمُ الْعُلْمُ الْعُلْمِ الْعُلْمُ الْعُلْمُ

تخريج: حديث صحيح، وهذا إساد صعيف، البراء بن عدالله صعيف.

٢٩٦٨ حَدَّثَنَا يُونُسُ: حَدَّثَنَا دَاوْدُ بْنُ أَبِي الْغُرَاتِ عَنْ عِلْبَاء، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَنْ عِكْرِمَةً فَي الْأَرْضِ عَنْ فِي الْأَرْضِ اللَّهِ ﷺ فِي الْأَرْضِ أَوْنَهُ أَعْلَمُ. فَقَالَ رَسُولُ اللَّهِ ﷺ فَقَالَ رَسُولُ اللَّهِ عَقَالُو رَسُولُ اللَّهِ عَقَالُ رَسُولُ اللَّهِ عَقَالُ رَسُولُ اللَّهِ عَقَالُ رَسُولُ اللَّهِ عَقَالُ وَسُولُ اللَّهِ عَقَالُ وَسُولُهُ أَعْلَمُ. فَقَالَ رَسُولُ اللَّهِ عَقَالُ وَسُولُ اللَّهِ عَقَالُ وَسُولُ اللَّهِ عَقَالُ وَسُولُ اللَّهِ عَقَالُ وَسُولُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ اللْعَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللْهُ اللَّهُ اللْعَلَى اللَّهُ اللَّهُ اللَّهُ اللْعَلَى اللْهُ اللَّه

تخريج: إسناده صحيح.

٢٦٦٩- حَدَّثَنَا يُوسُنْ: حَدَّثَنَ لَيْكٌ عَنْ فَيْسِ الْمَنْغَانِيِّ، عَنْ الْمَنْغَانِيِّ، عَنْ عَنْ عَنْ عَنْ الْمَنْغَانِيِّ، عَنْ عَنْ اللَّهِ بَنْ عَالِسٍ أَنَّهُ حَدَّثَهُ: أَنَهُ رَكِبَ خَلْفَ رَسُولُ اللَّهِ بَنْ عَنْ اللَّهِ بَنْ عَنْ اللَّهِ بَنْ عَنْمًا، فَقَالَ لَهُ رَسُولُ اللَّهِ بَنْ مَعْلَمْكَ كَلِمَانٍ: اللَّهِ بَنْ مُعَلَّمْكَ كَلِمَانٍ: اللَّهِ بَنْ مُعَلِّمْكَ كَلِمَانٍ:

you; be mindful of Allah and you will find Him in front of you; if you ask, ask of Allah, and if you seek help, seek help from Allah; and understand that if the nation were to come together to benefit you, they could not benefit you with anything but that which Allah has already decreed for you, and if they were to come together to harm you, they could not harm you with anything but that which Allah has already decreed for you. The pens have been lifted and the pages have dried."

Comments: [Its isnad is qawi]

2670. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) was treated with cupping, and he gave the cupper his fee; and he was treated with medicine administered through the nose.

Comments: [Its isnad is saheeh, al-Bukhari (2278) and Muslim (1202)]

2671. It was narrated from Ibn 'Abbas (秦) that the Prophet (囊) forbade drinking (directly) from the mouth of waterskin, (eating) an animal that has been tied up and shot at, and (drinking) the milk of animals that feed on filth.

Comments: [Its isnad is saheeli]

2672. It was narrated that Ibn Juraij said: 'Ata' told me that he heard Ibn 'Abbas (4) say: The Messenger of Allah (2) said: "When one of you eats food, let

احْفَظِ اللَّه يَحْفَظْكَ، احْفَظِ اللَّه تَجِدْهُ لَخُهُ مَكَ، وَإِذَا سَأَلْتَ فَسَأَلِ اللَّه، وَإِذَا اللَّه، وَإِذَا اللَّه، وَإِغَلَمْ أَنَّ الْأُمَّةَ لَوِ احْمَمُ أَنَّ الْأُمَّةَ لَوِ احْمَمُوا عَلَى أَنْ يَنْفَعُوكَ، لَمْ يَنْفَعُوكَ إِلَّا احْمَمُوا عَلَى أَنْ يَنْفَعُوكَ، وَلَوِ اجْتَمَعُوا عَلَى ابْنُ لِلَّهُ لَكَ، وَلَوِ اجْتَمَعُوا عَلَى أَنْ يَضُرُوكَ إِلَّا بِشَيْءٍ فَدْ كَتَبُهُ رَفَطُ اللَّهُ لَكَ، وَلَو اجْتَمَعُوا عَلَى رَبْهُ عِنْ الْأَفْلامُ وَحَقَّتِ اللَّهُ لَكَ، وَلَو اجْتَمَعُوا عَلَى مَنْهُ وَحَقَّتِ اللَّهُ لَكَ، وَلَو اجْتَمَعُوا عَلَى مَنْهُ وَحَقَّتِ اللَّهُ لَكَ، وَلَو اجْتَمَعُوا عَلَى اللَّهُ لَكَ اللَّهُ لَكَ اللَّهُ لَكُ اللَّهُ اللَّهُ لَكُ اللَّهُ اللَّهُ لَلَهُ اللَّهُ لَكُ اللَّهُ اللَّهُ لَدُهُ اللَّهُ لَكُ اللَّهُ اللَّهُ لَكُ اللَّهُ اللَّهُ لَلَكُ اللَّهُ لَكُ اللَّهُ اللَّهُ لَمُ اللَّهُ لَمُ اللَّهُ لَكُ اللَّهُ لَلَهُ اللَّهُ لَكُ اللَّهُ لَكُ اللَّهُ لَعُلُولُ اللَّهُ لَعُلُولُ اللَّهُ لَلَهُ اللَّهُ لَلْكَ اللَّهُ لَكُ اللَّهُ لَمُعُولُ لَكُ اللَّهُ لَلْكُولُولُ اللَّهُ اللَّهُ اللَّهُ لَلْكُ اللَّهُ لَلْكُولُمُ اللَّهُ لَكُهُ اللَّهُ لَا اللَّهُ لَلْكُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ لَا عُلَى اللَّهُ اللْعُلَمُ اللَّهُ اللَّهُ اللْعُلِمُ اللَّهُ اللَّهُ اللْعُلِمُ اللَّهُ اللَّهُ اللَّهُ اللَه

تخريج: إساده فوي.

٢٦٧٠ حَدَّقَنَا أَبُو سَعِيدٍ: حَدَّقَنَا وُهَيْبٌ:
 حَدَثَنَا انْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ:
 أَنَّ رَسُولَ اللَّهِ يَتِلِثَةِ احْتَجَمَ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ، واسْتَعَطَّ [راجع: ٢٢٤٩]

تخریج: إسناده صحیح خ: (۲۲۷۸)، م (۱۲۰۲).

٢٦٧١ حَدُّثَنِي مُعَادُ بْنُ هِشَامٍ قَلَ: حَدَّثَنَ أَبِي عَلْ فَتَادَةً، عَنْ عِكْرِمَةً، عَنِ الْبِن عَبْسٍ: أَنَّ النَّبِيِّ عِلَيْهِ نَهَى عَنِ الشُّرْبِ مِنْ عَبْسٍ: أَنَّ النَّبِيِّ عِلَيْهِ نَهَى عَنِ الشُّرْبِ مِنْ عَبْسٍ: أَنَّ النَّبِيِّ عَلَيْهِ نَهَى عَنِ الشُّرْبِ مِنْ عَبْسٍ: وَعَنْ لَننِ عَيْسٍ الْمُجَشَّمةِ، وَعَنْ لَننِ الْمُجَشَّمةِ، وَعَنْ لَننِ الْمُجَشَّمةِ، وَعَنْ لَننِ الْمُجَلِّمةِ، وَعَنْ لَننِ الْمُجَلِّمةِ، وَعَنْ لَننِ الْمُجَلِّمةِ، وَعَنْ لَننِ الْمُجَلِّمةِ، وَعَنْ لَننِ الْمُجَلِّمةِ،

تخريج: إسناده صحيح.

٢٦٧٢ (١) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنِ ابْن جُرَنْجٍ قَالَ: أَخْمَرَنِي عَطَاءٌ أَنَّهُ سَمِعَ ابْنَ عَـُّاسٍ نَمُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَكُلَ

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him not wipe his hand until he has licked it or had it licked for him." Abuz-Zubair said: I heard Jabir bin 'Abdullah say that: I heard it from the Prophet (%): "Let the meal not be cleared away until he licks it [his hand] or has it licked for him, for the last of the food is where the barakah (blessing) is."

Comments: [Its isnad is saheeh, al-Bukhari (5456) and Muslim (2031)]

2673. It was narrated that Ibn 'Abbas (*) said: I offered the eclipse prayer with the Messenger of Allah (*), and I did not hear a single letter of the Qur'an from him during it.

Comments: [Hasan]

أَحَدُكُمْ مِنَ الطَّعَامِ، فَلَا بَمْسَحْ بَدَهُ حَتَّى يَلْعَقَهَا أَوْ بُلْعِقَهَا». [راجع: ١٩٢٤]

(٢) قَالَ أَبُو الزُّبَيْرِ: سَمِعْتُ جَابِرَ بُنَ عَبْدِ
 اللَّهِ يَقُولُ ذَلِكَ: سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ: "وَلَا يَرُفَعِ الصَّحْفَةَ حَتَّى يَلْعَقَهَا أَوْ بُلْمِقَهَا، فَإِنَّ آخِرَ الطَّمَام فِيهِ الْبَرَكَةُ".

نخریج: اِساده صحیح. ح (۵۲۵)، م[.] (۲۰۳۱).

۲۹۷۳ - حَلَّثَنَا حَسَنٌ _ يَغْنِي ابْن مُوسَى _: حَلَّثَنَ ابْنُ لَهِيعَةً: حَلَّثَنَا يَزِيدُ اللَّ أَبِي حَسِبٍ عَلْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّه ﷺ الْكُسُوفَ، فَلَمْ أَسْمَعْ مِنْهُ لِيهًا حَرُفًا مِنَ الْقُرْآنِ. [انظر: ۲۹۷٤.

تخريج: حسن، رواه ابن المبارك عن ابن لهبعة قبل احتراق كته.

2674. It was narrated that Ibn 'Abbas (秦) said: I offered the eclipse prayer with the Messenger of Allah (美), and I did not hear a single letter from him during it.

Comments: [Its isnad is hasan]

٢٦٧٤ حَدَّثَنَا عَلِيُّ بَنْ إِسْحَاقَ: أَخْبَرْنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرْنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَمَا ابْنُ لَهِيعَةً عَنْ يَزِيدَ بْنِ أَبِي حَبِيب، عَنْ عِحْرِمَةً، عَنِ ابْنِ عَبَّاسٍ رَصِيَ اللهُ عَنْهُمَا قَالَ: صَلَّيْتُ حَلْفَ البَّبِيِّ بَسِيّةً ضَلَاةً النَّبِيِّ بَسِيّةً فِيهَا حَرْفًا صَلَاةً النَّحُسُوفِ، فَلَمْ أَسْمَعْ مِنْهُ فِيهَا حَرْفًا وَاجِدًا. [راجع ماقبله]

تخريج: إساده حسن. لأن ابن المبارك رواه عن ابن لهيعة قبل احتراق كتبه.

2675. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (囊) said: "Beware of narrating from me anything but what you know. Whoever tells a

٢٦٧٥ حَدَّئَنَ حَسَنَّ: حَدَّئَنَ أَنُو عَوَانَةَ الْوَضَّاحُ عَنْ عَبْدِ الْأَعْلَى الشَّمْلَيِّ، عَنْ سَعِيدِ الْوَضَّاحُ عَنْ أَبْنِ عَبْاسٍ قَالَ: قَالَ رَسُولُ الْبِنِ جُبَيْرٍ، عَنِ الْبِنِ عَبْاسٍ قَالَ: قَالَ رَسُولُ

lie about me deliberately, let him take his place in Hell."

Comments: [Saheeh because of corroborating evidence]

الله على التَّقُوا الْحَدِيثَ عَنِّي إِلَّا مَا عَلِمْتُمْ. فَهْمُ مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا، فَلْيَتَبُوا مُقْعَدَهُ مِنْ النَّارِ". [انظر: ٢٩٧٤، ٣٠٢٤]

تخريج؛ صحيح لغيره، دون قوله: "اتقوا الحديث عني إلا ما علمتم، وهذا إسناد ضعيف، لصعف عدالأعلى الثعلبي.

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2676. It was narrated that Ibn 'Abbas (本) said: When the Messenger of Allah (塞) was dying, he said: "Bring me a shoulder blade [of an animal] so that I may write a document for you, then no two men among you will disagree after I am gone." The people started debating and the woman said Woe to you, the covenant of the Messenger of Allah (粪)

Comments: [Hasan, and its isnad is da'eef because Laith is da'eef]

2677. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (寒) said: "In the urine and milk of camels there is healing for those who have a problem in their stomachs."

Comments: [Hasan because of corroborating evidence, this is a da'eef isnad because Ibn Labee'h is da'eef]

2678. It was narrated that Barakah bin al-'Uryan al-Mujashi'i said: I heard Ibn 'Abbas (泰) say: The Messenger of Allah (寒) said: "May Allah curse the Jews; animal fat was forbidden to them, so they sold it and consumed its price. When Allah, may He be glorified and exalted, forbids eating something, He also forbids its price."

۲۹۷٦ - حَدَّثَنَا حَسَنُ: حَدَّثَنَا شَيْبَانُ عَنْ لَئِثِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: لَمَّا حُضِرَ رَسُولُ اللَّهِ بِعِيْةٍ قَالَ: "الثُّونِي بِكَتِفٍ أَكْثُبُ لَكُمْ مِيهِ كِنَابٌ. لَا يَخْتَلِفُ مِنْكُمْ رَجُلَانِ بَعْدِي، قَالَ: فَنْ فَنْلَ الْمَرْأَةُ: وَيُحَكُمْ فَقَالَتِ الْمَرْأَةُ: وَيُحَكُمْ فَقَالَتِ الْمَرْأَةُ: وَيُحَكُمْ فَهُدُ رَسُولِ اللَّهِ بِعِيْةٍ. [راجع: ١٩٣٥]

تخريج: حس دون قصة المرأة، وهدا إساد ضعيف لضعف ليث.

٣٦٧٧ - حَدَّثَنَا حَسَنُ ﴿ حَدَّثَنَا ابْنُ لَهِيعَةً ﴿ حَدَّثَنَا عَبْدِ اللَّهِ ۚ أَنَّ عَبْدِ اللَّهِ ۚ أَنَّ ابْنُ عَبْدِ اللَّهِ ۚ أَنَّ ابْنُ عَبْدِ اللَّهِ ۚ أَنَّ ابْنُ عَبْدِ اللَّهِ ۚ أَنْ اللَّهِ عَبْدٍ ﴿ إِنَّ فِي أَبُوالِ اللَّهِ عِيْدٌ ﴿ إِنَّ فِي أَبُوالِ الْإِبلِ وَأَلْبَانِهَا شِفَاءً لِلذَّرِبَةِ بُطُونُهُمْ ﴿ .

تخريج: حسن لعبره، وهذا إسناد ضعيف تصعف اس لهيعة.

٢٦٧٨ - حَدَّثَنَا شَرَيْعٌ: حَدَّثَنَا هُشَيْمٌ: أَخْرَنَا خَرَنَا هُشَيْمٌ: أَخْرَنَا خَالِدٌ الْحَدْاءُ عَنْ بَرَكَةَ بْنِ الْعُرْيَانِ الْمُجَاشِعِيْ فَالَ: قَالَ: قَالَ: قَالَ: قَالَ: قَالَ: قَالَ: قَالَ رَشُولُ اللّهِ يَتِيْعُ: "لَغَنَ اللّهُ النّهُودَ، حُرْمَتْ عَنْهُمُ اللّهُودَ، حُرْمَتْ عَنْهُمُ اللّهُ عَزْ وَحَلَّ إِذَا حَرَّمَ أَكُلُ شَيْءٍ، حَرَّمَ ثَمَنَهُ». اللّهُ عَزْ وَحَلَّ إِذَا حَرَّمَ أَكُلُ شَيْءٍ، حَرَّمَ ثَمَنَهُ». [راجع: ٢٢٢١]

Comments: [Its isnad is saheeh]

2679. It was narrated from 'Ammar bin Abi 'Ammar that Ibn 'Abbas (&) said: I was with my father in the presence of the Messenger of Allah (ﷺ). There was a man who was with him. conversing with him, and it was as if he (the Prophet (變)) was not paying attention to my father, so we left. My father said to me: O my son, did you not see how your cousin did not pay attention to me? I said: O my father, he had a man with him who was conversing with him. So we went back to the Prophet (鑑) and my father said: O Messenger of Allah, I said such and such to 'Abdullah, and he told me that there was a man who was with you, conversing with you. Was there someone with you? The Messenger of Allah (姓) said: "Did you really see him, O'Abdullah?" I said: Yes. He said: "That was libreel: he is the one who distracted me from you."

Comments: [Its isnad is in hasan]

2680. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (歲) stayed in Makkah for fifteen years: for seven or eight years he saw a light and heard a voice, and for seven or eight years he received Revelation. And he stayed in Madinah for ten years.

Comments: [Its isnad is saheeh, Muslim (2353)] تخريج: إساده صحيح.

٢٦٧٨ - حَدَّثَنَا حَسَنُ: حَدَّثَنَا حَمَادُ بُنُ سَلَمَةً عَنْ عَمَّارِ بْنِ أَبِي عَمَّارِ: أَنَّ ابْنَ عَبَاسٍ قَالَ. كُنْتُ مَعَ أَبِي عَنْد رَسُولِ اللَّهِ يَبِيَّةٍ، وَعِنْدَهُ رَجُلٌ يُنَاجِيهِ (١/ ٢٩٤) فَكَانَ كَ لُمُعْرِضِ عَنْ أَبِي، فَخَرَجْنَا مِنْ عِنْدِهِ، فَقَالَ لِي أَبِي، أَيْ لَنَيْ الْمَهُ يَنَافِهِ عَنْ فَقَالَ لِي أَبِي، أَيْ نَعْلَكَ كَلْمُعْرِضٍ عَنْ نَقُلُتُ: يَا أَبَتِ، إِنَّهُ كَانَ عِنْدَهُ رَجُنٌ يُدَجِيهِ. فَقَالَ أَبِي لَيْ عَمْكَ كَلْمُعْرِضٍ عَنْي، فَقَلْتُ: يَا أَبَتِ، إِنَّهُ كَانَ عِنْدَهُ رَجُنٌ يُدَجِيهِ. فَقَالَ أَبِي: يَا فَلَكُ لِنَبْيِهِ اللَّهِ كَذَا وَكَذَا، وَاللَّهِ عَنْدَكَ رَجُنٌ يُسَاعِكَ، فَقَالَ أَبِي: يَا فَأَنْ كَانَ عِنْدَكَ رَجُنٌ يُسَاعِكَ، فَقَلْ أَبِي: يَا فَقَالَ رَسُولُ اللَّهِ يَعْذَلَ وَكُذَا، فَقَلْ رَجُنٌ يُسَاعِكَ، فَقَلْ وَعُلَا أَبِي اللَّهِ عَلْدَكَ الْحَدِيقِ، فَقَالَ رَسُولُ اللَّهِ يَعْتَلَى اللَّهِ عَلَيْهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَيْهِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى الل

تخريج: إساده حسن.

• ٢٦٨٠ - حَدَّثَنَا حَسَنْ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ عَمَّادِ بْنُ سَلَمَةً عَنْ عَمَّادٍ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّه يَسِيَّةً أَقَامَ بِمَكَّةً خَمْسَ عَشْرَةً سَنَةً ؛ ثَمَانِ سِنينَ أَوْ سَبْعًا يَرَى الضَّوْءَ وَيَسْمَعُ الطَّوْتَ، وَتَمَّالِينَا أَوْ سَبْعًا يُوحَى إلَيْهِ، وَأَقَامَ الصَّوْتَ، وَتَمَّالِينَا أَوْ سَبْعًا يُوحَى إلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرًا. [راجع: ٣٩٩٩]

تخريج: إسناده صحيح. م: (٢٣٥٣).

2681. It was narrated that Ibn 'Abbas (*) said: "The (evil) eye is real, the (evil) eye is real; the (evil) eye could cause the destruction of a mountain."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخريج: حسن لعيره، وهذا إسناد ضعيف، دويد البصري ليّن الحديث وإسماعين محهول.

2682. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) said: "The best number for companionship is four, the best number for an expedition is four hundred, the best number for an army is four thousand, and twelve hundred will never be defeated due to being too few in number."

Comments: [A mursal hadeeth]

2683. Salim bin Abil-Ja'd narrated: A man came to Ibn 'Abbas (&) and said: O Ibn 'Abbas, what do you think of a man who kills a believer? Ibn 'Abbas replied: "...his recompense is Hell to abide therein; and the Wrath and the Curse of Allah are upon him, and a great punishment is prepared for him" [an-Nisa' 493]. He said: O Ibn 'Abbas, what do you think if he repents, believes and does righteous deeds? He said: May his mother be bereft of him! How could he repent when the Messenger of Allah (變) said: "The slain one will come on the Day of Resurrection, carrying his head in his right hand - or he

٢٦٨١- حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ حَدَّثَنَا اللَّهِ بْنُ الْوَلِيدِ حَدَّثَنَا اللَّهِ بْنُ الْوَلِيدِ حَدَّثَنِي إِسْمَ عِيلُ بْنُ تَوْبَانَ عَنْ ابْنِ عَاسٍ قَالَ: قَالَ عَنْ جَابِر نِن زَيْدٍ، عَنِ ابْنِ عَاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ بَيْطِيدٍ: اللَّعَيْنُ حَقِّ، الْعَيْنُ حَقِّ، اللَّهِ عَلَى اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللِهُ اللِهُ اللَّهُ اللْعُلِيْ الللّهُ اللَّهُ الللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللّهُ الللّهُ الللّهُ الللّهُ الل

٣٦٨٢ - حَدَّثَنِي عَنْدُ اللَّهِ. حَدَّثَنِي أَبِي: حَدَّثَنَا وَهُبْ بُنُ حَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: ضَمِعْتُ بُولُسن يُحَدِّثُ عَنِ الرُّهْرِيِّ، عَنْ عُبَيْد للله، غي انْنِ عَنَّاسٍ قالَ: قالَ رَسُولُ اللَّه عِلَيْه الحَيْرُ الصَّحَابَةِ أَرْبَعَةٌ، وَحَيْرُ السَّرَانِ الشَّرَانِ أَرْبَعَةٌ، وَحَيْرُ السَّرَانِ أَرْبَعَةٌ آلَافٍ، وَلَا يُعْمَلُ النَّهُ عَشَرَ أَلْفًا مِنْ قِلَّةٍ». [انظر ٢٧١٨]

تخريج: وصله شاذ والصواب أنه مرسل.

٣٠٦٨ - حَدَّثَنِي يُونُسُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: خَدَثَنَا يَخْيَى بُنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا سَالِمُ النَّ أَيِي الْجَعْدِ قَالَ: حَاءً رَجُلٌ إِلَى ابْنِ عَبْسٍ، أَرَأَيْتَ رَجُلًا إِلَى ابْنِ عَبْسٍ، أَرَأَيْتَ رَجُلًا فَتُلَ مُؤْمِدُ؟ قَالَ: فَقَالَ النُّ عَبَّسٍ: ﴿حَزَاؤُهُ جَهنَّمُ خَالِدًا فِيهَا﴾ إِلَى آخِرِ الأَيْةِ. (النساء: جَهنَّمُ خَالِدًا فِيهَا﴾ إلى آخِرِ الأَيْةِ. (النساء: ثَابَ وَآمَن وَعَملَ صَالِحًا عَالَ: ثَكِلَتُهُ أُمُهُ، ثَابَ وَآمَن وَعَملَ صَالِحًا ۚ قَالَ: ثَكِلَتُهُ أُمُهُ، وَآنَى لَهُ التَّوْبَةُ ؟ وَقَدْ قَالَ رَسُولُ اللَّهِ يَتَعَلِّمُ الْمَثَامَةِ مُتَعَلِقًا رَأُسَهُ إِلَى الْمَاءِ عَلَى اللهِ يَتَعِلَمُ وَقَدْ قَالَ رَسُولُ اللَّهِ يَتَعِلَمُ وَقَدْ قَالَ رَسُولُ اللَّهِ يَتَعِلَمُ الْمَثَانِي _ وَقَالَ يَحِيءُ يَوْمَ الْقِيَامَةِ مُتَعَلِقًا رَأُسَهُ إِلَى الْمَقْولُ اللَّهِ يَتَعِلَمُ وَقَالَ: بِشِنَالِهِ _ آجِدًا صَاحِبَهُ بِيَدِهِ بِينِهِ _ وَقَالَ: بِشِنَالِهِ _ آجِدًا صَاحِبَهُ بِيَدِهِ بِينِهِ _ وَقَالَ: بِشِنَالِهِ _ آجِدًا صَاحِبَهُ بِيدِهِ بَيْهِ مَالِكُوا حَدَّا صَاحِبَهُ بِيدِهِ بَيْهِ مَالَةً عَلَى اللّهُ عَلَيْهِ مَالِحَالَةِ _ آجَدُهُ بَيْهِ فَيَالًا مَلْمُ فَيْهِ إِلَيْهِ مِنْهُ بَيْهِ مَالِكُولَةً مَا اللّهِ عَلَيْهِ إِلَا مُنْهُ مَنْهُ مَا لَهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الْحَلَاقُ مَا الْمُعَلِدُهِ _ وَقَالَ : إِلْهِ اللّهِ عَلَى السَاء عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَيْهِ اللّهُ اللّهُ الْمُؤْمِلُ اللّهُ الللّهُ اللّهُ ال

said: in his left hand - and holding on to his killer with his other hand, and with his vein gushing with blood; [he will come] towards the Throne of the Most Merciful, saying, 'O Lord, ask this one why he killed me"'?

Comments: [A saheeh hadeeth]

2684. Yazeed bin al-Asamm said: A man called us and set up a table on which there were thirteen (cooked) lizards. That was in the evening, and some of us ate and some did not. In the morning, we went to Ibn 'Abbas and I asked him, and the people sitting with him talked a great deal about this issue. One of them said: The Messenger of Allah (ﷺ) said: "I do not eat it, but I do not forbid it." And Ibn 'Abbas said: What a bad thing you have said! The Messenger of Allah (髪) was only sent to teach what is halal and what is haram. Then he said: The Messenger of Allah (變) was with Maimoonah, and al-Fadl bin 'Abbas, Khalid bin al-Waleed and a woman were also there. A platter was brought on which there was some bread and lizard meat. When the Messenger of Allah (鑑) went to take some, Maimoonah said: O Messenger of Allah, it is lizard meat. So he withdrew his hand and said: "It is meat that I have never eaten, but (go ahead and) eat." Al-Fadl bin 'Abbas, Khalid bin al-Waleed and the woman ate. And Maimconah

الْأُخْرَى، تَشْخَبُ أَوْدَاحُهُ دَمَّا، فِي قُتُلِ عَرْشِ الرَّحْمَرِ، فَيَقُولُ: رَتِّ سَلْ هَذَا فِيمَ قَتَلَنِي؟ ٩. [راجع: ١٩٤١]

تخريج: حديث صحيح، المجبر التيمي مختلف فيه.

٢٦٨٤ حدَّثنَا يُونُسُ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا سُلَيْمَانُ الشَّيْبَانِينُ قَالَ: حَدَّثَنَ يَزِيدُ بْنُ الْأَصَمَّ قَالَ: دَعَانًا رَجُلٌ، فَأَتَى بِخِوَانٍ عَلَيْهِ ثَلاثَةَ عَشَرَ صَدٍّ، قَالَ: وَذَاكَ عَشَاءً، فَآكِلٌ وَتَارِكُ، فَلَمَّا أَصْبَحْنَا غَدَوْنَا عَلَى ابْنِ عَبَّاس، فَسَأَنْتُهُ، فَأَكْثَرَ فِي ذَٰلِكَ جُلَّسَاؤُهُ. حَتَّى قَالَ بَعْصُهُمْ. قَالَ رَسُولُ اللَّهِ ﷺ . ﴿ لَا آكُلُهُ. وَلَا أُحَرِّمُهُ» قَالَ: فَقَالَ ابْنُ عَـَّاسَ: بِنْسَمَا قُلْتُمْ. إِنَّمَا بُعِثَ رَسُولُ اللَّهِ بِعِيْ مُجِدًّا ومُحَرِّمًا، ثُمَّ قَلَ: كَانَ رَسُولُ اللَّهِ ﷺ عِنْدَ مَيْمُونَةً. وَعِنْدَهُ الْفَضْلُ بْنُ عَبَّاسِ وَخَالِدُ نْنُ الْوَلِيدِ وَامْرَأَةً، فَأَتِى مَخِوَانِ عَلَيْهِ خُبْرٌ وَلَحْمُ ضَتِّ قَالَ: فَلَمَّا ذُهَبَ رَسُولُ للَّهِ عِلَيْ يَتَنَاوَلُ، قَالَتْ لَهُ مَيْمُونَةُ: إِنَّهُ يَا رَسُولَ اللَّهِ لَحْمُ ضَبٍّ. فَكَفَّ يَدَهُ. وَقَالَ: إِنَّهُ لَحْمٌ لَمْ آكُلُهُ. وَلَكِنْ كُلُوا» قَالَ: فَأَكَلَ الْفَضْلُ مُنْ عَبَّاس وَخَالِدُ بْنُ الْوَلِيدِ وَالْمَرْأَةُ، قَالَ: وَقَالَتْ مَيْمُونَةً لَا آكُلُ مِنْ طَعَام لَمْ يَأْكُلُ مِنْهُ رَسُولُ اللَّهِ ﷺ [انظر ٢٠٠٧، ٣٢١٩، و راجع: ١٩٧٨]

said: I will not eat food that the Messenger of Allah (愛) has not eaten.

Comments: [Its isnad is saheeh, Muslim (1948)]

2685. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn 'Abbas asking him about the share of the kinsmen of the Messenger of Allah (28) and who it is for; when the orphan is no longer regarded as such; what happens if women or slaves are present when the booty is shared out; and about killing the children of the mushrikeen. Ibn 'Abbas (45) said: Were it not that I want to stop him doing what he may fall into, I would not have answered him. And he wrote to him (saying): You wrote to me asking about the share of the kinsmen of the Messenger of Allah (ﷺ) and who it is for. We used to think that it was for the relatives of the Messenger of Allah (趣), but our people denied that to us. With regard to the orphan and when he is no longer regarded as such, he said: It is when he reaches the age of puberty or attains maturity of mind. With regard to women and slaves, and whether they had any share of the booty if they were present in battle, they have no known share, but they are to be given something from the booty. With regard to killing the children of the mushrikeen, the Messenger of Allah (鑑) did not kill any of them, so you should not kill any تخريج: إساده صحيح. م: (١٩٤٨).

٢٦٨٥- حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءٍ ٢ أَخْبَرَنَا حريرُ نْنُ حَازِم عَنْ قَيْس بْن سَعْدٍ، عَنْ يَرِيدَ بُن هُرْمُزَ: أَنَّ نَجْدَةَ كُتَبَ إِلَى ابْن عَتَاسِ نَسْأَلُهُ عَنْ سَهُم ذِي الْقُرْبَى لِمَنْ هُوَ؟ وَعَنِ الْيَبِمِ مَتَى يَنْقَضِي يُتَّمُهُ ؟ وَعَنِ الْمَوْأَةِ وَالْعَبْدِ يَشْهَدَانِ الْغَبِيمَةَ؟ وَعَنْ قَتْلِ أَطْفَالِ لْمُشْرِكِينِ؟ فَقَالَ ابْنُ عَبَّاسٍ. لَوْلَا أَنْ أَرُدَّهُ عَنْ شَيْءٍ يَقَعُ فِيهِ مَا أَجَنُّهُ. وَكَتَبَ إِلَيْهِ: إِنَّكَ كَتُنْتَ إِلَى تَسْأَلُ عَنْ سَهْم ذِي الْقُرْبَى لِمَنْ هُوَ؟ وَإِنَّا كُنَّا نَرَاهَا لِقَرَانَةِ رَسُولِ اللَّهِ ﷺ، فَأَنَى ذَلِك عَلَيْنَا قَوْمُنَا، وَعَنِ الْيَتِيمِ مَتَى يِنْقَضِى يُنْمُهُ؟ قَالَ: إِذَا احْتَلَمَ أَوْ أُونِسَ مِنْهُ خَيْرٌ، وَعِن الْمَرْأَةِ وَالْعَبِّدِ يَشْهَدَانِ الْعَبْيِمَةَ؟ فَلَا شَيْءَ لَهُمَا، وَلَكِنَّهُمَا يُحْذَيَانِ وَيُعْطَيَانِ، وَعَنْ قَتْلِ أَطْفَالِ الْمُشْرِكِينَ؟ فَإِنَّ رَسُولَ اللَّهِ عِينَ لَمْ يَفُنْلُهُمْ، وَأَنْتَ فَلَا تَقْتُلْهُمْ، إِلَّا أَنْ تَعْلَمَ مِنْهُمْ مَا عَلِمَ الْخَضِرُ مِنَ الْغُلَامِ حِينَ قَتَلَهُ. [راحع ٢٢٣٥]

تخریج: إسناده صحیح. م. (۱۸۱۲).

of them, unless you know about them what al-Khadir knew about the boy whom he killed.

Comments: [Its isnad is salieeh, Muslim (1812)]

2686. It was narrated that Ibn 'Abbas (36) said: The Messenger of Allah () and his companions came [to Makkah] when the fever of Yathrib had weakened them. and the mushrikeen said: There have come to you people who have been weakened by the fever of Yathrib and it has had a bad impact on them. The mushrikeen sat beside the Hijr, and Allah informed the Prophet (經) of what they had said, so the Messenger of Allah (ﷺ) instructed them [his Companions] to trot (raml) in the first three circuits, to show the mushrikeen how strong they were. So they trotted (raml) in the first three circuits, and he told them to walk between the two corners where the mushrikeen could not see them. Ibn 'Abbas (36) said: Nothing prevented him from telling them to trot in all the circuits except kindness towards them. And the mushrikeen said: Are these the ones who you said have been weakened by the fever? These are stronger than such and such.

Comments: [Its isnad is saheeh, al-Bukhari (1602) and Muslim (1266)]

2687. It was narrated from Ibn 'Abbas (♣) that a Bedouin gave a gift to the Prophet (♣) and he gave him something in return. He

٢٦٨٦- حَدَّثُنَا يُونُسُ. حَدَّثُنَا حَمَّادٌ _ بَعْنِي ابْنَ رِيْدٍ _ حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْن جُبَيْرٍ، عَيِ ابْنَ عَبَّاسٍ فَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ مَكَّةً وَقَدْ (١/ ٢٩٥) وَهَـَتُهُمْ خُمَّى يَثْرِب، فَقَالَ الْمُشْرِكُونَ: إِنَّهُ لَقَدْ قَدِمَ عَلَيْكُمْ قَوْمٌ قَدْ وَهَنَتُهُمْ خُمَّى يَثْرِت، وَلَقُوا مِنْهَا شَرًّا. مَجَلَسَ الْمُشْرِكُونَ مِنَ النَّاحِيَةِ الَّتِي تَلِي الْحجْرَ، فأطْلَعَ اللَّهُ نَبَّهُ عَلَى مَا قَالُوا، فَأَمَرَهُمْ رَسُولُ اللَّهِ ﷺ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلاثة، لِيَرَى الْمُشْرِكُونَ خَلْدَهُمْ، قَالُوا: فَرَمَلُوا ثَلاثَةَ أَشْوَاطٍ، وَأَمَرُهُمْ أَنْ يَمْشُوا بَيْنَ الرُّكْنَيْنِ، حَيْثُ لَا يَرَاهُمُ الْمُشْرِكُونَ، وَقَالَ ائِنُ عَبَّ سِ: وَلَمْ يَمْنَعِ النَّبِيِّ ﷺ أَنْ يَأْمُرَهُمْ أَنْ رِمْلُوا الْأَشْوَاطَ كُلَّهَا، إِلَّا الْإِنْقَاءُ عَلَيْهِمْ، فَقَالَ الْمُشْرِكُونَ: هَوُلَاهِ الَّذِينَ زَعَمْتُمْ أَنَّ الْحُمِّي قَدْ وَهَنَّهُمْ؟! هَؤُلَاءِ أَجْلَدُ مِنْ كُدًا وَكُذَا. [راجع: ٢٦٣٩]

تخریج: سناده صحیح. ح (۱۹۰۲)، م (۱۲۲۹).

٢٦٨٧ - حَدَّثَنَا يُونُسُ: حَدَّثَنَا حَمَّادٌ _ بَعْني
 ابْنَ زَيْدِ _ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ،
 عَنِ انْنِ عَبَّاسٍ أَنَّ أَعْرابِيًّا وَهَبَ لِلنَبِي ﷺ

said: "Are you happy?" He said: No So he gave him more and said: "Are you happy?" He said: No. So he gave him more and said: "Are you happy?" He said: Yes. Then the Messenger of Allah (ﷺ) said: I almost decided not to accept any gift except from a Qurashi or an Ansari or a Thaqafi."

Comments: [Its isnad is saheeh]

2688. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (瓷) and his Companions did 'Umran from Ji'ranah, and they trotted around the House three times and walked around it four times.

Comments: [Its isnad is qawi]

2689. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (寒) said: "There is no one among the people who has not sinned or thought of sinning, except Yahya bin Zakariya."

Comments: [Its isnad is da'cef]

هِنَهُ، فَأَثَانَهُ عَنْيُهَا، قَالَ ﴿ وَضِيتَ؟ ۗ قَالَ لَا ، قَالَ لَا ، قَالَ لَا ، قَالَ فَالَ فَالَ فَالَ فَالَ فَقَالَ فَالَ اللَّهُ فَالَ اللَّهُ فَالَ اللَّهُ مَنْكُ أَنْ لَا أَتَّهِبَ هَنَّ أَنْ لَا أَتَّهِبَ هِبَةً إِلَّا مِنْ قُرْسِيِّ، أَوْ نَقَفِيٍّ ﴾ إلّا مِنْ قُرْسِيِّ، أَوْ نَقَفِيٍّ ﴾

تخريح: إسناده صحيح.

٣٦٨٨ حدَّفَنَا حَسنُ بْنُ مُوسى حَدَّنْنَا حَمَّاهُ ابْنُ سَلَمَةَ عَنْ عَبْدِ النَّهِ بْنِ عُثْمَانَ بْنِ خُنْيْمٍ. عَنْ ابْنِ عَبْسِ: أَنَّ رَسُولَ عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ عَبْاسٍ: أَنَّ رَسُولَ اللَّهِ بَيْئِةٍ و صْحَابَةُ اعْنَمَرُوا مِنْ جِعْرَانَةً، فَرَمَلُوا بِالْبِثِ ثَلَانًا، وَمَشَوّا أَرْبَعًا. [راجع: ٣٢٢٠]

تخريج: إسناده قوي.

٣٦٨٩- حدَّثَنَا حَسَنُ بْنُ مُوسَى: حَدَّثَنَا حَمَّادُ الْنُ سَنْمَةَ أَخْرَنَا عَلِيُّ بْنُ زَيْدٍ عَنْ يُوسُفَ بْنِ مِهْر نَ، عَن ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّه بَشِيْ اللَّه اللَّهُ الللللَّهُ اللَّهُ اللَّهُ الللللَّهُ

تخريج: إسناده ضعيف، لضعف علي بن زيد وليّن يوسف بن مهران.

2690. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (經) said: "The least severely punished of the people of Hell is Abu Talib. On his feet there are two sandals of fire because of which his brains boil."

Comments: [Its isnad is saheeh, Muslim (212)]

٢٦٩٠ حدثنا حسن وعمان المعنى قالا: حدث حمد فن سلمة عن ثابت البناني، عن أبي غشمان النهدي، عن أبي غشمان النهدي، عن ابي عباس قال: قال رَسُولُ اللّهِ ﷺ: «أَهُونُ أَهُلِ النّارِ عَذَابًا أَبُو طَالِبٍ. في رِجْلَيْهِ نَعْلَانِ مِنْ نَارٍ، يَعْلِي مِنْهُمَ دِمَ عُهُ". [راجع: ٢٦٣٦]

تخريج: إساده صحيح، م. (٢١٢).

2691. It was narrated that Ibn 'Abbas (泰) said: When alcohol was forbidden, some people said: O Messenger of Allah, (what about) our companions who died and who used to drink it? Then the words were revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past)" [al-Ma'idah 5:93]. And when the qiblah was changed, some people said: O Messenger of Allah, (what about) our companions who died and who used to pray facing Jerusalem? Then the words were revealed: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

2692. It was narrated that Abu Nadrah said: Ibn 'Abbas addressed us from the minbar of Basrah and said: The Messenger of Allah (姓) said: "There was no Prophet but he had a supplication that was fulfilled for him in this world, but I have saved my supplication to be an intercession for my ummah. I will be the leader of the sons of Adam on the Day of Resurrection, and no boast. I will be the first one for whom the earth is split, and no boast. In my hands will be a banner of praise, and no boast. Adam and all others will be under my banner, and no boast. The Day of Resurrection will be very long for the people, and they will say to

قَالَ: وَلَمَّا مُوِّلَتِ الْقِلْلَةُ، قَالَ أَنَاسٌ: يَا رَسُولَ اللَّهِ، أَصْحَابُتُ الَّذِينَ مَاتُوا وَهُمْ يُصْلُونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزِلَتْ: ﴿وَمَا كَانَ اللَّهُ لِيُعْدِيعَ إِيمَنْكُمُّ ﴿ لَلِقَرَةَ: ١٤٣). لَانظر ٢٧٧٥، ٢٩٦٤، ٣٢٤٩]

تخريج: صحيح لعيره، وهدا إسناد ضعيف، رواية سماك عن عكرمة مضطربة.

٢٦٩٢ - حَدَّثَنَا حَسَنٌ. حَدُّثَنَا حَمَّدُ بُنُ سَلَمَةً عَنْ عَلِيٌ مْنِ زَيْدٍ، عَنْ أَبِي نَضْرَةً قَالَ: خَطَبَنَا الْمُنْبِ، مِتْبِ الْبَصْرَةِ، الْنُ عَبَّسٍ الْبَصْرَةِ، الْمُنْبِ، مِتْبِ الْبَصْرَةِ، قَالَ: قَالَ رَسُولُ الله ﷺ : "إِنَّهُ لَمْ بَكُنْ نَبِيٍّ قَالَ: قَالَ رَسُولُ الله ﷺ : "إِنَّهُ لَمْ بَكُنْ نَبِيًّ لَا لَيْ الْحُتَاثُ دَعْوَةً يَنْجَرَهَا فِي لَدُنْهِا، وَإِنِي الْحَتَاثُ دَعْوَةً يَلْمُتِي، وَأَنَا سَيْدُ وَلَدِ آدَمَ يَوْمَ الْحَتَامَةِ، وَلَا فَحْرَ، وَأَنَا أَوَّلُ مَنْ تَنْشَقُ عَنْهُ الْمُرْصُ، وَلَا فَحْرَ، وَأَنَا أَوَّلُ مَنْ تَنْشَقُ عَنْهُ الْمُرْصُ، وَلَا فَحْرَ، وَأَنَا أَوَّلُ مَنْ تَنْشَقُ عَنْهُ فَخْر، وَلَا أَوْلُ مَنْ تَنْشَقُ عَنْهُ فَخْر، وَلَا أَوْلُ مَنْ تَنْشَقُ عَنْهُ فَخْر، وَلَا فَحْر، وَلَا أَوْلُ مَنْ تَنْشَقُ عَنْهُ فَخْر، وَلَا فَحْر، وَلَا أَوْلُ مَنْ تَنْشَقُ عَنْهُ فَخْر، وَلَا فَحْر، وَلَا فَحْر، وَلَا أَوْلُ مَنْ تَنْشَقُ عَنْهُ وَلَا فَحْر، وَلَا فَحْر، وَلَا أَوْلُ مَنْ تَنْشَقُ عَنْهُ وَلَا فَحْر، وَلَا فَحْر، وَلَا فَحْر، وَلَا أَوْلُ مَنْ تَنْشَقُ عَنْهُ وَلَا فَحْر، وَلَا فَحْر، وَلَا فَحْر، وَلَا أَلَى اللهُ عَلَى اللهُ اللهُ وَلَى اللهُ اللهُ وَلَى اللهُ اللهُ وَلَى اللهُ اللهُ وَلَا اللهُ اللهُ وَلَى اللهُ اللهُ وَلَى اللهِ اللهُ اللهُ اللهُ اللهُ وَلَى اللهُ اللهُ

one another: 'Let us go to Adam, the father of mankind, so that he might intercede with our Lord, may He be glorified and exalted, to judge among us.' So they will go to Adam and will say: 'O Adam, you are the one whom Allah created with His own hand; He caused you to dwell in Paradise and He commanded His angels to prostrate to you; intercede for us with your Lord so that He might judge among us.' He will say: 'I am not able for that; I was expelled from Paradise because of my sin. I am not concerned about anyone today except myself. Rather go to Nooh, the head of the Prophets.' So they will go to Nooh and will say: 'O Nooh, intercede for us with our Lord, that He might judge among us.' He will say. 'I am not able for that; I offered supplication because of which all the people of earth were drowned. I am not concerned about anyone today except myself. Rather go to Ibraheem the Close Friend (Khaleel) of Allah.' So they will go to Ibraheem (44) and will say: 'O Ibraheem, intercede for us with our Lord so that He may judge among us.' But he will say: 'I am not able for that; I told three lies for the sake of Islam. I am not concerned about anyone else today except myself."

The Messenger of Allah (ﷺ) said: "All he wanted to do was to defend the religion of Allah when he said: 'Verily, I am sick' [as-Saffat 37:89] and he said of his wife when he came to the king,

يَيْنَنا. فَيَأْتُونَ آدَمَ عَلَيْهِ السَّلامُ فَيَقُولُونَ: يَا أَدُمُ أَنْ الَّذِي خَلَقَكَ اللَّهُ بِيَدِهِ، وَأَسْكَنَكَ جَنَّتُهُ، وَأَشْجَدَ لَكَ مَلَائِكَتَهُ فَاشْفَعُ لَنَا إِلَى رَبِّكَ، فلْيُفْص بَيْتَ. فَيَقُولُ: إنِّي لَسْتُ هُنَاكُمْ، إنِّي قَدْ كُخْرَخْتُ مِنَ الْحَلَّةِ بِخُطِيتَتِي. وَإِنَّهُ لَا يُهِمْنِي الْمِوْمَ إِلَّا نَفْسِي، وَلَكِنْ الثُّوا نُوحًا رَأْسِلَ النَّسْيِرَ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ، اشْعَعْ لَكَ إِلَى رَبُّكَ، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِلَى لَسْتُ هُنَاكُمْ، إِنِّي قَدْ دَعَوْتُ دَعْوَةً غَرَّفَتْ أَهْلَ الْأَرْضِ، وَإِنَّهُ لَا يُهمُّنِي الْيَوْم إِلَّا نَفْسِي، وَلَكِن النُّوا إِلْرَاهِيمَ خَلِيلَ الله عَلَيْهِ السّلَامُ. قَالَ: فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُونُونَ: يَا إِبْرَاهِيمُ، اشْفَعْ لَنَا إِلَى رَبُّكَ، فَلْنَقْصِ نَسْنَا. فَيَقُولُ إِنِّي لَسْتُ هُنَاكُمْ. إِنِّي فَدْ كَذَبْتُ فِي الْإِشْلَامِ ثُلَاثَ كِذْبَاتٍ، وَإِنَّهُ لَا يُهمُّني الْيَوْمَ إِلَّا نَفْسِي _ فَفَال رَسُولُ اللَّهِ عِشْةِ. إِنْ حَاوَلَ بِهِنَّ إِلَّا غَنْ دِينِ اللَّهِ، قَوْلُهُ · ﴿ إِنَّ سَفَيْمٌ ﴾ وَقَوْلُهُ لِامْرَأْتِهِ: إِنَّهَا أُخْتِي _ وَلَكُنِ انْبُوا مُوسَى عَلَيْهِ السَّلَامُ، الَّذِي اصْطَفَهُ للَّهُ بِرِسَالَتِهِ (٢٩٦/١) وَكَلَامِهِ. فَيَأْتُونَ مُوسَى فَيَقُولُونَ: يَ مُوسَى، أَنْتَ الَّذِي اصْطَفَاكَ اللَّهُ مِرْسَالَتِهِ وَكَلَّمَكَ، فَاشْفَعْ لَنَا إِلَى رِنْكَ، فَلْيَقْضِ بَيْنَنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إنِّي قَتَلْتُ نَفْسًا بِغَيْرِ نَفْس، وَإِنَّهُ لَا يُهِمُّنِي الْيَوْمَ إِلَّا نَفْسِي، وَلَكِن اثْتُوا عِيسَى رُوخِ اللَّهِ وَكَلِمْتُهُ، فَيَأْتُونَ عِيسَى، فَيُفُونُونَ: يَا عِيشَى، أَنْتَ رُوحُ اللَّهِ وَكَلِمَتُهُ، 'she is my sister'. - [Ibraheem will say: | 'Rather go to Moosa (whom Allah chose to send with His message and He spoke to him.' So they will go to Moosa and will say: 'O Moosa, you are the one whom Allah chose for His message and He spoke to you; intercede for us with our Lord so that He might judge among us.' He will say: 'I am not able for that, for I killed a soul unlawfully I am not concerned about anyone today except myself. Rather go to 'Eesa, the Spirit from Allah and His Word.' So they will go to 'Eesa and will say: 'O 'Eesa, you are the Spirit from Allah and His word; intercede for us with your Lord, that He might judge among us.' But he will say: 'I am not able for that, for I was taken as a god instead of Allah. I am not concerned about anyone today except inyself. But if there was something in the vessel and it was sealed, would anyone be able to get what is in it unless he undoes the seal?' They will say: 'No.' He will say: 'Muhammad is the Seal of the Prophets; he has just come today and his previous and future sins have been forgiven." The Messenger of Allah (ﷺ) said: "So they will come to me and will say: 'O Muhammad, intercede for us with your Lord, so that He might judge among us.' I will say: 'Yes, I am able for it, when Allah gives leave for whom He wills and is pleased with.' When Allah, may He be blessed and exalted,

فَاشْفُعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْضِ بَيْنَا. فَيَقُولُ: إِنِّي لَسْتُ هُنَاكُمْ، إِنِّي قَلِ اتُّخِذْتُ إِلَهًا مِنْ دُونِ اللَّهِ. وَإِنَّهُ لَا يُهمُّني الْيَوْمَ إِلَّا نَصْبِي. ثُمُّ قَالَ: أَرْ يُثُمُّ لَوْ كَانَ مَتَاعٌ فِي وعَاءٍ قَدْ خُتِمَ عَلَيْهِ، أَكَانَ يُقْدَرُ عَنِي مَا فِي الْرِعَاءِ حَتَّى يُهَضَىٰ الْخَاتُّمُ؟ فَبَقُولُونَ: لَا. فَيَفُولُ: إِنَّ مُحَمَّدًا خَاتُمُ النَّبِيِّينَ، قَدْ حَضَرَ الْيَوْمَ، وَقَدْ عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا نَأَخَّرَ». قَالَ رَسُولُ اللَّهِ ﷺ. "فَيَأْتُونِي، فَيَقُولُونَ: يَا مُحَمَّدُ، اشْفَعْ لَنَا إِلَى رَبِّكَ، فَلْيَقْصِ بَيْنَا. فَأَقُولُ: نَعَمْ أَنَا لَهَا، حتى يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَيَرُضَى، فَإِذَا أَرَادِ اللَّهُ غَرَّ وَحُلُّ أَنْ يَصْدَعُ بَيْنَ خَلْقِهِ نَادَى مُنَادٍ: أَيْنَ أَحْمَدُ وَأُمَّتُهُ؟ فَنَحْنُ الْآخِرُونَ الْأَوَّلُونَ، فَنَحْنُ آجِرُ الْأُمَم، وَأَوَّلُ مَنْ يُخاسَبُ، فَتَفْرَجُ لَنَا الْأُمَمُ عَنْ طَرِيقِنَا، فَنَمْضِي غُرًّا مُحَجَّلِينَ مِنْ أَثَر الطُّهُورِ، وَتَقُولُ الْأُمَّمُ: كَادَتْ هَذِهِ الْأُمَّةُ أَنْ تَكُونَ أَنْكِءَ كُلُّهَا. قَالَ: ثُمُّ آتِي بَابِ الْحَبَّةِ، فَآخُدُ بِحَنْقَة نَابِ الْحَنَّةِ، فَأَقْرَعُ الْبَابِ، فَيُقَالُ: مَنْ أَنْتَ فَأَتُولُ. مُحَمَّدٌ، فَيُفْتَحُ لِي. فَأَرَى رَبِّى عَزُّ وَجَلَّ، وَهُوَ عَلَى كُرْسِيَّهِ _ أَوْ سَريرهِ _ فَأَخِرُ لَهُ سَاجِدًا، وَأَحْمَدُهُ بِمَحَامِدَ لَمْ نَحْمَدْهُ بِهَا أَحَدُ كَانَ قَبْلِي، وَلَا يَحْمَدُهُ مهَا أَخَدٌ بَعْدِي، فَيُقَالُ لِي: ارْفَعْ رَأْسَكَ، وَقُلْ تُسْمَعْ، وَسَلْ تُعْطَهْ، وَاشْفَعْ تُشَقَّعْ. قَالَ: فَأَرْفَعُ زَأْسِي، فَأَقُولُ: أَيْ رَبِّ، أُمَّنِي، أُمَّنِي. فَيُقَالُ لِي أَحْرِجْ مِنَ النَّارِ مَنْ

wants to judge among His creation, a caller will call out: 'Where is Muhammad and his ummah?' For we are the last and the first; we are the last of the nations and the first to be brought to account. So the other nations will make way for us, and we will start moving with faces and limbs that are bright with the traces of wudoo'. The other nations will say: 'Nearly all of this ummah are almost Prophets.' Then I will come to the gate of Paradise and will take hold of the ring in the gate and knock on it. It will be said: 'Who are you?' I will say: 'I am Muhammad.' It will be opened for me, and I will see my Lord, may He be glorified and exalted, on His Throne. I will fall down in prostration before Him and I will praise Him in words of praise that no one said before me and no one will say after me. It will be said: 'O Muhammad, raise your head; ask and you will be given, speak and you will be heard, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' It will be said to me: 'Bring forth from the Fire whoever has in his heart faith the weight of such and such,' and I will bring them forth. Then I will go back and prostrate, and I will praise Him in words of praise that no one said before me and no one will say after me. It will be said: 'Raise your head; speak and you will be heard, ask

كَان هِي علنِهِ مِثْقَالُ كَذَا وَكَذَا، فَأَخْرِجُهُمْ، ثُمَّ عُودُ، فَأَجْرِجُهُمْ، ثُمَّ عُودُ، فَأَجْرُ سَاحِدًا وَأَحْمَدُهُ بِمَحَامِدَ لَمُ يَحْمَدُهُ بِهَا أَحَدٌ كَانَ قَبْلِي، وَلَا يَتْحَمَدُهُ بِهَا أَحَدٌ بَغْدِي، فَيُقَالُ لِي: ارْفعْ رَأْسَكَ، وَقُلْ يُسْمَعْ لَكَ، وَسَلْ تُعْطَهُ، وَاشْفَعُ تُشْفَعْ، فَأَمْنِي، فَأَرْفعُ يُشْمَعْ لَكَ، وَسَلْ تُعْطَهُ، وَاشْفَعُ تُشْفَعْ، فَأَرْفعُ رَأْسِي، فَأَقُولُ: أَيْ رَبّ، أَمْنِي، أَمْنِي، فَمْنِي، فَمْنِي، فَمْنِي، فَمْنِي، فَمْنِي، فَيْفِيهِ فَيْفِكُ لَكَ، وَمَلْ فِي قَلْبِهِ فَيْفَدُلُ: وَقَالَ فِي فَلْبِهِ مِثْلُ هَذَا. وَقَالَ فِي النَّارِ هَنْ كَانَ وَقَالَ فِي النَّادِةِ مِثْلُ هَذَا أَيْضُد. [راجع. ٢٥٤٦]

تخريج: حس لعيره دون قول عسى عليه السلام: "بي اتحذت إلها من دون الله؛ فإنه محدف لما في الصحيح من أن عيسى لم يدكر دنباً. وقونه: "أما أول من تنشق عنه الأرض، سيرد بإسناد صحيح برقم (١١٢٨٦). وإسناد هد الحديث ضعيف، لصعف علي بن زيد.

and you will be given, intercede and your intercession will be accepted.' I will raise my head and say: 'O Lord, my ummah, my ummah.' It will be said: 'Bring forth from the Fire whoever has in his heart faith the weight of such and such,' and I will bring them forth." And the third time he also said something similar.

Comments: [Hasan because of corroborating evidence]

2693. A similar report was narrated from Anas bin Malik (\$) from the Prophet (\$) except that he said in the first instance: "Whoever has in his heart faith the weight of a grain of barley"; in the second instance he said "wheat"; and in the third instance he said "corn."

Comments: [Its isnad is salweh]

2694. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (炎河) said: Jibreel (始) said to me: 'Prayer has been made dear to vou, so do as much of it as you wish.'"

Comments: [Its isnad is da'eef]

٣٦٩٣ حَدَّثَنَا حَسَنُ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةً عَنْ أَسِ بُنِ مَالِثٍ عَنِ النّبِيِّ عَنْ أَسَى بُنِ مَالِثٍ عَنِ النّبِيِّ عِنْ أَسَى بُنِ مَالِثٍ عَنِ النّبِيِّ عِنْ أَنْهُ قَالَ فِي الْأَوَّلِ: "مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيمَانٍ" وَاللَّا نِيَةَ "بُرُةٍ" فِي وَاللَّا نِيَةَ "بُرُةٍ" فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ إِيمَانٍ" وَاللَّا نِيَةَ " «بُرُةٍ" فِي وَاللَّا لِنَة " «ذَرَةٍ". [انطر ما قبله]

تخريج: إسناده صحيح. راجع ماقله. وهذا الحديث من مسد أس س مالك.

٧٦٩٤- حَدُّنَنَا حَسَنٌ. حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَلِي بْنِ رَبْيه، عَنْ يُوسُفْ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ يَشِيْ قَلَ اللَّهِ يَشِيْ قَلَ السَّلَام. إِنَّهُ قَدْ عُتِنِ السَلَام. إِنَّهُ قَدْ عُتِنِ السَلَام. إِنَّهُ قَدْ عُتْنَ إِنْبُكَ الصَلَاةُ، فَخُذْ مِنْهَا مَا شِفْتَه.

[راجع: ٢٢٠٥]

تخريج: إسناده صعيف، تصعف علي س ريد بن حدعان ولين يوسف س مهران.

2695. It was narrated that Ibn 'Abbas (♣) said: Two men referred a dispute to the Messenger of Allah (₺) and one of them had to swear an oath, so he swore by Allah besides Whom there is no other

٣٦٩٥ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرِ: حَدَّثَنَا شَرِيكٌ
 عَنْ عَطَاءِ نُنِ السَّائِبِ، عَنْ أَبِي يَخْيَى
 الْأَعْرَحِ، عَنِ ابْنِ عَتَّاسٍ قَالَ: اخْتَصَمَ إلَى
 النَّيِّ عَلِيْ رَجُلَان، فَوَقَعَتِ الْيَمِينُ عَلَى

god that he did not owe anything [to the other man]. Then Jibreel came to the Prophet (ﷺ) and said: He is lying; he does owe him something. So he told him to give him his dues, and the expiation for breaking his oath was his affirming that there was no god except Allah, or his shahadah.

Comments: [Its isnad is da'cef]

2696. It was narrated from 'A'ishah and Ibn 'Abbas (♣) that the Messenger of Allah (६) stayed in Makkah for ten years, with Qur'an being revealed to him, then he stayed in Madinah for ten years.

Comments: [Its isnad is salreeli, al-Bukhari (4464)]

2697. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (金) said: "I saw 'Eesa Ibn Maryam, Moosa and Ibraheem. As for 'Eesa, he was reddish with curly hair and a broad chest. As for Moosa, he was dark and tall." They said to him: And Ibraheem? He said: "Look at your companion," meaning himself.

Comments: [Its isnad is saheeh, al-Bukhari (3438) and Muslim (165, 166)]

2698. It was narrated from Ibn 'Abbas that the Prophet of Allah (ﷺ) said: "Good conduct, dignified bearing and moderation are one of the twenty-five parts of Prophethood."

أَحَدِهِمَا، فَحَلَفَ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوْ مَا لَهُ عِنْدَهُ شِيْءٌ، قَالَ فَنَوَلَ جِبْرِيلُ عَلَى النَّبِيِّ لِللَّهُ عَلَى النَّبِيِّ فَقَالَ إِنَّهُ كَادِبٌ، إِنَّ لَهُ عِنْدَهُ حَقَّهُ، فَأَمرهُ اَنْ تُعْطِيمُهُ حَقَّهُ، وَكَفَارَةُ يَمِينِهِ مَعْرِفَتُهُ أَنْ لَا إِلَهُ إِلَّا اللَّهُ، أَوْ شَهَادَتُهُ. [راحع: ٢٢٨٠]

تخريح: إساده صعيف، لاحتلاط عطاء بن انساب، وشريك سيء الحفظ، لكنه توبع.

٧٦٩٦ حَدَّثَنَا حَسَنَ حَدَّثُنَ شَيْبَانُ عَنْ يَعْدِى قَالَ: وَأَخْبَرَنِي أَبُو سَلَمَةً عَنْ عَائِشَةً وَالْمِ عَلَيْهِ وَالْمِ عَبِّلُسِ إِلَّا مِنْكُةً وَالْمِ عَبِّلُسٍ لِمَكُلَّةً عَشْر سِنينَ يَنْزِلُ عَلَيْهِ الْقُرْآنُ. وَبِالْمَدِينَةِ عَشْرًا. [رحم: ٢٠١٧]

تخريج: إسدده صحيح، خ. (٤٤٦٤).

٧٦٩٧- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرِ: حَدَّثَنَا إِسْرَائِيلُ عِنْ عُنْمَانَ _ يَعْمِى ابْنَ الْمُغِيرَةِ _ عَنْ مُخَاهِدِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَشِيَّةٍ: "رَأَيْتُ عِيسَى ابْنَ مَرْيَمَ، وَمُوسَى، وَإِنْرَاهِيمَ، فَأَمَّا عِيسَى فَأَحْمَرُ جَعْدٌ عَرِيضُ وَإِنْرَاهِيمَ، فَأَمَّا عِيسَى فَأَحْمَرُ جَعْدٌ عَرِيضُ الصَّدْرِ، وَأَمَّا مُرسَى فَآدَمُ جَبِيبِمٌ" قَالُوا لَهُ: فَإِنْرَهِيمُ؟ قَالَ: "أَنْظُرُوا إِلَى صَاحِبُكُمْ" يَعْنِي فَيْسَدُ. [راحع: ٢١٩٧، وانظر: ٣٥٤٦]

٢٦٩٨ حَدَّثَنَا حَسَنْ: حَدُثَنَا زُهَيْرٌ قَالَ:
 حَدَثَنَا قَانُوسُ بُنُ أَبِي ظَلَبْيَانَ. أَنَّ أَبَاهُ حَدَّثَهُ
 عَنِ ابْسِ عَبَّاسٍ عَنْ نَبِيِّ اللَّهِ ﷺ _ قَالَ:
 زُهَيْرٌ: لَا شَكَّ فِيهِ _ قَالَ: *إِنَّ الْهَدْيَ

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

الصَّالِحَ، وَالسَّمْتَ الصَّالِحَ، وَالِاقْتِصَادَ، جُرْءٌ مِنْ خَمْسَةٍ وَعِشْرِينَ جُزْءًا مِنَ النَّبُوَّةِ.

تخريج: حس لعيره، وهذا إساد ضعيف، قابوس ليّن الحديث.

2699. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) said: "Dignified bearing..." and he mentioned a similar report.

Comments: [Hasan because of corroborating evidence]

2700. It was narrated that Ibn 'Abbas (為) said: The Prophet (鑑) offered five prayers in Mina.

Comments: [Its isnad is saheeh]

2701. It was narrated from Ibn 'Abbas (泰) that the Prophet (墨) prayed *Zuhr* on the day of at-Tarwiyah in Mina, and he prayed *Fajr* on the day of 'Arafah there.

Comments: [Its isnad is saliceh]

2702. It was narrated from Ibn 'Abbas (\$) that the Prophet (\$) said: "Whoever sees something in his leader that he dislikes, let him be patient, for no one differs a handspan from the main body of the Muslims (jama'ah) and dies,

7199 حَدَثْنَ أَسْوَدُ بُنُ عَامِرٍ: حَدَّتَنَ زُهَبُرٌ وَجَعْفَرٌ _ عَنْ قَابُوسَ، عَنْ أَبُوسَ، عَنْ أَبُوسَ، عَنْ أَبُوسَ، عَنْ أَبُوسَ، عَنْ أَبُوسَ، عَنْ أَبِيهِ، عَن ابْنِ عَبُسِ قَالَ: قَالَ رَسُولُ اللَّهِ يَجِيجٍ. " لَشَمْتُ الصَالِحُ.." فَذَكَرَ مِثْلُهُ. [راجع: م قبله]

تخريج: حسن لغيره، قابوس لين الحديث.

۲۷۰- حَدِّثْنَا أَسْوَدُ: (۲۹۷/۱) حَدِّثَنَا أَبُو
 كُدَيْنَه يَخْيَى بُنُ الْمُهَلَّبِ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَدَّسٍ قَالَ: صَلَّى النَّبِيُ ﷺ بِعِنْى خَمْسَ صَلْوَاتٍ. [نظر: صَلَّوَاتٍ. [نظر: ۲۷٦٥، و ما بعده]

تخريج: إساده صحبح.

٢٧٠١ حَدَثْنَا أَسْوَدُ بُنُ عَامِرٍ: حَدَّثْنَا أَبُو الْمُحَيَّاةِ بِحْيَى بُنُ يَعْلَى التَّيْمِيُّ عَنِ الْأَعْمَشِ، عَنِ الْبِنِ عَبَّسٍ: أَنَّ النَّبِي يَثِيَّةُ صَلَّى الظُهْرُ يَوْمَ التَّرُونِيَةِ بِمِنَى، وَصَلَّى الظُهْرُ يَوْمَ التَّرُونِيَةِ بِمِنَى، وَصَلَّى الظُهْرُ يَوْمَ التَّرُونِيَةِ بِمِنَى، وَصَلَّى الظُهْرُ يَوْمَ التَّرُونِيَةِ بِمِنَى،
 وَضَمَّى الْغَدَاةَ يَوْمَ عَرَفَةً بِهَا. [راجع: ٢٣٠٦]

تخريج: إساده صحيح.

٢٧٠٢ حَدَّثَنَا حَسَنٌ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ
 عَنِ الْجَعْدِ أَبِي عُثْمَانَ قَالَ سَمِعْتُ أَبَا رَجَاءٍ
 الْعُطَارِدِيِّ يُحَدِّثُ عَنِ ابْنِ عَبَّسٍ يَرْوِيهِ عَن النَّبِيِّ يَشِيَّةً
 النَّبِيِّ يَشِيَّةً قَالَ. مَنْ زَأَى مِنْ أَمِيرِهِ شَيْئًا

but his death will be a death of Jahiliyyah."

Comments: [Its *isnad* is *salieth*, al-Bukhari (7053) and Muslim (1849)] يَكْرُهُهُ، فَسُطْبِرْ، فَإِنَّهُ مَا أَحَدُ يُفَرِقُ الْجَمَاعَةَ شِيْرُهُ فَيَعُوتَ. إِلَّا مَاتَ مِينَةً جَهِلِيَّةً". [راجع ٢٤٨٧]

تخريج: إساده صحيح. خ. (٧٠٥٣) م: (١٨٤٩).

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2703. It was narrated that Ibn 'Abbas (巻) said: 'Umar bin al-Khattab came to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, I am doomed! He said: "What has doomed you?" He said: I had intercourse from behind yesterday. He did not reply, then Allah revealed this verse to His Messenger. "Your wives are a tilth for you, so go to your tilth, when or how you will" [al-Baqarah 2:223]. [The Prophet (ﷺ)] said: "From the front or from behind, but avoid the back passage and the time of menstruation."

Comments: [Its isnad is hasan]

2704. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) went to one of his daughters when she was dying. He bent over her and did not raise his head until she died. Then he raised his head and said: "Praise be to Allah, the believer is fine; his soul departs from his body whilst he is still praising Allah."

Comments: [A liasan hadeetli]

تخریج: حدیث حس، بسرائیل روی على ابل لسائب بعد اختلاطه، لکنه توبع.

2705. It was narrated that Ibn 'Abbas (秦) said: The Prophet (經) passed by a group of the Ansar

تخريج: إسناده حسن.

٢٧٠٥ خَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ وَخَلَفُ بْنُ
 الْوَلِيدِ وَلَا خَدَّثَنَا إِسْرَائِينُ عَنْ سِمَاكِ، عَنْ

who had taken a pigeon as a target, and he said: "Do not take any animate being as a target."

Comments: [A saheeh hadeeth]

عِكْرِمَةَ. عَنِ ابْنِ عَبَّاسٍ قَالَ: مَوَّ النَّبِيُّ ﷺ يِرَهْطٍ مِنَ الْأَنْصَارِ، وَقَدْ نَصَبُوا حَمَامَةُ يَرْمُونَهَا، فَقَالَ: اللَّ تَتَجِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا». [راجع: ١٨٦٣]

تخريج: حديث صحيح، وهذا إسناد ضعيف، رواية سماك عن عكرمة مصطربة.

2706. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (海) seated me on his mount behind him and Qutham in front of him.

Comments: [Its isnad is da'eef]

2707. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas (素): Your people are saying that the Messenger of Allah (ﷺ) trotted around the House and that it is Sunnah He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: They are telling the truth, the Messenger of Allah (強) did trot around the House, but they are lying because it is not Sunnah. At the time of al-Hudaibiyah, Ouraish said: Leave Muhammad and his Companions alone until they die like the worm that falls from the nose of an animal [an-naghaf, said to belittle a man and remark on his weakness]. When it was agreed that they would come the following year and stay in Makkah for three days, the Messenger of Allah (28) came and the *mushrikeen* were watching from the direction of Qu'aigi'an. The Messenger of Allah (無) said to

٣٠٠٦ حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا إِسْرَائِيلُ عَنْ جَايِرٍ، عَنْ مُسْلِمٍ بْنِ صُبَيْحٍ، عَنِ ابْنِ عَبَّاسِ قَالَ. أَرْدَفَي رَسُولُ اللَّهِ ﷺ خَلْفَهُ وَقُتُمُ أَمَامهُ. [انظر. ٣٢١٧]

تخريج: إسناده صعيف، لصعف حابر الحعفي.

٧٧٠٧- حَدَّثَنَا شُرَيْحٌ وَيُونُسُ قَالَا: حَدَّثَنَا حَمَّدٌ _ يَعْنِي اثنَ سَلَمَةً _ عَنْ أَبِي عَاصِم الْغَنْوِيِّ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قُنتُ لِابْنِ عَبَّاسِ: يَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّهِ ﷺ رَمَلَ بِالْبَيْتِ، وَأَنَّ ذَلِكَ سُنَّةً؟ فَقَالَ: صَدَقُوا وَكَذَبُوا. قُلْتُ: وَمَا صَدقُوا وَكذَبُوا؟ قَالَ. صَدَقُوا، رَمَل رَسُولُ اللَّهِ ﷺ بِالْبَيْتِ، وَكَدَنُوا، لَيْسَ بِسُنَّةِ، إِنَّ قُرَيْشًا قَالَتْ زَمَنَ الْحُدَيْبِيةِ كَعُوا مُحَمَّدًا وَأَصْحَانَهُ حَتَّى يَهُوتُوا مَوْتَ النَّغَفِ، فَلَمَّا صَالَحُوهُ عَلَى أَنْ يَقْدَمُوا مِنَ الْعَامِ الْمُقْبِلِ، وَيُقِيمُوا بِمَكَّةَ ثَلَاثَةَ أَيَّام، فَقَدِمَ رَسُولُ اللَّهِ ﷺ، وَالْمُشْرِكُونَ مِنْ قِيَلُ فُعَيْقِعَانَ، فَقَالَ رَسُولُ اللَّهِ ﷺ لأَصْحَابِهِ: «ارْمُلُوا بِالْبَيْتِ ثَلَاثًا» وَلَيْسَ بِسُنَّةٍ. قُلْتُ: وَيَزْعُمُ قَوْمُكَ أَنَّهُ طَافَ بَيْنَ الصَّمَا وَالْمُرْوَةَ عَلَى نَعِيرٍ، وَأَنَّ ذَلِكَ شُنُّمُ؟ فَقَالَ: his Companions: "Trot around the House three times." But it is not Sunnah. I said: And your people say that he went between as-Safa and al-Marwah on a camel and that that is Sunnah. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: They are telling the truth, he did go between as-Safa and al-Marwah on a camel, but they are lying, because that is not Sunnah. The people would not stay away from the Messenger of Allah (ﷺ) and would not disperse from around him, so he went between [as-Safa and al-Marwahl on a camel so that they could hear what he said and could not touch him. I said: And your people are claiming that the Messenger of Allah (鑑) trotted between as-Safa and al-Marwah and that this is Sunnah. He said: They are telling the truth. When the rituals were enjoined upon Ibraheem, the Shaitan appeared to him at the place of sa'y and started to race with him, but Ibraheem beat him in the race. Then Jibreel (妊娠) took him to Jamratal-'Aqabah, where a devil - Yoonus said: the Shaitan - appeared to him, so he stoned him with seven pebbles until he went away. Then he appeared to him at al-Jamratal-Wusta and he stoned him with seven pebbles. And when he lay him [Isma'eel] down on his face and Isma'eel was wearing a white chemise - he said: O my father, I have no other garment that you

ضَدَقُوا وَكُذَّبُوا، فَقُلْتُ: وَمَا صَدقُو وَكُذَّبُوا؟ فَقَالَ. ضَدَقُوا، قَدْ طَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى بَعِيرٍ، وَكَنَّبُوا، لَيْسَ بِسُنَّةٍ، كَانَ النَّاسُ لَا يُدْفَعُود عَنْ رَسُولِ اللَّهِ ، وَلَا يُصْرَفُونَ عَنْهُ، فَطَو عَلَى بَعِير لِيَسْمَعُوا كَلَامَهُ، وَلَا نَّنَالُهُ أَبْديهِمْ. قُلْتُ: وَيَزْعُمُ قَوْمُكَ أَنَّ رَسُولَ اللَّه علي سُعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَأَنَّ دَلِكَ سُنَّةً؟ قال: ضدَقُوا، إنَّ إِبْرَاهِيمَ لمَّا أُمِرَ بِالْمُدَسِكِ، عَرَضَ لَهُ الشَّيْطَانُ عِنْدَ الْمَسْعَى، فَسَانَقُهُ، فَسَنقَهُ إِبْرَاهِيمُ، ثُمَّ ذَهَب بهِ جِبْرِيلُ إِلَى حَمْرُهِ الْعَقَبَةِ، فَعَرَضَ لَهُ شَيْطَانٌ _ قَالَ يُوسُنُ: النَّيْطَانُ _ فَرَمَاهُ بِسَبْع حَضَيَاتٍ، حَتَّى ذَهَب، ثُمَّ عَرَصَ لَهُ عِنْدُ الْحَمْرَةِ الْوُشْطَى فَرَمَاهُ بِسَبْعِ خَصْيَاتٍ، قَالَ: قَدْ تَلَّهُ لِلْجَيِسِ _ قَالَ يُونِّشُ وَثَمَّ تَلُهُ لِلْجَبِيسِ _ وَعَلَى إِسْمَاعِيلَ قَمِيصٌ أَبْيُضُ، وَقَالَ: يَا أَبْنِ، إِنَّهُ لَيْسَ لِي ثَوْبٌ تُكَفِّنُنِي فِيهِ غَيْرُهُ، فَاخْنَعْهُ حَتَى تُكَفِّننِي فِيهِ، فَعَالَجَهُ لِيَخْلَعَهُ، فَنُودِي مِنْ خَلْفِهِ: ﴿ أَنْ يَا إِيَّاهِيمُ ٥ قَدُّ صَدَّفْتَ البُّوْيَا﴾ (الصافات: ١٠٥،١٠٤) فَالْتَفَتَ إِبْرَاهِيمُ، فَإِذَا هُوَ بِكَنْشِ أَبْيُصَ أَقْرَنَ أَعْينَ، قَالَ ابْنُ عَبَّاسِ لَقَدْ رَأَيْتُنَا نَتَّبِعُ ذَلِكَ الضَّرْبَ مِنَ الْكِيَاشِ، قَالَ: ثُمَّ ذَهَبَ بهِ جِبْرِيلُ إِلَى الْحَمْرَةِ الْقُصْوَى، فَعَرَضَ لَهُ الشَّيْطَانُ، فَرَمَاهُ سَبْع حَصَيَاتٍ حَتَّى ذَهَبَ، ئُمَّ ذَهَتَ بِه جِنْوِيلُ إِلَى مِنْى قَالَ: هَذَا مِنْى-(٢٩٨/١) قَالَ يُونُسُ: هَذَا مُنَاخُ النَّاسِ _

may shroud me in except this, so let me take it off so that you can shroud me in it. He started taking it off, when a voice called from behind him: "O Ibraheem! You have fulfilled the dream!" [as-Saffat 37.104,105]. Ibraheem turned round and saw a wide-eyed, horned, white ram. Ibn 'Abbas said: I remember we used to look for this type of ram (for sacrifice). He said. Then Jibreel took him to al Jamratal-Quswa, and the Shaitan appeared to him, and he stoned him with seven pebbles until he went away. Then Jibreel took him to Mina and said: This is Mina -Yoonus said: This is where the people halt. Then he took him to Muzdalifah and he said: This is al-Mash'ar al-Haram. Then he took him to 'Arafah - Ibn 'Abbas said: Do you know why it is called Arafah? I said: No. He said: Jibreel said to Ibraheem, 'Arafta (have you understood)? And he said: Yes. Ibn 'Abbas said: Because of that it is called 'Arafah, Then he said: Do you know how the Talbiyah came about? He said: How did it come about? He said. When Ibraheem was commanded to proclaim the Hajj to mankind, the mountains lowered their heads for him and the cities were raised up for him, and he proclaimed the Haji to mankind.

ثُمُّ أَتَى بِهِ جَمْعُ، فَقَالَ فَهَا الْمَشْعَوُ الْمَشْعَوُ الْمَشْعَوُ الْمَشْعَوُ الْمَثْمَ أَمُّ ذَهَبَ بِهِ إِلَى عَرَفَةً فَقَالَ ابْنُ عَبَّاسٍ: هَلْ تَدْرِي لِمَ سُمِّيَتُ عَرَفَةً كُلْتُ: لَا عَلَا لِإَبْرَاهِيمَ لَا عَرَفْتَ وَقَالًا لِإِبْرَاهِيمَ عَرَفْتَ وَ عَلَى اللهِ عَرَفْتَ وَ عَلَى اللهِ عَرَفْتَ وَعَلَى اللهُ عَرَفْتَ وَعَلَى اللهِ اللهِ عَرَفْقَ وَلَى اللهِ اللهِ اللهِ اللهِ اللهِ عَلَى اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ وَاللهِ اللهُ اللهُ وَلَى اللهِ اللهِ اللهُ اللهُ وَاللهِ اللهُ اللهُ وَلَى اللهُ اللهُ اللهُ وَلَى اللهُ اللهُ وَلِي اللهُ اللهُ وَلَى اللهُ اللهُ وَلِي اللهُ اللهُ وَلَا اللهُ وَلَى اللهُ اللهُ وَلِي اللهُ اللهُ وَلَا اللهُ وَلَا اللهُ اللهُ وَلَّا اللهُ اللهُ وَلَا اللهُ اللهُ وَلَا اللهُ اللهُ وَلِي اللهُ اللهُ وَلَا اللهُ اللهُ وَلِي اللهُ اللهُ وَلَا اللهُ اللهُ وَلَا اللهُ اللهُ وَلِي اللهُ اللهُ وَلِي اللهُ اللهُ وَلِي

تخريج: ولمعظم هذا الحديث طرق وشواهد يتقوى بها.

Comments: [And the most of this report are chains and evidences that strengthened by it.]

2708. Abu 'Asim al-Ghanawi said: I heard Abut-Tufail say... And he narrated a similar report,

٢٧٠٨ حَدَّثَنَا مُؤمَّلٌ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا المُفَيْلِ..
 أبُو عَاصِم الْعَنَوِيُّ قَالَ: سَمِعْتُ أَبَ الطُّفَيْلِ..

except that he said: So that their hands would not touch him. And he said: Then Ibraheem lay Isma'eel on his face.

Comments: [It is a repeat of the previous report]

2709. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) used to teach them this supplication as he would teach them a *soorah* of the Qur'an. He would say: "O Allah, I seek refuge in You from the torment of Hell, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the turmoil of the *Dajjal*, and I seek refuge in You from the trials of life and death."

Comments: [Its isnad is saheeh, Muslim (590)]

2710. It was narrated from Ibn 'Abbas that the Messenger of Allah (趣) used to say, when he got up to pray in the middle of the night: "O Allah, to You be praise, You are the Light of the heavens and the earth. To You be praise, You are the Sustainer of the heavens and the earth. To You be praise, You are the Lord of the heavens and the earth and everyone in them. You are the Truth, Your promise is true, Your Word is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true. O Allah, to You I have submitted, in You I have believed, in You I have put my trust, to You I repent, by Your help I have disputed, to You I فَذَكَرْهُ، إِلَّا أَنَّهُ قَالَ: لَا تَنَالُهُ أَيْدِيهِمْ، وَقَالَ: وَثُمَّ نَلَ إِثْرَاهِيمُ إِسْمَاعِيلَ لِلْحَبِينِ.

تخريج: هو مكور ماقسه، مؤمل سيء الحفظ لكه تولم.

7٧٠٩ حدَّثُنَا إِسْحَقُ بْنُ عِيسَى قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزَّبْيْرِ، عَنْ طَاوُسٍ، عَنِ ابْرِ عَلَى طَاوُسٍ، عَنِ ابْرِ عَبْسِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا اللَّهِ ﷺ كَانَ يُعَلِّمُهُمْ هَذَا اللَّهِ عَلَى كَانَ يُعَلِّمُهُمْ هَذَا اللَّهُمَّ إِنِّي أَعُودُ بِكَ مِنْ عَذَابٍ جَهَيَّمَ، وَأَعُودُ بِكَ مِنْ عَذَابٍ جَهَيَّمَ، وَأَعُودُ بِكَ مِنْ عَذَابٍ جَهَيَّمَ، وَأَعُودُ بِكَ مِنْ فِئْنَةِ الْمُحْيَا الْمُسيح الدَّجْالِ، وَأَعُودُ بِكَ مِنْ فِئْنَةِ الْمُحْيَا الْمُسيح الدَّجْالِ، وَأَعُودُ بِكَ مِنْ فِئْنَةِ الْمُحْيَا وَالْمِماتِ [راجع: ٢١٦٨]

تخريج: إسدده صحيح. م: (٥٩٠).

7٧١٠ - حدَّقَنَا إِسْحَىٰ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الرُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ الْنِ عَنْ أَبِي الرُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ الْنِ عَنْ اللَّهِ عَلَىٰ كَانَ إِذَا قَامَ إِلَى عَنْسِ أَن رَسُولَ اللَّهِ يَلِمَٰ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ مِنْ جَوْفِ اللَّبُلِ يَقُولُ: "اللَّهُمُّ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ الْحَمْدُ، أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ الْحَقْ، وَقَوْلُكَ الْحَقْ، وَلَقَالُكَ الْحَقْ، وَالْجَنَّةُ حَقِّ، وَالنَّارُ فِيهِنَ، أَنْتُ مَنْ اللَّهُمُّ لَكَ أَسْلَمْتُ، وَالنَّارُ وَمِنْ لَكَ أَسْلَمْتُ، وَالنَّارُ وَمِنْ اللَّهُمُّ لَكَ أَسْلَمْتُ، وَالنَّارُ وَمِنْ وَمِنْ اللَّهُمُّ لَكَ أَسْلَمْتُ، وَالنَّارُ وَمِنْ اللَّهُمُّ لَكَ أَسْلَمْتُ، وَالنَّارُ وَمِنْ اللَّهُمُّ لَكَ أَسْلَمْتُ، وَعَلَيْكَ تَوَكَلْتُ، وَإِلَيْكَ أَنْبُثُ، وَمِلْكَ خَاصَمْتُ، وَعَلَيْكَ تَوَكَلْتُ، وَإِلَيْكَ أَنْبُثُ، وَمِلْكَ خَاصَمْتُ، وَعَلَيْكَ تَوَكَلْتُ، وَإِلَيْكَ أَنْتُهُ، وَالْمَثُ وَمَا أَشَرُرْتُ وَمَا أَسُرَوْتُ وَمَا أَسُورُتُ وَمَا أَسُرَوْتُ وَمَا أَمْرُنُ، وَمَا أَمْوَنُ مَنْ أَمْنُ أَنْ الْمُعْمَ لِي وَمِنْ اللَّهُمُ اللَّهُ الْمَنْ أَنْ وَلَا اللَّهُمُ اللَّهُ الْمُونَ وَمَا أَسُرَوْتُ وَمَا أَسُرَوْتُ وَمَا أَمْرُنُ وَمَا أَسُونَ وَمَا أَسُرَوْتُ وَمَا أَسُرَوْتُ وَمَا أَسُرَوْتُ وَمَا أَسْرَوْتُ وَمَا أَسُرَوْتُ وَمَا أَسُرَوْتُ وَمَا أَسُورَتُ وَمَا

refer for judgement. So forgive me my past and future sins, what I have done secretly and openly. You are the One besides Whom there is no other god."

Comments: [Its isnad is saheeh, al-Bukhari (1120) and Muslim (769)]

2711. It was narrated that Ibn 'Abbas said: The sun was eclipsed at the time of the Messenger of Allah (쌀), and the Messenger of Allah (ﷺ) prayed and the people with him. He stood for a long time, almost as long as it takes to recite Soorat al-Baqarah. Then he bowed for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time, that was shorter than the first time, then he prostrated, then he got up and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he raised his head and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he prostrated, then no sooner had he finished, but the sun became clear. He said: "The sun and the moon are two of the signs of Allah; they do not become eclipsed for the death or birth of anyone. If you see that, then remember Allah." They said: O Messenger of Allah, we saw you reaching out to take أَعْلَنْتُ، أَنْتَ الَّذِي لَا إِلَهَ إِلَّا أَنْتَّ. [انظر: ٢٨١٣]

تخریج: إساده صحیح. خ. (۱۱۲۰)، م: (۲۱۹).

٧٧١١- حَدَّثَنَا إِسْحَاقُ _ يَغْنِي انْنَ عِيسَى _ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ رَبْدٍ _ يَعْنِي ابْنَ أَسْلَمَ _ عَنْ عَطَاءِ بْنِ يَسَارِ، عَنِ ابْنِ عَبَّاسِ قَالَ: خَنَفْتِ النَّمْسُ، فَصَلَّى رَسُولُ اللَّهِ ﷺ، وَالنَّاسُ مَعَهُ، فَقَامَ قِيَامًا طَوِيلًا، قَالَ: نَحْوًا مِنْ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَمَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ، فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَام الْأَوَّٰكِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَخدَ، ثُمَّ قَامَ فَقَامَ قِيَامًا طَوِيلًا ، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرَّكُوعِ الْأَوَّلِ _ قَالَ أَبِي: وَبِيمَا قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ قَالَ ثُمُّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوّْلِ، لَهُمَّ سَجَدَ، ثُمُّ الْصَرَف، ثُمٌّ رَجَعَ إِلَى حَدِيثِ إِسْحَاقَ _ ثُمَّ انْصَرَفَ وَقَدْ تَحَلُّ الشُّمْسُ، فَقَالَ: ﴿إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانَ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَانَ بِمَوْتِ أَحَدِ وَلَا لِحَيْتِهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَذُكُرُوا اللَّهَ". قَالُوا: يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاوَلُتْ شَيْئًا فِي مَفَامِكَ، ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ؟ فَقَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ something when you were standing, then we saw you step backwards. He said: "I saw Paradise, and I reached out to take a bunch of grapes from it. If I had taken it, you would have eaten from it for as long as this world remained. And I saw Hell, and I have never seen anything like what I have seen today. I saw that most of its people are women." They said: Why is that, O Messenger of Allah? He said: "Because of their ungratefulness." It was said: Are they ungrateful to Allah? He said: "They are ungrateful to their husbands and they are ungrateful for kind treatment. If you treat one of them kindly for a lifetime, then she sees something from you, she says, 'I have never seen anything good from you!""

Comments: [Its isnad is saheeh, al-Bukhari (29) and Muslim (907)]

2712. Humaid bin 'Abdur-Rahman bin 'Awf narrated that Marwan said: Go, O Rafi' - to his gatekeeper - to Ibn 'Abbas and say: If every man among us who rejoices in what he has done and loves to be praised for what he has not done is to be punished, then we will all be punished. Ibn 'Abbas said: What does this verse have to do with you? This verse was revealed concerning the People of the Book. Then Ibn 'Abbas recited "(And remember) when Allah took a covenant from those who were given the Scripture (Jews and Christians) to أَخَذْتُهُ لَأَكُلُتُمْ مِنْهُ مَا بَقِيتِ الدُّنْيَا، وَرَأَيْتُ أَخَذَتُهُ لَأَكُلُم، وَرَأَيْتُ أَكْثَرَ النَّر، فَلَمْ أَرَ كَالْيَوْمِ مَنْظُرًا قَطْ، وَرَأَيْتُ أَكْثَرَ أَهْلِهِ النِّسَاءَ قَالُوا: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «يَكُفُرْنَ الْبِكُمْ هِنَّ قَالَ: «يَكُفُرْنَ الْبِحُمْ هِنَّ قَالَ: «يَكُفُرْنَ الْبِحُمْ فِنَ بِاللَّهِ؟ قَالَ: «يَكُفُرْنَ الْعِنْمِيرَ، وَيَكُفُرُنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى الْعَنْمِيرَ، وَيَكُفُرُنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى الْعَنْمِيرَ، وَيَكُفُرُنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى الْعَنْمَ اللّهُ اللّهِ عَلَيْتُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ الللللّهُ الللللّهُ اللّهُ اللّهُ اللللللّهُ اللللللللللّ

تغریج: إسناده صحیح. ح^{. (۲۹)، م}: (۹۰۷).

٢٧١٢ حدُّ فَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْحٍ قَالَ:
أَخْتَرَى انْنُ أَبِي مُلْيَكَةً: أَنَّ حُمَيْدَ بْنَ عَبْدِ
الرَّحْمَٰ بْنِ عَوْفٍ أَخْبَرَهُ: أَنَّ مَرُوانَ قَالَ:
الرَّحْمَٰ يَا رافِعُ لَيْوَابِهِ إِلَى ابْنِ عَبَّاسٍ فَقُلُ:
لَيْنَ كَانَ كُلُّ امْرِئُ مِنَّا فَرِخ بِمَا أُوتِي وَنَا لَكُمْ وَأَخَتَ أَنْ مُعْمَلُ مُعَدَّبًا ،
لَنُعَنَّبَنَ أَجْمَعُونَ! فَقَالَ ابْنُ عَبَّاسٍ: وَمَا لَكُمْ وَهَده؟ إِنَّهَ نَزَلَتْ هَذِهِ فِي أَهْلِ الْكِتَابِ؛ ثُمَّ لَكُمْ وَهَده؟ إِنَّهَ نَزَلَتْ هَذِهِ فِي أَهْلِ الْكِتَابِ؛ ثُمَّ لَكُمْ أُوبُوا الْكِتَابِ؛ ثُمَّ لَلَا ابْنُ عَبَّاسٍ: ﴿وَإِذْ أَهَدَ اللَّهُ مِيتَقَلَ النِّي وَمَا لَكُمْ لَكُمْ الْكِنَابِ؛ ثُمَّ لَلْهُ الْكِتَابِ؛ ثُمَّ الْوَلَا الْكِنَابِ؛ ثُمَّ اللَّهُ مَنْ مَا الْكِمَا الْكِنَابِ؛ ثُمَّ الْوَلَا عَلَى الْمَاسِ ﴿ وَلَا تَعَلَى اللّهِ عَلَى الْمَلِي الْمُؤْلِ الْمُعَلَى الْمَلَاسِ اللّهُ الْمُعَلَى الْمَلِقُ وَلَلْهُ الْمُؤْلِ الْمُؤْلُونَ الْمَلَا الْمُنَاسِ اللّهُ الْمِنَاسِ اللّهُ الْمُعَلَى الْمَلَى الْمُؤْلُونَ الْمِنَاسِ الْمِلْ الْمُعَلَى الْمَلِي الْمُؤَلِّ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمِنَاسِ الْمُ الْمُلْكِينَ الْمُؤْلُونُ الْمِنَاسِ الْمُؤْلِ الْمُعْلَى الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُعَلِّى الْمُؤْلُونَ الْمُؤْلُونَ الْمَالِي الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمِنْ الْمُؤْلُونَ الْمُؤْلُونَ الْمِنْ الْمُؤْلُونَ الْمُؤْلِقِيلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلِقِلَالِهُ الْمُؤْلِقِيلَالِي الْمُؤْلِقِيلُونَ الْمُؤْلِقِيلِي الْمُؤْلِقُونَ الْمِنْ الْمُؤْلِقُونَالِهُ الْمُؤْلُونَ الْمُؤْلِقُونَ الْمُؤْلُونَ الْمُؤْلِقُونَالِقُونَا الْمُؤْلِقُونَالِقُونَالِهُ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلِقُونَالِيَالِي الْمُؤْلُولُ الْمُؤْلِقُونَالِقُونَالِقُونَ الْمُؤْلُونَ الْمُؤْلُونَ الْمُؤْلُونَالِقُونَالِلَالِمُونَالِقُونَالِ الْمُؤْلُونَ الْمُؤْلُونُ الْمُؤْلُولُ الْم

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make it (the news of the coming of Prophet Muhammad (姓) and the religious knowledge) known and clear to mankind..." [Al 'Imran 3:187]. And Ibn 'Abbas recited: "Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done" [Al 'Imran 3:188]. Then Ibn 'Abbas said: The Prophet (28) asked them about something and they concealed it and told him something else, and they went out thinking that he thought they had told him what he had asked them about, so they praised themselves and rejoiced over what they had done by concealing from him what he had asked them about.

وَيُحِبُونَ أَن يُحْمَدُوا بِمَا لَمْ يَفَعَلُوا ﴾ (آن عمران: اللهِ مَعْمُوا ﴾ (آن عمران: اللهِ عَبَّاسِ: سَأَلُهُمُ النَّبِيُ عَنْ شَيْءٍ فَكَتْمُوهُ إِيَّاهُ وَأَخْبَرُوهُ مِمَّا سَأَلُهُمْ فَخَرَجُوا قَدْ أَخْبَرُوهُ مِمَّا سَأَلُهُمْ عَنْهُ، وَ سُتَحْمَدُوا بِدَلِكَ إِلَيْهِ، وَفَرِحُوا بِمَا أَتُوا مِنْ كِثْمَانِهِمْ إِيَّاهُ مَا سَأَلُهُمْ عَنْهُ.

تخریج: إسناده صحیح. ح. (٤٥٦٨)، م (۲۷۷۸)

Comments: [Its isnad is saheelt, al-Bukhari (4568) and Muslim (2778)]

2713. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (ﷺ) said: "The first one to deny something was Adam (***)." He said it three times. "When Allah created him, He wiped his back, and brought forth all of his progeny and showed them to him. Among them he saw a man with a bright, white face, and he said: 'O Lord, who is this?' He said: 'This is your son Dawood.' He said: 'O Lord, how long will his life be?' He said. 'Sixty years.' He said: 'O Lord, make his life longer.' He said: 'No, not unless I take it from your life.' So he gave him forty years from his own life and Allah recorded that in a Book and the

٣٧١٣ - حَدَّثَنَا أَسْوَدُ بْنُ عَامِرِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ عَلِيّ بْنِ (٢٩٩/١) زَيْدِ، عَنْ يُوسُونُ بْنُ صَلَمَةً عَنْ عَلِيّ بْنِ (٢٩٩/١) زَيْدِ، عَنْ يُوسُونُ اللّهِ يَشْعُ : "أَوَّلُ مَنْ جَحَدَ آدَمُ _ قَالَ رَسُولُ اللّهِ يَشْعُ : "أَوَّلُ مَنْ جَحَدَ آدَمُ _ قَالَهَا نَلَاتَ مَرَّاتٍ _ إِنَّ اللّهَ لَمَّا خَلَقَهُ مَسَحَ طَهْرَهُ، فَأَخُرَحَ ذُرِّيَّتُهُ، فَعَرَضَهُمْ عَلَيْهِ، فَرَأَى فَلَا: فَي رَبِّ، مَنْ هَذَا؟ فِيهِمْ رَجُلًا يَزْهَرُ، قَالَ: أَيْ رَبِّ، مَنْ هَذَا؟ فَالَ: انْنُكَ دَاوُدُ. قَالَ: كَمْ عُمُرهُ؟ قَالَ: فَي عَمْرِهِ. قَالَ: فَنَا اللهُ عَلَيْهِ لَا أَنْ تَزِيدُهُ أَنْتَ مِنْ عُمْرِكَ. فَوَادَهُ أَرْتَعِينَ سَنَةً مِنْ عُمْرِكَ. فَوَادَهُ أَرْتَعِينَ سَنَةً مِنْ عُمْرِهِ، فَكَتَبَ اللّهُ عَلَيْهِ أَرْدَو فِي عُمْرِكَ. فَوَادَهُ أَرْتَعِينَ سَنَةً مِنْ عُمْرِهِ، فَكَتَبَ اللّهُ عَلَيْهِ الْمَلَانِكَةُ، فَلَمَّا أَرَاد أَنْ يَعْمِ فَي مُنْ أَجَلِي أَرْتَعُونَ رُوحَهُ قَالَ بَعَيْ مِنْ أَجَلِي أَرْتَعُونَ اللّهُ عَلَيْهِ الْمَلَانِكَةُ، فَلَمَّا أَرَاد أَنْ يَعْمُونَ يُعْمَلُونَ وَحُهُ قَالَ بَعَيْ مِنْ أَجَلِي أَرْتَعُونَ اللّهُ عَلَيْهِ أَرْتُونَ أَنْ يَعْمُ مِنْ أَجَلِي أَرْتُعُونَ.

angels bore witness to it. When He wanted to take his [Adam's] soul, he said: 'There are still forty years of my life left.' It was said to him: 'You gave that to your son Dawood.' But he denied it. Then Allah brought forth the Book and established proof against him, and he completed it for Dawood as one hundred years, and He completed it for Adam (**) as one thousand years."

Comments: [Hasan because of corroborating evidence]

2714. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (盆) used to pray eight rak'ahs at night, and he would pray Witr with three rak'alis, then pray the two rak'ahs. When he grew old, he settled with nine (altogether), six and three.

Comments: [Saheeh]

فَقَبَلَ لَهُ إِنَّكَ جَعَلْتُهُ لِائْنِكَ دَاوُدَ. فَالَ: مَحَحَد، قَالَ: فَأَخْرَحَ اللَّهُ عَزَّ وَجَلَّ الْكِتَاب، وَأَقَامَ عَنْهِ النِّيَّةُ، فَأَتَمْهِ لِدَاوُدَ مِائَةً سَنْةٍ، وأَنْتُهَا لادمَ عَلَيْهِ السَّلامُ عُمْرَهُ أَلْفَ سَنَةٍ». [راحع: ٢٢٧٠]

تخريج: حس لعيره دون قوله «فأتمها لداود ما سبق وأتمها لآدم عمره ألف سنة» وهذا إسدد ضعيف، لصعف علي بن زيد ولين يوسف بن مهران.

تغريج. صحيح، وقد اصطرب ليه على يحيى بن الحرار، فروي عنه عن الن عباس، ومرة عن أم سنسه، ومرة عن عائشة

2715. Ibn Hubairah narrated: Someone who heard it told me that Ibn 'Abbas (本) said: I heard the Messenger of Allah (金) say: "Fear the three things that incur curses." It was said: What are the things that incur curses, O Messenger of Allah? He said: "Relieving oneself in a place where people seek shade, in the road or in a pond."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخريج: حس لغيره، وهذا إسناد ضعيف، لإعهم راوبه عن ابن عاس. 2716. It was narrated from Ibn 'Abbas (3) that the Messenger of Allah (32) was treated with cupping when he was in *ihram*.

Comments: [Its isnad is saheeh, al-Bukhari (1835) and Muslim (1202)]

2717. Ibn 'Abbas (泰) narrated that the Messenger of Allah (紫) said: "Jibreel (極) taught me the Qur'an with one mode of recitation but I asked him to recite it in another way and I kept asking him for more and he taught me more, until he ended up teaching me seven modes of recitation."

Comments: [Its isnad is saheeh]

2718. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) said. "The best number for companionship is four, the best number for an expedition is four hundred and the best number for an army is four thousand." And the Messenger of Allah (*) said: "People will never be defeated due to being too few in number if their number reaches twelve thousand."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2719. It was narrated from Ibn 'Abbas (%) that a man set out and two men followed him, and

٢٧١٦ حَدَّثَنَا أَبُو سَلَمَةً الْخُزَاعِيُ قَالَ:
 أَخْتَرَنَا لَبُثُ عَنْ أَسِي الزُّبَيْرِ، عَنْ عَطَاءٍ، عَنِ
 ابْنِ عَبَّاسٍ: أَنْ رَسُولَ اللَّهِ ﷺ احْتَجَمَ وَهُوَ
 مُحْرِمٌ. [راجع: ٢٦٦٦]

تخریج: إسناده صحیح. خ: (۱۸۳۵)، م: (۱۲۰۲).

٧٧١٧ - حَدَّثَنَا يَعْقُوتُ: حَدَّثَنَ ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمَّهِ قَانَ: حَدَّثَنِي عُبَيْدُ اللّهِ بْنُ عَبْسٍ حَدَّثَنِي عُبَيْدُ اللّهِ بْنُ عَبْسٍ حَدَّثَنِي عُبَيْدُ اللّهِ بْنُ رَمُسُولَ اللّهِ بَيْنِ قَالَ: «أَقْرَأَنِي جِنْرِيلُ عَلَيْهِ رَسُولَ اللّهِ يَعْيَةٍ قَالَ: «أَقْرَأَنِي جِنْرِيلُ عَلَيْهِ السَّلَامُ عَلَي حَرْفٍ، وَرَاحَعْتُهُ، فَلَمْ أَرَلُ السَّلَامُ عَلَى حَرْفٍ، وَرَاحَعْتُهُ، فَلَمْ أَرَلُ أَسْتَزِيدُهُ، وَيَزِيدُيي، حَتَّى انْتُهَى إلَى سَبْغةِ أَسْتَزِيدُهُ، وَيَزِيدُيي، حَتَّى انْتُهَى إلَى سَبْغةِ أَحْرُفِ». [راجد: ٢٣٧٥]

تخريج: إساده صحيح.

٣٧١٨ - حَدَّثَنَا يُوسُنُ حَدَّثَنَا حِبَّادُ بْنُ عَلِيٍّ: خَدْثَنَا عَقَبْلُ بْنُ عَلِيٍّ : خَدْثَنَا عُقَبْلُ بْنُ خَالِدِ عَنِ الزُّهْرِيِّ، عَنْ عُنْدِ اللَّهِ نِنِ عَبْدِ اللَّهِ بْنِ عُنْدِ اللَّهِ بِلِيْهِ : "خَبْرُ الْأَصْحَابِ أَرْبَمَةٌ، قَالَ رَسُولُ اللَّهِ بِلِيْهِ : "خَبْرُ الْجُنُوشِ أَرْبَمَةٌ، وَخَيْرُ الْجُنُوشِ أَرْبَمَةٌ، آلَوْفِيهُ قَالَ: وَقَالَ رَسُولُ اللَّهِ بِلِيْهِ : "لَنْ يُغْلَبَ تَوْمٌ عَنْ قِلَّةٍ يَبْلُغُونَ أَنْ يَكُونُوا اثْنَيْ عَشَرَ أَلْفًا». [راجع: ٢٦٨٢]

تخريج: حس لغبره، وهذا إسناد صعيف لصعف حدد بن علي.

٢٧١٩- حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيم، عَنْ عِكْرِمَةً، عَنِ ابْنِ another man followed them, saying: Go back, go back, until he sent them back. Then he caught up with the first man and said: These two were two devils, and I kept on at them until I sent them back. When you go to the Prophet (ﷺ), convey our salams to him and tell him that I am collecting their zakah; if it was good for him we would have sent it to him. When the man came to Madinah, he told the Prophet (鑑) about that, and as a result of that, the Messenger of Allah (強) forbade travelling alone.

Comments: [Its isnad is saheeh]

2720. It was narrated from Ibn 'Abbas (泰) that the Prophet (绘) used to pray Witr with three (rak'ahs), reciting "Sabbih Isma Rabbikal-A'la (Glorify the Name of your Lord, the Most High) [al-A'la 87], "Qul ya ayyuhal-kafiroon (Say (O Muhammad (绘)) to these Mushrikoon and Kafiroon): O Al-Kafiroon (disbelievers)" [al-Kafiroon 109] and "Qul Huwallahu Ahad (Say (O Muhammad (绘)): "He is Allah, (the) One)" [al-Ikhlas 112].

Comments: [A saheeh hadeeth]

2721. It was narrated that Fatimah bint Husain said: I heard Ibn 'Abbas (秦) say: The Messenger of Allah (鑑) forbade us to stare at lepers.

Comments: [Its isnad is da'eef]

غَنَّسِ فَالَ: خَرَجَ رَجُلٌ مِنْ خَيْبَرَ، فَاتَبَعَهُ رَجُلَابِ وَآحَرُ يَتْتُوهُمَا، يَقُولُ: ارْجِعَا ارْجِعَا، حَتَّى رَدَّهُمَا، ثُمَّ لَجق الأَوَّلَ فَقَالَ. ارْجِعَا، حَتَّى رَدَّهُمَا، ثُمَّ لَجق الأَوَّلَ فَقَالَ. إِنَّ هَذَيْنِ شَيْطَانَانِ، وَإِنِّي لَمْ أَزْلُ بِهِمَا حَتَّى رَدُونُهُمَا، فَإِذَا أَنْبُتَ رَسُولَ اللَّهِ ﷺ فَأَفْرِثُهُ السَلَام، وأَخْبِرُهُ أَنَّا هَاهُمَا فِي جَمْعِ صَدَقَاتِنَا، وَلَوْ كَانَتْ تَصْلُحُ لَهُ لَبَعَثُنَا بِهِ إلَيْهِ فَلَ لَيْعَثُنَا بِهِ إلَيْهِ فَلَى مَنْ لَكُ لَبَعَثُنَا بِهِ إلَيْهِ فَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللّهُ اللَّهُ عَلَى اللّهُ عَلَى اللّهُ الللّهُ اللّهُ اللّ

٠ تخريج: إسناده صحيح.

۲۷۲۰ حَدَّثْنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثْنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثْنَا شِرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ النَّيِّ يَتَلِيْحُ كَانَ يُوتِرُ عَنِ النَّعَلَ»، وَ﴿ قُلْ يَتَاتُهُا لِمَانَعُ اللَّعَلَ»، وَ﴿ قُلْ يَتَاتُهُا لَلَّعَلَ»، وَ﴿ قُلْ هُوَ اللَّهُ أَكَامُهُ أَكَامُكُ ﴾. [انظر: لُكَامُهُ أَكَامُهُ أَكَامُهُ أَكَامُهُ أَكَامُهُ أَكَامُهُ أَكَامُهُ أَكَامُهُ أَكَامُهُ أَلَامُ أَلَامُ أَلَامُ اللَّهُ أَلَامُ اللَّهُ الْعَلَامُ اللَّهُ أَلَامُ اللَّهُ الْعَلَامُ اللَّهُ الْعَلَامُ اللَّهُ الْعَلَامُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَامُ اللَّهُ الْمُلْعُلُمُ الْمُولَالِهُ اللَّهُ اللْمُولَالِمُ اللللْمُولَ اللَّهُ اللْمُلْمُ

تخريج: حديث صحيح، شريك سيء الحفظ. قد توبع.

٢٧٢١ حَلَّقَنَا إِسْحَاقُ: حَلَّثَنَا عَبْدُ الرَّحْمَنِ ابْرُ عَمْرِ بْنِ ابْرُ عَمْرِو بْنِ ابْرُ عَمْرِو بْنِ عُمْمَانَ، عَنْ فَاطِمَةَ بِنْتِ حُسَينِ قَالَتْ: سَمِعْتُ اسْ عَبَّاسٍ يَقُولُ: نَهَانَا رَسُولُ اللَّهِ ﷺ أَنْ نُدِيمَ الظَّرَ إِلَى الْمُحَدَّمِينَ. [راجع: ٢٠٧٥]

تخريج: إساده صعيف، لمحمد بن عمرو بن عثمان وفي هذا الحديث اصطراب.

2722. It was narrated that Ibn 'Abbas (﴿) said: Whilst the Messenger of Allah (﴿) was in the house of one of his wives, he lay down his head and slept, and he smiled in his sleep. When he woke up, one of his wives said to him: You sniled in your sleep; what made you smile? He said: "I am amazed by people among my unmah who will travel by sea to face the enemy, striving in jihad for the sake of Allah." And he said many good things about them.

Comments: [Its isnad is da'eef]

7٧٢٢ حَلَّثُنَا إِسْحَاقُ _ هُوَ ابْنُ عِيسَى:
حَدَّثَنِي مُحَمَّدُ بْنُ ثَابِتِ الْعَبْدِيُّ عَنْ حَبْلَةً بْنِ
عَطِيَّةً، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ،
عَلِيَّةً، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ،
عَنِ ابْنِ عَبَّاسٍ فَالَ: بَيْنَا رسُولُ اللَّهِ بَيْنَةٌ فِي
نَبْتِ تَعْضِ نِسَائِهِ، إِذْ وَضَعْ رَأْسَهُ فَنَام،
فَضَحِثَ فِي مَنَامِهِ، فَنَمَّا اسْتَبْقَظَ قَالَتْ لَهُ
الْمِرَأَةُ مِنْ نِسَائِهِ: لَقَدْ ضَحِكْتَ فِي مَنَامِكَ،
فَمَا أَصْحَكَكُ؟ قَالَ: "أَعْجَبُ مِنْ نَاسٍ مِنْ
فَمَا أَصْحَكَكُ؟ قَالَ: "أَعْجَبُ مِنْ نَاسٍ مِنْ
أُمِّتِي يَرْكُونَ هَذَا الْبَحْرَ هَوْلَ الْعَدُونَ
يُجَاهِدُونَ فِي سَبِيلِ اللّهِ اللّهِ اللّهُ الْمَدَّرِ لَهُمْ خَيْرًا

تخریج: إساده ضعیف، محمد بن ثابت صعیف، والفصة صحیح من حدیث أنس وعیره، ح: (۲۷۸۸)، م. (۱۹۱۲).

2723. It was narrated that Ibn 'Abbas (本) said: When the Messenger of Allah (海) wanted to set out on a journey, he said: "O Allah, You are the Companion on the journey and the Successor (the One Who guards them in a person's absence) over the family. O Allah, I seek refuge with You from burdensome travelling companions and an ill-fated outcome upon returning. O Allah, make the distance short for us and make the journey easy for us."

Comments: [Hasan, because corroborating evidence and its isnad is da'eef]

2724. It was narrated from Ibn 'Abbas (\$) that the Prophet (ﷺ) turned to face Uhud and said: "By the One in Whose hand is my

٣٧٧٣ حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا أَبُو الْأَخُوصِ عَنْ مِكْرِمَةً، عَنِ ابْنِ عَنْ سِمَاكِ بْنِ حَرْب، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَشُولُ(١/ ٣٠٠) اللهِ ﷺ إِذَا أَنْ يَحْرُجَ فِي سَفَرِ قَالَ: "اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الأَهْرِ، الشَّهَرَ إِنِّي أَعُودُ بِكَ مِنَ الضَّبْنَةِ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الشَّفَرِ، وَالْخَلِيفَةُ فِي السَّفَرِ، وَالْحَلِيفَةُ فِي السَّفَرِ، وَالْحَلِيفَةُ فِي السَّفَرِ، وَالْحَلِيفَةُ الْمِنْ لَنَا الْأَرْضَرَ. وَالْحَلَيْنَ اللَّهُمَّ الْسَلِيفَةُ اللَّهُمَّ الْسَلِيفَةُ اللَّهُمَّ الْسَلِيقِ اللَّهُمَّ اللَّهُمَ اللَّهُمَ اللَّهُمَّ اللَّهُمَّ اللَّهُمَّ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَّ اللَّهُمَ اللَّهُ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمُ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُ اللَّهُمَّ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَ الْمُنْ اللَّهُمَ اللَّهُمَ اللَّهُمَّ اللَّهُمَ اللَّهُمَ اللَّهُمُ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمَّ اللَّهُمَ اللَّهُمَ اللَّهُمَ اللَّهُمُ اللَّهُمَ اللَّهُمُ اللَّهُمَ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمِ اللَّهُمُ اللْمُعْلَى اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللْمُعُولُ اللْمُعُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللْمُعُمِينِ الللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللْمُعُلِيْ الْمُعْمِيْنَا الْمُعْرَالِهُمُ الْمُعِلَى الْمُعْمِيْمُ اللْمُعُولُ اللْمُعُمِيْنَا اللْمُعْمُولُ اللْمُعْمِيْمُ

تخريج: حسن لغيره، وهذا إسباد ضعيف، ورواية سماك عن عكرمة مصطربة.

٢٧٢٤ - حَدَّثَنَا عَفَّانُ وَأَبُو سَمِيدِ الْمَعْنَى
 قَالَا: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هِلَالُ نُنُ خَبَّابٍ
 عَنْ عِكْرِمَةَ، عَن ابْن عَبَّاسٍ: أَنَّ النَّبِيُّ ﷺ ﷺ

soul, I would not like Uhud to be turned into gold for the family of Muhammad and I spend it for the sake of Allah, and leave behind two dinars of it the day I die, except two dinars that I set aside to pay off debts, if there are any." Then he died, and he did not leave behind any dinars or dirhams, or any slaves, male or female; and he left behind his shield which was being held in pledge by a Jewish man for thirty sa's of barley.

Comments: [Its isnad is qawi]

2725. It was narrated from Ibn 'Abbas (為) that the Prophet (绘) used to pray Witr with three (rak'ahs), reciting "Sabbihisma Rabbikal-A'la (Glorify the Name of your Lord, the Most High) [al-A'la 87], "Qul ya ayyuhal-kafiroon (Say (O Muhammad (绘)) to these Mushrikoon and Kafiroon): O Al-Kafiroon (disbelievers)" [al-Kafiroon 109] and "Qul Huwallahu Ahad (Say (O Muhammad (绘)): "He is Allah, (the) One)" [al-Ikhlas 112].

Comments: [Saheeh]

2726. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (強) used to pray Witr with three (rak'alıs)... and he narrated a similar report.

Comments: [Its isnad is saheeh]

2727. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (靈) said. "Kill the one who does it and the one to whom

الْتَفْتُ إِلَى أُحُدِ، فَقَالَ: "وَالَّذِي نَفْسُ مُحَمَّدِ
يَدِهِ، مَ يَسُرُّنِي أَنَّ أُحُدًا يُحَوَّلُ لِآلِ مُحَمَّدِ
ذَهَبًا أُنْفِقُهُ فِي سَبِيلِ اللَّهِ، أَمُوتُ يَوْمَ أَمُوتُ
أَدَعُ مِنْهُ دِينَارَيْنِ، إِلَّا دِينَارَيْنِ أُعِدُّهُمَا لِدَيْنِ
إِنْ كَانَ اللَّهِ فَمَاتَ، وَمَا تَرَكَ دِينَارًا وَلَا دِرْهَمًا، وَلَا عَلْدُ وَيَارًكُ وِرْعَهُ مَرْهُونَةً عِنْدَ
وَلَا عَلْدَ وَلَا وَلِيدَةً، وَتَرَكَ دِرْعَهُ مَرْهُونَةً عِنْدَ
يَهُودِيِّ عَلَى ثَلَاثِينَ صَاعَ مِنْ شَعِيرٍ. [انظر. يَهُورَكُ وراجع: ٢٧٤٣]

تخريج: إسناده نوي.

٣٧٧- حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدِ وَأَبُو أَحْمَدَ الزُّنْدِيُّ فَالَا: حَدَّثَنَا شَرِيكٌ وَحَجَّاجٌ قَالَا: حَدَّثَنَا شَرِيكٌ وَحَجَّاجٌ قَالَا: حَدَثَنَا شَرِيكٌ عَنْ سَعِيدِ بْنِ حَبَّشٍ، عَنْ سَعِيدِ بْنِ حُبَّشٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ حُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ يُعِيدٍ بُونَ يُونَ اللَّهُ يُونَ اللَّهُ يُونَ اللَّهُ اللَ

تخويج: صحيح، شريث سيء الحفظ، لكنه . ربع.

٣٧٢٦ حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا الْمَلِيدِ قَالَ: حَدَّثَنَا الْمِلْمِ الْمِنَانِيلُ عَنْ أَبِي إِلسْحَافَ، عَنْ سَعِيدِ نْنِ خُيْرٍ، عنِ ابْنِ عَبَّاسٍ قَالَ : كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ بِلْلَاثِ.. فَذَكَرَ مِثْلُهُ. [راجع ما قبله] تخريج: إسناده صحيح.

٧٧٧٧ حَدَّثْنَا أَبُو الْقَاسِمِ نُنُ أَبِي الزِّنَادِ فَلَ : أَخْبَرَبِي النُّ أَبِي حَبِينَةً عَنْ دَاوُدَ بُن

it is done," referring to the action of the people of Loot, "and the animal and the one who has intercourse with an animal, and the one who has intercourse with a mahram, kill him."

Comments: [Its isnad is da'eef because Ibn Abu Habeebah is da'eef]

تخريج: إساده صعيف، لصعف ابن أبي حبيبة ودود بن الحصين غير ثقة عن عكرمة. والحملة انثالثة بها شاهد من حديث البراء بن عازب بإسناد حسن.

2728. It was narrated that Ibn 'Abbas (**) said: When the Messenger of Allah (**) sent out his army, he would say: "Go out in the Name of Allah, fighting for the sake of Allah those who disbelieve in Allah. Do not be treacherous, do not steal from the war booty, do not mutilate (the enemy slain), and do not kill children or those who dwell in hermutages (i.e., monks)."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because of the weakness of Ibn Abu Habeebah]

2729. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (寒) used to teach us in the event of fever or pain to recite: "In the Name of Allah the Great, I seek refuge with Allah the Almighty from the evil of a vein gushing with blood and the evil of the heat of the Fire."

Comments: [Its *isnad* is *da'eef* like the previous report]

الْحُصَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ. قَالَ رَسُولُ اللَّهِ ﷺ: "اقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ، فِي عَمَلِ قَوْمٍ لُوطٍ، وَالْبَهِيمَةَ وَالْوَاقِعَ عَلَى الْبَهِيمَةِ، وَمَنْ وَقَعَ عَلَى ذَاتِ مَحْرَمٍ فَاقْتُلُوهُ *. [انظر: ٢٧٣٢]

٣٧٧٨ - حَدَّقَنَا أَبُو الْقَاسِمِ بْنُ أَبِي الرِّنَادِ قَالَ: أَخْبَرَنِي ابْنُ أَبِي حَبِيبَةً عَنْ ذَاوُذَ بْنِ السُّعَشِيْنِ، عَنْ عِكْرِمَةً، عَنِ النِ عَنَاسِ قَالَ: المُحْصَيْنِ، عَنْ عِكْرِمَةً، عَنِ النِ عَنَاسِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا بَعَثَ جُيُوشَهُ قَالَ. اللَّهِ مَنْ النَّوْمَنُ فَي سَبِيلِ اللَّهِ مَنْ كَفَرَ بِاللَّهِ، لَا تَغْدُرُوا، وَلَا تَغُلُوا، وَلَا تَغُلُوا، وَلَا تَغُلُوا، وَلَا تَغُلُوا، وَلَا تَغُلُوا، وَلَا أَصْحَابَ تُمثَلُوا، وَلَا أَصْحَابَ الطَّوَامِعِ". [راجع: ١٩٦٧، ٢٣١٦]

تخريج: صحيح لغيره، وهدا إسناد صعيف، لضعف ابن أبي حبيبة وداود بن الحصين ضعيف عن عكرمة.

٢٧٢٩ حَلْثَنَا أَبُو الْقَاسِمِ قَانَ: أَخْبَرَنِي ابْنُ أَبِي حَبِينَة عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ عِجْرِمَة، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ يَتُعْهُ يُعُلِّمُنَ مِنَ الْحُمَّى وَالْأَوْجَاعِ: "بِيسْمِ اللَّهِ الْعَظِيمِ، مِنْ شَرْ عِرْقِ اللَّهِ الْعَظِيمِ، مِنْ شَرْ عِرْقِ نَعَار، وَمِنْ شَرْ حَرْ النَّارِ.

تخريج: إسناده صعيف كسالمة.

7230. It was narrated from Ibn 'Abbas (泰) that a platter of thareed was brought to the Prophet (變) and he said: "Eat from the edges and do not eat from the middle, for the barakah descends in the middle."

Comments: [Its isnad is hasan]

2731. It was narrated from Ibn 'Abbas (泰) that on the Day of Sacrifice, the Messenger of Allah (墨) was asked about a man who shaved his head before stoning the Jamrah, or offered a sacrifice, and other cases of doing one ritual before or after another, and the Messenger of Allah (墨) would say: "No problem, no problem."

Comments: [A saheeh hadeeth; this is a hasan isnad]

2732. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) said: "Whoever you find doing the action of the people of Loot, kill the one who does it and the one to whom it is done."

Comments: [Da'eef]

2733. It was narrated from Ibn 'Abbas (♣) that he said concerning the one who has intercourse with an animal: Kill the one who does it and the one to whom it is done.

• ٢٧٣- حَدَّفَنَا عَبْدُ الرَّحْمَٰ بْنُ مَهْدِي قَالَ: حَدَّنَا شُغْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ ابْنِ جَبَّسٍ أَنَّ النَّبِيِّ ﷺ أَتِي فَضَعَةً مِنْ تَرِيدٍ، فَقَالَ: «كُنُوا مِنْ حَوْلِهَا، فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسَطِهَا، فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسَطِهَا، فَإِنَّ الْبَرَكَةَ تَنْزِلُ فِي وَسَطِهَا». وَسَطِهَا». [راجع: ٣٤٣٩]

تخريج: إساده حسن.

٢٧٣١ حَدَّثَنَا رَوْحٌ: حَدَّثَنَا هِشَامٌ عَنْ عَطَاءٍ وَ حَدَّثَنَا هِشَامٌ عَنْ عَطَاءٍ عَنِ ابْنِ عَنَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ فَيْنِ أَنْ شَيْلٍ أَنْ يَرْمِي، أَوْ نَحَرَ، أَوْ ذَيْحَ، وَأَشْبَاهِ هَذَا فِي التَّقْدِيمِ وَالتَّأْخِيرِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: اللَّه ﷺ: اللَّه عَرْجَهُ. [راجع: ١٨٥٧]

تخریج: حدیث صحبح، وهذا إساد صس.

٢٧٣٢ حَلَّثُنَا أَبُو سَلَمَةً الْخُرَاعِيُّ قَالَ: أَحْرَنَا عَبْدُ الْغَرِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَجْرَنَا عَبْدُ الْغَرِيزِ بْنُ مُحَمَّدٍ عَنْ عَمْرِو بْنِ أَبِي عَبْامٍ أَبِي عَمْرٍو . عَنْ عَمْرِو . عَنْ عَمْرُ وَجَدْتُمُوهُ يَعْمَلُ عَمَلَ قَوْمٍ لُوطٍ. فَاقْتُلُوا الْفَاعِلَ يَعْمَلُ عَمْلُ قَوْمٍ لُوطٍ. فَاقْتُلُوا الْفَاعِلَ يَعْمَلُ عَمَلَ قَوْمٍ لُوطٍ. فَاقْتُلُوا الْفَاعِلَ يَعْمَلُ عَمْلُ الْمَاجِ. [راجع: ٢٧٢٧].

تخريج: صعيف، وهذا الحديث من منكرات عمرو بن أبي عمرو.

٢٧٣٣ حَدَّفَتنا عَبْدُ الْوَهَّابِ قَالَ: أَخْبَرَنَا
 عَبَّادُ نُنُ منْصُورِ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسِ
 رَصِيَ اللهُ عَنْهُمَا: أَنَّهُ قَالَ فِي الَّذِي يَأْتِي

الْبَهِيمَةَ: اقْتُلُوا الْفَاعِلَ وَالْمَفْعُولَ بِهِ. [راجع: ٢٤٢٠]

تخريج: إسناده ضعيف، عباد بن منصور ضعيف،لسوء حفظه، وتدليسه، وتغيره.

٢٧٣٤- حَدَّثَنِي حُجَيْنُ مَنُ الْمُشَّى: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْدِ الْأَعْلَى، عَنِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، أَنْ مَاكَنَ فِي الْجَاهِلِيَّةِ، فَلَطَمَهُ الْمَبَّاسُ، فَجَاءَ قَوْمُهُ، فَقَالُوا وَاللَّهِ لَنَلْطِمَتُهُ كَمَا لَطَمَهُ فَجَاء قَوْمُهُ، فَقَالُوا وَاللَّهِ لَئِلْكَ رَسُولَ اللَّهِ يَظِيّه، فَصَعِدَ الْمِبْرَ، فَقَالُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَ

تخريج: إساده ضعيف، عدالأعلى ضعيف، والنهي عن سب الأموات ثابت من حديث عائشة وغيرها.

٣٠٧٠ حَدَّثَنَا رَوْعٌ: حَدَّثَنَا (٣٠١/١) شُعْبَةُ
قَالَ: سَمِعْتُ سُلَيْمَانَ عَنْ مُجَاهِدٍ: أَنَّ النَّاسَ
كَانُوا يَطُوفُونَ بِالْبَيْتِ، وَابْنُ عَبَّاسٍ جَالِسٌ
مَعَهُ مِحْجَنٌ، فَقَالَ: قَالَ رَسُولُ اللَّهِ بَشِيْة:
﴿ قِيَالَهُمُ اللِّينَ مَامَنُوا التَّقُوا اللَّهَ حَقَّ تُقَالِمِهِ وَلَا
مَتُونُ إِلاَ وَأَنتُم شُنِهُونَ ﴾ (آل عمران: ٢٠٢)
مَوْقُ أَنَّ قَطْرَةً مِنَ الزَّقُومِ قُطِرَتْ، لَأَمْرَّتْ عَلَى
فَلُو أَنَّ قَطْرَةً مِنَ الزَّقُومِ قُطِرَتْ، لَأَمْرَّتْ عَلَى
فَلُو أَنْ قَطْرَةً مِنَ الزَّقُومِ قُطِرَتْ، لَأَمْرَّتْ عَلَى
فَلُمُ اللَّهُمْ عَيْشَهُمْ، فَكَيْفَ مَنْ لَيْسَ لَهُمْ
فَعَامٌ إِلَّا الرَّقُومُ؟». [انظر: ٣١٣٦]

2734. It was narrated from Ibn 'Abbas (🕉) that an Ansari man insulted one of the forefathers of al-'Abbas who lived at the time of Jahiliyyah, and al-'Abbas slapped him. His people came and said: By Allah we will certainly slap him [al-'Abbas] as he slapped him [our man], and they took up arms. News of that reached the Messenger of Allah (強), so he ascended the minbar and said: "O people, who among the people of this world is dearest to Allah?' They said: You are. He said: "al-'Abbas is of me and I am of him, so do not revile our dead lest you offend our living." The people came and said: O Messenger of Allah, we seek refuge with Allah from your anger.

Comments: [Its isnad is da'eef]

2735. It was narrated from Mujahid that the people were circumambulating the Ka'bah and Ibn 'Abbas (*) was sitting and had a crooked stick with him. The Messenger of Allah (*) said: "O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam [as Muslims (with complete submission to Allah)]" [Al 'Imran

مُسْنِدُ عَبْدِ اللهِ بْنِ الْعِبَاسِ ﴿

3:102]. [Then he said:] "If a drop of Zaqqoom were to be dropped on the earth, it would make the lives of the people of this world bitter, so how about those who have no food other than az-Zaqqoom?"

تخريح: إساده صحيح.

Comments: [Its *isnad* is *saheeh* according to the conditions of al-Bukhari and Muslim]

2736. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (囊) said: "There is no one among the people who has not sinned or thought of sinning, except Yahya bin Zakariya."

Comments: [Its isnad is da'eef]

۲۷۳٦ حَدَّقَنَا رَوْحٌ: حَدَّثَنَا حَمَّادُ بَنُ سَلَمَةً عَنْ عَلِي بْنِ مِهْرَانَ، عَنْ عَلِي بْنِ مِهْرَانَ، عَنْ عَلِي بْنِ عَلَى بْنِ مِهْرَانَ، عَنْ الْمَوْلَ اللَّهِ ﷺ قالَ: "مَا مِنْ أَحَدِ مِنَ النَّاسِ إِلَّا وَقَدْ أَخْطَأَ، أَوْ هَمَّ بِخْطِينَةِ، لَيْسَ يَحْيَى بْنَ زَكْرِيًّا". [انظر: بِخطِينَةِ، لَيْسَ يَحْيَى بْنَ زَكْرِيًّا". [انظر: ٢٩٤٨].

تخريح: إساده ضعيف، لصعف علي بن ريد ولين يوسف بن مهران.

2737. It was narrated that Ibn 'Abbas (泰) said: By Allah, the Messenger of Allah (寒) did not fast any month in full except Ramadan. When he fasted, he would fast until one would think, By Allah, he will never stop fasting. And he would refrain from fasting until one would think, By Allah, he will never fast.

Comments: [Its isnad is saheeh, al-Bukhari (1971) and Muslim (1157)]

2738. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (義) used to trim his moustache and your father Ibraheem used to trim his moustache before him.

Comments: [Its isnad is da'eef]

٣٧٣٧ حَدَّثَنَا يَحْيَى بْنُ حَمَّادِ قَالَ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ الْبِي عِلْمَاسٍ قَالَ: وَاللَّهِ مَا صَامَ رَسُولُ اللَّهِ ﷺ مَشَهْرًا كَامِلَا قَطَّ، غَيْرَ رَمَضَانَ، وَكَانَ إِذَا صَامَ، صَامَ حَتَّى يَقُولَ الْقَائِلُ: وَاللَّهِ لَا يُفْطِرُ، وَيُفْطِرُ إِذَا أَفْطَرُ، وَيُفْطِرُ إِذَا أَفْطَرُ، حَتَّى يَقُولَ الْقَائِلُ: وَاللَّهِ لَا يُفْطِرُ، وَيُفْطِرُ إِذَا أَنْطر: ٢٩٤٧]

تخریج: إساده صحیح، ح: (۱۹۷۱). م: (۱۱۵۷). م: (۱۱۵۷)

٢٧٣٨ حَدَّثَنَا يَخْيَى بْنُ أَبِي بْكَيْرٍ: حَدَّثَنَا حَسَنُ
 ابُنُ صَالِح عَنْ سِمَاكٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ
 عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ بَيْلِتُح يَقْصُ شَاوِبَهُ،
 وَكَانَ أَبُوكُمْ إِبْرَاهِيمُ مِنْ قَبْلِهِ يَقْصُ شَاوِبَهُ.

تخريج: إسناده ضعيف، سمال عن عكرمة مصطرب الحديث.

2739. It was narrated from Ibn 'Abbas (泰) that the Prophet (鑑) said: "Do not boast about your forefathers who died during the time of Jahiliyyah, for by the One in Whose hand is my soul, what the dung beetle rolls with its nose is better than your forefathers who died in Jahiliyyah."

Comments: [Its isnad is saheeh]

Comments: [Saheeh]

٢٧٣٩ حَدَّثَنَا سُلَنْمَانُ بُنُ دَاوُدَ: حَدَّثَنَا هِشَامٌ _ يَعْبِي الدَّسْتُواثِقُ _ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسِ: أَنَّ النَّبِيِّ ﷺ قَالَ: «لَا تَفْتَخِرُوا بِآبَائِكُمُ الَّذِينَ مُوِّتُوا فِي الْجَاهِلِيَّةِ، فَوَالَّذِي نَفْسِي بِيَدِهِ، لَمَا يُدَهْدِهُ الْجُعَلُ بِمَنْخَرَثِهِ، خَبْرٌ مِنْ آنائِكُمُ الَّذِينَ مُوَّتُوا فِي الْجَاهِليَّهِ».

تخريج: إساده صحمع.

2740. It was narrated from Ibn ٢٧٤٠ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا 'Abbas (基) that the Prophet (鑑) أَبُو بَكُر النَّهُشَلِينُ عَنْ حَبِيبٍ بْنِ أَبِي ثَابِتٍ، used to pray Witr with three rak'ahs. عَنْ يَخْيَى بْنِ الْحَرَّادِ، عَنِ انْنِ عَمَّاسِ أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ بِثَلَاثِ. [راجع. ٢٧١٤]

تخریج: صحیح، وقد اصطرب فیه علی یحیی بن الجزار، فروی عنه عن ابن عباس، وأحری عن أم سلمة، وثالثة عن عائشة.

2741. It was narrated from Ibn 'Abbas (&) that a man said: O Messenger of Allah, is Hajj every year? He said: "Rather it is one Hajj required of each person If I said yes, it would be (obligatory) every year."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

٢٧٤١ حَدَّثَنَا سُلَيْمَانُ مْنُ دَاوُدَ أَبُو دَاوُدَ قَالَ أَخْرَنَا شَرِيكٌ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسِ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ، الْحَجُّ كُلُّ عَام؟ فَقَالَ: «بَلْ حَجَّةٌ عَلَى كُلِّ إِنْسَادٍ، وَلَوْ قُلُثُ: نَعَمْ، كُلُّ عَام، لَكَانَ كُلُّ عَام". [راجع: ٢٦٦٣]

تخريج: حديث صحيح، وهذا إسناد صعيف، شريك سيء الحفظ لكنه توبع.وسماك مي روايته عن عكرمة اضطراب.

2742. It was narrated from Ibn 'Abbas (🗞) that the Messenger of Allah (變) said: "I have been given five things that were not given to any Prophet before me, and I do not say that to boast. I

٢٧٤٢- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِم: حَدَّثَنَا يَزِيدُ عَنْ مِفْسَم،عَنِ ابْنِ عَبَّاسٍ: أُنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُعْطِيتُ خَمْـًا لَمْ يُعْطَهُنَّ بَبِيٌّ قَبْلِي، وَلَا have been sent to all people, the red and the black; I have been supported with fear the distance of one month's travel; war booty has been permitted to me, and it was not permitted to anyone before me; the earth has been made a place of prostration and a means of purification for me; and I have been given the (blessing of) intercession, but I have delayed it for my ummah, and it will be for those who do not associate anything with Allah.

Comments: [Hasan; this is a da'eef isnad]

2743. It was narrated from Ibn 'Abbas (義) that the Prophet (鑑) looked at Uhud and said: "By the One in Whose hand is the soul of Muhammad, I would not like Uhud to be turned to gold for the family of Muhammad and I spend it for the sake of Allah, then on the day I die I have two dinars left of it, unless I have set them aside to pay debts." Then he died and he did not leave behind dinars or dirhams, or male or female slaves; he left behind his shield which was held in pledge with a Jewish man for thirty sa's of barley.

Comments: [Its isnad is saheeh]

2744. It was narrated from Ibn 'Abbas (為) that 'Umar entered upon the Messenger of Allah (處), when he was lying on a reed mat that had left marks on his side, and he said: O Prophet of Allah, why don't you have furnishings that are more comfortable than

أَقُولُهُنَّ فَحْرًا: بُعِثْتُ إِلَى النَّاسِ كَاقَةً، الْأَحْمَرِ وَالْأَشْوَدِ، وَمُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَأُحْرَتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَأُحْرَتُ لِيَّا لِلْأَرْضُ مَسْجِدًا وَطَهُورًا، قَبْلِي، وَجُعلَتْ لِي الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأَعْطِيتُ الشَّفَاعَةَ، فَأَخَّرْنُهَا لِأُمَّتِي، فَهِي وَأَعْطِيتُ الشَّفَاعَةَ، فَأَخَّرْنُهَا لِأُمَّتِي، فَهِي لِمَصْ لا يُشْرِكُ ماللَّهِ شَيْئًا». [راحع: ٢٥٥٦]

تخريج: حسن، وهدا إسناد صعيف، لصعف ربد.

٣٧٤٣ حَدُّثُنَا عَبْدُ الصَّمَدِ حَدَّثُنَا ثَابِتٌ:
حَدَّثَنَا هَلَا ُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ
النَّبِيِّ بِعِيْقِ طَزَ إِلَى أُحُدِ فَقَالَ: ﴿وَالَّذِي نَفْسُ مُحَمَّدِ بِيَدِه، مَا يَسُرُنِي أَنَّ أُحُدًا لِآلِ مُحَمَّدِ وَعَدْ بَيْدِه، مَا يَسُرُنِي أَنَّ أُحُدًا لِآلِ مُحَمَّدِ وَعَدْ بَيْدِه، مَا يَسُرِلِ اللَّهِ، أَمُوتُ يَوْمَ أَمُوتُ يَوْمَ أَمُوتُ وَعَدْتِي مِنْهُ دِينَارَانِ، إِلَّا أَنْ أُحِدَّهُمَا لِدَيْنِ، وَعَدْتِي مِنْهُ دِينَارَانِ، إِلَّا أَنْ أُعِدَّهُمَا لِدَيْنِ، قَالَ : فَمَاتَ وَمَا تَرَكَ دِينَارًا وَلَا دِرْهَمُ رَهْمًا، وَلَا عَدُا عَنْهُ رَهْمًا عِنْدَ يَهُودِي بِثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ. [راجع: يَهُودِي بِثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ. [راجع: ٢٧٢٤]

تخريج: إساده صحيح.

٢٧٤٤ حَذَثْنَا عَبْدُ الصَمَدِ رَأَبُو سَعِيدٍ وَعَقَانُ قَالُوا. حَدَثْنَا هَلِالٌ عَنْ قَالُوا. حَدَثْنَا هَلَالٌ عَنْ عِكْرِمَهُ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَكْثِرَمَهُ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَخْدِمَلَ عَلَيْهِ عُمَرُ، وَهُوَ عَلَى حَصِيرٍ قَدْ أَثَّرَ فِي حَنْبِهِ، فَقَالَ: يَا نَبِئَ اللَّهِ، لَوِ اتَّخَذْتَ فِرَاشًا

this? He said: "What do I have to do with this world? The likeness of me and this world is that of a rider who travels on a summer day, then seeks shade beneath a tree for a while during the day, then he moves on and leaves it."

Comments: [Its isnad is saheeh]

2745. It was narrated that Ibn 'Abbas (*) said: The Prophet (*) fought an enemy, and he did not finish with them until he delayed 'Asr until after its time had passed. When he realized that, he said: "O Allah, those who kept us from the middle prayer, fill their houses with fire and fill their graves with fire," and words to that effect.

Comments: [Its isnad is saheeh]

2746. It was narrated that Ibn 'Abbas (%) said: The Messenger of Allah (%3) prayed Qunoot every day for an entire month, at Zuhr, 'Asr, Maghrib, 'Isha' and Fajr, at the end of every prayer. When he said, "Sami'allahu liman hamidah" in the final rak'ah, he would pray against them, against a clan of Banu Sulaim, against Ri'l, Dhakwan and 'Usayyah, and those who were behind him would say Ameen. He sent (envoys) to them, to call them to Islam, and they killed them. 'Affan said in his hadeeth: And 'Ikrimah said: This was the beginning of Qunoot.

Comments: [Its isnad is saheeli]

أَوْثَرَ مِنْ هَذَا؟ فَقَالَ: مَا لِي وَلِلدُّنْيُ؟ مَا مَثَلِي وَمَثَلُ الدُّنْيَا، إِلَّا كَرَاكبٍ سَارَ فِي يَوْمٍ صَائِفٍ، فَاسْتَظَلَّ تَحْتُ شَجَرَةِ سَاعَةً مِنْ نَهَارٍ، ثُمَّ زَاخٍ وَتَرَكَهَا*.

تخريج: إسناده صحبح.

٣٤٥- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا ثَابِتَ: حَدَّثَنَا هِلَالٌ عَنْ عِحْرِمَةً، عَنِ ابْنِ عَبَّاسِ عَلَى ابْنِ عَبَّاسِ قَال: قَاتَلَ النَّبِيُّ يَعْهُ عَدُوًا، فَلَمْ يَفُرُغُ مِنْهُمْ حَتَّى أَخَرَ الْعَصْرَ عَنْ وَقْتِهَا، فَلَمَّا رَأَى ذَلِكَ عَلَى الصَّلَاةِ قَالَ: «اللَّهُمَّ مَنْ حَبَسَنَا عَنِ الصَّلَاةِ قَالَ: «اللَّهُمَّ مَنْ حَبَسَنَا عَنِ الصَّلَاةِ الْوُسْطَى، فَامْلَأُ بُيُوتَهُمْ نَارًا، وَامْلَأُ قُبُورَهُمْ نَارًا، وَامْلَا قَبُورَهُمْ نَارًا، وَامْلَا قَبُورَهُمْ نَارًا، وَامْلَا قَبُورَهُمْ نَارًا، وَامْلَا قَبُورَهُمْ اللّهَا فَيَعْلَى الْحَدِيدَ الْمُعَلِيقِيْ الْمَنْ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللْمُ اللّهُ اللّهُ اللّه

تخريج: إسناده صحيح.

٣٤٦- حَلَّثَنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَلَّثَنَا ثَابِتٌ: خَلَّثَنَا هِلَالٌ، عَنْ عِحْرِمَةً، عَنِ عَبْسِ قَالَ: قَنت رَسُولُ اللَّهِ بَشِيْقٍ شَهْرًا مُتَنَايِعًا فِي الطُّهْرِ، وَالْعَصْرِ، وَالْمَغْرِبِ، وَالْعَصْرِ، وَالْمَغْرِبِ، وَالْعِصْرِ، وَالْمَغْرِبَ، إذَا لَلَهُ لِنَمْ مَنْ عَلَى حَيْ مِنْ وَذَيْوَانَ وَعُصِيَّةً، الْوَسَلِ إِلَيْهِمْ يَلْعُوهُمْ إِلَى وَيُؤْمِنُ مَنْ عَلَى عَلَى مَنْ وَقُولَانَ وَعُصِيَّةً، وَيُؤْمِنُ مَنْ عَلَى عَلَى اللَّهُ وَاللَّهِمْ يَلْعُوهُمْ إِلَى الْإِسْلَامِ، فَقَتْلُوهُمْ، أَلْسَلَ إِلَيْهِمْ يَلْعُوهُمْ إِلَى وَيُولِمِنَ وَقُالَ عِكْرِمَةُ: هَذَا كَانَ مِفْتَاحَ الْقُنُوتِ.

تخريج: إسناده صحيح.

2747. It was narrated from Ibn 'Abbas (4) that the Messenger of Allah (2) forbade every animal that has fangs and every bird that has talons.

Comments: [Its isnad is saheeh, Muslim (1934)]

2748. It was narrated from Ibn 'Abbas that the Messenger of Allah (愛) used to say: "O Allah, to You have I submitted, in You have I believed, in You have I put my trust, to You have I turned in repentance, with Your help have I fought my adversaries. I seek refuge in Your glory - there is no god but You - from Your sending me astray, for You are the Ever-Living Who does not die, but jinn and men die."

Comments: [Its isnad is saheeh, al-Bukhari (7383) and Muslim (2717)]

2749. It was narrated that Ibn 'Abbas (本) said: Dimad al-Azdi came to Makkah and saw the Messenger of Allah (金), and some young boys were following him (Dimad). He said: O Muhammad, I am suffering from possession The Messenger of Allah (金) said: "Praise be to Allah, we seek His help and forgiveness, and we seek refuge with Allah from the evil of our own selves. Whomsoever Allah guides, none can send astray and whomsoever He sends astray, none can guide. I bear witness that

٢٧٤٧ - حدَّثَنَا سُلَيْمَانُ بْنُ ذَاوُدَ: حَدَّثَنَا أَبُو عَوانَة حَدَّثَنَا أَبُو عَوانَة حَدَّثَنَا الْحَكُمُ وَأَنُو بِشْرِ عَنْ مَيْمُونِ الْنِ مِهْزَاں، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَتِيْتَ نَهَى عَنْ كُلِّ ذِي نَاسٍ مِنَ السَّبَاعِ، وَكُلِّ دِي مَخْلَبٍ مِنَ السَّبَاعِ، وَكُلِّ دِي مَخْلَبٍ مِنَ السَّبَاعِ، وَكُلِّ دِي مَخْلَبٍ مِنَ الطَّيْرِ. [راحع: ٢١٩٢]

تخريج: إسناده صحيح. م: (١٩٣٤).

٢٧٤٨ حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبِي: حَدَّثَنَا حُسبنُ: حَدَّثَنَا ابْنُ بُرِيْدَةَ قَالَ: حَدَّثَنِي بَدِينَ بُويْدَةَ قَالَ: حَدَّثَنِي بَنْ يَعْمَرَ عَنِ ابْنِ عَبْسٍ: أَنَّ رَسُولَ الله عِيْ كَانَ يَقُولُ: «اللَّهُمَّ لَكَ أَسْلَمْتُ، وَإِلَيْكَ أَسْلَمْتُ، وَإِلَيْكَ أَسْلَمْتُ، وَإِلَيْكَ أَسْلَمْتُ، وَإِلَيْكَ أَسْلَمْتُ، وَإِلَيْكَ أَسْلَمْتُ، وَبِكَ آمَنْتُ، وَإِلَيْكَ أَشِكَ، وَإِلَيْكَ أَنْبُتُ، وَإِلَيْكَ أَنْبُتُ، وَإِلَيْكَ أَنْبُتُ، أَنْتَ الْحَيُّ اللَّذِي لَا إِلَهَ إِلَّا لَمْتُ، أَنْتَ الْحَيُّ اللَّذِي لَا يَتَ الْحَيُّ اللَّذِي لَا يَتَ الْحَيُّ اللَّذِي لَا يَتَ الْحَيُّ اللَّذِي لَا يَتَ الْحَيْ اللَّذِي لَا يَتَ الْحَيْ اللَّذِي لَا يَتَ الْحَيْ اللَّذِي لَا يَتَ الْحَيْ اللَّذِي لَا إِلَهَ إِلَى اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلَى الْمُعْلَقُولُ الْمُلْمُ الْمُنْ اللَّهُ الْمُعِلَّالَةُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُعْلَمُ الْمُنْلُولُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُنَالَةُ الْمُنْ الْمُو

تخریج: إسناده صحیح. خ: (۷۲۸۳)، م: (۲۷۱۷).

٢٧٤٩ حَدَّثَنَا يَخْيَى بْنُ آدَمَ: حَدَّثَنَا حَفْصُ ابْنُ غِيَاثِ: حَدَّثَنَا دَاوُدُ مْنُ أَبِي هِنْدِ عَن عَمْرِو بْن سَعِيدِ بْن جُبَيْرٍ، عَنِ ابْن عَبَّسٍ قَالَ: قَدَمَ ضِمَادٌ الْأَزْدِيُّ مَكَّةً، ابْن عَبَّسٍ قَالَ: قَدَمَ ضِمَادٌ الْأَزْدِيُّ مَكَّةً، فَزَأَى رَسُولَ اللَّهِ بِيِنِ وَغِلْمَانُ يَبْبَعُونَهُ، فَقَالَ: يَا مُحَمَّدُ، إِنِّي أَعَالِجُ مِنَ الْجُنُونِ! فَقَالَ رَسُولُ اللَّهِ بِيِنِ الْحَمْدَ لِلَّهِ، مَسْتَعِينَهُ وَسُولُ اللَّهِ بِينَ الْجَمُونِ! فَقَالَ وَسُولُ اللَّهِ بِينَ الْحَمْدَ لِلَّهِ، مَسْتَعِينَهُ وَسُولُ اللَّهُ مِنْ شُرُورٍ أَنْفُينَا مَنْ وَسَنْ بُولِهِ أَنْفُينَا مَنْ عَبْدِهِ اللَّهُ، وَمَنْ بُضْلِلْ فَلَا عَمْدُ اللَّهُ وَحَدَهُ لَا عَلَى اللَّهُ وَحَدَهُ لَا إِلَهُ إِلَّا اللَّهُ وَحَدَهُ لَا عَلَى اللَّهُ وَحَدَهُ لَا إِلَهُ إِلَّا اللَّهُ وَحَدَهُ لَا

there is no god but Allah alone, with no partner or associate, and I bear witness that Muhammad is His slave and Messenger." He said: Repeat these words to me. Then he said: I have heard poetry, geomancy and sorcery, but I have never heard anything like these words. They are so eloquent that they are like the middle of the sea (in beauty). And I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. He became Muslim, and the Messenger of Allah (建) said when he became Muslim: "On your behalf and on behalf of your people?" He said: Yes, on my behalf and on behalf of my people. Then after that, an expedition of the Prophet's Companions passed by his people, and some of them took something from them, a vessel or something else. They said: This is from Dimad's people, give it back. So they gave it back.

Comments: [Its isnad is saheeh, Muslim (868)]

2750. It was narrated that Ibn 'Abbas (泰) said: Ummul-Fadl, the daughter of al-Harith brought Umm Habeebah bint 'Abbas and put her in the lap of the Messenger of Allah (霉), and she (the child) urmated. Ummul-Fadl snatched her up and smacked her between her shoulders, then she took her away. The Messenger of Allah (寒) said: "Give me a cup of water." And he poured it over the spot where she had urinated, then he said: "Pour water over the urine [on the ground]."

شَرِيكَ لَهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَنْدُهُ وَرَسُولُهُ اللّهَ مَنْ لَهُ وَرَسُولُهُ اللّهَ فَقَال: رُدُ عَلَيْ هَذِهِ الْكَلِمَاتِ قَال: ثُمَّ اللّهَ عَنْ وَالْعِبَافَة، قَالَ: ثُمَّ الشّعْرَ، وَالْعِبَافَة، وَالْكَهَانَة، فَمَا سَمِعْتُ مِثْلَ هَذِهِ الْكَلِمَتِ، لَقَدْ بَلْكُلَمَتِ، لَقَدْ بَلْكُلَمَتِ، لَقَدْ بَلْغَلْ مَنْ اللّهِ الْكَلِمَتِ، وَإِنِّى أَشْهَدُ أَنْ لَا لَقَدْ بَلَغُلُهُ وَرَسُولُهُ اللّهِ عَلَيْهُ جِينَ وَرَسُولُهُ اللّهِ عَلَيْهُ جِينَ أَشْهَدُ وَعَلَى قَوْمِكَ؟ اللّهِ عَلَيْهُ جِينَ أَشْهَدُ مَنْ اللّهِ عَلَيْهُ عِنْ اللّهِ عَلَيْهُ عَلْمَ اللّهِ عَلَيْهُ عَلَى اللّهِ عَلَيْهُ عَلَى اللّهِ عَلَيْهُ عَلَى اللّهِ عَلَيْهُ عِنْ اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهِ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلْمُ اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ عَلْمُ اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ

تخريج: إسناده صحيح. م. (٨٦٨).

٢٧٥٠ حَدَّثَنَا أَبُو جَعْفَرِ الْمَدَانِيُّ قَالَ: أَخْبَرَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنْ مُحَمَّدِ بْنِ إَخْبَرَنَا عَبَّادُ بْنُ عَبْدِ اللَّهِ عَنْ عَجْدِ اللَّهِ عَنْ عَجْدِ اللَّهِ عَنْ عَبَّسٍ قَالَ: حَاءَتُ أُمُّ الْفَضْلِ ابْنَهُ الْحَارِثِ بِأُمِّ حَبِيبَةَ بِنْبَ عَبَّسٍ، الْفَضْلِ ابْنَهُ الْحَارِثِ بِأُمِّ حَبِيبَةَ بِنْبَ عَبَّسٍ، الْفَضْلِ ابْنَهُ الْحَارِثِ بِأُمِّ حَبِيبَةَ بِنْبَ عَبَّسٍ، فَوَصَعْتُهَا فِي حِجْرِ رَسُولِ اللَّهِ بَيْتِي، فَبَالْتُ، فَالْتَ مَنْ الْحَمْثُ بَيْنَ كَتِفَنِهَا، فَقَالَ رَسُولُ اللَّهِ بَيْتِينَ فَيْقَالًى رَسُولُ اللَّهِ بَيْتِينَ فَلَمْ اللَّهِ بَيْتِينَ فَلَمْ الْحَارِثِ بَلْ مَا عَلَى مَبَالِهَا، وَاللَّهِ عَلَى مَبَالِهَا، وَالْمَلْنِي فَلَحَا مِنْ مَاءٍ وَفَصَبَّهُ عَلَى مَبَالِهَا،

Comments: [Its isnad is da'eef]

نُمَّ قَالَ: «أَشْلُكُوا الْمَاءَ فِي سَبِيلِ الْبَوُلِ». [راحع: ٥٦٣]

تخريج: إسناده ضعيف، حسب بن عبدالله ضعيف.

2751. 'Ikrımah the freed slave of Ibn 'Abbas (本) said Ibn 'Abbas (本) said: I prayed beside the Prophet (独). 'A'ishah was behind us, praying with us, and I was beside the Prophet (姓), praying with him.

Comments: [Saheeh, because of corroborating evidence; this is a hasan isnad]

2752. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) forbade ambiguous sales. Ayyoob said: Yahya explained ambiguous sales by saying: Ambiguous sales include selling what the diver is going to bring up, selling a rebellious slave, selling a lost camel, selling what is in the wombs of an'am animals (camels, cows, sheep), selling metal that is still in its rock, selling what is in the udders, unless it is measured out.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

۲۷٥١ - حَدَّثَنَا خَحَّاحٌ قَالَ: قَالَ ابْنُ جُرَيْعٍ: أَخْبَرَبِي زِبَادٌ: أَنَّ قَزَعَةَ مَوْلَى لِعَبْدِ الْقَيْسِ أَخْبَرَيُ زَبَادٌ: أَنَّهُ سَمِعَ عِكْرِمَةً مَوْلَى ابْنِ عَبَّاسٍ يَقُولُ: قَال ابْنُ عَبَّاسٍ: صَلَّيْتُ إِلَى جَسْبٍ لِنَبْعِ شَعْنًا، وَأَنَا لِنَبِي جَسْبٍ النَّبِيِّ عِيْدٌ أُصلي مَعَدًا.

تخريح: صحيح لغيره، وهذا إسناد حس.

۲۷۵۲ حَلَّنُنَا أَسْوَدُ حَدَّنَنَا أَبُوبُ بَنُ عُنْبَةً عَنْ يَطَاءٍ، عَنِ ابْنِ عَلْ يَعْلَءٍ، عَنِ ابْنِ عَبْسٍ رَصيَ اللهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ عَبْسٍ رَصيَ اللهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللهِ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللهِ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللهِ عَنْهُمَا قَالَ: عَنْهَمَا عَلْمَ رَسُولُ اللهِ عَنْهُمَا عَالَهَ عَنْهُمَا عَالَهَ عَنْهُمَا عَالَهُ عَنْهُمَا عَالَهُ عَنْهُمَا عَالَهُ عَنْهُمَا عَالَهُ عَنْهُمَا عَلَيْهِ عَنْهُمَا عَلْمُ الْعَرْدِ. [راجع: ٩٣٧]

قَالَ أَيُّوتُ: وَفَسَّرَ يَخْيَى بَيْعَ الْغَرَرِ، قَالَ: إِنَّ مِنَ الْغَرَرِ ضَوْبَةَ الْغَائِصِ، وَبَيْعُ الْغَرَرِ الْعَبْدُ الْأَبِئُ، وَبَنْعُ النَّبِعِيرِ الشَّارِدِ، وَبَنْعُ الْغَرَرِ مَا فِي نُطُونِ الْأَنْعَامِ، وَبَنْعُ الْغَرَرِ تُرَابُ الْمَعَادِنِ. وَنَنْعُ الْغَرَرِ مَا فِي صُرُوعِ الْأَنْعَامِ، إِلًا كَنْلِ.

تخريج: صحيح لغيره، وهذا إسناد صعيف، أيوب بن عتبة ضعيف.

2753. It was narrated that Ibn 'Abbas (♣) said: I saw the Messenger of Allah (織) prostrating with his arms held away from his body, and I saw the whiteness of his armpits.

٣٧٥٣ خلَّتُنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاق، عَنِ النَّوِيمِيِّ، عَنِ النِ عَبَّاسِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ بَشِيْ سَاجِدًا مُحَوِّيًا، حَتَّى رَأَيْتُ بَيَاصَ إِبْطَلُهِ. [راجع: ٢٤٠٥]

Comments: [Saheeh because of corroborating evidence]

2754. It was narrated that Ibn 'Abbas (為) said: The talbiyah of the Prophet (吳) was: "Here I am, O Allah, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2754. It was narrated that Ibn 'Abbas (♣) said: Some cheese was brought to the Messenger of Allah (₤) during a military campaign and he said: "Where was this made?" They said: In Persia, and we think that there is something from mattah [an animal that was not slaughtered properly] in it. He said: "Stick the knife in it, mention the Name of Allah and eat."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2456. It was narrated that Ibn 'Abbas (�) said: 'Umar came to the Prophet (�) when he was in a storage room of his and said: Peace be upon you, O Messenger of Allah, peace be upon you, may 'Umar come in?

Comments: [Its isnad is saheeh]

تخريج: صحيح لغيره، شريك سيء الحفظ لكنه توبع وأربد لم برو عنه عير أبي إسحاق.

٢٧٥٤ حَدَّثَنَا أَسْوَدُ: حَدَّنَنَا شَرِيكٌ عَنْ أَبِي إِلَّهُ عَنْ أَبِي إِلَى عَنْ أَبِي إِلَى عَنْ أَبِي إِلَى عَنْ اللَّهُ عَنَّاسٍ قَالَ: كَانَتْ تَلْبِيَةُ النَّبِيِّ إِلَيْكَ، إِنَّ اللَّهُمُّ لَبَيْكَ، إِنَّ الْحَمْدَ وَالنَّمْمَةَ لَلَكَ لَبَيْكَ، إِنَّ الْحَمْدَ وَالنَّمْمَةَ لَكَ رَاجِع: ٢٤٠٤]

تخريج: صحيح لغيره. وهدا إسناد صعيف، شريك سيء الحعط والصحاك لم يسمع من ابس عباس.

٢٧٥٥ - حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ
 جَابِرٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُتِيَ
 النَّبِيُ بِيْتُةَ بِحُبْنَةٍ فِي غَرَاةٍ، فَقَالَ: «أَيْنَ صُنِعَتْ هَذِهِ؟» فَقَالُو: بِفَارِسَ، وَنَحْنُ نُرى صُنِعَتْ هَذِهِ؟» فَقَالُو: إفاطُعنُوا فِيهَا (١/ أَنَّهُ يُجْعَلُ فِيهَا مَئِتَةٌ. فَقَالَ: «اطْعنُوا فِيهَا (١/ ٣٠٣) بِالسَّكِسِ، وَاذْكُرُوا اسْمَ اللَّهِ وَكُلُوا».
 [راجع: ٢٠٨٠]

ذَكَرُهُ شَرِيكٌ مَرَّةً أُخْرَى، فَزَادَ فِيهِ: فَجَمَلُوا يَضْرِبُونَهَا بِالْعِصِيِّ.

تخريج: حس لغيره، وهدا إسناد ضعيف. شريك سيء الحفظ وجابر صعيف.

٧٤٥٦ حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا الْحَسَنُ _ يَعْنِي ابْنَ صَالِحِ _ عَنْ اَبْنِ كُهَيْلِ، ابْنَ صَالِحِ _ عَنْ اَبْنِ عَبَّاسٍ قَالَ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ عُمَرُ إِلَى النَّبِيِّ ﷺ وَهُوَ فِي مَشُرُبَةٍ لَهُ، فَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، السَّلَامُ السَّلَامُ السَّلَامُ

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عَلَيْكَ، أَبَدُخُلُ عُمَرُ؟ [انظر: ٢٩٩٢، وراجع: ٢٢٢]

تخريج: إسناده صحيح.

٧٥٧- حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَنَّاسٍ عَنِ النَّبِيِّ قَالَ: "إِذَا اخْتَلَفْتُمْ فِي الطَّرِيقِ، فَدَعُوا سَنْعَ أَذُرُعٍ، ثُمَّ ابْنُوا، وَمَنْ سَأَلَهُ جَارُهُ أَنْ يَدْعَمَ عَلَى حَايِطِهِ، فَلْبَدَعُهُ. [راجع: ٢٠٩٨]

تخريج: صحيح لغره، وهذا إسناد ضعيف، شريك سيء الحفظ لكمه توبع ورواية سماك عن عكرمة مصطربة.

٢٧٥٨ - حَدَّثَنَا أَسْوَدُ: حَدَّثَنَا شُرِيكٌ عَنِ ابْنِ الْمِنْ عَبَّاسٍ الْأَصْنَهَايِيّ، عَنْ عِخْرِمَةً، عَنِ ابْنِ عَبَّاسٍ فَالْ: لَتَّ نَتَعَ النَّبِيُّ بَيْعِ مَكَّةً، أَقَامَ فِيهَا سَبْعَ عَشْرَةً يُصَلِّي رَكْعَتَيْن. [راجع: ١٩٥٨]

تخريج: حديث صحيح، وهذا إساد ضعيف. شريك سي، الحفط، لكنه توبع.

٢٧٥٩ حَدِّتُنَا أَسْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ خُسَيْنِ سُ عَبْدِ اللهِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ غَسَسٍ رَفعَهُ، قَالَ: "مَنْ وَلَدَتْ مِنْهُ أَمَتُهُ، فَهِي مُعْتَمَةٌ عَنْ دُبُرٍ مِنْهُ". أَوْ قَالَ: "بَعْدَهُ". [انظر: ٢٩١٠، ٢٩١٠]

تخريج: حسن، وهذا إسناد صعيف، شريث سيء الحفط، لكنه توبع وحسين بن عبدالله . .

> ٢٧٦٠- حَدَّثَنَا أَشْوَدُ: حَدَّثَنَا شَرِيكٌ عَنْ خُسَيْسٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

2757. It was narrated from Ibn 'Abbas (﴿) that the Prophet (﴿) said: "If you have a dispute concerning the road, then make it seven cubits, then build, and if one neighbour asks another to let him use his wall (as a support), he should let him do so."

Comments: [Saheeli because of corroborating evidence; this is a da'eef isnad]

2758. It was narrated that Ibn 'Abbas (本) said: When the Prophet (幽) conquered Makkah, he stayed there for seventeen days, praying two *rak'alıs* [in the obligatory prayers that are four *rak'alıs* for one who is not travelling].

Comments: [A sahech hadeeth; this is a da'eef isnad]

2759. It was narrated from Ibn 'Abbas (本), who attributed it to the Prophet (囊) "If a man's slave woman bears him a child, she becomes free when he dies." Or he said: "after he dies."

Comments: [Hasan; this is a da'eef isnad]

2760. It was narrated that Ibn 'Abbas (泰) said: I saw the Prophet (雲) praying in a single

garment, wrapping himself in it, protecting himself in it from the coldness or heat of the ground.

Comments: [Hasan because of corroborating evidence; this is a da'eef usnad]

2761. It was narrated from Ibn 'Abbas (為) that a Bedouin came to the Prophet (霉) and spoke eloquently and the Prophet (變) said: "In eloquence there is (an impact like that of) magic and in some poetry there is wisdom."

Comments: [Saheeh because of corroborating evidence]

تخريج: صحيح لغيره، وهذا إساد صعيف، رواية سماك عن عكرمة مصطربة.

2762. It was narrated that Ibn 'Abbas (&) said: A group of Quraish gathered in the Hijr and swore an oath by al-Lat and al-'Uzza, and by Manat the third one, and Na'ilah and Isaf, [saving] If we see Muhammad, we will go to him as one man, and will not leave him until we kill him. Then his daughter Fatimah () came weeping, and entered upon the Messenger of Allah (妈) and said: These people of Quraish have sworn an oath against you, that if they see you, they will come to you as one man and kill you, and there is no one among them who will not have a share in your killing. He said: "O my daughter, bring me water for wiidoo'." Then he did wiidoo' and entered upon them in the mosque, رَأَيْتُ النَّبِيَّ بَيْثِيِّ يُصَلِّي فِي نَوْبٍ وَاحِدٍ مُتَوَشِّمًا بِهِ، يَتَقِي بِفُضُولِهِ بَرُدَ الْأَرْضِ وَحَرَّهَا. [راجع: ٢٣٢٠]

تخريج: حسن لعيره، وهدا إساد ضعيف. شريك سيء الحفظ، وحسين ضعيف.

٢٧٦١ حَدَّثَنَا حَسَنُ بْنُ مُوسَى. حَدَّثَنَا أَبُو عَوْرِمَةَ، عَنِ عَكْرِمَةَ، عَنِ اللّٰبِي يَلِيجِهِ، عَنْ عِكْرِمَةَ، عَنِ اللّٰبِي يَلِيجِهِ، اللّٰبِي يَلِيجِهِ، اللّٰبِي يَلِيجِهِ، وَنَعَالَ اللّٰبِيُ يَلِيجٍهِ؛ «إِنَّ مِنَ اللّٰبِيُ يَلِيجٍ؛ «إِنَّ مِنَ اللّٰبِيُ يَلِيجٍ؛ «إِنَّ مِنَ اللّٰبِيُ يَلِيجٍ؛ «إِنَّ مِنَ اللّٰمُورِ حُكْمًا. النّبَيْ يَلِيدٍ؛ وَإِنَّ مِنَ اللّٰمُورِ حُكْمًا. [راجع: ٢٤٢٤]

٢٧٦٢ - حَدَّقَنَا إِسْحَاقُ بْنُ عِيسَى، حَدَّثَنَا يَخْيَى بْنُ سُلِبَم عَنْ عَبْدِ اللَّهِ بْنِ عُنْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: عَنْ الْمَهَ فِي الْحِجْرِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ الْمَهَ فَي الْحِجْرِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَتَعَاقَدُوا بِاللَّاتِ وَالْعُزَّى، وَمَنَاةَ النَّالِيَةِ فَتَعَاقَدُوا بِاللَّاتِ وَالْعُزَّى، وَمَنَاةَ النَّالِيَةِ مُتَعَاقَدُوا بِاللَّهِ تِنْهُ وَإِسَافِ: لَوْ قَدْ رَأَيْنَ مُحَمِّدًا، لَقَدْ قُمْنَا إلَيْهِ قِيّامَ رَحْلٍ وَحِدٍ، فَلَمْ نُعَالِهِ تَعَالَى عَنْهَا تَنْكِي، حَتَّى دَحَلَثُ مَلْمَهُ مَنْ اللَّهِ يَتَعَالَى عَنْهَا تَنْكِي، حَتَّى دَحَلَتْ مِنْ اللَّهِ يَتَعَاقَدُوا عَلَيْكَ، لَوْ قَدْ رَأُوكَ مَنْ فَيْلُوكَ، لَوْ قَدْ رَأُوكَ الْمَالِثُ مَنْ مَنْ اللَّهِ اللَّهِ عَلَى مَوْلَاءِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْكَ اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْهُ اللَّهُ الْمُ اللَّهُ اللَّهُ الْمُعَلِّهُ اللَّهُ الْمُنَالَى اللَّهُ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْهُ اللَّهُ الْمُنَالُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنَالَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنَالُ اللَّهُ الْمُنَالُ اللَّهُ الْمُنَالُ اللَّ

and when they saw him they said: Here he is. Then they lowered their gaze, i.e., fell asleep, and their chins sunk onto their chests. They stayed where they were and did not look up at him, and the Messenger of Allah (ﷺ) came and stood over them. He took a handful of dust and said, "May these faces be made ugly!", Then he threw it at them and no one was hit by that dust but he was among those who were slain as kafirs on the day of Badr.

Comments: [Its isnad is hasan]

2763. Ibn 'Abbas (♣) said: 1 was seated behind the Prophet (ﷺ) on his mount and he said to me: "O boy, I will teach you some words: be mindful of Allah and Allah will take care of you; be mindful of Allah and you will find Him in front of you; if you ask, ask of Allah, and if you seek help, seek help from Allah. The pens have been lifted and the pages have dried. If the nation wanted to benefit you with anything that Allah has not decreed for you, they would never be able to do that, and if they wanted to harm you with anything that Allah has not decreed for you, they would never be able to do it.

Comments: [A saheeli hadeetli]

دَخُلَ عَلَيْهِمُ الْمَسْجِدَ، فَلَمَّا رَأَوْهُ، قَالُوا: هَا هُوَ دا، وَخَفَضُوا أَبْضارَهُمْ، وَمَقَرُوا فِي أَذَفَانُهُمْ هِي صُدُورِهِمْ، وَعَقِرُوا فِي مَخَالِسِهِمْ، فَلَمْ يَرْفَعُوا إِلَيْهِ بَضِرًا، وَلَمْ يَقُمْ إِلَيْهِ مِنْهُمْ رَجُلٌ، فَأَقْبَلَ رَسُولُ اللَّهِ يَشِيُّ خَتَى قَادَ عَلَى رُعُوسِهِمْ، فَأَخَذَ قَبْضَةً مِنَ النَّرَابِ عَنَالَ: "شَاهَتِ الْوُجُوهُ" ثُمَّ حَصَبَهُمْ به، فَمَا أَصَابَ رَحُلًا مِنْهُمْ مِنْ ذَلِكَ الْخَصَى حَصاةً إِلَّا قُتِلَ يَوْمَ بَدُرٍ كَافِرًا. [ضَ: ٢٤٨٥]

تخريج: إساده حس.

٢٧٦٣- حَدَّفَنَا يَحْبَى بْنُ إِسْحَاقَ: حَدَّفَنَا ابْنُ لَهِيعَة عَنْ نَافِع بْنِ يَزِيدَ أَنَّ قَيْسَ بْنَ الْمِحَاجِ حَدَّقَهُ: أَنَّ حَنْسًا حَدَّقَهُ: أَنَّ ابْنَ عَبَاسٍ حَدَّقَهُ قَالَ: كُنْتُ ردْفَ النَّبَى بِيطَة، فَمَا لَيْ مُحَدِّئُكَ حَدِيثًا، فَمَا لَي " وَنَا عُلَامٌ، إِنِّي مُحَدِّئُكَ حَدِيثًا، فَمَا لَي اللَّه يَحْفَظُكَ، الْحَفَظِ اللَّه نَجِدُهُ تُخَاهَفَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّه، وَإِذَا الْحَفْظِ اللَّه مَوْخَدَّنُكَ حَدِيثًا، الْمُقْلِد، فَقَدْ رُفِعَتْ الْمُثَمِّنَ بِاللَّه، فَلَوْ جَاءَتِ الْأُمَّةُ اللَّهُ عَزَ وَجَلَّ لَكَ، وَلِنَا اللَّهُ عَزَ وَجَلَّ لَكَ، وَلِوْ أَرَادَتُ أَنْ تَضُوّلُ بِشَيْءٍ لَمْ يَكُثَبُهُ اللَّهُ عَزَ وَجَلَّ لَكَ بِشَيْءٍ لَمْ يَكُنْهُ اللَّهُ عَزَ وَجَلَّ لَكَ. المُتَطَاعَتْ، وَلَوْ أَرَادَتُ أَنْ تَضُوّلُ بِشَيْءٍ لَمْ يَكُنْهُ اللَّهُ لَكَ، مَا اسْتَطَاعَتْ». [راجع: للمُ يَكُنْهُ اللَّهُ لَكَ، مَا اسْتَطَاعَتْ». [راجع: لام يَكُنْهُ اللَّهُ لَكَ، مَا اسْتَطَاعَتْ». [راجع: لام يَكُنْهُ اللَّهُ لَكَ، مَا اسْتَطَاعَتْ». [راجع: ٢٦٦٩]

تخريج: حديث صحيح، ابن لهنعة سيء الحفط لكن رواه عنه ابن المقرئ، وهو ممن روى عنه قبل احتراق كتبه، ثم هو متابع. 2764. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (法) used to go out to pass water, then he would wipe his hands with dust. I would say: O Messenger of Allah, water is close to you. He would say: "How do I know? I may never reach it." On another occasion Yahya said: I was with the Messenger of Allah (法) and he went out and passed water, then he did tayammum, and it was said to him: Water is close to us.

Comments: [Hasan]

تخريج: حسن، ابن لهيعة سيء الحفظ، لكن رواه عنه ابن المبارك، وراويته عنه صالحة.

2765. It was narrated from Ibn 'Abbas (泰) that the Prophet (绘) offered five prayers in Mina.

Comments: [Its isnad is saheeh]

2766. The Messenger of Allah (ﷺ) was optimistic and not superstitious, and he liked good names.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because Laith bin Abu Sulaim is da'eef]

تخريج: صحيح لغيره، وهذا إسناد صعيف، لصعف ليث بن أبي سليم.

2767. It was narrated from Ibn 'Abbas (36) that he saw 'Abdullah bin al-Harith praying, and his hair was braided and tied up at the back. He went and started to undo it, and he did not object to that. Then (when he finished

٢٧٦٤ حَدَّثَنَا يَخْيَى بْنُ إِسْحَاقَ وَمُوسَى بْنُ الْمَحَاقَ وَمُوسَى بْنُ دَاوُدَ قَالَا حَدَّثَنَا ابْنُ لَهِيعَةً عَنْ عَبْدِ اللَّهِ بْنِ هُبِيعَةً عَنْ عَبْدِ اللَّهِ بْنِ هُبُرِمَةً، قَالَ يَخْيَى: عَنِ الْأَغْرَجِ، عَنْ حَنْشٍ، عَنِ ابْنِ عَلَّسٍ: أَنَّ رَسُولَ اللَّهِ يَعِيَّةً كَانَ يَخْرُجُ فَيَهْرِيقُ عَلَّسٍ: أَنَّ رَسُولَ اللَّهِ يَعِيَّةً كَانَ يَخْرُجُ فَيَهْرِيقُ الْمَاءَ فَيَتَمَسَّمُ بِالتُّرَابِ، فَأَقُولُ: يَا رَسُولَ اللَّهِ، إِنَّ الْمَاءَ مِنْكَ قَرِيبٌ. قَالَ: "مَا أَدْرِي، لَعَلِّي لَا أَبْلُعُهُ * قَالَ يَخْيَى مَرَّةً أُخْرَى: كُنْتُ مَعَ رَسُولِ اللَّهِ عِلَيْهِ فَالْمَاءَ مَنْكَ مَعَ رَسُولِ اللَّهِ عِلَيْهِ ، فَقِيلَ لَا اللَّهِ عِلَيْهِ ، فَقِيلَ لَا اللَّهِ عِلَيْهِ ، فَقَيلَ اللَّهِ عِلْهُ أَنْ الْمَاءَ، فَتَبَمَّمَ، فَقِيلَ لَا اللَّهِ عِلَيْهِ ، فَقِيلَ لَا اللَّهِ عِلَيْهِ ، فَقِيلَ اللَّهِ عِلَيْهِ ، فَتَنَا قَرِيبٌ. [راجع: ٢٦١٤]

7٧٦٥ حَدَّثَنَا أَشْوَدُ نُنُ عَامِرٍ قَالَ: أُخْبَرَنَا أَنْوَدُ نُنُ عَامِرٍ قَالَ: أُخْبَرَنَا أَبُو كُذَيْنَةً عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ مِفْسَمٍ، عَنِ الْبُوعَ عِلَى مِفْسَمٍ، عَنِ الْبُوعَ عِلَى عَبَّاسٍ أَنَّ النَّبِيِّ عِلَى خَمْسَ صَلَوَاتٍ بِمِنْي. [راجع: ٢٧٠٠] خَمْسَ صَلَوَاتٍ بِمِنْي. [راجع: ٢٧٠٠]

٢٧٦٦ حَلَّتُنَا أَسْوَدُ: حَدَّثَنَا هُرَيْمٌ عَنْ لَيْثٍ،
 عَنْ عِخْرِمَةً، (١/ ٢٠٤) عَنِ ابْنِ عَتَّاسِ
 قَالَ: كَانَ رَسُولُ اللَّهِ يَتِلِثُةً يَتَفَاءَلُ وَلَا يَتَطَيَّرُ،
 وَيُعْجِبُهُ الإشمُ الْحَسَنُ. [راجع: ٢٣٢٨]

٢٧٦٧ حَدَّثْنا يَخْيَى بُنُ غَيْلَانَ. حَدَّثْنَا رِشْدِينُ: حَدَّثْنَا رِشْدِينُ: حَدَّثْنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرٍ الْنِ الْأَشْجُ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ رَأَى عَبْدَ اللَّهِ بْنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَغْنُوصٌ بِنْ وَرَاثِهِ، فَقَامَ وَرَاءَهُ وَحعلَ يَحْلُهُ،

praying) he turned to Ibn 'Abbas and said: What do you have to do with my hair? He said: I heard the Messenger of Allah (ﷺ) say: "The likeness of this one is that of a man who prays with his hands tied behind his back."

Comments: [A salieeh hadeeth]

2768. It was narrated from Ibn 'Abbas (泰) that the Prophet (绘) said: "Avoid drinking from green glazed pitchers, gourds and varnished jars; drink from waterskins."

Comments: [A saheeh hadeeth and its isnad is da'eef]

وَأَقَرَّ لَهُ الْآخَرُ، نُمَّ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: مَا لَكَ وَرَنْسِي؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ نِقُولُ: «إِنَّمَا مَثْلُ هَذَا، كَمَثْلِ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ». [انظر: ۲۹۰۲، ۲۹۰۳]

تخریج: حدیث صحیح، م: (٤٩٢). رشدین صعبف، لکه توبع.

٣٧٦٨ حدَّثَنِي مُعَاوِيةُ بْنُ عَمْرِهِ قَالَ: حَدَّثَنَا رَائِدَةُ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ عِحْرِمَةً، عَنْ الْجَتَيُوا عَنْ عِحْرِمَةً، عَنِ البَّبِيِّ بِيلِمَّةً قَالَ: «الجَتَيُّوا عَنْ الْجَتَيُّوا أَنْ نَشْرَتُوا فِي الْحَنْتَم، وَاللَّبَاءِ، وَالْمُرَقَّتِ، وَالْمُرَقَّتِ، وَالشُرَبُوا فِي الْمَعَنَّم، وَاللَّبَاءِ، وَالْمُرَقَّتِ، وَالشُربُوا فِي السَفَاءِ ([راجع: ٢٦٠٧، ٢٦٠٧]]

تخريج: حديث صحيح، وهدا إسناد ضعيف، رواية سماك عن عكرمة مصطربة.

2769. It was narrated that Ibn 'Abbas (🖚) said: The Muslims wanted the Byzantines to prevail against the Persians, because they were people of the Book, and the mushrikeen wanted the Persians to prevail against the Byzantines, because they were idol-worshippers. The Muslims mentioned this to Abu Bakr, and Abu Bakr mentioned that to the Messenger of Allah (鑑), and the Messenger of Allah (ﷺ) said to him: "They will certainly be defeated." Abu Bakr mentioned that to them and they said: Let us set a deadline: if they prevail, you will have such and such, and if we prevail, we will have such and such. So they set a deadline of five years, but they did not prevail. Abu Bakr mentioned

٣٧٦٩ حَدَّقُنَا مُعَاوِيَةُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جَبِيرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ الْمُسْلِمُونَ يُحِبُّونَ أَنْ نَظْهَرَ الرُّومُ عَلَى الْمُسْلِمُونَ يُحِبُّونَ أَنْ نَظْهَرَ الرُّومُ عَلَى يُحِبُّونَ أَنْ نَظْهَرَ الرُّومِ، لِأَنَّهُمْ فَارِسُ عَلَى الرُّومِ، لِأَنَّهُمْ يُحِبُّونَ أَنْ نَظْهَرَ فَارِسُ عَلَى الرُّومِ، لِأَنَّهُمْ أَهْلُ كِتَابٍ، وَكَانَ الْمُسْلِمُونَ لِأَبِي يُحِبُّونَ أَنْ الْمُسْلِمُونَ لِأَبِي يَحْدِ ذَلِكَ الرَّسُولِ اللَّهِ بِيَجِيْهِ، فَقَالُوا. الْحَمَلُ بَيْنَنَا فَشَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ بِيَجِيْهِ، فَقَالُوا. الْحَمَلُ بَيْنَنَا وَيُشَا أَبُونَ بَكُرٍ لَهُمْ، فَقَالُوا. الْحَمَلُ بَيْنَنَا وَيُشَا أَبُونَ عَلَمُونَا عَلَمْ وَيَعْلَى اللَّهِ عَلَيْهِ، فَقَالُوا. الْحَمَلُ بَيْنَنَا وَيَشَا أَبُولَ بَكُو لَهُمْ، فَقَالُوا. الْحَمَلُ بَيْنَنَا وَيَشَا أَبُولُ كَانَ لَكَ كَذَا وَكَذَا فَحَمَلُ بَيْنَنَا وَكَذَا فَحَمَلُ بَيْنَا فَلَا كَذَا وَكَذَا فَحَمَلُ بَيْنَا عَلَيْهُ وَكَذَا فَحَمَلُ بَيْنَا كَذَا وَكَذَا فَحَمَلُ بَيْنَا عَلَى اللَّهِ عَلَيْهُ أَجَلًا مَنْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُمْ أَجَلًا مَنَا اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُمْ أَمُونَا عَلَمْ وَالْمَالُوا. الْحَمَلُ بَيْنَا عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعُولُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللْعَلَى اللْعَلَمُ اللَّهُ اللَّهُ عَلَى اللْعَلَا الْعَلَا اللْعَلَى اللَّهُ اللَّهُ اللْعَلَى الْعَلَى الْعَلَى

that to the Prophet (ﷺ) and he said: "Why didn't you make it within ten years?" - Sa'eed said: Less than ten years -. Then the Byzantines prevailed after that. That is what Allah said:

- 1. Alif-Lam-Meem.
- 2 The Romans have been defeated
- 3 In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.
- 4. Within three to nine years [ar-Room 30:1-4].

And the Byzantines were defeated, then they prevailed after that. "The decision of the matter, before and after (these events) is only with Allah, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians)" [ar-Room 30:4] He said: The Muslims will rejoice at the victory granted by Allah.

Comments: [Its isnad is saheeh]

2770. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (突) said: The Prophet (窦) said: "Two believers met at the gate of Paradise, a rich believer and a poor believer, who had been in this world. The poor man was admitted to Paradise and the rich man was detained for as long as Allah willed, then he was admitted to Paradise, where he met the poor man who said: O my brother, what

ذَلِكَ أَبُو بَكُمِ لِلنَّبِيِّ يَثِيْقَ، فَقَالَ: وَأَلَا جَعَلْتُهُ _ أَرَاهُ قَالَ: وَقَالَ : فَظَهَرَتِ الرُّومُ بَعْدَ ذَلِكَ، فَذَلِكَ قَوْلُهُ تَعَالَى: فَظَهَرَتِ الرُّومُ 0 فِي اَدَى ٱلأَرْصِ وَهُم مِن بَنْ بَعْدِ عَلَيْتِ الرُّومُ 0 فِي يَضِع سِنِيكَ ، فَالَن : فَعُلِبَتِ الرُّومُ، ثُمَّ غَلَبَتْ بَعْدُ، قَالَ: فَعُلِبَتِ الرُّومُ، ثُمَّ غَلَبَتْ بَعْدُ، قَالَ: فَعُلِبَتِ الرُّومُ، ثُمَّ غَلَبَتْ بَعْدُ، قَالَ: يَقْرَحُ ﴿ فِيهِ بَعْدُ وَيَوْمَهِ فِي يَسْمِ اللَّهِ قَالَ: يَقْرَحُ اللَّهِ الرَّاجِع: ٢٤٩٥] المُؤْمِنُونَ بِنَصْرِ اللَّهِ [راجع: ٢٤٩٥]

تخريج: إسناده صحيح.

• ٢٧٧ - حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا دُوَيْدٌ عَنْ سَلْمٍ الْمِن بَشِيرٍ، عَنْ عِكْمِمَةً، عَنِ النِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُ ﷺ: «النَّقَى مُؤْمِنَانِ عَلَى بَابِ الْجَدَّةِ، مُؤْمِنَ فَقِيرٌ، كَانَا فِي الْجَدَّةِ، وَحُسِسَ الْغَنيُ اللَّنُيَا، فَأَدْخِلَ الْفَقِيرُ الْجَنَّةَ، وَحُسِسَ الْغَنيُ مَا اللَّمَنَةُ، وَحُسِسَ الْغَنيُ مَا اللَّمَنَةُ، وَحُسِسَ الْغَنيُ مَا اللَّمَنَةُ، وَحُسِسَ الْغَنيُ مَا اللَّهَ اللَّهِ اللَّهَ اللَّهَ أَنْ يُحْسَنَ، ثُمَّ أَذْخِلَ الْجَكَّة، وَلَيْمُ الْجَكَة، مَا وَاللَّهُ اللَّهَ اللَّهَ اللَّهَ اللَّهَ اللَّهَ اللَّهُ اللَّهَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهَ اللَّهُ اللْهُ اللْهُ اللَّهُ ا

kept you? By Allah, you were detained so long that I feared for you. He said: O my brother, I was detained after you (moved on) in a terrible, harsh way, and I could not reach you until I sweated so much that if a thousand camels who had all eaten a bitter plant drank it, they would be able to quench their thirst from that sweat.

Comments: [Its isnad is da'eef]

2771. It was narrated that Ibn 'Abbas (36) said: The Messenger of Allah (ﷺ) forbade gourds, green glazed pitchers, hollowed-out stumps and varnished jars, and he forbade mixing dates once they begin to ripen (balh) with unripe dates that have begun to take on a red or yellow colour (zahw). I said: O Ibn 'Abbas, what do you think about a man who makes his nabeedh in his green earthenware jar that is like a bottle, and he drinks it at night? He said: No, refrain from what the Messenger of Allah (變) forbade to you.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

2772. It was narrated that Ibn 'Abbas (本) said: The Prophet (囊) came, after he had been ill, and circumambulated the House on a camel. He had with him a crooked stick, and every time he passed by it (the Black Stone), he touched it with it. When he had finished his tawaf, he dismounted and prayed two rak'ahs.

حَبَسَك؟ وَاللَّهِ لَقَدِ الْحَتْبِسْتَ حَتَّى خِفْتُ عَلَيْك. فَيَفُولُ: أَيْ أَخِي، إِنِي حُبِسْتُ بَعْدَك مَحْبِسَا فَطبعًا كَرِيهًا، وَمَا وَصَلْتُ إِلَيْكَ حَتَّى سَال مني مِنَ الْعَرَقِ، مَا لَوْ وَرَدَهُ أَلْفُ بَعِيرٍ، كُلُّهَا اكِنَهُ حَمْض لَصَدَرَتْ عَنْهُ رِوَاءً".

تخريج: إسناده صعيف، دويد محهول.

قَالَ. قُلْتُ: يَا ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَرْبُتُ الرَّجُلَ يَجْعَلُ نَبِيذَهُ فِي جَرَّةٍ خَضْرَاء، كَانَّهَ قَارُورَةً، وَيَشْرَبُهُ مِنَ اللَّيْلِ؟ فقَال لاَانَّهُوا عَمَّا نَهَاكُمْ عَنْهُ رَسُولُ اللَّهِ ﷺ.

تخريج: حديث صحيح، وهذا إسناد صعيف، لضعف يربد بن عطاء وقد توبع.

۲۷۷۲ حَلَّثَنَا خُمَيْنُ بْنُ مُحَمَّدِ: حَدَّثُنَا يَرِيدُ _ نَعْنِي ابْنَ أَبِي رِيَادِ نَعْنِي ابْنَ أَبِي رِيَادِ _ غَنْ عِكْرِهَةً ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فَلَ: جَاء النَّبِيُ بَشِيْةٌ وَكَانَ فَدِ اشْتَكَى، فَطَافَ بِالْبَيْتِ عَنَى بَعِيرٍ، وَمَعَهُ مِحْجَنٌ، كُلَّمَا مَرَّ عَلَيْهِ الشَّنَمَهُ بِه، فَلَمَّا فَرَغَ مِنْ طَوَافِهِ، أَنَاخَ فَصَلَّى رَعْمَتُهُ مِنْ طَوَافِهِ، أَنَاخَ فَصَلَّى رَعْمَتْيْ . (راجع: ١٨٤١]

Comments: [A saheeh hadeeth; this is a da'eef isnad]

2773. It was narrated that Ibn 'Abbas (為) said: The Prophet (趣) said: "No man should lie with another man (under the same cover) and no woman should lie with another woman (under the same cover)."

Comments: [A saheeh hadeeth]

تخريج: حديث صحيح، رواية سماك عن عكرمة مضطربة، لكنه توبع.

2774. It was narrated that Ibn 'Abbas (🍇) said: When the prohibition on alcohol was revealed, they said: O Messenger of Allah, what about those who have died and who used to drink alcohol? Then the verse was revealed: "Those who believe and do righteous good deeds, there is no sin on them for what they are (in the past)..." [al-Ma'idah 5:93].

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

2775. It was narrated that Ibn 'Abbas (&) said: When the giblah was changed, it was said: O Messenger of Allah, (what about) those who died and who used to pray facing Jerusalem? Then the words were revealed: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2 143].

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

لصعف يزيد بن عطاء ويزيد بن أمي زياد. ٢٧٧٣ حَدَّثُنَا خَلْفُ بْنُ الْوَلِيدِ: حَدَّثُنَا

تخريج: حديث صحيح، وهذا إساد ضعيف،

إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَن ابْن عَبَّاسِ فَالَ: قَالَ النَّبِيُّ ﷺ: اللَّه يُبَاشِرُ الرَّجُلُ الرَّجُلَ، وَلَا الْمَرْأَةُ الْمَرْأَةَ». [انظر: ۲۸۷۱، و مرسلًا برقم: ۲۸۷۲]

٢٧٧٤ حَدَّثَنَا خَلَفُ بْنُ الْوَلِيدِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَن ابْن عَبَّاسِ قَالَ: لَمَّا نَرَلَ تَحْرِيمُ الْخَمْرِ، قَالُوا: يَا رَسُولَ اللَّهِ، الَّذِينَ مَاتُوا وَهُمْ يَشْرَبُونَ الْخَمْرَ، فَنَزَلَتْ: ﴿لَيْسَ عَلَى الَّذِيكَ ،امَنُوا وَعَمِلُوا الصَّلِلِحَنتِ جُنَاحٌ فِيمَا طَعِمُوَّا﴾ إلَى آخِر الأَيَّةِ (المائدة: ٩٣) [راجع: ٢٠٨٨]

تخريج: صحيح لغيره. وهذا إسناد صعيف رواية سماك عن عكرمة مضطربة.

٧٧٧- حَدَّثَنَا خَلَفٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسِ قَالَ: لَمَّا خُوِّلَتِ الْقِبْلَةُ قِيلَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ الَّذِينَ مَاتُوا وَهُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ؟ فَأَنْزَلَ اللَّهُ ﴿ وَمَا كَانَ اللَّهُ لِيُضِيعَ (١/ ٣٠٥) إيمَانَكُمْ ﴾ (البقرة: ١٤٣) [راجع: ٢٦٩١]

تخريج: صحيح لغيره، وهذا إساد ضعيف رواية سماك عن عكرمة مضطربة. 2776. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (寒) used to pray Witr with three (rak'ahs), reciting "Sabbih 18ma Rabbikal-A'la (Glorify the Name of your Lord, the Most High) [al-A'la 87], "Qul ya ayyuhalkafiroon (Say (O Muhammad (寒)) to these Mushrikoon and Kafiroon): O Al-Kafiroon (disbelievers)" [al-Kafiroon 109] and "Qul Huwallahu Ahad (Say (O Muhammad (寒)): "He is Allah, (the) One)" [al-Ikhlas 112].

Comments: [A salieeli liadeeth]

2777. It was narrated from Ibn 'Abbas (*) that the Messenger of Allah (*) said: "I have been commanded to prostrate on seven bones: the forehead, - and he pointed to his nose - the two hands, the two knees and the toes, and not to tuck up my garment or hair."

Comments: [Its isnad is saheeh, al-Bukhari (809) and Muslim (490)]

2778. Abu Nadrah narrated: Ibn 'Abbas (李) was on this minbar and he said: The Messenger of Allah (強) sought refuge with Allah following every prayer from four things. He would say: "O Allah, I seek refuge with You from the torment of the grave; O Allah, I seek refuge with You from the torment of Hell; O Allah, I seek refuge with You from trials and tribulations (fitan) both visible

۲۷۷٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ: حَدَّثَنَا شَرِيكُ عَنْ مُخُوَّلٍ، عَنْ مُشْلِمِ الْبطينِ، عَنْ مُشْلِمِ الْبطينِ، عَنْ سَعِيدِ بْنِ مُجَنِيرٍ، عَنِ اثْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ بِشَلِحٌ يُوتِرُ بِثَلَاثٍ: ﴿مَتِجَ اسْمَ رَئِكَ الْخَطَيَ ﴾ وَ ﴿فُلْ يَتَأَبُّهُا ٱلْكَيْمِدُنَ ﴾ وَ ﴿فُلْ يَتَأَبُّهُا ٱلْكَيْمِدُنَ ﴾ وَ ﴿فُلْ مَنَا اللَّهِ مَنْكَ. وَ ﴿فُلْ اللَّهِ مَنْكَ. وَالرَّبِعِ ٢٧٢٠]

تخريج: حديث صحيح، شريك سيء الحفظ، لكم توسم.

٣٧٧٧- حَدَّثَنَا يَعْيَى بْنُ إِسْحَاقَ قَالَ:
أَحْرَنَا وُهَيْبُ بْنُ خَالِد: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
طَاوُسٍ عَنْ أَبِه، عَنِ ابْنِ عَبَّسٍ: أَنَّ رَسُولَ
اللَّهِ بِيَئِيَّةٌ قَالَ: "أَهِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ
أَعْطُمٍ الْجَبْهَةِ _ وَأَشَارَ بِيَدِهِ إِلَى أَنْفِهِ _
وَالْيَدَيْنِ، وَالرُّتُجَيِّيْنِ، وَأَشْرَافِ الْأَصَابِعِ، وَلَا
أَكُفَّ الثَّيَابَ، وَلَا الشَّعَرَ». [رجع: ١٩٢١]
تخريج: إسناده صحيح. ح: (٨٩٨)، م.

٢٧٧٨ حَدَّثَنَا يَخْنَى بُنُ إِسْحَاقَ: حَدَّثَنَا الْبَرَاءُ بُنُ عَبْدِ اللَّهِ الْغَنَوِيُّ مِنْ أَنْفُسِهِمْ قَالَ: مُسَمِعْتُ أَبًا نَضْرَة يُحَدَّثُ قَالَ: كَانَ ابْنُ عَاسٍ علَى هَذَا الْمِنْتَرِ يَقُولُ: كَانَ رَسُولُ اللهِ يَتَعَوَّذُ دُمُرَ كُلِّ صَلَاةٍ مِنْ أَرْبَع: يَقُولُ اللهِ يَتَعَوَّذُ دُمُرَ كُلِّ صَلَاةٍ مِنْ أَرْبَع: يَقُولُ

(19.)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَدَابِ الْقَبُّرِ،اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ، اللَّهُمَّ إِنِّي أَعُودُ بِك مِنَ الْفِتَن مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ، and invisible; O Allah, I seek refuge with You from the *fitnah* of the one-eyed liar (the *Dajjal*)."

Comments: [Its isnad is saheeh]

2779. It was narrated from Ibn 'Abbas (為) from the Prophet (囊): "Whoever is killed striving to ward off an injustice done to him is a martyr."

Comments: [Saheeh because of corroborating evidence; but it is muniquati' (interrupted)]

2780. It was narrated from Ibn 'Abbas (泰) that the Prophet (寒) sent his letter to Chosroes with a man and instructed him to give it to the ruler of Bahrain, and the ruler of Bahrain gave it to Chosroes. When he read it, he tore it up. He [the narrator] said: I think Ibn al-Musayyab said: The Messenger of Allah (寒) prayed against them, that they would be utterly torn apart.

Comments: [Its isnad is saheeh]

2781. It was narrated that Ibn Abbas (♣) said: I prayed behind the Messenger of Allah (♣) and I saw him holding his arms away from his body, and I saw the whiteness of his armpits.

Comments: [Saheeh because of corroborating evidence]

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْأَعْوَرِ الْكَدَّاب». [راحع: ٢٦٦٧]

تخریج: إسناده صحیح، خ (۲۲۵۷)، م. (۱۲۲۱).

٢٧٧٩ حَدَّثَنَا مُوسَى بْنُ دَوْادَ قَالَ: حَدَّثَنَا إِبْرَاهِبِمُ بْنُ سَعْدِ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّسٍ عَنِ النِّيِ يَشِيْهُ * "مَنْ قُتِلَ دُونَ مَظْلَمَتِهِ، فَهُوَ شَهِيدٌ». [راجع: ٥٩٠]

تخريج: صحيح لغيره، وهذا إساد مقطع، والد إبراهيم لم يسمع من ابن عباس.

- ٢٧٨٠ - حَدَّثَنَا مُوسَى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ عَنْ صَالِحٍ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابِ: أَنَّ عُبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ ابْنَ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ ابْنَ عَبْلِسٍ أَخْبَرَهُ: أَنَّ اللَّبِيَّ ﷺ بَعَثَ بِكِتَابِهِ إِلَى كِسْرَى مَعَ رَجُلٍ، وَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمٍ كِسْرَى مَعَ رَجُلٍ، وَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمٍ الْبَحْرَيْنِ إِلَى عَظِيمٍ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَا قَرَأَهُ خَرَقَهُ قَالَ: فَحَيثُ أَنْ ابْنَ ابْنَ ابْنَ اللهِ يَظِيمُ اللهِ يَشْعِلُ مَرْوُلُ اللَّهِ يَظِيمُ الْمُسَبِّ قَالَ: فَدَعَ عَلَيْهِمْ رَسُولُ اللَّهِ يَظِيمُ الْمُسَبِّ قَالَ: فَدَعَ عَلَيْهِمْ رَسُولُ اللَّهِ يَظِيمُ أَنْ يُمْرَقُ اللَّهِ يَظِيمُ اللهِ يَظْمَ رَسُولُ اللَّهِ يَظِيمُ اللهِ يَظْمَ اللهِ يَطْمَ اللهِ يَظْمَ اللهِ يَظْمَ اللهِ يَظْمَ اللهِ اللهِ يَعْلَمُ اللهِ يَطْمَلُهُ اللهِ يَطْمَ اللهِ يَطْمِ اللهِ يَشْمَلُونَ اللهِ يَطْمَعُ اللهِ يَعْلَمُ اللهِ يَعْلَمُ اللهِ يَعْلَمُ اللهِ يَعْلَمُ اللهِ يَعْلَمُ اللهِ يَعْلَمُ اللهِ يَعْلَيْمُ اللهِ يَعْلَمُ اللهِ يَعْلَمُ اللهُ اللهِ يَعْلَمُ اللهُ اللهِ يَشْهَا فَوْلُ اللهِ اللهُ اللهِ اللهُ اللهُ

نخريج: إساده صحيح. ح: (٦٤).

٢٧٨١ - حَدَّثَنَا مُحَمَّدُ مِنْ عَبْدِ اللَّهِ بْنِ الزُّيْشِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّمِيمِيّ، غَنِ ابْنِ عَبَّسٍ قَالَ: تَدَبَّرْتُ صَلَاةً رَسُولِ اللَّهِ يَشِيْخٌ فَرَأَيْتُهُ مُخَوِّيًا، فَرَأَيْتُ بَيَاصَ إِيْطَيْهِ. [راحع: ٢٧٥٣]

تخريج: صحيح لغيره، التميمي لم يرو عمه غير أبي إسحاق.

2782. It was narrated from Ibn 'Abbas (30) that when Messenger of Allah (24) halted at Marraz-Zahran during his 'umrah, news reached the Companions of the Messenger of Allah (趣) that Quraish were saying: They have no energy because they are so lean. His Companions said: How about if we slaughter some of our mounts, and eat their meat and drink its broth, then tomorrow when we enter upon the people, we will have some energy? He said: "Do not do that; rather gather what you have in your sacks." So they collected it and spread it out on leather mats, then they are until they were full, and each of them took some to put in his sack. Then the Messenger of Allah (鑑) set off and entered the mosque, then he sat near the Hijr and uncovered his right shoulder, then he said: "The people should not see any sign of weakness in you." Then he touched the Corner, then he started (tawaf) and when he disappeared from sight after the Yemeni corner, he walked until he reached the corner where the Black Stone is. Quraish said: They are not content just to walk, they are as lively as gazelles! He did that in three circuits, and it was Sunnah. Abut-Tufail said: Ibn 'Abbas (\$) told me that the Prophet (鑑) did that during the Farewell Pilgrimage.

Comments: [Its isnad is qawi]

٢٧٨٢ حَدَّثْنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثْنَا إِسْمَاعِيلُ _ يَعْنِي ابْنَ زَكَرِيًّا _ عَنْ عَبْدِ اللَّهِ _ يَعْنِي ابْنِ غُثْمَانَ _ عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ عَتَاسِ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا نَزَلَ مَرَّ الطَّهْرَانِ فِي عُمْرَتِهِ، بَلَغَ أَصْحَابَ رَسُولِ اللَّهِ عِنْ اللَّهُ اللَّاللَّا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّ الْعَجْفِ، فَفَالَ أَصْحَابُهُ: لَو الْتَحَرُّنَا مِنْ ظَهْرِنَا. فَأَكَلْنَا مِنْ لَحْمِهِ، وَحَسَوْنَا مِنْ مَرَقِهِ، أَصْنَحْنَا غَدًّا حِينَ نَدْخُلُ عَلَى الْقَوْم وَبِنَا جَمَامَةٌ ؟ قَالَ: «لَا تَفْعَلُوا، وَلَكِن اجْمَعُوا لِي مِنْ أَزْوَادِكُمْ» فَجَمَعُوا لَهُ، وَبَسَطُوا الْأَنْطَاعَ، فَأَكَلُوا حَتَّى تَوَلَّوْا، وَحَثَا كُلُّ وَاجِدٍ مِنْهُمْ فِي جِرَابِهِ، ثُمَّ أَقْبَلَ رَسُولُ اللَّهِ ﷺ حَنِّي دَخَلَ الْمَسْجِدَ، وَقَعَدَتْ قُرَيْشٌ نَحْوَ الْحِحْر، فَاضْطَبَعَ بردَائِهِ، ثُمَّ قَالَ: «لَا يَرَى الْقَوْمُ فِيكُمْ غَمِيزَةً" فَاسْتَلَمَ الرُّكُنَ، ثُمَّ ذَخَلَ حَتَّى إِذَا تَغَيَّبَ بِالرُّكُنِ الْيَمَانِي، مَشَى إِلَى الرُّكْنِ الْأَشْوَدِ، فَقَالَتْ فُرَيْشٌ: مَا يَرْضَوْنَ بِالْمَثْنِي، أَنَّهُمْ لَيَنْقُزُونَ نَقْزَ الظِّبَاءِ، فَفَعَلَ ذَلِكَ ثَلَاثَةً أَطُوافٍ، فَكَانَتْ سُنَّةً. قَالَ أَبُو الطُّفَيْل: وَأَخْبَرَنِي ابْنُ عَبَّس. أَنَّ النَّبِيِّ ﷺ فَعَلَ ذَلِكَ فِي حَجَّةِ الْوَدَاعِ. [راجع: ٢٢٢٠] تخريج: إسناده قوى.

2783. It was narrated that Ibn 'Abbas (泰) said: A beautiful woman used to pray behind the Messenger of Allah (寒). Some of the people would go forward to stand in the front row so as not to see her, and some would lag behind to stand in the back row, and when they bowed they would look from under their armpits. Then Allah revealed concerning her the words: "To Us are known those of you who hasten forward, and those who lag behind" [al-Hijr 15:24].

Comments: [Its isnad is da'eef and its matn (text) is munkar (objectionable)]

2784. It was narrated from Ibn 'Abbas (&) that a Jewish woman gave the Messenger of Allah (鑑) some poisoned mutton. He sent word to her, asking: "What made you do what you did?" She said: I wanted, if you were a Prophet, that Allah would tell you about it, and if you were not a Prophet then I would have rid the people of you. When the Messenger of Allah (趣) felt any pain because of that, he would be treated with cupping. On one occasion he travelled, and when he entered ihram, he felt some pain because of that and was treated with cupping.

Comments: [Its isnad is salreeh]

2785. Katheer bin 'Abdullah bin 'Amr bin 'Awf al-Muzani narrated from his father, from his grandfather, that the Messenger of Allah

٣٧٨٣ - حَدَّثَنَا سُرَيْعٌ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ عَنْ عَمْرِو بْنِ مَالِكِ السُّحْرِيِّ، عَنْ أَبِي الْجَوْزَاء، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتِ امْرَأَةٌ حَسْنَاءُ تُصَلِّي خَلْفَ رَسُولِ اللَّهِ يَخْتُهُ قَالَ فَكَانَ بَعْضُ الْقَوْمِ يَسْنَقُدِمُ فِي الصَّفِ الْأَوَّلِ بِثَلَّا يَرَاهَا، وَيَسْنَأُخِرُ يَسْنَقُدِمُ فِي الصَّفِ الْمُوَخِّرِ، فَإِذَا يَتَعْشُ الْمُؤخِّرِ، فَإِذَا رَكَعَ نَظَرَ مَنْ تَحْتِ إِنْطَيْهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ رَكَعَ نَظَرَ مَنْ تَحْتِ إِنْطَيْهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ رَكَعَ نَظَرَ مَنْ تَحْتِ إِنْطَيْهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي السَّعْفِينَ يَسْكُمُ وَلَقَدْ عَلِينَا اللَّسُتَمْدِينَ يَسْكُمُ وَلَقَدْ عَلِينَا الْمُسْتَمْدِينَ يَسْكُمُ وَلَقَدْ عَلِينَا اللَّسُتَمْدِينَ يَسْكُمُ وَلَقَدْ عَلِينَا اللَّسُتَمْدِينَ يَسْكُمُ وَلَقَدْ عَلِينَا اللَّهُ عَرِيدًا عَلَيْكَا اللَّهُ اللَّهُ عَرْدُ عَلِينَا اللَّهُ عَرْدُ اللَّهُ اللَّهُ عَرَّ وَجَلَّ اللَّهُ عَنْ مَا وَكُولَ عَلَيْكَ اللَّهُ عَرَّ وَجَلَّ اللَّهُ عَرْدُينَ اللَّهُ عَرَّ وَجَلَ اللَّهُ عَنْ اللَّهُ عَنْ وَكَلَالًا عَلَيْكَ مِنْ اللَّهِ الْحَدْدِينَ اللَّهُ عَلَيْكُمْ وَلَقَدْ عَلِينَا اللَّهُ عَنْ اللَّهُ الْمَنْ عَلَيْكُمُ وَلَقَدْ عَلِينَا اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَيْكُمْ وَلَقَدْ عَلِينَا اللَّهُ عَلَيْكُمْ وَلَقَدْ عَلِينَا اللَّهُ عَلَىٰ اللَّهُ الْمُؤْمِلِينَ فَيْ الْمُعْتَعْمِرِينَ فِي الْحَلِيمِ الْعَلْمُ اللَّهُ اللَّهُ عَلَىٰ اللَّهُ الْعَلَيْمِ الْعَلَادِينَ الْعَلَيْدِينَا اللَّهُ الْعَلَيْدِينَا اللَّهُ الْعَلَيْمِ الْحَدِيلَىٰ اللَّهُ الْعَلَيْلِيلَةً الْعَلَىٰ اللَّهُ الْمُعْمِيلَ الْعَلَيْمُ اللْعُلْمُ اللَّهُ الْعَلَيْمِ الْعَلَيْمُ اللَّهُ الْمُنْ اللَّهُ الْعَلَيْمُ اللَّهُ الْعَلَيْمُ الْمُؤْمِيلَةً الْمُؤْمِنَا اللَّهُ الْعَلَيْمُ الْعَلَيْمُ اللَّهُ الْعَلَمُ الْمُؤْمِلِيلُولُ اللَّهُ الْعَلَيْمُ اللَّهُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ اللَّهُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ اللَّهُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمُ الْعَلْمُ

تخريج: إسناده ضعيف ومتنه منكر، عمرو س مالك النكري لا يؤثر توثيقه عن غير اس حبان.

4774 حَدَّثَنَا شُرَيْعٌ: حَدَّثَنَا عَبَّادٌ عَنْ مِكْرِهَةً، عَنِ الْنِ عَبَّاسِ: أَنَّ الْمُرَأَةُ مِنَ النَّهِ عَنَّ عِكْرِمَةً، عَنِ النِ عَبَّاسِ: أَنَّ المَرْأَةُ مِنَ النَّهِ عَلَيْهِ شَاةً مَسْمُومَةً، فَأَرْسَلَ إِلَيْهَا، فَقَالَ: "مَا حَمَلَكِ عَلَى مَا صَنَعْتِ؟" قَالَتْ: أُخبَبِتْ _ أَوْ أَرَدُتُ عَلَى مَا صَنَعْتِ؟" قَالَتْ: أُخبَبِتْ _ أَوْ أَرَدُتُ لَيْعًى مَا صَنَعْتِ؟ قَالَ: وَكَانَ _ إِنْ اللَّهُ سَبُطْلِمُكُ عَلَيْه، وَإِنْ لَلْمُ سَبُطْلِمُكُ عَلَيْه، وَإِنْ لَمْ تَكُنْ نَيَّا أُوبِحُ النَّاسَ مِنْكَ! قَالَ: وَكَانَ رَسُولُ اللَّهِ عِلَيْهِ إِذَا وَجَدَ مِنْ ذَلِكَ شَيْئًا وَكَانَ رَسُولُ اللَّهِ عَلَيْهُ إِنَّالَ شَيْئًا، فَاحْتَجَمَ. (٢٠٩١) قَالَ: فَسَافَرَ مَرَّةً، فَلَمَّا أَخْرَمَ وَجَدَ مِنْ ذَلِكَ شَيْئًا، فَاحْتَجَمَ.

تخريج: إسناده صحيح.

٢٧٨٥ حَدَّثَنَا حُسَيْنٌ: حَدَّثَنَا أَبُو أُويْسٍ:
 حَدَّثَنَا كَثِيرُ بُنُ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ عَوْفٍ
 الْمُرْزِيُّ عَنْ أَبِيهِ، عَنْ حَدِّهِ: أَنَّ رَسُولَ اللَّهِ

(数) allocated to Bilal bin al-Harith al-Muzani the mines of al-Qabaliyyah, both the upper and lower part and where the land is suitable for cultivation, and he did not give him anything that rightfully belonged to any Muslim. And the Prophet (處) wrote a document for him: "In the Name of Allah, the Most Gracious, the Most Merciful. This is what Muhammad the Messenger of Allah has given to Bilal bin al-Harith al-Muzani: he has given him the mines of al-Qabaliyyah, both the upper and lower part, and where the land is suitable for cultivation, and he has not given him anything that rightfully belongs to any Muslim."

تخريج: حس لعيره، وهدا إساد صعيف، أبو أويس فيه كلام من جهة حفظه

٢٧٨٦- حَدَّتُنا حُسَيْنٌ: حَدَّنَنا أَبُو أُوَيْس

قَالَ. خَدَّننِي نُؤرُ بْنُ زَيْدٍ مَوْلَى بَبِي الدِّيل بْن

نَكْرِ نْنِ كِنَانَةً عَنْ عِكْرِمَةً، عَنِ انْنِ عَبَّاسِ عَنِ

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2786. A similar report was narrated from Ibn 'Abbas (孝) from the Prophet (鑑).

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخريج: حس لعبره، وهذا إسناد ضعيف، أبو أويس صعيف من جهة حفظه.

2787. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (梁) and his Companions did 'Umrah from Ji'ranah; they trotted around the House three times and walked four times.

Comments: [Its isnad is qawi]

2788. It was narrated from 'Ikrimah, from Ibn 'Abbas (泰) that the Messenger of Allah (經)

٧٧٨٧ - حدَّ ثَقَا سُرَيْحٌ وَيُونُسُ قَ لَا: حَدَّثَنَا حَمَّادٌ نَعْي ابْس سَلَمَةً _ عَنْ عَبْدِ اللَّهِ بْنِ عُشْمَانَ، عَنْ أَبِى الطَّمْيْنِ، عَنِ ابْنِ عَبَاسٍ أَنَّ رَسُولَ اللَّهِ بِشِجْ وَأَصْحَابُهُ اعْتَمَرُوا مِنْ جِعْرَ نَة، فَرَمَلُوا بِالنَّيْتِ وَأَصْحَابُهُ اعْتَمَرُوا مِنْ جِعْرَ نَة، فَرَمَلُوا بِالنَّيْتِ وَأَصْحَابُهُ اعْتَمَرُوا مِنْ جِعْرَ نَة، فَرَمَلُوا بِالنَّيْتِ فَلَانًا، وَمَسُوا أَرْبُكًا. [راجع: ٢٢٢٠]

تخريج: إساده قوي.

النِّيِّ ﷺ مِثْلَهُ.

٢٧٨٨ - حَلَّثْنَا سُرْيْعُ ﴿ حَدَّثْنَا حَمَّادٌ _ يَعْنِي
 ابْن سَلَمَة _ عَنْ عَطَاءِ الْعَطَّارِ، عَنْ عِحْرِمَةً ،

said: "Let him give a dinar in charity, and if he cannot find a dinar, then half a dinar."

Comments: [Saheeh mawqoof, this is a da'eef jiddan isnad]

2789. It was narrated from Kuraib that Ummul-Fadl bint al-Harith sent him to Mu'awiyah in Syria. He said: So I came to Syria and did her errand, then the month of Ramadan began when I was in Syria, and we saw the new moon on the night before Friday. Then I came to Madinah at the end of the month and 'Abdullah bin 'Abbas (&) asked me about the new moon. He said: When did you see the new moon? I said: We saw it on the night before Friday. He said: Did you see it? I said: Yes and the people saw it and fasted, and Mu'awiyah fasted. He said: But we saw it on the night before Saturday, we will carry on fasting until we complete thirty days or we see it [the new moon of Shawwall. I said: Is not the sighting and fasting of Mu'awiyah sufficient for you? He said: No; this is the command of the Prophet (24).

Comments: [Its isnad is salieeli]

2790. It was narrated from Ibn 'Abbas (秦) that the Prophet (經) said: "If Allah wills good for a person, He gives him knowledge and understanding of religion."

Comments: [Its isnad is saheeh]

عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«يَتَصَدَقُ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ دِينَارًا، فَنِصْفُ
دِينَارٍ».

تخريج: صحيح موقوفا، وهذ إسناد صعيف حد

۲۷۸۹ – خدَّثَنَا شَلَيْمَانُ بُنُ دَاوُدَ الْهَاشِمِيُ.
خَدَّتَنَا إِسْمَاعِيلُ _ يَعْنِي ابْنَ جَعْفَرٍ _ قَالَ:
أَحْبَرَنِي مُحَمَّدٌ _ يغني ابْنَ أَبِي حَرْمَلَةً - عَنْ كُرْيُبٍ النَّ أُمَّ الْفَضْلِ بِنْتَ الْحارِثِ نَعَثَنُهُ إِلَى كُرْيُبٍ انَّ أُمَّ الْفَضْلِ بِنْتَ الْحارِثِ نَعَثَنُهُ إِلَى مُعَاوِيةً بِالشَّامِ، قَالَ: فَقَلِمْتُ الشَّامِ، فَفَضَيْتُ مُعَاوِيةً بِالشَّامِ، فَقَلَانُ الشَّامِ، فَقَضَيْتُ مَا الشَّامِ، فَقَضَيْتُ مَا الشَّامِ، فَقَلَىٰ الْمُهِلَالَ لَيْلَةَ الْجُمْعَة، ثُمَّ قَدِمْتُ الْمَهِينَةَ فَي الْجِرِ لَشَّهُ إِنَّ اللَّهِ مِنْ عَبَّاسٍ، فَقَالَ: مَنَى رَ يُتُمُ الْهِلَالَ؟
فَي أَخِرِ لَشَّهُ إِنْ فَقَالَ: مَنَى رَ يُتُمُ الْهِلَالَ؟
فَي أَخِرِ لَشَّهُ إِنْ فَقَالَ: مَنَى رَ يُتُمُ الْهِلَالَ؟
فَيْلُتُ: نَعْمُ، وَرَآهُ النَّاسُ وَصَمُوا، وَصَامَ فَلْتُ: مُعْوِيةً وَصِنَامِهِ؟ فَقَالَ: لَا مُثَلِينًا أَمْرَ الشَّيْءِ، فَلَا يُعْرَامُ وَصَامُوا؟ فَقَالَ: لَا مُثَلِينًا أَمْرَ الشَّيْءِ، فَلَا يَعْرَامِهُ؟ فَقَالَ: لَا مُتَعْمِ الْمُؤْمِةِ وَصِنَامِهِ؟ فَقَالَ: لَا، فَقَالَ: لَا مُعْدَى الْمُؤْمِةِ مُعَالِيةً وَصِنَامِهِ؟ فَقَالَ: لَا مُحْمَدَةً وَمُعَامِهِ؟ فَقَالَ: لَا مُحْمَدَةً وَمُعَالًا وَمُعْمَا أَمْرَ الشَّيْ وَمُعْمَا أَلَا الْمُعْمِلُ وَمِنَامِهِ؟ فَقَالَ: لَامْ مُنْ الْمُعْمَالُ الْمَرَ الشَّيْ وَالْمَالِهُ؟ فَقَالَ: لَا مُحْمَدَةً وَالْمُعَامِةً وَمَنَامِهِ؟ فَقَالَ: لَامُعَمَّ مَعْمَالًا أَمْرَ الشَّهُ وَلَا مُعْرَامِهُ وَاللَّهُ وَلَيْهَ مُعْمَامِهُ وَالْمُعُولِةَ وَصِنَامِهِ؟ فَقَالَ: لَامْ مَرَاهُ مَالِمُهُ وَلَهُ الْمُعْمِلُ وَلَا مُعْلَى الْمُعْمِلُ مُلِلَا مُعْمَلِهُ وَلَا مُعْلَى الْمُعْمَلِ مُنْ الْمُعْمِلُ وَلَا مُنْ الْمُولِقَالَ الْمُعْمِلُ مُنْ الْمُعْمِلُ مُعْلِقَالًا الْمُرْافِيةِ الْمُعْمِلُ الْمُؤْمِلُ وَالْمُولِقُولُ الْمُعْمِلُ الْمُلْمُ الْمُؤْمِلُ الْمُؤْمِلُ الْمُؤْمِلُهُ الْمُؤْمِلُهُ الْمُؤْمِلُهُ الْمُعْمِلُهُ الْمُؤْمِلُهُ الْمُؤْمِلُولُهُ الْمُؤْمِلُهُ الْمُعْ

تخريج: إسناده صحبح، م: (١٠٨٧).

- ٢٧٩٠ حَذَّ فَنَا سُلَيْمَانُ فَالَ: أَخْبَرَنَ إِسْمَاعِيلُ فَالَ: أَخْبَرَنَ إِسْمَاعِيلُ فَالَ: أَخْبَرَنَ إِسْمَاعِيلُ فَالَ: أَخْبَرَي عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدِ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِي ﷺ قَالَ: هَنْ أُدِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِي ﷺ قَالَ: هَنْ أَبِيهِ خَيْرًا بُفَقَهُ فِي الدِّينِ.

تخريح: إساده صحيح.

2791. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) used to turn right and left in his prayer without twisting his neck.

Comments: [Its isnad is saheeh]

2792. It was narrated from Ibn 'Abbas (参) that the Messenger of Allah (空) and his Companions did 'Umrah from Ji'ranah, and they wrapped their rida's (upper garments) under their arms. Yoonus said: And they threw (the ends) over their left shoulders.

Comments: [Its isnad is gawi]

2793. It was narrated from Ibn 'Abbas (﴿) that Quraish said: Muhammad and his companions have been exhausted by the fever of Yathrib. When the Messenger of Allah (﴿) came in the year he did 'umrah, he said to his Companions: "Trot around the House three times to show the mushrikeen your strength." And when they did that, Quraish said: They are not exhausted by it.

Comments: [Its isnad is saheeli]

2794. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (鑑) said: "Jibreel took Ibraheem to Jamratal-'Aqabah,

٣٧٩١ حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْحَاقَ: حَدَّثَا الْمُصْلُ ثُنُ مُوسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ ئِنِ أَسَ هِنْدِ قَالَ: حَدَّثَنِي ثَوْرٌ عَنْ عِكْرِمَةً، عَنِ النِّ عِبَّسٍ قَالَ: حَدَّثَنِي ثَوْرٌ عَنْ عِكْرِمَةً، عَنِ النِي عَبَّسٍ يَلْتَهِتُ النِّ عِبَّسٍ يَلْتَهِتُ أَنْ رَسُولُ اللَّهِ عِلَيْتِ يَلْتَهِتُ فِي صَلابِه يَعِيدُ وَشِمَالًا، وَلَا يَلُوي عُنْقَهُ.

تخريج: إسناده صحيح

۲۷۹۲ حَدَّثَنَا سُرَيْخ وَيُونُسُ قَالَا: حَدَّثَنَا حَدَّقَنَا حَدَّقَنَا عَبْدِ اللَّهِ بْسِ حَدَدٌ _ عَنْ عَبْدِ اللَّهِ بْسِ عَشْدَن، عَنْ سَعِيدِ بْنِ خَبْبُرٍ، عَن النَّ عَبْسٍ: أَنَّ رَسُولَ اللَّهِ وَلِيَّةٍ وَأَصْحَابَهُ اعْمَرُوا مِنْ جِعْرَانَة، فَاضْطَبَعُوا أَرْدِيتَهُمْ اعْمَدُوا أَرْدِيتَهُمْ تَحْتَ بَوطِهِمْ. حَدَّثَنَا يُونُسُ: جَعَلُوا أَرْدِيتَهُمْ، قَلَ يُونُسُ. جَعَلُوا أَرْدِيتَهُمْ، قَلَ يُونُسُ: جَعَلُوا أَرْدِيتَهُمْ، قَلَ يُونُسُ. وَقَلَدُوهَا عَلَى عَوَاتِقِهِمُ الْبُسْرَى.

تخريج: إسناده قوي.

7۷۹۳ - حَدَّقَنَا سُرَيْحٌ وَيُوسُنُ قَالَا: حَدَّقَا حَمَّادٌ _ عَنْ أَيُّوبَ، عَنْ الْعَبْدِ بْنِ حُبَيْرٍ، عَنِ ابْنِ عَبَّسٍ: أَنَّ قُرَيْشًا سَعِيد بْنِ حُبَيْرٍ، عَنِ ابْنِ عَبَّسٍ: أَنَّ قُرَيْشًا فَالَتْ. إِنْ مُحَمَّدًا وَأَصْحَابَهُ قَدْ وَهَنَتْهُمْ حُمَّى يَثْرَبُ وَلَمَا قَدْ وَهَنَتْهُمْ حُمَّى يَثْرَبُ وَلَمَا وَأَصْحَابِهِ قَدْ وَهَنَتْهُمْ حُمَّى الْعَنْمِ وَيِهِ اللّهِ يَنِيعُ لِعَامِهِ اللّهِ يَنْ الْمُنْافِقِ اللّهِ يَنْعُ لِعَامِهِ اللّهِ يَنْ الْمُنْافِقِ اللّهِ يَنْعُلُمُ اللّهَ عَلَمًا وَمُلُوا بِالْبَيْتِ لَعَامِهِ اللّهِ يَنْعُلُمُ اللّهُ عَلَمًا وَمُلُوا، وَلَمْ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ الللللّهُ الللللللللللللللللللللللللللللل

تخريج: إسناده صحيح.

٢٧٩٤ حَدَّثَنَا يُونُسُ الْخَبَرَنَ حَمَّادٌ عَنْ عَطَاء بْنِ السَّائِب، عَنْ سَعِيد بْنِ جُبَيْر، عَنِ السَّائِب، عَنْ سَعِيد بْنِ جُبَيْر، عَنِ البَّه عَنْ البَّه عَنْ قَالَ البَّه عَنْ قَالَ البَّه عَنْ قَالَ البَّه عَنْ قَالَ البَّه عَنْ البَّهُ عَنْ البَّهُ عَلَى البَّهُ عَلَى الله البَّهُ عَلَى الله البَّهُ عَلَى الله عَنْ البَّهُ عَلَى الله عَنْ البَّهُ عَلَيْ اللهُ اللهُ الله عَنْ البَّهُ عَلَيْ اللهُ الله عَنْ البَيْعَ عَلَى اللهُ اللهُ الله عَنْ البَّهُ عَلَى اللهُ اللّهُ اللهُ الل

where the Shaitan appeared to him; he struck him with seven pebbles and he sank into the ground. Then he took him to al-Januratal-Wusta, where the Shaitan appeared to him; he struck him with seven pebbles and he sank into the ground. Then he came to al-Jamratal-Ouswa Ithe furthest Jamrahl where the Shaitan appeared to him; he struck him with seven pebbles and he sank into the ground. And when Ibraheem wanted to slaughter his son Ishaq, [the latter] said to his father: O my father, tie me up so that I will not shake, lest my blood come on you when you slaughter me. So he tied him up, but when he took out the blade and wanted to slaughter him, a call came from behind him: "O Abraham! You have fulfilled the dream" [as-Saffat [37:104,105].

Comments: [Its isnad is da'eef]

2795. It was narrated from Ibn 'Abbas (🐝) that the Messenger of Allah (鑑) said: "The Black Stone came from Paradise and it was whiter than snow, until the sins of the people of shirk turned it black."

Comments: [Its isnad is da'eef]

2796. It was narrated from Ibn 'Abbas (36) that the Messenger of Allah (5%) said: "The [Black] Stone will be raised on the Day of Resurrection with two eyes with which to see and a tongue with

which to speak, and it will testify

حَبْرِيلَ دُهَبَ بِإِبْرَاهِيمَ إِلَى خَمْرَةِ الْعَقْنَةِ، فَعَرَضَ لَهُ الشَّيْطَانُ. فَرَمَاهُ بِسَبْع حَصَيَاتٍ. فَسَاخَ، ثُمَّ أَتَى بِهِ الْجَمْرةَ الْوُسْطَى، فَعَرَصَ لَهُ الشَّيْطَانُ، فَرَمَاهُ بِسَبْع حَصَيَاتٍ، فَسَاخَ، ثُمَّ أَتَى بِهِ الْجَمْرَةَ الْقُصْوَى، فَعَرَضَ لَهُ الشَّيْطَانُ، فَرَمَاهُ بِسَبْع خَصَيَاتٍ، فَسَاخَ، فَلَمَّا أَرَادَ إِبْرَاهِيمُ أَنْ يَذَّبَحَ ابْنَهُ إِسْحَاقَ، قَالَ لِأَبِيهِ: نَا أَبَتِ، أَوْثِقُنِي لَا أَضْطَرِبْ، فَيَنْتُضِحَ عَلَيْكَ (٣٠٧/١) مِنْ ذمِي إِذَا ذَبَحْتَنِي. فَشَدَّهُ، فَلَمَّا أُخِدَ الشَّفْرَةَ فَأَرَادَ أَنْ يَذْبَحُهُ، نُودِيَ مِنْ خَلْفِهِ: ﴿أَنْ يَا إِبْرَاهِيمُ 0 قَدْ صَدَقْتَ الرُّؤْمَا﴾ (الصاوت. ١٠٥،١٠٤) [راحم ۲۷۰۷]

تخريج: إساده صعبف، عطاء بن السائب احتلط

٢٧٩٥ حَدَّثَنَا يُونُسِّ: حَدَّثَنَا حَمَّادٌ عَنْ عَطَءِ بْيِ الشَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، غَنِ ابْنِ غَنَّاسِ ۚ أَنَّ رَسُولَ اللَّه ﷺ قَالَ: «الْحَجَرُ الْأَسْوَدُ مِنَ الْجَنَّةِ، وَكَانَ أَشَدَّ بَيَاضًا مِنَ النُّلُح، حَتَّى سَوَّدَنَّهُ خَطَّايَا أَهْلِ التَّمْرُكِ".

تخريج: إساده صعيف لاحتلاط عطاء، وقوله: «الحجر الأسود في الجمة» صحيح شواهده. ٢٧٩٦- حَلَّنَنَا يُولِسُ خَدَّثُنَا خَمَّادٌ عَنْ عَلْدِ اللَّهِ أَنْ عُثْمَانَ أَنْ خُنَيْم، عَنْ سَعِيدِ بْن حُنَيْرٍ، عَن ابْن عَبَّاسِ أَنَّ رَسُولَ اللَّهِ ﷺ فَالَ : «لَيْنَعَثُرُ الْحَجَرُ يَوْمَ الْقِيَامَةِ لَهُ عَيْنَانِ 605

for everyone who touched it with due respect."

Comments: [Its isnad is qawi]

2797. Abdullah bin 'Uthman bin Khuthaim told us... and he mentioned [a similar report] except that he said: "The Rukn (Corner) will be raised"

Comments: [A salieeli hadeetli]

2798. It was narrated that Ibn 'Abbas (泰) said: "I was commanded to use the *miswak*, until I thought that Qur'an or Revelation would be sent down to me concerning it." The Prophet 整 said that.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2799. It was narrated from Ibn 'Abbas (*) that the Prophet (*) used to recite in Fajr prayer on Friday, Alif-Lam-Meem Tanzeel (Soorat as-Sajdah) and Hal ata 'alal-insan heenun minad dahr (Soorat al-Insan).

Comments: [A salveli hadeeth]

2800. It was narrated from Shu'bah, the freed slave of Ibn 'Abbas' When Ibn 'Abbas (♣) did ghusl in the case of janabah, he would scoop water with his right hand onto his left and wash it seven times before putting it into the vessel. On one occasion he forgot

يُنْصرُ عِهَ، وَلِسَانٌ يَنْطِئُ بِهِ، وَيَشْهَدُ عَلَى مَن اسْتَلَمُهُ بِحَقُّ».

تخريج: إسناده قوي.

٢٧٩٧ حدَّثَنَا مُؤَشَّلُ: خَدَّثَنَا خَمَّادُ: خَدَّنَنَا خَمَّادُ: خَدَّنَنَا عَبْدُ اللَّهِ فَلَكُرَهُ إِلَّا أَنَّهُ فَال. «يُبْعَثُ الرُّكُنُ».

تخريج: حديث صحيح.

٣٧٩٨ حدَّثَنَا أَسْوَدُ بْنُ عَامِرِ ﴿ خَدَّثَنَا شَرِيكٌ عَنْ ابْنِ عَنْ ابْنِ عِنْ ابْنِ عَنْ ابْنِ عَنْ ابْنِ عَبْسِ قَال. ﴿ لَقَدْ أُمِرْتُ بِالسَّوَاكِ، حَتَّى رَأَيْتُ أَنَّهُ سَيْنَزَّلُ عَلَيْ بِهِ فُوْاَدٌ ، أَوْ وَحْيُ ﴾ وَأَيْنُ ، أَوْ وَحْيُ ﴾ النَّيْ يَتِيْ فَائِلُ هَذَا. [راجع ٢١٢٥]

تخريج: حس لعيره، وهذا إساد ضعيف، التمسمي في عداد المجهولين.

تخريج: حديث صحح.

٢٨٠٠ حدَّثْنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرْنَا ابْنُ
 أي ذئب عنْ شُعْبَةَ مَوْلَى ابْنِ عَبَّاسِ: أَنَّ ابْنَ
 عَمَّاسٍ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ أَفْرَغَ بِيَدِهِ
 الْيُمْمَى عَلَى الْيُسْرَى، فَفَسَلَهَا سَبْعًا، قَبْلَ أَنْ
 يُذْحِلهَا هِي الْإِنَاءِ، فَسَيِيَ مَرَّةً كُمْ أَفْرَغَ عَلَى

how many times he had scooped water onto his hand, so he asked me [Shu'bah]: How many times did I scoop water? I said: I do not know. He said May you be bereft of your mother! Why don't you know? Then he did wudoo' as for prayer, then he poured water over his head and body. He said: This is how the Messenger of Allah (ﷺ) used to purify himself, i.e., do ghusl.

Comments: [Saheeh because of corroborating evidence]

2801. It was narrated that Ibn 'Abbas (🖚) said: When Allah, may He be glorified and exalted, revealed the words, "And warn your tribe (O Muhammad 🕸) of near kindred" [ash-Shu'ara 26:214], the Prophet (ﷺ) went to as-Safa and climbed it, then he called out, "Ya sabahah!" (a cry of alarm). The people gathered around him; some men came themselves, and others sent envoys (to find out what was happening). The Messenger of Allah (28) said: "O Banu 'Abdul-Muttalib, O Banu Fihr" and so on (calling each clan). "Do you think that if I told you there was a cavalry at the bottom of this mountain, wanting to attack you, would you believe me?" They said. Yes He said: "I am a warner to you ahead of a severe punishment." Abu Lahab said: May you perish for the rest of the day! Did you call us only for this? Then Allah, may He be glorified and exalted, revealed the words: "Perish the two hands of Abu Lahab (an uncle of the Prophet) and perish he!" [al-Masad 111:1].

يُدِهِ، فَسَأَلَنِي: كَمْ أَفْرَغْتُ؟ فَقُلْتُ: لَا أَدْرِي، فَقَالَ: لَا أَدْرِي، فَقَالَ: لَا أُمَّ لَكَ، وَيِمَ لَا تَدْرِي؟ ثُمَّ تَوْضًا وُضُوءَهُ لِلصَّلَاةِ، ثُمَّ يُفِيضُ انْمَاءَ عَلَى رَأْسِهِ وَجَسَدِهِ، قَالَ: هَكَذَا كَانَ رَسُولُ اللَّهِ يَتُطَهِّرُ، يَمْنِي يَغْتَسلُ.

تخريج: صحيح لغيره، دون قوله: العسلها سبعًا، وهذا إساد صعيف، شعبة بن ديار سيء الحفظ.

٠/١٠٠ خَدَّنَا عَدُ اللَّهِ بْنُ نُمْيْرٍ عَنِ الْأَعْمَشِ، عَنْ عَمْرِهِ بْنِ مُرَّةً عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَنْ عَمْدِهِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَنْ عَمْدِهِ نَنِ جُبَيْرٍ، عَنِ ابْنِ عَشِيرِ قَلَ وَجُلَّ: ﴿ وَلَلِيهُ عَشِيرِ قَلَ اللَّهُ عَرْ وَجُلَّ: ﴿ وَلَلِيهُ عَشِيرَنَكَ الْأَغْيَمِيكِ﴾ (الشعراء: ٢١٤) قَالَ: أَتَى عَشِيرَاهُ النَّبِي عِلَيْهِ، ثُمَّ مَادَى. "يَا النَّبِي عِلْمَةٍ الصَّفَةِ، ثُمَّ مَادَى. "يَا النَّهِ بَيْنَ رَجُلٍ يَحِيهُ اللَّهِ بِيَنِي فَهَلِ، يَعْ رَجُلٍ يَحِيهُ اللَّهُ عَلَيْهُ، فَقَالَ رَسُولُهُ وَلَيْنِ فَهْرٍ، يَا اللَّهِ بَيْنَ عَلَيْكُمْ وَلَا الْجُبْلُ، تَرِيدُ أَنْ تُعِيرَ عَلَيْكُمْ، بَنِي فَهْرٍ، يَا لَكُمْ بَيْنَ يَدَيْ عَلَيْكُمْ، وَمُلِيهُ فَقَالَ أَبُو لَهِمِ عَلَيْكُمْ، مَنْ فَالَ : "فَإِنِي نَفِيرٌ عَلَيْكُمْ، ضَدَّ قَلْمُ اللَّهُ عَلَى الْمَعْرِيهِ عَلَيْكُمْ، فَقَالَ أَبُولُهِ لَهِبٍ. تَبُّ ضَدَّ وَحَلَّ الْمُعْلِيهِ فَقَالَ أَبُولُهُ لَهِبُ وَنَبَهُ لِللَّهُ عَزَ وَحَلَّ : ﴿ فَتَلَ يَعَمْ يَعَلَى الْمَعْرِ وَمَنْ اللَّهُ عَزَ وَحَلَّ : ﴿ فَتَلَا اللَّهُ عَزَ وَحَلَّ : ﴿ فَتَلَا اللَّهُ عَزَ وَحَلَّ : ﴿ فَقَالَ الْمَعْلِهِ وَتَلَا اللَّهُ عَزَ وَحَلَّ : ﴿ فَتَلَا الْمَعْلِهِ وَتَنَا إِلّا لِهَذَا؟ فَأَنْرَلَ اللَّهُ عَزَ وَحَلَّ : ﴿ فَتَلَا يَعْمُ مَا اللَّهُ عَزَ وَحَلَّ : ﴿ فَتَلَا لَهُ عَلَى اللَّهُ عَلَى الْمُعْلِيهِ وَلَكُوا اللَّهِ عَلَى اللَّهُ عَلَى الْمَالِهُ الْمُعْلِيهُ وَلَا اللَّهُ عَلَى الْمُعْلِى الْمُعْلَى الْمُعْلِى الْمُعْلِيلِهِ الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْمِى الْمُعْلِى الْمُعْلِى الْمُؤْلِى الْمُعْلِى الْمُؤْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِلَا الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْ

تخریج: إساده صحیح، ح: (٤٩٧١)، م. (۲۰۸). Comments: [Its isnad is saheeh, al-Bukhari (4971) and Muslim (208)]

2802. It was narrated that Ibn Juraij said: 'Ikrimah the freed slave of Ibn 'Abbas told me that Ibn 'Abbas told him: The Prophet (炎) shared out some sheep among his Companions on the Day of Sacrifice and said: "Slaughter them for your 'Umrah, for they will be sufficient for that." And Sa'd bin Abi Waqqas got a male goat.

Comments: [Its isnad is saheeli]

2803. It was narrated from Ibn 'Abbas (缘) that he was riding behind the Prophet (海), who said: "O young boy, shall I not tell you of some words by which Allah may benefit you?" I said: Of course. He said: "Be mindful of Allah and He will protect you. Be mindful of Allah and you will find Him in front of you. Acknowledge Him at times of ease and He will acknowledge you (and help you) at times of hardship. If you ask, ask of Allah; if you seek help, seek help from Allah. The Pen has been lifted with regard to what will be, so if all of mankind wanted to benefit you with something that Allah has not decreed for you, they will not be able to do it, and if they wanted to harm you with something that Allah has not decreed for you, they will not be able to do it. Know that there is a great deal of good in patiently bearing what is disliked, ٢٨٠٧ حدَّثْنَا حَجَّاجُ بْنُ مُحَدِّدٍ عَنِ ابْنِ عُرْسِهُ مَوْلَى ابْنِ عَبَّاسٍ حُرَّحٍ قَالَ أَحْبَرَبِي عِكْرِمَةُ مَوْلَى ابْنِ عَبَّاسٍ زَعِهُ. أَنَّ النَّبِيِّ بِعِيْهِ فَالَ: فَسَمَ عَنْمًا بَوْمَ النَّحْرِ فِي أَصْحَابِهِ وَقَالَ: الذَّبِحُوهَ لِعُمْرَبُكُمْ، فَإِنَّهَا تُجْزِئُ عَنْكُمْ اللَّهُ فَالَةُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُوالِمُ اللَّهُ اللْمُولِلَّةُ اللْمُولِلَّةُ اللَّهُ اللَّهُ ا

تخريج: إسناده صحيح.

٢٨٠٣ حَدَّثَنَا عَبُدُ اللَّهِ بُنُ يَزِيدَ: حَدَّثَنَا كَهْمَسُ نْنُ لَحَسَن عَنِ الْحَجَّاحِ بْنِ الْفُرَافِصَةِ _ قال أَبُو عَبُّدِ الرَّحْمَنِ ۖ وَأَنَّ فَدُ رَأَيْتُهُ فِي طَرِيقٍ، فَسَنَّمَ عَنَيَّ، وَأَنْ صَبِيٌّ رِ رَفَعَهُ إِلَى ابْن عبَّاس، أَوْ أَسْنَدَهُ إِلَى أَبْن عَبَّاس، قَالَ: وَحَدَّثُ هَمَّامُ بْنُ يَحْنِي أَبُو عَبْدِ اللَّهِ ضَاحِتُ الْبَصْرِيّ، أَسْنَدَهُ إِلَى ابْنِ غَنَّاسِ. وَخَدَّثَنِي عَنْدُ اللَّهِ بْنُ لَهِيعَةً وَنَافِعُ بْنُ يَزِيدَ الْمِصْرِيَّانِ غَنْ فِيسَ بْنِ الْحَجَّاجِ، غَنْ حَنْسَ الصَّنْعَابِيُّ، عَنِ اللهِ عَنَاسِ _ وَلَا أَخْفَظُ حَدِيثَ بَعْضِهمْ مِنْ مَعْصِ _ أَنَّهُ قَالَ كُنْتُ رَدِيفِ النَّبِيِّ ﷺ فَقَال. "بَا عُلَامُ _ أَوْ يَا غُلَيِّمُ _ أَلَا أُعَلَّمُكَ كَلِمَاتِ يُنْعُكُ اللَّهُ بِهِنَّ؟ * فَقُنْتُ: تَلَى. فَقَالَ: «احْفَظ اللَّهُ نَحْفَطْكَ، احْفَظ اللَّهَ تَجِدْهُ أَمَامَك، تَعَرَّفْ إللهِ فِي الرَّخَاءِ، يَعْرِفْكَ فِي لشَدَّةِ، وَإِذَا سَأَلْتُ، فَاسْأَلِ اللَّهُ، وَإِذَا victory comes with patience and relief comes with distress and with hardship comes ease."

Comments: [A saheeh hadeeth]

2804. It was narrated that Ibn 'Abbas (添) said: I came with some boys of Banu 'Abdul-Muttalib, riding a donkey, when the Prophet (寒) was praying. We let the donkey loose to graze in front of him, and he did not interrupt his prayer. And two young girls of Banu 'Abdul-Muttalib came racing, and the Prophet (寒) separated them, but he did not interrupt his prayer. And a lamb fell in front of him and he did not interrupt his prayer.

Comments: [A hasan hadeeth]

2805. It was narrated from Ibn 'Abbas (兔) that one of the wives of the Prophet (寒) did ghusl following janabah. Then the Prophet (寒) came and did ghusl with her left over water. She said: I did ghusl from it. The Messenger of Allah (寒) said: "Nothing makes water najis (impure)."

Comments: [Saheeh because of corroborating evidence]

اسْتَعَنْتَ فَاسْتَعِنْ بِاللَّهِ، قَدْ جَفَّ الْقَلَمُ بِمَا هُوَ كَائِلٌ، فَلَوْ أَنَّ الْحَلْقَ كُلَهُمْ جَمِيعًا أَرَادُوا أَنْ يَنْغُوكَ بِشَيْء لَمْ يَكْتُبُهُ اللَّهُ عَلَيْكَ، لَمْ يَقْدِرُوا عَلَيْهِ، وَإِنْ أَرَادُوا أَنْ يَصُرُّوكَ بِشَيْء لَمْ يَقْدِرُوا عَلَيْه، وَاعْلَمْ لَمْ يَقْدِرُوا عَلَيْه، وَاعْلَمْ أَنَّ فِي الطَّرْ عَلَى مَا نَكُرَهُ خَيْرًا كَثِيرًا، وَأَنَّ النَّصْرَ مَعَ الطَّيْرِ، وَأَنْ الْفَرَجَ مَعَ الْكَرْب، التَّصْرَ مَعَ الطَّيْرِ، وَأَنْ الْفَرَجَ مَعَ الْكَرْب، (١٠٨/١) وَأَنَّ مَعَ الْعُسْرِ يُسْرًا».

تخريج: حليث صحيح.

٢٨٠٤- حَدَّثَنَا الْأَشْجِعِيُّ: حَدَّثَنَا أَبِي عَنْ شُغْنِانَ، عَنْ سَلَمَةً بْنِ كُهيْلٍ، عَنِ الْحَسَنِ الْعُمْرِيِّ، عَنِ الْبِنِ عَبَّاسٍ قَالَ: جِئْتُ أَنَا وَغُلامٌ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حِمَارٍ، وَالنَّبِيُ ﷺ فِي الصَّلَاةِ، قَالَ: فَأَرْخَيْنَاهُ بَيْنَ وَالنَّبِيُ ﷺ فِي الصَّلَاةِ، قَالَ: وَحَاءَتُ أَيْدِينَا فِرْعَيْنَاهُ بَيْنَ عَبْدِ الْمُطَّلِبِ تَسْتَبَقَانِ، فَفَرَعَ جَارِيتَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ تَسْتَبقَانِ، فَفَرَعَ النَّبِي عَبْدِ الْمُطَّلِبِ تَسْتَبقَانِ، فَفَرَعَ النَّبِي عَبْدِ الْمُطَّلِبِ تَسْتَبقَانِ، فَفَرَعَ النَّهُ عَنْهِ الْمُطَّلِبِ تَسْتَبقَانِ، فَفَرَعَ النَّهُ عَلْمُ بَعْطَعُ، وَسَقَطَ جَدْيٌ، فَلَمْ يَقْطَعُ، وَسَقَطَ جَدْيٌ، فَلَمْ يَقْطَعُ، وَسَقَطَ جَدْيٌ،

تخريج: حديث حس.

- ٢٨٠٥ حَدَّفَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنِ النَّبِي عَبَّاسٍ: أَنَّ الْمَرَّأَةَ مِنْ سِسَءِ النَّبِيِّ عِلَيْقِ النَّبِيِّ عَلَيْقِ، فَجَاء النَّبِيُ عَلِيْقِ يَسْتَحِمُّ مَنْ فَضْلِهَ، فَقَالَتْ: إِنِّي اغْتَسَلْتُ مِنْهُ. فَقَالَ مَنْ فَضْلِهَ، فَقَالَتْ: إِنِّي اغْتَسَلْتُ مِنْهُ. شَفَيْءً».

تخريج: صحيح لعيره.

2806. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (叁) said: "Nothing makes water *najis* (impure)."

Comments: [Saheeh because of corroborating evidence]

2807. A similar report was narrated from Ibn 'Abbas (%)

Comments: [Shaykh Ahmad Shakir said: This is an explanation of the previous isnad]

٢٨٠٦ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سِمَاكِ
 ابْنِ حَرْب، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ
 قَالَ: قَالَ رَسُولُ اللَّهِ بِكُنْ: "الْمَاءُ لَا يُمَجِّسُهُ
 شَيْءٌ». [راحع: ٢١٠٠]

تخريج: صحيح لعيره، وهو مكرر (٢١٠٠).

٧٨٠٧ قالَ أَبِي فِي حَدِيثِهِ: حَدَّثَنَا بِهِ وَكِيعٌ فِي 'الْمُصَنَّفِ' عَنْ سُفْنَانَ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، ثُمَّ جَعَلَهُ مَعْدُ عَنِ ابْنِ عَنَّاسٍ.

تخريح: قال الشبح أحمد شاكر: هذا بيان للإسناد السابق.

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2808. It was narrated from Ibn 'Abbas (*) that the Prophet (*) said: "'Umrah in Ramadan is equivalent to Hajj."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

٢٨٠٨ - حدَّثَنَا عَبْدُ اللَّهِ بْنُ لُمَيْرِ: حَدَّثَنَا ابْنُ
 أبي لَيْلَى عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ
 النَّبِيِّ ﷺ قَالَ: "عُمْرَةٌ فِي رَمَضَانَ تَعْدِلُ
 حَحَةٌ». [راجع: ٢٠٢٥]

تخريج: حديث صحيح، وهدا سند صعيف لسوء حفظ ابن أبي ليلي.

2809. A similar report was narrated from Ibn 'Abbas (秦) from the Prophet (窦).

Comments: [A sahech hadceth]

2810. It was narrated that Sa'eed bin Abil-Hasan said: A man came to Ibn 'Abbas (*) and said: O Abul-Abbas, I am a man who makes these images. What do you advise me with regard to them? He said: Come closer. So he came closer, and he said: Come closer. So he came closer, until he placed his hand on his head. He said: I will tell you what I heard from the Messenger of Allah (*). He

٢٨٠٩ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرِ قَالَ:
 وَأَخْنَرَنَا حَجَّاجٌ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ
 غي النَّبِيِّ ﷺ مِثْلُهُ.

تخريج: حديث صحيح.

 said: "Fvery image-maker will be in the Fire, and every image he made will be given a soul and will punish him in Hell." If you must do that, then make trees and that which has no soul.

Comments: [Its isnad is saheeh, Mushm (2110)]

2811. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn 'Abbas (泰), asking him about five things. Ibn 'Abbas said: People are saying that Ibn 'Abbas is corresponding with the Haroorivyah (i.e. the Khawarij). Were it not for (fear of) concealing knowledge, I would not have written to him. Najdah wrote to him (saying): Tell me, did the Messenger of Allah (強) take women on campaigns with him? Did he give them a share (of the booty)? Did he kill children? At what point is an orphan no longer considered to be such? And about the khumus - who is it for? Ibn 'Abbas wrote to him saying: The Messenger of Allah (鑑) did take women on campaigns with him so that they might treat the wounded, and they were not given any share, but they were given something from the booty. The Messenger of Allah (變) did not kill children, so do not kill children, unless you have knowledge such as al-Khadir had about the boy whom he killed, so you kill the kafir and leave the believer. And you wrote

رَأْسِهِ، قَالَ: أُنْبَنَكَ بِمَا سَمِعْتُ مِنْ رَسُولِ اللّهِ بَيْكُ، يَقُولُ: صُورَةٍ صَوْرَهَا نَفْسٌ تُعَذَّبُهُ فِي جَهَنَّمَ» فَإِنْ كُنْتَ لَا بُدّ فَعِلًا، فَجُعَلِ الشَّجَرَ وَمَا لَا نَفْسَ لَهُ. أَرْ المَع : ١٨٦٦، ١٦٢٦، واطر: ٣٣٩٤]. [راجع: ١٨٦٦، ١٨٦٦، واطر: ٢١١٠).

٢٨١١ حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُونِ الزَّعْفَرَانِيُّ قَالَ: خَذَتُني جَعْفَرٌ عَنْ أَبِيهِ، عَنْ يَزيدَ بْن هُرْمُزَ قَالَ: كَتْبَ نَجْدَةً إِلَى الْسِ غَاسِ يَسْأَلُهُ عَنْ خَمْسِ خِلَالٍ، فَقَالَ ابْنُ عَتَاسِ: إِنَّ النَّاسَ يَزْغُمُونَ أَنَّ ابْنَ عَبَّاسٍ يُكَاتِبُ الْحَرُورِيَّةَ، وَلَوْلَا أَنِّي أَخَافُ أَنْ أَكْتُمَ عِلْمِيَ لَمْ أَكْتُبُ إِلَيْهِ. كَتَبَ إِلَيْهِ نَجْدَةُ: أَمَّا نَعْدُ، فَأَخْرَنِي هَا كَانَ رَسُولُ اللَّهِ ﷺ يَغْزُو بالنِّنَاءِ مَعَهُ؟ وَهَلْ كَانَ يَصُّرتُ لَهُنَّ بِسَهْمِ؟ وَهَا ۚ كَانَ يَقْتُلُ الصِّبْيَانَ؟ وَمَنَى يَنْقضِي يُثُمُّ الْيَتِيه؟ وَأَخْرُنِي عَنِ الْخُمُسِ لِمَنْ هُوَ؟ فَكُتَتُ إِلَيْهِ ابْنُ عَبَّاسِ ۚ إِنَّ رَسُولَ اللَّهِ ﷺ قَدُّ كَانَ يَعْزُو بِالنِّسَاءِ مَعَهُ، فَيُدَاوِينَ الْمَرْضَى، وَلَمْ يَكُنْ يَضْرِبُ لَهُنَّ بِسَهْمٍ، وَلَكِنَّهُ كَانَ بُحْذِيهِنَّ مِنَ الْغَنِيمَةِ، وَإِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَقْتُلُ الصَّبْيَانِ. وَلَا تَقْتُلِ الصَّبْيَانَ إِلَّا أَنْ تَكُونَ تَعْلَمُ مَا عَلِمَ الْخَصِرُ مِنَ الصَّبِيِّ الَّذِي قَتَلُهُ، فَتَقْتُلَ الْكَافِرَ، وَتَدَعَ الْمُؤْمِنَ، وَكَتَبْتَ تَسْأَلُنِي غَنْ يُتُم الْيَتِيم مَتى يَنْقَصِي؟ وَلَعَمْرِي إِنَّ الرَّجُزِ تَنْتُتُ لِحْنَتُهُ وَهُوَ ضَعِيفُ الْأَخْذِ

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and asked me when the orphan is no longer considered to be such. Indeed, a man's beard may grow but he may still be incapable of getting his due from others, but when he can look after his affairs like other people, then he is no longer regarded as an orphan. And with regard to the khumus and who it is for, we used to think that it was for us, but our people have denied it to us.

Comments: [A saheeh hadeeth, Muslim (1812)]

2812. It was narrated from 'Abdullah bin 'Abbas (&) that when the Messenger of Allah (姓) got up to pray in the middle of the night, he would say: "O Allah, to You be all praise; You are the Light of the heavens and the earth and all that are in them. To You be all praise; You are the Sustainer (and Maintainer) of the heavens and the earth and all that are in them. To You be all praise; You are the Lord of the heavens and the earth and all that are in them. To You be praise; You are the Truth, Your word is true, Your promise is true, the meeting with You is true, Paradise is true. Hell is true, and the Hour is true. O Allah, to You I submit, in You I believe, in You I put my trust, to You I repent, with Your help I dispute, and to You I refer for judgement. So forgive me all that I have done and all that is remaining, all that I have done in secret and all I have done openly. You are my God, there is no god but You."

لِنَفْسِهِ، فَذَا كَانَ يَأْخُذُ لِنَفْسِهِ مِنْ صَالِحِ مَا يَأْخُذُ لِنَفْسِهِ مِنْ صَالِحِ مَا يَأْخُذُ النَّاسُ، فَقَدْ ذَهَبَ الْيُتُمُ، وَأَمَّا الْخُمُسُ فَإِنَّ كُنَّا لَزَى أَنَّهُ لَنَا فَأْمَى ذَلِكَ عَلَيْنَا قَوْمُنَا. [راجع ٢٢٣٥، ٢٩٤١].

تخریج: حدیث صحیح، م: (۱۸۱۲).

٢٨١٢ - قرَأْتُ عَلَى عَبْدِ لرَّحْمَن: مَالِكٌ عَنْ أَمِي الزُّنَّرِ الْمَكِّيِّ، عَنْ طَوُوس، عَنْ عَنْدَالِلَّهِ ثُنَّ عَنَّاسَ : أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا فَامْ إِنِّي الصَّلَاةِ مِنْ جَوْفِ اللَّيْلِ، يَفُولُ: «اللَّهُمْ لَكَ الْحَمْدُ، أَنْتَ يُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ قَيَّامُ السُّمْوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ مِيهِنَّ، وَلِكَ الْحَمْدُ، أَنْتَ الْحَقُّ، وَقَوْلُكَ الْحِيُّ، وَوْعْدُكَ الْحَقُّ، وَلِقَاؤُكَ حَقُّ، وَالْجَنَّةُ حَنٌّ. وَالنَّارُ حَقٌّ. والسَّاعَةُ حَقٌّ. اللَّهُمَّ لَكَ أَسْمَتُ، وَبِكَ آمَنْتُ، وَعَلَيْك تَوَكَّلْتُ، وَإِلَيْكَ ابْتُ، وَبِكَ خَصَمْتُ، وَإِلَيْكَ حَاكَمْتُ، فَاغْهِرْ لِي مَا قَدَّمْتُ وَأَخَّرْتُ، وَأَسْزِرْتُ وَأَعْلَنْتُ، أَنْتَ إِلَهِي، لَا إِلَهُ إِلَّا أُنت ال إرجع ٢٧١٠]

تخريج اسناده صحيح، م (٧٦٩).

Comments: [Its isnad is salieth, Muslim (769)]

2813. It was narrated from Ibn 'Abbas (泰) that the Prophet (囊) used to pray on a small mat of palm fibre.

Comments: [Saheeh because of corroborating evidence]

2814. It was narrated from Ibn 'Abbas (本) that the Messenger of Allah (实) said: "Some poetry is wisdom and some eloquence is magic."

Comments: [Saheelt because of corroborating evidence]

2815. It was narrated from 'A'ishah and Ibn 'Abbas (泰) that the Prophet (趣) delayed *tawaf* on the Day of Sacrifice until night.

Comments: [Its isnad is da'eef]

2816. It was narrated from Ibn 'Abbas (&) that the Prophet (&) said: "May Allah curse the one who offers a sacrifice to anything other than Allah. May Allah curse the one who changes the boundary markers. May Allah curse the one who pushes a blind man off the road. May Allah curse the one who reviles his father. May Allah curse the one who claims to belong to someone other than his masters. May Allah curse the one who does the action of the people of Loot, may Allah curse the one who does

٢٨١٣ (٣٠٩/١) حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ
 رَائِدَةَ. وَعَبْدُ الصَّمَدِ: حَدَّثَنَا زَائِدَةُ عَنْ سِمَاكِ،
 عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ بَيْنِ كَانَ
 يُصلي عَلى الْخُمْرَةِ. [راحع: ٢٤٢٦]

تخريج: صحيح لعيره.

٢٨١٤ - حَدَّثَنَا عَدُ الرَّحْمَنِ: حَدَثَنَا أَبُو عَوَانَة عَنْ سِمَاكِ، عَنْ عِحْرِمَة، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: اإنَّ مِنَ الشَّمْرِ حُكْمًا، وَإِنَّ مِنَ الشَّمْرِ حُكْمًا، وَإِنَّ مِنَ الشَّمْرِ حُكْمًا،

تخريج: صحبح لغيره.

٢٨١٥ حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ أَبِي الزَّبْرِ، عَنْ عَانِشَةَ وَالْنِ عَبَّاسٍ: أَنَّ اللَّبِيِّ عَلَيْهِ أَخَرَ الطَّوَافَ يَوْمَ للتَّحْرِ إِلَى اللَّيْلِ.
 [راحم: ٢٦١٢]

تخريج: إسناده ضعيف، أبو الربير موصوف بالتدليس وقد عنعن، وفي سماعه من بن عباس وعائشة نظر.

7۸۱٦ حَدَثَنَا عَبْدُ الرَّحْمَنِ عَنْ زُهيْرٍ، عَنْ عَمْرٍو _ عَنْ عِكْرِمَةً، عَنِ عَمْرٍو _ عَنْ عِكْرِمَةً، عَنِ اللّهِ عَبْاسٍ: أَنَّ النَّبِيَ يَتَجَةُ قَالَ اللّهُ مَنْ اللّهُ مَنْ ذَبَحَ لِعَيْرِ اللّهُ مَنْ اللّهُ مَنْ غَيَّرَ تُخُومَ الْأَرْضِ، وَلَعَنْ اللّهُ مَنْ عَنْرِ اللّهُ مَنْ عَمْدَ اللّهُ مَنْ عَنْرَ تُولَى عَيْرَ اللّهُ مَنْ تَولَى عَيْرَ اللّهُ مَنْ تَولَى عَيْرَ مَوْلِيهِ، وَلَعَنَ اللّهُ مَنْ عَمِلَ عَمْلَ قَوْمٍ لُوطٍ. وَلَعَنَ اللّهُ مَنْ عَمِلَ عَمْلَ عَمْلَ قَوْمٍ لُوطٍ. [راجع ١٨٥٥]

the action of the people of Loot; may Allah curse the one who does the action of the people of Loot."

تخريج إسدده جيد، رحاله رجال الصحيح.

Comments: [Its isnad is jayyid; its men are the men of as-Saheeh]

2817. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (鑑) forbade blowing onto food and drink.

Comments: [Its isnad is saheeh]

2818. It was narrated from Ibn 'Abbas (秦) that the Prophet (海) said: "No man who believes in Allah and His Messenger hates the Ansar but Allah and His Messenger will hate him."

Comments: [Its isnad is saheeh, al-Bukhari (3783) and Muslim (75)]

2819. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (憲) said: "On the night on which I was taken on the Night Journey, the next morning I was in Makkah and I was in a state of shock, for I knew that the people would not believe me." He sat on his own away from the people, feeling sad. Then the enemy of Allah Abu Jahl passed by him; he came and sat close to him and said to him, like one who is mocking: Did something happen? The Messenger of Allah (ﷺ) said: "Yes." He said: What was it? He said: "I was taken on a journey last

٢٨١٧ حَدَّثَنَا عَبْدُ الرَّحْمَسِ بْنُ مَهْدِيٍّ عَنْ إِسْرَ مَنْ مَهْدِيٍّ عَنْ إِسْرَ مَنْ عِكْرِمَةً عَنِ إِسْرَ مَنْ عِكْرِمَةً عَنِ الْمُريمِ عَنْ عِكْرِمَةً عَنِ اللهِ عَلَيْهِ عَنِ اللهِ عِلْمَةِ عَنِ اللهِ عِلْمَةِ عَنِ اللّهِ عِلْمَةً عَنِ اللّهُ عِلْمَةً عَنِ اللّهُ عَلَيْهِ عَلَيْهُ عَلِي اللّهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلِيهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ

تخريج: إساده صحيح.

٢٨١٨ - حدَّثَنَا غَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ جَبِب، عَنْ سُفْيَانَ، عَنْ جَبِب، عَنْ سَعِيدِ بُنِ خَيْرٍ، عَنِ النِ عَبَّاسٍ عَبِ النَّبِيّ يَشِخُ قَالَ اللَّهُ عَلَى اللَّهُ اللَّهُ وَرَسُولُه، أَوْ إِلَّا أَبْغَضَهُ اللَّهُ وَرَسُولُه، أَوْ إِلَّا أَبْغَضَهُ اللَّهُ وَرَسُولُه، .

تخریج: إساده صحیح، خ: (۳۷۸۳)، م: (۷۵).

٢٨١٩ حدًّ فَنَا مُحْمَدُ بْنُ جَعْفَرٍ وَرَوْحٌ الْمَعْنَى قَلا: حَدَّثْنَا عَوْفٌ عَنْ زُرَارَةً بْنِ أَوْفَى، عِنِ ابْنِ عَبَّاسٍ قَلَ: فَلَ رَسُولُ اللَّهِ أَوْفَى، عِنِ ابْنِ عَبَّاسٍ قَلَ: فَلَ رَسُولُ اللَّهِ يَعْنَدِ. «لَمَّ كَانَ لَيْلَةٌ أُشْرِيَ بِي، وَأَصْمَحْتُ مُكَدِينٍ» فَمَعْذُ مُعْنَزِلًا حَزِيتٌ، قَلَ: فَمَرَّ بِهِ عَدُوُ اللَّهِ مَو جَهْلٍ، فَحَاء حَتَّى حَلْسَ إِلَيْه، فَقَالَ لَهُ كَلَّمْسَتَهْزِئِ؛ هَلُ كَانَ مِنْ شَيْءٍ؟ فَقَالَ رَسُولُ اللَّهِ يَعْنَدٍ؛ هَلُ كَانَ مِنْ شَيْءٍ؟ فَقَالَ رَسُولُ اللَّهِ يَعْنَدٍ؛ هَلُ كَانَ مِنْ شَيْءٍ؟ فَقَالَ رَسُولُ اللَّهِ يَعْنَدٍ؛ هَلُ كَانَ مِنْ شَيْءٍ؟ قَلَا: مَا هُو؟ قَلَل: مَا هُو؟ قَلَل: مُلْهَ أَشْرِيَ بِيَ اللَّيْلَةَ» قَالَ: مُلَ مَلْهُ أَشْرِيَ بِيَ اللَّيْلَةَ» قَالَ: مُلَ مَلْهُ أَشْرَكِ بِيَ اللَّيْلَةَ» قَالَ: مُلَ مُلَى أَيْنَ؟ قَالَ: مُلْهَ أَشْرِيَ بِيَ اللَّيْلَةَ» قَالَ: مُلَمَّ أَصْبَحْتَ قَالَ: مُلَمَّ مَلْهُ مَنْ إِلَيْ لَهُ عَلَى اللَّيْلَةَ » قَالَ: مُلَمَّ أَصْبَحْتَ قَلَل إِلَى أَيْنَ؟

night." He said: Where to? He said: "To Baital-Magdis (Jerusalem)." He said: Then you found yourself among us this morning?! He said: "Yes." He [Abu Jahl] did not show that he did not believe him, for fear that he might deny what he said if he called the people to come and listen to him. He said: Do you think if I call your people that you will tell them what you told me? The Messenger of Allah (ﷺ) said: "Yes." So he said: Come, O Banu Ka'b bin Lu'avy. All the people came to him and sat with them both, and he said: Tell your people what you told me. The Messenger of Allah (ﷺ) said: "I was taken on a journey last night." They said: Where to? He said: "To Baital-Maqdis (Jerusalem)." They said: Then you found yourself among us this morning?! He said: "Yes." Some of them clapped (as a sign of disbelief) and some put their hands on their heads in astonishment at what they thought to be lies. They said: Can you describe the mosque to us? Among the people were some who had travelled to that land and had seen the mosque. The Messenger of Allah (ﷺ) said: "I started to describe it, and I kept describing it until I reached a point where I was not sure. Then the mosque was brought whilst I was looking on, and it was placed closer (to me) than the house of 'Igat - or 'Ugail - and I described it whilst I was looking at it, and I described things I had not remembered." The people said: As

يَثِنَ ظَهْرَ انْبُنَا؟! قَالَ: "نَعَمْ» قَالَ: عَلَمْ يُره أَنَّهُ يُكَذِّبُهُ، مَخَافَةَ أَنْ يَجْحَدَهُ الْحَدِيثَ إِنْ دَعَا قَوْمَهُ إِلَيْهِ، قَالَ: أَرَأَيْتَ إِنْ ذَعَوْتُ قَوْمَكَ تُحَدَّثُهُمْ مَا حَدَّثَتُنِي؟ فَقَال رَسُولُ اللَّهِ ﷺ: "نَعَمْ". فَقَالَ: هَيَّا مَعْشَرَ بنِي كَعْبِ بْنِ لُؤَيِّ. حَتَّى قَالَ. فَانْتَفَضَّتْ إِلَيْهِ الْمَجَالِسُ، وَجَاءُوا حَتَّى حَلَسُوا إِلَيْهِمَا، قَالَ حَدَّتْ قَوْمَكَ بِمَا حَدَّثَتَنِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: ﴿إِنِّي أُسْرِيَ مِيَ اللَّمْلَةَ» قَالُوا: إِلَى أَيْنَ؟ قَالَ: «إِلَى بَيْت الْمَقْدِسِ، قَالُوا. ثُمَّ أَصْبَحْتَ بَيْنَ ظَهْرَانَيْنَا؟! قَالَ: «نَعَمْ» قَالَ: فَمِنْ بَيْنِ مُصَفِّق، وَمِنْ بَيْنِ وَاصِع يَذَهُ عَنَى رَأْسِهِ، مُتَعَجِّبًا لِلْكَدِبَ زَعَمَ! ۚ قَالُوا ۚ وَهَلْ تَسْتَطِيعُ أَنْ تَنْغَتَ لَنَا الْمَشْجِدَ؟ وَفِي الْقَوْمِ مَنْ قَدْ سَافَرَ إِلَى ذَلِكَ الْبَلَدِ، وَرَأَى الْمَسْجِذَ، فَقَالَ رَسُولُ اللَّهِ عِنْ اللَّهُ اللَّهُ أَنْعَتُ، فَمَا زِلْتُ أَنْعَتُ حَتَّى الْتَبَسَ عَمَىٰ بَعْصُ النَّعْتِ» قَالَ: «فَجيءَ بِالْمَسْجِدِ وَأَنَا أَنْظُرُ حَتَّى وُضِعَ دُونَ دَارِ عِتَانِ _ أَوْ عُقَيْلِ _ فَنَعَتُهُ. وَأَنَا أَنْظُرُ إِلَيْهِ» قَالَ «وَكَانَ مَعَ هَذَا نَعْتُ لَمْ أَخْفَظُهُ» قَالَ: فَقَالَ الْقَوْمُ: أَمَّا النَّعْتُ، فَوَاللَّهِ لَقَدْ أَصَاتَ.

تخریج: اِساده صحیح، خ (۳۸۸۹)، م^۰ (۱۷۰). for the description, by Allah he is right."

Comments: [Its isnad is saheeh, al-Bukhari (3886) and Muslim (170)]

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2820. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) said: "When Pharaoh said 'I believe that none has the right to be worshipped but He (Allah) in Whom the Children of Israel believe' [Yoonus 10:90], Jibreel said to me: 'O Muhammad, if only you could have seen me when I took some mud of the sea and stuffed it into his mouth lest he attain mercy."

Comments: [Its isnad is da'eef]

۲۸۲۰ حدَّثَنَا شَلَيْمَانُ بْنُ حَرْبِ: حَدَّثَنَا حُمَّادُ بْنُ حَرْبِ: حَدَّثَنَا حُمَّادُ بْنُ سَلَمَة عَنْ عَلِيّ بْنِ زَيْدٍ، عَنْ يُوسُفَ ابْنِ مِهْرِانَ، عَنِ ابْنِ عَبَّاسٍ فَالَ: قَالَ رَسُولُ اللّهِ بَشِيَة اللّهُ بَشِقَا لِمَرْعَوْنُ ﴿ عَاسَتُ أَنَّهُ لَآ إِنْرَبِيلَ ﴾ (يونس. اللّه بَلْهُ اللّهَ اللّهُ عَالَتُ بِهِ. نَثُوّا إِنْرَبِيلَ ﴾ (يونس. ٩٠) قَالَ: قَالَ لِي جِبْرِيلُ: يَا مُحَمَّدُ، لَو رَائِسي وَقَدْ أَخَدُتُ خَالًا مِنْ خَالِ النّحْرِ. وَلَا مِنْ خَالِ النّحْرِ. وَلَا مِنْ خَالِ النّحْرِ. وَلَا مِنْ خَالِ النّحْرِ. وَلَا مَنْ خَالِ النّحْرِ. وَلَا مَنْ خَالِ النّحْرِ. وَلَا مَنْ خَالِ النّحْرِ. وَلَا مِنْ خَالِ النّحْرِ. وَلَا مِنْ خَالِ النّحْرِ. وَلَا مَنْ خَالُ الرّحْمَةُ. أَنْ تَنَالُهُ الرّحْمَةُ. أَنْ تَنَالُهُ الرّحْمَةُ. [راحم: ۲۲۰۳]

تخريج: إساده ضعيف، علي س زيد ضعيف، ويوسف بن مهران لم يرو عنه عير علي سن ريد، وهو لس الحديث، والأصح وقفه.

2821. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (變) said: "On the night on which I was taken on the Night Journey (Isra'), a beautiful fragrance came to me. I said: 'O Jibreel, what is this beautiful fragrance?' He said: 'This is the fragrance of the hairdresser of Pharaoh's daughter and her children.' I said: 'What is their story?' He said: 'Whilst she was combing the hair of Pharaoh's daughter one day, the iron comb fell from her hand and she said. "Bismillah (in the Name of Allah)." The daughter of Pharaoh said. "My father?" She said: "No. My Lord and the Lord of your father is Allah." She said: "I will tell him about that." She said: "Yes." So she

۲۸۲۱ - حدَّثَنَا أَنُو عُمَرَ الضَّرِيرُ: أَخْبَرَنَا خَمَادُ نُنُ سَلَمَةً عَنْ عَطَاءٍ بْنِ السَّرْبِ، عَنْ خَمَادُ نُنُ سَلَمَةً عَنْ عَطَاءٍ بْنِ السَّرْبِ، عَنْ رَسُولُ اللّهِ جَبْيْرٍ، عَنِ ابْنِ عَبْسٍ قَالَ: قَالَ رَسُولُ اللّهِ يَعْيَجُ: "لَمَّا كَانَتِ اللَّيْلَةُ الَّتِي أَسْدِي بِي فِيهَا، أَتَتْ عَلَيَّ رَائِحَةٌ طَيْبَةٌ. أَسْدِي بِي فِيهَا، أَتَتْ عَلَيَّ رَائِحَةٌ طَيْبَةٌ. فَقُلَتُ: يَا حِبْرِيلُ، مَا هَذِهِ الرَّائِحَةُ الطَّلَّةُ؟ فَقَالَ: هَدهِ رَائِحَةٌ مَاشِطَةِ ابْنَةٍ فِرْعَوْنَ فَقَالَ: "فَمَا شَأَنُهَا؟ قَالَ: وَقَمَا شَأَنُهَا؟ قَالَ: يَوْم، إِذْ وَمَا شَأَنُهَا؟ قَالَ: يَوْم، إِذْ يَتَنَا هِيَ تَمْشُطُ النَّةَ فِرْعَوْنَ ذَاتَ يَوْم، إِذْ فَقَالَتْ: بِسَمِ اللّهِ. شَقَالَتْ: بِسَمَ اللّهِ. فَقَالَتْ: بَسَمَ اللّهِ. فَقَالَتْ: بَسَمَ اللّهِ. فَقَالَتْ: بَسَمَ اللّهِ. فَقَالَتْ: نَعَمْ. فَأَخْرَتُهُ وَلَكُنْ رَبِي وَرَبُ أَبِيكِ اللّه. قَالَتْ: نَعَمْ. فَأَخْرَتُهُ وَلَكُنْ رَبِي وَرَبُ أَبِيكِ اللّه. قَالَتْ: نَعَمْ. فَأَخْرَتُهُ وَلَكُ: نَعَمْ. فَأَخْرَتُهُ فَرَعُونَ: أَبِي؟

told him and he summoned her and said: "O So and so, do you have a Lord other than me?" She said: "Yes, my Lord and your Lord is Allah." He ordered that a cowshaped vessel made of copper be heated up, then he ordered that she and her children be thrown into it. She said "I have a request to make of you." He said "What is your request?" She said: "I would like my bones and my children's bones to be gathered together in one cloth and buried." He said: "I will grant you that." He ordered that her children be thrown into it in front of her. one by one, until they came to the last one who was an infant boy who was still being breastfed. It was as if she wavered because of him, but he said: "O mother, go ahead, for the punishment of this world is easier to bear than the punishment of the Hereafter." So she went ahead." Ibn 'Abbas said: Four infants spoke: 'Eesa Ibn Maryam (44), the companion of Juraij, the witness of Yoosuf and the son of the hair- dresser of Pharaoh's daughter.

Comments: [Its isnad is hasan]

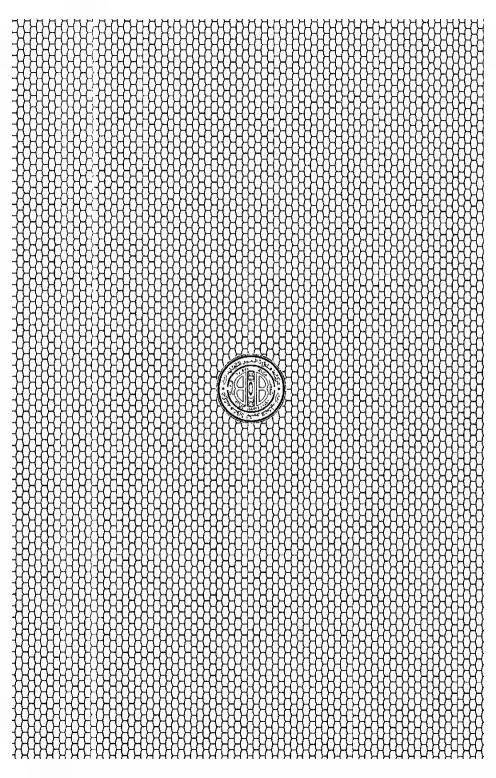
2822. It was narrated from Ibn 'Abbas (為) that when the Messenger of Allah (避) was taken on the Night Journey (*Isra*'), a beautiful fragrance came to him.... and he narrated a similar report.

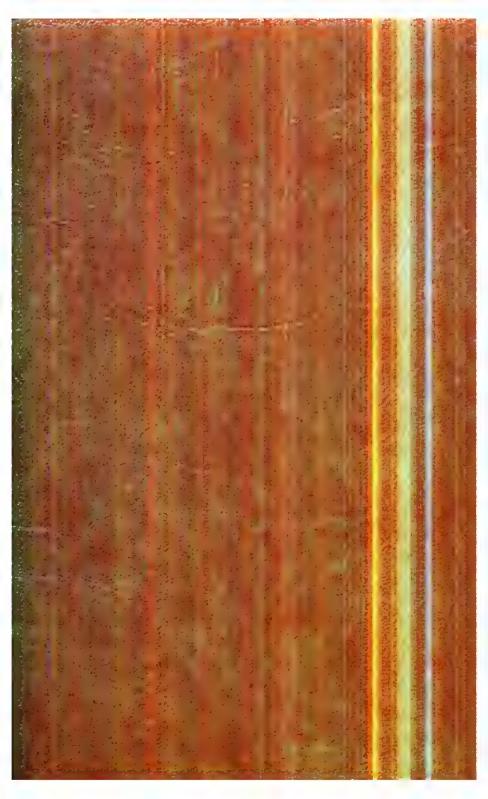
Comments: [Its *isnad* is *hasan* like the previous report]

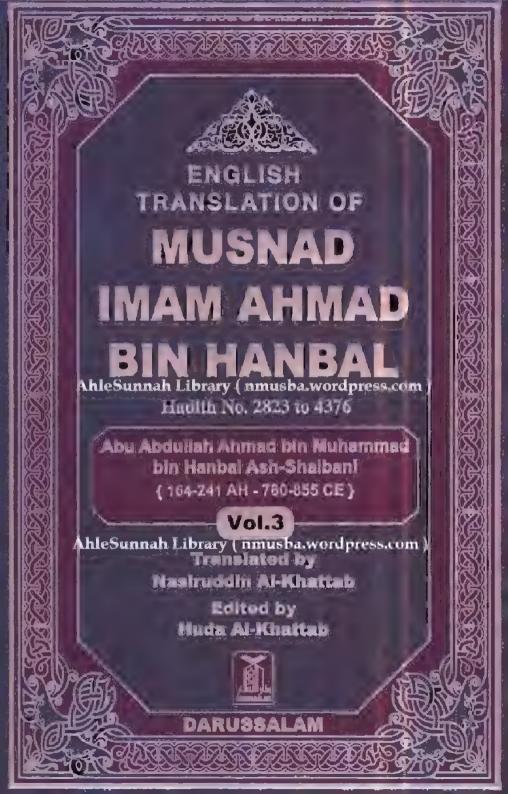
نخريج: إساده حسن.

۲۸۲۲ حَلَّنَا عَفَّالُ حَدَّثَنَ حَمَّادُ بْنُ سَلَمَهُ قَالَ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بَيْحَةً لَمُمَا أُسْرِيَ بِهِ مَرَّتْ بِهِ رَائِحةٌ طَيَّةٌ... فَذَكَرَ نَحْوُدُ.

تخريج: إساده حسن كسابقه.









Musnad Imam Ahmad bin Hanbal (@>>)

{ 164-241 AH - 780-855 CE }





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Abu Abdullah Ahmad bin Muhammad bin Hanbal Ash-Shaibani { 164-241 AH - 780-855 CE } ;

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2823. It was narrated from Ibn 'Abbas(場) that when the Messenger of Allah (寒) was taken on the Night Journey, a beautiful fragrance came to him... And he narrated a similar report except that he said: Who is your Lord? She said: My Lord and your Lord is the One Who is in heaven. And he did not mention the words of Ibn 'Abbas: Four (infants) spoke.

Comments: [Its isnad is hasan]

2824. A similar report was narrated from Ibn 'Abbas from the Prophet (紫).

Comments: [Its isnad is hasan]

2825. It was narrated from Ibn 'Abbas (♣) that the Prophet (♠) said: "Any man who dislikes something in his ruler, let him be patient, for there is no one who rebels against the ruler as much as a handspan and dies, but he has died a death of Jahiliyyah."

Comments: [A sahech hadeeth]

2826. Abu Raja' said: I heard Ibn 'Abbas (泰) narrate that the Prophet (细) said: "Whoever sees something he dislikes in his ruler..." and he narrated a similar report.

٣٨٧٣ - حَدَّثَنَا حَسَن: حَدَثَنَا حَمَّاهُ بْنُ سَلَمَةً عَنْ عَطَاهُ بْنُ سَلَمَةً عَنْ عَطَاء بْنِ السَّائِب، عَنْ سَعِيدِ نْنِ جَنِيْر، عَن ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ يَتِيجَةً لَمَّا أَشْرِيَ بِهِ مَرْتُ بِهِ رَائِحَةٌ طَبَّبَةٌ... فَدَكَر مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: مَرْتُ بِهِ رَائِحَةٌ طَبَّبَةٌ... فَدَكَر مَعْنَاهُ، إِلَّا أَنَّهُ قَالَ: مَنْ رَبُّكِ مَوْنَاهُ، إِلَّا أَنَّهُ قَالَ: مَنْ رَبِّي وَزَبُكَ مَنْ فِي السَّمَاء.
وَلَمْ يَدُكُوْ قَوْلَ ابْنِ عَبَّ سِ تَكَلَّمَ أَرْبَعَةً.

تخريج: إساده حسن، وانظر ماقبله وما بعده.

٢٨٢٤ - حَدَّثَنَا هُدْهُ بْنُ حَالِمٍ: حَدَّثَنَا حَمَّادُ ابْنُ سَعِيدِ ابْنِ
 ابْنُ سَلَمَةً عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ ابْنِ
 جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: إساده حسر.

- ٧٨٢٥ حدَّثَنَا أَبُو كَامِلِ خَدْثَنَا سَعِيدُ بْنُ رَبْدِ عَدْثَنَا سَعِيدُ بْنُ رَبْدِ خَدْثَنَا شَعِيدُ بْنُ رَبْدِ حَدْثَنَا شَعِيدُ بْنُ عَنْسَ يَرُويهِ عَنِ رَبْعَ عَنْسِ يَرُويهِ عَنِ النَّبِيِّ قَالَ: «أَيُّمَا رَجُرٍ كَرِهُ مِنْ أَمِيرِهِ أَمْرًا لَنَّيْ يَكُوهُ مِنْ أَمِيرِهِ أَمْرًا فَلْمُسَارِهُ فَإِنَّهُ لَيْسَ أَحَدٌ مِن النَّاسِ يَخْرُحُ من النَّاسِ يَخْرُدُ عن النَّاسِ يَعْرَادُ عَلَيْسَ أَمِي النَّاسِ يَعْرَدُ عَلَى النَّاسِ يَعْرَدُ عَلَى النَّاسِ يَعْرَدُ عَلَيْسَ اللَّاسِ يَعْرَدُ عَلَيْسَ اللَّاسِ يَعْرَدُ عَلَى اللَّاسِ يَعْرَدُ عَلَيْسَ اللَّاسِ يَعْرَدُ عَلَيْسَ أَلْمَالُ إِلَّا مَاتَ مِينَةً جَاهِلِيَّةً اللَّهِ عَلَيْسَ أَمْ اللَّهُ عَلَيْسَ أَمْ اللَّهُ عَلَيْسَ أَمْ اللَّهُ عَلَيْسَ إِلَامِ اللَّهُ عَلَيْسَ إِلَيْهِ عَلَيْسَ أَلْهُ عَلَيْسَ أَمْ عَلَا لَهُ عَلَيْسَ أَمْ اللَّهُ عَلَيْسَ إِلَيْهُ إِلَيْهِ إِلَيْهِ إِلَيْسَ أَمْ عَلَيْسَ أَمْ عَلَى اللَّهُ عَلَيْسَ إِلَيْهُ مِينَا أَمْ عَلَيْسَ أَمْ عَلَى اللَّهُ عَلَيْسَ أَمْ عَلَيْسُ إِلْهُ عَلَيْسَ أَمْ عَلَيْسَ أَمْ عَلَيْسَ أَلْمُ عَلَيْسَ إِلَيْكُولُ عَلَيْسَ إِلَيْهِ اللْعَلْمُ الْعَلَى اللَّهُ عَلَيْسَ إِلَيْهُ عَلَيْسَ إِلَيْهِ اللْعَلْمُ اللْعَلَالَةُ عَلَيْسَ أَلْمُ عَلَيْسَ أَلْمُ عَلَيْسَ إِلَيْنَا أَلْمُ عَلَى اللْعُلُولُ اللْعَلِيلَةُ اللْعَلَالَ عَلَيْسَ إِلَيْهِ اللْعُلِيلَةُ اللْعِلْمُ اللْعَلَالَةُ اللْعَلَالَ عَلَيْسَ إِلَيْهِ إِلَيْهِ إِلَيْهِ الْعَلَالُ اللْعَلَالَةُ الْعَلِيْسُ إِلَيْكُولِ الْعَلَالَ عَلَيْسَالُ أَلْمُ اللَّهُ الْعَلَالُولُولُ اللَّهُ عَلَيْسُ إِلَيْكُولُ اللْعَلَالُولُ اللْعُلْمُ اللْعَلِيْسُ إِلْمُ اللْعُلِقِ الْعَلِيْسُولُ اللِهُ الْعُلْمُ الْعُلْمُ اللْعُولُ الْعُلْمُ اللْعُ

تخریج: حدیث سحح، ح (۷۰۵۳)، م. (۱۸٤۹).

٢٨٢٦ حَلَّاتُنَا بُونُسُ حَدَثْنَا حَمَّادُ بْنُ سَلْمَةً:
 أَخْبَرَنَا الْجَعْدُ أَنُو غَنمَان خَدَّثَنَا أَبُو رَحَاءً
 قَال سَمِعْتُ ابْنَ عَاسٍ برْوِيهِ عَنِ النَّبِيِّ بَيْلِيَةً

Comments: [Its isnad is saheeh, Muslim (1849)]

2827. It was narrated from Ibn 'Abbas (泰), that the Prophet (鑑) said, in a report in which he narrated from his Lord: "Allah decreed hasanat and sayyi'at. Whoever thinks of a good deed and does not do it, Allah records it with Him as one complete hasanah, and if he does it, Allah records it as ten (hasanats), up to seven hundred or many times more - or as much as Allah wills to multiply it. Whoever thinks of a bad deed and does not do it. Allah records it with Him as one complete hasanah, and if he does it Allah records it as one sayyi'ah."

Comments: [A saheeh hadeeth; this is a hasan isnad]

2828. It was narrated that Ibn 'Abbas (%) said: A woman came to the Prophet (%) and said: O Messenger of Allah, my sister vowed to do Hajj walking. He said: "Allah does not benefit from your sister's hardship in any way. Let her go out riding and offer expiation for her oath"

Comments: [A hasan hadeeth; this is a da'eef isnad]

تخريج: حديث حس، وهذا إساد صعف، شربث سي، الحفط.

2829. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (德) circumambulated the

أَنَّهُ قَالَ: ﴿مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ...﴾ فَذَكَرَ نَحْوَهُ. [راجع: ٢٨٢٥]

تخريج: إسناده صحيح، م. (١٨٤٩).

تغريج: حديث صحيح، وهذا إسدد حس.
- حَدَّثَنَا أَبُو كَامِلٍ: خَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بَنِ عَبُدِ الرَّحْمَنِ مَوْلَى الِ طَلْحَةَ، عَنْ مُحَمَّدِ بَنِ عَبْدِ الرَّحْمَنِ مَوْلَى الِ طَلْحَةَ، عَنْ كُريْب، عَنِ ابْنِ عَبَّاسٍ قَلَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ بَسِيْةٍ فَقَالَتْ بَا رَسُولَ اللَّهِ، إِنَّ أَلْكَتْ إِنَّا اللَّهِ، إِنَّ اللَّهِ، إِنَّ اللَّهِ، إِنَّ اللَّهِ، إِنَّ اللَّهِ، إِنَّ اللَّهُ أَخْرِي نَدَرَتُ أَنْ تَحْجُ مَشِيَةً؟ قَالَ. "إِنَّ اللَّهُ لَا يَضْنَعُ بِشَقَاءِ أُخْبِ شَيْتًا، لِنَخْرُحُ رَاجَبَةً، وَلَيْكَفُرُ عَنْ مَنْهَا".

٢٨٢٩ - حَدَّلْنَا بَهْزٌ ا حَدَّثْنَا هَمَّامٌ قَال:
 أُخْبَرَنَا قَتَادَةً عَنْ عِكْرِمَةً، عَن ابْن عَبَاس:

House seven times, walking energetically. He only walked energetically because he wanted people to see his strength.

Comments: [Its isnad is saheeh, al-Bukhari (4257) and Muslim (1266)]

2830. It was narrated that Ibn 'Abbas (場) disliked unripe dates (busr) on their own and he used to say: The Messenger of Allah (變) forbade muzza' (nabeedh made in green glazed pitchers or varnished jars) to the delegation of 'Abdul-Qais, and I am afraid that it may refer to unripe dates (busr).

Comments: [Its isnad is saheeh, al-Bukhari (53) and Muslim (17)]

2831. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (舜) came to Madinah and saw the Jews fasting on the day of 'Ashoora'. He said: What is this day on which you fast?'' They said: This is a good day; this is a day on which Allah saved the children of Israel from their enemies, so Moosa (泰) fasted on this day. The Messenger of Allah (窦) said: "I am closer to Moosa than you." And the Messenger of Allah (窦) fasted on this day and enjoined fasting on it.

Comments: [Its isnad is saheeh, al-Bukhari (2004) and Muslim (1130)]

2832. It was narrated that Ibn 'Abbas (秦) said: The Prophet (經) was asked on the Day of Sacrifice.

أَنَّ رَسُولُ اللَّهِ ﷺ طَافَ بِالْبَيْتِ سَبْعًا وَسَعَى سَعْيًا وَإِنَّمَا سَعَى أَحَبَّ أَنْ يُرِيَ النَّاسَ قُوْتَهُ. [راجع: ٢٣٠٥]

تخریج: إساده صحیح، ح: (۲۲۵۷), م[.] (۱۲۲۱).

٣٨٣٠ حَدَّثْنَا بَهْزُ: حَدَثْنَا همَّامٌ. أَخْبَرَنَا هَاللهُ. أَخْبَرَنَا هَثَادةُ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَاسٍ، كَانَ يَكْرَهُ البُّسْرَ وَحْدَهُ، وَبَقُولُ: نَهَى رَسُولُ اللهِ بَيْجِةً وَفَلْ عَبْدِ الْفَيْسِ عَنِ الْمُزَّاءِ، فَأَرْهَبُ انْ نَكُونِ النُّسْرَ.

تخریج: اِسادہ صحیح، خ: (۵۳)، م (۱۷).

٣٨٣١- حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُوبُ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ مَ ابْنِ عَبَّاسٍ فَالَ قَدَمَ رَسُولُ اللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ مَدَا يؤمَّ عَاشُورُهَ وَاللَّهِ مَدَا يؤمَّ مَا اللَّهُ فِيهِ بَنِي إِسْرَائِيلَ مِنْ عَدُوهِمْ، نَحَى اللَّهُ فِيهِ بَنِي إِسْرَائِيلَ مِنْ عَدُوهِمْ، نَحَى اللَّهُ فِيهِ بَنِي إِسْرَائِيلَ مِنْ عَدُوهِمْ، فَصَامَهُ مُوسَى عَلَيْهِ السَّلَامُ. فَقَالَ رَسُولُ اللَّهِ عِنْ اللَّهِ يَعْ فِيهُ إِسْرَائِيلَ مِنْ عَلَيْهِ السَّلَامُ. فَقَالَ رَسُولُ اللَّهِ عِنْ اللَّهُ وَاللَّهِ يَعْلَى إِسْرَائِيلَ مِنْ عَلَيْهِ اللَّهِ عَلَيْهِ السَّلَامُ. فَقَالَ رَسُولُ اللَّهِ يَعْ وَأَمْرَ بِصَوْمِهِ. [داحع: ٢٦٤٤].

تخریج. اساده صحیح، خ: (۲۰۰٤)، م

٢٨٣٢ حَدُّثَنَا عَنْدُ الصَّمَدِ: حَدَّثَنِي أَبِي. حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ O Messenger of Allah, a man offered his sacrifice before stoning the *Jamrah*, or he shaved his head before offering a sacrifice. And he said: "It does not matter." He was not asked about anything on that day, but he put his hands together and then gestured as if throwing something and said: "It does not matter, it does not matter."

Comments: [Its isnad is saheeh, al-Bukhari (184) and Musl.m (1307)]

2833. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (寒) entered the Ka'bah, in which there were six pillars. He stood by each pillar and offered supplication (du'a'), but he did not offer the prayer (salah) in it.

Comments: [Its isnad is saheeh, Muslim (1331)]

2834. It was narrated from Ibn 'Abbas (為) that a sister of 'Uqbah bin 'Amir vowed to do Hajj walking. He asked the Prophet (鑑), who said "Allah, may He be glorified and exalted, has no need of your sister's vow. Let her ride and offer a badanah (a camel)."

Comments: [Its isnad is sahech]

2835. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (寒) circumambulated (the Ka'bah) seven times, walking quickly, and he only did that to show the *mushrikeen* his strength. 'Affan said: Because the Messenger

قَالَ: سُئِلَ النَّبِيُ ﷺ يَوْمَ النَّحْرِ، قِيلَ: يَا
رَسُولَ اللَّهِ، رَحُلُ دَبَحَ قَتْلَ أَنْ يَرْمِيَ، أَوْ
خَلَق قَتْل أَنْ يَذَبَحَ، فَقَالَ: «لا حَرَجَ» قَالَ.
فَمَا سُئِلَ بُوْمَئِدٍ عَلْ شَيْءٍ إِلَّا قَتَصَلَ بِكَثَيْهِ كَأَنَّهُ
يرمي بِهِما وَيَقُولُ: «لا حَرَجَ، لا حَرَجَ».
﴿ لَا حَرَجَ، لَا حَرَجَ».
﴿ إِلَا حَرَجَ، لَا حَرَجَ».

تخریج: إساده صحیح، ح. (۸٤)، م (۱۳۰۷).

٣٨٣- حَلَّثْنَا عَنْدُ الصَّمْدِ: حَدَّثْنَا هَمَّامٌ.
خَدَّثْنَا عَطَاءٌ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ
٣٠٤ حَمَنَ الْكَعْبَةَ، وَفِيهَا سِتُ سَوَارٍ، فَقَامَ
إِلَى كُن سَارِيَةٍ، فَدَعَا، وَلَمْ يُصَلِّ فِيهِ.
[راحم ٢١٢٦]

تخریج: اِساده صحیح، م (۱۳۳۱).

٧٨٣٤ خدَّثَنَا عَبْدُ الصَّمَدِ وَعَمَانُ الْمَعْنَى قَالَا: حَدَّثَنَا هَمَامٌ: حَدِّثَنَا قَتَادَةُ عَنْ عِكْرِمَةً، عَنْ عِلَيْ مَنَّ عَنْ عِكْرِمَةً، عَنْ عَبْسِ نَذَرَتُ عَنِ اثْنِ عَبْسِ نَذَرَتُ أَخْتَ عُفْبَةَ مْنِ عَامِرِ نَذَرَتُ أَنْ تَحْجُ مَاشِيَةً، فَسَأَلَ النَّبِيِّ عَلَيْهِ فَقَالَ: "إِنَّ اللَّهَ عَرْ وَجَلَّ غَنِيُ عَنْ نَذْرِ أُخْتِكَ، لِتَرْكَبْ، وَلَتُهْدِ مَرْتَهُدِ أَخْتِكَ، لِتَرْكَبْ، وَلَتُهْدِ بَدَنَةً». [راجع: ٢١٣٤]

تخريج: إسناده صحيح.

٣٨٣٥ حَدَّثْنَا عَنْدُ الصَّمَدِ وَعَفَّانُ قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثُنَا قَتَادَةُ عَنْ عَكْرِمَةَ. عَنِ النِّ عَبْسِ قَالَ: طَافَ رَسُولُ اللَّهِ عَلَيْ مَنْعًا، وَإِنَّمَا طَافَ لِيُرِيَ الْمُشْرِكِينَ وَإِنَّمَا طَافَ لِيُرِيَ الْمُشْرِكِينَ

of Allah (ﷺ) liked to show the people his strength.

Comments: [Its isnad is saheeh, al-Bukhari (1649) and Muslim (1266)]

2836. It was narrated that Abu Mijlaz said: I asked Ibn 'Abbas (本) about Witr. He said: I heard the Messenger of Allah (建) say: "A rak'ah at the end of the night." I asked Ibn 'Umar and he said: I heard the Messenger of Allah (建) say: "A rak'ah at the end of the night"

Comments: [Its isnad is saheeh, Muslim (753)]

2837. Habeeb bin Shihab al-'Anbari said: I heard my father say: I came to Ibn 'Abbas (場) with a companion of mine, and we met Abu Hurairah at the door of Ibn 'Abbas. He said: Who are you? We told him and he said: Go to some people who have dates and water, for every valley will carry water according to its size. We said: Ask permission for us to enter upon Ibn 'Abbas. So he asked for us, and we heard Ibn 'Abbas narrate from the Messenger of Allah (ﷺ). He said: The Messenger of Allah (ﷺ) gave a speech on the day of Tabook. He said: "No one among the people is like a man who takes hold of his horse's reins and strives for the sake of Allah, avoiding the people's evil; or like a man in the wilderness with his sheep who قُوَّتَهُ. وَقَالَ عَفَّانُ: وَلِلْمَا أَحَبُّ رَسُولُ اللَّهِ ﷺ أَنْ يُرِيَ النَّامِن قُوَّتَهُ. [٢٣٠٥]

تخریج: إسناده صحیح، خ. (۱۹٤۹)، م: (۱۲۱۸)، م: (۱۲۲۸)

٢٨٣٦ - حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا فَتَادَةُ عَنْ أَبِي مِجْلَرٍ قَالَ: سَأَلْتُ النَّ عَبْاسٍ عَنِ الْوِتْرِ؟ فَقَال: سَمِعْتُ رَسُولَ اللَّهِ عِيْجَةً بَقُولُ: "رَكُعَةٌ مِنْ آخِرِ اللَّبْلِ". وَسَأَلْتُ ابْنَ عُمْرَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ عِيْجَةً ابْنَ عُمْرَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ عِيْجَةً بَعْمَلُ وَسُولَ اللَّهِ عِيْجَةً بَعْمَلُ أَخْرِ اللَّيْلِ". [راجع: يَقُولُ: "رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ". [راجع: ٢١٦٤. وانظر (٣٤٠٨)]

تخريج: إسناده صحيح، م: (٧٥٣).

٣٨٣٧ - حَدَّثَنَا رؤحُ: حَدَّثَنَا حَبِيبُ بْنُ شِهَابٍ الْعَنْبَرِيُّ قَالَ: سَمِعْتُ أَبِي يَقُولُ: أَنْتُتُ الْنَ عَبَّاسٍ، أَنَا وَصَاحِبٌ لِي، فَلَقِينَا أَبًا هُرَيْرَةَ عِنْدَ بَابِ الْبِنِ عَبَّاسٍ، فَقَالَ: مَنْ أَنْتُمَا؟ فَأَخْبَرْنَاهُ، فَقَالَ: مَنْ أَنْتُمَا؟ فَأَخْبَرْنَاهُ، فَقَالَ: مَنْ أَنْتُمَا؟ فَأَخْبَرْنَاهُ، فَقَالَ: أَمُنَا تَكُورُ وَمَاءٍ، إِنَّهَا لَيْسِيلُ كُلُّ وَادٍ بِقَدَرِهِ. قَالَ: قُلْنَا: كَثُورُ خَيْرُكُ، فَقَالَ: فَاسْتَأْذَنْ لَنَا، عَلَى ابْنِ عَبَّاسٍ. قَالَ: فَاسْتَأُذَنَ لَنَا، فَسَيغُونُ اللهِ عَلَى اللهِ اللهِ اللهِ عَلَى اللهِ اللهِ اللهِ اللهِ اللهِ عَلَى اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ الله

honours his guest and gives his guest his due." I said: Did he say that? He said: He said it. I said: Did he say that? He said: He said it. I said: Did he say that? He said: He said: He said it. I magnified Allah and praised Him and gave thanks.

Comments: [Its isnad is saheeh]

2838. It was narrated from Ibn 'Abbas (%) that the Messenger of Allah (ﷺ) used to teach them this supplication as he would teach them a soorah from the Qur'an. He would say: "Say: O Allah, I seek refuge with You from the punishment of Hell; I seek refuge with You from the punishment of the grave; I seek refuge with You from the trial of the Dajjal; and I seek refuge with You from the trials of life and death."

Comments: [Its isnad is saheeh, Mushm (590)]

2839. It was narrated from Ibn 'Abbas (李) that a man came to the Prophet (海) and said: I have to offer a camel and I can afford it, but I cannot find one to buy. So the Prophet (独) instructed him to buy seven sheep and slaughter them.

Comments: [Its isnad is da'eef]

تخريج. إسناده صعف عطاء الحراساني صاحب أوهام كثيرة، ثم هو لم يسمع من اس عناس، وابن جريح مدلس ولم يصرح بسماعه.

2840. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (趛) said: "Whoever learns anything about astrology has learned a branch of magic, and

أَقَلَهَ ﴾ قَالَ: قَالَهَا. فَكَبُرْتُ اللَّهُ، وَحَمِدْتُ اللَّهُ، وَحَمِدْتُ اللَّهُ، وَحَمِدْتُ اللَّهُ، وَحَمِدْتُ اللَّهُ، وَخَمِدْتُ اللَّهُ، وَخَمِدْتُ اللَّهُ، وَخَمِدْتُ اللَّهُ، وَخَمِدْتُ الساده صحيح.

٢٨٣٨- حَدَّثَنَا رَوْحُ حَدَثَنَا مَالِكٌ عَنْ أَبِي لَرُبَيْر، عَنْ طَاوُوس، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بَيْلِةٌ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاء، كَمَا يُعَلِّمُهُمُ الشُورَة مِن الْقُرْآنِ يَقُولُ: "قُولُوا لَا لَهُمْ إِنِّي أَعُودُ بِكَ مِنْ عَذَابٍ جَهَنَّمَ، وَأَعُودُ بِكَ مِنْ عَذَابٍ جَهَنَّمَ، وَأَعُودُ بِكَ مِنْ عَذَابٍ جَهَنَّمَ، وَأَعُودُ بِكَ مِنْ فَنْتَةِ الْمَعِيمِ الدّجَالِ، وَأَعُودُ بِكَ مِنْ فِئْتَةِ الْمَعِيمِ الدّجَالِ، وَأَعُودُ بِكَ مِنْ فِئْتَةِ الْمَعْيِمِ الدّجَالِ، وَأَعُودُ بِكَ مِنْ فِئْتَةِ الْمَعْيِمِ الدّجَالِ، وَأَعُودُ بِكَ مِنْ فِئْتَةِ الْمَعْيِمِ الدّجَالِ، وَأَعُودُ بِكَ مِنْ فِئْتَةِ الْمَعْيَا وَالْمَمَاتِ». [راجع ٢١٦٨]

تخريج: إساده صحيح، م (٥٩٠).

٢٨٣٩ حَلَّنْنَا رَوْحٌ. حَدَّتَنَا ابْنُ جُرَيْحِ قَالَ: قَالَ عَطَّ الْخُراسَانِيُّ عَى ابْنِ عَنَاسٍ أَنَّ النَّبِيُّ ﷺ أَتَاهُ رَجُلٌ، فَقَالَ. إِنَّ عَلَيَّ بِمُنْهَ، وَأَنَا مُوسِرٌ لَهَا، وَلَا أُحِدُهَا فَأَشْتَرِيَهَا؟ فَأَمْرَهُ النَّبِيُّ عِيْ أَنْ يَبْنَاعَ سَعْعَ شِيَاهِ، فَيَذْبَعَمُهُنَّ.

[انظر: ۲۸۵۱]

٢٨٤٠ حَدَّثَنَا رَوْحُ حَدَّثَنَا أَثُو مَالِكِ عُبَيْدُ
 اللَّهِ بْنُ الْأَخْنَسِ عَن الْوَلِيد بْنِ عَنْدِ اللَّهِ نْنِ أَسِي
 مُغيثٍ، عَنْ يُوسُفَ بْنِ مَاهكَ، عَنِ ابْنِ عَبَاسٍ

whoever learns more of it learns more of that."

Comments: [Its isnad is saheeh]

2841. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) came to us on the night of Muzdalifah, and we were young boys of Banu 'Abdul-Muttalib, on our donkeys. He started slapping our thighs and said, "O my sons, do not stone the Jamrah until the sun rises." And Ibn 'Abbas (*) said: I do not think anyone would stone the Jamrah until the sun rises.

Comments: [A saheeh hadeeth]

2842. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas: Your people are saying that the Messenger of Allah (%) went between as-Safa and al-Marwah on a camel, and that that is Sunnali. He said: They are telling the truth and they are lying, I said: How can they be telling the truth and lying? He said: He did go between as-Safa and al-Marwah on a camel, but that is not Sunnah. The people would not disperse from around the Messenger of Allah (鑑) and could not be pushed back, so he went [between as-Safa and al-Marwah] on a camel so that they could hear him and see where he was, but their hands could not touch him.

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنِ اقْتَسَنَ عِلْمًا مِنَ النُّجُومِ، اقْتَبَسَ شُغْنَةٌ مِنْ سِحْرٍ، مَا زَادَ رَادَ، ومَا زَادَ زَادَ». [راحع: ٢٠٠٠]

تخريج: إسناده صحبح.

7٨٤١ - حَدَّثَنَا رَوْحُ: حَدَثَنَا لَنَّوْرِيُّ: حَدَثَنَا لَنَّوْرِيُّ: حَدَثَنَا سَلْمَةً مُنْ كُهُمْلٍ عَنِ لْحَسْنِ الْعُرْبِيِّ، عَنِ الْنِ عَنَاسٍ قَالَ: فَدَّمَنَا رَسُولُ اللَّهِ عِيْجَةَ لَيْلَةَ الْمُؤْدَلِفَةِ، أُعَيْلِمَةَ بَنِي عَبْدِ الْمُطَلِّبِ، عَلَى حُمْرَاتِنَا، فَجَعَلَ يُلْطَحُ أَفْخَاذَنَا بِيَدِهِ، وَيَقُولُ: مُنَا بَنِهِ، لَا تَرْمُوا الْجَمْرَةَ حَتَّى نَطْلُعُ الشَّمْسُ" فَقَالَ ابْنُ عَبَّاسٍ: مَا إِخَالُ أَحَدًا يُرْمِي الْجَمْرَة خَتَى مَطْلُعُ الشَّمْسُ" خَتَى مَطْلُعُ الشَّمْسُ" خَتَى مَطْلُعُ الشَّمْسُ" خَتَى مَطْلُعُ الشَّمْسُ الْحَمْرَة خَتَى نَطْلُعُ الشَّمْسُ" خَتَى مَطْلُعُ الشَّمْسُ الْحَمْرة خَتَى مَطْلُعُ الشَّمْسُ اللَّهُ اللْهُ اللَّهُ اللْمُعِلَّةُ الْمُعِلَّةُ اللْمُعِلَّةُ الْعُلْمُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُعِلَّةُ اللْمُعِلَّةُ اللَّهُ الْمُعْلِقُ الْمُولَةُ الْمُعُلِّةُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللْمُعِل

تخريج: حديث صحيح، الحسن العربي لم يسمع من ابن عباس.

 Comments: [A hasan hadeeth]

2843. It was narrated that Ibn 'Abbas (為) said: The Prophet (雲) instructed the one who had intercourse with his wife when she was menstruating to give a dinar, or half a dinar, in charity.

Comments: [Saheeh mawqoof]

2844. It was narrated from Ibn 'Abbas (泰) that the Prophet (鑑) said: "There is no celibacy in Islam."

Comments: [Its isnad is da'eef]

تخريج: حديث حسن، م: (١٢٦٤).

٢٨٤٣ - حَلْتَنِي يَزِيدُ قَالَ أَحْبَرَنَا سَعِيدُ عَنْ قَتَادَةً، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَتَّاسٍ قَالَ: أَمْرَ النَّبِيُّ رَجِيعٌ الَّذِي يَأْتِي امْرَأَنَهُ وَهِيَ أَمْرَ النَّبِيُّ رَجِعٌ الَّذِي يَأْتِي امْرَأَنَهُ وَهِيَ خابضٌ، أَنْ يَتَضَدُّفَ بِدِينَارٍ، أَوْ بِنَصْفِ دِينَارٍ، أَوْ بِنَصْفِ دِينَارٍ، [راجع ٢١٢١]

تخريج: صحيح موقوفا.

٢٨٤٤ حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: أَخْتَرَنَا ابْنُ جُرِيْجٍ. أَخْتَرَنِي عُمَّرُ بْنُ عَطَاءِ عَنْ عِكْرِمَة، عَنِ الْنِ عَبَّاسٍ عَنِ النَّتِي بَيْطِةٍ أَنَّهُ كَانَ يَقُولُ اللَّا ضَرُورَةً في الْاسْلام.

تخريج: إسناده ضعيف. قال يحبى بن معبن عمر بن عطاء الدي يروي عنه ابن جريح يحدث عن عكرمة ليس هو بشيء

2845. It was narrated from 'Ammar bin Abi 'Ammar in a mursal report in which Ibn 'Abbas was not mentioned that the Prophet (鑑) said to Khadeejah... and 'Affan quoted the hadeeth. Abu Kamil and Hasan said in their hadeeth: The Prophet (25) said to Khadeejah: "I see a light and hear a voice, and I am afraid that there may be some (jinn) possession in me." She said: Allah would not do that to you, O son of 'Abdullah. Then she went to Waragah bin Nawfal and told him about that. He said: If he is telling the truth, this is an angel (namoos) like the angel of Moosa. If he is sent las a Prophet] when I am still alive, I

will support him and help him, and I will believe in him.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (3) and Muslim (160)]

وَرَفَغَ مِنْ نَوْغَلِ، فَذَكَرَتْ دَلِكَ لَهُ، فَقَالَ: إِنْ يَكُ صَدِقًا، فَقَالَ: إِنْ يَكُ صَدِقًا، فَإِنَّ مَذَا نَامُوسٌ مِثْلُ نَامُوسِ مُوسَى، فَإِنْ مُعِثَ وَأَنَا حَيُّ، فَسَأْعَزَّرُهُ، وَأَنْطُرُهُ، وَأُومِنْ بِهِ.

تخریج: إساده صحح، خ٠ (٣)، م٠ (١٦٠).

2846. It was narrated that Ibn 'Abbas' (♣) said: The Messenger of Allah (♣) stayed in Makkah for fifteen years, seven years during which he saw a light and heard a voice, and eight years during which Revelation came to him. And he stayed in Madinah for ten [years].

Comments: [Its isnad is saliceli, Muslim (2353)]

2847. It was narrated that Ibn 'Abbas (36) said: I was with my father in the presence of the Prophet (鑑), and there was a man speaking to him. - 'Affan said: It was as if he was not paying attention to al-'Abbas - So we left him and he [al-'Abbas] said: Did you see how your cousin was not paying attention to me? I said: There was a man with him, speaking to him. -'Affan said: He said: Was there someone with him? I said: Yes. -So he went back to him and said: O Messenger of Allah, was there someone with you? For 'Abdullah told me that there was a man with you and you were speaking to him. He said: "Did you see him, O 'Abdullah?" He said: Yes. He said: "That was Jibreel; he is ٣٨٤٦ حَدَّثَنَا أَبُو كَامِلِ حَدَّثَنَا حَمَّادٌ: أَخْبَرَنَا عَمَّارُ بْنُ أَبِي عَمَّارٍ عَنِ ابْسِ عَبَّاسٍ عانَ: أَقَمَ النَّبِيُ عِيْنَةٍ بِمَكَةَ خَمْسَ عَشْرَةَ سَنَةً، عانَ: أَقَمَ النَّبِيُ عِيْنَةٍ بِمَكَةَ خَمْسَ عَشْرَةَ سَنَةً، سَبْعَ سِنِينَ يَرَى الضَّوْءَ وَالنُّورَ وَيَسْمَعُ الصَّوْتَ، وَثَمَايِي سِنِينَ مُوحَى إلَيْهِ، وَأَقْمَ الصَّوْتَ، وَثَمَايِي سِنِينَ مُوحَى إلَيْهِ، وَأَقْمَ المُمْدِينَةَ عَشْرًا. (راجع. ٢٣٩٩)

تخريج: إسناده صحيح، م: (٢٣٥٣).

٣٨٤٧ - حَدَّثَنَا بُو كَامِل وَعَفَّانُ الْمَعْنَى فَالَا: حَدَّفَنَا حَمَّدُ: أَخْرَنَا عَمَّارُ بُنُ أَبِي عَمَّارٍ ، عَنِ الْبَنِ عَبَّاسٍ قَالَ: كُنْتُ مَعْ أَبِي عِنْدُ النَّبِيِّ ﷺ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ مَعْ أَبِي عِنْدُ النَّبِيِ ﷺ وَعَمْدَهُ رَحُلٌ يُنَاجِيهِ _ قَالَ عَفَّانُ: وَهُوَ فَقَالَ: وَهُو فَقَالَ: أَلَمْ تَوَ إِلَى ابْنِ عَمْكَ كَالْمُعْرِضِ عَنِي . فَقَالَ: أَلَمْ تَوَ إِلَى ابْنِ عَمْكَ كَالْمُعْرِضِ عَنِي . فَقَالَ: أَلَمْ تَوَ إِلَى ابْنِ عَمْكَ كَالْمُعْرِضِ عَنِي . فَقَلْتُ: إِنَّهُ كَانَ عِنْدُهُ رَجُلٌ بُنَاجِيهِ _ قَالَ عَنْدُ اللَّهِ . فَقَالَ: يَا رَسُولَ اللَّهِ ، هَلْ كَانَ عِنْدُكُ عَلْدُكُ أَحْدًا عَلَى اللَّهِ ، هَلْ كَانَ عِنْدُكُ أَلَكُ . نَعْمُ عَبْدَ اللَّهِ ، هَلْ كَانَ عِنْدَكُ أَخَدًا عَلَى اللَّهِ ، هَلْ كَانَ عِنْدُكُ مَلِكَ عَلَى اللَّهِ ، هَلْ كَانَ عِنْدَكُ مَلِكَ اللَّهِ ، هَلْ كَانَ عِنْدَكُ مَلِكَ عَلَى اللَّهِ ، هَلْ كَانَ عِنْدَكُ مَلِكَ عَلَى اللَّهِ ، هَلْ كَانَ عِنْدَكُ مَلِكَ عَلَى اللَّهِ عَلَى اللَّهِ ، وَهُو اللَّذِي رَجُلٌ بُنَاحِيهِ عَنْكَ . قَالَ: "قَالَ: قَالَ: "قَالَتُ عَنْدُكُ أَلَهُ كَانَ عِنْدُكُ أَلَنَ عَنْدُكُ اللَّهِ عَنْدُكُ . أَنَّهُ كَانَ عِنْدُكُ عَنْدُكُ . أَنَّهُ كَانَ عِنْدَكُ مَاكَ عَنْدُكُ . رَجُلٌ يُعْتَلِكُ . أَلَهُ كَانَ عِنْدُكُ . رَجُلٌ يُعْتَلِكُ . أَنْهُ كَانَ عِنْدُكُ . رَجُلٌ يُعْتَلِكُ . أَنْهُ كَانَ عِنْدُكُ . أَنْهُ كَانَ عِنْدُكُ . رَجُلٌ يُعْتَلِكُ . أَنْهُ كَانَ عِنْدُكُ . وَهُو اللَّذِي رَجُلٌ يُعْتَلِكُ . أَنْهُ كَانَ عِنْدُكُ . أَنْهُ عَنْدُلُكُ . أَنْهُ عَنْدُكَ . أَنْهُ عَنْدُكُ . أَنْهُ عَنْهُ اللَّهُ اللَّهُ عَلَى الْمُعْرِفُ . أَنْهُ عَنْهُ اللَّهُ اللَّهُ اللَّهُ . أَنْهُ اللَّهُ عَنْهُ اللْهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الْهُ اللَّهُ الْهُ اللَّهُ اللَّهُ الْهُ اللَّهُ الْهُ الْهُ الْهُولُ اللَّهُ الْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَع

the one who distracted me from you $^{\prime\prime}$

Comments: [Its isnad is saheeh]

2848. A similar report was narrated from Ibn 'Abbas from the Prophet (ﷺ).

Comments: [Its isnad is saheeh]

2849. It was narrated from Ibn 'Abbas (\$) that the Messenger of Allah (ﷺ) mentioned Khadeejah. Her father wanted to give her in marriage to him. So she made some food and drink, and she called her father and some men of Ouraish, and they ate and drank until they got drunk Then Khadeeiah said to her father: Muhammad bin 'Abdullah wants to marry me; give me in marriage to him. So he gave her in marriage to him. She put some perfume on him (her father) and dressed him in a hullah suit, because that is what they used to do for fathers. When he recovered from his intoxication, he looked and found himself wearing perfume and a hullah suit. He said: What happened to me? What is this? She said: You gave me in marriage to Muhammad bin 'Abdullah. He said: I gave you in marriage to the orphan of Abu Talib?! No, never! Khadeejah said: Wouldn't you feel ashamed to look like a fool in front of Quraish and tell the people that you were drunk? And she kept on at him until he gave in.

Comments: [Its isnad is da'eef]

تخريج: إساده صحيح.

٢٨٤٨ - حَدَّثَنَا عَنْدُ اللَّهِ حَدَّثَنَا هُدْبَةُ بْنُ
 خَالِدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَهُ عَنْ عَمَّادٍ.
 عَن ابْسِ عَبَّاسٍ عَنِ النَّبِيِّ بِهِ نَحْوَهُ.

تخريج: إسناده صحيح.

٢٨٤٩- حَدَّثُنا أَبُو كَامِلِ حَدَثُنا حَمَّادُ بْنُ سُلمَةً عَنْ عَمَّار بْنِ أَبِي عَمَّار، عَنِ ابْنِ عَبَّاسِ _ فِيمَا يَحْسَبُ حَمَّادٌ _. أَنَّ رَسُولَ اللَّهِ عِنْ فَكُرَ خَدِيجَةً. وَكَانَ أَبُوهَا يَرْعَبُ أَنْ رُ وَ جَهُ، فضيعَتْ طَعَامًا وَشَرابًا، فَدَعَتْ أَبَاهَا وَنَفْرًا مِنْ قُرَيْش، فَطَعِمُوا وَشُرِبُوا حَنَّى تُمِنُونَ فَقَالَتْ حَدِيحةُ لِأَسَهَ: إِنَّ مُحَمَّدَ سُ عَبْدِ اللَّهِ يَخْطُبُنِي، فَزَوَّجْنِي إِيَّاهُ فَزَوَّجَهَا إِيَّاهُ. مِخَلَّفَنَّهُ وَٱلْسِتَّهُ خُلَّةً. وَكَذَلِكَ كَانُوا يَفْعَلُونَ بِالْآبَاءِ، فَلَمَّا سُبرًى عَنْهُ سُكْرُهُ، نَظَرَ فَإِذَا هُوَ مُخلِّقٌ وَعَلَيْهِ حُلَّةٌ، فقَال: مَا شأْنِي، مَا هَذَا؟ قَالَتْ: رُوَّجْتَنِي مُحَمَّدَ بْنِ عَنْدِ اللَّهِ. قَالَ: أَنَا أُرُوِّحُ يَتِيم أَبِي طَالِبِ! لَا، لَغَمْرِي. فَقَالَتْ خدِيخَةُ: أَمَا تَسْتَجِي! تُريدُ أَنْ نُسَفَّة نَفْسَكَ عِنْدَ فُرَيْشِ؟ تُخْبِرُ النَّاسَ أَمَّكَ كُنْتَ سَكُوُ اللَّهُ عَلَمُ مَرَلُ مِهِ خَتَّى رَضِيّ.

تخریج: إساده ضعیف، فقد شك حماد بن سدمة في وصله، ثم إن حماد بن سلمة فد دلسه. 2850. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (憲) mentioned Khadeejah bint Khuwailid... And he narrated a similar report.

Comments: [Its *isnad* is *da'eef* like the report above]

2851. It was narrated from Ibn 'Abbas (場) that a man came to the Prophet (墨) and said: I have to sacrifice a camel and I can afford it, but I cannot find one to buy. The Prophet (雲) instructed him to buy seven sheep and slaughter them.

Comments: [Its isnad is da'eef]

تخريج: إساده صعف، عطاء الخراساني صاحب أوهام كثيرة، ثم هو لم يسمع من الن عاس شيئا، و بن حريج مدلس ولم يصرح سماعه.

2852. It was narrated from Ibn 'Abbas (♣) that the Prophet (♣) mentioned the Dajjal and said: "He is one eyed, white with a pinkish complexion and a head like a hooded snake. The one who most resembles him is 'Abdul-'Uzza bin Qatan The ones who follow him are the doomed ones, for your Lord, may He be glorified and exalted, is not one eyed."

Comments: [Saheeh because of corroborating evidence]

2853. Tawoos said We asked Ibn 'Abbas (壽) about sitting on the heels with the feet upright, and he said: This is the *Sunnah*. We said: We think it is difficult for a man. Ibn 'Abbas said: It is the *Sunnah* of your Prophet (憲).

٢٨٥٠ حَلَّتُنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ قَالَ:
 أَخْبَرَنَا عَمَارُ بْنُ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ _
 فيمَا يَحْسَبُ _: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ حَدِيحَةً بِنْتَ خُورَلِيدٍ... فَذَكَرَ مَعْنَاهُ.

تخريج: إسناده ضعيف كسابقه،

٢٨٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ نَكْرٍ قَالَ: أَخْبَرَنِي الْنُو رَجُلُ: أَخْبَرَنِي النُو حُرَيْعٍ قَالَ: فَالَ عَطَاءٌ الْخُرَاسَانِيُّ عَنِ النُّ عَبَّالِهِ أَنَاهُ رَجُلٌ، فَقَالَ. النِّي يَشِيعُ أَنَاهُ رَجُلٌ، فَقَالَ. إِلَّ عَلَي بَدَنَةٌ، وَأَنَا مُوسِرٌ بِهَا، وَلَا أَجِدُهَا فَأَشْتَرِيَهَا؟ فَأَمْرُهُ النَّبِقُ يَشِعُ أَنْ يَبْتَاعُ سَبْعَ فَأَمْرُهُ النَّبِقُ يَشِعُ أَنْ يَبْتَاعُ سَبْعَ شَيْءٍ، فَبَذْبُحَهُنَ. [راجع: ٢٨٣٩]

٢٨٥٢ حَدَّثَنَا وَهُمُ بُنُ جَرِيرٍ قَالَ: أَخْبَرَبِي مَنْ عَرْبِ، عَنْ تَعْبَةُ عَنْ (٣١٣/١) سِمَاكِ بْن حَرْبٍ، عَنْ عَكْرِمَةَ، عَنِ الْنِ عَدَّسِ ذَكَرَ الشِّيِّ عَلَيْ أَنَّهُ وَكَرَ الشَّيِّ عَلَيْ أَنَّهُ وَكَرَ اللَّبِيِّ عَلَى الْنَبِي عَلَيْ النَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ وَحَالَكُمْ بِهِ عَلْدُ الْمُرَى بْنُ فَطَنٍ، فَإِمَّا هَلَكَ الْهُمَّكُ، فَهَنَّ رَبُّكُمْ عَزْ وَجَلَّ فَطَنٍ، فَإِمَّا هَلَكَ الْهُمَّكُ، فَهَنَّ رَبُّكُمْ عَزْ وَجَلَّ نَسِلَ بِأَعْوَرَهِ. [راجع: ٢١٤٨]

تخريج: صحيح لعيره، سماك بن حرب في رويته عن عكرمة اصطراب.

٣٨٥٣- حَدَّثُنَا مُحَمَّدُ بْنُ بَكْرٍ وَعَبْدُ الرَّرَاقِ قَالَا. أَخْبَرَنَا ابْنُ جُرَيْع: أَخْبَرَنِي الْبُو الرُّبَيْرِ أَنَّهُ سَمِعَ طَاؤُوتَ يَقُولُ: قُلْنَا لِابْنِ عَبَّاسٍ فِي الْإِقْعَاءِ عَلَى الْقَدَمَيْنِ؟ فَقَالَ:

Comments: [Its isnad is saheeh, Muslim (536)]

2854. Ibn 'Abbas (%) said: I never knew the Messenger of Allah (22) to seek out any day to fast, seeking its virtue over other days, except this day, the day of 'Ashoora', or the month of Ramadan.

Comments: [Its isnad is saheeh, al-Bukhari (2006) and Muslim (1132)]

2855. It was narrated that Tawoos said: I saw Ibn 'Abbas (*) sitting on the balls of his feet (when his feet were spread out) and I said: The people claim that this is difficult. He said: It is the Sunnah of your Prophet (*).

Comments: [A saheeh hadeeth]

تخريج: حديث صحيح، ابن لهيعه سيء الحفط وقد توبعً.

2856. It was narrated that Ibn 'Abbas (巻) said: The Messenger of Allah (無) only forbade garments that are completely made of silk.

Comments: [Its isnad is saheeh]

2857. It was narrated from Sa'eed bin Jubair and 'Ikrimah the freed slave of Ibn 'Abbas that Ibn 'Abbas (&) said: The Messenger of Allah

هِنِ السُّنَّةُ. قَالَ: فَقُلْنَا: إِنَّا لَنَرَاهُ خَمَاءً بِالرَّجُلِ، فَقَالَ ائنُ عَنَاسٍ: هِنِ سُنَّةً لَبَيْكَ بِسِجِ: [الظر. ٢٨٥٥]

تخريع: إسناده صحيح، م. (٥٣٦).

٢٨٥٤ خَدَّثَنَا مُحَمَّدُ مِنْ تَكْرٍ قَالَ: أَخْبَرَنَا النِّهِ بُنْ أَبِي النِّنُ جُزِيْجٍ فَال: أَخْبَرَبِي عُنَيْدُ اللَّهِ بُنْ أَبِي يَرِيدُ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يقُولُ: مَا عَلِمَتُ رَسُولَ اللَّهِ بَيْعَ كَانَ يَتَحَرَّى يَوْمً يَبْتَخِي فَضَلَهُ عَلَى غَيْرِهِ، إلَّا هَذَا النَّيْوَمَ، يَوْمَ عَشُوزاه، أَوْ شَهْرَ رَمْضَانَ. [راحع ١٩٣٨]

٢٨٥٥ - حَدَّثَنَا يَحْيَى نُنْ إِسْحَاقَ: أَخْبَرَنَا ابْنُ
 لَهِيعَةَ عَنِ أَبِي الزُّبَيْرِ، عَنْ طَاوُوسٍ قَالَ:
 رَأَيْتُ الْنَ عَنَّسٍ يَجْتُو عَلَى صُدُورٍ قَدَمَيْهِ،
 فَقُلْتُ : هَذَا نَزْعُمُ النَّاسُ أَنَّهُ مِنَ الْجَفَاءِ.

قَالَ: هُوَ شُنَّةُ نَبيَّكَ ﷺ. [راحع: ٢٨٥٣]

تخریج: إسناده صحیح، ح (۲۰۰۱)، ۱ م: (۱۱۳۲)

٢٨٥٦ حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ
 جُرَيْحٍ: أَحْرَنِي عِكْرِمَةُ بْنُ خَالِدِ عَنْ سَعيب
 ابْنِ جُبَيْرٍ، عِن ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا نَهَى رَسُولُ اللَّهِ يَتَلِيَّ عَنِ النَّوْبِ الْمُضْمَتِ حَرِيرًا.

[راجع. ۱۸۷۹. وانظر: ۲۸۵۷] تخریج: إسناده صحبح.

٢٨٥٧ - حَدَّثْنَا ابْنُ جُرَيْجِ قَالَ:
 أَخْبَرَنِي حُصَيْفٌ عَنْ سَعِيدِ بْنِ حُنَيْرٍ وَعِكْرِمَةَ

(姓) only forbade garments that are completely made of silk.

Comments: [A saheeh hadceth]

2858. It was narrated from Ibn 'Abbas (%) that the Messenger of Allah (ﷺ) said: "Jibreel taught me one mode of recitation (luarf) and I asked for another one, and I kept asking for more and he gave me more, until it ended with seven modes of recitation." Az-Zuhri said: These modes of recitation only affect the recitation, they do not change anything with regard to halal and haram.

Comments: [Its isnad is saheeh, al Bukhari (3219) and Muslim (819)]

2859.lt was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (義) said: "Some poetry is wisdom and some eloquence is magic."

Comments: [Saheeh because of corroborating evidence]

مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ. إِنَّمَا نَهَى رَسُولُ اللَّهِ ﷺ عَنِ النَّوْبِ الْمُصْمَتِ. [راحع: ٢٩٥٦].

تخريج: حديث صحيح.

٨٥٨ حَدَثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهِ اللَّهِ بْسِ عَبْدِ اللَّهِ سْ عَبْدِ اللَّهِ بْسِ عَبْدِ اللَّهِ شَعْمَرٌ عُسْبَةً، عَنِ النِّهِ عَلَى عَنْ رسُولِ اللَّهِ ﷺ قَالَ: افْوَأَبِي حِنْوِيلُ عَلَى حَرْفِ فَوَاحَعْنَهُ، قَلَمْ أَرْلُ الْمَرْفِيهِ، وَلَمْ عَنْي كَرْفِ فَوَاحَعْنَهُ، قَلَمْ أَرْلُ الْمَرْفِيهِ، وَلَيْتَهَى إِلَى سَبْعَةِ أَحْرُفِهِ، قَالَمُ أَرْلُ مَنْ اللَّهُ مِنْ اللَّهُ عَرِفُ فِي الْأَمْرِ قَالَ حَرَامٍ، الْوَاحِد، وَلَيْسَ يَخْلَفُ فِي حَلَالٍ وَلَا حَرَامٍ، الرَاحِد: وَلَيْسَ يَخْلَفُ فِي حَلَالٍ وَلَا حَرَامٍ. [راجع: ٢٣٧٥].

تخریج: إساده صحیح، ح (۳۲۱۹)، م. ۸۱۹).

٢٨٥٩ حلَّثَنَا عَنْدُ الرُزَّانِ: أَخْبِرَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ عَلْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ عَلَى قَالَ رَسُولُ اللَّهِ يَشْتُحُ "إِنَّ مِنَ الشَّعْرِ حُكْمَة وَإِنَّ مِنَ الْبَيَانِ سِحْرًا». [راجع: ٢٤٢٤، وانظ: ٢٠٦٨].

تخريج: صحيح لعيره، رواية سماك عن عكرمة مضطربة.

2860. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (強) said: "Divide wealth among those who are entitled to shares of inheritance according to the book of Allah, may He be blessed and exalted, and whatever is left after dividing it goes to the nearest male relative."

- ٢٨٦٠ حَدَّقَنَا عَبْدُ الرَّزَّاقِ : حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ عَبَّاسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَلَ : قَلَ رَسُولُ اللَّهِ يَضِيَّ : "اقسمُوا الْمَالَ نَشْنَ 'هْلِ الْفَرَائِضِ عَلَى كِتَابِ اللَّهِ تَنَارَكَ نَشْنَ 'هْلِ الْفَرَائِضُ فَلِأَوْلَى ذَكْرِه. وَتَعَالَى، فَمَا نَرَكَتِ الْفَرَائِضُ فَلِأَوْلَى ذَكْرِه. [راجع: ٢٦٥٧].

Comments: [Its isnad is saheeh, Muslim (1615)]

2861. It was narrated that Ibn 'Abbas (泰) said: The Messenger or Allah (靈) was shrouded in two white garments and a red garment.

Comments: [Hasan; this is a da'eef isnad]

تخريج: حسن، وهذا إسناد صعيف، ابن أبي ليلى سيء الحفظ، وقد نوبع.

2862. It was narrated that Ibn 'Abbas (\$) said: If one of you were to give his land to his brother (to use for free), that is better for him than taking such and such in return for it, a specific amount

Comments: [Its isnad is saheeh, Muslim (1550)]

2863. It was narrated that Ibn 'Abbas (%) said: The Messenger of Allah (%) continued 'Umrah on to the Hajj [tamattu' or qiran] until he d.ed, and Abu Bakr (did the same) until he died, and 'Umar and 'Uthman (did the same) until they died. The first one to disallow that was Mu'awiyah.

Comments: [Its isnad is da'eef because of the weakness of Laith bin Abu Sulaim]

2864. Aswad bin 'Amir narrated something similar with his *isnad*.

Comments: [Its *isnad* is *da'eef* like the previous report]

2865. It was narrated that Ibn 'Abbas (本) said The Messenger of Allah (靈) said: "There should be neither harming nor reciprocating

تخريج: إساده صحيح، م· (١٦١٥).

٢٨٦١ - حلَّتُنا عَبْدُ الرَّزَاقِ ﴿ حدَّتُ شُفْيانُ عن ائْنِ أَبِي لَيْلِي، عَنِ ائْنِحَكُم، عَنْ مِقْسَم، عَنِ ابْنِ عَنَّ مِقْسَم، عَن مِقْسَم، عَن ابْنِ عَنَّسٍ قَالَ: كُفِّنَ رَسُولُ اللَّهِ ﷺ في بُرْدَيْنِ أَبْيَضَيْنِ، وَنُرْدٍ أَحْمَرَ. [راحع: ٢٢٨٤].

٧٨٦٧ حَدَّثْنَا عَبْدُ الرَّرَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُوسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَنَسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَنَسٍ قَلَ: لَأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ أَرْضَهُ خَبْرٌ لهُ مِنْ أَنْ يَنْخَدُ عليْهَا كَدَا وكَدَا، لِشَيْءٍ مَعْلُوم. قَلَ: قَلَ: قَلَ ابْنُ عَبْسٍ، وَهُو انْحَقُلُ، وَهُو يَلِينَانِ الْأَنْصَارِ لُمُحَافِلُهُ.

تخريج: إساده صحيح، ء: (١٥٥٠).

۲۸٦٣ حنشنا عَبْدُ الرَّرَاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ لَيْتِ، عَنْ طَاوُوسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ. نَمَتَعْ رَسُولُ اللَّه بَالِحَ خَنَّى مان، وأَبُو بَكْرٍ حَتَّى مَان، وأَوْلُ مَنْ نَهْي مَان، وأَوْلُ مَنْ نَهْي عَنْهَا مُعَاوِيَةُ. [راحع. ٢٦٦٤].

٢٨٦٤ حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ مَعْنَاهُ بِإِسْنَادِهِ.
 تخريج إساده صعيف كساهه.

تخريج. سناده ضعيف لصعف ليث بن أبي سيم.

٢٨٦٥ حَدَّثَنَا عَنْدُ الرَّرَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ
 جَابِرٍ، عَنْ عِكْرِمَهُ، عَن ائن عَنَّسِ قَالَ ۚ فَالَ

harm. A man has the right to put something on his neighbour's wall, and the thoroughfare should be seven cubits (wide)."

Comments: [Hasan, because Jabir bin Yazeed al-Ju'fi is da'eef]

2866. 'Ata' narrated that he heard Ibn 'Abbas (3) say: If one of you could manage not to go out on the day of al-Fitr until he eats something, let him do so. He ['Ata'] said: I never omitted to eat before going out since I heard that from Ibn 'Abbas. I eat a little from the edge of the pastry or drink some milk or water. I [the narrator] said: What was the reason for that? He said. I heard him say, I think he narrated it from the Prophet (趣): They did not go out until late morning, so they said: We should eat so that we will not have to hasten in our prayer.

Comments: [Its isriad is salieeli]

2867. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (此) said: "Hasten to do Hajj - i.e., the obligatory Hajj - for none of you knows what may happen to him."

Comments: [A hasan hadeeth; this is a da'eef isnad]

رِسُولُ اللَّهِ ﷺ: اللهِ صَرَرَ وَلَا إِصْرَارَ، اللرِّجُنِ أَنْ يَجْعَلَ حَشَبَهُ فِي خَاتِطِ خَارِهِ. الطَّرِيقُ الْمِناءُ سَنْعَةُ أَدْرُعِ». [راجع. ٢٠٩٨]

تحريج: حس، حام أن يريد الجعفي معف، وقد تولع

٢٨٦٦ حَدَّنَا عَنْدُ الرَّرَاقِ أَخْرَنَا النُّ وَلِيْحِ: 'خْرَنَا عَعَامُ أَنَّهُ سَمِعَ الْسَ عَتَاسِ عَلَيْ النُّ عَمْرَنَا عَلَيْهُ أَنْ لا يَعْدُو أَحَدُّكُمْ يَوْمَ لَمُونَ إِنَّ النَّكُمُ أَنْ لا يَعْدُو أَحَدُّكُمْ يَوْمَ لَعَمْ حَتَى يَطْعَمَ، فَلْيُفْعَنْ. قَالَ: فَلَمْ أَدْعُ أَنْ لَي فَلَى حَلَى مِن اللَّي عَلَى الصَّرِيقَةِ الأَكْلَةَ أَوْ عَلَى مِنْ طَرْفِ الصَّرِيقَةِ الأَكْلَةَ أَوْ عَلَى مِنْ طَرْفِ الصَّرِيقَةِ الأَكْلَةَ أَوْ عَلَى مَنْ اللَّيْنَ، أَوِ الْمُاءَ، قُلْتُ فَعَلَامَ يُؤولُ الصَّرِيقةِ قَالَ هَد؟ وَلَ المَّاءَ، قُلْتُ فَعَلَامَ يُؤولُ عَلَى اللَّيْنِ يَتَعِمْ قَالَ عَلَى اللَّهِي يَعْمَدُ الصَّحَاءُ، وَلُولُ لا يَحْرُخُونَ حَتَى يَمْتَدُّ الصَّحَاءُ، وَلُولُ لا يَحْرُخُونَ حَتَى يَمْتَدُّ الصَّحَاءُ، وَلُولُ لا يَحْرُخُونَ حَتَى يَمْتَدُّ الصَّحَاءُ، وَلَوْلُ لا يَخْرُخُونَ حَتَى يَمْتَدُّ الصَّحَاءُ، وَلَوْلُ لا يَخْرُخُونَ حَتَى يَمْتَدُّ الصَّحَاءُ، وَلَوْلُ لا يَخْرُخُونَ حَتَى يَمْتَدُّ الصَّحَاءُ، وَلَوْلُ لا يَعْرَخُونَ حَتَى يَمْتَدُّ الصَّحَاءُ، وَلَوْلُ لا يَعْرَخُونَ حَتَى يَمْتَدُّ الصَّحَاءُ، وَلَوْلُ لا يَعْرَخُونَ حَتَى يَمْتَدُ الصَّحَاءُ، وَلَالِهُ لا يَعْجُلُونَ لَكُونَ لَكُونُ لَكُونَ لَكُونُ اللَّهُ الْمُعْمَى اللّهُ اللهُ الْمُعْلَى الْمُعْلَمْ لَلْهُ الْعَلَى الْعُمْ عَلَى عَلَى اللّهُ الْمُعْلَى الْمُعْمَ الْمُعْلَى اللّهُ اللّهُ اللّهُ الْعَلَى الْمُعْلَى عَلَى اللّهُ الْفِلْ الْمِيْقَالَ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ الْمُعْلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْعُمْ الْمُعْلِى اللّهُ الْحَلَى الْمُعْلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْحَلَى اللّهُ الللّهُ اللّهُ الل

تخريج: إساده صحيح.

۲۸۹۷- حَدَّثْنَا عِنْدُ الرَّرَ،قِ · اَخْرَنَا النَّوْدِيُّ عَنْ السَماعِينِ هُوَ (۲۱٤/۱) أَنُو إِسْرَائِسَ الْمُلَانِيُّ . . عَنْ فُصَنْنِ _ تغي ابْن عَمْرِه _ عَنْ سَعِيدِ نُنِ عَنْ أَنْ وَسُولُ اللّهِ عَنْدٍ ، عن انْ غَنَاسِ قَال: قَالَ رَسُولُ اللّهِ عَنْد . "فَعْ لَا يَشْنِي الْفُرِيصَة _ فَإِنَّ حَدَّكُمُ لا بَدْرِي مَا يَعْرضُ نُهُ".

تخريج: حديث حسن، وهذا إسماد صعيف، إسماعيل بن حليفة العسبي سيء الحفظ، وقد توبع.

2868. It was narrated that Ibn 'Abbas (本) said: The Prophet (金) said to his Companions when they

٢٨٦٨ - حَدَّثْنَا عَنْدُ الرَّزَّاقِ: حَدَّثْنَا مَعْمَرٌ
 عِن الْسُ حُنْيْمِ، عَنْ أَبِي الطُّفَيْلِ، عَنِ ابْنِ

wanted to enter Makkah during his 'umrah' after al-Hudaibiyah: "Tomorrow your people will be watching you, so show them your strength." When they entered the mosque, they touched the Corner, then they trotted as did the Prophet (%) with them, until they reached the Yemeni Corner, then they walked until they reached the Black Corner. He did that three times, then walked for four (circuits).

Comments: [Its isnad is qawi]

2869. It was narrated that Ibn 'Abbas (素) said: The Messenger of Allah (經) took one-fifth (khumus) of buried treasure.

Comments: [Saheeh because of corroborating evidence]

عَبَّاسِ فَالَ: قَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ حِينَ أَرَادُوا دُحُولَ مَكَّهُ فِي عُمْرَتِهِ. بَعْدَ الْمُحْدَثِيِبَة: "إِنَّ فَوْمَكُمْ غَدًا سَيَرَوْنَكُمْ، فَلْيَرَوْنَكُمْ، فَلْيَرَوْنَكُمْ، فَلْيَرَوْنَكُمْ، فَلْيَرَوْنَكُمْ، النَّهُوا الْمَسْجِدَ اسْتَلَمُوا الْرَكْنَ، ثُمَّ رَمَلُوا وَالبِّي ﷺ مَعَهُمْ، حَتَّى الزَّكْنِ الْيَمَانِي، مَشَوْا إِلَى الزَّكْنِ الْيَمَانِي، مَشَوْا إِلَى الرُّكْنِ الْمَنْعَانِي، مَشَوْا إِلَى الرَّكْنِ الْمُعْمَلِ مَرَّاتِ، الْيَمَانِي، مَشَوْا إِلَى الرَّكْنِ الْمُعْمَلِ مَرَّاتِ، الْيَمَانِي، مَشَوْا إِلَى الرَّهُمْ مَشْمَى الْأَرْنَعَ، [راجع: ٢٢٢٠]

تخريج: إسناده فوي.

- ٢٨٦٩ حَدَّفَنا عَبْدُ الرَّزَّ فِ قَالَ: خُجْبَرَنَا إِسْرَائِيلُ عَنْ إِسْرَائِيلُ عَنْ إِسْرَائِيلُ عَنْ سِماكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَضَى رَسُولُ اللَّه ﷺ في الرّكازِ الْخُمُسَ. [انظر: ٢٨٧٠].

تخريج: صحيح لعيره، رواية سماك عن عكرمة مضطربة.

2870. And the Messenger of Allah (逸) ruled that one-fifth be taken from buried treasure.

Comments: [Saheeh because of corroborating evidence; see the previous report]

2871. It was narrated that Ibn 'Abbas (李) said: The Messenger of Allah (窦) said: "No man should be under the same cover as another man and no woman (should be under the same cover) as another woman."

Comments: [A saheeh hadeeth]

۲۸۷۰ حَلَّثْنَاهُ أَسْوَدُ. حَلَّثُنَا إِسْرَائِيلُ قَال:
 وَقَضَى _ وَقَالَ أَبُو نُعَيْم فِي خَدِيثِهِ: قَضَى _ رَسُولُ
 اللَّهِ ﷺ فِي الرِّكَازِ الْخُمُّسَ: [راجع: ۲۸۱۹].

تخريج: صحيح لغيره، والطر ماقبله.

٢٨٧١ - حَدَّثَنَا عَنْدُ الرَّزَّاق وَخَلَفُ بَنُ الْوَلِيدِ
 قَالَا: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنْ عِمْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عِيْدٍ
 اللَّهُ اللَّهُ الرَّجُلُ الرُّجُلُ الرُّجُلَ، وَلَا الْمَرْأَةُ الْمُؤْمَةُ
 الْمَرْأَةُ». [راحم: ٢٧٧٣].

تخريج: حديث صحح.

2872. It was narrated from Tkrimah in a *mursal* report.

Comments: [A salieeli hadeeth]

2873. It was narrated that Ibn 'Abbas (%) said: It was said to the Prophet (%) when he had finished at Badr: You should pursue the caravan, for there is nothing to prevent you capturing it. al-'Abbas, who was among the prisoners in his chains, called out to him: You will never be able to do that The Prophet (%) said to him: "Why not?" He said: Because Allah promised you one of the two groups, and He has given you what He promised you.

٢٨٧٧ - قَالَ عَنْدُ اللهِ: قَالَ أَبِي: وَلَمْ يَرْفَغْهُ أَسْرَدُ. وحَدَّثَنَاهُ عَنْ حَسَنٍ، عَنْ سِمَاكِ، غَنْ عَمْرِمَة مُرْسَلًا.

تخريج: حديث صحح.

٣٨٧٣ حَدَّثَنَا عَبْدُ الرَّرَاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سَفَاكِ، عَنْ عِبْدُ الرَّرَاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِفَاكِ، عَنْ عِبْدُ فَنِعَ مِنْ الْنِ عَنَاسِ عَلْ فَيْعَ مِنْ بَلْدٍ: عَلَى فَيْعَ مِنْ بَلْدٍ: عَلَى الْمِيرَ، قَلْسَلْ دُوبِهَا شَيْءٌ، قَالَ: فَنَادَهُ الْعَبَّسُ وَهُوَ أَبِيرٌ فِي وَثَقِهِ. لَا يَصْلُعُ، قَالَ: لِأَنَّ قَالَ: لِأَنَّ قَالَ: لِأَنَّ لِلْهَ قَدْ وَعَدَكَ إِحْدَى الطَّالِفَتَيْسِ، وَقَدْ الطّائِفَتَيْسِ، وَقَدْ الطّائِفَتَيْسِ، وَقَدْ الطّائِفَةُ فِي مَعْدَكَ إِحْدَى الطّائِفَتَيْسِ، وَقَدْ اراحع. ٢٠٢٢].

تخريج: رواية سماك عن عكرمة فيها اضطراب.

Comments: [Narration of Simak from Ikrimah, it is disturbed]

2874. It was narrated that Ibn 'Abbas (泰) said: Ma'iz was brought to the Prophet (鑑) and he confessed to him twice, and he said: "Take him away." Then he said: "Bring him back." And he confessed twice more, until he had confessed four times. Then the Prophet (墨) said. "Take him away and stone him."

Comments: [Its isnad is hasan]

2875. It was narrated that Ibn 'Abbas (秦) said: At the time of the Messenger of Allah (海) and Abu Bakr, and for two years of 'Umar's caliphate, the threefold talaq was counted as one. Then

٢٨٧٤ خَلَثْنَا عَبْدُ الرِّزُّاقِ: أَخْرَنَا إِسْوَائِيلُ عَنْ سَعِبْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَنْ سَعِبْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَنْ ابْنِ عَلَى اللَّبِيُّ بِمَاعِزٍ، فَاعْرَفُ عَنْدَهُ مَوَّئِيْن، فَقَلَ: "أَذْهَبُوا بِهِ" ثُمَّ قَالَ: الْذُهُو وَاللَّهِ عَنْدَفَ مَوَّئِيْنٍ، خَقَى عَنْرَفَ أَرْبَعَ مَرَّائِينٍ، خَقَى عَنْرَفَ أَرْبَعَ مَرَّاتِ، فَقَالَ النِّبِيُّ عِيْجٌ: "أَذْهَبُوا بِهِ مُرَاتِ، فَقَالَ النِّبِيُّ عِيْجٌ: "أَذْهَبُوا بِهِ عَلَى اللَّهِيُّ عَلَيْجٌ: "أَذْهَبُوا بِهِ عَلَى النَّبِيُّ عَلَى اللَّهِيُّ عَلَى اللَّهِيُّ عَلَى اللَّهِيُّ عَلَيْهِ اللَّهِيُّ عَلَى اللَّهِيُّ عَلَى اللَّهِيُّ عَلَى اللَّهِيْ عَلَى اللَّهِيُّ عَلَى اللَّهِيْ عَلَى اللَّهُ عَلَى اللَّهِيْ عَلَى اللَّهِيْ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِيْ عَلَى اللَّهِيْ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِيْ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى الْعَلَى الْعُلَى الْعَلَى الْعَلَى الْعُلَى الْعَلَى الْعُلَى الْعَلَى الْعُمِيْعُولَ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى

تخريج: إساده حسن.

٢٨٧٥ حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عنِ
 ائن طَاوْسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ:
 كَانَ الطَّلَاقُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَأَبِي
 مُكْرٍ وَسَنَتَيْنِ مِنْ خِلَافَةِ عُمْرَ بْنِ الْخَطَّابِ،

'Umar (*) said: The people have begun to be hasty in a matter in which they should be careful and del.berate. Now we should take them at their word. And he did that [i.e., counted the threefold tuliq as three].

طَلَاقُ النَّلاثِ: وَاحِدَةً، فَقَالَ عُمَرُ إِنَّ النَّاسَ قَدِ النَّاسَ قَدِ النَّاسَ قَدِ النَّاسَ قَدِ النَّاسَ قَدِ النَّاسَ قَدِ النَّاسَ فَلَوْ أَمُضَيْنَاهُ عَلَيْهِمْ. فأَمْضَاهُ عَلَيْهِمْ. وأَمْضَاهُ عَلَيْهِمْ. [راحع: ٢٣٨٧].

نخريج إساده صحح، م (١٤٧٢).

Comments: [Its isnad is saheelt, Muslim (1472]

2876. It was narrated that Sacaqah ad-Dimashqi said: A man came to Ibn 'Abbas and asked him about fasting. He said: The Messenger of Allah (ﷺ) used to say: "One of the best kinds of fasting is the fast of my brother Dawood. He used to fast one day and not fast the next day."

Comments: [Its isnad is da'eef jiddan]

2877. It was narrated that Ibn 'Abbas (李) said: The Messenger of Allah (紫), Abu Bakr, 'Umar and 'Uthman continued 'Umrah on to the Hay [tamattu' or qiran]; the first one to forbid it was Mu'awiyah.

Comments: [Its isnad is da'eef because of the weakness of Laith bin Abu Sulaim]

2878. It was narrated that Ibn 'Abbas (泰) said: The Prophet (霉) wanted to do wudoo' from a waterskin, and it was said to him that it was made from the skin of an animal that had died naturally. He said: "Tanning takes away its filth, abomination or impurity."

Comments: [Hasan]

٢٨٧٦ خدَثَنَا أَو النَّصْرِ قالَ: حَدَّثَنَا الْفَرَجُ ابْنُ فضالَةً عَنْ أَبِي هَرِم، عَنْ صدَقة النَّمْشُعِيّ قَالَ: خاءَ رَحْنٌ إِنِي تَنِ عَبَّاسٍ بَسْأَلُهُ عَيِ الصِّيَامِ؟ فَقَان: كَانَ رَسُولُ اللَّه بَشْأَلُهُ عَي الصِّيَامِ؟ فَقَان: كَانَ رَسُولُ اللَّه بَشْأَلُهُ عَي الصِّيَامِ فَقَان: كَانَ رَسُولُ اللَّه بَشْأَلُهُ عَي الصِّيَام أَفْصَلِ الصِّيم صِيَامَ أَحِي دَوْد، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا الـ المَّهم صِيَامَ أَحِي دَوْدُ، كَانَ يَصُومُ مَوْمًا وَيُفْطِرُ يَوْمًا اللَّه اللَّه المَّهم مِنْهَا المَّهم مِنْهَا اللَّه المَّهم مِنْهَا اللَّه اللَّه اللَّه المَنْهم مِنْهَا وَيُفْعِلُ يَوْمًا وَيُفْعِلُ يَوْمًا وَيُفْعِلُ المَنْهم اللَّه اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه اللَّهُ اللَّهُ اللَّه اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه اللَّه اللَّه اللَّه اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه اللَّهُ اللْهُ اللَّهُ اللِهُ اللَّه

تخريج: إساده صعيف جدا، العرج بن فصالة، مجهول.

٣٨٧٧ - حَدَّثَنَا بَحْنَى بْنُ آدَمَ. حَدَّثَنَا سُفْيَالُ عَنِ
نَيْثِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ مَنْ مَثَّغَ
رَسُولُ اللهِ ﷺ، وَأَبُو بَكْمٍ، وَعُمْرُ، وَعُثْمَانُ،
وَأَوَّلُ مَنْ يَهَى عَنْهَا مُعَاوِيةً. [راحع: ٢٦٦٤].

تخريج: إساده ضعيف لضعف ليث بر أبي سليم.

- ٢٨٧٨ خَلَّ فَتَا يَحْتَى بْنُ ادْمَ حَدُّ ثَنَا مِسْعَرٌ غَنْ عَمْرِو بْنِ مُرَّةً، غَنْ سَالِم بْنِ أَبِي الْجَعْدِ، غَنْ أَبِي عَلَّسِ قَالَ: أَرَادَ الْجَعْدِ، غَنْ أَبِي عَلَّسِ قَالَ: أَرَادَ النَّبَيُ ﷺ فَقَالَ. الإباغُهُ يُذْهِبُ خَبَقُهُ، أَوْ رِحْسَهُ. مَنْتَةٌ، فَقَالَ. الإباغُهُ يُذْهِبُ خَبَقَهُ، أَوْ رِحْسَهُ. أَوْ رِحْسَهُ. أَوْ رَحْسَهُ. [راجع: ٢١١٧].

تخريج: حسن، وفي سده أحو سالم بن أبي الجعد، فيه جهالة.

2879. Sa'eed bin Jubair narrated that he heard Ibn 'Abbas (♣) say: The Messenger of Allah (ﷺ) put his hand between my shoulders and said: "O Allah, give him understanding of the religion and

Comments: [Its isnad is qawi, al-Bukhari (143) and Muslim (2477)]

teach him the meaning of Qur'an."

تخريج: إسناده قوي. خ. (١٤٣)، م. (٢٤٧٧) بدون لفظ: "وعلمه التأويل".

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2880. It was narrated that Ibn 'Abbas (🐇) said: The Messenger of Allah (*) sacrificed one hundred camels during Haji, of which he slaughtered sixty with his own hand and ordered that the rest be slaughtered. Then he took a piece from each camel and they were put in a pot, and he ate from it and drank from its broth. And on the day of al-Hudaibiyah he slaughtered seventy, among which was the camel of Abu Jahl. When the camels were prevented from reaching the Ka'bah, they groaned as if groaning for their offspring.

Comments: [Its isnad is da'eef because Muhammad bin Abdur-Rahman bin Abu Laila is da'eef]

2881. It was narrated that 'Ali (秦) said: The Messenger of Allah (囊) brought one hundred camels... And he mentioned a similar hadeeth.

Comments: [Its *isnad* is *da'eef* like the previous report]

٢٨٧٩ - حَلَّثَنَا يَحْيَى بْنُ آدَمَ : حَدَّثَنا زُهَيْرٌ عَنْ عَنْدِ اللَّهِ بْنِ عُنْمَانَ بْنِ خُنْيْم قَل: أَخْبَرَنِي سِيدُ بْنُ جُنْيْر قَل: أَخْبَرَنِي سِيدُ بْنُ عَبَّاسٍ يَقُولُ: وصَعَ رَسُولُ اللَّه بِيلِيْ يَدهُ نَيْنَ كَتِفَيَّ - أَوْ فَال: على مَنْكِنَيَّ _ فَقَالَ: "اللَّهُمَّ فَقَهُهُ فِي الدَّيْرِ، وَعَلْمَهُ التَّأْوِيلَ". [راجع. ٢٣٩٧].

٢٨٨٠ حَدِّثْنَا يَحْيَى بْنُ آدَمَ حَدِّثْنَا زُهْبَرْ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ مُعْسَم، عَنِ ابْنِ عَبْسِ غَن الْخَكَم، عَنْ مِقْسَم، عَنِ ابْنِ عَبْسِ فَان: نَحْرَ رَسُولُ اللهِ يَجْلِحَ فِي الْحَجِّ مِانَة مَنْ مُحْرَ بِينِدِهِ مِنْهَا سِتَيْن، وَأَمَرَ بِبَقِيْتِهِ، مَنْ مَنْ مَرْقِهِ، وَلَحَرَ مِنْ كُلِّ بَدَنَةٍ مَضْعَةً فَجُمِعَتْ مُحْجَرَتْ، وَأَحَدَ مِنْ كُلِّ بَدَنةٍ مَضْعَةً فَجُمِعَتْ مِنْ مَرْقِهِ، وَنَحْرَ مِنْ مَرْقِهِ، وَنَحْرَ مِنْ مَرْقِهِ، وَنَحْرَ مِنْ الْمَدِينَ، هِيهَا جَمَلُ أَبِي جَهْلٍ، يَوْمَ الْمُدَيْنِيةِ سَبْعِينَ، هِيهَا جَمَلُ أَبِي جَهْلٍ، عَلَمَ اللهِ مَنْ النَّيْتِ. (٢١٥/١) حَنَّتُ كَمَا بِحِنَّ إِلَى أَوْلَادِهَا. [راجع: ٢١٥/١]

تخريج: إساده صعيف لصعف محمد بن عدالرحس بن أبي لبلي، فإنه سيء الحفظ.

۲۸۸۱ - حَدَّثَنَا أَنُو الْجَوَّابِ: خَدَّثَنَا عَمَّارٌ _ عَنْ مُحَمَّدِ بْنِ عَنْدِ النَّهِ بْنِ مُحْمَّدِ بْنِ عَنْدِ النَّهِ بْنِ أَبِي نَجِيجٍ، عَنْ مُحَاهِدٍ، عَنْ عَبْدِ الرَّحْمَ بْن أَبِي النَّبِي، عَنْ عَلِي النَّهِ بَنْ أَبِي النَّبِي، عَنْ عَلِي قَلْ عَنْدِ الرَّحْمَ بْن أَبِي النَّبِي، عَنْ عَلِي قَلْ الرَّحْمَ بْن أَبِي النَّبِي، عَنْ عَلِي قَلْ الرَّوْلُ اللهِ بَنْ إِنَّهُ مِنْ أَبِي النَّهِ مِنْ بْدَةٍ... عَلَى مَعْدَ (رَجِع: 98]

تخريج: إساده صعيف كسابقه.

2882. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (憲) set out during the year of the conquest on the tenth of Ramadan, and when he halted in Marraz-Zahran...

Comments: [A saheeli hadeeth, apart from the words "Marraz-Zahran"]

٢٨٨٢ حَدَّثَنَا يَحْبَى بُنُ آدَمَ عَنِ ابْنِ إِدْرِيسَ، عَنْ مُحَمَّد سُ إِسْحَاقَ، عَنِ ابْنِ الْمُرْبِيّ، عَنْ عُبَيْدِ اللّهِ بْنِ عَبْدِ اللّهِ، عَنِ ابْنِ عَبَّسٍ : أَذَّ رَسُولَ اللّهِ بِي خَرْجَ عَامَ الْفَتْحِ لِعَشْرٍ مضيْنَ مِنْ رَمَصَانَ، فَلَمَّا نَزَلَ مَرُ الطَّهُرُ دِ... [راجع: ١٨٩٢].

تخريج: حدث صحيح دون قوله: «مر لطهران».

2883. It was narrated from Ibn 'Abbas (♣) that the Prophet stayed in Makkah for seventeen days in the year of the conquest during which he prayed two rak'ahs. Abun-Nadr said: Shortening (the prayers), praying two rak'ahs.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

٢٨٨٣- حَدَّثَنَا يَخْيَى بْنُ آدَم وَأَبُو التَّضْرِ قَلَا: حَدَّثَنَا شَرِيكٌ عَنِ ابْنِ الْأَصْبَهَا نِيْ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّسٍ: أَنَّ النَّبِيِّ ﷺ أَقَامَ بِمَكَّةَ عَامَ الْفَتْحِ سَبْعَ عَشْرَةً يُصَلِّي رَكُعَنَيْنِ. قَالَ أَنُو النَّضْرِ يَقْصُرُ، يُصَلِّي رَكُعَنَيْنِ. [راجع: ١٩٥٨].

تخريج: حديث صحيح، وهدا بساد صعيف، شريك بن عبدالله القاصي سيء الحفط.

2884. A similar report was narrated from Ibn 'Abbas (♣), from the Prophet (ౖ₺).

Comments: [A saheeh hadeeth, this is a da'eef isnad like the previous report]

٢٨٨٤ - حَدَّثَنَا عَبْدُ اللّهِ. حَدَّثَنَا عَبْدُ اللّهِ بْنُ عَوْدٍ الْخَرَّازُ مِنَ اللّهَاتِ: حَدَّثَنَا شَرِيكٌ: وَحَدَّثَنِي نَضْرُ بْنُ عَلِيِّ قَالَ: أَخْبَرَبِي أَبِي عَنْ شَرِيكٍ. عَنِ انْ الْأَصْبِهَانِيُ، عَنْ عِكْرِمَةً. شَرِيكٍ، عَنْ عِكْرِمَةً. عَنْ بْنُ عَبْرِمَةً. عَنْ بْنُ عَبْسِ عِنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: حدث صحبح، وهد إساد صعيف كسابقه.

2885. It was narrated from Ibn 'Abbas in a *marfoo'* report that he said: "Let her ride and offer expiation for her vow."

Comments: [A hasan hadeeth; this is a da'eef isnad]

٧٨٨٥ - حَدَّثْنا يَحْنِي بْنُ آدَمَ: حَدَّثْنَا شَرِيكٌ عَنْ مُحَمَّد بْنِ عَبْد الرَّحْمَٰنِ مؤلّى آلِ طَلْخَة ، عَنْ كُرْئِپ، عن بْن عَنَاسٍ يَرْفَعُهُ إِلَيْهِ أَنَهُ قَالَ ﴿ لَكُنْ فَالَ اللّهِ اللّهِ أَنَّهُ قَالَ ﴿ لِللّهِ فَنْ كُلّ وَلَئْكُمُّ أَنِهِ بَهَا ﴿ [راجع ٢٨٢٨].

تخريج: حديث حسر، وهذ إسناد ضعيف لصعف شريث.

2886. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (囊) passed judgement on the basis of a witness and an oath.

Comments: [Its isnad is saheeh, Muslim (1712)]

2887. It was narrated that Abu Ghafatan said: I entered upon Ibn 'Abbas (本) and found him doing wudoo'. He rinsed his mouth and nose, then he said: The Messenger of Allah (愛) said: "Twice - or twice thoroughly - or three times."

Comments: [Its isnad is qawi]

2888. Maymoon bin Mihran narrated that he heard Ibn 'Abbas (本) say: The Messenger of Allah (密) was treated with cupping when he was in *ihram*.

Comments: [Its isnad is saheeh]

2889. It was narrated that Abu 'Ulwan said: I heard Ibn 'Abbas (48) say: Fifty prayers were enjoined upon your Prophet (25), then he asked his Lord, may He be glorified and exalted, and He made them five.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

2890. It was narrated that 'Abdullah bin 'Usm said: I heard Ibn 'Abbas (泰) say: Your Prophet

٢٨٨٦ حَلَّثَنَا رَيْدُ نُنُ الْحُنَابِ: أَخْرَنَا سَيْفُ بْنُ الْحُنَابِ: أَخْرَنَا سَيْفُ بْنُ سَيْفُ بْنُ الْلَمْ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَضَى بِالشَّاهِدِ وَالْيَمِينِ. [راجع: ٢٢٢٤].

تخريج: إسناده صحبح، م (١٧١٢).

٧٨٨٧ حَدَّثَنَا هَاتِهُ بُنُ الْقَاسِمِ عَوِ ابْنِ أَبِي فِئْتِهِ، عَنْ أَبِي عَطَفَانَ فَلَبِ، عَنْ أَبِي عَطَفَانَ فَلُ : دَخَلَتُ عَلَى ابْنِ عَبَّاسٍ، فَوَجَدْتُهُ فَلَ : دَخَلَتُ عَلَى ابْنِ عَبَّاسٍ، فَوَجَدْتُهُ يَتُوصًأَ، فَمَ عَصْمَضَ، ثُمَّ اسْتَنْشَقَ، ثُمَّ قَالَ: قَلَ رَسُولُ اللَّهِ بِيهِ: "النَّنَيْسِ _ أَوِ النَّتَيْسِ فَلَ الْمُتَنِّي _ أَوِ النَّتَيْسِ عَلَ النَّتَيْسِ _ أَو النَّتَيْسِ عَلَى الْمُنْتَيْسِ _ أَو النَّتَيْسِ _ أَو النَّتَيْسِ _ أَو النَّتَيْسِ عَلَى الْمُنْتَيْسِ _ أَو النَّتَيْسِ عَلَى اللَّهُ الللللْمُ اللَّهُ اللللْمُ اللللْمُ اللَّهُ الللْمُ الللْمُولُولُولُولُولُولَ الللْمُلْعُلُمُ اللَّهُ الللْمُ اللَّهُ الللْمُ اللَّهُ الللْم

تخريج. إسناده قوي

٢٨٨٨ - حَلَّثَنَا مُحَمَّدُ بن عَبْدِ اللَّهِ الْأَنْصَارِيُ
 فَالَ : حَدَّثَني حَبِيبُ نن الشَّهِيدِ: حَدَّثَني مِنْمُونُ بن مِهْرَانَ: أَنَّهُ سَمِعَ ابْنَ عَبَّسٍ
 بَمُولُ: احْتَحَمَ رَسُولُ اللَّهِ بَشِيْرٌ وَهُوَ مُحْرِمٌ.

تخريج: إساده صحيح.

٢٨٨٩ حَلَّثْنَا يَحْنَى ثُنُ آدَمَ: حَلَّثْنَا شَرِيكٌ عَنْ أَبِي عُلُوَانَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَتُولُ فَرِضَ عَلَى نَبِيْكُمْ ﷺ خَمْسُونَ صَلَاةً. فَسَأَلَ زَنَّهُ عَزْ وَجَلَّ، فَحَمَلَهَا خَمْسُا.

تخريج: صحبح لغيره، وهدا إساد صعيف، شريك سيء الحفط.

٢٨٩٠ حَدَّثْنَا حُسَبْنُ بْنُ مُحَمَّدٍ: حَدَّثْنَا شَرِعتُ مُنَا عَنْ عَنْدِ اللَّهِ بْنِ عُصْمٍ قَالَ: سَمِعتُ شَرِيكٌ عَنْ عَنْدِ اللَّهِ بْنِ عُصْمٍ قَالَ: سَمِعتُ

(ﷺ) was enjoined to offer fifty prayers, then he asked his Lord, may He be glorified and exalted, and He made them five prayers.

Comments: [Saheeh because of corroborating evidence, like the previous report]

2891. It was narrated that Ibn 'Abbas (拳) said: Allah, may He be glorified and exalted, enjoined prayer upon your Prophet (變), fifty prayers. Then he asked his Lord, may He be glorified and exalted, and He made them five prayers.

Comments: [Saheeli because of corroborating evidence, like the previous report]

2892. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (靈) used to teach us the tashahhud as he would teach us a soorah from the Qur'an.

Comments: [Its isnad is saheeh, Muslim (403)]

2893. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) said: I was commanded to use the *siwak* until I feared that revelation would be sent to me concerning it."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2894. It was narrated from Ibn 'Abbas (泰) that the Prophet (娄)

ابْنَ عَبَّاسٍ يَقُولُ: أَمِرَ سِيُّكُمُ ﷺ بِخَمْسِينَ صَلَاةً، فَسَأَلَ رَبُّهُ عَزَّ وَجَلَّ فَحَعَلَهَا خَمْسَ صَلَوَاتٍ.

تخريج: صحبح لغيره، كسالله

٢٨٩١ - حَلَّثَنَا أَسُودُ بْنُ عَامِرٍ: حَدَّثَنا شَرِيكٌ عَن عَبْدِ اللَّهِ بْنِ عُصْمٍ، عَنِ ابْنِ عَبَّسٍ قَالَ: فَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى نَسِيهِ ﷺ الصَّلاة خَمْسِينَ صَلاَةً، فَسَأَلَ رَبَّهُ عَزَّ وَحَلَّ، فَحَعَلَهَا خَمْسَ صَلَوَاتٍ.

تخريج: صحيح لغيره، كسالقه.

۲۸۹۲ حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا عَبْدُ الرَّبْرِ عَنْ الرَّحْمَٰ بْنُ حُمَٰيْدِ: حَدَّثَنَا أَبُو الرُبْيْرِ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبْسٍ قَالَ: كَانَ رَسُولُ اللَّهِ يَشِيْتُ يُعْلَمُنَا التَّشَهُدَ، كَمَا يُعْلَمُنَا السُّورَةَ مِنَ الْقُرْآنِ [راجع: ٢٦٦٥].

تخريج: إساده صحيح، م. (٤٠٣).

٣٨٩٣ حَدَّثَنَا يَحْنَى بَنُ آدَمَ قَالَ: حَدَّثَنَا شَرِيكُ عَنْ أَبِي إِسْحَاقَ، عَنِ التَّهِيمِيِّ، عَنِ ابْنِ عَتَّاسٍ عَلَلَ: قَالَ رَسُولُ اللَّهِ ﷺ • أَمِرْتُ بِالسَّوَاكِ حَتَّى غَلْبِ أَنْ يُوخَى إلَى قِيهِ • [راجع: ٢١٢٥].

تخريج: حسن لعيره، وهذا إسناد ضعيف، أربدة البصري التميمي محهول، وشريك سي، الحفط.

٢٨٩٤ حَدَّثْنَا يَحْيَى بْنُ آدَمَ وَخَلَفُ بْنُ
 الْوَلِيدِ قَالَا. حَدَّثْنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ

said. "Good dreams are one of the seventy parts of Prophethood."

Comments: [Saheeh because of corroborating evidence

عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسِ عَنِ النَّبِيِّ ﷺ قَالَ: «الرُّوْيَا الصّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ حُزْءًا مِنَ النَّبُوَةِ». [انظر: ٣٠٧١].

تخريج: صحيح لعيره، روايه سماك بن حرب عن عكرمة مصطربة.

2895. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (憲) said between the two prostrations in prayer at night: "My Lord, forgive me, have mercy on me, raise me in status, grant me provision and guide me." Then he would prostrate.

Comments: [Its isnad is hasan]

2896. It was narrated that Ibn 'Abbas (🗞) said: The Messenger of Allah (差) said on the day of the conquest of Makkah: "This land is sacred, for Allah has made it sacred. Fighting therein was not permitted to anyone before me, and it was permitted to me for a short while. It is sacred by the decree of Allah until the Day of Resurrection. Its game is not to be disturbed, its thorns are not to be cut, its lost property is not to be picked up except by one who will announce it, and its grasses are not to be cut." Al-'Abbas said: O Messenger of Allah, except idhkhir (a kind of grass), for it is used for their houses and by their blacksmiths. He said: "Except idhkhir. And there is no more migration (hijrah), but there is - ٢٨٩٥ حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا كَامِلُ ابْنُ الْعَلَاءِ عَنْ خَبِيبٍ بْنِ أَبِي ثَابِتٍ، عَنِ ابْنِ عَبَاسٍ أَوْ عَنْ سَعِيدِ بْنِ حُنَيْرٍ،عَنِ ابْنِ عَبَاسٍ: أَنَّ رَسُولَ اللَّهِ يَنْظِيْ قَالَ بَيْنَ الشَخْدَتَئِن فِي صَلَاةِ اللَّيْلِ: "رَبِّ اعْفِرْ لِي الشَخْدَتَئِن فِي صَلَاةِ اللَّيْلِ: "رَبِّ اعْفِرْ لِي وَارْخَمْنِي وَارْفَعْنِي وَارْزُقْنِي وَاهْدِنِي" ثُمَّ سَجَدْ. [انظر: ٣٥١٤].

تخريج: إساده حسن.

٢٨٩٦ - حَدَّفَنَا يَغْنَى بُنُ آدَمَ. حَدَّثَنَا مُفْصَّلٌ عَنْ مُنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ الْمُنِ عَبَّاسٍ فَالَ: قَالَ رَسُولُ اللَّهِ سِلِحَةً يَوْمَ فَشَحِ مَكَّةً: "إِلَّ هَذَا الْبَلَدَ حَزَامٌ، حَرَّمَهُ اللَّهُ، لَمْ يَجِلَّ فِيهِ الْقَتْلُ لِأَحَدِ قَلْنِي، وَأُجِلُ (٢١٦/١) لِي سَاعَةً، فَهُو حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُنَقَّرُ صَيْدُهُ وَلَا يُعْضَدُ شَوْكُهُ، وَلَا يُعْضَدُ شَوْكُهُ، وَلَا يُعْضَدُ شَوْكُهُ، وَلَا يَلْتَقِطُ لُقَطَتُهُ إِلَّا مَنْ عَرَّفَهَا، وَلَا يُحْتَلَى الْهِ، إِلَّا يَتَقِطُ لَقَالًا اللَّهِ، إِلَّا يَشَعْرُهُ وَلَا يُعْضَدُ شَوْكُهُ، وَلَا يَلْدُونِهُ وَلَا يُحْتَلَى اللَّهِ، إِلَّا يَلْدُخِرَ، فَقَالَ اللَّهِ، إِلَّا يَشَعْرُهُ وَلَكِنَ جِهادٌ وَيَيَّهُ، وَإِلَا اللَّهِ، إِلَّا يَلْمُورُهُ وَلَا هِجْرَةً، وَلَكِنَ جِهادٌ وَيَيَّهُ، وَإِلَا اللَّهِ، إِلَّا اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ الْمُؤْمُولُ اللَّهِ، إِلَّا اللَّهُ عَرَاهُ وَلَا هِجْرَةً، وَلَكِنَ جِهادٌ وَيَيَّهُ، وَإِلَا اللَّهُ اللَّهُ إِلَّا لَهُ عَلَى اللَّهُ الْمُعْرَالُهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللَّهُ الللَّهُ الللَّهُ الللَّهُ اللللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ اللللَّهُ اللللَّهُ اللللَّهُ اللللَّهُ ال

تخريج: إساده صحيح، م. (١٣٥٣).

jiliad and intention, and if you are asked to mobilise, then mobilise."

Comments: [Its isnad is saheeh, Muslim (1353)]

2897. Malik bin Sa'd at-Tujeebi narrated that he heard Ibn 'Abbas (*) say: I heard the Messenger of Allah (*) say: "Jibreel came to me and said: O Muhammad, Allah, may He be glorified and exalted, has cursed alcohol, the one who presses it, the one for whom it is pressed, the one who drinks it, the one who carries it, the one to whom it is carried, the one who buys it, the one who sells it, the one who pours it and the one for whom it is poured."

Comments: [Sahech because of corroborating evidence]

2898. It was narrated that 'Abdur-Rahman bin Wa'lah said: I heard Ibn 'Abbas (﴿) say: A man asked the Messenger of Allah (﴿) about Saba': was it a man or a woman or a land? He said: "It was a man who had ten sons, six of whom lived in Yemen and four in Syria. As for those who lived in Yemen, they were Madhhij, Kindah, al-Azd, al-Ash'ariyyoon, Anmar and Himyar, and all of them are Arabs. As for those who lived in Syria, they were: Lakhm, Judham, 'Amilah and Ghassan.

Comments: [Its isnad is hasan]

٢٨٩٧ - حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَزِ: حَدَّثَنَا حَيْوةً. أَخْبَرَنِي مالكُ بْنُ خَيْرِ الرِّحْمَزِ: اَنَّ ملك بْنَ سَعْدِ التَّجِيبِيَّ حَدَّنَةُ: أَنَّهُ سَمِعَ ابْنَ عَاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَعِيْقَ يَقُولُ: اَنَّهُ سَمِعً ابْنَ عَاسٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَعِيْقَ يَقُولُ: النَّهِ عَبْرِيلُ، فَقَالَ: بِه مُحَمَّدُ، إِنَّ اللَّهُ عَزْ بِجَلَّ لَعَنَ الْحَمْرَ، وَعَصِرَهَا، وَمُعْتَصِرِهَا، وَمُعْتَصِرِهَا، وَمُعْتَصِرِهَا، وَشَارِبَهَا، وَحَامِلَهَا، وَالْمَحْمُونَةَ إِلَيْه، وَبَائِعَهَا، وَمُسْتَقِيهَا، وَسُولَ اللَّهَا مُسْتَعَالِهَا مَا اللَّهَا مُسْتَقِيهَا اللَّهِ الْعَلَيْمَا اللَّهِ الْعَلَيْمَا اللَّهَا مِسْتَعَيْمَا اللَّهُ الْعَلَيْمُ الْعَلَيْمُ الْعَلَيْمَا اللَّهُ الْعَلَيْمَا الْعَلَيْمَا الْعَلَيْمِ الْعُلَيْمَا الْعَلَيْمَا الْعَلَيْمِ الْعَلَيْمُ الْعَلَيْمَا الْعَلَيْمِ الْعَلَيْمَا الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمَا الْعُلَيْمِ الْعَلَيْمِ الْعَلَيْمَا الْعُلَيْمَا الْعَلَيْمِ الْعَلَيْمَ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمَ الْعَلَيْمِ الْعِلَيْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْ

تخريج: صحيح لعبره، وهذا إسناد حس.

٦٨٩٨ - حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عَدُ اللَّهِ نَنُ لَهِيعَةَ نَنِ عُقْبَةَ الْحَضْرَمِيُ أَبُو عَبْدِ اللَّهِ بَنِ هُبَيْرَةَ عَبْدِ اللَّهِ بَنِ هُبَيْرَةَ السَّبَائِيُّ، عَنْ عَبْدِ اللَّهِ بَنِ وَعْلَةً قَالَ: السَّبَائِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بَنِ وَعْلَةً قَالَ: مَسَعَتُ ابْنَ عَنَّاسٍ يَقُولُ: إِنَّ رَجُلًا سَأَلَ رَجُلًا سَأَلَ رَجُلًا سَأَلَ مَا هُوَ: أَرَجُلًا سَأَلَ مَا هُوَ رَجُلًا سَأَلَ أَمِ مَنْ أَمْ وَرَجُلًا سَأَلَ مَا عَشَرَةً، فَمَنْ عَنْ فَقَالَ: "بَلْ هُو رَجُلًا وَلَذَ عَشَرَةً، فَمَنْ فَيْمَنَ مِنْهُمْ سِتُّةً. وَبِالشَّامِ مَنْهُمْ أَرْتُونُ وَأَنْمَازٌ وَحِمْبُرُ، عَرْبَاءُ وَلَذَ وَالْأَشْمَرِيُّونَ وَأَنْمَازٌ وَحِمْبُرُ، عَرْبَاءُ فَلَا الشَّامِيَّةُ : فَلَحْمٌ وَجُمَامُ وَعَمِلَةً وَعَلَيْهُ عَنْهَا الشَّامِيَةُ : فَلَحْمٌ وَجُمَامُ وَعَمِلَةً وَعَلَيْهُ فَعَانُهُ. وَغَمِلَهُ وَعَمِلَهُ وَعَمِلَهُ وَعَمِلَةً وَعَلَاهً . وَقَالَ السَّامِيَةُ : فَلَحْمٌ وَجُمَامُ وَعَمِلَهُ وَعَمِلَةً وَعَلَاهً . وَقَالَ السَّامِيَةُ : فَلَحْمٌ وَجُمَامُ وَعَمِلَهُ وَعَمِلَةً وَعَلَيْهُ . فَقَالًا الشَّامِيَةُ : فَلَحْمٌ وَجُمَامُ وَعَمَامُ وَعَمِلَةً . فَيْعَانُ . وَغُمَانُ . وَالْمُنْ وَاللَّهُ مِنْ اللَّهُ مِنْ اللَّهُ عَلَى اللَّهُ اللَّهُ وَلَا اللَّهُ وَالْمَالُونَ وَالْمُعَلِيْ وَالْمُولِ وَالْمَالُولُ وَالْمُنْ وَعَمِلَهُ وَعَلَاهُ وَعَمِلَهُ وَاللَّهُ اللَّهُ مِنْ اللَّهُ مِنْهُ فَعَالًا . وَقَامِلَهُ وَعَمَلُونُ . وَالْمُنْ السَّامِيْةُ : فَلَحْمٌ وَجُمَامُ وَعَمِلَهُ وَعَمِلَهُ وَاللَّهُ السَّامِيْةُ اللَّهُ الْمُؤْمِدُ وَالْمُنْ السَّامِيْةُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ اللْمُؤْمِنَ اللَّهُ اللَ

ىخرىج: إسناده حس.

2899. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (憲) was praying, and two young girls came and stood in front of him, at his head. He pushed them aside and gestured to his right and to his left.

Comments: [Its isnad is hasan]

2900. It was narrated from Ibn 'Abbas (泰): The name of Juwairiyah bint al-Harith, the wife of the Prophet (憲), was Barrah. The Messenger of Allah (憲) changed her name and called her Juwairiyah.

Comments: [Saheeh; this is a hasan isnad]

2901. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (靈) drew four lines on the ground and said: "Do you know what this is?" They said: Allah and His Messenger know best. The Messenger of Allah (靈) said: "The best of the women of the people of Paradise are Khadeejah bint Khuwailid, Fatimah bint Muhammad, Maryam bint 'Imran and Asiyah bint Muzahim, the wife of Pharaoh."

Comments: [Its isnad is saheeh]

2902. It was narrated from Shu'bah the freed slave of Ibn 'Abbas or Kuraib the freed slave of Ibn 'Abbas (\$\sqrt{*}) that 'Abdullah

٣٨٩٩ خَدَّثَنَا أَنُو عَنْدِ الرَّحْمَنِ: حَدَّثَنَا الْمَصْعُودِيُّ عِنِ الْمَحْمَ، عَنْ مِقْسَم، عَنِ الْمِنِ عَبَّاسٍ قَالَ: كَانَ رَشُولُ اللَّهِ ﷺ بُصْلِي، وَخَدَّتُ خَارِيَتَانِ حَثَى قَامَنَا بَيْنَ بَدَيْه، عِنْدَ وَأُومَنَ بِيَدَيْهِ عَنْ يَبِيهِ وَعَنْ رَأْسِهِ، وَعَنْ يَبِيهِ وَعَنْ يَبِيهِ وَعَنْ يَسِيهِ وَعَنْ يَسَارِهِ. [راحع: ٢٠٩٥].

تخريج إساده حس.

- ٢٩٠٠ حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُحَمَّدُ نَنُ عَبْدِ الرَّحْمَنِ مَوْلَى ال طَلْحَةَ عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: كَانَ اشمُ جُوَيْرِيةَ بِنْتِ الْخَارِثِ زَوْجِ النَّبِيِّ مَانَ اللهِ بِيَنْ الْحَارِثِ زَوْجِ النَّبِيِّ مَنْهَا، يَنْ مَوْلُ اللَّهِ بِينِيْ اسْمَها، فَسَمَّةً مَوْرُونَةً (راحع، ٢٠٠٥).

تخريج: صحيح، وهدا إساد حسن، م (٢١٤٠).

79.١ خَدَّثَنَا أَنُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا دَاوُدُ عَنْ عِلْنَاءً، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: حَطَّ رَسُولُ اللَّهِ عِشْةِ فِي الْأَرْضِ أَرْنَعَة حُطُوطٍ، قَالَ: "أَتَدْرُونَ مَا هَذَا؟" قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَقَالَ رَسُولُ اللَّهِ عِلَيْ: "أَفْضَلُ سَاءٍ أَهْلِ الْحَنَةِ حَدِيحَةُ بِنْتُ خُويْلِدٍ، وَفَاطِمَهُ سُنَّ مُحمَّدٍ، وَمَرْيَهُ سُنُ عِمْرَانَ، وَاسِنَةً بِسُتُ مُرْجِم امْرُهُ فِرْعُونَ". [راجع: ٢١٦٨].

تحريج. إساده صحيح.

۲۹۰۲ - حَدَثْنَا حَجّاجٌ : أَخْبَرَنَ لَبُكُ : حَدَثْنَا عَمْرُو بُنُ الْخَارِث عَنْ لُكثِير بْنِ عَبْد اللّهِ، عنْ شُعْنَة مؤسى بْنِ عَبّاسٍ، أَوْ كُرَيْبٍ مَوْلَى بْنِ

bin 'Abbas (🗞) passed 'Abdullah bin al-Harith bin Abi Rabee'ah when he was praying with his hair in braids, tied at the back. He stood over him and started undoing the braids, and 'Abdullah bin al-Harith let him carry on until he had finished undoing it and then sat down. When Ibn al-Harith finished praying, he came to him and said: Why did you do what you did to my head just now? He said: I heard the Messenger of Allah say "The likeness of the one who prays with his hair tied up at the back is like one who prays with his hands tied behind his back."

Comments: [A sahech hadeeth]

2903. It was narrated that Ibn 'Abbas (秦) said: I heard the Messenger of Allah (經) say: "The likeness of the one who prays with his hair gathered and twisted is that of one who prays with his hands tied behind his back."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

2904. It was narrated from Ibn 'Abbas (*) that the Prophet was treated with cupping in the veins at the sides of the neck and between his shoulders, and he gave the cupper his fee. If it were haram, he would not have given him his fee.

Comments: [A salveh hadeeth; this is a da'eef isnad]

عَبَّاسٍ. أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ مَرَّ بِعَبْدِ اللَّهِ نُنِ الْمَارِثِ بْنِ أَبِي رَبِيعَةَ وَهُوَ يُصَلِّي مَضْفُورَ الرَّأْسِ، مَعْقُودًا مِنْ وَرَائِهِ، فَوَقَفَ عَلَيْهِ، فَلَمْ الرَّأْسِ، مَعْقُودًا مِنْ وَرَائِهِ، فَوَقَفَ عَلَيْهِ، فَلَمْ يَثُرُخ يَحُلُ عُقَدَ رَأْسِهِ، فَأَقَرَّ لَهُ عَبْدُ اللَّهِ بْنُ الْخارِثِ حَتَّى فَرَغَ مِنْ حَلِّهِ، ثُمَّ حَلَسَ، فَلَمَّا الْحِارِثِ مَنَ الصَّلَاةِ، أَنَّهُ، فَقَلَ عَلَامَ صَنَعْتُ انِقًا؟ قَالَ: إِنِّي عَلَامَ صَنَعْتُ رَبُولِ اللّهِ يَتِيْقَ يَقُولُ: "مَثَلُ الَّذِي يُصَلِّي مَنْ وَرَائِهِ، كَمْشَلِ الَّذِي يُصَلِّي وَرَأْسُهُ مَعْقُودُ مِنْ وَرَائِهِ، كَمْشَلِ اللَّذِي يُصَلِّي مَثَلِي اللّهِ عَلَيْهِ كَامِهِ اللّهِ عَلَيْهِ الْمَالِي يُصَلّى وَرَأْسُهُ مَعْقُودُ مِنْ وَرَائِهِ، كَمْشَلِ اللّذِي يُصَلّى يُصَلّى اللّهِ عَلَيْهِ اللّهِ عَلَيْهِ الْمَالِي اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّه

تخريج: حديث صحيح، م: (٤٩٢).

٢٩٠٣ حَدَّثَنَا مُوسَى بْنُ دَاوُدَ حَدَّنَا ابْنُ لَهِيعَة عَنْ بُكَيْرٍ، عَنْ كُرِيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عن ابْنِ عبَّاسٍ قال: سَمِعْتُ رَسُولَ اللّهِ بَيْنِيْ يُقُولُ: "مَثَلُ الَّذِي يُصَلِّي وَرَأْسُهُ مَعْفُوصٌ. كَمَثَلِ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ".

تخريج: حديث صحيح، وهدا إساد ضعيف لضعف ابن لهيعة، وقد توبع.

٢٩٠٤ حَدَّقَنَا حَجَّاجٌ: أَخْبَرَنَا شَرِيكٌ عَنْ خَايرٍ، عَنْ عَرْ ابْنِ عَبَاسٍ: أَنْ النَّبِيِّ احْتَحَمَ نَكَرَنُ في الْأَخْدَعَيْنِ، وبَيْنَ الْكَبَهَسْ، وَأَعْطَى الْخَجَّامَ أَجْرَهُ، ولَوْ كَانَ حَرَامًا لَمْ يُعْطِهِ إِنَاهُ.

تخريج عديث صحيح، وهذا إساد ضعيف لضعف حالر الجعفي. 905. It was narrated that Ibn abbas (*) said: The Prophet (*) sed to pray Witr with three oorahs), with Sabbih isma rabbikalla, Qul ya ayyuhal-kafiroon and ul Huwallahu Ahad.

omments: [A sahech hadceth]

٢٩٠٥ - خَدَّثَنَا حَجَّاجٌ: أَخْتَرَنَا شَرِيكٌ غَنْ أَبِي إِسْحَاقَ. غَنْ سَعِيد بُنِ جُبَيْرٍ، غَنِ ابْنِ عَبَاسٍ إِسْحَاقَ. غَنْ سَعِيد بُنِ جُبَيْرٍ، غَنِ ابْنِ عَبَاسٍ قَالَ. كَانَ لَشْيُّ ﷺ يُوتِرُ بِنَلَاتٍ: ﴿ سَيْحَ اَسْمُ رَبِكَ الْمُؤْنَ فَي وَهُولًا هُوَ اللّهُ الْمُؤْنَ فَي وَ ﴿ قُلْ هُوَ اللّهُ أَلَكُ إِلَى اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الل

٢٩٠٦- حَدَّثُنَا أَسْوَدُ نُنُ عَامِرٍ. خَدَّثُنَا شُرِيكٌ

غَنْ أَبِي إِسْحَاقَ، غَنْ سَعِيدِ بْنِ جُبَيْرٍ، غَنِ ابْسِ

عَنَّاسَ أَنَّ لِنَّبِيُّ كِاللَّهِ كَالِ يَقُرَأُ فِي صَلَاةٍ

الْفَحْرِ مِنْ يَوْمِ الْحُمُعَةِ: ﴿ الَّمْ ٥ تَمْرِينُ ﴾ و ﴿ هَلُ

أَنَّى عَن ٱلإِمْشَا﴾. [رجع: ٢٧٢٠].

تخريج: حديث صحيح، شريك سي، لحفظ، وقد توبع.

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906. It was narrated from Ibn abbas (泰) that the Prophet (愛) sed to recite in Fajr prayer on riday, Alif-Lam-Meem. Tanzeel oorat as-Sajdah) and Hal ata 'alal san heenun minad-dahr (Soorat alisan).

omments: [A saheeh hadeeth]

تخريج: حليث صحيح، شريك سيء الحقط، قد توبع.

907. It was narrated that Ibn bbas (李) said: I saw the Prophet 室) prostrating with his arms bread so wide that I could see the hiteness of his armpits.

omments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

908. It was narrated that Ibn abbas (泰) said: I looked at the lessenger of Allah (變) and I saw m prostrating with his arms read, and I saw the whiteness his armpits

oinments: [Saheeh because of corroborating evidence; see the previous report]

909. It was narrated from Ibn Abbas (泰) in a *marfoo'* report that ie Prophet (變) said: "Every

۲۹۰۷ – حَدَّثَنَا حَخَاجٌ أَخْنَرَنَا شَرِيكٌ عَنْ أَبِي إِسْخَاقَ، عَنِ لَتَّمِيمِيُّ، (۳۱۷٫۱) عَنِ بْنِ عَنَسِ فَالَ: رَأَئِتُ البَّبِيَ ﷺ سَاجِدًا فَدْ خَوَى، خَتَى بُرِي يَبْاضُ إِبْطَلِهُ. [راحع. ۲٤٠٥].

تخریج: صحیح لعیره، وهذا ساد صعیف، اربدهٔ اعتبامی مجهول.

٢٩٠٨ - خَدَّثْنَا أَشْوَدْ. خَنَّثْنَا إِشْرَائِيلُ عَنْ
 أَبِي إِسْحَاقَ، عَن النَّمْيِعِيّ، عَنِ بْنِ عَنَاسِ
 قَالَ تَدَنَرْتُ رَسُولَ اللَّه بَيْنِيّ. فَرَأَيْتُهُ سَاجِدًا
 مُخوِّبًا وَرَأَبْتُ نَبَاضَ رُنْطَبُهِ. [راجع ٢٤٠٥]

تخريج: صحبح لعبره، ونظر ماقسه،

٢٩٠٩ حدَثنا خحَاجٌ. أَخْتَرَنَ شوِيكٌ عنْ سِماكٍ، عنْ عكْرَمَة، عن اثن عَدَّسِ رفعةُ

covenant that was made during the Jahiliyyah, Islam only strengthens and reaffirms it."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

تخريج: حديث صحيح، وهذا إساد ضعيف، شريك سي، الحفط، وسماك في روايته عن عكرمة اصطراب

2910. It was narrated from Ibn 'Abbas (♣) that the Prophet (₤) said: "Any woman who gives birth to her master's child becomes free after he dies" or "after he is gone." Or he may have said both.

Comments: [Hasan, this is a da'eef isnad]

تخريج: حسن، وهذا إساد صعبف، شريك سيء الحفظ، لكنه توبع، وحسين بن عبدالله

2911. It was narrated from Ibn 'Abbas (﴿) from the Prophet (﴿) that he told 'Ali to prepare some water for glusl for him, then he gave him a cloak and said, "Conceal me, and turn your back to me."

Comments: [Its isnad is da'eef]

2912. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (ﷺ: "If you differ concerning the roadway, then make it seven cubits. And if a man's neighbour asks him to let him attach something to his wall, let him do that."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

حُسَبُّ بْنِ عَنْدِ اللَّهِ، عَنْ عِكْرِمَةَ، عَنِ انْنِ عَبَّاسِ عَنِ النَّبِّيِّ بَشِيْقٍ قَالَ ﴿ أَيُّمَا الْمُرَأَةِ وَلَدَتْ مِنْ سَيِّدِهَ، فَهِي مُعْنَقَةٌ عَنْ دُنُرٍ مِنْهُ ۗ أَوْ قَالَ: «مِنْ بَعْدِهِ ﴿ وَرُثْمَا قَالَهُمَا جَمِيعًا. [راجع: ٢٧٥٩].

٢٩١٠ حَدَّثَنَا حَجَاجٌ ﴿ خَدَّثَنَا شَرِيكٌ عَنْ

إِلَى النَّبِيِّ ﷺ قَالَ: «كُلُّ جِلْمِ كَانَ فِي

الْجَاهِلِيَّةِ، لَمْ يَرْدُهُ الْإِسْلَامُ إِلَّا سُدَّةً أَوْ

7911 - حَدَّفَنَا حَجَّاحٌ حَدَّفَنَا شَرِيكٌ عَنْ سِمَاكِ، عَنْ عِحْرِمَةً، عَن الن عَبَّاسٍ عَنِ النَّبِي ﷺ أَنَّهُ أَمَرَ عَلِيًّا، فَوَضَعَ لَهُ عُسُلًا، ثُمَّ أَعْدَلُهُ، فَمَالًا، فَقال. الشَّرْمِي وَوَلِّي ظَهْرُكُ.

تخريج: إساده صعنف، شربك سيء الحقط، وسمك في روايته عن عكرمة اصطر ت. ٢٩١٧ - حَدَّثَنَا شَرِيكٌ عَنْ بِمَاكِ بُنِ حَرْبٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عِبَّاسٍ رَفَعَهُ إِلَى النَّبِيِّ بِيَ قَالَ: "إِذَا اخْتَلَفْتُمْ عَبْ الطَّرِيقِ، فَ جُعَلُوهُ سَمْعَ أَدْرُعٍ، وَمَنْ سَأَنَهُ جَرَهُ أَنْ يَدْعَمَ عَلَى حَائِطَهُ، فَيْقَعَلْ، وَاجم. ٢٩٩٨].

تخريج: صحيح لعبره، وهدا إسناد صعيف، شريك سيء الحفط، قد توبع، وسماك في روايته عن عكرمة اصطراب.

2913. It was narrated from Ibn. 'Abbas (36) that the Prophet of Allah (編) said: "May Allah curse the one who changes the boundary markers. May Allah curse the one who offers a sacrifice to anyone other than Allah. May Allah curse the one who curses his parents. May Allah curse the one who attributes himself to someone other than his masters. May Allah curse the one who pushes a blind man off the road. May Allah curse the one who commits bestiality. May Allah curse the one who does the act of the people of Loot, may Allah curse the one who does the act of the people of Loot" - three times.

Comments: [Its isnad is hasan]

2914. It was narrated that Ibn 'Abbas (🐝) said: The Messenger of Allah (ﷺ) said: "Cursed be the one who reviles his father; cursed be the one who reviles his mother: cursed be the one who offers a sacrifice to anyone other than Allah; cursed be the one who changes the boundary markers; cursed be the one who pushes a blind man off the road; cursed be the one who commits bestiality; cursed be the one who does the act of the people of Loot." The Messenger of Allah (ﷺ) said it three times concerning homosexuality.

Comments: [Its isnad is hasan]

2915. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (羅) said: "May Allah curse ٢٩١٣ - حلَّفنَا حَجَّاحُ: أَخْبَرَنَا عَدُ الرَّحْمَنِ الْبُنُ 'بِي الزَّنَادِ عَنْ عَمْرِو بْنِ أَبِي عَمْرِو، عَنْ عَمْرِهِ بْنِ أَبِي عَمْرِو، عَنْ عَمْرِهِ بْنِ أَبِي عَمْرِو، عَنْ عَكْرِمَة، عَنِ اللهِ ﷺ اللهِ ﷺ اللهِ مَنْ عَبْر شُخُومَ الْأَرْضِ، لَعَنَ اللهُ مَنْ عَمِلَ اللهِ مَنْ عَمِلَ عَمَلَ قَوْمٍ لُوطٍ وَقَع عَلَى بَهِيمَهِ، نَعَنَ اللهُ مَنْ عَمِلَ عَمَلَ قَوْمٍ لُوطٍ وَقَع عَلَى بَهِيمَهِ، نَعَنَ اللهُ مَنْ عَمِلَ عَمَلَ قَوْمٍ لُوطٍ لُوطٍ عَمَلَ عَمَلَ قَوْمٍ لُوطٍ لَكُونًا اللهُ مَنْ عَمِلَ عَمَلَ قَوْمٍ لُوطٍ لَكُونًا اللهُ مَنْ عَمِلَ عَمَلَ قَوْمٍ لُوطٍ لَكُونًا اللهُ مَنْ عَمِلَ عَمَلَ قَوْمٍ لُوطٍ لَلهُ اللهُ اللهُ اللهُ مَنْ عَمِلَ عَمَلَ قَوْمٍ لُوطٍ لَلهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَمَلَ عَمَلَ عَمَلَ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَمَلَ عَمَلَ عَمَلَ عَمَلَ اللهُ اللهِ اللهُ اللهُولِ اللهُ ا

تخريج: إسناده حس.

تخريج: إسدده حس.

٢٩١٥ - خَدَّثْنا أَنْ سَعِيدٍ: خَدَّثَنَا سُلَيْمَالُ نُنُ
 لِلَالٍ عَنْ عَمْرُو ئُنِ أَبِي عَمْرُو، غَنْ عِكْرِمَةً.

the one who changes the boundary markers; may Allah curse the one who claims to belong to someone other than his masters; may Allah curse the one who pushes a blind man off the road; may Allah curse the one who offers a sacrifice to someone other than Allah; may Allah curse the one who commits bestiality; may Allah curse the one who defies his parents; may Allah curse the one who does the act of the people of Loot" - he said it three times.

Comments: [Its isnad is jayyid]

2916. It was narrated that Ibn 'Abbas (%) said: The Messenger of Allah (%) said: "I have been commanded to (pray) the two rak'ahs of Duha, but you are not enjoined to do it. I have been commanded to offer the sacrifice (.ilha) but it was not enjoined."

Comments: [Its isnad is da'eef]

2917. It was narrated from Ibn 'Abbas (*) that the Prophet (*) said: "The sacrifice (nahr) was enjoined upon me but it was not enjoined upon you. I was commanded to (pray) the two rak'ahs of Duha but you were not commanded to do so."

Comments: [Its *isnad* is *da'eef* like the previous report]

2918. Ibn 'Abbas (*) said. I learned a verse of the Qur'an that no man has ever asked me about and I do not know whether the people knew about it and so did not ask me about

عنِ ابْنِ عِنْسِ اللّهِ رَسُونَ اللّهِ ﷺ قالَ اللّهِ اللهِ مَنْ غَيْرَ تُخُومَ الْأَرْصِ، لَعَنَ اللّهُ مَنْ كَمَه أَعْمى مَنْ نوبَى غَيْرَ مَوَالِهِ، لَعَنَ اللّهُ مَنْ كَمَه أَعْمى غَنِ الطّريق، لَعن اللّهُ مَنْ دَنَحَ لِغَيْرِ اللّهِ لَعَنَ اللّهُ مَنْ ذَنَحَ لِغَيْرِ اللّهِ لَعَنَ اللّهُ مَنْ عَمِلَ عَمَلَ تَعْمَ لَعَمَلَ قَوْمِ عَلَى بَهِيمَةٍ، لَعَنَ لللهُ مَنْ عَمِلُ عَمَلَ قَوْمٍ عَلَى بَهِيمَةٍ، لَعَنَ لللهُ مَنْ عَمِلُ عَملَ قَوْمٍ عَلَى اللّهُ مَنْ عَمِلُ عَملَ قَوْمٍ لَهُ اللّهُ مَنْ عَمِلُ عَملَ قَوْمٍ اللّهُ اللّهُ اللّهُ عَملَ قَوْمٍ اللّهُ اللّهُ اللّهُ اللّهُ عَملَ قَوْمٍ اللّهُ اللّهُ

تخريج: إسناده حيد.

7917- حَدَّثنا هاشمُ بْنُ الْفَاسِم. حَدَّثَنَا إِسْرائِينُ عَنْ جَالِمٍ، عَنْ عِكْرَمَةً عَنِ بْنِ عَدَّسَ عَنْ عِكْرَمَةً عَنِ بْنِ عَدَّسِ قَالَ. قَالَ رَسُولُ النَّهِ ﷺ الْمُرْتُ بركُعْنَي الصَّحى، وَلَمْ تُؤْمِرُوا بِهَا، وَأَمِرْتُ بِرَكُعْنِي الصَّحى وَلَمْ تُكْفَئِهِ. [راحع: ٢٠٦٥].

تخريج. إسباده صعف لضعف حاير الجعفي.

۲۹۱۷ - حَلَّثُنَا أَسْوَدُ بْنُ عَامِرِ: حَلَّتُن شَوِيكُ عَنْ جَبِرٍ ، عَنْ عَكْرِمَةَ ، عَنِ ابْنِ عَبَّسِ عَنِ النِّيقِ بِيهِ قَالَ: «كُتِتَ عَلَيْ النَّحْرُ ، وَلَمْ يُكْتَبُ عَدْيُكُمْ ، وَأُمِرْتُ بِرَكْعَنَي الضُّحَى ، وَلَمْ نُؤْمَرُوا بِهَا ».

تخريج: إسناده صعبف كسابقه.

۲۹۱۸ حَدَثْنَا هَاتِهُم نُنُ الْقَاسِمِ: خَدَّثْنَا شَيْبَانُ عَنْ عَاصِم، عَنْ أَبِي زَرِينٍ، عَنْ أَبِي يَحْبَى مَوْلَى ابْن عُقَيْل الْأَنْصَارِيِّ قَلْ. قال .

it, or they were not aware of it and that is why they did not ask about it. Then he started talking to us, and when he stood up to leave, we regretted that we had not asked him about it I said: I will ask him when I see him tomorrow. When the next day came, I said: O Ibn 'Abbas, yesterday you said that there was a verse in the Our'an that no man ever asked you about, and you did not know whether the people knew it and so did not ask about it, or they were not aware of it. I said. Tell me about it and about the verses before it. He said: Yes. The Messenger of Allah (﴿ said to Quraish: "O Quraish, there is no goodness in anyone who is worshipped instead of Allah." Quraish knew that the Christians worship 'Eesa Ibn Maryam, so they said: O Muhammad, didn't you say that 'Eesa was a Prophet and one of the righteous slaves of Allah? If you are telling the truth, then their gods are also as you say Then Allah, may He be glorified and exalted, revealed the words: "And when the son of Maryam (Mary) is quoted as an example [i.e. 'Eesa (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example)" [az-Zukhruf 43·57]. I said: What does yasiddoona (cry aloud) mean? He said: Make noise "And he ['Eesa (Jesus), son of Maryam (Mary)| shall be a known sign for (the coming of) the Hour" [az-Zukhruf 43:61]. He said: That is the appearance of 'Eesa Ibn Maryam (1866) before the Day of Resurrection.

اسُ عَبَّاسِ لِقُدِّ عَيِمْتُ آيَةً مِن الْقُوْالِ ما سَأَنني عَنْهَا رَجُلٌ قَطُّ، فَمَا ادْرِي أَعَلَمْهَا الدَّسِرُ فَمُمْ يَسْأَلُوا عَنْهُ ، أَمْ لَمْ يَفْظُنُوا لَهَا ، فيسَّنُوا عَنْهِ ؟ ثُمَّ طَعَلَ يُحدِّثُنا، قَلمَا قَامَ، نلاومْمَا ۚ نُ لَا نَكُونِ مَا لَٰذَهُ عَنْهَا ، فَقُلْتُ: أَمَّا لَهَا إِذَا رَاحُ عَدًّا، فَيَمَّا رَاحُ الْعَدِّ، فُلْتُ لِي ابْن عُس، دكرْتُ أَمْس أَنَّ ايةً مِنَ الْقُرْل لمْ سْأَنْكُ عَنْهَ رَخُلٌ قَطُّ، فلا تَدْرَى أَعْلِمهِ النَّاسُ، فَلَمْ يَسْأَلُو عَنْهَا، أَمْ لَمْ يَفُطُنُوا لَهِ؟ عَفْلُتُ أَخْرُنِي عَنْهَ، وَعَنِ اللَّابِي فَرَأْتُ (٣١٨/١) قَتْلَهَا. قَالَ أَعَمُّ، إِنَّ رَسُولَ اللَّه جِيرِةِ فَالَ لِقُرْيُشِ. ﴿يَ مَعْشَرَ قُرْيُشِ! إِنَّهُ لَيْسَ حَدُّ يُعْدُدُ مِنْ دُولِ لِنَّهُ فِيهِ خُبُّ ﴾ وَقَدْ عَلَمَتْ فَرْيْسٌ أَنَّ النَّصِورَى تَعْنَدُ عِيسَى ابْنَ مَوْيِمَ، وَمَا تَقُولُ فِي مُحمَّدٍ، فَعَالُوا. يَا مُحمَّدُ، أَلْسُتُ مُرْغُمُ أَنَّ عِيسَى كَانَ نَبُّ وَعَبْدٌ مِنْ عَنَادَ لِلَّهِ صَالِحًا، فِلَيْ ثُنْتُ صَادِقًا فَإِلَّ آلِهِنَهُمْ لَكُمَا تَقُولُونَ. فَالَ: فَأَثْرِنَ لِلَّهُ عَزَّ وَجَلَّ ﴿ وَلَنَّا ضُرِتَ أَنُّ مَرْبَعَ مَنَكًا إِذَا فَوْمُكَ مِنْهُ بَصِدُّوكَ ﴾ (الزخوف: ٥٧) قَالَ - قُلْتُ: مَا يَصِدُّونَ ﴿ وَيَهُمُ نَبِيُّمُ نَبِيُّمُ نَبِيُّمُ نَبِيُّمُ نَبِيُّمُ لِسَاعِهِ﴾ (لزحرف: ٦١) قَالَ: هُوَ خُرُوحُ عِيسَى ابْنِ مَرْبَهُ عَلَبْهِ السَّلَامُ قَتْلَ يَوْمَ الْقِنَامَةِ.

تخريج إساده حس.

Comments: [Its isnad is hasan]

2919. 'Abdullah bin 'Abbas (&) said: Whilst the Messenger of Allah (趣) was sitting in the courtyard of his house in Makkah, 'Uthman bin Maz'oon passed by him and smiled at the Messenger of Allah (26). The Messenger of Allah (🚁) said to him: "Why don't you sit down?" He said: Yes (I will). The Messenger of Allah (鑑) sat opposite him and whilst he was speaking to him, the Messenger of Allah (建) lifted his gaze up and looked at the sky for a while. Then he lowered his gaze and looked to the ground at his right. Then the Messenger of Allah (ﷺ) shifted his position, turning away from 'Uthman towards the spot at which he had lowered his gaze, and he started shaking his head as if he was trying to understand something that was being said to him, whilst Ibn Maz'oon was looking on. When he had finished and understood what was said to him, the Messenger of Allah (經) looked up at the sky as he had done the first time, following something with his gaze until it disappeared in the sky. Then he turned towards 'Uthman and sat as he had been sitting originally. He said: O Muhammad, I have sat and talked to you before, but I have never seen you doing what you did just now. He said: "What did you see me doing?" He said: I saw you lifting your gaze to the

٢٩١٩- حَدَّثُنَا أَبُو النَّصْرِ قَالَ. حَدَّثُنَا عَنْدُ الْحَمِيدِ. حَدَّثَنَا شَهْرٌ: خَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبَّاسَ قَالَ: يَتْنَمَا رَسُولُ اللَّهِ ﷺ بِعِنَاء يَبُّتهِ مَكَّةً جَالِسٌ، إذْ مَرْ بِهِ عُثْمَانُ بْنُ مَطْعُودٍ. فَكَسَرَ إِلَى رَسُولِ اللَّهِ ﷺ، فقَالَ لَهُ رَسُولُ اللَّه عِين اللَّه تَجْلِسُ؟ " قالَ بَلْي، قَالَ: فَحْسَنَ رَشُولُ اللَّهِ رَبِيْتُ مُسْتَقْبِلُهُ، فَتَيْنَمَا هُوَ يُحَدِّثُهُ إِذْ شَحْصَ رَسُولُ اللَّهِ ﷺ بَضَرهِ إِلَى السَّمَاء، فَنْظُرُ سَاعَةً إِلَى السَّمَاءِ، فَأَخَذُ يَضَعُ بْضَرَهُ حَتَّى وَضَعَهُ عَلَى يَمِيبِهِ فِي لْأَرْضِ، فَتَحرَّفَ رَسُولُ اللَّهِ ﷺ عَنْ جَبِيبِهِ عُثْمَانَ إِنِّي خَنْتُ وَضَعَ بَصِرَهُ، وَأَخَذَ يُنْغِصُ رأْسَهُ كَأَنَّهُ يَسْتَفْقَهُ مَا يُقَالُ لَهُ. وَابْنُ مَظْعُونِ يَـٰظُرُ، فَلَمَّا قُصَي حَاجَتُهُ وَاسْتَفْقَهُ مَا يُقَالُ لهُ. شَحْصَ بَضُو رَسُولِ اللَّهِ ﷺ إِلَى السَّمَاءِ كُمَا شَخْصِ أُوَّلَ مَرَّةٍ، فَأَتْبَعَهُ بَصَرَهُ خَتَّى تُورِي مِي السَّمَاءِ، فَأَفْلِ إِلَى عُشْمَانَ بِجِلْسَتِهِ الْأُولِ ، فَالَ لَا مُحَمَّدُ ، فِيمَا كُنْتُ نُحَالُكَ وَآتِكَ، مَا رَأَيْتُكَ تَفْعَلُ كَفِعْلكَ الْغَذَاةَ ا قَالَ: " وَمَا رَأَيْتَهِي فَغَنْتُ ١٣ قَالَ: رَأَيْنُكَ تَشْخُصُ بِبَصَرِكَ إِلَى السَّمَاء، ثُمُّ وْصَعْتَهُ حَيْثُ وَضَعْتَهُ عَلَى يَهِيبِكَ، فَتَحَرَّفُتَ لَنْهُ وَنُوَكِّتُنِي، فَأَخَذُتَ تُنْفِضُ رَأْسُك كَأَنَّكَ نَسْتَفْقِهُ شَيْئًا يُقَالُ لَكَ. قَالَ: "وَفَطِنْتَ لِدَاكَ؟" قَالَ عُشْمَانُ لَعَمْ. قَالَ رَسُولُ اللَّهِ عِينَ: «أَيَانِي رَسُولُ اللَّهِ آفَ، وَأَنْتَ جَالِسٌ» قَالَ:

sky, then lowering it until you were looking to your right. Then you shifted position and turned away from me. Then you started to shake your head as if you were trying to understand something that was being said to you. He said: "Did you notice that?" 'Uthman said: Yes. The Messenger of Allah (ﷺ) said: "A messenger from Allah came to me just now whilst you are sitting here." He said: A messenger from Allah? He said: "Yes." He said: What did he say to you? He said: "Verily, Allah enjoins Al-'Adl (i.e. justice and worshipping none but Allah Alone - Islamic Monotheism) and Al-Ihsan [i.e. to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah (legal ways) of the Prophet (趣) in a perfect manner], and giving (help) to kith and kin (i.e. all that Allah has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help), and forbids Al-Fahshah' (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and Al-Munkar (i.e. all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds), and Al-Baghy (i.e. all kinds of oppression). He admonishes you, that you may take heed" [an-Nahl 16:90]. 'Uthman said: That was when the faith took hold in my heart

and I began to love Muhammad Comments: [Its isnad is da'eef]

رَسُولُ اللَّهِ؟ قَالَ ﴿ مَعَمْ ﴾ قَالَ ﴿ فَمَ قَالَ لَكَ؟ قَالَ. ﴿إِنَّ اللَّهُ نَأْمُرُ بِالْمَدُلِ وَالْإِخْسَنِ وَإِيَّاتِي دِى الْفُرْفَ وَيَنْعَنَ عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْمَعَيَّ يَعِظُكُمُ لَمَلَّكُمْ مَنَدَّكُمْ مَنَدَّكُرُونَ ﴾ (النحل: ٩٠) قَالَ عُثْمَانُ. فَذَلِك جِينَ اسْتَقَرَّ الْإِيمَانُ في فَلْسَ. وَأَحْتَثْ مُحَمَّدًا.

تخريج: إساده صعيف، شهر بن حوشب مختلف فيه مختلف فيه أيضا.

2920. Ibn 'Abbas (*) said: The Messenger of Allah (*) said: 'Every Prophet has a sanctuary and my sanctuary is Madinah. O Allah, I declare it sacred by Your authority. The evildoer is not to be given sanctuary in it, its grasses are not to be cut, its thorns are not to be cut and its lost property is not to be picked up except by one who will announce it.

Comments: [Hasan because of corroborating evidence]

2921. Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) said: "Any man who claims to belong to someone other than his father or to someone other than his former masters who manumitted him, upon him be the curse of Allah, the angels and all the people until the Day of Resurrection, and no obligatory or nafl act of worship will be accepted from him."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

2922. It was narrated that Ibn 'Abbas (ﷺ) said: The Messenger of Allah (ﷺ) was forbidden all kinds of women except those who were believers and muhajirat (migrants) Allah said: "It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses" [al-Ahzab 33:52]. And Allah permitted free, believing women: "and a believing woman if she offers

- ٢٩٢٠ حَدَّثَنَا أَبُو النَّصْرِ: حَدَّثَنَا عَبْدُ لَحُصِد: حَدَّثَنَا عَبْدُ لَحُصِد: حَدَّثَنَا مَبْدُ لَحُصِد: حَدَّثَنَا مَبْدُ وَلَكُونَ الْبِيِّ حَرَمٌ وَحَرَبِي رَسُولُ اللَّهِ يَتَلِيَّة: "لَكُلِّ نَبِيٍّ حَرَمٌ وَحَرَبِي الْمَدِسَةُ، اللَّهُمُ إِنِي تُحَرِّمُهَا بِحَرَمِكَ، أَنْ لَا الْمَدِسَةُ، اللَّهُمُ إِنِي تُحَرِّمُهَا بِحَرَمِكَ، أَنْ لَا يُؤْخِدُ فَعَلَيْها كَذَاها، وَلا يُخْتَلِى خَلَاها، وَلا يُخْتَلِى خَلَاها، وَلا يُغْضِدُ شَوْكُها، وَلا يُؤْخِدُ لَقَطَنُها اللَّا لِمُنْشِدِه.

تخريج: حس العيره، دون قوله الكل سي حرما، وهذا إساد صعف.

تخريج: حدث صحيح، وهذا إساد منف

7977- حَدِّثُنَا ثُو النَصْرِ ، حَدَّتَ عَبْدُ الْحَدِيدِ: حَدَّتُى شَهْرٌ عن الْن عَبَّسِ قَالَ. الْحَدِيدِ: حَدَثَمَى شَهْرٌ عن الْن عَبَّسِ قَالَ. لَهِيَ رَسُولُ اللَّهِ بَيْنِةً عَنْ أَصْنَافِ النِّسَاءِ إِلَّا اللَّهِ بَيْنِةً عَنْ أَصْنَافِ النِّسَاءِ إِلَّا اللَّهُ عَنْ الْمُؤْمِنَاتِ اللَّهُ عَزَلَ وَحَلَّ اللَّهُ عَزَلَ اللَّهُ عَرَلَ اللَّهُ عَزَلَ اللَّهُ عَزَلَ اللَّهُ عَلَى اللَّهُ عَزَلَ اللَّهُ عَزَلَ اللَّهُ عَزَلَ اللَّهُ عَزَلَ اللَّهُ عَزَلَ اللَّهُ عَزَلَ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْحَلَى الْمُؤْمِنَ الْحَلَى الْحَلَى الْحَلَى الْمُؤْمِنَ الْحَلَى الْحَلَى الْحَلَى الْحَلَى الْحَلَى الْحَلَى الْحَلْمُ اللَّهُ الْحَلَى الْحَلْمُ الْحَلْمُ الْحَلْمُ الْمُؤْمِنَ الْحَلَى الْحَلْمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ اللَّهُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْحَلْمُ الْمُؤْمِلُولُ اللْعَلَى الْحَلْمُ الْحَلْمُ اللَّهُ الْحَلَى ا

herself to the Prophet" [al-Ahzab 33:50]. And He forbade every woman who follows a religion other than Islam and said: "And whosoever disbelieves in Faith. li.e. in the Oneness of Allah and in all the other Articles of Faith i.e. His (Allah's) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers" [al-Ma'idah 55] and "O Prophet (Muhammad (鑑))! Verily, We have made lawful to you your wives, to whom you have paid their Mahr (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses - whom Allah has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammat (paternal aunts) and the daughters of your Khal (maternal uncles) and the daughters of your Khalai (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her - a privilege for you only, not for the (rest of) the believers" [al-Ahzab 33:50]. And He forbade all other types of women apart from that.

Comments: [Its isnad is da'cef]

2923. 'Abdullah bin 'Abbas (泰) narrated that the Messenger of Allah (慈) proposed to a woman of his people whose name was

كُلِّ دات دينٍ غَنْر الْإَسْلامِ قَالَ ﴿ وَمَن يَكَفَرُ يَالْإِينِي فَقَدَ حَيِطَ عَمَلُهُ وَهُوَ فِي الْلَاخِرَةِ مِنَ لَمُنْسِينَ ﴾ (المائدة: ٥) وَقَان: ﴿ يَتَأَنِّهُ السَّيُّ إِنَّ أَصْلَنَا لَكَ أَرْوَجَكَ أَلَّتِي عَائِبَتَ أُخُورُهُ ﴾ وَمَا مَلَكُتُ يَعِينُكَ ﴾ إِلَى قَوْلِهِ: ﴿ عَالِصَكُهُ لَكَ مِن دُونِ الْمُقُومِينُ ﴾ (الأحراب: ٥٠) وَحَرَّمَ سِوْى ذلكِ مِنْ أَصْنَافِ لِنْسَاء.

تخريج: إسناده صعيف.

٢٩٢٣ - حَدَثْنَا أَبُو النَّضْرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَحِمِيدِ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدُ اللَّهِ بَيْنِ خَطَبِ المَرَاةُ مِنْ

Sawdah, who had a lot of children; she had five or six children from a husband of hers who had died. The Messenger of Allah (said to her: "What is keeping you from marrying me?" She said: By Allah, O Prophet of Allah, what is keeping me from marrying you is not that you are not the dearest of people to me, but I do not want these children to make noise at vour head morning and evening. He said: "Is anything else keeping vou from marrying me?" She said: No, by Allah. The Messenger of Allah (1953) said to her: "May Allah have mercy on you; the best women who ever rode camels are the righteous women of Quraish. They are the most compassionate towards children when they are small, and they take the best care of their husbands' wealth."

تخريج: حس بعيره، دون ذكر اسم الموأة التي خطبها اسي ((ص))، وشهر بن حوشب -على صعف فيه- حديثه حس في الشواهد.

Comments: [Hasan because of corroborating evidence]

2924. The Messenger of Allah (33) sat in a gathering of his and Jibreel (came to him and sat in front of the Messenger of Allah (ﷺ), placing his hands on the knees of the Messenger of Allah (霉). He said: O Messenger of Allah, tell me about Islam. The Messenger of Allah (建) said: "Islam is to turn vour face towards Allah (in submission); to bear witness that there is no god but Allah alone, with no partner or associate, and to bear witness that Muhammad is His slave and Messenger." He said: If I do that, will I have become Muslim? He said: "If you do that,

مُ مَثَنَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَعَلَسَ بَيْنَ لِمَدِيلُ عَلَيْهِ السَّلَامُ، فَعَلَسَ بَيْنَ بَدَيْ رَسُولِ اللَّهِ يَشِحُهُ، وَاضِعَ كَفَيْهِ عَلَى بَدَيْ رَسُولِ اللَّهِ يَشِحُهُ وَاضِعَ كَفَيْهِ عَلَى رَسُولَ اللَّهِ عَلَى مَدَّنْنِي مَا لِإسْلَامُ؟ قَالَ رَسُولُ اللَّهِ يَشِحُهُ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ الللَّهِ اللَّهِ الللَّهِ الللَّهِ اللَّهِ الللَّهِ اللَّهِ الللَّهِ اللَّهِ الللَّهِ اللَّهِ الللَّهِ اللللْهِ اللللْهِ اللللْهِ اللللِهِ اللللْهِ الللَّهِ اللللللْهِ الللللِهُ الللللِهُ الللللِهِ الللللِهِ الللللِهِ الللِهِ اللللْهِ اللللْهِ الللِهِ الللِهِ اللللْهِ الللللِهِ الللللِ

you will have become Muslim." He said: O Messenger of Allah, tell me about faith. He said: "Faith means to believe in Allah, the Last Day, the angels, the Book and the Prophets; to believe in death and in life after death; and to believe in Paradise, Hell, the Reckoning, and the Balance, and to believe in predestination, all of it, both good and bad." He said: And if I do that, will I have believed? He said: "If you do that, you will have believed." He said: O Messenger of Allah, tell me about ihsan. The Messenger of Allah (鑑) said: "Ihsan means to strive for the sake of Allah as if you can see Him, and although you cannot see Him, He sees vou." He said: O Messenger of Allah, tell me, when is the Hour? The Messenger of Allah (纏) said: "Subhanallah, there are five matters of the Unseen which no one knows except Him: 'Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)' [Luqman 31:34]. But if you wish, I will tell you some of the signs of its approach." He said: Yes, O Messenger of Allah, tell me. The Messenger of Allah (ﷺ) said: "When you see the slave woman give birth to her mistress or her master, and you see the shepherds competing in the construction of lofty buildings, and

الْآحِر، وَالْمَلَاثِكَةِ، وَالْكِتَابِ، وَالنَّبِيِّينَ، وَتُؤْمِنَ بِالْمَوْتِ، وَبِالْحَيَاةِ يَعْدُ الْمَوْتِ، وَتُؤْمِنَ بِالْجَنَّةِ وَالنَّارِ، وَالْجِسَابِ، وَالْمِيزَانِ، وَتُؤْمِنَ بِالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرُّهِ ۗ قَالَ: فَإِذَا فَعَلْتُ دَلِكَ فَقَدْ آمَنْتُ؟ قَالَ: «إِذَا فَعَنْتَ ذَلِكَ فَقَدُ آمَنْتَ ۚ قَالَ: يَا رَسُولَ اللَّهِ، خَدَّثْنِي مَا الْإحْسَانُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «الْإحْسَانُ أَنْ تَعْمَلَ لِلَّهِ كَأَلُّكَ تَرَاهُ، فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يِرَاكَ». قَالَ: يَا رَسُولَ اللَّه، فَحَدَّثُنَهُ مَتَى السَّاعَةُ؟ قَالَ رَسُولُ اللَّهِ ﷺ. ﴿سُنْحَانَ اللَّهِ، فِي خَمْس مِنَ الْغَيْبِ لَا يَعْلَمُهُنَّ إِلَّا هُوَ ﴿ إِنَّ اللَّهُ عِنْدُمُ عِلْمُ ٱلسَّاعَةِ وَيُنْزَلُ ٱلْعَيْثَ وَيَعْتُمُ مَا فِي ٱلْأَرْجَارِ وَمَا نَدُرِي نَفْشُ مَادَا تَكبُتُ عَدَّأً وَمَا تَدَّرِى نَفَيْنَ بِأَيِّ أَرْضِ نَمُونَ ۗ إِنَّ أَلَّهَ عَلِيمٌ حَسِيرٌ ﴾ (لقمان ٣٤) وَلَكِنْ إِنْ شِئْتَ حَدَّثُتُكَ بِمَعَالِمَ لَهَا دُونَ ذَلِكَ " قَالَ ا أَجَلْ يَا رَسُولَ اللَّهِ، فَحَدِّثْنِي. قَالَ رَسُولُ اللَّهِ عِليَّة: «إِذَا رَأَيْتُ الْأَمَةَ وَلَدَتْ رَبَّتَهَا أَوْ رَبُّهَا. وَرَأَيْتَ أَصْحَاتَ الشَّاءِ تَطَاوَلُوا بِالْبُنْيَانِ. وَرَأَيْتَ الْحُفَاةَ الْجِيَاعَ الْعَالَةَ كَانُوا رُءُوسَ النُّس، فَذَلِكَ مِنْ مَعَالِمِ السَّاعَةِ وَأَشْرَاطِهَ». قَالَ: يَا رَسُولَ اللَّهِ، وَمَنْ أَصْحَابُ الشَّاءِ وَالْحُمَاةُ الْحِيَاءُ الْعَالَةُ ؟ قَالَ: «الْعَرَّتُ».

تحريج: حديث حسن، وإسناده كسابقه.

you see the barefoot, hungry dependents become prominent figures among the people, those are signs and portents of the Hour." He said: O Messenger of Allah, who are the shepherds and the barefoot, hungry dependents? He said: "The Arabs."

Comments: [A hasan hadceth; its isnad is like that of the previous report]

2925. It was narrated that Ibn Abbas (秦) said: The Messenger of Allah (梁) interpreted things positively and was not pessimistic, and he liked every good name.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2926. It was narrated that Ibn 'Abbas (*) said concerning the verse, "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah) are the best of peoples ever raised up for mankind" [Al 'Imran 3:11]: [This refers to] those who migrated with Muhammad (*) to Madinah.

Comments: [Its isnad is hasan]

2927. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (愛) came or came out to them when they were sitting and said: "Shall I not tell you of the best of people in status?" We said: Yes, O Messenger of Allah. He said: "A man who holds on to the head of a horse (in jihad) for

۲۹۲۰ خَلَثْنَا هَاشِمُ خَلَّتْنَا أَبُو مُعَاوِنَةً _
يَعْمَى شَيْدَنَ _ عَنْ لَيْتِ، عَنْ عَنْدِ الْمَلِك، عَنْ عَنْدِ الْمَلِك، عَنْ عَنْدِ الْمَلِك، عَنْ عِكْرِمه، غن اللهِ عَبْلسٍ قال: كَانَ رَسُولُ للّهِ يَشْعُ يَتْمَاءَلُ وَلَا بَنَطَيْرٌ، ويُعْحَبُهُ كُلُّ السمِ حَسَر. [راحع: ٢٣٢٨].

تخريج: حس لغيره، وهدا إساد صعيف لضعف لت بن أبي سليم.

٢٩٢٦ حَدَّثَنَا هَاشَمٌ حَدَثَنَ إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ سَعِيدِ بْنِ حُشْرٍ، عَنِ انْنِ عَنَّاسٍ فِي قَوْلُهِ. ﴿ كُنَّمُ خَيْرَ أَمْتَةٍ أُخْرِجَتْ لِلنَّيْسِ﴾ في قَوْلُهِ. ﴿ كُنَّمُ خَيْرَ أَمْتَةٍ أُخْرِجَتْ لِلنَّيْسِ﴾ (ال عمران ١١) قَالَ: اللَّذِينَ هَاجِرُوا مَعَ مُخَمَّدٍ وَعَيْمٌ إِنِّي الْمُدِينَةِ. [راجع. ٢٤٦٣].

تخريج إساده حس.

٢٩٢٧ - حَدَثْنَا أَنُو النَضْرِ عَنِ انْنِ أَبِي ذِئْ ، عَنْ سَعِيد بْنِ خَالِدٍ، عَنْ بِشَمَاعِيلَ بْن عَبْدِ لرَّحْمَن بْنِ أَبِي دُؤْبُ، عَنْ عَطَاءِ بْنِ بَسَارٍ، عَنْ عَطَاءِ بْنِ بَسَارٍ، عَنْ انْنِ عَبَّاسٍ قَالَ أَنْ أَنْ رَسُولَ اللّهِ ﷺ جَاءَ أَوْ خَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ، فَقَالَ: "أَلَا تُحَدَّثُكُمْ بِخَيْرِ النّاسِ مَنْزُلًا؟" قَالَ: قُلْنَا: بَلَى أَخَدُنُكُمْ بِخَيْرِ النّاسِ مَنْزُلًا؟" قَالَ: قُلْنَا: بَلَى

the sake of Allah until he dies or is killed." Then he said: "Shall I not tell you of the one who comes next to him (in status)?" We said: Yes, O Messenger of Allah. He said: "A man who isolates himself in a mountain pass, establishing prayer, paying zakah and avoiding people's evil." Then he said: "Shall I not tell you of the worst of people in status?" We said: Yes, O Messenger of Allah He said: "The one who is asked for the sake of Allah and does not give."

Comments: [Its isnad is saheeh]

2928. It was narrated from Ibn 'Abbas (*) that the Prophet (*) came out to them when they were sitting and said: "Shall I not tell you of the best of people in status?"... And he narrated a similar report.

Comments: [Its isnad is saheeh]

2929. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) used to give to women and slaves from the booty what he gave to the army (regular soldiers).

Comments: [A hasan hadeeth; this is a da'eef isnad because it is interrupted]

2930. It was narrated from Ibn 'Abbas (泰) that the Prophet (經) used to give to slaves and women from the booty.

يَا رَسُولَ اللّهِ قَالَ: ﴿ رَجُلٌ مُمُسِكٌ بِرَأْسِ فَرَسِ فِي سَبِيلِ اللّهِ حَتّى يَمُوتَ أَوْ يُقْتَلَ " تُمَّ قَالَ: "أَلَا أُخْبِرُكُمْ بِاللّبِي يَلِيهِ ؟ " قُلْنَا اللّهِ يَلْمِ يَا رَسُولِ اللّهِ، قَالَ: "اَمْرُقُ مُعْتَرِلٌ هِي شَعْبٍ يُقِيمُ الطَّلَاةَ، وَيُؤْتِي الزِّكَاةَ، وَيَعْتَزِلُ شُرُورَ انتس " ثُمْ قَالَ: "أَلَا أُخْبِرُكُمْ بِشَرِّ النَّاسِ مَرْبِّلَا؟ " قَالَ: "أَلَا أُخْبِرُكُمْ بِشَرِّ النَّاسِ قَالَ " لَيْهِ يَسْأَلُ بِاللّهِ وَلَا يُعْطِي بِهِ ... [راحع. ٢١١٦]

تخريج: إساده صحح.

٢٩٢٨ - خدَفَنا حُسَيْنُ ﴿ أَخْبِرَ ﴿ اللهُ أَبِي ذَبْتِ عَنْ سَعِيدٍ ﴾ عَنْ إِسْمَاعِيلَ بْنِ عَنْدِ الرَّحْمنِ النَّ أَي أَنْ أَي عَنْ إِسْمَادٍ ﴾ عَنْ عَطَّ وَنِ يَسَادٍ ، عَنِ ابْنِ عَنَّ عَلَيْهِمْ وهُمْ عَنَّ سِي عَنِ النَّبِيّ بَشِيْةٍ ؛ حَزَجَ عَلَيْهِمْ وهُمْ جُلُوسٌ ، فَقَالَ : أَلَا أُحَدِّثُكُمْ بِخَيْرِ النَّاسِ مَثْوَلَةً … فَذَكَوْهُ.

تخريج: إسناده صحبح.

٢٩٢٩ - حَلَثْنَا أَبُو النَّصْرِ عَنِ اثْنِ أَبِي ذِئْتٍ، عَنِ اثْنِ أَبِي ذِئْتٍ، عَنِ الْنِ عَبَّسِ قَالَ: عَن الْمُولُ اللَّهِ عِيْثِ يُعْطِي الْمَوْأَةَ وَالْمَمْلُوكَ مِنَ الْغَنْءَم مَا يُصِبِبُ الْخَيْشُ. [راجع: ٢٢٣٥].

تخریج: حدیث حس، وهدا إساد ضعیف لانقطاعه، القاسم بن عباس لم بدرك ابن عباس وهو يروي عن أصحابه.

٢٩٣٠– حَلَّثْنَاهُ حُسَيْنٌ فَالَ: أَخْبَرِنَا ابْنُ أَبِي دُلْبٍ عَنْ رَحُلٍ، غَنِ ابْنِ عَبَّاسٍ: أَنَّ السَّبِئُ Comments: [A hasan hadeeth; this is a da'eef isnad]

عليم كَانَ يُعْطِي الْعَبْدَ وَالْمَزَأَةُ مِنَ الْغَمَائِمِ. [راجع ٢٢٣٥]

تحريج؛ حديث حس، وهدا إساد ضعيف لحهالة الرجل الراوي عن ابن عاس.

2931. Yazeed narrated from someone who heard Ibn'Abbas (﴿) say:... Something less than what the army got.

Comments: [A hasan hadeeth; this is a da'eef isnad like the previous report]

2932. It was narrated from Shu'bah that al-Miswar bin Makhramah entered upon Ibn 'Abbas (%) to visit him when he was sick, and he was wearing a cloak of brocade. He said. O Ibn 'Abbas, what is this garment? He said: Which one? He said: This brocade. He said: By Allah, I was not aware of it and I did not think that the Prophet (纏) forbade this when he forbade it, except for those who were arrogant and proud and we, praise be to Allah, are not like that. He said: What are these images in the stove? He said: Do you not see that we have burned them with fire? When al-Miswar left, he said: Take this garment away from me and cut off the heads of the images. They said: O Ibn 'Abbas, why don't you take it to the market? You could sell it for more if you leave the heads. He said: No. And he ordered that the heads be cut off.

Comments: [Its isnad is da'eef]

۲۹۳۱ حَدَّثَنَاهُ يَزِيدُ قَالَ: عَمَّنَ سَمِع ابْن عَاسٍ وَفَالَ: دُونَ مَا يُصِيبُ الْجَيْشُ. [راجع: ۲۲۳٥]

تغريج: حديث حس، وهدا إساد صعبف كساعه.

عَنْ شُعْبَةَ اللّهُ الْمِسْوَرَ بْن مَخْرَمَةَ دَخَلَ عَلَى مَنْ شُعْبَةً اللّه الْمِسْوَرَ بْن مَخْرَمَةَ دَخَلَ عَلَى ابْنِ عَبّاسٍ يَعُودُهُ مَنْ وَجَعٍ، وَعَلَيْهِ بُودُ الْمِسْوَرَ بْن مَخْرَمَةَ دَخَلَ عَلَى الْنِ عَبّاسٍ، مَا السّتُرْقِ، (٢٠٠٨) فقال يَا أَبّا عَبّاسٍ، مَا السّتُرُقُ. قَالَ: وَمَا هُو؟ قَالَ: هَذَا الدّوْتُ؟ قَالَ: وَمَا هُو؟ قَالَ: هَذَا الدّوْتُ بَهِى عَنْهُ، اللّهِ مَا عَلِمْتُ بِهِ، وَمَا أَضُنُ البّي بِيعِ نَهَى عَنْهُ، وَلَسْنَا بِحَمْدِ اللّهِ كَدَلِكَ. وَلَمْنَا بِحَمْدِ اللّهِ كَدَلِكَ. وَالتَّكْثُرِ، وَلَسْنَا بِحَمْدِ اللّهِ كَدَلِكَ. وَالتَّكُثُرِ، وَلَشْنَا بِحَمْدِ اللّهِ كَدَلِكَ. وَالتَّكُثُرِ، وَلَشْنَا بِحَمْدِ اللّهِ كَدَلِكَ. وَالتَّكُثُونِ عَنَى اللّهُوفِ، عَنِى اللّهُوفِ عَنْ اللّهُ وَلَا عَلَى اللّهُوفِ، عَنِي وَالتَّمَلُولِ عَلَى اللّهُ وَى مَنْ اللّهُ وَاللّهُ عَلَى اللّهُ وَى مَنْ اللّهُ وَلَا اللّهُ عَلَى اللّهُ وَى اللّهُ اللّهُ وَاللّهُ عَلَى اللّهُ وَاللّهُ عَلَى اللّهُ وَلَا اللّهُ عَلَى اللّهُ وَاللّهُ عَلَى اللّهُ وَلَا اللّهُ وَلَا اللّهُ الللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّه

تغريج: إساده صعيف، شعبة بن ديبار مولى أن عباس سيء الحفظ. 2933. It was narrated that Shu'bah said: A man came to lbn 'Abbas (♣) and said: When your freed slave prostrates, he puts his forehead, forearms and chest on the ground. Ibn 'Abbas (♣) said to him: What made you do what you are doing? He said: Humility. He said This is how the dog sits. I saw the Prophet (寒) when he prostrated; the whiteness of his armpits could be seen.

Comments: [Its isnad is da'eef like the previous report]

2934. Husain narrated. Ibn Abi Dhi'b told us... And he narrated a similar report

Comments: [It is a repeat of the previous report]

2935. It was narrated from Ibn 'Abbas (秦) that the Prophet (經) used to send him with his family to Mina on the Day of Sacrifice to stone the *Jamrali* with the dawn.

Comments: [Its isnad is da'eef]

2936. It was narrated from Ibn 'Abbas (本) that the Prophet (窦) sent him with his family to Mina on the Day of Sacrifice and they stoned the Jamrah with the dawn.

Comments: [Its *isnad* is *da'eef* like the previous report]

2937. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (窦) said: Whoever has intercourse with his female slave and she bears him a child, she becomes free after he dies."

74٣٣- حَدَّثَنَا هَاشِمٌ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ شُعْبَةُ قَالَ: وَحَاءَ رَحُلٌ إِلَى ابْنِ عَبَّسٍ فَقَالَ: اللهِ عَبَّسٍ فَقَالَ: اللهِ عَبَّسٍ فَقَالَ: اللهِ عَبَّسٍ فَقَالَ: اللهِ عَبَّسٍ: هَا اللهُ مَوْلَاكُ إِذَ سَجَدَ، وَضَعَ حَبُهُتَهُ وَذِرَاعَيْهِ وَصَدْرَهُ بِاللَّرْضِ. فَقَالَ لَهُ ابْنُ عَبَّسٍ: هَا يَحْجَلُكَ عَلَى مَا تَصْنَعُ؟ قَالَ: التَّوَاضُعُ. قَلَ. يحبلك عَلَى مَا تَصْنَعُ؟ قَالَ: التَّوَاضُعُ. قَلَ. هَكذا رِبْضَةُ الْكُلْب، رأَيْتُ النَّبِي ﷺ إِذَا سَجَدَ، رثينَ تَبَاصُ إِنْطَيْهِ. [راحع ٢٠٧٣] سَجَدَ، رثينَ تَبَاصُ إِنْطَيْهِ. [راحع ٢٠٧٣]

٢٩٣٤ - وَحَدَّثَنَاهُ خُسَيْنٌ: أَخْسَرَنَا ،بْنُ بَيِي ذَنْت.. فَدَكَرَ مِثْلُهُ.

تخریج: هو مکور مافیله.

۲۹۳۵ حَدِّثْهُمَا هَ شِهُ عَلِ النِّ أَي دِئْب، عَنْ شُعْبَةً، عَي ابْنِ عَبْسٍ أَنَّ النَّبِي بَيْكَ كَانَ يَعْبَهُ مَعَ أَهْلِهِ إِلَى مِنَى بَوْمَ النَّحْرِ لِيَرْمُوا لِيَرْمُوا لِيَرْمُوا النَّحْرِ أَيْرَمُوا النَّحْرِ أَيْرَمُوا النَّحْرِ أَيْرَمُوا النَّحْرَةُ مَعَ الْفَجْر. [الظر: ۲۹۳۱]

تخريج: إساده صعيف لصعف شعبة مولى ابن عاس.

٢٩٣٦ - حَدَّثَنَاهُ خُسَيْنٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي دَنْ عَنْ شُعْنَةً، عَرِ ابْنِ عَبْسٍ: أَنَّ النّبِيَ عَلَيْهِ بَعْثَ بِهِ مَعَ أَهْلِهِ إِلَى مِنِّى يَوْمَ النَّحْرِ فَرَمُوا الْجَمْرَةَ مَعَ الْفحْرِ.. [راجع: ٢٩٣٥]
تخريج إساده صعيف كسابقه.

٣٩٣٧ خَدَّثْنَا أَنُو النَّصْرِ. حَدَّثْنَا شَرِيكٌ عَنْ خُسَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّسٍ قَالَ: خُسَيْنِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّسٍ قَالَ: فَالْ رَسُولُ اللَّهِ يَظْلِحُ: "مَنْ وَطِئَ أَمْتَهُ فَوَلَدَتْ لَهُ، وَهِئَ أَمْتَهُ فَوَلَدَتْ لَهُ، وَهِئَ مُعْنَفَةٌ عَنْ دُبُرِ". [راجع: ٢٧٥٩]

Comments: [Hasan, this is a da'eef isnad]

2938. It was narrated that Ibn 'Abbas (泰) said: The Prophet (海) used to pray in a garment, wrapping it around himself and using its extra length to protect himself from the heat and cold of the ground.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2939. It was narrated that Ibn 'Abbas (為) said: The slave woman would bring the Messenger of Allah (織) meat from the shoulder (of an animal) from the pot. He would eat from it, then he would go out to the prayer and would pray without doing wudoo' or touching water.

Comments: [A saneeh hadeeth]

2940. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (囊) used to pray on a reed mat.

Comments: [Saheeh because of corroborating evidence]

2941. It was narrated from Yazeed bin Hurmuz that when Najdah al-Haroori [i.e., Khariji] rebelled at the time of the turmoil of Ibn az-Zubair, he sent word to Ibn 'Abbas asking him about the share of the near relatives [of the Prophet (姿)]: Who do you think

تخريج. حس، وهذا إساد صعيف، شريك ال عدالله النجعي، وحسين س عدالله بن عيدالله الس عباس كلاهم صعيفاك.

٢٩٣٨- خَذَنْنَا أَبُو النَّصْرِ: خَذَنَنا شَرِيكٌ عَنْ حُسِيْنِ، عَنْ عِكْرِمَةً، غَنِ النِ عَنَّاسِ عَنْ جَكْرِمَةً، غَنِ النِ عَنَّاسِ قَلَ: كَنَ النَّبِيُ ﷺ يُشْخِ يُصَلِّي فِي ثُوْتٍ مُنُوشِكًا بِهِ يَتَّقِي فَصُولِهِ خَرُ الْأَرْضِ زَرُدُهَا. [راحع: ٢٣٢٠]

تخريج: حس لعيره، وهذا إساد صعبف.

٢٩٣٩- حَلَثْنَا حُسَيْنُ بْنُ عَدِيٍّ عَنْ رَائِلَهُ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَنَاسٍ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَنَاسٍ قَالَ: كَانَ رَسُولُ اللَّه ﷺ تَأْتِيهِ الْجَرِيَّةُ بِالْكَتِف مِنَ الْقِلْدِ، فَيَأْكُلُ مِنْهَا، ثُمَّ يَخُرُجُ إِلَى الطَّلَاةِ فَيُصَلِّي، وَلَمْ يَتَوَصَّا وَلَمْ يَمَسَّ مَاءً (راحع: ٢٤٠٦]

تخريج: حديث صحيح.

٢٩٤٠ خدَّثَنَا خُسَيْنٌ عَنْ زَائدَةً، عَنْ سِمَاكِ، عَنْ عِجْرِمَةً، غَنِ ابْنِ عَبَّاسٍ قَالَ:
 كَنْ رَسُولُ اللَّهِ ﷺ يُصَلِّي عَلَى الْخُمْرة.
 لر.جع: ٢٤٢٦]

تخریج: صحیح لغیره، وهدا إساد صعیف. ۲۹٤١ - حَدَّثَنَا عُثْمَانُ سُنُ عُمَرَ خَدَّتُنِي لُونُسُ عَنِ الزُّهْرِيِّ، عَنْ يَزِيدَ سُنِ هُرْمُزَ: أَنَّ نَجْدَةَ الْغَرُودِيَّ جِينَ خَرَجَ فِي فِئْنَةِ اسْنِ الزُّبَيْر، أَرْسلَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ سَهْمِ دِي الْقُرْبَى: لِمَنْ تَرَاهُ؟ فَالَ: هُو لَذَا لِقُرْبَى دِي الْقُرْبَى: لِمَنْ تَرَاهُ؟ فَالَ: هُو لَذَا لِقُرْبَى

it is for? He said: It is for us, the near relatives of the Messenger of Allah (變). The Messenger of Allah (🕦 allocated it to them. 'Umar offered us some of it and we thought it was less than what we were entitled to, so we rejected it and refused to accept it. What he offered to them was to help those among them who wanted to get married, to pay off the debts of those among them who were in debt and to give to the poor among them. And he refused to give them more than that.

Comments: [Its isnad is saliceh]

2942. It was narrated from Ibn 'Abbas (\$\sigma\$) that the Prophet (\$\sigma\$) used to let his hair hang down (over his forehead), and the mushrikoon used to part their hair. The People of the Book used to let their hair hang down over their foreheads and the Prophet (\$\sigma\$) liked to do the same as the People of the Book in matters concerning which he had not received any revelation. Then (later on) the Messenger of Allah (\$\sigma\$) parted his hair.

Comments: [Its isnad is saheeh, al-Bukhari (3558) and Muslim (2336)]

2943. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (寒) said: "There is no one among the people who has not erred or thought of erring, apart from Yahya bin Zakariya.

Comments: [Its isnad is da'eef]

رَسُوبِ اللَّهِ ﷺ، قَسَمَهُ رَسُولُ اللَّهِ ﷺ لَهُمْ.
وَقَدْ كَانَ عُمْرُ عَرَضَ عَلَيْنَا مِنْهُ شَيْئًا رَأَيْنَاهُ
دُونِ حَقَّنَا، وَزَدْدُهُ عَلَيْهِ، وَأَبْيَنَا أَنْ نَفْبَنَهُ،
وَكَانَ اللّذِي عَرْضَ عَلَيْهِمْ: أَنْ بُعِينَ وَكَانَ اللّذِي عَرْضَ عَلَيْهِمْ: أَنْ بُعِينَ لَكِحْهُمْ، وَأَنْ يَقْضِى عَنْ غَرْمِهِمْ، وَأَنْ يُعْطِي فَقِيرَهُمْ، وَأَنَى أَنْ يَرِيدَهُمْ عَلَى ذَلِكَ.
يُعْطِي فَقِيرَهُمْ، وَأَنَى أَنْ يَرِيدَهُمْ عَلَى ذَلِكَ.
[راجع: ٢٢٣٥]

تخريج: إسناده صحيح،

٣٩٤٢ - حَلَّثُنَا عُثْمَانُ بْنُ عُمْر َ حَلَّثُنَا يُوسُنُ عَي الرُّهْرِيِّ، عَنْ عُبيد اللَّهِ بْنِ عَبْدِ اللَّهِ مَنِ عَبْدِ اللَّهِ عَنِ الرَّهُ فِي عَبْدِ اللَّهِ مَنِ اللَّهِ مَنْ مَنْ وَكَانَ الْمُشْرِكُونَ يَقْرُقُونَ رُءُوسَهُمْ، وَكَانَ الْمُشْرِكُونَ يَقْرُقُونَ رُؤُوسَهُمْ، وَكَانَ السَّيُ يَعِيْدُ بُعِنَ مُوافَقَةً أَهْلِ الْكِتَابِ فِيمَا لَمْ لِلَّهِ يَعِيْدُ رَأُسُولُ اللَّهِ يَعِيْدُ رَأُسُهُ. وَلَانَ يَنْزِلُ عَلَيْهِ، فَقَرَق رَسُولُ اللَّهِ يَعِيْدُ رَأْسُهُ. [راجع. ٢٧٥٩]

تخریج: إساده صحبح، ح. (۳۵۵۸)، م. (۲۳۳۱).

٣٩٤٣ حَدَثنا رَوْخ حَدَثنا حَمَّادٌ عَنْ عَلِي الْمِن زَيْدِ، عَنْ يُوسُفُ بُنِ مِهْرَانَ. عَن الْبِن عَلَي عَالَي الْمِن زَيْدِ، عَنْ يُوسُفُ بُنِ مِهْرَانَ. عَم الْبن عَلَي الله يَشْخ قَالَ الله عَلَي النَّاسِ إلَّا وَقَدْ أَحْطَأَ. أَوْ هَمَّ بِخَطئَةٍ، لَيْسَ يَحْيَى بْنَ زَكْرِيًا. [راجع: ٢٢٩٤]

تخريج: إساده صعبف لصعف علي بن زيد بن جدعال.

٢٩٤٤ حَدَّثْنَا رَوْحٌ: حَدَّثْنَا اثنُ جُزَيْع قَالَ أَخْبَرَبِي خُلَيْنُ بْنُ عَلْدِ اللَّهِ نْنَ غُبَيْدِ ۖ للَّهِ بْنِ غَدُّس وَدَاوُدُ نُنْ عَلِيّ بْنِ عَبْدِ النَّهِ نُن غَبَّاس يَزِيدُ أَخَدُهُمَا غَنَى صَاحِبِهِ: أَنَّ رَجُلًا نَادَى ائنَ عَبَّاسِ، وَالنَّاسُ خَوْلَهُ، فَقَالَ. أَسُنَّةً تَنْتَغُونَ بَهَدُ النَّبِيدِ؟ أَمْ هُوَ أَهْوَنُ عَلَيْكُمْ مِنَ اللُّسُ وَالْعَسَلِ؟! فَقَالَ انْنُ عَنَّاسَ ﴿ جَاءَ النَّبِيُّ عِنْ عَبَّاسًا فَقَالِ السُّقُونَا» فَقَالَ إِنَّ هَذَا النَّيدَ شَرَاتٌ قَدْ مُعثَ وَمُرثَ، أَفلا سُقِيثَ لْنُ أَوْ عَسلا؟ فَالَ السُّقُومَا مِمَّا تَسْقُونَ مِنْهُ النَّاسَ» فَأُتِيَ اللَّبِينُ بِينَ اللَّبِينُ وَعَلَيْهِ (١/ ٣٢١) ومَعهُ أَصْحَابُهُ مِنَ الْمُهَاحِرِينَ وَالْأَنْصَارِ، بِسِقَاءَيْنِ فِيهِمَا النَّبِيدُ، فَعَمَّا شُرِبَ النَّبِيُّ مِلْ عَجْلَ قَبْلَ أَنْ يَرُونِي، فَرَفَعَ رَأْسَهُ فَفَالَ الرَّحْسَنَتُمْ، هَكَدًا فَاصْنَعُوا اللَّهِ عَبَّاسِ فَرص رسُول الله ﷺ بذَٰلِكَ، أَخَتُ إِلَيْ مِنْ أَن نَبِيهِ أَشِعَالُهَا لَبُنَّا وَعُسَلًّا. [انظر: ٣١١٤]

تخريج: حديث صحيح، وهذا إساد ضعيف، حسين س عبدالله س عبيدالله ضعيف.

Abbas (﴿ said: The Messenger of Allah (ﷺ) said: "You hear (from me), and others will hear from you, and people will hear from those who hear from you."

Comments: [A salrech hadeeth; this is a da'eef isnad]

Comments: [Its isnad is saheeli]

and honey.

7980 خَدَثْنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَثْنَا أَنُو بَكْمٍ عَنِ الْأَعْمَسِ، عَنْ عَبْدِ اللّهِ شِ عَبْدِاللّهِ، عَنْ اللّهِ شِ عَبْدِاللّهِ، عَنْ ابْنِ عَبّاسٍ فَالَ: عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبّاسٍ فَالَ: قَالَ رَسُولُ اللّهِ بَيْعَةٍ: "نَسْمَعُونَ، وَيُسْمَعُ مِثْنُ يَسْمَعُ مِنْكُمْ، وَيُسْمعُ مِشْنُ يَسْمَعُ مِنْكُمْ،".

تخريج: إسناده صحيح.

2944. Husain bin 'Abdullah bin 'Ubaidullah bin 'Abbas and Dawood bin 'Ali bin 'Abdullah bin 'Abbas narrated, one of them adding to the report of his companion, that a man called out to Ibn 'Abbas, when the people were around him. Are you following the Sunnah with regard to this nabeedli, or is it easier for you than milk and honey? Ibn 'Abbas (泰) said: The Prophet (姓) came to 'Abbas and said: "Give us something to drink." He said: This nabeedh is something that has been steeped and soaked; shouldn't we give you milk or honey? He said: "Give us what you give to others." So two skins filled with nabcedh were brought to the Prophet (差), who had his Companions of the Muhajireen and Ansar with him. When the Prophet (鑑) drank, he stopped drinking before his thirst was quenched. He raised his head and said: "You have done well. This is what you should do." Ibn 'Abbas (🚓) said. The approval of the Messenger of Allah (避) was dearer to me than seeing these mountain passes flowing with milk 2946. 'Ata' narrated that 'Abdullah bin 'Abbas (条) invited al-Fadl to eat on the day of 'Arafah, and he said: I am fasting. 'Abdullah said: Do not fast, for some milk was brought to the Prophet (建) and he drank it on this day; and, moreover, people follow your example.

Comments: [A saheeh hadeeth]

2947. It was narrated that Ibn 'Abbas (泰) said: By Allah, the Messenger of Allah (是) never fasted any month in full except Ramadan. When he fasted, he would fast until one would say: By Allah, he will never stop fasting. And he would refrain from fasting until one would say: By Allah, he would never fast.

Comments: [Its isnad is saheeh]

2948. It was narrated from Ibn 'Abbas (♣) that the Prophet (ﷺ) forbade walking in one *khuff* or one shoe.

Comments: [Its isnad is da'eef jiddan]

٢٩٤٦ - حَلَّثَنَا رَوْحٌ. حَدَّثَنَا ابْنُ حُرَيْجِ قَالَ: 'خَبَرَبِي زَكْرِيًّا نَنُ عُمَرَ: أَنَّ عَصَاءً أَخْرَهُ أَنْ عَبَرَ بِي زَكْرِيًّا نَنُ عُمَرَ: أَنَّ عَصَاءً أَخْرَهُ أَنْ عَبْدَ اللهِ بِي عَبَّاسٍ دَعَ الْفَضْلَ يَوْمَ عَرَفَةَ إِلَى طَعَامٍ، فَقَالَ: إِنِّي ضَائِمٌ. فَقَالَ عَنْدُ اللَّهِ: لَا تَصُمْ، فَإِنَّ اللهِ حِلَابٌ، تَصُمْ، فَإِنَّ النَّاسَ يَسْتَتُونَ فَشَرِبَ مِنْهُ هَذَا لَيْوْمَ، وَإِنَّ النَّاسَ يَسْتَتُونَ بَشْتَتُونَ بَيْدَ مَا إِنَّ النَّاسَ يَسْتَتُونَ بَحْمُ. [راجع: ١٨٧٠]

تخريج: حدبث صحيح.

٧٩٤٧- حَدَثْنَا يَحْنَى بْنُ حَمَّادِ: حَدَّثْنَا أَنُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ بُو عَنَا سَعِيدِ بْنِ جُبَيْرٍ، عَنِ بُو عَنَا سَعِيدِ بْنِ جُبَيْرٍ، عَنِ بُو عَنَا سَعِيدِ بْنِ جُبَيْرٍ، عَنِ بُو عَالَى وَاللّهِ مَا صَامَ رَسُولُ اللّهِ يَسِيَّةُ شَهْرًا كَامِلًا فَطُ عَيْرَ رَمَصَانَ، وَكَانَ إِدَا صَامَ، صَامَ حَمَّى يَقُولَ الْقَابِلُ: لَا وَاللّهِ لَا يَضُولُ الْقَابِلُ: لَا وَاللّهِ لَا يَضُولُ الْقَابِلُ: وَاللّهِ لَا يَضُولُ الْقَابِلُ: وَاللّهِ لَا يَصُولُ الْقَابِلُ: (الجمع: ١٩٩٨)

تخريج: إساده صحيح.

۲۹٤٨ حَدَثْنَا عَبْدُ اللهِ قَالَ: وَكَانَ فِي كِتَابِ أَبِي: عَنْ عَبْدِ الصَّمَدِ عَنْ أَبِيهِ، عَنِ الْحَسَنِ _ بَعْنِي ابْنَ ذَكُوَانَ _ عَنْ حَبِيبٍ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ. أَنَّ الشِّيَ ﷺ نَهَى أَنْ يُمْشَى فِي خُفٌ وَاجِدٍ أَوْ الْجِدِ أَوْ نَجْدَةٍ.

رَهِي الْحَدِيثِ كَلَامٌ كَثْيَرٌ عَيْرُ هَذَا، فَلَمْ يُخَدِّنُنَ بِهِ صَرَبَ عَلَيْهِ هِي كِتَابِهِ، فَظَنَتْهُ أَنَّهُ يَخَدُنُنَ بِهِ صَرَبَ عَلَيْهِ هِي كِتَابِهِ، فَظَنَتْهُ أَنَّهُ تَرَكَ حَدِيثَهُ مِنْ أَحْلِ أَنَّهُ رَوَى عَنْ عَمْرِو بْنِ

خَالِدِ الَّذِي يُحدِّثُ عَنْ رَئِدِ بْنِ عَبِيٍّ، وَعَمْرُو ابْنُ خَالِدِ لَا يُسَاوِي سَيْنًا.

تخريج: إسناده صعبف حدًا، الحس م ذكوان ضعبف، ويعني عنه حديث أبي هربوة الذي سيأتي في المسند ٢٤٥/٢.

2949. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (鑑) forbade [eating] a bird that had been used as a target and the milk of an animal that feeds on filth, and drinking from the mouth of the water skin.

Comments: [Its isnad is saheeh]

2950. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (囊) said: "Jibreel came to me and instructed me to say the *Talbiyah* out loud."

Comments: [Saheeh hadeeth]

2951. It was narrated from 'Ikrimah the freed slave of Ibn 'Abbas, from Ibn 'Abbas (♣), that he said: The Prophet (ౚ) only forbade garments of pure silk. As for a garment in which (only) the warp is of silk, it is not pure silk, and we do not see anything wrong with it. And the Prophet (ౚ) forbade drinking from vessels of silver.

Comments: [A saheeh hadeeth]

۲۹٤٩ حَدَّثَنَا عَنْدُ الصَّمَدِ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةً. عَنْ عَكْرِمَةً، عن انْنِ عَنَّسٍ: أَنَّ رَسُولَ النَّهِ يَشِيْعُ نَهَى عَنِ الْمُحَنَّمَةِ، وَعَنْ لَبَيِ الْمُحَنَّمَةِ، وَعَنْ لَبَي النَّجَدَّلَةِ، وَعَنْ السَّقَاءِ. النَّجَدَّلَةِ، وَعَن السَّقَاءِ. [راجع: ۱۹۸۹].

تخريج إسناده صحيح.

٢٩٥٠ حَدَّثَنَا عَبْدُ الصّمَدِ: حَدَّثَنَا عَدُ الرَّحْمَ _ يَعْنِي ابْن عَبْدِ اللَّه نْن دينَادٍ _: حَدَّثَنَا أَبُو خَازِمٍ عَنِ جَعْفِرٍ بْن عَبَاسٍ، عَنِ انْنِ عَبَاسٍ، عَنِ انْنِ عَبَاسٍ، عَنِ انْنِ عَبَاسٍ، عَنِ انْنِ عَبَاسٍ، قَن انْنِ عَبَاسٍ، قَن انْنِ عَبَاسٍ، قَن انْنِ عَبَاسٍ، قَن انْنِ عَبْدِيلَ عَبَاسٍ، قَن أَعْلِنَ بِالنَّلْبِيَّةِ».
 أَمَانِي فَأَمْرِنِي أَنْ أُعْلِنَ بِالنَّلْبِيَّةِ».

تخريج حديث صحيح.

٢٩٥١ حَدَّفَنَا رَوْحٌ. حَدَّثَنَا ابْنُ جُرْئِجٍ. أَخْرَئِجٍ. أَخْبَرِي حُصَيْفٌ عَنْ سعيد بْنِ جُبَيْرٍ، وَعَنْ عِجْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَسِ بْنِ عَبَّاسٍ: عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَسِ بْنِ عَبَّاسٍ: أَنَّهُ عَالَ: إِنِّمَا نَهَى النَّبِيُ ﷺ عَنِ النَّوْبِ الْخَرِيرِ الْمُصْمَت، فَأَمَّا الثَّيْثُ عَلِيَّةً مَن النَّبِي سَدَاهُ خَرِيرٍ مُصْمَتِ، فَلَا نَوَى بِهِ جَرِيرٍ مُصْمَتِ، فَلَا نَوَى بِهِ بَئَسًا، وَإِنَّمَا نَهَى النَّبِيُ ﷺ أَنْ بُشْرَبَ فِي إِنَّاءِ الْفِضَةِ. [راجع ١٨٧٩].

تخريج: حديث صحيح.

2952. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♣) said: "Seventy thousand of my ummah will enter Paradise without being brought to account." I said: Who are they? He said: "They are the ones who do not ask for ruqyah, do not believe in omens, and they put their trust in their Lord."

Comments: [Its isnad is saheeh, al-Bukhari (6472)]

2953. Ziyad narrated that Salih, the freed slave of at-Taw'amah, told him that he heard Ibn 'Abbas (*) narrate from the Prophet (*): "Ar-Rahim (ties of kinship) seeks refuge with the Most Merciful; He upholds ties with those who uphold (ties of kinship) and He cuts off those who sever (ties of kinship)."

Comments: [A saheeli hadeeth]

2954. It was narrated that Ibn 'Abbas (秦) said: The Prophet (經) did 'Umrah four times: the 'Umrah of al-Hudaibiyah, 'Umratul-Qada'; the third from al-Ji'ranah and the fourth he did with his Hajj.

Comments: [Its isnad is saheeh]

2955. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (楚) said: "Allah does not look at the one who lets his garment hang below his ankles."

تخریج: إساده صحیح، ح (۱٤٧٢).

- حَلَّثَنَا رَوْحٌ: حَلَّثَنَا البُنُ جُرَيْجِ قَالَ: أَنَّ صَابِحٌ مَوْلَى التَّوْمَة أَخْبَرَنِي رَبَدٌ: أَنَّ صَابِحٌ مَوْلَى التَّوْمَة اخْبَرَهُ. أَنَّهُ سَمِعَ ابْنَ عَبَاسٍ يُحَدِّثُ عَنِ النَّبِيِّ عَبَاسٍ يُحَدِّثُ عَنِ النَّبِيِّ عَبَاسٍ يُحَدِّثُ الرَّحْمَنِ عَبَاسٍ يُحَدِّزُة الرَّحْمَنِ عَبِيهِ: اللَّهُ عَمَنَ اللَّهُ عَمَنَ اللَّهُ عَمَنَ عَطَعَهَا اللَّهُ اللَّهُ عَمَنَ عَطَعَهَا اللَّهُ اللَّهُ عَمَنَ عَطَعَهَا اللَّهُ عَمَنَ عَطَعَهَا اللَّهُ اللَّهُ اللَّهُ عَمَنَ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَمَنَ اللَّهُ عَمَنَ اللَّهُ عَمَنَ اللَّهُ اللْحَلْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّ

تخريج حدث صحيح.

٢٩٥٤ - حَدَّثَنَا أَنُو النَّصْرِ ﴿ حَدَّثَنَا دَوْدُ _ يَعْنِي لَعْظَارَ _ عَنْ عَمْرِو، عَنْ عَكْرِمَة، عَنِ الْنِ عَبَاسِ قَلَ . اعْنَمَرَ النِّيُّ عَلِيْهِ أَرْنَعَ عُمْرٍ. عُمْرَةً لَخُدَيْتِهِ، وَالنَّالِثَةَ مِن الْجِعْرَانَةِ. وَالنَّالِثَةَ مِن الْجِعْرَانَةِ. وَالنَّالِثَةَ مِن الْجِعْرَانَةِ. وَالنَّالِيَّةَ مِن الْجِعْرَانَةِ. وَالنَّالِيَّةَ مِن الْجِعْرَانَةِ.

نخريج: إساده صحيح.

- ٢٩٥٥ حَدَّثَنَا (١/ ٣٢٢) أَبُو النَّصْرِ وَحُسَيْنٌ قَالَا: حَدَّثَنَي شَعدُ اشْغَثَ: خَدَّثَنِي سَعدُ ائن حُبَيْرٍ، عَي ابْنِ عَبَّاسٍ فَالَ: قَالَ رَسُولُ اللَّهِ عَلَى مُشْبِلِ».
الله لا ينظُرُ إلى مُشْبِلِ».

تخريج إسناده صحيح.

لَا إِلَٰهَ إِلَّا هُوَ. [راجع. ٢٢٨٠]

Comments: [Its isnad is saheeh,]

7907- حَدَّثَنَا هَاشِمُ بِنُ الْفَاسِمِ: حَدَّثَنَا شَرِبكٌ عَنْ عَطَاءِ بْنِ السَّائِب، عَنْ أَبِي يَحْيَى الْأَعْرَجِ، عَنِ الْنِ عَنَاسِ قَالَ: احْتَصَبَ رَحُلانِ، فَدَارَتِ الْنِمِينُ عَلَى أَحِيهِم، فَخَلَفَ بِللَّهِ الَّذِي لَا إِلَهُ إِلَّا هُوَ، مَا لَهُ عَلَيْهِ حَقَّهُ، فَخَلَفَ بِللَّهِ الَّذِي لَا إِلَهُ إِلَّا هُوَ، مَا لَهُ عَلَيْهِ حَقَّهُ، فَرَنَ حَبْرِيلُ، فَقَالَ. مُرْهُ فَلَيْعُطِهِ حَقَّهُ، فِإِنْ الْحَقِّ قَلَهُ، وَهُوَ كَادِبٌ، وَتَعَرَهُ يَمِيهِ اللهِ أَنَّهُ لَا إِلَهُ إِلَّا هُورَ، أَوْ شَهَادَتُهُ أَنَّهُ مَعْ فَتُ بِاللهِ أَنَّهُ لَا إِلَهُ إِلَّا هُورَ، أَوْ شَهادَتُهُ أَنَّهُ

2956. It was narrated that Ibn 'Abbas (♣) said: Two men disputed and one of them had to swear an oath, so he swore by Allah besides Whom there is no other God that (his opposite number) had no right over him. Then Jibreel came down and said: Tell him to give him his due, for the other one is in the right and he is lying. And the expiation for his oath is his acknowledgement or testimony that there is no God but Allah.

Comments: [Its isnad is da'cef]

تخريج: إساده صعيف، شريك س عبدالله سيء الحفظ، وعطاء س السائب قد احتلط.

2957. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) drew four lines then he said: "Do you know why I drew these lines?" They said: No. He said: "The best of the women of Paradise are four: Maryam bint 'Imran, Khadeejah bint Khuwailid, Fatimah bint Muhammad and Asiyah bint Muzahim.

Comments: [Its isnad is saheeh]

2958. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (麥) came out to them when they were sitting in a gathering of theirs and said: "Shall I not tell you of the best of people?" They said: Yes, O Messenger of Allah. He said: "A man who holds on to the head of his horse (in jihad) for

740V - حَدْثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا ذَاوُدُ: حَدَّثَنَا عَبْدُ أَخْمَرَ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبْسٍ: أَنَّ رَسُولَ اللَّهِ يَعِيْجٌ حَطَّ أَرْبَعَةً خُطُوطٍ، ثُمُ قَالَ: "أَتَدُرُونَ لِمَ خَطَطْتُ هَذِهِ الْخُطُوطَ؟» قَالُوا: لاَ. قَالَ: "أَفْصَلُ نِسَاءِ الْخُطُوطَ؟» قَالُوا: لاَ. قَالَ: "أَفْصَلُ نِسَاءِ الْجَنَةِ أَرْبَعٌ: مَرْبَمُ بِنْتُ عِمْرَانَ، وَخَدِيجَةً بِنْتُ عِمْرَانَ، وَخَدِيجَةً بِنْتُ عُمْرَانَ، وَخَدِيجَةً مُثْتُهُ مُحَمَّدٍ، وَآسِيَةُ انتَةً مُراجِمٍ». [راجع: ٢٦٦٨]

تخريج: إساده صحيح.

٢٩٥٨ - حدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْتِ عَلَى بَنْ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ خَالِدٍ، عَنْ إِسْمَاعِيلَ بْنِ خَالِدٍ، عَنْ عَطَاءِ بْنِ يَسْمَاءٍ بْنِ يَسْمَادٍ، عَنْ عَطَاءِ بْنِ يَسْمَادٍ، عَنِ ابْنِ عَبَّاسٍ أَذَّ رَسُولَ اللَّهِ يَشِيْعَ خَرَجَ عَلَيْهِمْ وَهُمْ خُلُوسٌ فِي مَجْلِسٍ لَهُمْ، فَيْرِ النَّاسِ؟ قَالُوا: فَقَالَ النَّاسِ؟ قَالُوا:

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the sake of Allah until he dies or is killed. Shall I not tell you of the one who comes next?" We said: Yes. He said: "A man who withdraws into a mountain pass, establishing regular prayer and paying zakah, keeping away from people's evil. And shall I not tell you of the worst of people in status?" They said: Yes. He said: "The one who is asked for the sake of Allah and does not give."

Comments: [Its isnad is saheeli]

2959. It was narrated that Ibn 'Abbas (泰) said: Umm Hufaid, the maternal aunt of Ibn 'Abbas, gave the Messenger of Allah (海) some ghee, dried yoghurt and lizards. He ate some of the ghee and dried yoghurt, but he left the lizards because he found them off-putting. It was eaten at the table of the Messenger of Allah (海); if it were haram it would not have be eaten at the table of the Messenger of Allah (海).

Comments: [Its isnad is saheeh, al-Bukhari (2575) and Muslim (1947)]

2960. It was narrated from Ibn 'Abbas (♣) that the Prophet (₤5) took a ring and wore it, then he said: "This has been distracting me from you all day, I was looking at it and looking at you." Then he threw it away.

Comments: [Its isnad is saheeli]

بَعَى يَا رَسُولَ النَّهِ. قَالَ "رَجُلٌ آجِدٌ بِرَأْسِ عَرْسِهِ هِي سَبِيلِ اللّهِ حَتَّى يَمُوتَ، أَوْ يُمُثَل، أَفْأُحْبِرْكُمْ بِالَّذِي يَلِيهِ؟! قَالَ قُلْنَا نَعَمْ قَالَ. "رَحُلٌ مُعْتَزِلٌ فِي شغب بُقِيمُ الصّلاة، وَبُوْنِي لَزَّكُمْ وَيُعْتَزِلُ شُرُورَ النَّسِ. أَفَأُخْبِرُكُمْ بِشُرِّ النَّاسِ مَنْزِلًا؟» قَالُون نَعَمْ. قَالَ: "النِّذِي يُسْأَلُ بِاللّهِ، وَلَا يُعْطِي بِهِ». [راجع ٢١١٦]

تخريج: إساده صحيح.

٢٩٥٩ - حَدْثَنَا هَ شَمَّ حَدَثَنَا شُعْبَةُ قَالَ الْحَرْبِي خَعْفَرُ بُنُ إِيَّاسٍ قَالَ: سَمِعْتُ سَعِيدَ بَنْ جُنِيْرٍ عَنِ ابْنِ عَبَّسٍ قَالَ أَهْدَتُ أُمُّ لِمَا جَنِيدٍ خَلَةُ ابْنِ عَبَّسٍ لَرَسُولِ اللهِ ﷺ سَمْنًا وَأَضُنَّا، فَأَكَلَ مِنَ السَّمْنِ وَمِنَ الْأَقِطِ، وَتَقَلَ مِنَ السَّمْنِ وَمِنَ الْأَقِطِ، وَلَوْ كَانَ حَرَامًا لَمْ مُؤْتَلُ مِلَى مَائِدَةٍ رَسُولِ اللَّهِ ﷺ. [راحع: ٢٢٩٩] علَى مَائِدةٍ رَسُولِ اللَّهِ ﷺ. [راحع: ٢٢٩٩]

تخریج: إساده صحیح، ح. (۲۵۷۵)، م (۱۹٤۷).

- ٢٩٦٠ حَلَّنَنَا عُفْمَ نُ بُنُ عُمَرَ: أَخْبَرَنَا مَالِكُ ابْنُ مِغُولِ عَنْ سُنَيْمَانَ الشَّبْبَانِيّ، عَنْ سَعِيدِ الْسِ خَيْرٍ، عَنِ ابْنِ عَبِّسٍ َ أَنَّ النَّيْلِ بِعِلَةِ الْخَذَ خَاتْمًا، فَنَسِسُهُ، ثُمْ قَالَ: «شَغَلَنِي هَذَا عَنْكُمْ مُنْدُ الْيُومِ، إلَيْهِ نَطْرَةٌ، وَإِلَيْكُمْ نَظْرَةٌ» مُمْ دَمَ هِ.

تخريج: إساده صحبح.

2961. It was narrated from Ibn 'Abbas (%) that the Prophet (ﷺ) said: "May Allah curse the Jews, animal fat was forbidden to them, so they sold it and consumed its price. But when Allah forbids something to people, He also torbids its price to them."

Comments: [A saheeh hadeeth]

2962. It was narrated from Ibn Abbas (*) that the Messenger of Allah (*) said: "Its trees are not to be cut and its game is not to be disturbed; its lost property is not permissible except for one who will announce it; and its grasses are not to be cut." Al-'Abbas said: O Messenger of Allah, except idhkhur. He said: "Except idhkhur."

Comments: [Its isnad is saleeh, al-Bukhari (1349) and Muslim (1353)]

2963. It was narrated from Ibn 'Abbas (泰) that the Prophet (經) did not set a specific punishment for drinking alcohol. Ibn 'Abbas (ﷺ) said: A man drank alcohol and got drunk, and he was found staggering in the street. He was brought to the Prophet (變), but when he came level with the house of 'Abbas, he got free and entered upon 'Abbas, who held him from the back. They mentioned that to the Prophet (ﷺ), who smiled and said, "Did he do that?" And he did not tell them to do anything with hım,

7971 حدثنا مَحْبُوبُ بْنُ الْحَسْنِ. حدَّثَنا مَحْبُوبُ بْنُ الْحَسْنِ. حدَّثَنا خَالِدٌ عَنْ رَبِّكَةَ أَبِي الْوَلِيدِ، غَي ابْنِ غَبَّاسِ اللَّهُ البَّبِيِّ بِيَجِيْعِ قالَ: اللَّغَنَ اللَّهُ البَّبُهُرة، حُرَّمَ عَلَيْهِمُ الشُّحُومُ، فَنَاعُوهَ، فَأَكَلُوا أَثْمَالُهَا، وَإِنَّ اللَّهُ إِذَا حَرَّمَ عَلَى قَوْمٍ شَيْئًا، حَرَّمَ عَلَيْهِمُ فَإِنَّ اللَّهَ إِذَا حَرَّمَ عَلَي قَوْمٍ شَيْئًا، حَرَّمَ عَلَيْهِمُ أَيْهِمُ مُ اللَّهُ إِلَيْهِمْ الْمَالِهَا، وَاللّهُ الْمَالُهَا، وَالْمَالُهَا، وَالْمَنْهُمُ أَلْهُمُ أَلْهُمُ أَلْمُ اللّهُ اللّهُ الْمُعْمِمُ اللّهُ اللّهُ إِذَا حَرَّمَ عَلَيْهِمُ أَلْهُمْ أَلْهُمْ أَلْمُ اللّهُ الْمُعْلَى اللّهُ الْمُعْمَلُ اللّهُ اللّهُ اللّهُ إِذَا حَرَّمَ عَلَى قَوْمٍ شَيْئًا، حَرَّمَ عَلَيْهِمُ اللّهُ الْمُعْلِمُ اللّهُ الْمُعْمِمُ اللّهُ اللّهُ إِذَا حَرَّمَ عَلَى قَوْمٍ اللّهُ اللّهُ اللّهُ إِلَى اللّهُ اللّهُ اللّهُ إِلَيْهُمْ أَلْمُ اللّهُ اللّهُ اللّهُ إِلَى اللّهُ اللّهُ اللّهُ إِلْمَالُهَا إِلْمُ اللّهُ اللّهُ إِلَّهُ الْمُؤْمِمُ اللّهُ الْمُؤْمِمُ اللّهُ الْمُعْمِمُ اللّهُ الْمُؤْمِمُ الْمُؤْمِمُ اللّهُ الْمُؤْمِمُ اللّهُ الْمُؤْمِمُ اللّهُ الْمُؤْمِمُ الْمُؤْمِمُ الْمُؤْمِمُ الْمُؤْمِمُ اللّهُ الْمُؤْمِمُ الْمُؤْمِمُ الْمُؤْمِمُ الْمِؤْمِمُ الْمُؤْمِمُ الْمُؤْمِمُ الْمُؤْمُ الْمُؤْمِمُ الْمُؤْمُ الْمُؤْمِمُ الْمُؤْمِمُ الْمُؤْمِمُ الْمُؤْمِمُ الْمُؤْمِمُ الْمُؤْمِمُ الْمِنْمُ الْمُؤْمِمُ الْمُعُمُ الْمُعُمُ الْمُؤْمِمُ الْمُعُمُ الْمُؤْمِمُ ا

تخريج: حديث صحيح.

٢٩٦٢ حَلَّثنا روْحُ بْنُ عُادَةَ حَلَّثنا روْحُ بْنُ عُادَةَ حَلَّثنا وَكُرْمَةً، وَكَرْمَةً، وَكَرْمَةً، غَنِ النَّ عَاسِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَلَ: اللَّهِ عَلَيْهُ قَلَ: اللَّهِ عَلَيْهُ فَلَ: اللَّهِ عَلَيْهُ فَلَ: اللَّهِ عَلَيْهُ فَلَ: أَنَّ مُسُلِّمُةً، وَلَا يُنْقُرُ صَيْدُهَ، وَلَا يُنْقُرُ صَيْدُهَ، وَلَا يُعْطَلُهُ عَلَيْهُ عَلَيْهُ فَا يُنْقُرُ مَنْدُهُ عَلَيْهُ اللَّهِ عَلَيْهُ عَلَيْهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُلْمُ الللّهُ اللْمُعُلِمُ الللّهُ اللَّهُ اللَّهُ اللْمُلْمُ الْمُنْ اللّهُ اللْمُؤْمُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللل

تخریع: إساده صحیح، خ: (۱۳٤٩)، م: (۱۳۵۳).

797٣- حَدُقْنَا رَوْحٌ. حَدَّنَا النَّ جُرِيْجٍ،
قَالَ: حَدَّتَنِي مُحَمَّدُ بْنُ عَلِيٌ مْنِ رُكَانَةً عَنْ
عِكْرِمَةَ مُولَى ابْنِ عَاسٍ، عَنِ ابْنِ عَاسٍ؛
نَّ النِّبِي عِلَيْ لَمْ بَقِتْ فِي الْخَمْرِ حَدَّا، قَالَ نُنُ عَاسٍ؛
مَنْ عَاسٍ؛ شَرِب رَجُلٌ فَسَكرَ، فَلُقِي يَجِبلُ فَنُ عَاسٍ؛
عِي فَجْ، فَانْطُلِقَ بِهِ إِلَى النَّبِيِّ عِلَيْ قَالَ: فَلَمَّا عِنْ عَاسٍ؛
خَادَى بِدارٍ عَنَاسٍ، انْفَلَتَ فَدَخَلَ عَنى عَنْاسٍ فَلَتْرَمَهُ مِنْ وَرَائِهِ، فَذَكَرُوا ذَلِكَ لِلنَّيْ عِلَيْ فَضَحِكَ، وَقَالَ: اقَدْ فَعَلَهَا؟ اللَّهُ لَمْ يَأْمُوهُمُ فَيهِ بِشَيْءٍ؛

Comments: [Its isnad is da'eef]

2964. It was narrated that Ibn 'Abbas (♣) said: It was said to the Prophet (౹) when the qıblah was changed: (What about) those who died and used to pray facing towards Jerusalem? Then Allah revealed the words: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [Saheeh because of corroborating evidence]

2965. It was narrated that Ibn 'Abbas (♣) said: The Prophet (₤) asked Jibreel to appear to him in his real form, and he said: Ask your Lord. So he asked his Lord. Then some shade began to appear from the east, and it began to rise and spread. When the Prophet (₤) saw it, he fainted. Then (Jibreel) came and revived him, and wiped the saliva from his mouth.

Comments: [Its isnad is da'eef]

2966. It was narrated from Anas that some people from az-Zutt who worshipped idols were brought to 'Ali (&) and he burned them. Ibn 'Abbas (&) said: Rather the Messenger of Allah (&) said: "Whoever changes his religion, execute him."

Comments: [Its isnad is saliceli, al-Bukhari (3017)] تخریج. استاده صعبت، محمد س عمی من یرید بن رکانهٔ محهول.

٣٩٦٤ - حَدَثَنَا يَحْنَى بْنُ آدَمَ حَدَثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرَمَةً، عن ابْنِ عَبْ سِ قَالَ: فَلْ شِيمَاكِ، عَنْ عِكْمَةً جِبْنِ حُوِّلَتِ الْقِبْلَةُ: فَأَمَّ اللّذِينَ مَاتُوا وَهُمْ يُصْلُونَ إلى بَيْتِ الْمَقْدِسِ؟ فَأَنْرَلَ اللّهُ تَنَارَكَ وَتَعَالَى: ﴿ وَمَا كَانَ آلَتُهُ لِيُعْدِيعَ اللّهُ تَنَارَكَ وَتَعَالَى: ﴿ وَمَا كَانَ آلَتُهُ لِيُعْدِيعَ إِيمَانَكُمْ ﴾ (البقرة. ١٤٣٠). [راجع: ٢٦٩١]

تخريج: صحيح لعيره، رواية سماك بن حرب عن عكومة مصطونة.

٧٩٦٥- حَدَّثَنَا يَحْنِى بْنُ آدَمَ: حَدَثَ أَبُو بَكْرِ ابْنُ عَيَّاشٍ عَنْ أَيدِ وَهُبِ بْنِ مُنَبِّهِ، عَنْ أَيدِ وَهُبِ بْنِ مُنَبِّهِ، عَنْ أَيدِ وَهُبِ بْنِ مُنَبِّهِ، عَنْ أَيدِ النَّيِّ يَتِيْتُ جِسْرِيلِ أَنْ بِرَاهُ فِي صُورتِه، فَقَالَ: النَّبِيُ يَتِيْتُ جِسْرِيلِ أَنْ بِرَاهُ فِي صُورتِه، فَقَالَ: النَّبِيُ يَتِيْتُ جَسْرِيلِ أَنْ برَاهُ فِي صُورتِه، فَقَالَ: عَلَيْهِ سَوَادٌ مِنْ قَلِل الْمَشْرِقِ، قَالَ: فَجَعَلَ يَرْتَفِعُ وَيَتَشِرُ، قَالَ: فَلَمَ رَبَّهُ النَّبِيُ يَتَشِعُ صَعِقَ، وَيَسْتَم الْنُونَ فَي عَنْ شَدْتِه.

تخريج: إساده صعيف، إدريس بن مبيه صعيف.

7977 - حَدَّثَنَا عَنْدُ الصَّمدِ. حَدَّثَنَا هِشَامُ نُنُ أَسِي عَبْدِ اللَّه عَنْ قَنَادةَ، عَنْ أَسِي أَنَّ عَلِيًّا أَتِي بِأُنَاسٍ مِنَ النُّوطَّ يَعْبُدُونَ وَثَنَا، فَأَحْرَفَهُمْ. فَقَالَ بُنُ عَنَّاسٍ إِنَّم فَالْ رَسُولُ اللَّه يَتِظْيَرِ فَقَالَ بُنُ عَنَّاسٍ إِنَّم فَالْ رَسُولُ اللَّه يَتِظْيَرِ (٣٢٣/١): امَنْ نَدَّل دينة فافْتُلُوهُ.

تخریع: اساده صحیح، ح (۳۰۱۷).

2967. It was narrated from Ibn 'Abbas (♣) that the Prophet (♣) issued a verdict on the basis of an oath and a witness. Zaid bin al-Hubab said: I asked Malik bin Anas about the oath and witness: Is it permissible in cases of divorce (talaq) and manumission? He said: No; this is only with regard to selling, buying and so on.

Comments: [Its isnad is saheeh. Muslim (1712)]

2968. It was narrated from Ibn 'Abbas (泰) that the Prophet (靈) issued a verdict on the basis of an oath with a witness. 'Amr said: That is only with regard to property.

Comments: [Its isnad is saheeh]

2969. It was narrated from Ibn 'Abbas (秦) that the Prophet (窦) said: "Every Muslim must do Hajj, and if I were to say every year, it would be (obligatory)."

Comments: [A saheelt hadeeth; this is a da'eef isnad]

٢٩٦٧ - حَدَّفَنَا رَيْدُ بْنُ الْحُبَابِ: أَحْبَرْبِي سَيْفُ بْنُ سُلْيَمَانِ الْمُكَّيُّ عَنْ قَيْسِ بْنِ سَعْدِ الْمُمَكِّيِّ، عَنْ عمْرو بْنِ بِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ يَتَلِيَّةً فَضَى بِيَمِينٍ وَشَاهِدٍ. [راجع: ٢٢٢٤]

قَالَ زَيْدُ بْنُ الْحُبَابِ سَأَلْتُ مَالِكَ بْنَ أَنَسٍ عَيِ الْشَوِيقِ وَالشَّاهِدِ: هَلْ يَحُوذُ فِي الطَّلَاقِ وَالْغَنْقِ؟ فَقَالَ: لا، إِنَّمَا هَمَا فِي الشَّراءِ وَالْبَيْعِ وَأَشْبَاهِهِ.

تخريج: إسناده صحيح، م (١٧١٢).

٢٩٦٨ - حَدَّثَنَا عَنْدُ اللَّهِ نُنُ الْحَارِثِ، عَنْ سَيْف بْنِ سَعْدٍ، عَنْ سَيْف بْنِ سَعْدٍ، عَنْ عَمْدِو بْنِ سَعْدٍ، عَنْ عَمْرو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيِّ عَمْرو: يَقْلَ عَمْرُو: يَقْلَ عَمْرُو: إِنَّمَا دَاكَ مِه الْأَمْوَالِ.

تخريج: إساده صحيح.

٢٩٦٩ حَدَّثَنَا الزَّيَرِيُّ مُحَمَّدُ بُنُ عَبْدِ اللَّهِ اللَّهِ الرَّيْرِيُّ مُحَمَّدُ بُنُ عَبْدِ اللَّهِ الْمِ الزُّيْرِ. حَدَّثَنَا شَرِبكٌ عَنْ سِمَاكٍ، عَنْ عِجْرِمَةَ، عَنِ النَّبِيِّ شِيْحِ قَلَ: "عَلَى مُسْلِم حَجَّةً"، وَلَوْ قُلْتُ: كُلَّ عَامٍ، لَكَادَ". [راحع: ٢٦٦٣]

تخريج: حديث صحيح، وهذا سد ضعيف، وهو مكرر (٢٦٦٣).

2970. It was narrated that Ibn 'Abbas (為) said: The Prophet (經) bought some camels that had come from outside Madinah, and he made some money, then he

٢٩٧٠ حَدَّثْنَا الرُّبْيْرِيُّ وَأَسْوَدُ الْمَعْنَى قَالَا:
 حَدَّثُنَا شَرِيكُ عَنْ سِمَاكِ، عَنْ عِكْرِمة، عَنِ
 ابْنِ عَبَّاسٍ قَالَ: ابْنَاعَ النَّبِيُّ بَيْكِةً مِنْ عِيرٍ

divided it among the widows of (Banu) 'Abdul-Muttalib. Then he said: "I will never buy anything for which I do not have the price."

Comments: [Its isnad is da'eef]

2971. Wakee' also narrated it and gave the *isnad* for it.

Comments: [Its *isnad* is *da'eef* like the previous report]

2972. It was narrated that Ibn 'Abbas (秦) said: A woman became Muslim at the time of the Messenger of Allah (梁) and got married. Her first husband came to the Prophet (老) and said: O Messenger of Allah, I had become Muslim and she knew that I was Muslim. So the Prophet (老) separated her from her second husband and gave her back to her first husband.

Comments: [Its isnad is da'eef]

أَقْنَتُ، فَرَحَ أَوَاقِيَ فَقَسَمَهَا نَيْنَ أَرَامِلِ عَبْدِ الْمُطَّلِ، ثُمَّ قَالَ: ﴿لَا أَبْنَاعُ بَيْعًا نَيْسَ عِنْدِي ثَمْنُهُ ﴿ لَرَاجِع: ٢٠٩٣].

تخريج: إلىنده صعيف، والطر: (٢٠٩٣). ٢٩٧١- وَحَدُّثْنَاهُ وَكِعٌ أَيْضً، فَأَسْنَدُهُ.

تخريج: رساده صعيف كسابهه.

۲۹۷۲ - حَلَّثَنَا الرُّبَيْرِيُّ وَأَسْوَدُ بْنُ عَامِرٍ قَالَا اللَّهِ بَيْرِيُّ وَأَسْوَدُ بْنُ عَامِرٍ قَالَا اللَّهِ عَلَى عِكْرِمَةً، عَنِ الْمِنْ الْمِرَاةُ عَلَى عَهْدِ رَسُولِ اللَّهِ بَيْنِيْ، فَتَرَّوَحَتْ، فَجَاءَ رَوْحُهَا الْأَوْلُ اللَّهِ اللَّهِ بَيْنِيْ، فَقَلَ. يَا رَسُولَ اللَّه، الْأَوْلُ إِلَى اللَّبِيِّ بَيْنِيْ، فَقَلَ. يَا رَسُولَ اللَّه، إِنِّي فَلَا أَنْ فَلَ أَسْدَمْتُ وَعَبِمَتْ إِسْلَامِي، فَنَزَعَهَ النَّبِيُ إِلَيْنِي فَلَا أَسْدَمْتُ وَعَبِمَتْ إِسْلَامِي، فَنَزَعَهَ النَّبِي إِلَيْنِي فَلَ أَسْدَمْتُ وَعَبِمَتْ إِسْلَامِي، فَنَزَعَهَ النَّبِي إِلَيْنِي فَلَا أَسْدَمْتُ وَعَبِمَتْ إِسْلَامِي، فَنَزَعَهَ النَّبِي اللَّهِي اللَّهِي اللَّهِي اللَّهِي اللَّهِي اللَّهِي اللَّهِي اللَّهِي اللَّهُ اللَّهِي اللَّهُ اللَّهُ اللَّهِي اللَّهُ اللَهُ اللَّهُ الللَّهُ اللَّهُ اللْحَلَمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُولَالِهُ اللْمُلْمُ

٢٩٧٣ حَدَثَنَا أَبُو أَحْمَدَ مُحَمَّدُ بُنُ عَبْدِ اللَّهِ:

حَدَّثَنَا أَبُو إِسْرَائِيلَ عَنْ فُصَيْل بْن عَمْرو، عَنْ

سَعِيدِ بْن حُبَيْرٍ، عن ابْن عَبَّاسٍ، أَوْ غَي

الْفَصْلِ بْنِ عَبَّاسٍ، ۚ أَوْ عَنْ أَخَدِهِمَا غَنَّ

صَاحِبِهِ، قَالَ قَالَ النَّتَى بِسُخِّهُ: "مَنْ أَرَادَ الْحَجُّ

فَلْيَتْعَجُّلْ، فَإِنَّهُ فَدْ تَضِأُ الصَّالَّةُ، وَيَمْرضُ

الْمُريصُ، وَتَكُولُ الْحَاجَةُ». [راحع: ١٨٣٣]

تخريج: إسناده ضعبف، سمك في روايته عن عكرمة اصطراب.

2973. It was narrated from Ibn 'Abbas (泰) or from al-Fadl bin 'Abbas (泰), or by one of them from the other, that he said: The Prophet (运) said: "Whoever wants to do Hajj, let him hasten to do it for he may lose his mount or he may fall sick or be faced with some need."

Comments: [A suheeh hadeeth, this is a da'eef isnad]

تخريج: حديث صحيح، وهذا إساد صعيف 'صعف أبي إسرائيل.

2974. It was narrated that Ibn 'Abbas (♣) said The Messenger

-٢٩٧٤- خَلَثْنَا أَنُو الْوَلِيدِ: حَدَثُنَا أَبُو عَوَالَةَ عَنْ غَنْدِ الْأَعْلَى، غَنْ سَعِيدِ بْنِ جُنَيْرٍ، غَنِ of Allah (ﷺ) said: "Beware of narrating from me except what you are certain of, for whoever tells a lie about me deliberately, let him take his place in Hell. And whoever tells a lie about the Qur'an without knowledge, let him take his place in Hell."

Comments: [Its isnad is da'eef]

2975. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) wiped over the khuffaın, so ask these people who say that the Prophet (﴿) wiped (over the khuffaın): did he do it before al-Ma'ıdah was revealed, or after that? By Allah, he did not wipe (over the khuffaın) after al-Ma'ıdah (was revealed). To wipe over the back of some passer-by in the wilderness is dearer to me than wiping over them (the khuffain)."

Comments: [Its isnad is da'eef]

2976. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas (♣) said to 'Urwah bin az-Zubair: O 'Urayyah, ask your mother, didn't your father come with the Messenger of Allah (ﷺ) and exit ihram?

Comments: [Its isnad is qawi]

2977. It was narrated that Ibn 'Abbas (%) said: The devils had stations in the sky where they would listen to the revelation, and

ائنِ غَنَاسِ قَالَ فَالَ رَسُولُ اللّهِ ﷺ مَثْ التَّقُوا الْخَدِيثَ عَنِي إلّا مَا عَلِمْمُمْ، فَإِنَّهُ مَنْ كَذَب عَلَيْ مُعمّدًا، فَلْبَسَوَأُ مَثْغَذَهُ مِن النَّارِ، ومن كذب في الْفُرْانِ بِعَثْرِ عَلْمٍ، فلينَبَوَأُ مَثْغَذَهُ مِن النَّارِ، اللهِ عَلْمٍ، فلينَبَوَأُ مَثْغَذَهُ مِن النَّارِ».

تخريج: ساده صعيف، نصعف عدالاعلى. ٢٩٧٥ خَدَّنَا أَلُو الْوَلِمد: خَدَّنَا أَلُو عَوَانَةً عِلَى عَلَى عَلَى

تخريج: إسدده صعيف، عطاء بن سائب كان قد ختلط، وأبو عوبة سمع من عصاء في الصحة وفي الاحلاط حميع.

٢٩٧٦ حَلَثْنَا وَكِيعٌ عَنْ عَنْدِ لَجَبَّرِ نُنِ وَرْدٍ، عَنِ اثْنِ بْبِي مُلَيْكَة فَالَ: فَالَ ابْنُ عَبَّسٍ لِعُرْوَة بْنِ لَزْبَيْرٍ يَا عُرَيْةُ، سَلْ أُمَّك : أَلَيْسَ قَدْ جَاءَ أَلُوكَ مَعْ رَسُولِ الله بيليخ فَأَخَلَ. [راحع ٢٢٧٧].

تخريج: إساده قوي.

٢٩٧٧ خَدْثْنَا وَكِيعٌ عَنْ إِسْرَائِينَ، عَنْ سِمَاكٍ، عَنْ سَعِيد تَن خَيْثِرٍ، عَنِ الله عَبَّاسِ قَلْ كَتْتُ لِلشَّيَاطِينِ مَفَّعِدُ فِي الشَّمَاء،

the stars did not move (i.e., there were no shooting stars) and the devils were not targeted. When they heard the revelation they would come down to earth and add nine words to one. When the Prophet (25) was sent, a devil would sit at the station and shooting stars would come at him and keep after him until they burned him. They complained about that to Iblees who said: This can only be because something has happened So he sent his troops out in all directions, and they saw the Messenger of Allah (ﷺ) standing and praying between the two mountains of Nakhlah. They went back to Iblees and told him, and he said: This is what has happened.

Comments: [Its isnad is hasan]

2978. It was narrated from Ibn 'Abbas (🚴) that a man came out when alcohol was still permitted and he gave to the Messenger of Allah (ﷺ) a gift of a skin filled with wine. He brought it on a camel and found the Messenger of Allah (經) sitting. He said: "What is this that you have with you?" He said. A skin filled with wine; it is a gift to you. He said: "Do you know that Allah, may He be blessed and exalted, has forbidden it?" He said: No. He said: "Verily Allah has forbidden it." The man turned to the camel driver and said something to him privately. (The Prophet (鑑)) said: "What did you say to him?" He said: I told him to فَكَانُوا يَسْتَهِعُونَ الْوَحْيَ، وَكَانَتِ النَّجُومُ لَا يَجْرِي، وَكَانَتِ النَّجُومُ لَا يُجْرِي، وَكَانَتِ الشَّيَاطِينُ لَا يُرْمَى، قَلَ فَإِذَا سَمِعُوا الْوَحْيَ، برَلُوا إِلَى الْأَرْضِ، فَرَادُوا فِي الْكَلِمَةِ بَسْعًا، فَلَمَّا نُعِثَ شَبِيُّ فَرَادُوا فِي الْكَلِمَةِ بَسْعًا، فَلَمَّا نُعِثَ شَبِيُّ بَعِلَا الشَّيْطَانُ إِذَا قَعَدَ مَقْعَدَهُ، خَاءَهُ بَعِلَا الشَّيْطَانُ إِذَا قَعَدَ مَقْعَدَهُ، خَاءَهُ ذَلِكَ إِلَى إِلْلِيسَ فَقَالَ مَ هَذَا إِلَّا مِنْ حَدَثِ حَدَثَ. قَالَ فَنِثَ جُنُودَهُ فَلَ: فَإِذَا وَمُولُ حَدَثِ اللّهِ بِيهِ قَائِمٌ بُصَلِّي يَبُنَ حَلَيْ نَحْدَةً قَالَ: فَقَالَ اللّهِ بِيهِ قَالِي إِلْلِيسَ، فَأَخْبِرُوهُ، قَالَ: فَقَالَ وَمُولُ هُوا اللّهِ بِيهِ قَالِي إِلْلِيسَ، فَأَخْبِرُوهُ، قَالَ: فَقَالَ وَمُولُ هُوا اللّهِ يَعِلَى إِلْلِيسَ، فَأَخْبِرُوهُ، قَالَ: فَقَالَ هُولَ اللّهِ يَعِلَى عَذَتَ [راحع ٢٤٨٢]

تخريج إسناده حس.

٢٩٧٨ - حَدَّثَنَا رَبْعِيُّ مِنْ إِبْرَاهِيمَ: حَدَّتَنَا عَنْدُ الرَّحْمَٰ بِنُ إِسْحَاقَ: حَدَّثَنَ زَيْدُ بَنُ أَسْلَمَ الرَّحْمَٰ بَنُ إِسْحَاقَ: حَدَّثَنَ زَيْدُ بَنُ أَسْلَمَ عَنِ ابْنِ عَبَاسٍ: أَنَّ رَجُلاً عَنِ ابْنِ عَبَاسٍ: أَنَّ رَجُلاً حَرَجَ وَالْخَمْرُ حَلالٌ، فَأَهْدى لِرَسُول اللَّه يَشِيْهُ رَاوِية خَمْرٍ، فَأَقْلَ بِهَا يَقْتَادُهَا عَلَى ببير حَبَّى وَجَد رَسُول اللَّه يَشِيْهُ جَالِسًا، فَقَالَ: عَلَى وَجَد رَسُول اللَّه يَشِيْهُ جَالِسًا، فَقَالَ: عَلَى وَجَد رَسُول اللَّه يَشِيْهُ جَالِسًا، فَقَالَ: اللهُ عَمْلُ عَبِمْتَ أَنَّ اللَّهُ عَلَى اللهُ عَبْلُهُ وَمِينَهُ عَلَى اللهُ عَبْلُهُ وَمُهَا اللهُ عَرَّمَهُا اللهُ عَبْلُهُ وَمِينَهُ وَلَيْدُ الْمَعْمِلِ اللهُ عَرَمُهَا اللهُ عَلَى اللهُ عَرْمَهَا اللهُ عَرَمُها فَقَالَ: المَاذَ المَاذَ المَاذَ اللهُ وَكُلَّمُهُ مِنْمُولُ الْمَاذَ المَاذَ المَاذَ المَاذَ المَاذَ المَاذَ المَاذَ اللهُ اللهُ اللهُ عَلَى اللهُ اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ اللهُ عَلَى اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَى اللهُ اللهُ

sell it. He said: "The One Who forbade drinking it also forbade selling it." So he ordered that the stopper be taken out and it was poured out on the ground, and I watched it in al-Batha' until there was nothing left of it.

Comments: [A saheeh hadeeth; this is a hasan isnad]

2979. It was narrated that Ibn 'Abbas (\$) said: The Messenger of Allah (\$) was treated with cupping and he gave the cupper his fee. If it was haram, he would not have given it to him. He was treated with cupping in the veins at the side of the neck and between the shoulders. He was treated with cupping by a slave of Banu Bayadah. One and a half mudds were taken from him every day, but the Prophet (\$) interceded for him with his masters, and they made it one mudd.

Comments: [A saheeh hadceth; this is a da'cef isnad]

2980. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (實) got married when he was in *ihram*.

Comments: [Its isnad is saleeh, al-Bukhari (1837) and Muslim (1410)]

2981. A similar report was narrated from Ibn 'Abbas (\$.).

Comments: [Saheeh; this is a da'cef isnad]

حرَّمَ شُرْبَهَا حَرَّمَ بَيْمَهَا ﴿ قَالَ: فَأَمَرُ بِعَزالِي الْمُرَادَةِ فَقُنْحَتْ ﴿ فِي التُّرَابِ ، فَحَرَجَتْ ﴿ فِي التُّرَابِ ، فَظَرْتُ إِلَيْهَ فِي الْنَطْحَاءِ مَا فِيهَ شَيْءً . [راجع ٢٠٤١]

تخريج: حديث صحيح، وهدا إساد حس.

٢٩٧٩ - خَلَقْني هاشمٌ: حَدَّثَنَا إِسْرَائِيلُ عَنْ خَرِهِ، عَنْ عَامِرٍ، عَنِ ابْس عَبْسٍ قَنَ الْحَجَّةَ أَحْرَهُ، وَلَوْ كَانَ حَرَهُ، لَمْ يُعْطِهِ، وَكَانَ أَحْرَهُ، وَلَوْ كَانَ حَرَهُ لَمْ يُعْطِهِ، وَكَانَ يَعْتَجِمُ في الْأَحْدَعَيْنِ وَيَئِنَ الْكَبَغَيْنِ، وَكَانَ يُعْحَمُهُ عَنْدٌ لِبِي بَيَاصَةً، وَكَانَ يُؤْخَذُ مِنْهُ كُلَّ يُوْمَ مُدُّ وَبِصْفَ. فَشَفَعَ لَهُ النَّبِي بَيَاصَةً، وَكَانَ يُؤْخَذُ مِنْهُ كُلَّ يَوْمٍ مُدُّ وَبِصْفَ. فَشَفَعَ لَهُ النَّبِي بَيَاحَةً إلى يُؤْمِ مُدُّ وَبِصْفَ. فَشَفَعَ لَهُ النَّبِي بَيَاحَةً إلى يُؤْمِ مُدُّ وَبِصْفَ. [راجع: ٢١٥٥]

تخريج: حدث صحيح، وهد إساد صعيف، لصعف خانز الجعفي.

٢٩٨٠ - حَلَّتُنَا هَاتِيمٌ: حَلَّتُن شُعْنَةً عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ائْنِ عَبَّاسٍ قَال: تَزَوَّج زَسُولُ اللَّهِ بِشَيْعٌ وَهُوَ مُحْرَمٌ. [راحع: ١٩١٩]

تخریج: اسنده صحیح، ح: (۱۸۳۷)، م: ۱٤۱۰).

٢٩٨١ - حَدَثَنَا هَاشِمٌ: حَدَثَنَا شُعْنَةُ عَنِ ابْنِ
 عَطَاءٍ، عَنْ عَطَاءٍ، عنِ بْنِ عَبَاسٍ مثَلَةً.
 [راجع ٢٥٨٧]

تخريج: صحيح، وهذا إساد ضعيف لضعف اس عطء.

2982. It was narrated that Ibn 'Abbas (泰) said. The Messenger of Allah (逵) said. "I have been helped by means of the east wind and 'Ad were destroyed by means of the west wind."

Comments: [Its isnad is saliceli, al-Bukhari (1035) and Muslim (900)]

2983. It was narrated that Ibn 'Abbas (秦) said: (The Prophet (运)) was ordered to prostrate on seven. Shu'bah said: On another occasion he narrated it to me and said: "I have been commanded to prostrate and not to tuck up my hair or garment."

Comments: [Its isnad is saheeh, al-Bukhari (809) and Muslim (490)]

2984. It was narrated that Ibn 'Abbas (拳) said: The Messenger of Allah (窦) cursed women who visit the graves and those who build places of worship and place lamps over them.

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

2985. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas (♣) say: The Prophet (★) used to pray thirteen *rak'ahs* at night.

Comments: [Its isnad is saheeh, al-Bukhari (1138) and Muslim (764)] ٢٩٨٧- حَدَّثَنَا هَ شِمْ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُحَمِّ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قالَ: قَلَ رَسُولُ اللَّهِ ﷺ: «نُصِرْتُ بِالصَّبَا وَأَهْلِكَتْ عَادٌ بِالشَّبَا وَأَهْلِكَتْ عَادٌ بِالدَّنُورِ». [راجع: ٢٠١٣]

تخریج: ساده صحیح، ح: (۱۰۳۵)، م (۹۰۰).

٢٩٨٣ - حَدَّثَنَا هَاشِمْ: حَدَّثَنَا شُغبةُ عَنْ عَمْرِو بْنِ دِينَارِ قَالَ سَمِعْتُ طَاوُسًا يُحَدِّثُ عَن عَرْرو بْنِ دِينَارِ قَالَ: أَمِرَ بَيْعَةُ أَنْ يَسْجُدُ عَلَى عَرْرةً أَنْ يَسْجُدُ عَلَى سَبْعَةِ. قَالَ شُعْنَةُ وَحَدَّنَنِيهِ مَرُةً أُخْرَى قَالَ لَا أَكْفَ شَعْرًا وَلَا أَمُوتُ بِالشَّحُودِ، وَأَنْ لَا أَكْفَ شَعْرًا وَلَا فَوَالَا عَرْبَاهُ. [راجع: ١٩٢٧]

تخریج: إساده صحیح، خ^۰ (۸۰۹)، م^۰ (۶۹۰)

٢٩٨٤ - حَدَّثَنَا هَاشِمٌ حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَنَّاسٍ قَالَ: لَعَنَ رَسُولُ اللَّهِ يَعِيَّةً زَائِرَاتٍ الْفَتُورِ، وَالْمُنَّخِدِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُخ. [راجع: ٢٠٣٠]

تخريج: حسن لغيره، دون ذكر السرج، وهذا إساد ضعيف لصعف أبي صالح.

٢٩٨٥ حَدَّثَنَا هَاشِمُ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي
 خَمْرَةَ فَالَ سِمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كَانَ البَّبِيِّ بِهِ يُصلِّي تَلَاثَ عَشْرَةَ رَكُعَةً مِنَ اللَّبَلِ.
 [راجع: ٢٠١٩]

تخريج: إساده صحيح، ح: (١١٣٨)، م: (٧٦٤).

2986. It was narrated that Ibn Abbas (\$) said: A group of the Companions of the Prophet (28) passed by a man of Banu Sulaim who had some sheep of his with him and he greeted them with salam. They said. He only greeted you with salam so as to protect himself from you. So they went to him and killed him, and they took his sheep and brought them to the Prophet (28). Then Allah, may He be blessed and exalted, revealed the words: "and say not to anyone who greets you (by embracing Islam): 'You are not a believer'; seeking the perishable goods of the worldly life. There is much more profit and booty with Allah. Even as he is now, so were vou yourselves before till Allah conferred on you His Favours (i.e. guided you to Islam), therefore, be cautious in discrimination. Allah is Ever Well-Aware of what you do" [an-Nisa' 4:94].

Comments: [Saheeh because of corroborating evidence]

2987. It was narrated that Ibn 'Abbas (泰) said concerning the verse, "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (窦) and his Sunnah) are the best of peoples ever raised up for mankind" [Al 'Imran 3·110]: (It refers to) the Companions of Muhammad (窦) who migrated with him to Madinah.

Comments: [Its isnad is hasan]

2988. It was narrated that Ibn Abbas (3) said: A Jewish man passed by the Messenger of Allah

تخریج: صحح لعیره، خ: (۲۹۹۱)، م: (۳۰۲۵)، روایهٔ سماك عن عكرمه مصطرة، كن سماكاً قد توبع.

٢٩٨٧- حَدِّثْنَا بَخْيَى نُنُ آدَم: حَدِّثْنَا إِشْرَائِيلُ عَنْ سِمَاكٍ، عَنْ سَعِيدِ بُنِ جُبَيْرٍ، عَنِ ابْبِ غَبَّاسٍ فِي قَوْلِهِ ﴿ كُشُتُم خَيْرَ أَمْتَةٍ أُخْرِحَتَ لِلنَّاسِ﴾ (آل عمران. ١١٠) قَالَ. أَصْحَاتُ مُخمَّدٍ ﷺ الَّذِينَ هَاجِزُوا مَعْهُ إِلَى الْمَدِينَةِ. [رحم ٢٤٦٣]

تخريج: إساده حس.

٢٩٨٨ - حَدَّثَنا حُسَيْنُ بْنُ حَسنِ الْأَشْقَرُ :
 خَدَّئنَا اللهِ كُذَنة عَنْ عَطاءٍ عَنْ أَبِي

(ﷺ) as he was sitting and said: What will you say, O Abul-Qasim, on the Day when Allah, may He be blessed and exalted, puts the heaven on this - and he gestured with his forefinger - and the earth on this, and the water on this, and all of creation on this - all whilst gesturing with his fingers Then Allah, may He be blessed and exalted, revealed the words: "They made not a just estimate of Allah such as is due to Him..." [az-Zumar 39 67].

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

2989. It was narrated that Ibn 'Abbas (%) said: The Messenger of Allah (變) woke up one day and there was no water in the camp. A man came to him and said: O Messenger of Allah, there is no water in the camp. He said: "Do you have anything?" He said: Yes. He said: "Bring it to me." He brought him a vessel in which there was a little water. The Messenger of Allah (塞) placed his fingers over the mouth of the vessel and spread his fingers, and springs began to flow from between his fingers. And he instructed Bilal to call out among the people: Blessed water for wudoo'.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad like the previous report]

2990. It was narrated that Ibn 'Abbas (♣) said: When the Messenger of Allah (☀) was dying, he said:

لصُّخى، غي اثن عَاسِ فَلَ مَرُ هُودِيُّ بِرَسُولِ اللَّهِ ﷺ وَهُوَ جَالسٌ، فَقَالَ: كُفَ نَثُولُ يَا أَبَ الْقَاسِمِ يَوْمَ يَخْعَلُ اللَّهُ تَبَارَكَ وَتَعْلَى اللَّهُ تَبَارَكَ وَتَعْلَى اللَّمَاءَ عَلَى ذِهْ _ وَأَشَارَ بِالسَّبَّانَة _ والْأَرْصَ عَلَى ذِهْ، وَالْمِالَ عَلَى ذِهْ، وَالْحِالَ عَلَى ذِهْ، وَالْحِالَ عَلَى ذِهْ، وَالْحِالَ عَلَى ذِهْ، وَالْحِالَ عَلَى ذِهْ، كُلُّ ذَلِكَ عَلَى ذِهْ، كُلُّ ذَلِكَ يُشِيرُ بِإِصْعِهِ، قَالَ فَأَنْزَلَ اللَّهُ تَنَدِلُ وَنَعَلَى : ﴿ وَمَنَ فَذَرُوا اللَّهُ تَنَدِلُ وَنَعَلَى : ﴿ وَمَنَ فَذَرُوا اللَّهُ تَنَدِلُ وَنَعَلَى : ﴿ وَمَنَ فَذَرُوا اللَّهُ تَنَدِلُ لَكُولَ اللَّهُ تَنْدِلِكَ إِلَيْهِ ﴾ (الزمر . لا) الأَيْةَ [راجع: ٢٢٦٧]

تخريج: حسن لعيره، وهدا سناد ضعيف.

٢٩٨٩ - حَدَّثَنَا حُسَيْنُ بْنُ الْحَسَنِ : حَدُّثَنَا أَنُو كُدَيَّنَةً عَنْ عَطَوْ، عَنْ أَبِي الضَّحَى، عَنِ شُ عَبْسٍ قَالَ أَصْبَعَ رَسُولُ اللَّهِ بِيَلِيْةٍ ذَاتَ يَوْمٍ وَلَيْسَ فِي الْعَسْكَرِ مَاءٌ، فَأَتَاهُ رَجُلٌ، فَقَالَ: يَا رَسُولُ اللَّهِ ، أَيْسَ فِي الْعَسْكَرِ مَاءٌ. قَالَ: لِنَا رَسُولُ اللَّهِ ، أَيْسَ فِي الْعَسْكَرِ مَاءٌ. قَالَ: لِهِ الْمَا عَنْدُكُ شَيْءً اللَّهِ عَلَى فَم ، لِإِنَّاء فِيهِ شَيْءٌ مِنْ مَاءٍ قَلِيلٍ، قَالَ: لِعَمْ وَفَعَ اللَّهِ وَيَهِ شَيْءٌ مِنْ مَاءٍ قَلِيلٍ، قَالَ: لِعَمْ وَفَعَ أَصَابِعهُ عَلَى فَم ، لِإِنَّاء وَقَعْ أَصَابِعهُ عَلَى فَم ، لِلْاً اللَّهُ وَقَنْعُ أَصَابِعهُ عَلَى فَم ، لِلْاَنَاء وَقَعْ أَصَابِعهُ عَلَى فَم ، لِلْاَنَاء ضَابِعهِ عُمُولٌ، وَأَمَر بِلالًا، فَقَالَ: المَاد فِي النَّاسَ لَكُونُ اللَّهُ وَالْمَ لَكُونَا اللَّهُ وَلَا اللَّهُ عَلَى اللَّهُ وَلَا اللَّهُ وَلَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَا اللَّهُ الْمُعْلِقُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنَالَ اللَّهُ اللَّهُ الْمُعْلِقُ اللَّهُ اللَّهُ الْمُنْ الْمُعْلِقُ اللَّهُ الْمُعْلِقُ اللْهُ الْمُؤْلِقُ الْمُعْلِقُولُ الْمُعْلِقُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللَّهُ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُ الْ

تخریج: حسن لعبره، وهدا إساد صعیف ئسابقه

٢٩٩٠ حَلَّثْنَا وَهْتُ لَنْ حَرَيْرٍ خَدُّثْنَا أَبِي
 فَالَ سَمَعْتُ يُونُسَ يُخَذِّتُ غَن الرُّهْرِيِّ،

"Come, let me write for you a document after which you will not go astray." There were some men in the house, among whom was 'Umar bin al-Khattab, 'Umar said: The Messenger of Allah (24) is overcome with pain, and you have the Our'an, and the Book of Allah is sufficient for us. The people in the house disagreed, and they argued. Some of them said: Let the Messenger of Allan (ﷺ) write (something) for you, or they said-Bring something and let the Messenger of Allah (ﷺ) write (something) for. Others agreed with what 'Umar said. When their disagreement and argument became too much and the Messenger of Allah (鑑) became overwhelmed, he said: "Get up and leave." Ibn 'Abbas used to say: What a calamity it was when the Messenger of Allah (大) was prevented from writing that document for them because of their disagreement and argument.

عَنْ عُبَيْدِ اللّهِ مِن عند اللّهِ، عن ابْنِ عَبّاسِ قَالَ: لَمَا خَضَرَتْ رَسُولَ اللّهِ يَثِيّةِ الْوَفَاهُ، قَالَ: "هَمُمَّ أَكْتُبُ لَكُمْ كِتَانَ لَنْ تَصلُّوا بَعْدَهُ" وَفِي الْنَيْتِ رِجَالٌ فِيهِمْ عُمَرُ (١/٣٢٥) نَنُ الْخَطَّابِ، فَقَلَ عُمرُ: إِنَّ رَسُولَ اللّهِ يَثِيّقَ قَلْ عَمرُ: إِنَّ رَسُولَ اللّهِ يَثِيّقَ قَلْ عَمْرُ الْمُولَ اللّهِ يَثِيثَ قَلْ اللّهِ عَمْرُ اللّهِ يَثِيثَ قَلْ اللّهِ عَمْرُ اللّهِ عَمْرُ اللّهِ عَنْكُمُ الْقُرْآنُ، حَسْنًا كتابُ اللّهِ قَلْ اللّهِ اللهِ اللهُ اللهِ اللهِ

تخریج: بساده صحیح، ح[.] (۱۱۲)، م: (۱۱۳۷).

Comments: [Its isnad is saheeli, al-Bukhari (114) and Muslim (1637)]

2991. It was narrated that Ibn 'Abbas (義) said: When he was in Makkah, the Messenger of Allah (吳) used to pray facing Jerusalem, with the Ka'bah in front of him, (and he used to pray facing Jerusalem) for sixteen months after he migrated to Madinah, then he was told to change (the qiblalt) to the Ka'bah.

Comments: [Its usuad is saheeh]

۲۹۹۱ - حَلَّثْنَا يَخْنَى بْنُ حَمَّادٍ: حَدَّثْنَا أَبُو عَوْانَةً عَنِ الْأَعْمَشِ، عَنْ مُجْوِيدٍ، عَبِ الْسِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي وَهُوَ سَمَّةً نَحْوَ بَيْتِ الْمُقْدَس، وَالْكَعْبَهُ بَيْنَ يَدَيْه، وَبَعْدَ مَا هَاخِزَ إِلَى الْمُدِينَةِ سِئَةً عَشَرَ شَهْرًا، ثُمَّ صُرف إلى الْمُدِينَةِ سِئَةً عَشَرَ شَهْرًا، ثُمَّ صُرف إلى الْمُعْدَة. [راحع. ٢٢٥٦]

تخريج: إساده صحبح.

2992. It was narrated that Ibn 'Abbas (*) said: 'Umar came and said: Peace be upon the Messenger of Allah, peace be upon you, may 'Umar come in?

Comments: [Its isnad is saheeh]

2993. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) said: "Give the shares of inheritance to those who are entitled to them, and whatever is left goes to the closest male relative."

Comments: [Its isnad is saliceli, al-Bukhari (6732) and Muslim (1615)]

2994. It was narrated that Ibn 'Abbas (季) said: The Messenger of Allah (雲) travelled in Ramadan during the year of the conquest. He fasted until he reached 'Usfan, then he called for a vessel and drank during the day so that the people would see him. Then he did not fast until he entered Makkah, and he conquered Makkah in Ramadan. Ibn 'Abbas said: So the Messenger of Allah (雲) fasted whilst travelling and did not fast. So whoever wants to may fast and whoever wants to may not fast.

Comments: [Its isnad is salweh, al-Bukhari (4279) and Muslim (1113)]

2995. It was narrated from Miqsam that the Prophet (達) said, concerning a man who had intercourse with his wife when

۲۹۹۷ حَدَثْنا يَحْنَى نُنُ آدمَ حَدُثْنَا حَسَنٌ عَنْ آبِهِ، عَنْ سَعِيدِ بْنِ عَنْ آبِهِ، عَنْ سَعِيدِ بْنِ خُنْشٍ، عَنْ سَعِيدِ بْنِ خُنْشٍ، عَنْ سَعِيدِ بْنِ خُنْشٍ، عَنْ الْنَ عَنْسِ قَلَ: جَاءَ عُمْرُ فَقَالَ: السَّلَامُ عَلَى رَسُولِ اللَّهِ، السَّلَامُ عَلَىْكُمْ، أَيْدُحُلُ عُمْرُ؟. [راجع: ۲۷۵٦]

تحريج: إساده صحيح.

799٣ حَدُّقْنَا يَحْنَى مْنُ آدَمَ: حَدَّقْنَا وُهَيْتُ الْمَنْ خَالِدِ عَن ابْنِ طَوْسٍ، عَنْ أَبِيه، غنِ ابْنِ عَنْ خَالِدِ عَن ابْنِ عَنْ أَبِيه، غنِ ابْنِ عَنْ خَالِدِ عَن ابْنِ عَنْ أَبِيه، غنِ ابْنِ عَنْسِ قَالَ. قَالَ رَسُولُ لَلْه ﷺ. "أَنْحَقُوا الْفَرَائِصَ بِأَهْلِهَا، فَمَ نَهْنَي فَلِأُولَٰى رَجُدٍ لَكُوا لَيْهَ فَلِأُولَٰى رَجُدٍ دَكُرِ". [راحع ٢٦٥٧]

تخریج: إساده صحیح، خ: (۱۷۳۲)، م: (۱۲۱۵).

٢٩٩٤ - خَلْقُنَا يَحْيى بْنُ ادَمْ. خَلْثَنَا مُفَضَّلُ عَنْ مُنْصُورٍ، عَنْ مُحاهِدٍ، عَنْ طَاوُسٍ، غي عَنْ مُنْصُورٍ، عَنْ مُحاهِدٍ، عَنْ طَاوُسٍ، غي بُن عَامَ لَنْ عَلَى رَمْصَان، فَصَامُ حَتَّى بَلَغُ عُسْفان، ثُمَّ دعا بِبِنَ فَخْرِبَ نَهارًا لِيْزَاهُ النَّاسُ، نُمَّ افْطَر حَتَى دَحَلَ مَكَّة، وَ فُتْتَحَ مَكَّة في افْطَر حَتَى دَحَلَ مَكَّة، وَ فُتْتَحَ مَكَّة في رَمْصَان، قَالَ ابْنُ عَبَاسٍ: فَصَامَ رَسُولُ اللَّهِ عَلَيْهِ في الشَّفر وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ، وَمَنْ مَاءَ صَامَ وَسَامَ وَسَام

تحریج: إسدده صحیح، ح: (٤٢٧٩)، م (۱۱۱۳).

۲۹۹٥ حَدَّثْنَا يَخْنِى ثُنُ آدَمَ حَدَّثَنَا سُمْدَنُ غَنْ خُصَيْفٍ، غَنْ مَمْسَمِ غَنِ النّبِي ﷺ فِي لرّحُل يُجَامِعُ المُرَأَثَةُ وَهِي خَانضٌ قَالَ: she was menstruating: "He has to give half a dinar." Shareek said: From Ibn 'Abbas.

Comments: [A saheeh mawqoof hadeeth]

2996. It was narrated that Ibn 'Abbas (為) said: A man asked the Prophet (曇) about Hajj, was it every year? He said. "Every Muslim has to do one Hajj. If I said every year, then it would become (obligatory)."

Comments: [A salieeli hadeeth; this is a da'eef isnad]

2997. It was narrated that Ibn Abbas (♣) said: 'Ali came out after (visiting) the Messenger of Allah (趣) when he was sick and they said: How is the Messenger of Allah (鑑) this morning, O Abu Hasan? He said: He is better this morning, praise be to Allah. Al 'Abbas said: Don't you see? I think that the Messenger of Allah (寒) will die from his sickness, for I know the faces of Banu 'Abdul-Muttalib when death is imminent. Let us go to the Messenger of Allah (ﷺ) and speak to him; if this matter (caliphate) is to be among us, he will clarify it and if it is to be with someone else, we will ask him to give instructions that they be kind to us. 'Ali said: If he says that it is to be with someone else, the people will never give it to us. By Allah, I will never speak to the Messenger of Allah (ﷺ) about this matter.

"عَلَيْهِ نِصْفُ دِيبارٍ" قَالَ. وَقَالَ شَرِيكٌ: عَلَى ابْنَ عَبَّاسٍ. [راجع: ٢٤٥٨].

تخريج صحبح موقوفا.

٢٩٩٦ حَدَثنَا يَحْنَى بُنُ آدَمَ حَدَّنُه شَرِيكٌ عَنْ سَمَاكِ، عَنْ عِكْرَمَهُ، عَنِ ابْنِ عَنَّاسِ عَنْ سَمَاكِ، عَنْ عِكْرَمَهُ، عَنِ ابْنِ عَنَّاسِ قَلَ سَأَلَ رَجُلُ النَّبِيُ ﷺ عَنِ الْخَجْ كُلُّ عَامٍ؟ فَقَالَ * اعْلَى كُلِّ مُسْلِمٍ حَحَّدٌ. وَلَوْ فَلْتُ. كُنُّ عَامٍ، لَكَانَهُ، [راحع: ٢٦٦٣].

تخريج: حديث صحيح، وهدا إساد صعيف، شربك بن عبدالله سيء لحفظ، ورواية سماك بن حرب عن عكرمة فيها اضطراب.

۲۹۹۷ حَدُّثُنَا يَخْيَى بُنُ آدَمَ عَنِ آئِنِ الْمُنَارِكِ، عَنْ عُبْدِ لَلَهِ بُنِ عَنْ عُبْدِ لَلَهِ بُنِ كَغْبِ عَنِ عُنْ عُبْدِ لَلَهِ بُنِ كَغْبِ عَنِ الرُّهْرِيِّ، عَنْ عُبْدِ لَلَهِ بُنِ كَغْبِ عَنِ الرُّهُ فِي مَرْضِهِ، فَقَالُون: كَيْفَ أَصْبَحَ رَسُولُ اللَّهِ بِيَنِ عَنَا أَنَا حَسَنِ، فَقَالُن: كَيْفَ أَصْبَحَ حِمْدِ اللَّهِ بِينِ ثَنَا الْعَدَسُ. أَلَا وَسَنِ عَنْدِ لَكَ بَعْنِ فَقَالُ: وَمَعْدِ اللَّهِ دِرِدٌ. فَقَالَ الْعَدَسُ. أَلَا وَجَعِهِ، وَإِنِي لَا عُرِفُ لِيلَةً بِينِهِ سَيْتُوفِي مِنْ اللَّهِ بَيْنِهِ فَي وُجُوهِ بني عَبْدِ وَجَعِهِ، وَإِنِي لَأَعْرِفُ فِي وُجُوهِ بني عَبْدِ اللَّهِ يَنْ فَلَا لَكُهُ وَلَوْلِ اللَّهِ بِينَ فَلَكُ مُنْ فَي اللَّهِ وَإِنْ كَانَ الْأَمْرُ فِينَا لَبُهُ، وَإِنْ كَانَ الْأَمْرُ فِينَا لَبُهُ، وَإِنْ كَانَ اللَّهُ مُنْ فِينَا لَبُهُ، وَإِنْ كَانَ الْأَمْرُ فِينَا لَبُهُ، وَإِنْ كَانَ الْأَمْرُ فِينَا لَبُهُ، وَإِنْ قَالَ اللَّهِ يَنْ فَالْ اللَّهُ عَنْ فَاللَّهُ اللَّهُ اللَّهُ عَنْ فَاللَّهُ اللَّهُ عَنْ فَاللَّهُ اللَّهُ عَنْ اللَّهُ عَنْ أَنْ أَنْ اللَّهُ اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ عَلَيْ فَاللَهُ لَا أَكُلُهُ وَسُولَ اللَّه بِينَا لَكُهُ عَلَى اللَّهُ عَلَيْ فَاللَهُ لَوْ اللَّهُ لِللَّهُ عَنْ اللَّهُ عَلَيْ اللَّهُ عَلَيْهُ فَيَالَ اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَا اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَمُ عَلَى اللَّهُ عَلَهُ عَلَى اللَّهُ عَلَمُ عَلَيْكُ اللَّهُ عَلَى اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللْهُ عَلَى اللَّهُ اللَّهُ عَلَيْكُ اللْهُ الْعَلَالُ اللَّهُ عَلَيْكُ اللْهُ الْمُؤْلِمُ اللَّهُ الْعَلَى الْمُعَلِيْكُ اللْهُ الْمُعَلِيْكُ اللْهُ الْمُعَلِيْكُ اللْهُ الْمُؤْلِلَ الْمُعَلِي الْمُعَلِي اللَّهُ الْمُعَلِيْكُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَ

تخریج: إساده صحبح، ح (٤٤٤٧).

Comments: [Its isnad is saheeh, al-Bukhari (4447)]

2998. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (鑑) said to Ma'iz when he committed zina: "Perhaps you touched her or kissed her or looked at her?" He said: it was as if he was afraid that he did not know what zina was.

Comments: [Its isnad is saheeh, al-Bukhari (6824)]

2999. It was narrated that Ibn 'Abbas (%) said: The Prophet (%) used to review the Qur'an with Jibreel once every year, and in the year in which he died, he reviewed it with him twice. And the recitation of 'Abdullah was the final mode of recitation.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

تخريج: حديث صحيح، وهدا إسناد صعيف، إبراهيم بن مهاجر لبن الحديث. أ

3000. It was narrated that Ibn 'Abbas (36) said: When the verse "And come not near to the orphan's property except to improve it" [al-An'am 6:52, al-Isra' 17:34] was revealed, they put orphans' wealth aside, until the food started to go off and meat began to go rotten. Mention of that was made to the Prophet (差), then the verse "and if you mix your affairs with theirs, then they are your brothers. And Allah knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property)" [al-Bagarah 2:220] was revealed.

۲۹۹۸ حدّثنا يحيى بْنُ آذَمَ. حَدَّثن ابْنُ الْمُمَارِكِ عَنْ مَعْمَرٍ، عَنْ بَخْنِي نْنِ أَبِي كَثِيرٍ، عَنْ بَخْنِي نْنِ أَبِي كَثِيرٍ، عَنْ بَخْنِي نْنِ أَبِي كَثِيرٍ، عَنْ عَبَّاسٍ: أَنَّ رَسُول الله بَيْنَة قَالَ لَمْاعِرٍ جِينَ قَالَ: رَنَيْتُ: «لَعَلَّكُ غَمْرْت، أَوْ لَطْرْت إِلَيْهَا» قَالَ كَأَنَّهُ غَمْرْت، أَوْ لَطْرْت إِلَيْهَا» قَالَ كَأَنَّهُ يَخْمُونُ أَنْ لَا يَدْرِي مَا الزِّنَا. [راحع: ۲۱۲۹].

نخریج: إساده صحیح، ح (۲۸۲۱),

٢٩٩٩ - خدَّثْنَا يَخْنِى مْنُ آدَمَ حَدَّثْنَا إِسْرَائِيلُ عَنْ مُجَاهِدٍ، عَنْ مُجَاهِدٍ، عَنِ اللهُوَّانَ عَنِ اللهُوَّانَ اللّٰبِي يَشِيَّة بغرضُ الْقُوْانَ عَلَى جَبْرِيلَ فِي كُلِّ سَنَةٍ مَوَّةً، فَلَمَّا كَانْتِ السَّنَةُ لَتِي قُضَ فَيكَ مَوْتَئِن، السَّنَةُ لَتِي قُضَ عَبْدِ اللّٰهِ أَخِرَ الْقِرَاءَةِ. [٢٤٩٤].

-٣٠٠٠ حَدَّثُنَا يَحْنِى ثُنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَطَاء بُنِ السَّائِب، عَنْ سَعِيد بُنِ جُبَيْرٍ، عَنِ ابْنِ عَلَى سَعِيد بُنِ جُبَيْرٍ، عَنِ ابْنِ عَلَى سَعِيد بُنِ جُبَيْرٍ، عَنِ الْنِ عَبْسِ قَالَ: لَمَ نَرلَتْ ﴿ وَلَا لَقُرَمُوا مَالَ الْمَنِيدِ لِلَّا يَالَيْنِ عِنَ آخَدَنُ ﴾ (الأنعام ١٥٢، الْنَيْمِ وَالْاسِراء: ٣٤) عَزَلُو، أَمْوَالُ الْيَتَامَى، حَتَى وَالْاسِراء: ٣٤) عَزَلُو، أَمْوَالُ الْيَتَامَى، حَتَى لِللَّهِ عَلَى الطَّعْلَمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّالِمُ اللَّهُ اللَّهُ الللَّهُ اللّهُ اللّهُ اللّهُ ا

تخريج: إساده ضعيف، عطاء بن السائب كان قد اختلط. He said: Then they mixed their affairs with theirs.

Comments: [Its isnad is da'eef]

3001. It was narrated that Ibn 'Abbas (\$) said: It was said to the Messenger of Allah (\$\sum_{\text{out}}\$) when he had finished at Badr: You should pursue the caravan, for there is nothing to prevent you capturing it. al-'Abbas called out to him: You will never be able to do that, for Allah promised you one of the two groups, and He has given you what He promised you.

Comments: [There is some problem with Simak in his report from 'Ikrimah, yet despite that at-Tirmidhi said: A hasan saheeh hadeeth]

3002. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (憲) forbade (eating) wild animals that have fangs.

Comments: [A salieth hadeeth; this is a da'eef isnad]

٣٠٠١ حَلَّثُنَا يَحْنَى بْنُ دَمَ حَلَّثُنَا بِسُرَائِيلُ عَنْ سِمَاكِ، عَنْ عِحْرِمَة، عَنِ ابْنِ عَبَّاسٍ عَنْ سِمَاكِ، عَنْ عِحْرِمَة، عَنِ ابْنِ عَبَّاسٍ قَالَ: فِينَ لِرَسُولِ اللَّهِ ﷺ جِبنَ فَرَغَ مَنْ بَدْرٍ: عَلَيْكَ الْعِيرَ لَيْسَ دُونَهَا شَيْءٌ، قَالَ: فَنَاذَاهُ الْغَبَّاسُ. بِنَّهُ لا يَصْلُحُ لَكَ، إِنَّ اللَّهُ وَعَدَادًا أَعْطَاكَ مَ وَعَدَكَ إِحْدَى الطَّابِعَتَيْنِ، وَقَدْ أَعْطَاكَ مَ وَعَدَكَ [راجع: ٢٠٢٢]

تخريج: رواية سمك عن عكرمة فيها اضطراب. صححه الحاكم، وحود إسناده ابن كثير، وقال الترمدي حديث حسن صحيح.

٣٠٠٢ حَدَّثَنَا يَحْنَى بْنُ أَدَمَ: حَدَّثَنَ شَرِيكُ عَنِ الْأَغْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّسٍ قَالَ: يَهِى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ دِي نَابٍ مِنَ الشَّهِ. [راجع: ٢١٩٢]

تخريج. حديث صحيح، وهدا يساد صعيف، شريك بن عبدالله سيء الحفظ، م: (١٩٣٤).

3003. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (紫) passed by us on the night of sacrifice, in the dark, and he started smacking our thighs and saying: "O my sons, move on, but do not stone the *Jamrali* until the sun rises."

Comments: [Its isnad is saliceli]

٣٠٠٣ حَدَّتُنا يَحْيى بْنُ آدَمَ: حَدَّتُنَ أَنُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ بْنِ عُنْيَة، عَنْ مِقْسَمٍ، عَن الْنِ عَبَّاسٍ قالَ: مَرَّ عُنْيَة، عَنْ مِقْسَمٍ، عَن النِ عَبَّاسٍ قالَ: مَرَّ بِنَا رَسُولُ النَّهِ بِيَنِّ لِلْلَةَ النَّحْرِ، وَعَلَيْنَ سَوَادُ مِنَ لَلَيْلٍ، فَحَعَلَ يَصْرِبُ أَفْخَاذَنَا وَيَقُولُ لَيَ السَّمْسُ، فَخَعَلَ يَصْرِبُ أَفْخَاذَنَا وَيَقُولُ لَا تَرْمُوا الْجَمْرَةَ حَتَى السَّمْسُ، الراحع: ٢٠٨٢]

تخريج . إساده صحيح.

3004. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (ﷺ) used to pray eight *rak'ahs* at night and pray *Witr* with three, and he would pray two *rak'ahs* of *Fajr*.

Comments: [Saheeh]

3005. It was narrated that Ibn 'Abbas (泰) said: The name of Juwairiyah bint al-Harith was Barrah, but the Messenger of Allah (紫) changed her name and called her Juwairiyah.

Comments: [Salieeh; this is a hasan isnad]

3006. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (囊) sent the weak ones of his family ahead from Muzdalifah at night, and he advised them not to stone Januatal-'Aqabah until the sun rose.

Comments: [A saheeh hadeeth; this is a hasan isnad]

3007. It was narrated that Yazeed bin al-Asamm said: I came to Ibn 'Abbas (♣) and said: So and so got married and offered us food, and we ate. Then he offered us thirteen lizards, and some of us ate and some refrained. One of those who

٣٠٠٤- حَدَّفْنَا يَحْنِى بْنُ آذَمَ: حَدَّفَنَا أَبُو نَكْرِ النَّهْشَلِيُ عَنْ حَبِيبِ نْنِ أَبِي ثَابِتِ، عَنْ يَخْنِى بْنِ أَبِي ثَابِي عَالَى عَنْ يَخْنِى بْنِ الْخَرَّار، عَن ابْنِ عَبَّاسٍ قَالَ كَنَ رَسُولُ اللَّهِ يَطْلِحُ يُصَلِّي بِاللَّيْلِ ثَمَانِيَ رَكْعَاتٍ، وَيُصَلِّي بِاللَّيْلِ ثَمَانِيَ رَكْعَتِي الْمَحْرِ. وَيُصَلِّي رَكْعَتِي الْمَحْرِ. [راحع: ٢٧١٤]

تخريج: صحيح.

٣٠٠٥ حَدَّثْنَا عَنْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلى أَبِي طَلْحَةً، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَتَاسٍ قَالَ: كَانَ اسْمُ جُوَيْرِيَةَ بِسْتِ الْحَادِثِ بَرَّةً، فَحَوَّلَ رَسُولُ اللَّهِ عَلَيْ اسْمَهَا فَسَمَّاهَا جُوَيْرِيَةً. رَسُولُ اللَّهِ عَلَيْ اسْمَهَا فَسَمَّاهَا جُوَيْرِيَةً.
[راحع، ٣٣٤]

تخريج: صحيح، وهذا إساد حس، م (٢١٤٠).

٣٠٠٦ حَدَّفْنَا عَبْدُ اللهِ بْنُ يَزِيدَ. حَدَّثَنَا الْمُهِ بْنُ يَزِيدَ. حَدَّثَنَا الْمُسْعُودِيُّ عَنِ الْحَكْمِ، عَنْ مِقْسَمٍ، عَنِ الْمُسْعُودِيُّ عَنِ الْحَكْمِ، عَنْ مِقْسَمٍ، عَنِ النَّوْ عَلَى اللهِ ﷺ قَدَّمٌ صَعَقَةً أَمْنِهِ مِن الْمُرْدَلَقَةِ بِنَيْلٍ، فَجَعَلَ يُوصِيهِمْ أَنْ لَا يَرْمُوا جَمْرَةً الْعَقَبَةِ حَتَّى نَطْلُع الشَّمْسُ. لَا يَرْمُوا جَمْرَةً الْعَقَبَةِ حَتَّى نَطْلُع الشَّمْسُ. [راجه. ٣٥٥٣]

تخريج: صحبح، وهدا إساد حسن.

٣٠٠٧ حَدَّثَنَا أَسْدَطُّ حَدَّثَنَا أَبُو إِسْحَاقَ _ يعْمِي الشَّيْابِيّ- عَنْ يرِيد بْنِ الْأَصَمِّ قَالَ: أَتَنْتُ الْنَ عَنَّاسٍ، فَقُلْتُ تَزَوَّحَ فُلانٌ، فَمَرَّتَ إِلَيْنَا طَعَامًا، فَأَكْلُنا، ثُمَّ فَرَّبٍ إِلَيْنَ ثَلاثَةً عَشْرَ ضَمًّا، فنَبْنَ آكِلٍ وَتَارِكِ، فَقَالَ بَعْضُ مَنْ عِنْد

were with Ibn 'Abbas said: I do not eat it but I do not regard it as liaram. I do not tell others to eat it or tell them not to eat it. Ibn 'Abbas said What a bad thing you have said The Messenger of Allah (建) was not sent except to explain what is halal and what is haram. It was offered to the Messenger of Allah (愛) and he stretched out his hand to eat from it, then Maimoonah said: O Messenger of Allah, it is lizard meat. And he withdrew his hand and said: "This is meat that I have never eaten, but (you may) eat." Al-Fadl bin 'Abbas, Khalid bin al-Waleed and a woman who was with them ate. And Maimoonah said: I will not eat something that the Messenger of Allah (霆) does not eat.

Comments: [Its isnad is salieeh]

3008. It was narrated that Ibn 'Abbas (♣) said concerning the verse, "Then, when the Trumpet is sounded' [al-Muddaththir 74:8]: The Messenger of Allah (₺) said: "How can I be at ease when the holder of the horn has put it to his mouth and bent his head to listen for the command so that he can blow it?" The Companions of Muhammad said: What should we say? He said: "Say: Allah is sufficient for us and the best disposer of affairs; in Allah we put our trust"

ائنِ عَبَّاسِ: لَا أَكُنهُ، وَلَا أُخرِّمُهُ، وَلَا آمُرُ بهِ، وَلَا أَنْهَى عَنهُ. فَعَالَ ابْنُ عَبَّاسٍ: بِنْسَ مَا تَقُولُونَ، مَا بُعِثَ رَسُولُ اللّهِ ﷺ فَمَدَ يَسَهُ، وَمُحَرِّمًا، فَرِّبَ لِرسُولِ اللّه ﷺ فَمَدَ يَسَهُ، إِنَّهُ لَخمُ ضَتَّ. فَكَفَّ يَدهُ وَقَالَ: عَهَداً لَحَمُ إِنَّهُ لَخمُ ضَتَّ. فَكَفَّ يَدهُ وَقَالَ: عَهَداً لَحَمُ لَمْ آكُلُهُ قَطَّ، فَكُلُوا الْقَصْلُ مَنْ عَبَاسٍ وَخَالِدُ مِنْ الْوَلِيدِ وَامْرَأَةٌ كَانَتُ مَعَهُمْ، وَقَالَ: مَيْمُونَةُ: لَا آكُلُ مِمَّا لَمْ يَأْكُلُ مِنهُ رَسُولُ اللَّهِ مَيْمُونَةُ: لَا آكُلُ مِمَّا لَمْ يَأْكُلُ مِنهُ رَسُولُ اللَّهِ

تخريج: إسناده صحيح.

٣٠٠٨- حَدَثَا أَسْنَاطُ حَدَّثَنَا مُطَرِّفٌ عَنْ عَطِيْةً، عَنِ الْسِ عَنَّاسِ في قولهِ. ﴿ وَدِ نُبَرِ فِ كَنَوُوْ هَنِ اللهِ يَنْظِيدَ الْمَيْفِ اللّهِ يَنْظِيدَ الْمَيْفِ أَنْعَمُ وَصَاحِتُ الْفَرْنِ قَدِ النَّقَمَ الْقَرْنَ، وَحَنَى حَبْهَتَهُ يَسْمَعُ مَتَى يُؤْمَرُ، فَيَنْفُخُ؟ فَقَالَ حَبْهَتَهُ يَسْمَعُ مَتَى يُؤْمَرُ، فَيَنْفُخُ؟ فَقَالَ الْمُعَابُ مُحَمَّدٍ كَنْفَ نَقُولُ؟ وَلَ اللهِ تَوْكُلنا الله وَيعْم لُوكِيل، عَلَى اللهِ تَوْكُلنا الله وَيعْم لُوكِيل، عَلَى الله وَوَكُلنا الله وَيعْم لُوكِيل الله وَيعْم وَيعْم وَيعْم وَيعْم وَيعْمُوا وَيعْم وَيعْمُ وَيعْمُ وَيعْمُوا وَيعْمُوا وَيعْمُ وَيعْمُ وَيعْمُ وَيعْمُ وَيعْمُ وَيعْمُ وَيعْمُ

تخريج: حسن لعبره، وهدا إساد ضعيف لصعف عطة.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

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3009. 'Uthman bin Hakeem said: I asked Sa'eed bin Jubair about fasting Rajab: What do you think about it? He said: Ibn 'Abbas (季) told me that the Messenger of Allah (變) used to fast until we said he will not stop fasting, and he used not to fast until we said he will not fast.

Comments: [Its isnad is saleeh]

3010. It was narrated that Ibn 'Abbas said' The Messenger of Allah (壁) used to review the Qur'an with Jibreel (季) every Ramadan, and the morning after the night in which he reviewed it, he would be more generous than the blowing wind; he was not asked for anything but he gave it. In the month (of Ramadan) after which he died, he reviewed it with him twice.

Comments: [A saheeh hadeeth]

3011. It was narrated from Ibn 'Abbas (秦) that the Muslims caught one of the prominent men of the mushrikeen and killed him. They [the mushrikeen] asked to buy back his body and the Prophet (建) forbade them to do that Mu'ammal said: The Prophet forbade them to sell his body.

Comments: [Its isnad is da'eef]

٣٠١٩ خَدَّثَنَا مُحَمَّدُ بِنُ عُنَيْدٍ خَدَّنَ عُثْمَانُ ابْنُ خَكِيمٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنْ ضَوْم رَحْبٍ: كَبْفَ تَرْى فيه؟ قَالَ. خَدَّني ضَوْم رُحْبٍ: كَبْفَ تَرْى فيه؟ قَالَ. خَدَّني النُنْ عَبَّسٍ . أَنَّ رَسُولَ الله يَنْظِرُ خَتَّى نَقُولَ: لَا خَتَّى نَقُولَ: لَا يُفْطِرُ، وَيُفْطِرُ خَتَّى نَقُولَ: لَا يَضُومُ. [راجع: ٢٠٤٦]

تخريج: إسناده صحيح.

٣٠١٠ حَدَّثَنَا مُحَمَّدُ مِنْ عُنَيْدٍ، حَدَثَنَا مُحَمَّدُ مِنْ عُنِيْدٍ، حَدَثَنَا مُحَمَّدُ مِنْ اللهِ اللهِ اللهِ اللهِ اللهِ عَنْ عُنِيْدِ اللهِ اللهِ اللهِ اللهِ عَنْ عُنِيْدِ اللهِ اللهِ عَنَّاسٍ قَالَ كَانَ رَسُولُ اللّهِ اللهِ يَعْدِ صُ الْفُوسُ وَ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ عَلَى حَمْ اللهِ اللهِ عَلَى اللهِ اللهِ اللهِ اللهُ اللهُ

تخریج: حدیث صحیح، محمد بن إسحاق وهو صدوق حسن الحدیث، وإن کان مدلسا وقد عمن، وقد توبع، ح (٦)، م (٢٣٠٨).

٣٠١١- حَدَّقَنَا عَبْدُ اللّهِ بْنُ الْوَلِيدِ وَمُوَّمُلُ الْمُعْنَى قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي لَيْنَى، عَنِ ابْنِ عَبْسٍ: أَنَّ عَنِ الْحَكَم، عَنْ مِغْسَم، عَنِ ابْنِ عَبْسٍ: أَنَّ الْمُسْلِمِينَ أَصَابُوا رُحُلًا مِنْ عُظَمَاءِ الْمُسْرِكِينَ، فَعَتَلُوهُ، فَسَأَلُوا أَنْ يَشْتَرُوا جِيفَتُهُ، فَهَاهُمُ النَّبِي عِيهِ، قَالَ مُؤْمَّلٌ. فَهَاهُمُ النَّبِي عِيهِ، قَالَ مُؤْمَّلٌ. فَهَاهُمُ النَّبِيُ عِيهِ، قَالَ مُؤَمَّلٌ. فَهَاهُمُ النَّبِيُ عَلَيْهُ، [راجع: ٢٢٣٠]

تخريج: إسناده صعيف، ابن أبي ليلي سيء الحفظ.

3012. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (奕) did wudoo' for prayer, and one of his wives said to him: Sit down; the food is ready. She took out a shoulder and he ate, then he wiped his hands and prayed and did not do wudoo' [again].

Comments: [A salvely hadeeth]

3013. It was narrated from Ibn Abbas (﴿) that the Messenger of Allah (﴿) said: "The one who takes back his gift is like the dog that vomits and goes back to it."

Comments: [Its isnad is saheeh, al-Bukhari (2589) and Muslim (1622)]

3014. It was narrated that 'Ikrimah said: I saw a man enter the mosque, and he stood and prayed. When he raised his head he said takbeer, when he placed his head (on the ground, in prostration) he said takbeer, and when he got up following two rak'alis he said takbeer. I found that strange, so I went to Ibn 'Abbas and told him about that and he said: May you be bereft of your mother! Isn't that the prayer of the Messenger of Allah (ﷺ)?

Comments: [Its ismad is saheeh]

3015. It was narrated that Ibn 'Abbas (&) said: The Messenger

٣٠١٢- حَدَّثَنَا عَبْدُ اللَّه بْنُ الْوَلِيدِ: حَدَّثَنَا سُغْنِانُ عَنْ سِمَاكِ نُنِ حَرْب، عَنْ عِكْرِمَة، عَنِ ابْنَ عَبَاسٍ: أَنَّ رَسُولُ لَنَّه يَجِيعُ تَوَضَّا لِلْصَلاةِ، فَعَالَ لَهُ يَعْضُ يَسَابُهِ: الحُلِسُ، (١/ لِلصَّلاةِ، فَعَالَ لَهُ يَعْضُ يَسَابُهِ: الحُلِسُ، (١/ ٣٢٧) فَإِنَّ لُهُدُرْ فَدُ نَضِحَتْ، فَنَاوَلَتُهُ كَيْفًا، وَكُلْ يُوصَلُ وَكُلْ يَوصَلُ وَلَمْ يَوْمَالُ وَلَهُ يَعْمُ وَلَمْ يَوْمَالُ وَلَاهُ يَعْمُ وَلَمْ يَوْمَالُ وَلَاهُ يَعْمُ وَلَمْ يَوْمَالُ وَلَاهُ يَعْمُ وَلَمْ يَوْمَالُ وَلَاهُ يَعْمُ وَلَمْ يَعْمُ وَلَمْ يَوْمَالُ وَلَاهُ يَعْمُ وَلَمْ يَعْمُ وَلَمْ يَعْمُ وَلَمْ يَعْمُ وَلَمْ يَعْمُونُ وَلَمْ يَعْمُ وَلَمْ يَوْمِيهِ وَلَمْ يَعْمُ وَلَمْ يَعْمُ وَلَمْ يَعْمُ وَلَمْ يَعْمُونُ وَلَمْ يَعْمُ وَلَمْ يَعْمُونُ وَلَمْ يَعْمُ وَلَمْ يَعْمُ وَلَمْ يَعْمُونُ وَلَمْ يَعْمُ وَلَمْ يَعْمُ وَلَمْ يَعْمُ وَلَهُ وَلَمْ يَعْمُونُ وَلَهُ عَلَيْ وَلَمْ يَعْمُ وَلَمْ يَعْمُ وَلَمْ يَعْمُ وَلَمْ يَعْمُ وَلَمْ عَلَيْ وَالْمُ يَعْمُ وَلَمْ يَعْمِعُ عَلَى مُعْمِلُ وَلِهُ وَلِمْ يُعْمِلُ وَالْمُ يَعْمُ وَلِهُ عَلَى إِلَيْهِ لِهِ عَلَى عَلَى عَلَى مُعْمَلُ وَلِهُ وَالْمُ عَالِهُ وَلِهُ وَالْمُ عَلَاهُ وَالْمُ عَلَاهُ وَالْمُ عَلَاهُ وَالْمُ عَلَى مُعْمِلُ وَالْمُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ وَالْمُ يَعْمُ وَلِهُ عَلَاهُ عَلَاهُ وَالْمُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَيْهُ عَلَمْ عَلَمْ وَالْمُعُولُ وَالْمُعُولُونَا عَلَاهُ عَلَى عَلَمْ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عَلَاهُ عِلَاهُ عَلَاهُ عَلَاهُ عَلَمْ عَلَمْ عَلَمْ عَلَمْ ع

تخریج: حدیث صحیح، ح. (۲۰۷).

٣٠١٣- حَدَّثَنَا أَنُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ:
خَدَّتُنَا وُهَٰئِكُ خَدَّتَنَ آبُلُ طَاوُسٍ عَنْ أَبِيهُ،
غَنِ آبْنِ عَبَّسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَال:
«الْعَائِدُ فِي هِبَتِهِ كَالْكَنْبِ يَقِيءُ، ثُمَّ يَعُودُ
عِيهِ». [راحم: ٢٦٤٧]

تخریج: بساده صحیح، ح. (۲۵۸۹)، م (۱۹۲۲).

٣٠١٤ حَدَّثَنَا أَبُو سَعِيدٍ. حَدَّثَنَا عُمَرً _ يَعْنِي ابْنَ يَعْنِي ابْنَ فَرُّوخَ _ حَدَثَنَا حَبِبُ _ يَعْنِي ابْنَ الرَّنِيْرِ _ عَنْ عِكْرِمةَ قَالَ. رَأَيْتُ رَحُلاَ ذَخَل الرُّنِيْرِ وَغِنْ فَقَامَ، فَصَلَّى، فَكَانَ إِذَا رَفَعَ رَأَتُهُ، كُثَرَ، وَإِذَا مَا يَهْصَ كُثَرَ، وَإِذَا مَا يَهْصَ لَكُرَ، وَإِذَا مَا يَهْصَ أَلُكُ، فَكَانَ إِذَا رَفَعَ رَأَتُهُ، عَرَبُ فَيْرَ، وَإِذَا مَا يَهْصَ مِنَ الرَّكُعْنَيْنِ، خَبَرَ، فَأَنْكُرْثُ ذَلَكَ، فَأَلَّتُ فَلَكَ، فَأَلَّتُ لَلَّ أَمَّ اللَّهِ عَلَيْنِ عَبْرُنَهُ بِذَلِكَ، فَقَالَ: لَا أَمَّ لَكَ، أُولِكَ، فَقَالَ: لَا أَمَّ لَكَ، أُولِكَ، فَقَالَ: لَا أَمَّ لَكَ، أُولِكَ، أَولَئِسَ بَلْكُ صَلَاةً رَسُولِ اللَّهِ عِيهِيْءٍ؟. [راجع: ١٨٨٦]

تخريج: إسناده صحيح.

٣٠**١٥**- حَدَّثْنَا عَنْدُ اللّهِ مْنُ يَزِيدَ: حَدَّثْنَا نُوحُ ابْنُ حَعْوَنَةَ السُّلَمِيُّ خُرَاسَانِيٍّ عَنْ مُقَاتِل بْنِ

of Allah (went out to the mosque gesturing with his hand like this - and Abu 'Abdur-Rahman gestured with his hand towards the ground - [saying:] "Whoever gives respite to (a debtor) who is in difficulty or waives (the debt) for him, Allah will protect him from the vehement heat of Hell. The deeds that lead to Paradise are tough and difficult - three times and the deeds that lead to Hell are smooth and easy. The blessed one is the one who is protected from temptation. And nothing that you could swallow is dearer to me than anger that a person swallows; if a person swallows his anger for the sake of Allah, Allah will fill his heart with faith."

Comments: [Its 15nad 15 da'eef jiddan]

3016. It was narrated from Ibn 'Abbas (﴿») that the Prophet passed by a dead sheep and said: Who did this sheep belong to?" They said: To Maimoonah. He said: "Why don't you make use of its hide?"

Comments: [Its isnad is saheeh, al-Bukhari (1492) and Muslim (363)]

3017. It was narrated that Ibn 'Abbas (秦) said: al-Fadl and I passed by on a donkey when the Messenger of Allah (海) was leading the people in prayer on some open ground. We dismounted and joined him, and he did not say anything to us about that.

Comments: [A saheeh hadeeth]

خيَّان، عَنْ عَطَاء، عَنِ الْسِ عَنَّاسِ قَالَ: خَرَحَ رَسُولُ اللَّهِ عِيْدَ إِلَى الْمَسْجِدِ وَهُوَ يَقُولُ بَيْده هَكَذَا _ فَأَوْمَا أَبُو عَبْدِ الرَّحْمَنِ بِيَدهِ إِلَى الْأَرْصِ : "مَنْ أَنْطَرَ مُعْسِرًا، أَوْ وَصَعَ لَهُ، وَقَاهُ اللَّهُ مِنْ فَيْحِ جَهَمَّم، أَلَا إِنَّ عَمَلَ النَّرِ سَهُلَّ خَرْدُ بَرَئُوةٍ _ فَلَاثًا _ أَلَا إِنَّ عَملَ النَّرِ سَهُلَّ خَرْدُ بَرَئُوةٍ _ فَلَاثًا _ أَلَا إِنَّ عَملَ النَّرِ سَهُلَّ بِسَهُوةٍ، وَالسّعِيدُ مَنْ وُقِيَ الْفِشَنَ، وَمَ مِنْ بِسَهُوةٍ، وَالسّعِيدُ مَنْ وُقِيَ الْفِشَنَ، وَمَ مِنْ خُرْعَةِ غَيْطٍ يَكُطِمُهَا عَبْدُ لِلَّهِ إِلَّا مَلاَ اللَّهُ حَوْمَهُ إِنَّا مَلاَ اللَّهُ حَوْمَهُ إِلَىٰ مَلاَ اللَّهُ حَوْمَهُ إِلَيْ مَلاَ اللَّهُ حَوْمَهُ إِلَىٰ مَلاَ اللَّهُ حَوْمَهُ إِلَىٰ مَلاَ اللَّهُ حَوْمَهُ إِلَىٰ مَلَا اللَّهُ حَوْمَهُ إِلَىٰ مَلَا اللَّهُ حَوْمَهُ إِلَىٰ مَلَا اللَّهُ حَوْمَهُ إِلَىٰ مَلَا اللَّهُ حَوْمَهُ إِلَيْ مَلَا اللَّهُ حَوْمَهُ إِلَيْ مَلَا اللَّهُ حَوْمَهُ إِلَىٰ مَالَا اللَّهُ حَوْمَهُ إِلَىٰ مَلَا اللَّهُ حَوْمَهُ إِلَىٰ مَالُونَ اللَّهُ مَالِكُ اللَّهُ مَا اللَّهُ حَوْمَهُ إِلَىٰ مِلَا اللَّهُ حَوْمَهُ إِلَيْ مَا لَلْلَهُ حَوْمَهُ إِلَىٰ مَلَا اللَّهُ حَوْمَهُ إِلَىٰ مَالِكُ مَا مُؤْلِلُهُ اللَّهُ مَوْمَهُ إِلَيْ مَلَا اللَّهُ مَا اللَّهُ عَمْ اللَّهُ مِنْ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَيْهُ إِلَىٰ مَا اللَّهُ عَلَا اللَّهُ عَلَىٰ اللَّهُ عَلَيْمُ اللَّهُ عَلَىٰ اللَّهُ عَلَىٰ اللَّهُ عَلَيْهُ اللَّهُ عَلَا عَلَيْهُ اللَّهُ عَلَمُ اللَّهُ عَلَىٰ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَمُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ اللْمُعْلِمُ ا

تخریج: إسده صعیف جدا، بوح بن جعوبة لا بعرف الحرح ولا تعدیل، ولم یرو عه عیر عبدالله ان برند المقرئ فهو محهول.

٣٠١٦ - حَدَّثَنَا حَمَّادُ بْنُ خَالِدٍ عَنْ مَالِكِ، عَنِ ابْنِ الرَّهْرِيِّ، عَنِ ابْنِ اللَّهِ، عَنِ ابْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبْسِ : أَنَّ النَّبِي يَشِيُّ مَرْ بِشَاءٍ مَنْتُهِ، فَقَالُوا: لِمَيْمُونَةَ، "لِمَنْ كَانَتْ هَذِهِ الشَّاةُ؟» فَقَالُوا: لِمَيْمُونَةَ، قَالَ «أَفَلَا انْتَفَعْمُمُ بِإِمَابِهَا؟». [راجع: ٢٣٦٩]

 3018. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (雲) was treated with cupping, and he gave him his fee.

Comments: [A sahech hadeeth]

٣٠١٨- حَلَّثُنَا أَبُو ذَاوُدُ: حَلَّتُنَا رَمُعَهُ عَنِ ابْنِ طَاوُسِ، عَنْ أَبِه، عَنِ ابْنِ عَنَّاسِ: أَنَّ رَسُولَ اللَّه ﷺ اخْتَخَم، وَأَعْطَاهُ أَخْرَهُ. [راجع: ٢٢٤٩]

٣٠١٩ حَدَّثَنَا شُلَيْمَانُ أَبُو دَاوُدَ: خَدَّثَنَا غَدُّدُ

ابْنُ مَنْصُورٍ عنْ عَكْرِمهُ، عنِ ابْنِ غَبَّاسٍ ۖ أَنَّ

رَسُولَ اللَّهِ عِينَ نَعَثُ إِلَى أَسِي طَينَةً عِشَاءً

مَعَجَمَةُ، وَأَعْطَاهُ أَخْرَهُ. [راجع ٢١٥٥]

تخریج: حدیث صحیح، رمعهٔ صعبف، لکنه توبع، خ. (۲۲۷۸)، م. (۱۲۰۲).

3019. It was narrated from Ibn 'Abbas (表) that the Messenger of Allah (麗) sent for Abu Taibah one evening and he treated him with cupping, and he gave him his fee.

Comments: [Hasan and its isnad is da'ecf]

تخريج: حسن، وهذا إسناد صعبف لصعف عناد بن منصور، ثم هو منقطع.

3020. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (独) halted in Muzdalifah, and when everything grew light before the sun rose, he moved on.

Comments: [A salicely hadeeth; this is a da'eef isnad]

٣٠٢٠- حَدُّنْنَا أَثْوِ ذَاوْدَ عَنْ زَمْعَةً، عَنْ سَلَمَةً بُو ذَاوْدَ عَنْ زَمْعَةً، عَنْ ابْنِ سَلَمَةً بُو وَهُرَامٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَنْسٍ. أَنَّ رَسُولَ اللهِ ﷺ وَقَفَ بِجَمْعٍ، عَنْسَ أَصَاءَ كُلُّ شَيْءٍ قَبُلَ أَنْ نَطْلُعُ السَّمُسُ فَنَمَّ أَصْدَ. [راجع ٢٠٥١]

تخريج: حديث صحيح، وهدا إسناد صعبف لصعف رمعة من صالح.

3021. It was narrated that 'Amr bin Murrah said: I heard Abul-Bakhtari say: We saw the new moon of Ramadan when we were in Dhat 'Irq, so we sent a man to Ibn 'Abbas (&) to ask him. Ibn 'Abbas (&) said: The Messenger of Allah (*) said: "Allah causes it to appear for long enough that people can see it, and if it is cloudy then complete the number (of days)."

Comments: [Its isnad is saheeh, Muslim (1088)] ٣٠٧١- حَدَثْنَا شُعْبَةُ عَنْ عَمْرِهِ بْنِ مُرَّةً قَالَ سَمِعْتُ أَنَّ الْبَخْتَرَيِّ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِهِ بْنِ مُرَّةً قَالَ سَمِعْتُ أَنَّ الْبَخْتَرِيِّ قَالَ: أَهْلَلْنَا هِلَالَ رَمَضَانَ، وَنَحْنُ بِذَات عَرْقٍ، قَالَ: فَأَرْسَلْنَا رَجُلًا إِلَى ابْنِ عَشَسِ بَدَات عَرْقٍ، قَالَ: فَأَرْسَلْنَا رَجُلًا إِلَى ابْنِ عَشَسٍ يَسْأَلُهُ _ قَلَ لَابُنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ يَشْخُ الْبُنُ عَبَّاسٍ: قَالَ رَسُولُ اللَّهِ يَشْخُ مُ اللَّهُ قَدْ مَذَ رُؤْيَتُهُ _ قَالَ اللَّهَ قَدْ مَذَ رُؤْيَتُهُ _ قَالَ الْمَعْمَى عَنْيَكُمْ، فَكُملُوا الْعَبْمَ مُ لَوَيْتِهِ _ فَإِنْ أَعْمِي عَنْيَكُمْ، فَكُملُوا الْعَلَقَةُ . [الظرف ٢٠١٨، ٣٥٠٥]

تخريج: إسده صحبح، م (١٠٨٨).

3022. It was narrated that Ibn 'Abbas (泰) said: The Prophet (委) went to the outhouse and I put some water for him to do wudoo'. When he came out he said: Who put this here?" He said: Ibn 'Abbas. He said: "O Allah, grant him deep understanding of the faith."

Comments: [Its isnad is saheeh, al-Bukhari (143) and Muslim (2477)]

3023. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (無) forbade (as food) every wild animal that has fangs and every bird that has talons.

Comments: [Its isnad is saheeh, Muslim (1934)]

3024. It was narrated from Ibn 'Abbas (秦) that the Prophet (樂) said: "Beware of narrating from me except what you are certain of." He said: "And whoever tells a lie about me deliberately, let him take his place in Hell. And whoever tells a lie about the Qur'an without knowledge, let him take his place in Hell"

Comments: [Its *isnad* is *da'eef* because Abdul-A'la ath-Tha'labi is *da'eef*]

3025. It was narrated that Ibn 'Abbas (秦) said: A Bedouin came to the Messenger of Allah (齊) and started speaking eloquently. The Messenger of Allah (變) said:

٣٠٢٧- حَدَثْنَا هَاشِمٌ خَدَثْنَا ورُقَاءٌ قَالَ: سَمِعْتُ عُبِد اللَّهِ ثَنَ أَبِي يَرِيْدَ عَنِ ابْنِ عَبَّاسٍ قَالَ: أَنِّي النَّبِيُ يَتِيْعُ الْخَلَاءُ، فَوَضَعْتُ لَهُ وَضُوءًا، فَمَّا خَرْجُ، قَالَ: امنْ وَضَعَ ذَا؟ * قَالَ: النُّ عَنْسٍ. قَالَ: «اللَّهُمْ فَقَهُهُ *. [راجع: ٣٩٧].

تخریج: اِساده صحیح، ح. (۱۹۳)، م (۲٤۷۷).

٣٠٢٣ خَلَثُنَا عَفَانُ: حَدَّثَنَا أَبُو عَوَانَةً.
حَدَّثَنَا جَعْفَرُ ثُنُ أَبِي وَحْشِيَّةً أَبُو بِشْرٍ عَنْ مَيْمُونِ
الْنِي مَهْزَانَ، عَنِ الْنِ عَبَّسٍ قَالَ: نَهَى رَسُولُ
اللّه بَيْثِةً عَنْ كُلُّ دِي بَابٍ مِنَ السّبُعِ، وَعَنْ كُلُّ
دِي مِحْلَبٍ مِنَ الطَّيْرِ. [راحع. ٢١٩٢]

تخريج. إسناده صحيح، م: (١٩٣٤).

٣٠٢٤ حَدُّنَا عَفَانُ: حَدَّنَا أَو عَوَانَةً حَدَّنَا أَو عَوَانَةً حَدَّنَا عَنْ سَعِيدِ نُنِ حَدَّنَا عَنْ سَعِيدِ نُنِ حُدَّنَا عَنْ سَعِيدِ نُنِ حُبَّيْ ، عَنْ سَعِيدِ نُنِ حُبِيْ ، عَنْ سَعِيدِ نُنِ الْمُعْرِ، عَنِ النَّبِيِّ ، عَلَيْ قَالَ: "مَقُوا الْحَدِيثَ عَنِي، إِلَّا مَا عَلِمْتُمْ * قَالَ: "وَمَنْ كَذَبَ عَلَيْ مُتَعَمِّدٌ ، فَلْيَتَوَأُ مَقْعَدَهُ مِنَ "وَمَنْ كَذَبَ عَلَى الْقُرْآنِ بِعَنِي عِلْمٍ، النَّارِ * وَمَنْ كَذَبَ عَلَى الْقُرْآنِ بِعَنِي عِلْمٍ، فَلْيَتَبُواْ مَقْعَدَهُ مِنَ النَّارِ * . [راجع: ٢٩٧٤]

تخريج: إساده صعيف لضعف عبدالأعلى تعلمي، وقوله. اس كذب علي متعمد فليتنوأ معقده من الناراه صحيح متواتر.

٣٠**٢٥- حَدَّثَنَا** عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا سِمَاكُ بُنُ خَرْبٍ عَنْ عِكْرِمَة،عَي ائْنِ عَدَّسٍ قَالَ: جَاءَ أَعُرَابِيٍّ إِلَى رَسُولِ اللَّهِ "Some eloquence is magic and some poetry is wisdom."

Comments: [Saheeh because of corroborating evidence]

رَسُونُ لَنَهُ عَلَمُ بَكُلَامٍ بَيْنٍ، فَقَالَ رَسُونُ لِنَهِ بَيْنٍ، فَقَالَ رَسُونُ لِنَهُ مِنَ لَنَيَانِ سِخْرًا، وَإِنَّ مِنَ الْبَيَانِ سِخْرًا، وَإِنَّ مِنَ النَّيَانِ سِخْرًا، وَإِنَّ مِنَ النَّيْطِرُ حُكْمًا. [راجع. ٢٤٢٤]

تخريج: صحبح لعيره، سماه بن حرب في روايه عن عكرمة اصطراب.

3026. It was narrated that Ibn 'Abbas (36) said: A sheep belonging to Sawdah bint Zam'ah died and she said: O Messenger of Allah, So and so - meaning the sheep - has died. He said: "Why don't you take its skin?" She said: Can we take the skin of a sheep that died (of natural causes, with- out being slaughtered properly)? The Messenger of Allah (kg) said to her: "Allah, may He be glorified and exalted, only said: 'Say (O Muhammad (經)): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork)' [al-An'am 6:145], and you are not going to eat it; if you tan it, then you can make use of it." So she sent for it, then she skinned it and tanned it, and made a waterskin from it that she kept until it wore out.

Comments: [A saheeh hadeeth]

3027. A similar report was narrated from Sawdah bint Zam'ah.

Comments: [A saheeh hadeeth, like the previous report]

به الله عن عِكْرِمَة ، عَنِ ابْنِ عَبّسِ قَالَ الله عَوَانَة عَنْ ابْنِ عَبّسِ قَالَ الله ، عَنْ عِكْرِمَة ، عَنِ ابْنِ عَبّسِ قَالَ مَتَتْ شَاهٌ إِسَوْدَة بِنْتِ زَمْعَة ، فَقَالَتُ يَا مَنَوْ الله ، مَاتَتْ فَلاَنَة يَعْمِي الشَّاة _ يَعْمِي الشَّاة _ فَقَالَ الله ، مَاتَتْ فَلاَنَة يَعْمِي الشَّاة _ فَقَالَ الله عَمَاكُ : نَلْحُذُ مَسْكَهَا؟ المقالَ : نَلْحُذُ مَسْكَ الله عَلَا الله عَلْ الله عَلَى اله عَلَى الله عَلَى الله عَلَى الله عَلَى الله عَلَى الله عَلَى ال

٣٠٢٧- حَدَّثَنَا أَسْوَدُ خَدَّثُنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَة، عَنْ سَوْدَةَ بِنْتِ زَمْعَةَ، فَدَكَرَهُ.

تخريج: حديث صحيح كسابقه، وهو مرسل، عكرمة لم يسمع من سودة.

3028. It was narrated that 'Abdullah bin 'Abbas (﴿) said: The Messenger of Allah (﴿) said to Ma'iz bin Malik: "Is it true what I have heard about you, that you had intercourse with the slave woman of Banu So and so?" He testified four times, and he stoned him.

Comments: [Its isnad is hasan, Muslim (1693)]

3029. It was narrated that Sa'eed bin Jubair said: I heard Ibn 'Abbas (泰) say: The Messenger of Allah (金) married my maternal aunt Maimoonah al-Hilaliyyah when he was in *ilirani*

Comments: [Its isnad is qawı, al-Bukhari (1837) Muslim (1410)]

3030. It was narrated from Ibn 'Abbas (泰) that they went out with the Messenger of Allah (愛) in ilwam, and a man's mount threw him and broke his neck, and he died. The Messenger of Allah (經) said: "Wash him with water and lotus leaves, and shroud him in two garments, but do not put any perfume on him or cover his head, for he will be raised on the Day of Resurrection with his hair stuck together."

Comments: [Its isnad is saheeh, al Bukhari (1267) and Muslim (1206)]

3031. It was narrated from Ibn 'Abbas (秦) that the Prophet (姓) said: "No tiyarah [superstitious belief in bird omens], no 'adwa

٣٠٧٨ حَدِّفْنَا عَنَّانُ: حَدَثَن أَبُو عَوَانَةً. حَدُّئَنَا مِسماكُ بُنْ حَرْبِ عَنْ سَعِيدِ بُنِ خَيْرٍ، عَنْ عَنْدِ اللَّهِ بَيْثِ لِمَاعِدِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللْمُعْلِمُ اللْمُعِلَمُ اللَّهُ اللْمُعْلِمُ اللَّهُ اللَّهُ اللْمُعْلِمُ اللْمُعْلِمُ اللللِ

تخريج: إسناده حسن، م (١٦٩٣).

٣٠٢٩- حَدَّثَنَا عَمَّانُ خَدَّثَا وُهَيْتُ: حَدَّثَنَا وُهَيْتُ: حَدَّثَنَا عُبْدُ اللّهِ بْنُ عُنْمَاذَ نُنِ خُنَيْم، عَنْ سَعِيدِ سْ جُنِيْرِ قَالَ: سَمَعْتُ سُ عَبَّسٍ يَقُولُ: نكحَ رُسُونَة الْهِلَابِيَّة، وَهُوَ مُحْوِمَة الْهِلَابِيَّة، وَهُوَ مُحْوِمَة الْهِلَابِيَّة، وَهُوَ مُحْوِمَة (راجع. ٢٥٦٠)

تخریج: إساده قوي. خ (۱۸۲۷)، م (۱٤١٠).

٣٠٣٠ حَدَّثُنَا عَفَّانُ: حَدَّثُنَا أَبُو عَوَاهَ: حَدَّثُنَا أَبُو عَوَاهَ: حَدَّثُنَا أَبُو عَوَاهَ: عَنْ بُن عَبْسٍ بُن حُبَيْرٍ، عن بُن عَبَاسٍ أَنَّهُمْ حَرَجُو مَعَ النَّبِيِّ عِنْ مُعْرَمِينَ، وَلَا رَحْلًا مَهُمْ وَفَصَهُ نَجِيرُهُ فَمَات، فَقَالَ رَسُولُ اللّهِ عِنْهِ: "أَعْسَلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَالَمُهُوهُ مِنِياً، وَلَا تُمِشُوهُ مِنْياً، وَلَا لَمُحَمِّونُ وَرَأْسَهُ، فَإِنَّهُ يُتَعَنَّ يَوْمَ الْقِيَامَةِ مُلَبِّدًا ﴿. [راجع ١٨٥٠]

تخریح: _بسادہ صحیح، ح. (۱۲۲۷)، م[.] (۱۲۰۱).

٣٠٣١- حَدَّثَنَا عَقَّانُ. حَدَّثَنَا أَبُو عَوَانَةً عَنْ سِمَاكِ، عَنْ عِخْرِمَةً، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّمَّىُ بِيْجُ قَالَ. ﴿لَا طِيْرَةً، وَلَا عَدُوى، وَلَا

transmission of infectious disease without the permission of Allahl, no hamah [refers to a Jahili Arab tradition described variously as: a worm that infests the grave of a murder victim until he is avenged; an owl; or the bones of a dead person turned into a bird that could fly], and no Safar [the month of Safar was regarded as 'unlucky' in the Jahiliyyah]." A man said: O Messenger of Allah, we take a mangy sheep and put it with the other sheep, and they get the mange. He said: "Who infected the first one?"

هَمَةً، وَلَا صَهِرًا فَالَ: فَهَلَ رَجُلٌ: يَا رَسُولَ اللَّهِ، إِنَّ لَنَّأَخُذُ الثَّاةَ الْجَوْبَاء، فَنَظْرَحُهَا فِي الْغَمْ فَنَجْرَتُ، وَلَا الْفَلَا اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ ا

تخریج: صحیح لعره، وهد إساد ضعیف، سماك بن حرب عن عكرمة مصطرب، قد نوبع.

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef]

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3032. It was narrated from Ibn 'Abbas (参) that the Messenger of Allah (愛) was in Maimoonah's house, and I put some water for him to do wudoo' at night. Maimoonah said: O Messenger of Allah, 'Abdullah bin 'Abbas has put this for you He said: O Allah, grant him deep understanding of the faith and teach him the meaning of the Qur'an."

Comments: [Its isnad is qawi, al-Bukhari (143) and Muslim (2477)]

3033. It was narrated from Ibn 'Abbas (♣) that when the Prophet (শ) walked, he walked energetically, with no sign of laziness in (his manner of walking).

Comments: [Saluelt]

٣٠٣٧- حَدَّثُنَا عَمَّانُ ﴿ حَدَّثُنَا حَمَّادُ بُنُ مَلْمَة : حَدِّثَ عَبْدُ اللَّهِ بْنُ عُشْمَانَ سُ خُشْمِ عَنْ ابْنِ عَنَاسِ : أَنَّ وَسُولَ اللَّه بَيْهِ كَانَ فِي نَيْتِ مَبْمُونَة ، وَوَضَعْتُ لَهُ وَضُوءًا مِنَ اللَّيْلِ قَالَ : فَقَالَتْ مَيْمُونَة ، مَيْمُونَة : يَا رَسُولَ اللَّهِ ، وَصَعَ لَكَ هَذَا عَبْدُ اللَّهِ بُنُ عَنَاسٍ . فقالَ : اللَّهُمُ فَقُهْهُ فِي الدِّينِ ، وَعَلَمْهُ التَّأْوِيلَ ». [راجع: ٢٤٩٧]

تخريج: إساده فوي، خ. (۱۶۲)، م (۲۶۷۷) بدون لفظ اوعدمه التأويل".

٣٠٣٣ - حَدَثْنَا عَفَانُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ غَنْ داوُدَ بْنِ أَبِي هِنْدِ قَالَ: خَدَّثَنِي فُلَانٌ عَنِ ابْنِ عَنَّاسٍ: أَنَّ النَّبِيِّ ﷺ كَانَ إِذَا مَشَى، مَشَى مُحْتَمَهُا لَيْسَ فيهِ كَسَلٌ.

تخريج: صحيح.

3034. It was narrated from Ibn 'Abbas (多) that the Prophet (建) was asked about the children of the *mushrikeen* [who died in childhood]. He said: 'Allah knew best what they would have done when He created them."

Comments: [Its isnad is saheeh, Muslim (2660)]

3035. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (姓) said: "Wear white garments, for they are among the best of your garments, and shroud your dead in them. Among the best of your kohl is antimony; it makes the vision clear and makes the hair grow."

Comments: [Its isnad is gawi]

3036. It was narrated from Ibn 'Abbas (♣) that a man came to the Prophet (ஊ) and said: O Messenger of Allah, I shaved my head but I did not offer the sacrifice (yet). He said: No problem, offer the sacrifice. Another man came to him and said: O Messenger of Allah, I offered the sacrifice before I stoned (the Jamrah). He said: "Stone (the Jamrah), there is no problem."

Comments: [Its isnad is qawi]

3037. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (經) said: "Whoever claims to belong to someone other than his father, or to someone other than

٣٠٣٤ خَدَّثَنَا أَبُو عَمَّانُ: خَدَّثَنَا أَبُو عَوَانَةَ خَدَّثَنَا أَبُو بِشْرِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟ قَالَ: «اللَّهُ أَعْلَمْ بِمَا كَانُوا عَامِلِينَ إِذْ خَلَقَهُمْ. [راجع: ١٨٤٥]

تخريج: إسناده صحيح، م. (٢٦٦٠).

٣٠٣٥ - حَدَّثَنَا عَشَالُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا وُهَيْبُ: حَدَّثَنَا عُمْدُ اللَّهِ بُنُ عُمْمَانَ بُنِ خُتَيْمٍ عَنْ سَعِيدِ بْنِ خُبَيْرٍ، عنِ ابْنِ عَتَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَى النَّسُوا مِنْ ثِيَابِكُمُ الْبيضَ، فَإِنَّهَ مِنْ خَيْرِ ثِيَابِكُمُ الْبيضَ، فَإِنَّهَ مِنْ خَيْرِ ثِيَابِكُمُ وَكَنَّوا فِيهَا مَوْتَاكُمْ، وَإِنَّ مِنْ خَيْرِ ثَيْلِكُمُ الْإِنْهِدَ، إِنَّهُ يَجْلُو الْبَصَرَ وَيُشْبِتُ خَيْرٍ أَكْحَالِكُمُ الْإِنْهِدَ، إِنَّهُ يَجْلُو الْبَصَرَ وَيُشْبِتُ الشَّعَرَ. [راجع: ٢٢١٩]

تخريج: إسناده قوي.

٣٠٣٦ حَدَّثَنَا عَفَانُ حَدَّثَنَا وُهَيْتُ: حَدَّثَنَا وُهَيْتُ: حَدَّثَنَا عَمْدُ اللَّهِ بْنُ عُنْمَانَ بْنِ خُنَيْم عَنْ سَعِيدِ بْن خُنَيْم عَنْ سَعِيدِ بْن حُبَيْر، عَنِ الْنِ عَبَّاسٍ: أَنَّ النَّبِيُ يَعِيْعُ جَاءهُ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، حَلَقْتُ وَلَمْ أَنْحُرْ؟ قَالَ: "لَا حَرْج، وَانْحُرْ" وَحَاءهُ أَنْحُرْهُ فَقَالَ: يَا رَسُولَ اللَّهِ، نَحَرْتُ قَبْلَ أَنْ أَرْمِيَ؟ قَالَ: "فَارْم، وَلَا حَرْج».

تخريج: إسناده فوي.

٣٠٣٧ حَدَثَنَا عَمَّانُ: حَدَّثَنَا وُهَيْتُ: حَدَثَنَا وُهِيْتُ: حَدَثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ خُتْيِم عَنْ سَعِيدِ بْنِ خُتْيِم عَنْ سَعِيدِ بْنِ خُتْيِم، عَنِ ابْنِ عَنَّاسِ: أَنَّهُ سَمِعَهُ يَقُولُ: إِنَّ خُتْيِرٍ، عَنِ ابْنِ عَنَّاسِ: أَنَّهُ سَمِعَهُ يَقُولُ: إِنَّ

his masters, upon him be the curse of Allah, the angels and all the people."

Comments: [Its isnad is qawi]

3038. It was narrated that Ibn 'Abbas (%) said: The Messenger of Allah (党) stoned the *Jamarat* after the sun passed the meridian

Comments: [Saheeh because of corroborating evidence, its isnad is da'eef] [۲۹۳۵ - الشَّمْسُ. [راجع ۲۹۳۵ - ۱۹۳۵ | ۲۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ | ۱۹۳۵ |

3039. It was narrated from Ibn 'Abbas that the Messenger of Allah (雲) used to recite in Fajr prayer on Friday, Alif-Lam-Meem Tanzeel (Soorat as-Sajdah) and Hal ata 'alal insan (Soorat al-Insan).

Comments: [Its isnad is saneeh]

3040. It was narrated from Ibn 'Abbas (泰) that Umm Hufaid bint al-Harith bin Hazn, the maternal aunt of Ibn 'Abbas, gave the Messenger of Alah (寒) some ghee, dried yoghurt and lizards. The Messenger of Allah (寒) called for them and they were eaten at his table, but the Messenger of Allah (寒) refrained from eating them, as if he found them off-putting. If they were haram they would not have been eaten at the table of the Messenger of Allah (寒) and he would not have told others to eat them.

رَسُولَ اللَّهِ ﷺ قال: "مَنِ ادْعَى إِلَى غَيْرِ أَبِيهِ. أَوْ تَوْلَى غَيْرَ مَوَالِيهِ. فَعَلَيْه لَعْنَهُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَحْمَعِينَ". [راحع ٢٨١٦]

تخريج: إساده قوي.

٣٠٣٨ - حَدَّثَنَا عَفَانُ ﴿ حَدَّثَنَا عَنَدُ الْوَاجِدِ مَنَّ زِيدٍ: خَدَّثَنَا الْحَجَّامُ عِن الْحَكَمِ ، عَنْ مَفْسَمٍ ، عَنِ الْنِ عَنَّاسٍ قَالَ: رَمَى رَسُولُ اللَّهِ ﷺ الْجِمَارَ بَعْدَ مَا رَالَتِ الشَّمْسُ [راجع · ٢٦٣٥]

٣٠٣٩- حَدَّمَا عَثَانُ. حَدَّثَنَا أَبُو عَوَانَةً عَنْ مُحَوَّبٍ ثَنِ رَاشِدٍ، عَنْ مُسْلَمِ الْبَطِينِ، عَنْ سعبيب أَنْ رَسُولُ اللَّهِ ﷺ كَانَ رَسُولُ اللَّهِ ﷺ كَانَ رَسُولُ اللَّهِ ﷺ كَانَ رَسُولُ اللَّهِ ﷺ كَانَ رَسُولُ اللَّهِ عَنْ كَانَ رَسُولُ اللَّهِ عَنْ كَانَ مَنْ الْحُمُعَةِ لَا السَجْدَةِ وَ ﴿ هَلَ أَنَى عَلَى آلِاسَي ﴾. ﴿ مَنولُ ﴾ السَجْدَةِ وَ ﴿ هَلَ أَنَى عَلَى آلِاسَي ﴾. [راجع. ١٩٩٣]

تخريج اسده صحيح.

٣٠٤٠ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَة اللهِ عَوْانَة اللهِ عَنْ سَعِبدِ سُ جَبِيْرٍ، عَنِ اللهِ عَبَّسٍ أَنَ أُمَّ حُفَيْدِ سُتَحَارِثِ مُن حَرْبٍ حَالَة ابْنِ عَبَّسٍ أَهَ مُفَيْدِ سُتَقَالِبُ اللهِ عَنْ سَعِبدِ سُ الْحَارِثِ مُن حَرْبٍ حَالَة ابْنِ عَبَّسٍ أَهُدَتُ اللّهِ يَتِيِعُ سَمْنَا وأَفِطًا وَأَصُنًا، قَالَ: فَدَعَا لِسَيِّ يَتِعُ سَمْنَا وأَفِطًا وَأَصُنًا، قَالَ: فَدَعَا لِسَيِّ يَتِعُ سَمْنَا وأَفِطًا وَأَصُنًا، قَالَ: فَدَعَا لِسَيِّ يَتِعَلِي مَا لِللهِ يَتِيعِ كَالمُتَقَدِّرِ، فَلَو كُنَّ عَلَى مَا لِنَهِ وَسُولِ اللهِ يَتِيعِ، عَرَامًا مَا أَكِنُنَ عَلَى مَا لِنَهِ وَسُولِ اللهِ يَتِيعِ، وَلَا أَمْرَ بِأَكْلِقٍ مَا لَا لِهِ يَتِيعِ، وَلَا أَمْرَ بِأَكْلِهِمْ . [راجع: ٢٢٩٩]

Comments: [Its isnad is saheeh, al-Bukhari (5389)]

3041. 'Abdul-'Azeez said; My father told me: I heard Ibn 'Abbas (券) say: So and so was riding behind the Messenger of Allah (建) on the day of 'Arafat. The young man started turning towards the women and looking at them, and the Messenger of Allah (變) started turning his face with his hand from behind, several times, but the young man continued turning to look at them. The Messenger of Allah (ﷺ) said to him: "O son of my brother, this is a day when whoever controls his hearing, sight and tongue, he will be forgiven."

Comments: [Its isnad is da'eef]

3042. It was narrated from Ibn 'Abbas that the Messenger of Allah (ﷺ) said, when he was in a tent on the day of Badr: "O Allah, I urge You to fulfil Your promise and covenant. O Allah, if You will, You will never be worshipped after today." Abu Bakr took him by the hand and said: Enough, O Messenger of Allah; you have beseeched your Lord too much. And he was wearing his armour. Then he went out, saying: "Their multitude will be put to flight, and they will show their backs" [al-Qamar 54:45].

Comments: [Its isnad is saheeh, al-Bukhari (4875)]

3043. It was narrated from Ibn 'Abbas (♣) that the daughter of Hamzah was suggested (as a

تخریج: اساده صحیح، خ. (۵۳۸۹).

تخريج: إسناده ضعيف، سكيل س عندالعربر مختلف فيه، وأبوه مجهول.

٣٠٤٧- حَدَّثَنَا عَفَانُ: حَدَّثَنَا وُهَيْبُ حَدَّثَنَا وُهَيْبُ حَدَّثَنَا وَهَيْبُ حَدَّثَنَا وَهُوْ فِي الْبَنِ عَبْسِ أَنْ رَسُولَ اللّهِ عَلَيْهِ قَال وَهُوْ فِي قُبْةٍ يَوْمَ مَدْرِ: "اللّهُمّ إِنِّي أَنْشُدُكَ عَهْدَكَ وَوَعْدَك، اللّهُمّ إِنْ شِيدهِ، شِئْتَ لَمْ تُعْبَدُ مَعْدَ الْيَوْمِ قَاحَدُ أَبُو مَكْرِ سِيدهِ، فَقَالَ: حَسْبُكَ مَ رَسُولَ اللّهِ، فَقَدْ أَبُو مَكْرٍ سِيدهِ، فَقَالَ: حَسْبُكَ مَ رَسُولَ اللّهِ، فَقَدْ أَنُو مَكْرِ مِيدهِ، غَلَى رَبّكَ، وَهُوَ يَنْبُ فِي الدَّرْعِ فَخَرَجَ وَهُوَ يَشُبُ فِي الدَّرْعِ فَخَرَجَ وَهُوَ يَشُولُ فَي الدَّرْعِ فَخَرَجَ وَهُوَ يَشُولُ اللّهِ مَا الدَّرْعُ فَخَرَجَ وَهُوَ يَشُولُ اللّهِ مَا الدَّرْعُ فَخَرَجَ وَهُوَ يَشُولُ اللّهِ مَا الدَّرْعُ فَخَرَجَ وَهُوَ يَشُولُ اللّهِ مَا اللّهُ مِنْ اللّهُ مَا اللّهُ مِنْ اللّهُ مَا اللّهُ مِنْ اللّهُ مَا اللّهُ مَا اللّهُ مَا اللّهُ مَا اللّهُ مَا اللّهُ مَا اللّهُ مِنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ مَا اللّهُ مَا اللّهُ مِنْ اللّهُ مَا اللّهُ مَا اللّهُ مَا اللّهُ مَا اللّهُ مَا اللّهُ مِنْ اللّهُ مِنْ اللّهُ مَا الللّهُ مِنْ اللّهُ مَا اللّهُ مَا اللّهُ مِنْ اللّهُ مَا اللّهُ مَا اللّهُ مَا اللّهُ مَا اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مَا اللّهُ مُنْ اللّهُ مِنْ اللّهُ مِنْ اللّهُ مُنْ اللّهُ مَا اللّهُ مَا اللّهُ مَا اللّهُ مَا اللّهُ مِنْ اللّهُ مَا اللّهُ مَا اللّهُ مِنْ اللّهُ مَا اللّهُ مَا ال

تخريج: إساده صحيح، خ. (۸۷۵).

٣٠٤٣ حَدَّثَنَا عَفَّانُ: حَدَّثَنَا هَمَّامُ: حَدَّثَنَا هَمَّامُ: حَدَّثَنَا فَقَادُةُ عَنْ جَابِرِ نْنِ زِيْدٍ، عَنِ ابْنِ عَبَّاسِ أَنَّ

potential wife) to the Prophet (ﷺ) and he said: "She is the daughter of my brother through breastfeeding and she is not permissible for me. What becomes mahram (forbidden for marriage) through breastfeeding is that which becomes mahram through blood ties."

Comments: [Its isnad is saheeh, al-Bukhari (2645) and Muslim (1447)]

3044. It was narrated that Ibn 'Abbas (🗞) said: Abu Jahl came to the Prophet (鑑) when he was praying and told him off. The Prophet (鑑) threatened him, and he said. Are you threatening me? By Allah I have more supporters than anyone in this valley. Then Allah revealed the words "Have you (O Muhammad (藝)) seen him (i.e. Abu Jahl) who prevents. A slave (Muhammad (變)) when he prays?Tell me if he (Muhammad (鑑)) is on the guidance (of Allah) Or enjoins piety? Tell me if he (Abu [ahl] denies (the truth, i.e. this Qur'an) and turns away?" [al-'Alaq 96:9-13]. Ibn 'Abbas said: By the One in Whose hand is my soul, if he had called his supporters, the angels of divine justice would have seized him.

Comments: [Its isnad is saheeh]

3045. It was narrated from Ibn 'Abbas, who attributed it to the Prophet (梁): "Every covenant that was made during the Jahiliyyah, Islam only strengthens and reaffirms it"

النَّبِيِّ ﷺ أُرِيدَ عَلَى بِنْتِ حَمْرَةً، فَقَالَ: إِنَّهَا النَّبِيِّ ﷺ أَخِي مِن الرَّضَاعَةِ وَإِنَّهَا لَا تَجِلُّ لِي. وَيَخْرُمُ مِنَ الرَّحِمِ. وَيَخْرُمُ مِنَ الرَّحِمِ. [راجع: ٢٦٣٣]

تخریج. إسناده صحیح، ح (۲٦٤٥)، م (١٤٤٧).

تخريج إساده صحيح.

٣٠٤٥- حَلَّننا عَمَّانُ: حَدَّثَنَا شَرِيكٌ عَنْ
 سِمَاكٍ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ وَرَفَعَهُ
 قَالَ: "مَا كَانَ مِنْ جِلْفٍ فِي الْجَاهِلَة، لَمْ يَرِدُهُ
 الإشلامُ إلَّا حِدَّةً وَشِدَّةً». [راجع: ٢٩٠٩]

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Comments: [A saheeh hadeeth; this is a da'ccf isnad]

3046. It was narrated from Ibn 'Abbas (李) that the Messenger of Allah (靈) said: "The Black Stone is from Paradise. It was whiter than snow until the sins of the people of *shirk* turned it black."

Comments: [Its isnad is da'eef]

تخريج: حدث صحيح، وهذا إلى دصعيف، سريك سي، الحفظ، وروية سماك على عكومة فيها صصرت.

٣٠٤٦ حدّ مثنا عَدَّن: حدّ تَ حمَّالًا خَدْرَنا عطَّاءُ مُن السَّرْبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ائنِ عَبْسِ: أَنَّ رَسُولَ اللَّهِ بِيَلِيْ قَالَ: * لُحَحَرُ الْأَسْودُ مِن الْحَقِّهِ، وَكُن أَشَدَّ بِياصًا مِن النَّلْحِ حَتَّى سَوَّدَتُهُ خَطَيًا أَهْسِ الشَّرُكِ. [راحع ٢٧٩٥]

تخريج: يستاده صعيف قد سلف الكلام عليه برقم (٢٧٩٥)

3047. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (美) passed by a dead sheep that had been thrown away by its owners. He said: "By the One in Whose hand is my soul, this world is more insignificant to Allah than this is to its owners."

Comments: [Salieeli because of corroborating evidence]

3048. It was narrated from Ibn 'Abbas (泰) that Sa'd bin 'Ubadah asked the Messenger of Allah (金) about a vow that his mother had made but she died before she could fulfil it. The Messenger of Allah (霉) said: "Fulfil it on her behalf."

Comments: [A sahech hadeeth]

٣٠٤٧ حَلَّتُنا مُحمَّدُ بْنُ مُضغبٍ. حَدَّتَنا وَلَا وَلَهُ مُضغبٍ. حَدَّتَنا وَلَا وَلَا مِن عُبْلِدِ اللَّهِ، عن الزُّهْرِيّ، عَنْ عُبْلِدِ اللَّهِ بَشَاقٍ مَيْنَةٍ وَلَى عَبْلِسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ بَشِيجٍ مِشَاقٍ مَيْنَةٍ فَدُ أَلْفَاهَ أَهْلُهَا، فَفَالَ. وَالَّذِي نَفْسِي بِيدِهِ. للمُنْ الْهُورُنُ عَلَى أَهْلِهَا». للمُنْ الْهُورُنُ عَلَى أَهْلِهَا».

تخریج: صحیح لعیره، محمد بن مصعب مختلف فه

تخریج: حدیث صحیح، محمد بن مصعب منابع، خ (۲۷۲۱)، م (۱۹۳۸).

3049. It was narrated from Ibn 'Abbas (場) that a woman from Khath'am asked the Prophet (雲)

٣٠٤٩ حَدَّثُنَا مُحَمَّدُ بْنُ مُضْعَبٍ. حَدَّشًا الْأُوْرَاعِيُّ عَنِ الرَّهْرِيِّ، عَنْ شُلْيْمَانَ بْنِ يَسَارٍ،

during the Farewell Pilgrimage, when al-Fadl bin 'Abbas was seated behind the Messenger of Allah (ﷺ) on his mount: O Messenger of Allah, Allah has made Hajj obligatory upon His slaves when my father is an old man and cannot sit firmly in the saddle; can I do Hajj on his behalf? He said: "Yes, do Hajj on behalf of your father."

Comments: [A salieeli hadeetli]

غَنِ ابْنِ عَبَّاسٍ: أَنَّ الْمُرَأَةُ مِنْ خَفْعَمَ سَأَلَتِ
النَّبِيُّ ﷺ عِنْ عَبَّاسٍ
النَّبِيُّ ﷺ عِنْ فَي حَمَّةِ الْوَدَاعِ، وَالْعَضْلُ بْنُ عَبَّاسٍ
رديفُ رَسُولَ اللَّهِ عَلَى الْحَجِّ عَلَى عِبَادِهِ أَذْرَكَتْ أَبِي
بُّ فَرِيضَةَ اللّهِ فِي الْحَجِّ عَلَى عِبَادِهِ أَذْرَكَتْ أَبِي
شَيْخًا كَبِيرًا، لا بَسْتَطِيعُ أَنْ يَسْتَمُسِكَ عَلَى
الرّاحَةَ، أَقَأْحُحُ عَنْهُ؟ فَقَالَ اللّه مَا مُحجِي عَنْ أَبِيكِ". [راجع ۱۸۹۰]

تخریج : حدیث صحیح، محمد بن مصعب متابع، ح (۲۹۹۹).

3050. It was narrated from Ibn 'Abbas (兔) that the Messenger of Allah (全) drank some milk, then he called for water and rinsed out his mouth, and he said: "It is somewhat greasy."

Comments: [A saheeh hadeeth]

٣٠٥٠ حَلَّثَني مُحَمَّدُ بْنُ مُضْعَبِ حَلَّثَنَا اللَّهِ نَنِ الْأَوْزَاعِيُّ عَي عُبَيْدِ اللَّهِ نَنِ عَبْدِ اللَّهِ عَبْدِ اللَّهِ عَبْدِ اللَّهِ عَبْدِ اللَّهِ عَبْدِ اللَّهِ عَبْدِ اللَّهِ عَبْدَ اللَّهِ عَبْدَ اللَّهِ عَبْدَ اللَّهِ عَبْدَ اللَّهِ عَبْدَ اللَّهِ عَبْدَ اللهِ عَبْدِ اللهِ عَبْدَ اللهِ عَبْدَ اللهِ عَلَيْ اللهِ عَسْمَهُ اللهِ عَلَيْدِ اللهِ اللهِ اللهِ عَلَيْ اللهِ اللهِل

تخریج: حدث صحح، محمد بن مصعب منابع، ح (۲۱۱)، م: (۳۵۸).

3051. It was narrated that Ibm 'Abbas (泰) said: The Messenger of Allah (曇) passed by a dead sheep and said: "Why don't you make use of its skin?" They said: O Messenger of Allah, it is maitali [i.e., it died of natural causes and was not slaughtered properly]. He said: "It is only haram to eat it."

Comments: [A saheeh hadeeth]

3052. It was narrated from Ibn 'Abbas (本) that the Messenger of Allah (姓) married Maimoonah when he was in *iltram*.

Comments: [Its isnad is saheeh, al-Bukhari (1837)] ٣٠٥١- حَلَّمْنَا مُحَمَّدُ بْنُ مُضعَبِ: حَلَّمْنَا مُحَمِّدُ بْنُ مُضعَبِ: حَلَّمْنَا الْأَوْرَاعِيُّ عَنِ الرُّهْرِيِّ، عَنْ عُبَيْكِ اللَّهِ، عَنِ الرُّهْرِيِّ، عَنْ عُبَيْكِ اللَّهِ، عَنِ الْمِنْ عَلَّسٍ قَالَ. مَرَ رَسُولُ اللَّهِ ﷺ بِشَاةٍ مُنْتَمَّمُ مُنْتَقِّهُ، وَقَالَ: ﴿ اللَّهِ اللَّهِ، إِنَّهَا مَيْنَةٌ ، بِجِلْدِهَا؟ قَالُوا: يَا رَسُولُ اللَّهِ، إِنَّهَا مَيْنَةٌ ، قَالُوا: يَا رَسُولُ اللَّهِ، إِنَّهَا مَيْنَةٌ ، قَالُوا: إِنَّهَا مَيْنَةً ،

تخریج: حدیث صحیح، ح. (۱٤٩٢)، م. (۳۱۳).

٣٠**٥**٧ حَلَّثُنَا أَبُو الْمُغِيرَةِ: حَلَّثُنَا الْأَوْزَاعِيُّ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَزَوْحَ مَيْمُونَةً وَهُوَ مُعْرِمٌ.

تخريج: إساده صحيح، خ. (١٨٣٧).

3053. 'Abdul-Kareem narrated: One who heard Ibn 'Abbas (泰) told me that he said that the Messenger of Allah (經) instructed Duba'ah to stipulate a condition when she entered ibram.

Comments: [A salueth hadeeth; this is a da'cef isnad]

3054. It was narrated that 'Abdullah bin 'Abbas (%) said: It was said to Ibn 'Abbas that a man has come to us who does not believe in the divine decree. He said: Take me to him - and at that time he had become blind. They said: What are you going to do to him, O Abu 'Abbas? He said: By the One in Whose hand is my soul, if I could get hold of him I would bite his nose and cut it off, and if I could grab his neck in my hands I would strangle him, for I heard the Messenger of Allah (霙) say: "It is as if I can see the women of Banu Fihr going around al-Khazraj with their buttocks wobbling, (they are) mushrik women." This is the first shirk of this ummah. By the One in Whose hand is my soul, their bad thinking will lead them to deny that Allah would ever decree anything good as they already denied that Allah would decree anything bad.

Comments: [Its isnad is da'eef]

3055. This hadeeth was narrated from Ibn 'Abbas (泰). I [the narrator] said: Did Muhammad [one of the narrators] meet Ibn 'Abbas? He said: Yes.

٣٠٥٣- حَدَّثْنَا أَبُو الْمُعِيرَةِ: حَدَّنَى الْأَوْرَاعِيُّ حَدَّثَنَا عَبْدُ الْكَوِيمِ قَال. حَدَّثَنِي مَنْ سَمِعَ بْنَ عَدَّسِ بَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ صُبَاعةً أَنْ شَشْرَط فِي إخراهِهَا. [الظر: ٣١١٧]

تخریج: حدیث صحیح، وهذ إساد صعیف لایهام لراوی عن ابن عباس.

٣٠٥٤- حَدَّثَنَا أَنُو الْمُغِيرَةِ: حَدَّثَنَا لَأُوْرَاعِيُّ عَنْ بَعْضِ إِحْوَانِهِ، عَنْ مُحَمَّدِ بَنِ غَبَيْدِ اللَّهِ بُنِ غَبَسٍ قَالَ فَيلَ الْمُحَيِّ، عَنْ عَبَسٍ قَالَ فَيلَ الْمُخَيِّ، عَنْ عَبَسٍ قَالَ فَيلَ الْمُغَنِّ عَبَسٍ وَالَّ فَيلَ الْمُغَنِّ عَبَسٍ الْمُخَدِّ عَمَانًا لِمُكَنِّبُ الْمُعَدِ قَدْمَ عَلَيْنَا لِمُكَنِّبُ الْمُعَدِ قَدْمَ عَلَيْنَا لِمُكَنِّبُ الْمُعَدِ قَدْمَ عَلَيْنَا لِمُكَنِّبُ اللَّهِ عَلَيْهِ، وَهُو بَوْمَنِدِ قَدْ عَبِي الْقَدْرِ. فَقَالُ: وُمَا تَصْنَعُ بِهِ يَا أَبَا عَبْسٍ؟ فَلَى اللَّهُ عَلَيْهِ، وَلَينَ وَقَعَتْ رَقَبَنُهُ فَلَا: وَمَا تَصْنَعُ بِهِ يَا أَبَا عَبْسٍ؟ فَلَى اللَّهُ عَنْ اللَّهُ عَنْ اللَّهِ عَلَى سَمِعْتُ رَسُولَ اللَّهِ عَلَى سَمِعْتُ رَسُولَ اللَّهِ عَلَى يَغُولُ: "كَأَنِي بِيسَاءِ عَنِي فِهُمِ يَطُفْلُ اللَّهِ عَلَى سَمِعْتُ رَسُولَ اللَّهِ عَلَى اللَّهِ عَنْ يَهُمِ يَعْدِ اللَّهُ عَلَى اللَّهُ عَنْ اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَ

تخريج: إسناده صعيف، لضعف محمد س عبيد المكي، ثم هو لم يرو عن س عباس.

٣٠٥٥ - حَدِّثْنَا أَبُو الْمُغِيرَةِ حَدِّثُنَا الْأَوْرَاعِيُ.
حَدَّثَنِيَ الْعَلَاءُ بُنُ الْحَجَّاجِ عَنْ مُحَمَّدِ بُنِ عُسِّدٍ
الْمَكَٰيِّ، عَنِ ابْنِ عَبَّسٍ بِهَذَا الْحَدِيثِ. قُلْثُ؛
ادْرَكَ مُحَمَّدٌ ابْنَ عَبَّسٍ؟ قَالَ؛ نَعْمُ.

Comments: [Its *isnad* is *da'eef* like the previous report]

3056.' Ata' bin Abi Rabah said that he heard Ibn 'Abbas narrate that a man was wounded at the time of the Messenger of Allah (xm). He had a wet dream and was told to do ghusl, and he died. News of that reached the Prophet (xm) and he said: "They have killed him, may Allah kill them. The remedy for the one who does not know is asking."

Comments: [Hasan]

3057. It was narrated from 'Abdullah bin 'Abbas (4) that the Messenger of Allah (26) seated him behind him on his mount, and when the mount rose up with him, the Messenger of Allah (羅) said Allahu Akbar three times, and Subhan Allah three times, and he said La ilaha illallah three times. Then he leaned on him and smiled. Then he turned to me and said: "There is no man who gets on his mount and does what I have done, but Allah, may He be blessed and exalted, will turn to him and smile at him as I smiled at you."

Comments: [Its isnad is da'cef]

3058. Shu'aib said: az-Zuhri was asked: Is *ghusl* obligatory on Friday? He said: Salim bin 'Abdullah bin 'Umar told me that he heard 'Abdullah bin 'Umar say:

تخريج: إسدده ضعيف كسابقه.

٣٠٥٦ حَدَّثَنَا أَبُو الْمُعِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُ
قَالَ. ىلَغَنِي أَنَّ عَطَاءَ بُنَ أَبِي رَبَاحٍ قَالَ: إِنَّهُ
سَمِعَ ابْنَ عَنَّاسٍ بُحْبِرُ. أَنَّ رَجُلَا أَصَابَهُ حُرْحٌ
فِي عَهْدِ رَسُولِ اللَّهِ ﷺ قَدْ أَصَابَهُ اخْتَلَامٌ،
فَأُمِرَ بِالْإِعْتَمَال، فَمَات، فَبَلَعَ ذَلِكَ السِّيَّ ﷺ فَقَالَ: "قَتَلُوهُ، قَتَلَهُمُ اللَّهُ، أَلَمْ يَكُنُ شِفَاءَ اللَّهِيِّ اللَّهُ، أَلَمْ يَكُنُ شِفَاءَ اللَّهُ الْعَلَالَةُ اللَّهُ اللَهُ اللَّهُ اللِّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ الْمُعْمَاءَ الْعَلَالَةُ اللْهُ اللْهُ الْعَلَامُ اللْهُ الْعَلَامُ الللْهُ اللَّهُ الْعَلَامُ اللَّهُ الْعَلَامُ اللْهُ اللْهُ الْعُلِمُ الْعُلِمُ الْعُلِمُ الْعُلِمُ الْعُلِمُ اللْعُولَامِ الْعُلْمُ اللْعُلْمُ الْعُلِمُ الْعُلِمُ الْعُلِمُ الْعُلَامُ ال

تخريج: حديث حسن، و في إساده انقطاع بير الأوراعي و بير عطاء.

٣٠٥٧ - حَدَّثَنَا أَبُو الْمُعِيرَةِ: حَدَّثَتَ أَبُو نَكُو اللهِ عَلْ عَلِي بْنِ أَبِي طَلْحَةً، عَنْ عَبْدِ للهِ بْنِ عَبَّاسٍ. أَنَ رَسُولَ اللّهِ بَيْتُ أَرْدَفَهُ عَلَى ذَابِّتِهِ، فَلَمَّا اسْتَوَى عَلَيْهَا كَبَّرَ رَسُولُ اللّهِ بَيْتِ فَلَمَّا اسْتَوَى عَلَيْهَا كَبَّرَ رَسُولُ اللّهِ بَيْتِ فَلَاتًا، وَحَمِدَ اللّهَ ثَلاتًا، وَحَمِدَ اللّهَ ثَلاتًا، وَسَبِّحَ اللّهَ ثَلاثًا، وَهلّل الله قَاحِدةً، ثُمَّ اسْتَلْقى عَلَيْه، فَضَجك، تُمَّ أُقْبَلَ عَلَيْ، فَصَعِك، ثُمَّ أُقْبَلَ عَلَيْ، فَصَعِك، مَثَمَّ أَقْبَلَ عَلَيْ، فَصَعِك، مَثَمَّ إَلَيْكَ، لَا اللّهُ فَتِارَكُ وَتَعَالَى فَصَعِكَ عَمَا صَعِحْتُ إِلَيْكَ، لِرَكُ وَتَعَالَى فَصَعِكَ إِلَيْه، كَمَا صَعِحْتُ إِلَيْكَ». [راحع: ٣٥٧]

تخريج: إساده ضعيف، أبولكر بل عبدالله صعيف، وعلي بن أبي طلحة لم يدرك ابل عاس.

٣٠٥٨ حَدَّثَنَا أَبُو الْبَمَانِ: حَدَّثَنَا شُعِيْبٌ قَالَ: شُئلَ الزُّهْرِئِيُ. هَلْ فِي الْجُمُعَةِ غُشلٌ وَاجِبُ؟ فَقَلَ: حَدَّثَنِي سَالِمُ مُنْ عَبْدِ اللَّهِ لَنِ

I heard the Prophet (全) say: "Whoever among you comes to Junu'ah, let him do ghusl." Tawoos said: I said to Ibn 'Abbas: They said that the Prophet (金) said: "Do ghusl on Friday and wash your heads, even if you are not junub, and put on perfume." Ibn 'Abbas said: As for ghusl, yes; as for perfume, I do not know.

Comments: [Its isnad is saheeh, al-Bukhari (884)]

3059. It was narrated from lbn 'Abbas (♣) that the Messenger of Allah (盎) cursed the woman who does hair extensions, the woman who has that done, men who imitate women and women who imitate men.

Comments: [A saliceh hadeeth; this is a da'cef (weak) isriad]

عُمَرَ: أَنَّهُ سَمِعَ عَنْدَ اللَّهِ نُنَ عُمرَ يَهُولُ: سَمعْتُ النَّبِيَّ يَشِيُّ يَهُولُ: سَمَنْ جَاءَ مِنْكُمُ لَهُولُ: سَمَنْ جَاءَ مِنْكُمُ لَجُمْعَةَ فَلْيَعْتَسِلْ وَقَالَ طَاوُسٍ: قُلْتُ لِابْنِ عَبْسِ وَقَالَ طَاوُسٍ: قُلْتُ لِابْنِ عَبْسِ وَقَالَ طَاوُسٍ: قُلْتُ لِابْنِ عَبْسِ وَاغْسِلُوا رُءُوسَكُمْ، وَإِنْ لَمْ يَوْمَ الْجُمُعَةِ، وَاغْسِلُوا رُءُوسَكُمْ، وَإِنْ لَمْ يَوْمَ الْجُمُعَةِ، وَاغْسِلُوا مِنَ الطّبِ فَقَالَ النَّ يَعْشِ، وَأَمَّ الطّبِ فَقَالَ النَّ عَسْسِ: أَمَّا الْغُسْلُ فَعَمْ، وَأَمَّ الطّبِ فَقَالَ النَّ فَرَدِي. [راجع: ٢٣٨٣]

تخریج إساده صحح، ح. (۸۸۱).

٣٠٥٩ قَالَ عَبْدُ اللّهِ: وَحَدْثُ فِي كِتَبِ ابِي بِحطِّ يدِهِ هَذَا الْحَدِيثَ: حَدَثنا يَحْنِي بُنُ إِسْحَقَ: أَخْبَرَنَا ابْنُ لَهِيعَةَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبْسٍ. أَنَّ رَسُولَ اللّهِ يَسِيخُ لَعَنَ الْوَاصِلَةَ، وَالْمَوْضُولَة، وَ لَمُتَسَبِّهِبَنَ مِنَ النِّسَاءِ، وَالْمُتَصَّبِهَاتِ مِنَ النِّسَاءِ، وَالْمُتَصَبِّهَاتِ مِنَ النِّسَاءِ، بِالنِّسَاءِ، وَالْمُتَصَبِّهَاتِ مِنَ النِّسَاءِ، بِالنِّسَاءِ، وَالْمُتَصَبِّهَاتِ مِنَ النِّسَاءِ، بِالرِّجَابِ. [راجع: ٢٢٦٣]

تخريج: حديث صحيح، وهذا إسناد صعيف لصعف أس لهبعة.

3060. Ibn 'Abbas said: I came to the Messenger of Allah (囊) at the end of the night and prayed behind him. He took me by the hand and pulled me until I was standing beside him. When the Messenger of Allah (素) turned back to his prayer, I stepped back and the Messenger of Allah (素) continued praying. When he finished praying he said to me, "How come I put you beside me and you stepped back?" I said: O Messenger of Allah, is it appropriate for anyone to pray next

٣٠٦٠ حَدَّثَنَا عَبْدُ اللَّهِ بَنُ بَكْرٍ: حَدَّثَنَا حَاتِمُ بِنُ بَكْرٍ: حَدَّثَنَا حَاتِمُ بِنُ أَبِي صَغِيرَةً أَبُو يُونُسَ عَنْ عَمْرِو بَنِ حَاتِمُ بِنُ أَبِي صَغِيرَةً أَبُو يُونُسَ عَنْ عَمْرِو بَنِ دَبَارٍ: أَنَّ كُرْبَيُّا أَخْبَرَهُ: أَنَّ ابْنِ عَبَّسِ قَالَ. وَضَلَيْتُ حَلْفَهُ. فَخَدْ بِيَدِي، فَجَرْنِي، فَجَعْلَنِي حَلْفَهُ، فَخَدْ بِيَدِي، فَجَرْنِي، فَجَعَلَنِي جَدَاءُهُ، فَلَمَّ أَقْسَ رَسُولُ اللَّهِ عَلَيْ عَيْمَ صَلَاتِهِ، خَنْسَتْ، فَصَلَّى رَسُولُ اللَّهِ عَلَيْ عَمَى صَلَاتِهِ، خَنْسَتْ، فَصَلَّى رَسُولُ اللَّهِ عَلَيْهُ عَلَى عَلَمُ اللَّهِ عَلَيْهِ عَلَيْهُ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الْعَلَى اللَّهُ اللَّهُ اللَّهُ اللللِهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ ال

to you when you are the Messenger of Allah to whom Allah has given...? He liked that and prayed to Allah to increase me in knowledge and understanding. Then I saw the Messenger of Allah (ﷺ) sleep until I heard him breathing deeply, then Bilal came to him and said: O Messenger of Allah, the prayer. And he got up and prayed and did not repeat wudoo'.

Comments: [Its isnad is saheeh, al-Bukhari (138) and Muslim (763)]

3061. 'Amr bin Maimoon said: I was sitting with Ibn 'Abbas (泰) when nine people came to him and said: O Abu 'Abbas, either you get up and come with us, or you people should leave us alone. Ibn 'Abbas said: Rather I will get up and go with you. At that time he was healthy, before he went blind. They started speaking and I did not know what they were saying. Then he started flapping his garment and saying: Uff! They criticised a man who had ten qualities; they criticised a man to whom the Prophet (said: "I shall surely send a man who Allah will never let down; he loves Allah and His Messenger." And many hoped for it. He said: "Where is 'Ali?" They said: He is at the mill grinding flour. He said: "Why can't one of you do that?" Then he ['Ali] came; he had an eye infection and could hardly see. [The Prophet (變)] spat dryly in his eyes, then he shook the

أَوَ يَنْتَغِي لِأَحَدِ أَنْ يُصَلِّيَ جِذَاءَكَ، وَأَنْتَ رَسُولُ اللَّهِ الَّذِي أَعْطَكَ اللَّهُ قَالَ اللَّهُ اللَّهُ عَالَ اللَّهُ إِلَيْتُ اللَّهُ إِلَيْ اللَّهِ اللَهِ اللَّهِ الللّهِ الللّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ الللّهِ اللللّهِ الللللّهِ الللّهِ الللّهِ الللللّهِ الللللّهِ اللللّهِ الللّهُ اللللهِ اللللللّهُ الللللّهُ اللللّهُ اللللللّ

تخریج: اساده صحیح، خ: (۱۳۸)، م (۷۱۳).

٣٠٦١- حَدَّثْنَا عَبْدُ اللَّهِ ۚ خَدَّثَنَا يَخْنِي نْنُ حَمَّدٍ. حَدَّثَنَا أَبُو عَوَانَةً: حَدَّثَنَا أَبُو بَلْع: حَدَّثَنَا عَمْرُو بْنُ مَيْمُونٍ قَالَ: إِنِّي لَجَالِسٌ إِلِّي اَبْنِ عَنَّاسِ إِذْ أَتَاهُ تِسْعَةُ رَهْطٍ، فَقَالُوا: يَا أَبَا عَبَّاسٍ. إِنَّمَا أَنْ تَقُومَ مَعَنَا. وَإِنَّا أَنْ (١/ ٣٣١) تُخُدُونَا يَا هَؤُلَاءِ. قَالَ: فَقَالَ اثْنُ غَنَّاسٍ؛ بِلْ أَقُومُ مَعَكُمْ. قَالَ؛ وَهُوَ يَوْمَنِذٍ صْحِيعٌ قَبْلَ أَنْ يَعْمَى، قَالَ: فَابْتَدُءُوا فَتَحَدَّثُوا فَلَا نَدْرِي مَا فَالُوا، قَالَ: فَجَاءَ يَنْفُصُ ثُوْبَهُ، وَيَقُولُ أَفْ وَثُفْ، وَقَعُوا مِي رَحُل لَهُ عَشْرٌ. وَقَعُوا فِي رَجُل، قَالَ لَهُ لَنَّبِيُّ ﷺ: ﴿ الْأَنْعَثَنَّ رَجُلًا لَا يُخْزِيهِ اللَّهُ أَبَدًا، يُحتُ اللَّه وَرَسُولُهُ، قَالَ. فَاسْتَشْرَفَ لَهَا مَن اسْتَشْرَفَ، قَالَ: «أَيْنَ عَبِيٌّ؟» قَالُوا: هُوَ فِي الرَّخي بطُعَرُ. قَالَ: "وَمَا كُانَ أَخَذُكُمُ لَيُطْخَنَ؟! * قَالَ فَحَاءَ وَهُوَ أَرْمَدُ لَا يَكُدُ يُبْصِرُ، قَالَ فَنَفَثَ في عَنَّه، ثُمَّ هَزَّ الرَّايَةَ ثَلَاثًا، فَأَعْطَاهَا بُّناهُ، فَحَاءَ بصَفِيَّةً بِسْتِ خُنِيٍّ.

banner three times and gave it to him. And he brought Safiyyah bint Huyay. Then he sent So and so with Soorat at-Tawbah, and he sent 'Ali after him to take it from him. He said: "No one should take it except a man who is of me and I am of him." And he said to his cousins: "Who among you would support me in this world and the Hereafter?" And 'Alı was sitting with him. They refused but 'Ali said: I will support you in this world and the Hereafter. He said: "You are my supporter in this world and the Hereafter." Then he turned from him to a man among them and he said: "Who among you would support me in this world and in the Hereafter?" They refused but 'Ali said: I will be your supporter in this world and the Hereafter, He said: "You are my supporter in this world and the Hereafter." He was the first of the people to become Muslim after Khadeejah. The Messenger of Allah (ﷺ) took his garment and put it over 'Ali, Fatimah, Hasan and Husain, and said: "Allah wishes only to remove Ar-Riis (evil deeds and sins) from you, O members of the family (of the Prophet (建)), and to purify you with a thorough purification" [al-Ahzab 33:33]. 'Ali sold himself (for the sake of Allah) when he wore the garment of the Prophet (ﷺ) and slept in his bed when the mushrikeen were after the Messenger of Allah (差). Abu Bakr came when 'Ali was sleeping and he thought

قَالَ: ثُمُّ يَعَثَ فُلائًا سُورَةِ التَّوْيَةِ، فَعَتْ عَلِيُّ خَلْفَهُ، فَأَخَذَهَا مِنْهُ قَالَ * ﴿ لَا يَذْهَبُ بِهَا ِلَّا رَخُلٌ مِنِّي، وَأَنَا مِنْهُ». قَلَ: وَقَالَ لِنني عَمُّهِ: "أَيُّكُمُ يُوَالِينِي فِي الدُّنْيَا وَالْأَخِرَةِ؟» قَالَ: وعَلِيٌّ مَعَهُ حَالِسٌ. فَأَبُوًّا، فَقَالَ عَلِيٌّ. أَنَ أُوَ لِيكَ فِي الدُّنْيَا وِالْآخِرَةِ. قَالَ: ﴿ أَنُّتُ وَلِيِّي فِي الدُّنْبَا وَالْأَخِرَةِ؛ قَالَ: فَتَرَكَهُ، ثُمُّ أَقْبَلَ عَلَى رَجُل مِنْهُمْ، فَفَالَ: "أَيُّكُمْ يُوَالِينِي مِي الدُّنْيِ وَالْأَخِرَةِ؟» فَأَيُوا، قَالَ: فَقَالَ: عْلِيٌّ: أَنَّا أُوَالِيكَ فِي الدُّنْيَا وَالْأَخِرَةِ. فَقَالَ: اللُّنْ وَلِيِّي مِي الدُّنْ وَالْآخِرَةِ". قَالَ وَكَانَ أُوَّلُ مَنْ أَسْلُمَ مِنَ لَنَّاسَ بَعْدَ حَدِيجَةً. قَالَ: وَأَحَٰذُ رَسُولُ اللَّهِ ﷺ ثَوْبَهُ، فَوَضَعَهُ عَلَى علِيٍّ، وَقَاطِمة، وَخَسَن، وَحُسَيْن، فَقَالَ : ﴿ إِنَّمَا بُرِيدُ ٱللَّهُ لِلْكُوبِ عَنصَكُمُ الرَّجْسَ أَهْلُ الْيَنْتِ وَنُطَهَرُكُو نَطْهِ يَرُا ﴾ (الأحزاب: ٣٣). قَال: وَشَرَى عَلِيٌّ نَفْسَهُ لسنَ تَوْبَ النَّبِيِّ عِينَ، ثُمَّ نَامَ مكَانهُ، قَالَ: وَكَانَ الْمُشْرِكُونَ يَرْمُونَ رَسُولَ اللَّهِ ﷺ فَحَاءَ نُو نَكُر وَعَلِيٌّ نَائِمٌ، قَالَ: وَأَنُو نَكُر يَحْسَبُ أَنَّهُ مَى اللَّهِ، قَالَ فَقَالَ: يَا نَبِيَّ اللَّهِ، قَالَ: فَقَالَ لَهُ عَلِيٌّ: إِنَّ نَتَى اللَّهِ ﷺ قَدِ انْطَلَقَ نَحْوَ غْر مَيْمُودٍ، فَأَدْرِكُهُ فَالَ: فَانْطَلَقَ أَبُو بَكْر، مَنَحَلِ مَعْهُ الْعَارَ قَالَ: وَحَعَلَ عَلِيٌّ يُوْمَى بِالْجِجْرَةِ، كُمَا كَانَ نُزْمَى نُبِيُّ اللَّهِ وَهُوَ يتصور ، قَدْ لَفَ رَأْسَهُ فِي الثَّوْبِ لَا يُحْرِجُهُ خَتِّي أَصْبَحَ، ثُمَّ كَنْفَ عَنْ رَأْسِهِ، فَقَالُوا:

And he said: "If I am a person's mawla, 'Ali is also his mawla." He said: Allah, may He be glorified and exalted, told us in the Qur'an that He was pleased with them,

that he was the Prophet of Allah إِنَّكَ لَلْئِيمٌ، كَانَ ضَاحِبُكَ نَرْمِيهِ فَلَا يَتَصَوَّرُ، and said: O Prophet of Allah. 'Ali وَأَنْتُ تَنْضُورُ ، وَقُد اسْنَنْكُرْنَا ذَلِكُ. قَالَ ا said to him The Prophet of Allah (运) has set out towards Bi'r وَحَرَجَ بِالنَّاسِ فِي غَرْوَةِ تُتُوكَ، قَالَ فَقَالَ لَهُ Maimoon; go and catch up with him. So Abu Bakr set out and he عَلِيٌّ: أَخْرُجُ مَعَك؟ قَالَ: فَقَالَ لَهُ نَبِيُّ اللَّهِ entered the cave with him. 'Ali had يَالِيِّةِ: ﴿ لَا اللَّهِ فَكُمِّ عَلِيٌّ ، فَقَالَ لَهُ: ﴿ أَمَا تُرْضَى stones thrown at him, as happened to the Prophet of Allah, and he أَنْ تَكُونَ مِنِّي مَمْرِلَةٍ هَارُونَ مِنْ مُوسى، إلَّا ['Ali] was groaning with pain. He أَنَّكَ لَسْتَ بِنِيٍّ، إِنَّهُ لَا يَنْتُغِي أَنْ أَدْهَبَ إِلَّا wrapped his head with the cloth and did not uncover it until و ثنَّ خَلِيفَتِي ٩. قَالَ: وَقَالَ لَهُ رَسُولُ اللَّهُ morning came. Then he uncovered عَلَيْهِ: النَّبْ وَلِيِّي فِي كُلِّ مُؤْمِنٍ بَعْدِي. قال: it and they said: You are bad; we used to throw stones at your وَسَدَّ أَبُوابَ الْمَسْحِدِ غَيْرَ بَابِ غَلِيَّ. فَقَالَ: companion and he never groaned فَيَدْخُلُ الْمُسْجِدِ جُنًّا وَهُوَ طَرِيقُهُ. لَيْسَ لَهُ with pain but you groaned with pain, and we found that strange. طَرِيقٌ عِنْهُ. قَالَ وَقَالَ: امَنْ كُنتُ مَوْلَاهُ، And he went out with the people on the campaign to Tabook. 'Ali فَإِنَّ مَوْلَاهُ عَلِيٌّ». قَالَ. وَأَخْبِرَنَا النَّهُ عَزَّ وَحَلَّ said to him: Shall I go out with في الْقُرْآنِ أَنَّهُ قَدْ رَضِي عَنْهُمْ؛ عَنْ أَصْحَاب you? The Prophet of Allah 🌉 said to him: "No," and 'Ali wept. Then الشَّجَرةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ. هَلْ حَدَّثَنَا أَنَّهُ he said to him: "Doesn't it please سَخِطَ عَلَيْهِمْ بَعْدُ؟!. قَالَ: وَقَالَ نَبِيُّ اللَّهِ بَيْكُ you to be to me as Haroon was to Moosa, except that you are not a لِعُمَرَ جِينَ قَالَ ائْدَنْ لِي فَلْأَصْرِبْ عُنْقَهُ. Prophet? I should not go unless فَالَ * وَكُنْتَ فَاعِلَا؟! وَمَا بُدْرِيكَ لَعَلَّ اللَّهَ you are my deputy (acting in my stead during my absence)." And قُدِ صَّلَعُ إِلَى أَهْلِ نَدْرٍ، فَقَالَ: اغْمَلُوا مَا the Messenger of Allah (ﷺ) said to him: "You are protector of every believer after me." And he blocked up all the doors of the mosque except the door of 'Ali and he used to enter the mosque when he was junub, as that was his thoroughfare and he had no other thoroughfare.

تخريج: إسناده صعيف، أبو بلح، قال لبحاري فيه نظر، وأعدل الأقوال فيه أنه قبر حديثه قيم لا يتفرد به كما قال ابن حيان.

meaning the companions of the tree (those who swore allegiance to the Prophet (雲) in Bay'atar-Ridwan under a tree, mentioned in al-Fath 48:18) He knew what was in their hearts; did He tell us that He was angry with them after that?! And the Prophet of Allah (运) said to 'Umar, when he said, Give me permission to strike his neck: "Would you do that? You do not know, perhaps Allah looked at the people of Badr and said: Do whatever you wish"

Comments: [Its isnad is da'cef]

3062. A similar report was narrated from Ibn 'Abbas.

Comments: [Its isnad is da'eef]

3063. It was narrated that Ibn 'Abbas said: I attended the prayer of (Eid) al-Fitr with the Prophet of Allah (森), Abu Bakr, 'Umar and 'Uthman, and all of them prayed before the khutbah, then delivered the khutbah. The Prophet of Allah (選) came down (from the minbar) and it is as if I can see him, gesturing to the men to remain sitting, then passing through them and going to the women, accompanied by Bilal. He said: "'O Prophet! When believing women come to you to give you the Bai'ah (pledge), that they will not associate anything in wor ship with Allah...' [al-Mumtahanah 60·12]," and he recited this verse ٣٠٦٢ حَدَّثُنَا عَبْدُ اللهِ: حَدَّثُنَ أَنُو مَالِكِ كثِيرُ بْنُ يَخْتَى قَالَ: حَدَّثُنَا أَبُو عَوَانَةً عَنْ أَبِي بَلْجٍ، عَنْ عَمْرِه نْنِ مَيْمُونٍ، عَنِ ابْنِ عَبَّاسٍ تَحْوَهُ.

تخريج: إساده صعيف.

٣٠٦٣ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ فَالَا:
أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَبِي حَسنُ نَنُ مُسْلِمٍ
عَنْ طَاوُسٍ، عَي ابْنِ عَبَاسٍ قَالَ: شَهِدْتُ
الصَّلَاةَ يَوْمَ الْفِطْرِ مَنَ النَّبِيِّ يَشِيُّ وَأَبِي بَكْرٍ
وَعُمْرَ وَعُثْمَانَ، فَكُلُّهُمْ كَانَ يُصَلِّمها قَبْلُ
الْخُطْبَةِ، ثُمَّ يَخْطُبُ بَعْدُ، قَالَ: مَنزَلَ نَبِئُ
اللَّهِ يَشِحُ، كَأَنِّي أَنْظُرُ إِلَيْهِ حِينَ يُخْلِسُ الرِّجَالَ اللَّهِ بَيْهِ، ثُمَّ أَقْلَ يَشْفَهُمْ حَتَّى جَاءَ النَّسَاءَ وَمَعَهُ بِلَالٌ، وَقَالَ: هَوَالَ: هَرَالَ البَيْ يَهِ اللَّهُ عَلَى اللَّهُ الل

until the end, then he said: "Do you adhere to that?" One woman said: Yes, O Prophet of Allah; and no one else answered him. Hasan did not know who she was. He said: "Give charity," and Bilal spread his cloak and said: Come on, may my father and mother be sacrificed for you! And they started to throw their plain rings and rings with stones into the cloak of Bilal.

Comments: [Its isnad is saliech, al-Bukhari (979) and Muslim (884)]

3064. It was narrated that Ibn 'Abbas said: I bear witness that the Messenger of Allah (ﷺ) prayed before the khutbah, then he delivered the khutbah. He realized that the women could not hear him, so he went to them and reminded and exhorted them, and told them to give charity and the women started to throw their rings, earrings and other things. Then he ordered Bilal to collect them in a cloth and take them away.

Comments: [Its isnad is saleeh, al-Bukhari (1449) and Muslim (884)]

3065. It was narrated from Ibn Tawoos, from his father... that Ibn 'Abbas (秦) said: The Messenger of Allah (美) said: "The people of Madinah enter *ihram* from Dhul-Hulaifah; the people of Sham (Syria) from al-Juhfah; the people of Yemen from Yalamlam; and the people of Najd from Qarn. And he said: "And these meegats are for the people at those very

ذَلِكَ؟ فَقَالَتِ الْمُرَأَةُ وَاحِدَةٌ لَمْ يُحِبُهُ غَيْرُهَا مِنْهُمُ اللهِ _ لَا يَدْرِي حَسَلٌ مِنْهُنَّ: نَعَمْ، يَا نَبِي اللهِ _ لَا يَدْرِي حَسَلٌ مَنْ هِي _ قَالَ: فَسَط بِلالٌ فَوْنَهُ، ثُمَّ قَالَ: هَمُمَّ لِكُنَّ، فِذَاكُنَّ أَبِي وَأُمِّي، فَوَاكُنَّ أَبِي وَأُمِّي، فَجَعُنْ بُلُقِينَ الْفَتخَ وَالْخَوَاتِمَ فِي ثُوب بِلالٍ. قَبَعُنْ بُلُقِينَ الْفَتخَ وَالْخَوَاتِمَ فِي ثُوب بِلالٍ. قَلَ أَيْنُ بِكُو: الْخَوَاتِمَ فِي ثُوب بِلالٍ. قَلَ أَيْنُ بِكُو: الْخَوَاتِمَ. [راجع: ٢٠٠٤]

تخریج: اِسنده صحیح، خ (۹۷۹)، م (۸۸٤).

٣٠٦٤- حَلَّثَنَا عَدْ الرَّزَاقِ. أَخْرِنَا مَعْمرٌ عَنْ أَيُوب، عَنْ عِكْرِمَةً، عَنِ الْنِ عَنَاسِ عَنْ أَيُوبَ، عَنْ الْنِ عَنَاسِ قَالَ شَهِدْتُ النَّبِيِّ يَخْتُرَهُ صَلَّى يَوْمَ الْبِيد، ثُمُّ خَطَتَ فَظَنْ أَنَهُ لَمْ يُسْمِعِ النِّسَاءَ فأَتَاهُنَ، فَوَعَظَهُنْ، وَقَالَ " "تَصَدَّقُنْ " فَخَعَلَتِ الْمَرْاةُ نُوعِيقًا الْمَرْاةُ نُعْقِي الْخُرُصِ وَالشَّيْء، نُمُ أَمَرَ بِلَالًا، فَحَمَعُهُ فِي تَوْبٍ حَتَّى أَمْضَاهُ. أَمْ أَمْرَ بِلَالًا، فَحَمَعُهُ فِي تَوْبٍ حَتَّى أَمْضَاهُ. [راحم: ١٩٠٢]

تخریج: إساده صحیح، ح: (۱٤٤٩)، م. (۸۸٤).

٣٠٦٥- حَدَّثْنَا عَنْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَى انْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ. مَرَّةً عَنِ انْنِ عَبَّاسٍ، فَقُلْتُ لِمَعْمَرٍ. لَمْ يَكُنْ يُجَودُ بهِ طَاوُسًا فَقَالَ مَلَى هُو عَنِ ابْنِ عَبَّاسٍ قَالَ ثُمِّ سَمِعهُ يَذْكُرُهُ مَعْدُ، وَلَا يَدْكُرُ ابْنَ عَتَاسٍ قَالَ قَلْ الله يَعِيْدُ الْهِلُ أَهْلُ الْمَدينَةِ قَلَ: وَلَا يَدْكُرُ ابْنَ عَتَاسٍ قَلَ مِنْ ذَي الْمُلْفَقَةِ، وَيُهِنَّ أَهْلُ الشَّامِ مِنْ ذَي الْمُلْفَاقِةِ، وَيُهِنَّ أَهْلُ الشَّامِ مِنْ ذَي الْمُلْفَامِ مِنْ أَهْلُ الشَّامِ مِنْ

places, and besides them for those who come through those places with the intention of performing *Hajj* and *'Umrah*; and whoever is living within these boundaries can enter *ihram* from his house, until he comes to the people of Makkah "

Comments: [Its isnad is saheeh; al-Bukhari (1524) and Muslim (1181)] الْحُحْفَةِ، وَنْهِلُّ أَهْلُ الْيَمْنِ مِنْ يَلَمْلَمَ، وَيُهِلُّ أَهْلُ لَجُوْبُ وَلِمَنْ أَتَى الْمُحْفَةِ، وَلِمَنْ أَتَى عَلَيْهِنَّ، وَلِمَنْ أَتَى عَلَيْهِنَّ، مِمَّنْ أَرَادَ الْحَحْقِ وَالْعُمْرَةَ، وَمَنْ كَانَ يَئِتُهُ مِنْ دُونِ الْمِبقَات، فَإِنَّهُ مِنْ دُونِ الْمِبقَات، فَإِنَّهُ مِنْ دُونِ الْمِبقَات، فَإِنَّهُ مِنْ دُونِ الْمِبقَات، فَإِنَّهُ مِنْ يُؤْمِنُ عَلَى أَهْلٍ مَكَّفَة. وَنَا مُؤْمِنَ عَلَى أَهْلٍ مَكَّفَة. [راجع: ۲۱۲۸]

قَالَ لُو عَبْدِ الرَّحْمَٰوِ. قَالَ أَبِي: فَدْ ْحَرَمْتُ مِنْ بَلَمْلَمْ حِينَ جِئْتُ مِنْ عِلْدِ عَبْدِ الرَّرَّاقِ.

تخریج: إساده صحیح، خ (۱۵۲٤)، م (۱۱۸۱).

٣٠٦٦ حَلَّشَنَا عَنْدُ الرَّزَّاقِ أَخْرَنَا مَعْمَرٌ عَنَ الرُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُبْدِ اللَّهِ بْنِ عُبْدَ اللَّهِ بْنِ عُبْدَ اللَّهِ بَنِ عُبْدَ اللَّهِ بَنِ عُبْدَ عَنْ عَنْ عَنْ عَنْ اللَّهِ بَيْلِا عَنْ عَنْ اللَّهِ بَيْلِا عَنْ وَالنَّخَلَةِ، وَالنَّخَلَةِ، وَالنَّخَلَةِ، وَالنَّخَلَةِ، وَالنَّخَلَةِ، وَالنَّخَلَةِ، وَالنَّخَلَةِ، وَالنَّخَلَةِ، وَالنَّخَلَةِ، وَالنَّخَلَةِ،

تخريج: إسناده صحيح.

٣٠٦٧ - حَدَّثْنَا عَبْدُ الرَّرَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ، عَنْ أَبِي أَمَامَةً ثَنِ سَهْلِ بْنِ حُنَيْفِ، عَنِ الرُّهْرِيِّ، عَنْ أَبِي أَمَامَةً ثَنِ سَهْلِ بْنِ حُنَيْفِ، عَنِ ابْنِ عَنَّسِ قَالَ: أَبَى رَسُولُ اللَّهِ ﷺ نَصَبَّنِ مَشُونَيْنِ، وَعِنْدَهُ خَالِدُ ثُنُ الْوَلِيدِ، فَأَهْوَى النَّبِيُ مَشُونً يَدَهُ لِيَّاكُنَ، فَتِيلَ لَهُ بِهُ ضَتِّ، فَأَمْسِكَ يَتُحُهُ فَقَالَ لَهُ خَالِدٌ: أَحْرَامٌ هُوَ يَا رَسُولُ اللَّهِ ؟ يَدُهُ ضَتِّ، فَأَمْسِكَ يَدُهُ وَقَالَ لَهُ خَالِدٌ: أَحْرَامٌ هُوَ يَا رَسُولُ اللَّهِ ؟ قَالَ: "لَا، وَلَكَنَّهُ لَا يَكُونُ بِأَرْضِ قَوْمِي، فَأَجْدَنِي أَعَافُهُ " فَأَكُلُ خَالِدٌ، وَرَسُولُ اللَّهِ ﷺ فَأَكُلُ خَالِدٌ، وَرَسُولُ اللَّهِ ﷺ فَيْ يَنْ اللَّهِ اللهِ اللَّهِ عَلَيْهُ إَلَيْهِ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلْهِ إِلَيْهِ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَى اللّهِ عَلَى اللّهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَهُ إِلَى إِلْهِ إِلَيْهِ إِلَيْهُ إِلَيْهُ إِلَيْهِ إِلَهُ إِلَيْهِ إِلَيْهِ إِلَى إِلَيْهُ إِلَيْهِ إِلَهُ إِلَيْهِ إِلَيْهُ إِلَهُ إِلْهُ إِلَيْهِ إِلَيْهُ إِلَيْهِ إِلَيْهُ إِلَهُ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَهُ إِلَيْهِ إِلَى إِلَهُ إِلَيْهُ إِلَاهُ إِلَيْهُ إِلَيْهُ إِلَى إِلَيْهِ أَنْهِ إِلَيْهِ إِلَيْهِ إِلَاهُ إِلَى إِلَيْهُ إِلَيْهُ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَهُ إِلَهُ إِلَى إِلَيْهِ إِلَهُ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلْهُ إِلَيْهِ إِلَهُ إِلَيْهِ إِلْهِ إِلَيْهِ إِلَهُ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَيْهِ إِلَهُ إِلَا

تخریج: بساده صحیح، م (۱۹٤٥)

3066. It was narrated that Ibn 'Abbas said: The Prophet (ﷺ) forbade killing four types of creatures: ants, bees, hoopoes and sparrow-hawks.

Comments: [Its isnad is saheeh]

3067. It was narrated that Ibn 'Abbas (秦) said: Two roasted lizards were brought to the Messenger of Allah (金) when Khalid bin al-Waleed was with him. The Prophet (金) stretched out his hand to eat, then he was told that they were lizards and he withdrew his hand. Khalid said to him: Is it haram, O Messenger of Allah? He said: "No, but it is not found in the land of my people and I find it off-putting." So Khalid ate whilst the Messenger of Allah (金) looked on.

Comments: [Its isnad is saheeh, Muslim (1945)]

3068. It was narrated that Ibn 'Abbas (秦) said: A man came to the Prophet (囊) and started praising him. The Prophet (囊) said: "Some eloquence is magic and some poetry is wisdom."

Comments: Saheeh because of corroborating evidence]

3069. It was narrated that Ibn 'Abbas (李) said: The Messenger of Allah (經) forbade eating any wild animal that has fangs and any bird that has talons.

Comments: [Saheeh because of corroborating evidence; this is a da'eef usnad]

تخريج: صحبح، وهذا إسناد صعبف لجهالة راويه عن اس عباس، وقد تقدم بإنساد صحيح برقم: (۲۱۹۲).

3070. It was narrated that Mujahid said: I entered upon Ibn 'Abbas (🚓) and said: O Ibn 'Abbas, I was with Ibn 'Umar and he recited this verse and wept. He said: Which verse? I said: "and whether you disclose what is in your own selves or conceal it, Allah will call you to account for it" [al-Baqarah 2:284]. Ibn 'Abbas (&) said: When this verse was revealed, it made the Companions of the Messenger of Allah (ﷺ) very sad and distressed, and they felt a great deal of anguish and said: O Messenger of Allah, we are doomed if we are to be held accountable for what we say and

٣٠٦٨- حَدَّثَنَا عَبْدُ الرُّزَّاقِ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَتَّاسِ قَالَ: أَنِّى النَّبِيُّ عَلَيْهِ رَجُلٌ، فَجَعَلَ يُثْنِي عَلَيْهِ، فَقَالَ النَّبِيُ بَيْنِيَ الْإِنَّ مِنَ الْبَيَانِ سِحْرًا، وَإِنَّ مِنَ النَّهُو حُكُمًا». [راجع، ٢٨٥٩]

تخريج: صحبح لعيره، لكن في روابه سماك عن عكرمة اصطراب

٣٠٦٩ حَدَّقَنَا عَنْدُ الرَّزَّاقِ: حَدَّقَنَا مَعْمَرُ عَنْ فَنَادَةَ، عَنْ رَجُلٍ، عَنِ انْنِ عَبَّاسٍ فَالَ: بَهَى رَشُولُ للَّهِ ﷺ عَنْ أَكْلِ كُلِّ دِي نَابٍ مَنْ السَّبَاعِ وَعَنْ أَكُلٍ كُلِّ ذِي مِخْلَبٍ مِن الطَّيْرِ. [راحع. ٢١٩٢]

٣٠٧٠ - حَدْثَنَا عَدْ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ حُمَيْدِ الْأَعْرَجِ، عَنْ مُخَاهِدِ قَالَ. دَخَلْتُ عَنْ حُمَيْدِ الْأَعْرَجِ، عَنْ مُخَاهِدِ قَالَ. دَخَلْتُ عَنْد ابْن عَبَّاسٍ كُنْتُ عِنْدَ ابْن عَبَّاسٍ كُنْتُ وَيُل تُبْدُواْ مَ فِي الشَّيْطُمْ أَوْ اللَّهِ آيَةٍ؟ قُلْتُ: ﴿ وَإِن تُبْدُواْ مَ فِي الشَّيْطُمْ أَوْ تُخْفُوهُ يُخْسِينَكُم بِهِ اللَّهِ ﴾ (البقرة: ١٨٤) قَلَ النُّ عَنَاسٍ: إِنَّ هَذِهِ اللَّيَةَ حِينَ أَبْرِلَكَ عَمَّتُ أَصْخَابَ رَسُولِ اللَّهِ ﷺ عَمَّا شَدِيدًا، عَمْنَ وَقَالُوا: يَا وَعَالُوا: يَا وَعَالُوا: يَا وَعَالُوا: يَا وَعَالُوا: يَا وَعَالُوا: يَا وَعِمَا نَعْمَلُ، فَأَمَّا وَلُهُ اللَّهِ عَلَيْتُ فَاخِدُ بِمَا تَكَلَمْنَا وَيِمَا نَعْمَلُ، فَأَمَّا وَلُهُ اللَّهِ عَلَيْتُ وَالْوا: يَا وَيَعَالَمُنَا وَيَعْمَلُ، فَأَمَّا وَلُهُ وَيُنَا وَلِيَاتُ مُؤْلُوا؛ مَعْمَلُ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى وَقَالُوا: يَا وَيَعَلَمُنَا وَيَعْمَلُ، فَأَمَّا وَلُهُ وَاللَّهُ عَلَيْهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَيْهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَى الْهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَهُ عَلَى اللَهُ اللَهُ اللَهُ عَلَى اللَهُ اللَّهُ اللَهُ اللَهُ اللَهُ اللَهُ عَلَى اللَهُ اللَهُ اللَهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَهُ الْمُعْلَى الْهُ اللَهُ اللَهُ الْمُعْلَى الْمُعْلَى الْمُؤْلِقَا اللَهُ الْمُعْلَى الْمِنْ الْمُعْلِى الْمُعْلَى الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُولُ اللَهُ الْمُؤْلِقُولُ اللَّهُ الْمُؤْلِقُولُ اللَّهُ الْعُلُولُ اللَّهُ الْمُؤْلِقُولُ اللَّهُ الْمُؤْلِقُ الْمُؤْلِقُ اللَّهُ الْمُؤْلِقُولُ اللَّهُ عَلَمُ اللَهُ اللَهُ اللِهُ اللَّهُ

do; as for our hearts, they are not under our control. The Messenger of Allah (鑑) said to them: "Say: We hear and we obey." Then it was abrogated by this verse: "The (Muhammad Messenger believes in what has been sent down to him from his Lord, and (so do) the believers. - up to - Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned" [al-Bagarah 2:285, 286]. So they were forgiven for what crosses the mind but they were called to account for their actions.

Comments: [Its 15mad is saheeh]

3071. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (震) said: "Good dreams are one of the seventy parts of Prophethood."

Comments: [Saheeh because of corroborating evidence]

وَأَطَعُدَا. قَالُوا سَمِعْنَا وَ أَطَعْنَا. قَالَ: فَنَسَخَتُهَا هَذِهِ الْآيَةُ: ﴿ عَامَنَ الرَّسُولُ بِمَا أُسْزِلَ إِلَيْهِ مِن زَبِعِهِ وَالْمُؤْمِسُونَ ﴾ إِنَى ﴿ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُمُعَهَمَّا لَهَا مَا كَسَتَ وَعَلَيْهَا مَا أَكْشَبَتْ ﴾ (المقره: ٢٨٥، ٢٨٦) فَشُجُورً لَهُمْ عَنْ خييتِ النَّهُسِ، وَأُجِدُوا بِالْأَعْصَالِ.

تخريج: إساده صحيح.

٣٠٧١ حَدَثْنَا عَبْدُ الرَّرَّ قِ: أَخْبَرَنَا إِسْرائِيلُ وَالأَسْودُ قَالَ: حَدَّثَنَا إِسْرائِيلُ عَنْ سِمَاكِ، عَنْ عَكْرِمَةَ، عَنِ ابْنِ عَنَّسِ فَالَ قَالَ رَسُولُ اللهِ رَهِيْةٍ: "الرُّوْيَا الصَّلِحَةُ حُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النَّعِينَ الْحَدْءَا مِنَ النَّعِينَ الْحَدْءَا مِنَ النَّعِينَ الْحَدْءَا مِنَ النَّهَاقِينَ الْحَدْءَا مِنَ النَّعَانَ اللهِ النَّعَانَ النَّالَةِ النَّهُونَاءَ الْحَدْءَا مِنَ النَّهَاقِينَ الْحَدْءَا الْحَدْقَانَ الْحَدْقَانِينَ الْحَدْءَا الْحَدْقَانِينَ الْعَلَاقِينَ الْحَدْقَانِينَ الْحَدْقَانِينَ الْحَدْقَانِينَ الْحَدْقَانِينَ الْحَدْقَانِينَ الْعَلَاقِ الْحَدْقِينَ الْعَانِينَ الْحَدْقَانِينَ الْحَدْقَانِينَ اللَّهِ الْحَدْقَانِينَ الْحَدْقَانِينَ الْحُدْقِينَ الْعِينَ الْعَانِينَ الْعَلَاقِينَ الْعَلَاقِ الْحَدْقَانِينَ الْعَلَاقِ الْعِلْحَدْقَانِينَ الْعَلَاقِينَ الْعَلَاقِ الْعَلَاقِ

تخريج: صحبح لعيره، لكن في رواية سماك عن عكرمة اصطراب.

3072. It was narrated from Ibn 'Abbas (&) that Quraish went to a female soothsayer and said: Tell us who among us most resembles the man of this *maqam* (station i.e., Ibraheem). She said: If you spread a cloak over this plain then walk on it, I will tell you. So they spread out a cloak and the

٣٠٧٧ حَدَثْنَا عَبْدُ الرَّزْاقِ: أَحْرَنَا إِسْرَائِيلُ وَالْاسْوَدُ قَالَ: حَدَّثُ إِسْرَائِيلُ عَنْ سِمَاكِ، وَالْاسْوَدُ قَالَ: حَدَّثُ إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عِكْدِمَةَ، عَنِ بْن عَبَّاسٍ: أَنَّ قُرَيْشًا أَنُوا كَاهِمَةً، وَقَالُوا لَهَا الْخَبْرِينَا بِأَقْرَسَ شَبَهًا يَصَاحِبِ هَذَا الْمَقَامِ، فَقَالَتْ. إِنْ أَنْتُمْ

people walked on it. She saw the footsteps of Muhammad (ﷺ) and said: This is the one among you who most closely resembles him. After that, twenty years, or nearly twenty years, or as long as Allah willed, passed, then he was sent as a Prophet (ﷺ).

Comments: [Its isnad is da'eef]

جَرَرْتُمْ كَسَاءً عَلَى هَذِهِ السَّهْلَةِ، ثُمَّ مَشْيَتُمْ عَلَيْهَا أَنْنَأْتُكُمْ، فَجَرُّوا، ثُمَّ مَشَى النَّاسُ عَلَيْهَا، فَأَبْصَرَتْ أَثَرَ مُحَمّدٍ يَظِيَّه، فَقَالَتْ هَذَا أَقْرُبُكُمْ شَبَهًا بِهِ، فَمَكَنُوا نَعْذَ ذَلِكَ عِشْرِينَ مَنْهُ أَوْ قَرِبًا مِنْ عِشْرِينَ سَنَةً أَوْ مَا شَاءَ اللَّهُ، ثُمِنَ يَظِيْد.

تخريج: إسناده صعبف، فإن رواية سماك عن عكرمة، فيها اضطراب.

3073. It was narrated from Ibn 'Abbas (本) that the Messenger of Allah (鑑) did *wudoo'* washing each part once.

Comments: [Its isnad is saheeh, al-Bukhari (157)]

3074. It was narrated that Abut-Tufail said: I was with Ibn 'Abbas and Mu'awiyah, and Mu'awiyah did not pass any corner [of the Ka'bah] but he touched it. Ibn 'Abbas said: The Messenger of Allah (ﷺ) only touched al Hajar [the corner where the Black Stone is] and [ar-Rukn] al-Yamani. Mu'awiyah said: No part of the House is to be forsaken.

Comments: [Its isnad is qawi]

3075. It was narrated that Ibn 'Abbas (為) said: The Prophet (室) got married when he was in *ihram* and he was treated with cupping when he was in *ihram*.

Comments: [Its 1snad is qaw1]

٣٠٧٣- حَدَّثَنَا عَبْدُ الرِّزَّاقِ: أَخْمَرَنَا دَاوُدُ بْنُ قَسْمٍ عَنْ زَيْدِ نْنِ أَسْنَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ انْنِ عَبَّاسٍ: أَنْ رَسُولَ اللَّهِ ﷺ تَوَضَّنَا مَرَّةً مَرَّةً. [راحم: ٢٠٧٢]

تخريج: إسناده صحيح، خ (١٥٧).

٣٠٧٤ - حَدَّثَنَا عَنْدُ الرَّرَّاقِ: حَدَّثَنَا مَعْمَرُ وَالتَّوْرِيُّ عَنِ ابْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ قَالَ: كُنْتُ مَعَ ابْنِ خُثَيْمٍ، عَنْ أَبِي الطُّفَيْلِ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ وَمُعَاوِيةً، فَكَانَ مُعَاوِيةً لَا يَمُرُّ بِرُكُنِ إِلَّا سُتَلَمَهُ، فَقَال ابْنُ عَسَى اللَّهِ بَيْعَ لَمْ يَكُنْ يَسْتَلِمَ عَسَى: إِنَّ رَسُول اللَّهِ بَيْعَ لَمْ يَكُنْ يَسْتَلِمَ إِلَّا الْخَجْرَ وَالْيَمايِيَ، فَقَالَ مُعَاوِيَةً: لَيْسَ لَيْعَنْ مِنَ الْبَيْتِ مَهْجُورَ. [رجع: ٢٢١٠]

تخريج: إسناده قوي.

٣٠٧٥- حَدَّثَنَا عَنْدُ الرَّزَّاقِ: أَخْبَرَا لَقُورِيُّ غَوِ ابْنِ حُنَيْمٍ وَأَبُو نُعَيْمٍ. حَدَّثَنَا (٣٣٣/١) عُفْانُ عَنْ عَنْدِ اللَّهِ نْنِ عُثْمَانَ، عَنْ سَعِيدِ نْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ النَّبِيُّ بَيْكَ وَهُوَ مُحْرِمٌ وَاحْتَجَمَ وَهُوَ مُحْرِمٌ.

تخريج: اساده قوي.

3076. It was narrated from Ibn 'Abbas (%) that a man fell from his camel when he was in *ihram* and broke his neck. They asked the Prophet (ﷺ) and he said: "Wash him with water and lotus leaves, and shroud him in his two garments, but do not cover his head or put any perfume on him, for Allah will raise him on the Day of Resurrection in a state of *ihram.*"

Comments: [Its isnad is saleelt, al-Bukhari (1265) and Muslim (1206)]

3077. It was narrated from Ibn 'Abbas that a man fell from an unruly camel when he was in *ihram* and broke his neck... then he mentioned a *hadeeth* like that of Ayyoob.

Comments: [Its isnad is saheeh]

3078. It was narrated that Ibn 'Abbas (泰) said: Sa'd bin 'Ubadah asked the Messenger of Allah (些) about a vow that his mother had made, and he told him to fulfil it.

Comments: [Its isnad is saheeh, al-Bukhari (2761) and Muslim (1638)] ٣٠٧٦ حَدَّثُنَا عَنْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّونَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ الْنِ عَبَّاسٍ: أَنَّ رَجُلًا حَرْ عَنْ بَعِيرِهِ وَهُوَ مُحْرِمٌ فَوَقَصَهُ _ أَنَّ رَجُلًا حَرْ عَنْ بَعِيرِهِ وَهُوَ مُحْرِمٌ فَوَقَصَهُ _ أَنْ يَبُعِيرُهِ وَهُوَ مُحْرِمٌ النَّبِي وَعَلَيْهِ فَقَالَ: "اغْسِلُوهُ بِمَاءِ وَسِدْرٍ، النَّبِي وَعَلَيْهُ فَقَالَ: "اغْسِلُوهُ بِمَاءِ وَسِدْرٍ، وَلَا تُحَمِّرُوا رَأْسَهُ، وَلَا تُعْمَدُوهُ طِينًا، فَإِنَّ اللَّهَ يَنْعَنَهُ يَوْمَ الْقِيَامَةِ مُحْرِمًا. [راجع: ١٨٥٠]

تخریج: إساده صحیح، خ: (۱۲۲۵)، م: (۱۲۰٦).

٣٠٧٧- حَدُّلْنَا عَبْدُ الرَّزَّاقِ قَالَ مَعْمَرٌ وَأَخْبَرَنِي عَنْدُ الْكَرِيمِ الْجَرَدِيُّ عَنْ سَعِيد بْنِ خُنْدِ، عَنِ الْنِ عَنَّاسِ أَنَّ رَجُلًا حَرَّ عَنْ بَعِيدٍ بَنِ بَعِيدٍ بَالِ خُنْدِ، عَنِ الْنِ عَنَّاسِ أَنَّ رَجُلًا حَرً عَنْ بَعِيدٍ بَاذٌ، وَهُوَ مُحْرِمٌ فُوْفِصَ وَقُصَّا... ثُمَّ ذَكَرَ مَثْلًا خَديث أَيُّون.

تخريج: إسناده صحيح، وانظر ما قبله.

٣٠٧٨ حَدَّقَنَا عَدُ لَرَّزَاقِ: أَخْتَرَنَا مَعْمَرٌ عَنِ الله، عن عَبْدِ الله، عن عَبْدِ الله، عن الله، عن الزَّهْ بِي عَبْدِ الله، عن ابْنِ عَبَّاسٍ قَالَ. سَأَلَ سَعْدُ بُنُ عُبَادَةَ رَسُولَ الله عِنْ عَلَى أُمَّه، فَأَمْرَ بِقَصَانِه. الله عِنْ عَلَى أُمَّه، فَأَمْرَ بِقَصَانِه. [راحع: ١٨٩٣]

تخريج: إسده صحيح، ح. (٢٧٦١)، م: (١٦٣٨).

3078. (sic) It was narrated that Ibn 'Abbas (﴿ اللهِ عَلَى اللهِ اللهِ اللهِ اللهِ اللهِ عَلَى اللهِ اللهِ

slave of Banu Bayadah, whose fee was one and a half *mudds*, then he spoke to his masters and they waived half a *mudd* from him. Ibn 'Abbas (ﷺ) said: And he gave him his fee; if it were *luram* he would not have given it to him.

Comments: [Sahech; this isnad is da'eef]

3079. It was narrated that Ibn 'Abbas (拳) said: The Messenger of Allah (盎) said: "There will emerge from 'Adan Abyan [a place in Yemen] twelve thousand who support (the religion of) Allah and His Messenger. They are the best of people between me and them." Ma'mar said to me: Go and ask him about this hadeeth.

Comments: [Its isnad is saheeh]

3080. 'Ikrimah the freed slave of Ibn 'Abbas said: Ibn 'Abbas (泰) told me that the mother of Sa'd bin 'Ubadah died when he was away from her. He said: O Messenger of Allah, my mother died when I was away from her. Will it benefit her if I give something in charity on her behalf? He said: "Yes." He said Then I ask you to bear witness that the garden of al-makhraf (two rows of palm trees) is given in charity on her behalf

Comments: [Its isnad is saheeh al-Bukhari (2756)] لَيَاصَةً، زَكَانَ أَخْرُهُ مُدًّا وَنَصْفًا، فَكَلَّمَ أَهْلِهُ خَتَى وَضَغُوا غَنْهُ نَصْفَ مُدًّ. قَالَ ابْنُ عَنَاسٍ: وأَعْطَهُ أَخْرَهُ، وَلَوْ كَانَ حَرَامًا مَا أَعْطَاهُ.

تخريج: م صحيح، وهذا اساد ضعيف لصعف حاير الحعلى.

٣٠٧٨ حَدَّثَنَا عَنْدُ الرَّرَّاقِ عَيِ انْمُنْدِر بَنِ النَّعْمَانِ الْأَفْطَى قَلَ سَمَعْتُ وَهُمَّ يُحَدِّثُ عَلِ الْبَنِ عَبَّاسٍ قَالَ فَلَ رَسُولُ اللّهِ عَيْمَ اللّهِ عَيْمَ اللّهِ عَلَيْ النَّنَا عَشَرَ الْفَا، ويَخْرُجُ مِنْ عَدْنِ أَبْيَنَ النَّنَا عَشَرَ الْفَا، يَنْضُرُونَ اللَّهِ وَرَسُولُهُ، هُمَ خَيْرُ مَنْ بَيْنِي يَنْضُرُونَ اللَّهِ وَرَسُولُهُ، هُمُ خَيْرُ مَنْ بَيْنِي وَبَيْنُهُمُ عَلَى اللهِ مَعْمَرٌ، اذْهَبْ فَاسْأَلُهُ عَنْ مَنْ المَنْفِهُ عَنْ الْمَالُهُ عَنْ الْمَالُهُ عَنْ الْمَالِهُ عَنْ اللهِ مَعْمَرٌ، اذْهَبْ فَاسْأَلُهُ عَنْ المَنْفِي مَعْمَرٌ، اذْهَبْ فَاسْأَلُهُ عَنْ اللهِ مَعْمَرٌ، اذْهَبْ فَاسْأَلُهُ عَنْ اللهِ هَذَا الْحِديثِ. [راجع، ٢١٥٥]

تخريج ابده صحيح، قاله أحمد شاكر.

٣٠٨٠ - حَدَّثُنَا عَنْدُ الرَّرَّاقِ وَابْنُ نَكْرٍ قَالاً.

أَخْبَرَنَا اللهُ جُرِيْجٍ قَالَ أَخْبَرَنِي يَعْلَى أَنَّهُ

سَمَعَ عِكْرِمَة مَوْلَى النِ عَلَاسٍ يَقُولُ: أَخْبَرَنِي لِعَلَى أَنَّهُ

ابْنُ عَبَّسٍ * ثَنَّ سَعْدَ بْنَ عُبَادَةً _ قَالَ: ابْنُ

نَكْرٍ أَخَى نَنِي سَاعِدَةً _ نُؤفيتْ أُمَّهُ وَهُوَ

عَانَكُ عَنْهَ فَقَالَ لَا يُولُولِنَ اللّهِ إِنَّ أُمِّي عَلَيْهُ إِنْ أَمْنِي تَصْدَقْتُ بِشَيْءٍ عَنْهَا ؟ قَالَ * «نَعْمُ قَالَ تَصْدَقْتُ بِشَيْءٍ عَنْهَا ؟ قَالَ * «نَعْمُ قَالَ تَصَدَقَتُ بِشَيْءٍ عَنْهَا ؟ قَالَ * «نَعْمُ قَالَ قَالَ * فَعَلَ يَلُعُونُ صَدَقَةً لِيَّا أَشْهِدُكَ أَنَّ حَائِطُ الْمَحْرَافِ. [نظر عَلَيْها . وَقَالَ ابْنُ بِكُورٍ : الْمِخْرَافِ. [نظر عَلَيْها . وَقَالَ ابْنُ بِكُورٍ : الْمِخْرَافِ. [نظر عَلَيْها . وَقَالَ ابْنُ بِكُورٍ : الْمِخْرَافِ. [نظر عَلَيْهِ . [نظر عَلَيْهِ .]

تخريج: إساده صحيح، ح (٢٧٥٦).

3081. It was narrated that Ibn 'Abbas (泰) said. The Messenger of Allah (海) said: "Jibreel led me in prayer at the House. He led me in praying Zuhr when the sun passed the meridian and (the shadow of thing) was like the length of a shoelace. Then he led me in praying 'Asr when the shadow of a thing was twice its length. Then he led me in praying Maghrib when the fasting person breaks his fast. Then he led me in praying 'Isha' when the afterglow disappeared. Then he led me in praying Fajr when food and drink become haram for the one who is fasting. Then the next day he led me in praying Zuhr when the shadow of a thing was equal to its length. Then he led me in praying 'Asr when the shadow of a thing was equal to twice its length. Then he led me in praying Maghrib when the fasting person breaks his fast. Then he led me in praying 'Isha' when the first third of the night had passed. Then he led me in praying Fair at the time when it had got light. Then he turned to me and said: O Muhammad, these are the times of the Prophets before you; the time (for each prayer) is between each of these two times."

Comments: [Its isnud is hasan]

3082. A similar isnad and report was narrated from Hakeem bin 'Abbad bin Hunaif, except that with regard to Fajr on the second day, he said: "I am not sure what

٣٠٨١- حَدَّثَنَا عَنْدُ الزَّزَّاقِ: حَدِّثَنَا شُفْيَانُ عَرْ عَلْدِ الرَّحْمَلِ ثُنِ انْخَارِثُ: خَدَّثْنِي خَكَيُّهُ بْنُ حَكِيم عَنْ لَافِع بْنِ خُبَيْرٍ، عَنِ ابْنِ عَبَّاسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "أَمَّنِي جِبْرِينُ عِنْدِ الْمَيْتِ فَصلَّى مِي الظُّهُرَ حِينَ زِلْتِ الشُّمْسُ، فَكَانَتْ بَقَدْرِ النِّبْرَاكِ، ثُمَّ صَلَّى بِي الْعَصْرَ حِينَ كَانَ ظِنْ كُنَّ شَيْءٍ مَنْلَنه، نُمَّ صَلَّى بي الْمغرب حينَ أَفْطِرَ الصَّائِمُ، ثُمُّ صَلَّى بِي الْعِشَاءَ جِبِي غَاتَ السَّغَقُ، ثُمِّ صلى بي الْهَجْزِ جِينَ حَرُّمَ الطُّعَامُ وَاشْرَابُ عَلَى الصَّائِم. ثُمَّ صلَّى الْعَدَ الظُّهُرَ حِينِ كَانَ ظِلُّ كُلِّ سَيْءٍ مِثْلُهُ، نُمَّ صَلَّى بِي الْعَصْرَ جِينِ صَارَ طِأْ كُلِّ شَيْءٍ مِنْلَيْهِ، ثُمُّ صَلِّي بِي انْمَعْرِتَ حِينَ أَفْطَرَ الصَّائِمُ، ثُمَّ صلَّى بِي الْعِشَاءُ إِلَى ثُلُبُ اللَّيْلِ الْأَوَّٰلِ، ثُمَّ ضَلَّى بِي الْفَحْرَ فَأَشْفَرَ، لَمَّ الْنَفَتَ إِلَى فَفَالَ: يَا مُحَمَّدُ، هَذَا وَقُتُ الْأَسْيَاءِ مِنْ قَالِكَ، الْوَقْتُ فِيمَا بِيْنَ هَذَيْنِ الْوَقْتِيْنِ ٩. [الظر: ٣٠٨٢، ٣٣٢٢]

٣٠٨٢- حَلَثَني أَنُو نُعَيْم: حَدَّثَنَا شُفْيَالُ عَلْ عَنْد الرَّحْمَٰنِ بْنِ الْحَرِثِ بْنِ عَيَّاشٍ بْنِ أَبِي رَبِيعَة، عَلْ حَكِيمٍ بْن حَكِيمٍ بْنِ عَبَّادٍ بْن حُمَيْفٍ،

تخريج: إسناده حس.

he said." And he said concerning 'Isha': He led me in praying when the first third of the night had passed.

Comments: [Its *isnad* is *hasan* like the previous report]

3083. It was narrated from Ibn 'Abbas that when the Messenger of Allah (健) raised his head from bowing he said: Samu'allah liman hamidah, then he said: "O Allah to You be praise, filling the heavens, filling the earth and filling whatever You will besides."

Comments: [A saheeh hadeeth]

3084. Something other than this hadeeth was narrated from Wahb bin Manoos.

Comments: [It is not report]

3085. It was narrated that Ibn Abbas (*) said: The Messenger of Allah (*) was treated with cupping and he gave the cupper his fee. If it was *luaram*, the Messenger of Allah (*) would not have given it to him.

Comments: [Its isnad is saheeli]

فَذَكَرَهُ بِإِسْنَادِهِ وَمَعْنَاهُ. إِلَّا أَنَّهُ قَالَ فِي الْفَجْرِ فِي الْيُوْمِ الثَّانِي: ﴿ لَا أَذْرِي أَيِّ شَيْءٍ قَالَ *.

وَقَالَ فِي الْعِشَءِ: صلّى بِي جَبَنَ ذَهَتَ ثُلُثُ اللَّيْنِ الْأَوْلِ.

تخريج: إساده حسن كسابقه.

٣٠٨٣- حَدَّثَنَا عَبْدُ الرَّرَّاقِ: حَدَّثَنِي إِنْرَاهِيمُ ابنُ عُمَرَ الصَّنْعَانِيُّ. أَخْرَنِي وَهْبُ نُنْ مَانُوسَ الْعَذَيِيُّ قَالَ سَمِعْتُ سَعِيدَ نُنَ جُبَيْرِ يُحَدِّثُ عَنِ اللِ عَبَاسٍ: أَنَّ رَسُولَ اللَّهِ بِهِيْمَةِ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: سَمِعَ اللَّهُ لِمَنْ خَمِدَهُ، ثُمَّ يَقُولُ: اللَّهُمَّ رَبِّنَا لَكَ الْحَمْدُ، مِلْ السَّمَاءِ، وَمِلْ الْأَرْضِ، وَمَلْ الْحَمْدُ، مِلْ السَّمَاءِ، وَمِلْ الْأَرْضِ، وَمَلْ الْمُسْتَ مِنْ شَيْءٍ بَعْدُ. [راحع: ٢٤٤٠]

تخريج: حديث صحيح،

٣٠٨٤- حَدَّثَنَا عَنْدُ اللَّهِ بْنُ إِبْرَاهِيمَ بْنِ عُمَرَ النِ كَئِسَانَ: حَدَّثَني أَبِي عَنْ وَهْبِ بْنِ مَانُوسَ عَيْرُ هَذَا الْحَدِيثِ. [انطر: ١٢٦٦١]

تخريج: هذا ليس لحديث، بل هو إحبار مل الإمام أحمد.

٣٠٨٥- حَدَّثَنَا عَبُدُ الرَّزَّاقِ: أَخْبَرَنَا هِشَامٌ غَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اخْتَجَمَ رَسُولُ اللَّهِ ﷺ وَأَعْطَى الْحَكَّامَ أَجْزَهُ، وَلَوْ كَانَ سُخَتَ لَمْ يُعْطِهِ رَسُولُ اللَّهِ ﷺ. [راجع: ٢١٥٥]

تخريج: إساده صحيح،

3086. It was narrated that Abu Jamrah ad-Duba'i said: I heard Ibn 'Abbas (如) say: The Messenger of Allah (強) forbade gourds, hollowedout stumps, varnished jars and green glazed pitchers.

Comments: [Its isnad is saheeh, al-Bukhari (53) and Muslim (17)]

3087. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (紫) said: "The guardian has no authority over the previously-married woman and the orphan girl is to be asked; her silence is her approval."

Comments: [A sahceh hadeeth, Muslim (1421)]

3088. It was narrated that the freed slave of Banu Nawfal - i.e., Abul-Hasan - said: Ibn 'Abbas was asked about a slave who divorced his wife twice, then they were manumitted: can he marry her? He said: Yes. It was said: From whom? He said: The Messenger of Allah (愛) issued a verdict (fatwa) to that effect.

Comments: [Its isnad is da'eef]

٣٠٨٦ حَدَّفَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَنْ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَلَ أَبِي عَنْ أَبِي حَمْرةً الصَّبَعِينَ قَالَ: سَمِعْتُ ابْنَ عَتَّاسِ يَغُولُ: نَهَى رَسُولُ اللَّهِ يَتَثِيْتُ (١/ ٣٣٤) عي الدُّنَاء، وَالنَّقِيرِ، وَالْمُزَفَّتِ، وَالْحَتْم. [راحع. ٢٠٢٠]

تخريج: إسناده صحيح، خ: (٥٣)، ه: (١٧). ٣٠٨٧ - حَدَّقُنَا عَنْدُ الرَّرَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ نَافِعِ بْنِ جُبَيْرِ نْنِ مُطْعِم، غَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بَيْثِهِ فَالَ * "لَيْسَ لِلْوَلِيِّ مَعَ الثَّيْبِ أَمْرٌ، وَالْبِيَيْمَةُ تُسْنَأْمَرُ، فَصَمْتُهَا إِقْرَارُهَا». [راجع. ١٨٨٨]

تخريج. حديث صحيح، م: (١٤٢١).

٣٠٨٨ - حَدَّقَنَا عَبْدُ الرَّزَّاقِ: حَدَّقَنَا مَعْمَرُ عَنْ يَخْمَرُ بَنِ مُعَتَّبٍ، عَنْ عُمَرَ بْنِ مُعَتَّبٍ، عَنْ مُولَى نَبِي نَوْفَلٍ _ يَعْنِي أَبًا الْمَحْسَنِ _ قَالَ: سُئِلَ ابْنُ عَبَّلِ طَلَق امْرَأَتَهُ سُئِلَ ابْنُ عَبَّلِ طَلَق امْرَأَتَهُ سِئْلِكَ ابْنُ عَبْلِ طَلَق امْرَأَتُهُ يَطِلْلَقَتَيْس، ثُمَّ عَتَقَا، أَيْتَزَوَّجُهَا؟ قَالَ: نَعَمْ. يَطْلُقَتَيْس، ثُمَّ عَتَقَا، أَيْتَزَوَّجُهَا؟ قَالَ: نَعَمْ. يَطْلُقَ رَسُولُ اللَّهِ قِيلَ: عَمَّنُ؟ قَالَ: أَفْنَى بِذَلِكَ رَسُولُ اللَّهِ قِيلًا: عَمَّنُ؟ قَالَ: أَفْنَى بِذَلِكَ رَسُولُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْعَلَى الْمُؤْتِلُكُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعَلَى الْمُعْلَى اللَّهُ الْعَلَى الْعَلَى الْعَلَمُ اللَّهُ الْعَلَى الْعِلْمُ الْعَلَى الْعُلَالِمُ الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعُمِي الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَ

قَالَ عَبْدُ اللهِ: أَبِي ﴿ قِيلَ لِمَعْمَرِ: يَا أَبَا عُرْوَة ﴿ مَنْ أَبُو حَسَنٍ هَذَا ﴾ لَقُدْ تَحَمَّلَ صَحْرَةً عَطِيمَةً الـ

تخريج اسناده ضعيف، وقد سلف الكلام عليه برقم (٢٠٣١).

3089. It was narrated from Ibn 'Abbas (泰) that the Prophet (建) set out from Madinah in Ramadan

٣٠٨٩- حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ قَالَ: قَالَ الزَّهْرِيُّ: فَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْداللَّهِ with ten thousand Muslims. That was eight and a half years after he came to Madinah. He and the Muslims with him travelled towards Makkah; he was fasting and they were fasting too until, when he reached al-Kadeed, which is between 'Usfan and Qudaid, he broke his fast and the Muslims with him broke their fast, then he did not fast

Comments: [Its isnad is saheeh, al-Bukhari (1944) and Muslim (1113)]

3090. Abu Salamah bin 'Abdur-Rahman narrated: Ibn 'Abbas used to narrate that Abu Bakr as-Siddeeg entered the mosque when 'Umar was speaking to the people, and he proceeded until he came to the house in which the Messenger of Allah (ﷺ) had died, which was 'A'ishah's house. He lifted from his face the striped cloak with which he was covered. and he looked at the face of the Prophet (ﷺ), then he leaned over him and kissed him, then he said: By Allah, Allah will not cause you to die twice. You have died a death after which you will not die again.

Comments: [Its isnad is salveeli]

3091. Abu Salamah bin 'Abdur-Rahman narrated that he heard Abu Huramah say: Abu Bakr as-Siddeeq entered the mosque when 'Umar was speaking to the people... And he mentioned the same hadeeth.

ابُنِ عُنْنَةَ عَنِ ابْنِ عَنَّاسٍ. أَنَّ النَّبِيِّ ﷺ حَرَجَ فِي رَمَضَانَ مِن الْمَدِينَةِ، مَعَهُ عَشْرةُ آلافِ مِنَ الْمُسْمِين، وَذَلِكَ عَلَى رَأْسِ نَمَانِ سِنِينَ وَنِصْفِ مِنْ مَقْدَمه الْمَدِينَة، فَتَازَ بِمَنْ مَعَهُ مَنَ الْمُسْمِين إِلَى مَكَّةً يَصُومُ وَيَصُومُونَ حَتَّى إِذَا بَلَعَ الْكُويد، وَهُوَ مَا نَبُنَ عُسْفُد وَقُدَيْدٍ، وَهُوَ مَا نَبُنَ عُسْفُد وَقُدَيْدٍ، وَهُوَ مَا نَبُنَ عُسْفُد وَقُدَيْدٍ، وَهُوَ مَا نَبُنَ عُسُفُد وَقُدَيْدٍ، وَهُوَ مَا نَبُنَ عُسُفُد، فَدَمْ يَصُمْ. الْمُعَدِيد وَهُوَ مَا نَبُنَ عُمْهُ، فَدَمْ يَصُمْ. [راجع: ١٨٩٢]

تخریج: إساده صحیح، ح (۱۹٤٤)، م: (۱۱۱۳).

٣٠٩٠ حَلَّثُنَا عَبْدُ الرَّزَّاقَ: أَخْرَنَا مَمْمَرٌ عَنِ الرُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةٌ بْنُ عَنْدِالرَّحْمَنِ الرُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةٌ بْنُ عَنْدِالرَّحْمَنِ قَلَ كَانَ ابْنُ حَالَسِ يُخَدِّثُ النَّاسَ، الصَّلَيْقَ دَخْلَ الْمُسْحِلَةَ وَعُمَرُ يُحَدِّثُ النَّاسَ، فَمَضَى حَتَّى أَنِي النَّبْتَ الَّذِي تُوفِيَ فِيهِ رَسُولُ الله ﷺ وَهُو فِي بَيْتَ عَائِشَةً ، فَكَشَفَ عَنْ النَّهِ وَجُهِ الرَّهِ حَبَرَةٍ كَنَ مُسَحِّى بِهِ، فَعَطَرَ إِلَى وَحُهِ النَّهِ يَعْبَلُهُ ، ثُمَّ قَالَ: وَاللَّهِ النَّهِ يَعْبَلُهُ ، ثُمَّ قَالَ: وَاللَّهِ النَّهِ عَنْهُ مَوْتَنَيْسٍ، لَقَدْ مِتَ الْمَوْتَةُ الْتَهُ عَلَيْهِ مَوْتَنَيْسٍ، لَقَدْ مِتَ الْمَوْتَةُ الْمُولَةُ اللّهُ عَلَيْهُ مَوْتَنَيْسٍ، لَقَدْ مِثَ الْمَوْتَةُ الْمُوتَةُ الْمُولَةُ اللّهُ عَلَيْهِ مَوْتَنَيْسٍ، لَقَدْ مِثَ الْمُوتَةُ الْمَوْتُونَ الْمُولَةُ الْمُولَةُ الْمُولَةُ الْمُولَةُ الْمُولَةُ اللّهُ عَلَيْهُ مَوْتَوْتُولُ اللّهُ اللّهُ عَلَيْهُ مَوْتَوْسُ اللّهُ عَلَيْهُ مَوْتَوْلُولُ اللّهُ اللّهُ عَنْهُ مَوْتَوْلُولُ اللّهُ الْمُؤْتُلُ الْمُولِلَهُ اللّهُ عَلَيْهُ مَا اللّهُ عَلَيْهُ الْمُؤْتُلُ الْمُؤْتُلُولُهُ اللّهُ عَلَيْهُ عَلَى اللّهُ عَلَيْهُ اللّهُ الْمُؤْتُولُ الْمُؤْتِهُ اللّهُ الْمُؤْتَةُ اللّهُ اللّهُ الْمُؤْتِلَةُ اللّهُ اللّهُ اللّهُ اللّهُ الْمُؤْتَلِقُولُ الْمُؤْتَلُولُ الْقُلْمُ اللّهُ الْمُؤْتِلُولُ الْمُؤْتِلُولُ الْمُؤْتِلُولُ الْمُؤْتِلُولَ الْمُؤْتِلُولُ الْمُؤْتِلُولُ الْمُؤْتِلُولُ الْمُؤْتِلُولُ الْمُؤْتِلَالِهُ الْمُؤْتِلُولُ الْمُؤْتُلُولُ الْمُؤْتُلُولُ الْمُؤْتِلُولُ الْمُؤْتُولُ الْمُؤْتُلُولُ الْمُؤْتُولُ الْمُؤْتُولُ الْمُؤْتُولُ الْمُؤْتُولُ ا

تخريج: إساده صحيح.

٣٠٩١- حدَّثُنَا يَعْقُوتُ: حَدَّثُنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمْهِ فَالَ: حَدَّثَنِي أَبُو سَلَمَةً بْنُ عَمْهِ فَالَ: حَدَّثَنِي أَبُو سَلَمَةً بْنُ عَلْهِ الْمَدْرَةَ يَقُولُ دَخَلَ أَنُو كُمْ يَكُلُمُ أَنُو كُمْ يَكُلُمُ الْمُسْجِدَ وَعُمَرُ يُكُلِّمُ النَّاسَ... فَذَكر لُحَديث.

Comments: [Its isnad is salveli]

3092. It was narrated that 'Ikrimah said: Ibn 'Abbas did not recite (out loud) in Zulur and 'Asr. He said: The Messenger of Allah (定) recited (out loud) in that in which he was commanded to recite (out loud) and he recited quietly in that in which he was commanded to recite quietly Indeed in the Messenger of Allah (Muhammad (定)) you have a good example to follow; "and your Lord is never forgetful" [Maryam 19:64].

Comments: [Its isnad is saheeh]

3093. It was narrated from Ibn 'Abbas (♣) that when the Messenger of Allah (₤) came to Makkah, he refused to enter the House when the idols were in it. He ordered that they be taken out and a picture was brought out of Ibraheem and Isma'eel (೩೬೩) with divining arrows in their hands. The Messenger of Allah (₤) said: "May Allah curse them! They knew that they never cast arrows." Then he entered the House and said takbeer in all the parts of the House, and he came out and did not pray inside the House.

Comments: [Its isnad is saheeh, al-Bukhari (4288)]

3094. It was narrated from Ibn 'Abbas (為) that the Prophet (鑑) sent him with the luggage from Muzdalifah at night.

Comments: [Its isnad is saheeh, al-Bukhari (1677) and Muslim (1293)] **تخریج:** إساده صحیح.

٣٠٩٧ حَدَّثُنَا عَبْدُ الصَمَدِ. حَدَّثَنِي أَبِي الحَدَّثَ أَيُّوبُ عَنْ عَكْرِمَةً، قَالَ. لَمْ يَكُنْ ابْنُ عَبَّاسِ يَقْزَأُ فِي الطُّهْرِ وَالْعَصْرِ. قَالَ قَرَأَ رَسُولُ اللَّهِ يَشِيَّةً فِيمَا أُمِرَ أَنْ يَقْزَأُ فِيهِ. وَسَكتَ فِيهِ: (قَدْ كَانَ وَسَكتَ فِيهِ: (قَدْ كَانَ يَشْكُتَ فِيهِ: (قَدْ كَانَ نَكُمْ فِي رَسُولِ اللَّهُ أَسْوَةً حَسَدٌ) ﴿ وَمَا كَانَ لَئِكَمْ فِي رَسُولِ اللَّهُ أَسْوَةً حَسَدٌ) ﴿ وَمَا كَانَ لَئِكَمْ فِي رَسُولِ اللَّهِ أَسْوَةً حَسَدٌ) ﴿ وَمَا كَانَ لَئِكُمْ فِي رَسُولِ اللَّهِ أَسْوَةً حَسَدٌ) ﴿ وَمَا كَانَ لَئِكُمْ فِي رَسُولِ اللَّهِ أَسْوَةً حَسَدٌ) [انظر: ٣٣٩٩]

تخريج: إساده صحيح.

٣٠٩٣ حَدَّثُنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي أَخِبَرِهَا أَيُّوبُ عَنْ عِكْرِمَة، عَنِ ابْن عَتَاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِم مَكَةً، أَبَى أَنْ يَنْ لَا يَشْخُل الْبَيْتُ وَفِيهِ الْأَلِهةُ، فَأَمَرَ بِهَا فَأَخْرَجَ صُورةَ إِنْراهِيم وإِسْم. عِيلَ طَلْبُهِمَا اللَّأَوْلَامُ، فَقَالَ مَسْهُمُ اللَّهُ، أَمَا وَاللَّهِ لَقَدُ رَسُولُ اللَّهِ يَتَظِيّدُ. "فَاتَلَهُمُ اللَّهُ، أَمَا وَاللَّهِ لَقَدُ رَسُولُ اللَّهِ يَتَظِيّدُ. "فَاتَلَهُمُ اللَّهُ، أَمَا وَاللَّهِ لَقَدُ مَلْمُوا مَا اقْتَسْمَا بِهَا قَطْدُ قَالَ: ثُمْ ذَخَلَ الْمُئِتَ، فَكَثَرَ فِي نَوَاجِي النَّيْت وَخَرَجَ وَلَمْ لِيْتَ وَخَرَجَ وَلَمْ يُصِلَ هِي الْمُئِت وَخَرَجَ وَلَمْ يُصِلَ هِي النَّيْت وَخَرَجَ وَلَمْ يُصِلَ هِي الْمُؤْتِ وَلَمْ إِلَيْنَ وَخَرَجَ وَلَمْ يُصِلَ هِي الْمُؤْتِ وَلَمْ إِلَيْنَ وَخَرَجَ وَلَمْ اللَّهُ اللَّهُ

تخریج مساده صحبح، ح: (۲۸۸).

٣٠٩٤ حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَني أَبِي:
 خَدِّثَنَا أَيُّوبُ عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ:
 أَنَّ النَّبِيِّ بِيْكُرْ بَعْثُهُ فِي الثَّقَلِ مِنْ خَمْعٍ بِلَيْلٍ.
 [راجع: ٢٢٠٤].

تخريج: إسناده صحيح، خ: (١٦٧٧)، م. (١٢٩٣).

3095. It was narrated from Ibn 'Abbas (急) that he disliked unripe dates (busr) to be soaked on their own and he said: The Messenger of Allah (健) forbade muzza' (nabeedh made in green glazed pitchers or varnished jars) and he disliked unripe dates (busr) to be soaked on their own.

Comments: [Its isnad is saneeh]

3096. It was narrated from Ibn 'Abbas that the Messenger of Allah (差) used to recite in Fajr prayer on Friday, Tanzeel (Soorat as-Sajdah) and Hal ata 'alal-ınsan (Soorat al-Insan). 'Affan said: Alif Lam-Meem Tanzeel (Soorat as-Sajdah).

Comments: [Its isnad is saheeh]

3097. It was narrated from Ibn 'Abbas that the Messenger of Allah (強) recited in Fajr prayer on Friday, Tanzeel (Soorat as-Sajdah) and Hal ata 'alal-insan (Soorat al-Insan).

Comments: [Its isnad is quwi]

3098. Simaak Abu Zumail al-Hanafi said: I heard Ibn 'Abbas (*) say: I heard the Messenger of Allah (*) say: "Whoever among my ummah has two predecessors (in death) will enter Paradise." 'A'ishah said: May my father be sacrificed for you, what about the

٣٠٩٥ حَدَّثَنَا عَبْدُ الصَّمَدِ حَدَّثَنَا هَمَّامٌ خَدَّثَنَا هَمَّامٌ خَدَّثَنَا قَادَهُ عَنْ عِكْرِمَةً، عَيِ النِ عَنَاسِ أَنَّهُ عَرِهَ نَبِيدَ النُسْرِ وَحُدَهُ وَقَالَ: نَهَى رَسُولُ اللَّهِ يَعْدَدُ الْفَيْسِ عَنِ الْمُوَّءِ، فَأَكْرَهُ أَنْ يَكُونَ النَّهُ عَنْدَ الْفَيْسِ عَنِ الْمُوَّءِ، فَأَكْرَهُ أَنْ يَكُونَ النَّهُ النَّسُرُ وَحُدَهُ. [راجع: ٢٨٣٠]

تخريج: إساده صحيح.

٣٠٩٦- خَدَثْنَا عَبْدُ الصَّمَدِ وَعَفَّانُ قَالَا.
حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا فَتَادَةُ عَنْ عَرْرَةً، عَنْ
سَعِيدِ بْن خُبَيْرٍ، غَنِ اللَّ عَبَّاسٍ: أَنَّ رَسُولَ
اللَّهِ يَبِيْحُ كَان يَغْزُ فِي صَلَاةِ الصَّبْحِ يَوْمَ
اللَّهِ يَبِيْحُ كَان يغْزُ فِي صَلَاةِ الصَّبْحِ يَوْمَ
الْخُمْعَةِ: ﴿ مَيْنُ ﴾ السّجْذَةُ، وَ ﴿ هَلَ أَنْ عَلَى الْحُمْعَةِ فَالًا عَقَالُ: بِ ﴿ اللّمِ ٥ مَنْنِكُ ﴾.

آلِمني ﴾ قالَ عقالُ: بِ ﴿ اللّهِ ٥ مَنْنِكُ ﴾.

[رجع: ١٩٩٣]

تخريج: إساده صحيح.

٣٠٩٧- حَدَّثْنَا أَسْوَدُ بْنُ عَامِرِ: أَخْرَنَا بُكَبْرُ النُّ أَبِي السَّميطِ قَالَ فَتَادَةُ: عَنْ سَعِيكِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بَيْنِهُ قَرَأُ فِي صَلَاةَ الْعَدَاةِ يَوْمَ الْجُهُنَّةَ ﴿ تَنِيلُ﴾ السَّجْدَةَ، وَ ﴿ هَلُ أَنْ عَلَى الْإِسَنِ ﴾ [راجع: ١٩٩٣]

تخريج: إسناده فوي.

٣٠٩٨- حَدَّثُنَا عَبُدُ الصَّمَدِ: حَدَّثُنَا عَبُدُ رَبَّهِ ابْنُ بَرْقِ الْحَنْفَيُّ: حَدَّثُنَا سِمَاكٌ أَبُو زُمَيْلِ الْحَنْفِيُّ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: سَمِعْتُ رَسُونَ اللَّهِ يَطْعَ يَقُولُ: "مَنْ كَانَ لَهُ فَرَطَانَ مِنْ أَمْتِي دَحْلِ الْحَنَّةُ الْقَالَتْ عَائِشَةُ

one who has one predecessor? He said: "And the one who has one predecessor, O blessed one" She said: What about the one of your *ummah* who has no predecessor? He said: "I am the predecessor for my *ummah*; they will never suffer any calamity like my loss (my death)."

Comments: [Its isnad is hasan]

3099. It was narrated from al-Hakam bin Meena' that he heard (from) 'Abdullah bin 'Umar and 'Abdullah bin 'Abbas (that) they heard the Messenger of Allah (些) say, on the planks of his mmbar: "People must cease neglecting Jumu'ah, or Allah will put a seal over their hearts and they will be recorded among the negligent."

Comments: [A saheeh hadeeth]

3100. A similar report was narrated from Ibn 'Abbas and Ibn 'Umar from the Prophet (建).

Comments: [A saluelt hadeeth like the previous report]

3101. It was narrated that 'Tkrimah said: I saw a man praying in the Mosque of the Prophet (樂). He said takbecr when he prostrated, when he got up and when he went down. I found that strange and I mentioned it to Ibn 'Abbas (泰). He said: May you be bereft of your

بِأْبِي، فَمَنْ (١/ ٣٣٥) كَانَ لَهُ فَرَطٌ؟ فَقَالَ:
"وَمَنْ كَانَ لَهُ مَرَطٌ يَ مُوَفِّقَةُ" قَالَتْ: فَمَنْ لَمُ
تَكُنْ لَهُ مَرَطٌ مِنْ أُمَّتِكَ؟ قَالَ. "فَأَنَا فَرَطُ
أُمَّتِي لَمْ يُصَائُوا بِمثْلِيءً.

تخريج: إساده حس.

٣٠٩٩ حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا هِشَامٌ النَّسْنُوانِيُّ عَنْ يَحْنِى فَلَ: حَدَّثَ أَبُو سَلَّام عَنِ الْحَكَم بْنِ صِنَاءَ أَنَّهُ سَمِعَ عَبْدُ اللَّهِ بْنَ عَبْاسٍ: أَنَّهُ سَمِعَ عَبْدُ اللَّهِ بْنَ عَبْاسٍ: أَنَّهُ سَمِعَ عَبْدُ اللَّهِ بْنَ عَبْاسٍ: أَنَّهُمَا سَمِعَا ثُمْرَ وَعَبْدُ اللَّهِ بَيْعُ يَقُولُ عَلَى أَعْوَادٍ مِنْبَرِهِ لَنَاتُهُمِنَ أَقُوامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لَيَحْبَشُ مَن لَيْحُتُشُ مَن الْعُفِيمِمُ اللَّهُ عَلَى فُلُوبِهِمْ، ثُمَّ لَيْحُتُشُ مَن الْخُفِيمِمُ اللَّهُ عَلَى فُلُوبِهِمْ، ثُمَّ لَيْحُتُشُ مَن الْخُفِيمِنُ اللَّهُ عَلَى فُلُوبِهِمْ، ثُمَّ لَيْحُتُشُ مَن الْخُفِيمِنَ اللَّهُ عَلَى فُلُوبِهِمْ، ثُمَّ لَيْحُتُشُ مَن الْخُفِيمِنَ اللَّهُ عَلَى فُلُوبِهِمْ، ثُمَّ لَيْحُتُشُ مَن الْفَعْفِينَ الْمَاسِينَ اللَّهُ عَلَى فُلُوبِهِمْ، ثُمَّ لَيْحُتُشُ مَن اللَّهُ عَلَى فُلُوبِهِمْ، ثُمَّ لَيْحُتُشُ مَن اللَّهُ عَلَى فُلُوبِهِمْ، ثُمَّ لَيْحُتُشُ مَن اللَّهُ عَلَى فُلُوبِهِمْ، ثُمْ اللَّهُ عَلَى فُلُوبِهِمْ اللَّهُ عَلَى فُلُوبِهِمْ اللَّهُ عَلَى فُلُوبِهِمْ اللَّهُ عَلَى فُلُوبُوهُمْ الْعَلَى فُلُوبِهِمْ اللَّهِ الْمُعْلَى الْحَكَمْ اللَّهِ اللَّهُ اللَّهُ عَلَى فُلُوبِهِمْ اللَّهُ عَلَى فُلُوبُهُمْ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْحُمُونُ اللَّهُ اللَّهُ اللْمُنْ اللَّهُ اللْمُنَالُ اللَّهُ اللَّهُ الْمُعْلِقُ اللَّهُ الْمُعْمِلُونَ اللَّهُ الْمُنْ الْمُنْ اللَّهُ الْمُعْلِيلُ اللْمُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُعْلِقُ الْمُعْلِيلُ الْمُعِلِيلُ اللْمُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ الْمُعْلِقُ الْمُعْلِيلُ الْمُنْ الْمُعْمِلُولُ الْمُنْ الْمُ

تخريج: حديث صحيح.

٣١٠- حَدَّثَنَا هُدْنَةُ بْنُ خَالِدٍ: خَدَّئَنَا أَنَانُ بِنُ يَرْيَدَ الْعَطَّارُ عَنْ يَخْتِى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَّامٍ، عَنِ الْحَكْمِ بْنِ مِينَاءَ، عَنِ ابْنِ عَنْسٍ مِينَاءَ، عَنِ ابْنِ عَنْسٍ مِمثَلِهِ.
 عَنَّاسٍ وَاتَّنِ عُمْرَ عَنِ النَّبِيِّ عِيْثٍ مِمثَلِهِ.

تخريج: حديث صحيح كساهه.

٣١٠١- حَدُثْنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا عُمَرُ بْنُ فَرُّوخَ حَدَّثَنِي خَبِيبٌ _ يَعْنِي ابْنَ الزُّبَيْرِ _ عَنْ عَخُرمَةً قَلَ: رَأَيْتُ رَجُلًا يُصَلِّي فِي مَسْجِدِ النَّبِيِّ ﷺ فَكَانَ يُكِبِّرُ إِذَا سَجَدَ، وَإِذَا رَفَعَ، وَإِذَا خَفَضَ، فَأَنْكُرْتُ ذَلِكَ، فَلِكَ، فَذَكَرُتُهُ mother! That is the prayer of the Messenger of Allah (ﷺ).

Comments: [Its isnad is sahech]

3102. It was narrated that Ibn 'Abbas (為) said The Messenger of Allah (美) was in Maimoonah's house, and I put some water for him to do wudoo' at night. Maimoonah said to him: O Messenger of Allah, 'Abdullah bin 'Abbas has put this for you. He said:"O Allah, grant him deep understanding of the faith and teach him the meaning of the Qur'an."

Comments: [Its isnad is salieeli, al-Bukhari (143) and Muslim (2477)]

3103. It was narrated that Ibn 'Abbas (🚓) said. When 'Uthman bin Maz'oon died, his wife said: Congratulations to you of Paradise, O Ibn Maz'oon. The Messenger of Allah 🚁) looked angrily at her and said to her: How do you know? I am the Messenger of Allah and I do not know what will happen to me. She said: O Messenger of Allah, he was your knight and your companion! That distressed the Companions of the Messenger of Allah (ﷺ) when he said that about 'Uthman, who was one of the best of them, until Ruqayyah the daughter of the Messenger of Allah (24) died, and he said: "Join the good one who went ahead of us, 'Uthman bin Maz'oon." The women wept and 'Umar started striking them with

لِائْنِ غَنَّاسٍ، فَقَالَ ۚ لَا أُمَّ لَكَ. نَلْكَ صَلاةً رَسُول النّه ﷺ. [راحع: ١٨٨٦]

تخريج: إساده صحيح.

٣١٠٧- حَلَّثُنَا عَنْدُ الصَّمَدَ حَلَّثُنَا حَمَادٌ عَنْ عَيْدِ بَنِ عَيْدِ اللَّهُ بُن عُنْمَانَ بَى حُنْيُم، عَنْ سَعِيد بَنِ خَيْرٍ، عَنِ النِ عَاسِ فَلَ: كَانَ رسُولُ اللَّهِ بَلِيَةٍ هِي نَنْتَ مَيْمُونَةً، فَوَضَعْتُ لَهُ وَضُوءًا مِنَ اللَّبِلِ، فَعَلَّتُ لَهُ مَنْمُونَةً: وَضَعْ لَتَ هَذَا عَبْدُ اللَّهِ بُنُ عَتَاسٍ، فَقَالَ: "اللَّهُمُ فَقَهْهُ هِي اللَّهِ بَنْ عَتَاسٍ، فَقَالَ: "اللَّهُمُ فَقَهْهُ عَيْنَا اللَّهِ بُنُ عَتَاسٍ، فَقَالَ: "اللَّهُمُ فَقَهْهُ عَيْنَا اللَّهُ بَنْ عَلَى اللَّهِ بَلْ عَلَى اللَّهُ بَنْ عَلَى اللَّهُ بَلْ عَلَى اللَّهُ بَلْ عَلَى اللَّهُ بَلْ عَلَى اللَّهُ بَلْ عَلَى اللَّهُ اللَّهُ إِلَى اللَّهُ بَلْ عَلَى اللَّهُ بَالِهُ بَلْ عَلَى اللَّهُ بَلْ عَلَيْهُ اللَّهُ إِلَى اللَّهُ بَلْ عَلَى اللَّهُ بَلْ عَلَيْهُ اللَّهُ بِلَا عَلَى اللَّهُ بَلْ عَلَى اللَّهُ بَلْ عَلَيْهُ اللَّهُ عَلَى اللَّهُ بَلْ اللَّهُ بَلْ عَلَيْهُ اللَّهُ بَلْ عَلَى اللَّهُ بَلْ اللَّهُ بَلْكُولُ اللَّهُ اللَّهُ عَلَى اللَّهُ بَلْهُ اللَّهُ بَلْ اللَّهُ بَلْ اللَّهُ بِلَا اللَّهُ بَلْ اللَّهُ الْمُ اللَّهُ الْمُنْ الْمُعْلِقُ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُعْلَقُولُ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ ال

تخریج: رساده صحیح، ح (۱۶۳)، م: (۲۶۷۷) مدول لفظ (۲۶۷۸، التأویل».

٣١٠٣- خَلَّتُنَا عَبْدُ الصّمد وَحَسَنُ مَنْ مُوسَى عَلَا. حَسَنَ حَمَّاتُ عَبْدُ الصّمد وَحَسَنُ مَنْ مُوسَى خَدَنَنَاهُ عَفَّانُ حَدَّنَ النُ سَلَمَةَ الْحَبْرَا عَلَيُ اللهِ عَلَى عُولِانَ عَلَيْ النُ سَلَمَةَ الْحَبْرَا عَلَيُ النُ رَبِّهِ عَنْ يُوسُف مْنِ مِهْرَانَ، عَنِ ابْنِ عَبْاسِ قَلْ رَبْدِ عَنْ يُوسُف مْنِ مِهْرَانَ، عَنِ ابْنِ عَبْاسِ قَلْ لَنْ مَطْعُونِ بِالْجَنَّةِ. قَالَ: قَلْ اللهِ يَلِيُّ طَلْرَهُ غَضِيهِ اللَّجَنَّةِ. قَالَ: فَلَا اللهِ يَلِيُّ طَلْرَهُ غَضْب، فَشَلَ الله وَمَا لَنْهُ اللهِ يَلِي لَوْسُولُ الله، وَمَا نَشَا لَنْ مَا يُنْعِلُ مِي _ قَلَ عَقَالُ: وَلا يِهِ _ فَشَلَ اللهِ يَلْ مُؤْلِ اللهِ يَلِيهِ مَا نَشْعُلُ مِن مَنْ خِنَارِهِمْ، خَشَى فَالَ خَلْلُ اللهِ يَلِيهِ عَلَى أَصْحَابِ رَسُولِ اللّهِ يَلِيهِ عِينَ فَلْكَ وَصَاجِئُكَ! وَلا اللهِ يَلِيهِ مِنْ خِنَارِهِمْ، خَشَى فَلْ مَنْ خِنَارِهِمْ، خَشَى فَالَ ذَوْلِ اللهِ يَلِيهِ عَنْ خَنَارِهِمْ، خَشَى فَلْ ذَوْلِ اللّهِ يَلِيهِ عِينَ فَلْ ذَوْلِ اللهِ يَلِيهِ عَلْ فَلْ اللهِ يَلِيهِ عَلَى أَصْحَابِ رَسُولِ اللّهِ يَلِيهِ عِينَ فَلْ فَلْ اللهِ يَلِيهِ عَلَى أَصْحَابِ رَسُولِ اللّهِ يَلِيهِ عِينَ فَلْ ذَوْلُ اللّهُ عَلَيْهِ عَلَى أَلْهُ وَلَهُ عَلَى أَعْلَى الْمُنْفَانَ ، وَكَالَ مِنْ خِنَارِهِمْ، خَشَى مَا عَلَى اللّهِ اللهِ يَلِيهِ مَلْ عَلَى اللّهُ اللهُ اللهِ يَلِيهِ مِنْ اللهِ اللهِ اللهُ الل

his whip. The Prophet (鑑) said to 'Umar: "Let them weep, but beware of the wailing of the Shaitan." Then the Messenger of Allah (ﷺ) said: "Whatever comes from the heart and the eye is from Allah and is a sign of compassion, but whatever comes from the hand and the tongue is from the Shaitan." The Messenger of Allah (왕) sat at the edge of the grave, with Fatimah weeping by his side, and the Prophet (鑑) started to wipe Fatimah's eyes with his garment, out of compassion towards her

Comments: [Its isnad is da'cef]

3104. It was narrated that Abu Iamrah said: I heard Ibn 'Abbas (券) say: I was a boy playing with other boys; I turned around and saw the Prophet of Allah (24) coming towards me I said. The Prophet of Allah (無) is only coming to me, so I ran to hide behind a door. But suddenly he grabbed me by the back of the neck and gave me a slap between the shoulders and said: "Go and call Mu'awiyah for me'' - as he was his scribe. So I ran to Mu'awiyah and said. Go to the Prophet of Allah (ﷺ), he wants to talk to you.

Comments: [Its isnad is hasan]

3105. It was narrated that Ibn 'Abbas (恭) said: The Messenger of Allah (建) led the people in praying two rak'alis on the day of (Eid) al-Fitr, with no adhan, then he

النَّسَاءُ فَحَمَّلَ عُمَرُ بَصْرِبُهُنَّ سَوْطِه، فَقَالَ للَّهِيُّ النَّسَاءُ فَحَمَّلَ عُمَرُ بَصْرِبُهُنَّ سَوْطِه، فَقَالَ للَّهِيُّ الْحَمَّلَ الْحَمِينَ الْحَمْلَةِ الْمَهْمَا كَانَ مَنَ الْفَلْبِ وَالْمُعْلَى، ومِنَ اللَّهِ والرَّحْمَةِ، وَمَهْمَا كَانَ مَنَ الْفَلْبِ وَالْمُعْلَى، ومِنَ اللَّهِ والرَّحْمَةِ، وَمَهْمَا كَانَ مَنَ الْبُد والنَّسَانِ، فَمِنَ الشَّيْطَانَ، وَفَعَدَ رَسُولُ اللَّهِ بَيْجُ عَلَى شَفِيرِ الْقَرْ، وَفَاطِمةُ إِلَى رَسُولُ اللَّهِ بَيْجَ عَلَى شَفِيرِ الْقَرْ، وَفَاطِمةُ إِلَى جَنْهُ مَسْمُ عَيْنَ فَاطِمَةُ اللَّهِ بَيْجَ مَسْمُ عَيْنَ فَاطِمَةً بِنُوبِهِ، رَحْمَةً لها. [راجع ۲۱۲۷]

تخريج السناده صعف لصعف علي بر زيد.

٣١٠٤ خَلَّنَا بَكُرُ بُنُ عِيسَى أَبُو بِشْرِ الرَّاسِيُ خَلَّنَا أَنُو عَوَانَةً عَنْ أَبِي حَمْزَةً، قَال الرَّاسِيُ خَلَّنَا أَنُو عَوَانَةً عَنْ أَبِي حَمْزَةً، قَال اسمعْتُ ابْنَ عَاسِ يقُورُ: كُنْتُ غُلامًا السّعى مَعَ الْعَلْمَالِ، قَالْتَفَتُّ، هَإِذَا أَنَ بَنِي اللّهِ يَشِحُ خَلْفِي مُقْبِلًا، فَقُلْتُ مَا حَاء نَبِي اللّهِ يَشِحُ إِلّا إِلَيَّ، قَالَ الْمَعْرُ خَتَى أَخْتَبَى اللّهِ يَشِحُ إِلّا إِلَيَّ، قَالَ الْمَعْرُ خَتَى أَخْتَبى اللّهِ يَشِحُ إِلّا إِلَيَّ، قَالَ اللّه يَشِحُ اللّهُ عَلَى مُعَوِيّةً اللّه الله يَعْلَقُ فَقَلَ اللّه يَشِحُ فَعَلَانِي حَطَّالًةً، فَقَلَ اللّه الله يَشْعُرُ خَتَى مَعْلِيّةً اللّه الله يَشْعُرُ خَتَى اللّه يَشْعُرُ فَقَلَ اللّه يَشْعُ فَعَلَيْ عَلَى خَاجَةٍ [لا الجع ٢١٥١]

تخريج: إسناده حسن.

٣١٠٥- حَدَّثَنَا عَنْدُ الصَّمَدِ: حَدَّتَنَا ذَاوُدُ _ نَحْسِ النَّ بِي الْفُراتِ _ وَأَبُو عَبْدِ الرَّحْمَنِ عَلَى الرَّحْمَنِ عَنْ عَطَاءٍ، عَن ذَاوُدُ قَالَ: حَدَّثَا إِنْرَاهِيمُ عَنْ عَطَاءٍ، عَن

delivered the *khutbah* after the prayer. Then he took Bilal's hand and went to the women, and addressed them. Then he told Bilal, after he left them, to go to them and tell them to give charity.

Comments: [Its isnad is saheeh]

3106. It was narrated from al-Qasim bin Muhammad that he heard Ibn 'Abbas (36) say: The Messenger of Allah (建) ordered al-'Ajlani and his wife to engage in li'an. She was pregnant and he said: By Allah, I have not come near her since watering the palm trees after not watering them for two months following pollination. Her husband had thin legs and arms and reddish hair, and the one concerning whom she was accused was Ibn as-Sahma'. She gave birth to a boy with dark skin, a high forehead, curly hair and chubby arms. Ibn Shaddad bin al-Had said to Ibn 'Abbas: Was she the woman concerning whom the Prophet (ﷺ) said: "If I were to stone anyone without proof I would have stoned her"? He said: No; that was a woman who was known (for immorality) at the time of Islam.

Comments: [Its isnad is saheeh]

3107. Ibn Abiz-Zinad narrated a similar report and said ... Chubby arms and fat legs.

الَّ عَبَّاسِ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ وَلَكْسَ مِنْ مِغْيْرِ أَذَادِ، ثُمُّ حَطَّبَ بَعْيْرِ أَذَادِ، ثُمُّ خَطَبَ بَعْدِ بِلَالِ، خُطَبَ بَعْدَ الصَّلَاةِ، ثُمُّ أَخَذَ بِنِدِ بِلَالِ، فَانْطَنَقَ إِلَى السَّنَاءِ، فَخَطَبَهُنَّ، ثُمَّ أَمَرَ بِلَالًا بَعْد مَا فَقَى مِنْ عِنْدِهِنَ أَنْ نَاتِيهُنَ، فَأَمُرَهُنَّ بَعْد مَا فَقَى مِنْ عِنْدِهِنَ أَنْ نَاتِيهُنَ، فَأَمُرَهُنَّ أَنْ نَاتِهُنَ، فَأَمُرَهُنَّ أَنْ نَاتِهُنَ، فَأَمُرَهُنَ أَنْ نَاتِهُنَ، فَأَمُرَهُنَ أَنْ نَاتِهُنَ، فَأَمُرَهُنَ أَنْ نَاتِهُنَ، فَأَمُرَهُنَ

تخريج: إساده صحيح، وهو مكرر: (٢١٦٩).

٣١٠٦– حَدَثْنَا عَنْدُ الْمَلِكِ بْنُ عَمْرُو: حَدَّثْنَا الْمُعِبرَةُ نُنُ عَبْ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ، عَن الْقَاسِم بْن مُحَمَّدِ. أَنَّهُ سَمِعَ ابْنَ عَبَّاس يَقُولُ: ۚ إِنَّ رَسُولَ اللَّهِ ﷺ لَاعَنَ يَشِنَ الْعَجْلَانِيِّ وَامْرَأْمِهِ، قَالَ. وَكَانَتْ خُبْمَى، فَقَالَ: وَاللَّه مَا قَرَبْتُهَا مُنْذُ عَفَرْنَا - قَالَ: و لْعَفْرُ أَنْ يُسْقَى النَّخْلُ بِعْدَ أَنْ يُتْرَكَ مِنَ (١/ ٣٣٦) السُّفِّي بَعْدَ الْإِبَارِ بِشَهْرَيْنِ _ فَالَ. وَكَانَ رَوْحُهَا حَمْثَنَ السَّاقَيْنِ وَالذِّرَاعَيْنِ، أَصْهَبَ الشُّعْرَةِ، وَكَانَ الَّذِي رُمِيَتْ بِهِ ابْنَ السَّحْمَاءِ، قَالَ فَوَلَدتْ غُلَامًا أَسُود أَجْلَى حَعْدًا عَبْلَ الذِّرَاعَيْنِ قَالَ: فَقَالَ ابْنُ شَدَّادٍ ائْسِ الْهَادِ لِابْنِ عَبَّاسِ: أَهِنِ الْمَرْأَةُ الَّتِي قَالَ النَّبِيُّ عِلِيَّةِ: ﴿ لَوْ كُنْتُ رَاحِمًا مَغَيْرِ مَيِّنَةٍ لَرَجَمْتُهَا ١٤ قَالَ: لَا، تِلْكَ امْرِأَةٌ كَانَتْ فَدُ أَعْلَمَتْ فِي الْإِسْلَامِ. [راجع: ٢١٣١]

تخريج: إساده صحيح.

٣١٠٧- حَدَّثُنَا سُرَيْجٌ: حَدَّثُنَا ابْنُ أَبِي الزَّنَادِ...فَذَكَرَ مَعْنَاهُ، وَقَالَ: فِيهِ عَبْلُ

Comments: [Its isnad is hasan]

3108. It was narrated from 'Ali bin 'Abdullah bin 'Abbas, from his father, that he saw the Prophet (अन्) eat a leg (of meat), then he prayed and did not do wudoo'.

Comments: [A saheeli hadeeth]

3109. It was narrated from Ibn 'Abbas (拳) that the Messenger of Allah (梁) married Maimoonah bint al-Harith when he was in ihram. And in the hadeeth of Ya'la bin Hakeem (it says that) he consummated the marriage with her at an oasis called Sarif. When he had completed his Hajj, he consummated the marriage with her at that oasis.

Comments: [Its isnad is saliceli]

3110. It was narrated that Ibn 'Abbas (巻) said: The Messenger of Allah (曇) forbade mixing fresh dates and dried dates, and mixing raisins and dried dates. And he wrote to the people of Jurash (saying): Do not mix raisins and dried dates.

Comments: [Its isnad is saheeh, Muslim (1990)]

3111. It was narrated that Ibn 'Abbas (秦) said: When the Messenger of Allah (鑑) was dying and there

الذِّرَاعَيْنِ، خَدْلُ السَّاقَيْنِ. وَقَالَ الْهَاشِمِيُّ. خَدْلٌ.وَقَالَ: بَعْدُ الْإِدْرِ.

تخريج: إسدده حس.

٣١٠٨- حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَا فُنْبُعُ حَدَّثَنِي الزُّهْرِيُّ عَنْ علِيٍّ بْنِ عَبْدِ اللهِ بْنِ عَاسٍ، عَنْ بْبِيهِ: أَنَّهُ رَأَى الشَّيُّ بِسِيْةٍ أَكُلَ عُصْوِّ، ثُمَّ صَلَّى وَلَمْ يَنَوضًا أَـ [راجع ٢٠٠٢]

تخريج: حدبث صحيح.

٣١٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرِ: أَخْبَرَنَا سَعِيدٌ وَعَنْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ وَيَعْلَى انْنِ حَكِيمٍ، عَنْ عَتَادَةَ وَيَعْلَى انْنِ حَكِيمٍ، عَنْ عِكْمِمَةً، عَن ابْنِ عَبَّاسٍ أَنْ رَسُولَ للَّهِ عِلَيْقَ تَرْوَحَ مَيْمُونَةَ بِنْتَ الْحَارِثِ وَهُوَ مُحْرِمٌ، قَالَ. وَفِي حَدِيثِ يَعْلَى بُنِ حَكِيمٍ بَنَى بِهَا بِمَاءٍ بُقَالُ لَهُ: سَرِفُ، فَلَمَّا حَكِيمٍ بَنَى بِهَا بِمَاءٍ بُقَالُ لَهُ: سَرِفُ، فَلَمَّا فَضَى نُسُكُهُ أَعْرَسَ بِهَا بِذَلِكَ الْمَاءِ.

تخريج: إسناده صحيح.

٣١١٠ حَدَّفَنا أَسْنَاطٌ حَدَّنَنا لشَّبْنَاتِيْ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْن جُبَيْرٍ، عَنِ الْمَبْنِ عَنْ اللهِ يَشْتِرُ عَنِ النَّسِرِ قَالَ. نَهى رَسُولُ اللَّهِ يَشْتِرُ عَنِ النَّسِرِ وَالتَّمْرِ النَّرِيبِ وَالتَّمْرِ النَّرِيبِ وَالتَّمْرِ أَنْ يُخْلَطَا جَبِيعًا، وَعَنِ الزَّبِيبِ وَالتَّمْرِ أَنْ يُخْلَطَا جَبِيعًا، قَالَ وَكَتَبْ إِلَى أَهْلِ جُرَشَ لَانَ يُخْبَطُوا الزَّبِيبِ وَالتَّمْرَ. [راجع. ١٩٦١]

تخريج: إسناده صحيح، م: (١٩٩٠).

٣١١١– حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الرَّوْءِ فَلَا مُنِي اللَّهِ، عَنِ ابْنِ اللَّهِ، عَنِ ابْنِ

were some men in the house including 'Umar bin al-Khattab (36), he said: "Come, let me write for you a document after which you will not go astray." 'Umar said: The Messenger of Allah (ﷺ) is overcome with pain, and we have the Our'an, and the Book of Allah is sufficient for us. The people in the house disagreed, and they argued Some of them said: Bring something and let him write for you a document after which you will not go astray. Others agreed with what 'Umar said. When their disagreement and argument became too much in the presence of the Messenger of Allah (), he said: "Get up and leave" 'Ubaidullah said: Ibn 'Abbas used to say: What a calamity it was when the Messenger of Allah (鑑) was prevented from writing that document for them because of their disagreement and argument.

Comments: [Its isnad is saheeh, al-Bukhari (4432) and Muslim (1637)]

3112. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (窦) came to Madinah and found the Jews fasting on the day of 'Ashoora'. He said: "What is this?" They said: This is a great day, the day on which Allah saved Moosa and drowned the people of Pharaoh, so Moosa fasted it in gratitude. The Prophet (愛) said: "Verily I am closer to Moosa and have more right to fast it." So he fasted it and instructed (the Muslims) to fast it.

تخریج: إساده صحح، ح. (۲۳۲)، م (۱۲۳۷).

٣١١٧ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُوبَ، عِن ابْنِ لِسَعِيدِ بْنِ جُمَيْرٍ، عَنْ أَيْهِ، عَنْ ابْنِ عَتَّاسٍ قَالَ: قَدِمَ رَسُولُ اللَّهِ يَشِيْهُ أَلُمَدِينَةَ، فَوَحَدَ يَهُود يَصُومُونَ يَوْمَ عَشُورُاءَ، فَضَالَ اللهِ عَلَيْمٌ، فَضَالَ اللهُ مُوسى وَأَعْرَقَ ال فِرْعُون، قَال: فَضَامَهُ مُوسى وَأَعْرَقَ ال فِرْعُون، قَال: فَضَامَهُ مُوسَى شُكْرًا. قَالَ النّبِيُ يَشِيْهُ: قَالَ النّبِيُ يَشِيْهُ: فَصَامَهُ مُوسَى وَأَحَقُ بِصِيَامِهِ فَصَامَهُ وَأَمْر بِصِيَامِهِ فَصَامَهُ مَوسَى، وَأَحَقُ بِصِيَامِهِ فَصَامَهُ وَالْمَر بِصِيَامِهِ فَصَامَهُ وَالْمَر بِصِيَامِهِ الْمَاهِ الرَّاجِع: ٢٦٤٤]

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim]

3113. It was narrated from Ibn 'Abbas (泰) that he did wudoo' and washed each part once, then he said that the Prophet (霙) did that.

Comments: [Its isnad is saheeh, al-Bukhari (157)]

3113. (sic) It was narrated from 'Ikrimah, the freed slave of Ibn 'Abbas, that the Messenger of Allah (ﷺ) said: "There is no celibacy in Haij."

Comments: [Its isnad is da'eef]

3114. It was narrated from Ibn Abbas (参) that the Prophet 經 used to say: "Their is no celibacy in Isalm."

Comments: [Its isnad is da'eef like the previous report]

3114. Husain bin 'Abdullah bin 'Ubaidullah bin 'Abbas and Dawood bin 'Ali narrated: A man called out to Ibn 'Abbas, when the people were around him: Are you following the Sunnah with regard to this nabeedli, or is it easier for you than milk and honey? Ibn 'Abbas (%) said: The Prophet (%) came to 'Abbas and said: "Give us something to drink." He said: This nabeedli is something that has been

تخریج: إساده صحیح، ح. (۲۰۰٤)، م (۱۱۳۰).

٣١١٣- حَدَثْنَا عَبْدُ الرَّرَّاقِ. حَدُثْنَا مَعْمَرٌ عَلَى الرَّرَّاقِ. حَدُثْنَا مَعْمَرٌ عَلَى عَلَى زَبْد بْنِ أَسْلَمَ، عَلْ عَطَاءِ بْنِ بَسَادٍ، عَلِ ابْنِ عَاسٍ: أَنَّهُ تُوضًا فَعْسَلَ كُلُّ عُضْوٍ مِنْهُ عَسْلَةً وَاحِدَةً، ثُمَّ ذَكَرَ أَنَّ النَّبِيَّ يَشِيْحٌ فَعَلَهُ. [راحع: ٢٠٧٢]

تخريج: إساده صحبح، خ (١٥٧).

٣١١٣م- حَلَثَنَا رَوحٌ: حَدَّثَنَا ابْلُ جُرَيْجٍ، قال. أَخْمَرَي عُمْرُ اللَّ عَطَاءِ وَغَيْرُهُ غَلْ عَكْرِمَةً مَوْلَى ابْنِ عَنّاسٍ. أَنَّ رَسُولَ اللهِ ﷺ قَالَ اللهِ صَرُورة فِي الْحَجِّة.

تخريج: إساده صعيف لضعف عمر بن عطاء.

٣١١٤- حَدَثْنَا مُحَمَّدُ بْنُ بَكْرٍ، أَخْبَرَنَا ابْنُ جُرَيْح، قال أَخْبَرَنِي عُمَرُبْنُ عَضَاءٍ عَنْ عِكْرَمَةَ عَنِ ابْنِ عَمَاسٍ، عَنِ النَّبِيُ ﷺ أَنَّهُ كَانَ يَقُولُ الْآ صَرُورَةَ فِي الْإِسْلَامِ، [راحع: ٢٨٤٤]

تخريج: إساده ضعيف كسابقه

٣١١٨ م- حَدَّثَنَا مُحمَدُ بْنُ بَكْرٍ: أَخْبَرِنَا ابْنُ جُرِيْحٍ فَالَ: حَدَّثَنِي حُمَيْنُ بْنُ عَبْدِ اللَّهِ بْنِ عُبْشِ اللَّهِ بْنِ عُبْشِ اللَّهِ بْنِ عُبْسِ وَدَاوُدُ بْنُ عَلِيًّ: أَنَّ رَجُلًا نَاذَى ابْنَ عَبْاسِ وَالنَّاسُ حَوْلُهُ، فَقَالَ. رُجُلًا نَاذَى ابْنَ عَبْاسٍ وَالنَّاسُ حَوْلُهُ، فَقَالَ. مُنَّةً نَبْتَغُونَ بِهَذَا النَّبِيدِ، أَوْ هُوَ أَهُونُ عَلَيْكُمْ مِنَ الْعَسَسِ وَاللَّيْنِ؟ فَقَالَ ابْنُ عَبَّاسٍ حَاءَ النَّبِيُ وَلِيَّا اللَّيْنِ؟ فَقَالَ ابْنُ عَبَّاسٍ حَاءَ النَّبِي وَلِيَّالًا، وَقَالَ: «اسْقُونَا» فَقَالَ: إِنَّ مَمْدَ وَمُوثُ، فَلَالًا: إِنَّ مَمْدَ وَمُوثُ، فَلَالًا النَّبِيدُ عَبْرَابٌ قَدْ مُغِثَ وَمُوثُ، فَلَا

steeped and soaked; shouldn't we give you milk or honey? He said: "Give us what you give to others." So a skin filled with nabeedh was brought to the Prophet (鑑), who had his Companions of the Muhajireen and Ansar with him. When the Prophet (她) drank, he stopped drinking before his thirst was guenched. He raised his head and said: "You have done well. This is what you should do." Ibn 'Abbas (🐁) said. The approval of the Messenger of Allah (ﷺ) was dearer to me than seeing these mountain passes flowing with milk and honey.

سُنْتِكَ لَنَا وَعَسَلاً، فَقَالَ: اسْقُونِي مِمَّا نَسْتُونَ مِنْهُ النَّاسُ، فَأْتِيَ لَنَّبِيُّ الثَّنِيُ الثَّنِيُ الثَّنِ أَمْعَهُ وَمَعُهُ اصْحَالُهُ مِنَ الْمُهَ حِرِينِ وَالْأَنْصَارِ بِعِسَاسِ فِيهَا النَّبِيُ اللَّهِ عَجلَ فَبُلَ فَيهَا النَّبِيدُ، فَلَمَّا شَرِبَ النِّيُ اللَّهِ عَجلَ فَبُلَ أَنْ يَرُونَى، هَرَفَع رأَسَهُ، فَقَالَ النَّيُ المَّتَعَمَّمُ الْمُعَلَّمُ مَكُذَا فَاصْنُعُوا اللَّه عَلَيْ النَّنُ عَسَسِ: هَرضَ مَصُلُ النَّيُ عَسَسٍ: هَرضَ رَسُولَ للله بِيهِ ذَلِكَ أَعْمَتُ إلَيَّ مِنْ أَنْ تَسِيلَ رَسُولَ للله بِيهِ ذَلِكَ أَعْمَتُ إلَيَّ مِنْ أَنْ تَسِيلَ مِعْمَالُهُا عَبْنُنَا لِلَّ وَعِسَلاً. [راحع: ٢٩٤٤]

تخريج: حديث صحيح، وهذا إساد صعيف لانقطاعه.

Comments: [A saheeh hadeeth; this is a da'eef isnad because it is interrupted]

3115. Ibn 'Abbas narrated that he heard the Messenger of Allah (美) say, as he was delivering a speech: "Whoever cannot find an *izar* (waist wrapper) but can find pants, let him wear them; whoever cannot find sandals but can find *khuffain*, let him wear them."

Comments: [Its isnad is saheeh, al-Buknari (1843) and Muslim (1178)] ٣١١٥- خَدَثْنَا مُحَمَّدُ بِنُ بَكْدٍ: أَخْتَرَنَ اسْ مُحْرَثِج وَرَوْحُ فَالَ: حَدَّثَنَا ابْنُ خُرِئِج قَالَ: مُحَرَّثَنَا ابْنُ خُرِئِج قَالَ: أَخْبَرَنِي عَمْرُو (١/٣٣٧) سُنُ دِينَادٍ: أَنَّ أَبَا الشَّعْتَاءِ أَخْبَرَهُ قَالَ: خَدَّتُنِي النَّ عَبَّسٍ: أَنَّهُ الشَّعْتَاءِ أَخْبَرَهُ قَالَ: خَدَّتُنِي النَّنْ عَبَّسٍ: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ بِعَلِيْ وَهُوَ يَخْطُبُ يَفُولُ: سَمِعَ رَسُولَ اللَّهِ بِعَلِيْ وَهُوَ يَخْطُبُ يَفُولُ: هَمَنْ لَمْ يَجِدُ إِزَارٌ وَوَجَدَ سَرَاوِيل، فَلْيُسْشَهَا وَمَنْ لَمْ يَجِدُ إِزَارٌ وَوَجَدَ سَرَاوِيل، فَلْيُسْشَهَا وَمَنْ لَمْ يَجِدُ لِنَعْنَبَنِ وَوَجَدَ خُفَيْنِ، وَوَجَدَ خُفَيْنِ، عَلَيْلِ وَوَجَدَ خُفَيْنِ، عَلَيْلِ الرَّاجِمِ: ٢٠١٥]

تخریج: إساده صحیح، ح: (۱۸٤٣)، م. (۱۱۷۸).

3116. Abush-Sha'tha' narrated that Ibn 'Abbas (秦) told him that the Prophet (靈) married Maimoonah when he was in *ihram*.

Comments: [Its isnad is saheeh, al-Bukhari (1837) and Muslim (1410)]] ٣١١٦- خَلَّمْنَا مُحَمَّدُ بُنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ وَحَجَّاجٌ عنِ ابْنِ جُرَيْجٍ قَالَ. أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ أَبَا الشَّغْتَاءِ أَخْبَرَهُ. أَنَّ ابْنَ عَنَاسٍ أَخْبَرُهُ: أَنَّ الشَّيِّ بِعَيْثِ نَكْحَ مَبْمُونَةً وَهُوَ حَرَامٌ. [راجع. ١٩١٩]

تخريج: إساده صحيح، خ: (١٨٣٧)،م. (١٤١١).

3117. It was narrated from Ibn 'Abbas (為) that he said: Duba'ah bint az-Zubair bin 'Abdul-Muttalib came to the Messenger of Allah (瓷) and said: I am a heavy woman (walking is difficult for me) and I want to do Hajj. How should I enter ihram? He*said: "Enter ihram and stipulate: 'My exiting ihram will be where You prevent me (from continuing)."' And she managed to do Hajj.

Comments: [Its isnad is saliceh]

3118. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (鑑) cursed women who visit graves and those who build places of worship and set up lamps over them. Hajjaj said: Shu'bah said: I think he meant the Jews.

Comments: [Hasan because of corroborating evidence, except the word lamps; that is a da'eef isnad]

3119. It was narrated that Moosa bin Salamah said: I asked Ibn 'Abbas (泰): How should I pray when I am in Makkah if I do not pray with the *imam*? He said: Two *rak'ahs*, the Sunnah of Abul-Qasım (紫).

Comments: [Its isnad is saheeh, Muslim (688)]

تحريج: إساده صحيح، م. (١٢٠٨).

٣١١٨- حَدَّثَنَا مُحَمَّدُ بْنُ حَعْفَرٍ وَحَجَّاجٌ فَالا: حَدَّثَنَا شُعْبَةً عَنْ مُحمَّدِ بْنِ جُحَادَةً، عَنْ أَلِي عَبَّاسٍ قَلَ: لَعَنَ رَسُولُ أَي صَالِحٍ، عَن ابْنِ عَبَّاسٍ قَلَ: لَعَنَ رَسُولُ اللَّهِ ﷺ زَائِزَاتِ الْغُبُورِ، والْمُتَّخِدِينَ عَلَيْهَا الْمُسَاجِدُ وَ لَشُرُجٍ. قَالَ حَجَّاحٌ. قَالَ شُعْبَةُ. الْمُسَاجِدُ وَ لَشُرُجٍ. قَالَ حَجَّاحٌ. قَالَ شُعْبَةُ أَرُهُ يَعْيى الْيَهُودَ. [راحع ٢٠٣٠]

تخريج: حس لعبره، دون قوله: "والسرج" وهذا إسناد ضعيف، أبو صالح بادام صعيف عبد لحمهور.

٣١١٩- حَدَّثَنَا مُحَمَّدُ بَنُ حَعْفَرِ: حَدَّثَنَا شُعْبَةُ وَرَجَّاجٌ قَالَ: مَدَّثَنَا شُعْبَةُ عَنْ قَنَادَةَ، عَنْ مُحْبَعٌ قَالَ: مَالُتُ ابْنَ عَبَّاسٍ: مُوسَى بْن سَلَمَةً قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَيْفَ أَصَلِّ مَعَ كَيْفَ مِمَكَّةً، إِذَا لَمْ أَصَلَّ مَعَ كَيْفَ مِمَكَّةً، إِذَا لَمْ أَصَلَّ مَعَ بَلِامَامٍ عَفَالَ: ركعتَيْنِ سُنَّةً أَبِي الْقَاسِمِ عِلَيْق. [راجع: ١٨٦٢]

تخریج إسناده صحبح، م: (٦٨٨).

3120. It was narrated that Ibn Abbas (季) said. The Prophet (天) and Maimoonah became junub, and Maimoonah did ghusl in a tub, and left some water. The Prophet (墨) wanted to do ghusl with it and she said: O Messenger of Allah, I did ghusl with it. He - meaning the Prophet (墨) - said. "Water does not become junub." Or he said. "Water does not become najis."

Comments: [Sahech because of corroborating evidence; this is a da'eef isnad]

3121. It was narrated that Ibn 'Abbas (泰) said: The Prophet (麥) joined 'Umrah to Hajj. 'Urwah bin az Zubair said: Abu Bakr and 'Umar forbade joining 'Umrah to Hajj. Ibn 'Abbas said: What does 'Urayyah say? He said: Abu Bakr and 'Umar forbade joining 'Umrah to Hajj. Ibn 'Abbas said: I think they are going to be doomed! I say, The Prophet (麥) said and he says, Abu Bakr and 'Umar said.

Comments: [Its isnad is da'eef]

3122. It was narrated that Ibn 'Abbas (�) said: The Messenger of Allah (ﷺ) said: "I was enjoined to use the *siwak* until I thought that Qur'an or revelation would come down to me concerning it.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

٣١٢٠- حدّثنا حَحَّاحٌ: أَخْبَرَنَ شُرِيكٌ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ اثْنِ عَنَاسٍ قَلَ: أَجْنَبِ النَّبِيُّ عِنْ عَكْرِمَةً، عَنِ اثْنِ عَنَاسٍ قَلَ: أَجْنَبِ النَّبِيُ عِيْمٌ وَمَيْمُونَهُ، فَاعْنَسَلَتْ مَيْمُونَةُ فِي حَقْيُهِ وَفَصَلَتْ فَصْلَةٌ، فَأَرَادَ النَّبِيُ عِيْمُ أَنْ يَعْنَبُ النَّبِي عَنْهُ اللَّهِ، إِنِّي فَلا اغْنَسَلْتُ مِنْهُ، فَقَالَ _ يغني النَّبِيُ عِيْمٌ _: ﴿إِنَّ الْمُنَاءُ النِّبِيُ عِيْمٌ _: ﴿إِنَّ الْمُنَاءُ النِّبِيُ عِيْمُ لِيَا اللَّهِ الْمُنَاءُ اللَّهَ الْمُنَاءُ اللَّهِ اللَّهُ اللللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللللْمُ اللللْمُ الللللَّهُ الللْمُ اللَّهُ اللَّهُ الللللْمُ اللللْمُ اللللْمُ الللْمُ اللْمُؤْمِنُ اللللْمُ الللِمُ اللللْمُ اللَّهُ اللَّهُ اللْمُؤْمِنِ اللْمُؤْمِنِ الللللَّهُ اللْمُؤْمِنَالَ الللْمُ اللْمُؤْمِنِ اللْمُؤْمِنِ اللْمُؤْمِنَالَ الللْمُؤْمِنَا اللللْمُ اللَّهُ اللْمُؤْمِلَا اللللْمُ اللْمُؤْمِنِ الْمُؤْمِنِ الْمُؤْمِنُ اللْمُؤْمِنَالَ

تخريج: صحيح أعيره، وهدا إسناد صعيف لصعف شريك، واصطراب سماك في عكرمة.

٣١٢١ حَدَّثْنَا حَحَاجٌ. حَدَّثْنَا شَرِيكٌ عَنَ الْأَعْمَشِ، عِي الْفُضَيْلِ شِ عَمْرِهِ قَال _ أَرَاهُ _ ' عَنْ سَعِيدِ بْن جُمْيْرٍ، عِي ابْنِ عَنَاسٍ قَلَ: تَمَثَّغَ النَّبِيُ بَيْعِةٍ. فَقَالَ عُرْوَةً بْنُ الزَّبْيْرِ. نَهَى ابْهِ مَكْرٍ وَعَمْرُ عَنِ الْمُثَنَةِ. فَقَالَ ابْنُ عَنْسٍ: مَ يَقُولُ عُرَيْتُهُ؟ فَلَ النَّبِيُ فَلَ الْمُثَنَةِ. فَقَالَ ابْنُ عَنْسٍ: مَ يَقُولُ عُرَيْتُهُ؟ فَقَالَ ابْنُ عَنْسٍ: مَ يَقُولُ عُرَيْتُهُ؟ فَقَالَ ابْنُ عَنْسٍ: مَ يَقُولُ عُرَيْتُهُ؟ فَقَالَ النَّبِيُ فَلَ عَنْمُ وَعَمْرُ عَنِ الْمُثَنَةِ. فَقَالَ النَّبِيُ ابْنُ عَبْسٍ وَعُمْرُ الراحع ٢٢٧٧]

تخريج: إساده صعبف، شريك سي، لحفظ. ٣١٢٧ حَلَّنُنَا شَرِيكٌ عَنْ أَبِي إِسْحَق، عَنِ انتَمِيمِيّ، عَيِ ابْن عَنَاسِ أَبِي إِسْحَق، عَنِ انتَمِيمِيّ، عَي ابْن عَنَاسِ فَنَا فَالْ رَسُولُ اللّهِ ﷺ. "لَقَدْ أُمِرْتُ بِالسَوْاك. حَتَّى طَنْنَتُ أَنَّهُ سَينْزِلُ بِهِ عَلَىَّ قُوْانٌ بِالسَوْاك. حَتَّى طَنْنَتُ أَنَّهُ سَينْزِلُ بِهِ عَلَىَّ قُوْانٌ . إراجع ٢١٢٥]

تخريج: حسن لغيره، وهذا إسناد صعيف، التميمي محهول، وشريث بن عبدلله سي، لحفظ، ولكبه توبع 3123. It was narrated from Ibn 'Abbas (泰) that he said: The Messenger of Allah (舜) drank some milk, then he called for water and rinsed his mouth. Then he said: "It is somewhat greasy."

Comments: Its isnad is saheeh, al-Bukhari (211) and Muslim (358)]

3124. It was narrated from Ibn 'Abbas (泰) that he said: The verse "O you who believe! Obey Allah and obey the Messenger (Muhammad (紫)), and those of you (Muslims) who are in authority'' [an-Nisa' 4·59] was revealed concerning 'Abdullah bin Hudhafah bin Qais bin 'Adiyy as Sahmi, when the Messenger of Allah (紫) sent him in the expedition.

Comments: Its isnad is salech, al-Bukhari (4584) and Muslim (1834)]

3125. It was narrated that Ibn 'Abbas (秦) said: I learned al-Muhkam at the time of the Messenger of Allah (經), and the Prophet (經) died when I was ten years old. I [the narrator] said to him: What is al-Muhkam? He said: al-Mufassal.

Comments: [Its isnad is salieeli, al-Bukhari (5036)]

3126. It was narrated from Ibn Sireen that a funeral passed by al-Hasan and Ibn 'Abbas; al-Hasan stood up and Ibn 'Abbas did not. Al-Hasan said to Ibn 'Abbas:

٣١٢٣- حَدَثُنَا حَجَاحٌ : حَدَثَنَا لَئِثُ. خَدَّثَنَا لَئِثُ. خَدَّثَنَا لَغِنْ عَنِ سُوبًا عَنْ عُنِيْد اللَّهِ بُنِ عَلَاللَّهِ اللَّهِ بُنِ عَنْداللَّهِ اللَّهِ بُنِ عَنِي اللَّهِ عَلَيْهُ عَلَى : شَرِب رَسُولُ اللَّهِ عَلَيْهُ لَئِنَ ، ثُمَّ دَعا بِمَاءٍ فَمَصْمَضَ. ثُمُّ فَالَ : رَبُولُ اللَّهِ عَلَيْهِ لَئِنَ ، ثُمَّ دَعا بِمَاءٍ فَمَصْمَضَ. ثُمُّ فَالَ : رَاحِع: ١٩٥١]

تخریح: اساده صحیح، ح (۲۱۱)، ه (۳۸۵).

٣١٧٤ حَدَثْنَا حَجَّاجٌ عَيِ ابْنِ جُرَيْجٍ قَالَ الْخَبْرَنِي يَعْلَى مِنْ مُسْلِمِهِ عَنْ سَعِيدِ مْنِ جُنْرٍ، الْخُبْرِ، عِنْ سَعِيدِ مْنِ جُنْرٍ، عِي ابْنِ جُنْرٍ، عِي ابْنِ عَبْسِ اللهِ أَنْ الْمَثَالَةُ اللّهَ عَنْ اللّهِ اللّهِ اللّهِ اللّهَ عَنْ حَدَافَةً مِنْ خَدَافَةً مِنْ عَبْدِ اللّهِ بْنِ حَدَافَةً مِنْ فَيْسُ مِن عَبِي الشّهْمِيّ، إذْ نَعْتُهُ رَسُولُ اللّهِ عِنْ اللّهِ عَنْ رَسُولُ اللّهِ عَلَى السّرية.

تحریج: اساده صحیح، ح: (٤٥٨٤)، م. (١٨٣٤)۔

٣١٢٥- حَذَثْنَا هُشَيْمٌ: 'خُتَرَبَا أَنُو بِشْرٍ عَنْ سَعِيدِ نْنِ جُنَيْرٍ، عَنِ ابْنِ عَنَاسٍ قَالَ: جَعَعْتُ الْمُحْكَمَ فِي عَهْدِ رَسُولِ اللَّهِ يَعِيْدٍ، وَقُولُ اللَّهِ يَعِيْدٍ، وَأَنَا ابْنُ عَشْر جَجَعٍ، وَلَا نَصْحُكُمُ ؟ قَلَ: وَمَا لَمُحْكُمُ ؟ قَلَ: وَمَا لَمُحْكُمُ ؟ قَلَ: الْمُعَصَّلُ. [راجع: ٣٢٨٣]

تخریج: إساده صحیح، ح (٥٠٣٦).

٣١٢٦- حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ عَن بْنِ سِيرِينَ ۚ أَنَّ جَنَازَةً مَرَّتُ بِالْحَسَ وَابْنِ عَبَّاسٍ، فَقَامَ الْحَسَنُ وَلَمْ يَقُمِ ابْنُ عَبَّاسٍ، Didn't the Messenger of Allah (ﷺ) stand up (for funerals)? He said: He stood up (sometimes) and he remained seated (sometimes).

Comments: [Hasan because of corroborating evidence, and its *isnad* is da'eef]

3127. It was narrated that Ibn 'Abbas (恭) said: 'Umar bin al-Khattab used to give permission to the people of Badr to enter and he would let me come in with them. One of them said: He lets this boy come in with us, and some of our sons are like him, 'Umar said: You know who he is. Permission was given to them to enter one day and I was given permission to enter with them. He asked them about this soorah: "When there comes the Help of Allah (to you, O Muhammad (ﷺ) against your enemies) and the Conquest (of Makkah)" [an-Nasr 105]. They said: Allah commanded His Prophet (鑑), when victory was granted to him, to ask Him for forgiveness and turn to Him. Then he said to me: What do you think, O Ibn 'Abbas? I said: That is not so: rather He was telling His Prophet (窓) that he would soon die, so He said, "When there comes the Help of Allah (to you, O Muhammad (鑑) against your enemies) and the Conquest (of Makkah)", referring to the conquest of Makkah; "And you see that the people enter Allah's religion (Islam) in crowds", for that is a sign of your death; "So glorify the Praises of your Lord, and ask His forgiveness. Verily, He

فَقَالَ الْحَسَنُ لِابْنِ عَبَّاسٍ: أَمَا قَامَ لَهَا رَسُولُ اللَّهِ ﷺ؟ فَقَال: قَامَ وَقَعْدَ. [راحع: ١٧٢٨]

تخريج: حس لعيره، وهذا رسناد ضعيف، بهن محمد بن سيربن لم يسمع من ابن عباس ولا من الحسن بن علي.

٣١٣٧- حَدَّثَنَا هُشَبْمٌ أَخْبَرْنَا أَنُو بِشْرِ عَنْ سْعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ بَأْذَنُ لِأَهْلِ بَدُّر وَيَأْذَنُ لِي مَعَهُمْ، فَقَالَ مَعْصُهُمْ: يَأْدُنُ لِهَدًا الْفَتَى مَعَنَا ومِنْ أَبْنَائِنَا مِنْ هُوَ مِثْلُهُ، فَقَالَ غُمَرُ: إِنَّهُ مَنْ قَدْ عَلِمْتُمْ، قَالَ. فَأَذِنَ لَهُمْ ذاتَ يَوْم، وأَذِن لِي مَعَهُمْ، فَسَأَلَهُمْ عَنْ هَدِهِ السُّورَةِ: ﴿إِذَا (١/ ٣٣٨) جَاءَ نَصْرُ اللَّهِ وَالْفَنْحُ﴾ فَقَالُونَ أَمَرَ اللهُ نَبِيُّهُ ﷺ إِذَا فُتِحَ عَلَيْهِ أَنْ يَسْتَغْفِرهُ وَيْتُوبَ إِلَيْهِ. فَقَالَ لِي مَ تَقُولُ يَا ابْنَ عَبُّس؟ قَالَ: قُلْتُ: لَيْسَتْ كَذَلِكْ، وَلَكِنَّهُ أَخْبَرَ نَبِيَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَحُضُور أَحَلِهِ، فَقَالَ: ﴿إِذَا جَاءَ نَصْرُ ٱللَّهِ وَٱلْفَحْتُمُ ۗ فَتُحُ مَكَةً ﴿ وَرَأَيْتَ ٱلنَّاسَ يَدْخُلُونَ فِي دِينِ ٱللَّهِ ٱلْوَلَجَا﴾ فَذَالِكَ عَلَامَةُ مَوْتِك ﴿ فَسَيِّعَ بِحَمْدِ رَبِّكَ وَٱسْتَعْفِرَهُ إِنَّهُ كَانَ نَوَّابُّا﴾ فَقَالَ لَهُمْ: كَيْفَ تَلُومُونِي عَلَى مَا تَرَزُدُ؟. [راجع: ١٨٧٣]

تخريج: إساده صحيح، خ (٤٢٩٤).

is the One Who accepts the repentance and Who forgives." 'Umar said to them: How could you blame me (for allowing this boy to join us) for what you can see yourselves?

Comments: [Its isnad is saheelt, al-Bukharı (4294)]

3128. It was narrated that Ibn 'Abbas (﴿) said: The Prophet (﴿) entered ihram for Hajj. When he arrived he circumambulated the Ka'bah and went between as-Safa and al-Marwah, but he did not cut his hair or exit ihram because of the hady. But he ordered those who had not brought the hady to circumambulate (the Ka'bah) and perform sa'y, and to cut their hair or shave their heads, then exit ihram.

Comments: [Saheeh and its isnad is da'eef because of the weakness of Yazeed]

3129. It was narrated from Ibn 'Abbas (秦) that the Prophet (海) was asked: Which drink is best? He said: "That which is sweet and cold."

Comments: [*Hasan* because of corroborating evidence; this is a *da'eef isnad*]

3130. It was narrated that Abu Jamrah said: I heard Ibn 'Abbas (為) say: The Messenger of Allah (羅) used to pray thirteen *rak'ahs* at night.

Comments: [Its isnad is salveln, al-Bukhari (1138) and Muslim (764)] ٣١٧٨ - حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا يَزِيدُ بُنُ أَبِي رَبَادٍ عَنْ مُجَاهِدٍ، عَن انْنِ عَنَاسٍ: أَنَّهُ فَلَنَ الْمَلَّ عَنْ اللّهِ عَنْ اللّهِ عَنْ اللّهُ فَلَنَ اللّهُ فَلَنَ اللّهُ فَلَ اللّهُ عَنْ اللّهُ يَقْطَرْ، وَلَمْ يُقَطِّرْ، وَلَمْ يُقَطِّرْ، وَلَمْ يُقطِّرْ، وَلَمْ يَقطَرْ، وَلَمْ يَجُلُ مِنْ لَمْ يَكُنْ فَلَمْ يَكُنْ مَنْ لَمْ يَجُلُ مَنْ لَمْ يَكُنْ مَنْ لَمْ يَجُلُ مِنْ لَمْ يَجُلُ مَنْ لَمْ يَجُلُ مَنْ لَمْ يَجِلُ لَمْ يَجِلُ لَمْ لَمْ يَجِلُ لَمْ يَجِلُ لَمْ الرَاحِعِ : ٢١٥٢]

تخریج: حدیث صحیح، م. (۱۲۳۹)، وهذا إساد صعیف لصعف یرید.

٣١٢٩ حَدَّثَنَا حَجَّاحٌ عَنِ الْنِ جُرَيْحِ قَالَ أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةً عَنْ رَجُوٍ، عَنِ ابْنِ عَاسٍ * أَنَّ النَّبِي ﷺ شَيْلَ: أَيُّ الشَّرَابِ أَطْنُبُ ؟ قَالَ: "الْحُلُوُ الْبَارِدُ".

تخريج: حسن لعبره، وهذا إسناد ضعيف لإبهام راويه عن ابن عباس.

٣١٣٠- حَلَّثُنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَلَّثُنَا شُعْبَةُ عَنْ أَبِي شُعْبَةُ عَنْ أَبِي شُعْبَةُ عَنْ أَبِي خَمْرَة قَالَ: شَعْبَةُ عَنْ أَبِي خَمْرَة قَالَ: سَمِعْتُ الْن عَبَّاسٍ يَقُولُ كَانَ رَسُولُ اللَّهِ يَسِحُ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَسُولُ اللَّهِ يَسِحُ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَة رَسُولُ اللَّهِ يَسِحُ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَة رَسُولُ اللَّهِ يَسِحُ يُعَالَى مِنَ اللَّيْلِ ثَلَاثَ عَشْرَة رَسُولُ اللَّهِ يَسِحُ لَا اللَّهِ إِلَيْنَ اللَّهُ اللَّهِ يَسْعُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللِّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللِّهُ الللْهُ اللَّهُ الللللِّهُ الللْهُ الللللِّهُ اللللْهُ اللْهُ الللللِّهُ اللللْهُ اللللللْهُ اللللْهُ اللللْهُ الللللْهُ اللْهُ اللللْهُ اللللْهُ الللللْهُ الللللْهُ الللللْهُ الللللْهُ الللللْهُ الللللْهُ الللللْهُ اللْهُ اللْهُ الللْهُ الللللْهُ الللللْهُ اللْهُ الْ

تخریج: إساده صحیح، خ: (۱۱۳۸)، م. (۷۲۱).

3131. It was narrated that Abu Hamzah said: I heard Ibn 'Abbas say: The Messenger of Allah (炎) passed by me when I was playing with some boys and I hid from him behind a door. He called me then he slapped me on the shoulder, then he sent me to Mu'awiyah. Then I came back to him and said: He is eating.

Comments: [Its *isnad* is *hasan*. It is a repeat of 2150]

3132. It was narrated that Ibn 'Abbas (象) said: as-Sa'b gave the Messenger of Allah (愛) half of an onager when he was in *ihram* and he refused it. Bahz said, the back of an onager or the foot of an onager.

Comments: [Its isnad is saheeh, Muslim (1194)]

3133. Sa'eed bin Jubair said: I walked with Ibn 'Umar and Ibn 'Abbas through one of the streets of Madinah and we saw some young boys who had taken a hen as a target and were shooting at it, and they (the owners of the hen) would have every arrow that missed it. He got angry and said: Who has done this? And they scattered. Ibn 'Umar said: The Messenger of Allah (ﷺ) cursed the one who mutilates an animal.

Comments: [Its isnad is saheeh]

٣١٣١- حدَثْنَا مُحمَدُ بَنُ جَعْفِرِ: خَدُّثَنَا شُعْنَةُ عُنْ أَبِي حَمْزَةَ قَالَ سَعِمْتُ ابْنُ عَبَّاسٍ يَقُولُ: عَنْ أَبِي رَسُولُ الله يطيح وَأَنا أَلْعَبُ مَع الْبَلْمانِ، فَخَمَانُكُ مِنْهُ حَلْفَ دَبٍ، فَدَعَانِي، فَحَطَأْيِ خَطْأَةً، ثُمَّ مَعْنِي إلَى مُعَوِنه، فَرَحَعْتُ إلَيْه، فَقَلْتُ: هُوَ يَأْكُلُ. [راحع، ٢١٥٠]

تخريج: إسناده حس، م (٢٦٠٤).

٣١٣٠ - حَدَثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَبَهْرٌ فَالَا اللهِ حَدَّثَنَا شُعْبَةً عَنْ حَبِ . قَالَ بَهْزُ حَدَّثَنَا حَيْثَ شَعِيدَ بْنَ حَبِ . قَالَ بَهْزُ حَدَّثَنَا حَيْثَ بْعَيدَ بْنَ خَيْشٍ يُحَدِّثُ عَنِ ابْن عَنَاسٍ بَقُولُ: أَهْدَى الصَّفْ _ وَوَلَ ابْنُ حَعْفَرٍ بْنُ جَنَّامَةً _ إلَى رَسُولِ اللّهِ يَنْ جَعَفَرٍ بْنُ جَعَّامَةً _ إلَى رَسُولِ اللّهِ يَنْ جَعَفَرٍ بْنُ جَعَفَرٍ بْنُ جَمَّامَةً _ إلَى مَرْدُهُ وَلَمْ مُحْرِمٌ وَهُو مُحْرِمٌ وَهُو مُحْرِمٌ وَهُو مُحْرِمٌ وَهُو مَالَ بَهْرٌ عَمْزَ حَمَرٍ أَوْ قَالَ. رِحْلَ حَمَارٍ أَوْ قَالَ. رِحْلَ حَمَارٍ أَوْ قَالَ. رِحْلَ حَمَارٍ أَوْ قَالَ. رِحْلَ حَمَارٍ أَوْ قَالَ. وَهُو كَمَارٍ أَوْ قَالَ. رِحْلَ حَمَارٍ أَوْ قَالَ. إِنْ كَالَاهُ عَلَى اللّهِ عَلَى اللّهِ عَلَيْهِ اللّهَ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ ا

تخریج: إساده صحیح، م: (۱۱۹٤).

٣١٣٣ - حَلَّنَا مُحَمَّدُ بْنُ حَعْفَرٍ: حَلَنَا شُعْبَةُ عَنِ الْمِسْهَالِ بْنِ عَمْرٍو قالَ: سَمِعْتُ سَعِيد انْنَ حُنَيْرِ قالَ: سَمِعْتُ سَعِيد انْنَ حُنَيْرِ قال: مَرْرُتُ مَعَ بْنِ عُمَرَ وَابْنِ عَنْسِ فِي طَرِيقٍ منْ طُرُقِ الْمَدِينَةِ، فَإِذَا فِئْيَةٌ فَلْ مَصُوا دَجَاجَةً يَرْمُونَهَا، لَهُمْ كُلُّ خَاطِئَةِ، قَال: فَعَلْ مَدَا؟ فَالَ: فَعَرْبُ وَقَالَ مَنْ فَعَلَ مَدَا؟ فَالَ: فَعَرْبُ وَقَالَ مَنْ فَعَلَ مَدَا؟ فَالَ: فَعَرْبُ وَقَالَ انْنُ عُمر: لَعَنْ رَسُولُ اللَّهِ عَيْهِ فَمَوْلُ اللَّهِ عَيْهِ مَنْ يُمَثِلُ اللَّهِ عَيْهِ مَنْ يُمثِلُ اللَّهِ عَلَيْهِ مَنْ يُعْلَى مَدْوَلُ اللَّهِ عَلَيْهِ مَنْ يُمثِلُ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلْهُ مَنْ يُمثِلُ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَى اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهِ عَلَيْهُ اللَّهُ عَلْهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهِ عَلَيْهِ اللَّهُ عَلَى اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَيْهِ عَلَى اللَّهِ عَلَيْهِ اللَّهُ عَلَى اللَّهُ عَلَيْهِ اللَّهُ عَلَا اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَيْهِ اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهِ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللللَّهُ عَلَى اللْهُ عَ

تخريج: إساده صحح.

3134. Sulaiman ash-Shaibani said: I heard ash-Sha'bi say: One

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who passed with the Messenger of Allah (強) by a grave that was separate from others told me that he led them in prayer and they formed rows behind him. I said: O Abu 'Amr, who told you that?

Comments: [Its isnad is saheeli, al-Bukhari (857) and Muslim (954)]

He said. Ibn 'Abbas.

3135. It was narrated that Tawoos said: Ibn 'Abbas (泰) said: The Messenger of Allah (建) said: "Whoever has land, for him to lend it to his brother (for free) is better for him.

Comments: [Its isnad is saheeh, al-Bukhari (2330) and Muslim (1550)]

3136. It was narrated from Ibn 'Abbas (多) that he was at the Black Stone and had a crooked stick with him, with which he would touch the stone and then kiss it. And he said: The Messenger of Allah (憲) said: "O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. (Obey Him, be thankful to Him, and remember Him always,) and die not except in a state of Islam (as Muslims (with complete submission to Allah)]" [Al 'Imran 3:102]. [Then he said:] "If a drop of Zaggoom were to be dropped on the earth, it would ٣١٣٤ - حَدَّثَنَا مُحَدَّدُ بَنْ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ

قَالَ سَمِعْتُ الشَّعْبِيُّ فَالَ: الشَّيْنَانِيِّ، فَالَ:
سَمِعْتُ الشَّعْبِيُّ فَالَ: أُخْبَرَنِي مَنْ مَرْ مَعْ
رَسُولَ اللَّهِ بِيلِيَّةٌ عَلَى فيْرٍ مَنْبُوذٍ، فَأَمَّهُمْ،
وصَفَّ، حَلْفُهُ، فَقُدْتُ بَا أَن عَمْرِو، منْ
حَدَّثُكُ؟ قَالَ: انْنُ عَنْسٍ، [راحع ٢٩٦٢]
حَدَّثُكُ؟ قَالَ: انْنُ عَنْسٍ، [راحع ٢٩٦٢]

تحریج. إساده صحیح، ح. (۸۵۷)، م. (۹۰۶).

تخریج: رساده صحیح، ح (۲۳۳۰)، م

٣١٣٦- حَدَثْنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَثْنَا شُعْبَةُ عَلَى سُلَيْمَانَ، عَنْ مُجَاهِدٍ، عَنِ الْسِ عَبَّاسِ: عَلَى سُلَيْمَانَ، عَنْ مُجَاهِدٍ، عَنِ الْسِ عَبَّاسِ: أَنَّهُ كَانَ عِنْدَ الْحَجَرِ وَعِنْدَهُ مِحْجَنُ، بِصْرِبُ بِهِ الْحَجَرَ وَيُعَبِّلُهُ، فَقَالَ: قَالَ رَسُولُ اللَّهِ بِهِ الْحَجَرَ وَيُعَبِّلُهُ، فَقَالَ: قَالَ رَسُولُ اللَّهِ يَعْفِي اللَّهِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ حَقَّ تُقَالِهِ. وَلا مَوْنَ اللَّهُ حَقَّ تُقَالِهِ. وَلا مَوْنَ اللَّهُ عَلَى اللَّهُ مِنْ الرَّقُومِ قُصِرَتَ فِي الْأَرْضِ، لأَمْرَتُ عَنى أَهْلِ للتَّانِ معِيشَنَهُمْ، اللَّهُ رَسِ، لأَمْرَتُ عَنى أَهْلِ للتَّانِ معِيشَنَهُمْ، وَنَئِسَ لَهُ طَعَامُ فَعَامُهُ وَنَئِسَ لَهُ طَعَامُ عَنَى أَهْلِ للنَّانِ معِيشَنَهُمْ، عَنَى أَهْلِ للنَّانِ معِيشَنَهُمْ، عَنَى أَهْلِ للنَّانِ معِيشَنَهُمْ، وَنَئِسَ لَهُ طَعَامٌ عَنَى أَهْلِ للنَّانِ وَعَلَى اللَّهُ طَعَامُ عَنْ اللَّهُ عَلَى اللَّهُ عَلَيْهِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ اللَّهُ عَلَى اللَّهُ عَلَيْهُمْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَالَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْعَلَمُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَمُ عَلَى اللَّهُ عَلَمُ اللْعَلَمُ عَلَى اللَّهُ عَلَى ال

تحريج: إساده صحيح.

make the lives of the people of this world bitter, so how about those whose food it is and they have no food other than it?"

Comments: [Its isnad is saheeh]

3137. It was narrated that Jbn 'Abbas (&) said: If a drop of az-Zaqqoom... And he narrated the same report.

Comments: [Its isnad is da'eef because of the weakness of Abu Yahya]

3138. It was narrated from Ibn 'Abbas (﴿) that he said: A woman sailed on the sea and vowed to fast for one month, then she died before she could fast. Her sister came to the Prophet (﴿) and told him about that and he told her to fast on her behalf.

Comments: [Its isnad is sakeeh, al-Bukhari (1953) and Muslim (1148)]

3139. It was narrated from Ibn 'Abbas (%) that the Prophet (%) said: "No deed is better than that done during these days," meaning the ten days (first ten days of Dhullijjah). It was said: Not even jihad for the sake of Allah? He said: "Not even jihad for the sake of Allah, except for one who goes out with himself and his wealth and does not come back with either of them."

Comments: [Its isnad is saheeh, al-Bukhari (969)]

hat Ibn حَدَّثُنَا عَبُدُ اللهِ حَدَّثُنَا الْقُوَارِيرِيُّ : o of azo of az-خَدَّثُنَا فُضَيْلُ بَنُ عِيَاضٍ عَنْ سُلَيْمَانَ _ يَمْي الْأَعْمَشَ _ عَنْ أَبِي بَحْيَى، عَنْ مُجَاهِدٍ عَيِ ابْنِ عَبَّاسٍ فَالَ لَوْ أَنَّ قَطْرَهُ مِنَ الرَّقُومِ... فَذَكْرَهُ. عَبَّاسٍ فَالَ لَوْ أَنَّ قَطْرَهُ مِنَ الرَّقُومِ... فَذَكْرَهُ. تخريج: إساده ضعيف لضعف أبى يحبى، ثم هو موقوف.

٣١٣٨- حَلَّثْنَا مُحَمَّدُ بْنُ جَعْفَرِ ﴿ حَلَّثُنَا مُحَمَّدُ بْنُ جَعْفَرٍ ﴿ حَلَّثُنَا مُعَدَّثُ عَنْ مُعِيد بْنِ جُبَيْرٍ ﴿ عَنِ ابْنِ عَلَّسِ الْبَعْرَ ، عَنْ سَعِيد بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَلَّسِ أَنَّهُ قَالَ: رَكِنتِ امْرَأَةٌ الْبَعْرَ ، فَنَذَرَتْ أَنْ تَصُومَ فَأَتَتُ أَنْ تَصُومَ فَأَتَتُ أَنْ تَصُومَ فَأَتَتُ أَخْتُهَا لَنَّبِيّ عَظِيحٌ فَذَكَرَتْ ذَلِكَ لَهُ ، فأمَرَهَا أَنْ تَصُومَ عَنْها. [راحع. ١٨٦٦]

تخریج: إساده صحیح، خ: (۱۹۵۳)، م: (۱۱٤۸).

٣١٣٩ حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرٍ: حَدَّثَنَا شُغَبَهُ عَنْ سُعِيدِ بَنِ عَنْ سُعِيدِ بَنِ عَنْ سُعِيدِ بَنِ حُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ بَشِحْ أَنَّهُ قَالَ: مُعَنِيرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ بَشِحْ أَنَّهُ قَالَ: الْمَعْشُرِ، قَالَ فَقِيلِ: وَلَا الْجِهَادُ (١/٣٣٩) الْعَشْرِ، قَالَ فَقِيلِ: وَلَا الْجِهَادُ (١/٣٣٩) فِي سَبِيلِ اللّهِ؟ قَالَ: "وَلَا الْجِهَادُ فِي سَبِيلِ فِي سَبِيلِ اللّهِ؟ قَالَ: "وَلَا الْجِهَادُ فِي سَبِيلِ اللّهِ، إلّا مَن خَرَجَ بِنَفْسِهِ وَمَالِهِ، ثُمَّ لَمْ يَرْجِحْ سِنْمَنِ عِنْ ذَلِكَ". [راجع. ١٩٦٨]

تخریج: بساده صحیح، خ (۹۲۹).

3140. It was narrated that 'Ikrimah said: I said to Ibn 'Abbas (泰): I prayed *Zuhr* behind a foolish old man; he said *takbeer* in it twenty two times; he said *takbeer* when he prostrated and when he raised his head from prostration. Ibn 'Abbas said: May you be bereft of your mother! That is the *Sunnah* of Abul-Qasim (霙).

Comments: [Its isnad is saheeli]

3141. It was narrated from Ibn 'Abbas (泰) that the Prophet of Allah (鑑) on the day of Khaibar forbade (eating) every bird that has talons and every animal that has fangs.

Comments: [Its isnad is salieth, Muslim (1934)]

3142. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) forbade (the meat of) an animal that has been used for target practice and (the meat of) an animal that feeds on filth - Abu 'Abdus-Samad said: he forbade the milk of a animal that feeds on filth-and drinking from the mouth of a waterskin.

Comments: [Its isnad is saheeh]

3143. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (紫) forbade the milk of a animal that feeds on filth, (the meat of) an animal that has been

٣١٤٠ حَلَّثُنَا مُحَمَّدُ بِنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَهُ عَنْ قَالَ: فُلْتُ لِابْنِ عَنْ عِكْرِمَةً قَالَ: فُلْتُ لِابْنِ عَنَّاسٍ صَلَّبُتُ حَلْفَ شَيْخٍ أَحْمَقَ صَلَاةً الظُهْرِ، فَكَبَّر فِيهَا بُنْتَنِ وَعِشْرِينَ نَكْبِيرَةً، لِنَكُرُ إِذَا سَجَدَ وَإِذَ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ لِنَكَ سُنَةً أَبِي فَقَالَ ابْنُ عَبَّاسٍ: لَا أُمَّ لَكَ بَلْكَ سُنَةً أَبِي الْفَاسِم ﷺ [راجع: ١٨٨٦]

تخريج: إساده صحيح.

٣١٤١ - حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَرُوْحٌ قَالًا: خَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةً عَنْ عَلِيٌّ بْنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ مِهْرَالَ، عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَنِ ابْنِ عَبَّسٍ: أَنَّ بَيِيَّ اللَّهِ يَشِيَّةً نَهَى نَوْمْ خَبْيَرَ عَنْ كُلِّ ذِي مِخْلُبٍ مِنَ الطَّيْرِ، وَعَنْ كُلِّ دِي نَابٍ مِنَ السِّنَاعِ. [راجع: ٢١٩٢]

تخریج: إساده صحیح، م: (۱۹۳٤).

٣١٤٢ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفِرٍ وَأَبُو عَبْدِ الصَّمِدِ قَالَا: حَدَّثَنَا سَعِيدٌ عَنْ ثَنَادَهَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ عَكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهْى عَنْ الْبَنِ الْجَمَّلَةِ _ قَالَ أَبُو عَبْدِ الصَّمَةِ وَالْجَمَّلَةِ _ قَالَ أَبُو عَبْدِ الصَّمَةِ وَالْجَمَّلَةِ _ وَأَنْ يُشْرَبَ الصَّمَةِ وَالْجَمَّلَةِ _ وَأَنْ يُشْرَبَ وَيُ فِي السَّقَاءِ. [راجع: ٢١٦١]

تخريج: إسناده صحيح.

٣١٤٣ - حَدَّثَنَا أَنُو عَنْدِ الصَّمَدِ · حَدَّثَنَا سَعِيدٌ عَنْ قَنَدَةً. عَنْ عِكْرِمَةً، عَنِ ابْسِ عَبَّاسٍ . أَنَّ رسُولَ اللَّهِ ﷺ نَهَى عَنْ لَمَنِ الْجَلَّالُة. وَعَنِ used for target practice and drinking from the mouth of a waterskin.

Comments: [Saheeh]

3144. It was narrated from Ibn 'Abbas (ﷺ) that it was suggested to the Messenger of Allah (ﷺ) that he should marry the daughter of Hamzah and he said: "She is the daughter of my brother through breastfeeding. What becomes mahram (forbidden for marriage) through breastfeeding is that which becomes mahram through blood ties."

Comments: [Its isnad is saheeli, al-Bukhari (2645) and Muslim (1447)]

3145. It was narrated from Ibn 'Abbas (﴿) that a man had intercourse with his wife when she was menstruating. He asked the Messenger of Allah (ﷺ) about that and he told him to give a dinar or half a dinar in charity.

Comments: [Saheeli mawqoof]

3146. It was narrated from Ibn 'Abbas (為) that the Prophet of Allah (溫) said: "The one who takes back his gift is like one who goes back to his vomit."

Comments: [Its isnad is saheelt, al-Bukhari (2621) and Muslim (1622)]

3147. It was narrated from Ibn 'Abbas (本) from the Messenger of Allah (独) that he used to say at

الْمُحَنَّمَة، وغَنِ الشَّرْبِ مِنْ فِي السَّقَاءِ. [راجع ٢١٣١]

تخريج حديث صحيح.

تخریج: استاده صحیح، ح (۲۹٤٥)، م (۲۹٤۷).

٣١٤٥- حَدَّثُنَا مُحَمَّدُ بَنُ جَعْفَرٍ حَدَّثُنَ سَعِيدٌ عَنْ قَتَادَةً، عَنْ مِقْسَمٍ، غَنِ نُنِ عَبَّسٍ أَنَّ رَجُلًا عَشِيَ مُزَانَهُ وَهِيَ حَاصَلٌ، فَسَأَلَ عَنْ ذَلِكَ رَسُولُ اللهِ يَظِيرٌ، فَأَمَرُهُ أَنْ يَنْصَدَّق بِدِيسَرٍ أَوْ نَصْفَ دَيَارٍ. [راحم: ٢١٢١]

تخريج: صحيع موقوف.

٣١٤٦- حَدَثنَا مُحمَّدُ بْنُ جَعْفَرِ: حَدَّثَ نَجِيدُ مَنْ فَادَةً، عَنْ سَعِيد بْنِ الْمُسَيِّبِ، عَنِ الْمُسَيِّبِ، عَنِ النِّهِ يَثِيعُ قَالَ: *الْعَائِدُ عِيْدُ قَالَ: *الْعَالَ: *الْعَائِدُ عِيْدُ قَالَ: *الْعَائِدُ عِيْدُ قَالَ: *الْعَالَ: *الْعَالَ: *الْعَالَ: *الْعَالَ: *الْعَالَ: *الْعَالَ: *الْعَالَ: *الْعَالَ: *الْعَالَ: *الْعَالَةُ عَلَيْهُ عِلَيْهُ عِلَيْهُ عَلَيْهُ عِلَيْهُ عِلَيْهُ عِلَيْهُ عِلْمُ عِلْمُ عَلَيْهُ عَلَيْهُ عِلْمُ عَلَيْهُ عِلَيْهُ عَلَيْهُ عِلَيْهُ عِلْمُ عَلَيْهُ عِلْمُ عِلَيْهُ عِلْهُ عِلْمُ عَلِيهُ عَلَيْهُ عِلَيْهُ عِلْمُ عَلِيهُ عَلَيْهُ عِلْمُ عِلْمُ عَلَيْهُ عِلَيْهُ عِلَيْهُ عِلَيْهُ عِلَيْهُ عِلَيْهُ عِلَيْهُ عِلَيْهُ عِلَيْهُ عِلْمُ عِلْمُ عِلَيْهُ عِلَيْهُ عِلَيْهُ عِلْمُ عِلْمُ عِلْمُ عَلَيْهُ عِلَيْهُ عِلْمُ عَلَيْهُ عِلَيْهُ عِلْمُ عَلَيْهُ عِلَيْهُ عِلَيْهُ عِلَى عَلَيْهُ عِلَيْهُ عِلَيْهُ عِلَيْهُ عِلَيْهُ عِلْمُ عِلْمُ عَلَيْهُ عِلَى الْعُلِمُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عِلَيْهُ عِلَاهُ عَلَيْهُ عَلَيْهُ عِلَاهُ عَلَيْهُ عِلَمُ عَلَيْهُ عَلَيْهُ عِلَمُ عَلَيْهُ عَلَيْهُ عِلْمُ عَلَيْهُ عِلَمُ عَلَيْهُ عِلَمُ عَلَيْهُ عِلَمُ عَلَمُ عَلَمُ عَلَمُ عَلَيْهُ عِلَمُ عَلَمْ عَلَمُ عَلَمُ عَلَيْهُ عَلَمُ عَلَمُوا عِلَمُ عَلَيْهُ عَلَمُ عَلَمُ عَلَمُ عَلَمُ عَلَمُ عَلَمُ عَلَ

تخریج: إساده صحیح، ح. (۲۲۲۱)، م: (۱۲۲۲)، م: (۱۲۲۲)

٣١٤٧- حَدَّثُنَا مُحَمَّدُ ثُنُ خَعْفَرٍ خَدَّتُنَا سِعِيدٌ عَنْ قَتَادَةً وَيَزِيدَ بْنِ هَارُونَ قال أَخْنَرْنَا

times of distress: "There is no god but Allah, the Almighty, the Forbearing; there is no god but Allah, Lord of the Mighty Throne, there is no god but Allah, Lord of the heavens and the earth, Lord of the Noble Throne." Yazeed said: "Lord of the seven heavens and Lord of the Noble Throne."

Comments: [Its isnad is sahech, al-Bukhari (6345) and Muslim (2730)] ضعيدٌ عَنْ فَتَدَةً قَالَ حَلَّنَا أَبُو الْعَالِيَةِ الرِّيَحِيُّ عَنِ ابْنِ عَبَّسٍ عَنْ رَسُولِ اللهِ ﷺ الزِّيَحِيُّ عَنِ ابْنِ عَبَّسٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ كَانَ يَقُولُ عَنْدَ لَكُرْبٍ: "لَا إِلَٰهَ إِلَّا اللّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَٰهَ إِلَّا اللّهُ رَبُّ الْعَرْشِ الْعَظِيمُ، لَا إِلَهَ إِلَّا اللّهُ رَبُّ الْعَرْشِ وَرَبُّ الْعَرْشِ الْحَرِيمُ * قَالَ يَزِيدُ: وَلَا السَمَوَاتِ السَمْوَاتِ السَبْع، وَرَبُّ الْعَرْشِ اللّهَ اللّهُ اللللّهُ اللّهُ الللّهُ الللللهُ اللللللّهُ اللّهُ اللللللهُ الللللهُ الللهُ ال

تحریج: إساده صحیح، ح: (۱۳۲۵)، م. (۲۷۳۰).

3148. The Messenger of Allah (經) defined the meegat of the people of Madinah as Dhul-Hulaifah: that of the people of Sham (Syria) as al-Juhfah; that of the people of Najd as Qarn; and that of the people of Yemen as Yalamlam. And he said: "And these meegats are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and 'Umrah; and then (for those who are living within these boundaries) they can enter ihram from the place they set out, and so on, and the people of Makkah (can enter thram from where they start) "

Comments: [Its isnad is salteelt

3149. It was narrated that 'Abdullah bin 'Abbas (%) said: The Messenger of Allah (%) prayed Zuhr in Dhul-Hulaifah, then his sacrificial animal was brought to him and he cut the right side of its hump, then he wiped the blood

٣١٤٨- حَلَّثُنَا مُحَمَّدُ بَنُ حَعْفَرٍ: حَلَّثُنَا مَعْمَرٌ قَالَ: خُمْرَنا اثنُ طَاوُسِ عَنْ أَبِيهِ، عَنِ ابْنِ عَنَّاسٍ: وَقَتَ النَّبِيُ ﷺ لِأَهْلِ الْمَدِينَة دَا النَّبُ اللَّهِ اللَّهِ الْمَدِينَة دَا الْحُلَيْفَةِ، وَلاَهْلِ الشّامِ الْجُحْفَةَ، وَلاَهْلِ الْمَدِينَة وَالْحُلْقَةِ، وَلاَهْلِ الشّامِ الْجُحْفَةَ، وَلاَهْلِ الْمُهَمِ، فَالَ: "هُنَّ لَهُمْ، فَرْنَ، وَلِأَهْلِ الْمُنْمَ بِلَمْلُمَ، قَالَ: "هُنَّ لَهُمْ، وَلِيمَنْ أَرَادَ وَلِيمَنْ أَرَادَ وَلِيمَنْ أَرَادَ وَلِيمَنْ أَرَادَ وَلِيمَ اللّهِ وَلَهُمْ مِثْنَ لَهُمْ مَنْ حَيْثُ بَدَأً حَتَّى لَلْمَ وَلِكَ أَهْلَ مَكُمَّدَ [راجع ٢٢٤٠]

تخريج: إساده صحح.

٣١٤٩ حَدُّثَنَا حَجَّاحٌ حَدَّثَنَا شُعْنَهُ عَنْ قَنادَةً قَالَ: سَمِعْتُ أَبَّ حَسَّانَ الْأَعْرَجَ يُحَدَّثُ عَن الْبِنِ عَنَاسٍ قَالَ. صَمَّى رَسُولُ اللَّهِ بَشِيَّةٌ الظُّهْرَ بِذِي الْحُلْيَفَةِ. فَأَنِيَ بِبَدُنَةِ، فَأَشْعَرَ صَفْحةً سَنَامَهَا الْأَيْمَنِ، ثُمَّ سَلَتَ الدَّمَ عَنْهَا وَقَلْدَهَا نَعْلَيْنِ، ثُمَّ from it, then he garlanded it with two sandals. Then his mount was brought to him and he sat on it, and when he reached al-Baida', he entered *ihram* for *Hajj*.

Comments: [Its isnad is saheeh, Muslim (1243)]

3150. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♣) said: "This and this are the same," meaning the pinkie finger and the thumb [i.e., in terms of diyah].

Comments: [Its isnad is salreeh, al-Bukhari (6895)]

3151. It was narrated that Ibn 'Abbas (参) said: The Messenger of Allah (鑑) cursed - Hajjaj said: May Allah curse - men who imitate women and women who imitate men.

Comments: [Its isnad is salieeh, al-Bukhari (5885)]

3152. Abu Ishaq narrated that he heard a man of Banu Tameem say: I asked Ibn 'Abbas (為) about a man doing this with his fingers - in the prayer - and he said: That is sincerity. And Ibn 'Abbas said: The Messenger of Allah (寒) enjoined us to use the siwak, to such an extent that we thought that revelation would come down to him concerning it. And I saw the Messenger of Allah (寒) prostrating and I saw the whiteness of his armpits.

دَعَا بِرَاجِلْتِهِ فَرَكِنَهَ، فَلَمَّا اسْتُوَتْ بِهِ عَلَى الْنِيْدَاءِ أَهَلَّ بِالْخَجِّ.[راجع: ٢٢٩٦]

تخريج اسده صحيح، م. (١٢٤٣).

٣١٥٠- حلَّثْنَا مُخمَدُ بْنُ جَعْفَرِ حَدَّثَنَا شُخمَدُ بْنُ جَعْفَرِ حَدَّثَنَا شُعْمَةُ عَنْ قَتَادَةً، شُعْنَةُ عَنْ قَتَادَةً، عَنْ عِكْرِمَة، عن ابْنِ عَبَّاسِ: أَنَّ رَسُولَ اللَّهِ يَشِيعُ قَالَ: هَلِيهِ وَهَذهِ سَوْءً» _ يَعْنِي الْجِنْصَرَ وَهُذهِ سَوْءً» _ يَعْنِي الْجِنْصَرَ وَهُذهِ سَوْءً» _ يَعْنِي الْجِنْصَرَ وَهُذه بِهِ ١٩٩٩]

تخریج: اساده صحح، ح: (۱۸۹۵).

٣١٥١ - حَدَّثُنَا مُخَمَّدُ بِنُ جَعْفَرٍ قَالَ: حَدَثُنَا مُخَمَّدُ بِنُ جَعْفَرٍ قَالَ: حَدَثُنَا شُعْبَةً عَنْ قَنَادَةً، شُعْبَةً عَنْ قَنَادَةً، عَنْ عِكْرِمَةً، عِنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنْ رَسُولُ اللَّهِ عِلَى عَبَّامٍ: لَعَنَ اللَّهُ _ اللَّهِ عَلَى اللَّهُ _ الْمُنْفَبِهِينَ مِنَ الرِّجَالِ بِالشَّنَاءِ، وَالْمُتَشَمَّةَاتِ مِنَ النِّسَاءِ، وَالْمُتَشَمَّةَاتِ مِنَ النِّسَاءِ، وَالْمُتَشَمَّةَاتِ مِنْ النِّسَاءِ، وَالْمُتَشَمِّةَاتِ مِنْ النِّهَاءِ، وَالْمُتَشَمِّةَاتِ مِنْ النِّسَاءِ، وَالْمُتَشَمِّةَاتِ مِنْ النِّسَاءِ بِالرِّحَالِ. [راحع، ١٩٨٧]

تخریج: إساده صحح، ح (٥٨٨٥).

٣١٥٧- حَدَّثُنَا مُحَمَّدُ بُنُ حَعْفِر: حَدَّثَنَا شُعْبَهُ عَالَ. سَبِعْتُ أَن إِسْحَاقَ يُحَدِّثُ أَنَّهُ سَمِعَ رَجُلًا مِنْ بَنِي تَعِيمٍ قَلَ: سَأَلْتُ ابْنَ عَنَاسٍ عَنْ قَوْلِ الرَّجُلِ بِإِصْنَعِهِ _ يَعْنِي هَكَذَا فِي الصَّلَاةِ - قالَ: دَاكَ الْإِحْلاصُ. وَقَالَ ابْنُ عَبَّاسٍ: لَفَدْ أَمْرَنَا رَسُولُ اللَّهِ ﷺ (٢١٨٣) بِالسَّوَاتِ، حَتَّى ظَنَّا أَنَّهُ سَيْتُرُلُ عَلَيْهِ فِيهِ. وَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ بِسْجُدُ، حتَّى يُرَى يَاصُ بِعَنْهُ. [راحم: ٢١٢٥] Comments: [Hasan because of corroborating evidence; this is a da'eef isnad and at-Tamimi is unknown

3153. It was parrated from Ibn. 'Abbas (36) that the Messenger of Allah (姓) went out on the day of Adha - or the day of Fitr, but I think it most likely that he said: the day of Fitr - and prayed two rak'ahs, with no prayer before or after them. Then he went to the women, accompanied by Bilal, and enjoined them to give charity, and they started throwing their earrings and necklaces.

Comments: [Its isnad is saheeh, al-Bukhari (964) and Muslim (884)]

تخريج: حسن لغيره، وهذ إسناد صعيف، التميمي محهول.

٣١٥٣ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْمَر وَبَهْزٌ قَالَا: حَدَّثَ شُعْبَةُ عَنْ عَدِيٍّ بْنِ ثَالَتٍ. قَالَ نَهُرٌ. أَخْبَرَنِي عَدِيُّ بْنُ ثَابِ قَالَ: سَمِعْتُ سَعِيدُ ابْنَ خُبَيْرِ يُخَدِّثُ عَنِ ابْنِ عَبَّاسٍ : أَنَّ رَسُول اللَّهِ ﷺ خَرَخ يَوْمَ أَصْحَى _ أَوْ يَوْمَ فِطْرٍ. هَانَ وَأَكْثَرُ ظُنِّي أَنَّهُ قَالَ. يَوْمَ فِطْرٍ _ فَصْلَّى رَكْعَتَيْنَ لَمْ يُصَلِّ قَبْلَهُمَا، وَلَا بَعْدَهُمَا، ثُمَّ أَتَى السَّمَاءَ وَمَعَهُ بَلَالٌ، فَأَمَرهُنَّ بِالصَّدْقَةِ. فَحَعَلَتِ الْمَرْأَةُ تُلْقِي خُرْصَهَ وَسِحَابَهَا. وَلَمْ نَشُكُّ بَهْزٌ، قَالَ: يَوْمَ فِطْرٍ، وَقَالَ: صِحابَهَ.

[راحع: ۲۵۳۳]

تخريج: إساده صحيح، خ. (٩٦٤)، م: (٨٨٤).

3154. It was narrated that Ibn 'Abbas (ﷺ) said, and one of them [the narrators] attributed it to the Prophet (题): "Jibreel was shoving mud into Pharaoh's mouth for fear that he would say, La ılalıa ıllallah "

Comments: [Saheeh mawgoof; the isnad stops with Ibn 'Abbas]

3155. It was narrated from Ibn 'Abbas (泰) from the Prophet (變) that he said: "Do not take any animate being as a target."

Comments: [Its isnad is saheeh, Muslim (1957)]

٣١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفُر: حَدَّثَنَا شُعْنَةُ: حدَّثَنَا عَدِيُّ بْنُ ثَابِتٍ وَعَطَءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْن خُبَيْرٍ، عَن ابْن غَنَّاس قَالَ: رَفَعَهُ أَحَدُهُمَا إِلَى النَّمِيِّ اللَّهِ الْأَنَّ جِبْرِيلَ كَانَ بَدُسُّ فِي فِي فِرْعَوْنَ الطِّيرَ، مُخَافَة أَنْ يَقُولَ: لَا إِلَّهَ إِلَّا اللَّهُ ". [رجع ٢١٤٤]

تخريج: صحيح موقوفا على ابن عباس.

٣١٥٥- خَدَّثَنَا مُحَمَّدُ نُنُ حَعْفَر: خَدَّثَنَا شُعْنَةُ عَنْ عَدِي بْنِ ثَابِتِ قَالَ: سَمِعْتُ سَعِيد بْنِ جُبَيْر يُحدَّثُ عَن ابْن عَتَّاسِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ * ﴿ لَا تُتَّجِدُوا شَيْتًا فِيهِ الرُّوحُ غَرْضًا". [رجع: ٢٥٨٦]

تخريج: إساده صحيح، ء (١٩٥٧).

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3156. Hashim narrated a similar report. Shu'bah said: I said: From the Prophet (囊)? He said: From the Prophet (囊).

Comments: [Its isnad is saheeh, Muslim (1957)]

3157. It was narrated that Salamah bin Kuhail said: I heard Abul-Hakam say: I asked Ibn 'Abbas (♣) about nabeedh made in earthenware jars, gourds and green glazed pitchers. Ibn 'Abbas said: Whoever would like to regard as forbidden what Allah and His Messenger forbade, let him regard nabeedh as haram.

Comments: [Its isnad is saneeh]

3158. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (霙) said: "The month is complete with twenty-nine days."

Comments: [Its isnad is saheeli]

3159. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (娅) instructed the boys of Banu Hashim and their weak ones to move on from Muzdalifah at night.

Comments: [Its isnad is saheeh, al-Bukhari (1678) and Muslim (1293)] تخریج: حدیث صحیح، ح: (۱۲۷۸)، م: (۱۲۹۳).

3160. It was narrated from Ibn Abbas (秦) from the Prophet (變) that he used to recite in Fajr prayer,

٣١٥٦ - حَلَّثُنَا هَاشِمٌ مِثْنَهُ قَالَ _ أَيُّ شُعْنَةُ _ قُلْتُ. عِي النَّبِيِّ ﷺ؟ قَلَ: عَن النَّبِيِّ ﷺ. [راجع: ٢٤٨٠]

تخریج: ،ساده صحیح، م (۱۹۵۷)

تخريج: إسناده صحيح.

٣١٥٨- حَدَّثَنَا مُحَمَّدُ بَنُ حَعْفَرٍ حَدَّثَنَا مُحَمَّدُ بَنُ حَعْفَرٍ حَدَّثَنَا مُعَمِّدُ فَنَ خَعْفَرٍ الله عَنْ سَلمةً بْنِ كُهْلِ قَالَ: سَمعْتُ أَبَا الْحَكَمِ يُحَدِّدُ عَلِى الْنِ عَبَّاسِ قَالَ: قال رَسُولُ اللّهِ يَتَلِيحُ النّمُ الشَّهْرُ بَسْعٌ وَعِشْرُونِ . وَرَسُولُ اللّهِ يَتَلِيحُ اللّهَ اللّهُورُ بَسْعٌ وَعِشْرُونِ . [رحم. ١٨٨٥]

تخريج. إساده صحيح.

٣١٥٩ - حَلَّثْنَا مُحمَدُ بْنُ جَعْفِرٍ: حَدَّتَنَا شُعْبَةُ عَلَى مُعْفَرٍ: حَدَّتَنَا شُعْبَةُ عَلَى مُشاشِ، قَالَ سَأَلْتُ عَطَاءَ بْنَ أَبِي رَسُولَ رَسُولَ عَبَّاسٍ أَنَّ رَسُولَ اللّهَ بَيْنَةً مُر صِنْيَانَ بَنِي هاشِمٍ وَصَعَفَتَهُمْ، أَنْ يَتَحَمَّلُوا مِنْ حَمْعٍ بَسُلٍ. [راحع ١٩٢٠]

٣١٦٠- خَدَّثْنَا مُحَمَّدُ بْنُ جَعْفِرِ خَدَّثْنَا شُعْنَةُ عَنْ مُحوَّلِ قَالَ. سَعِعْتُ مُشْلِمًا الْنَظِينَ 129

Alif-Lam-Meem. Tanzeel (Soorat as-Sajdah) and Hal ata 'alal-ınsan (Soorat al-Insan), and on Fridays (he would recite) Soorat al-Jumu 'ah and al-Munafigoon.

Comments: [Its *isnad* is *saheeh*, Muslim (879)]

3161. It was narrated from Ibn 'Abbas (ﷺ) that they said: O Messenger of Allah, things cross our minds that we would rather be turned to charcoal than speak of it. He said (according to one of the narrators): "Praise be to Allah Who did not give the Shaitan any power over you except whispering." (According to the other narrator he said): "Praise be to Allah Who has reduced the guile of the Shaitan to mere whispering."

Comments: [Its isnad is salieeh]

3162. It was narrated from Ibn 'Abbas (歲) that the Messenger of Allah (鑑) set out from Madinah in Ramadan when he conquered Makkah, and he fasted until he reached 'Usfan, then he called for a vessel and drank. Ibn 'Abbas (黍) used to say: Whoever wishes may fast and whoever wishes may not fast.

Comments: [Its isnad is saheeh, al-Bukhari (4279) and Muslim (1113] يُحَدَّثُ عَنْ سَعِيدِ بُنِ حُبَيْرٍ، عَنِ النِ عَبَّاسٍ عَنِ النَّبِيُ بَيْلِيَّة: أَنَّهُ كَانَ يَقُونًا فِي صَلَاةٍ الشُّبِ ﴿الَّذِي كَانَ بَهِلُ﴾ الشَّجْدَةَ وَ﴿هَنَ أَنْ عَلَ ٱلإِسَنَ ﴾ وَهِي الْحُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَالْمُنَافِقِينَ. [راجع. ١٩٩٣]

تخريج. إسناده صحيح، م: (۸۷۹)

٣١٦١ - حلَّتُنَا مُحمَدُ بْنُ جَعْفَرٍ وَحَجَّاحٌ قَالَا: حَدَّنَنَا شُعْنَةُ عَنْ سُيْمَانَ وَمَنْضُورٍ، عَنْ ذَرَّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ، عَنِ ابْنِ عَبْسِ : أَتَّهُمْ قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ نَحَدَّتُ أَنْفُسْنَا بِاشَيْءِ لَأَنْ يَكُونَ أَحَدُنَ خُممةً أَحَبُ إِلَيْهِ مِنْ أَنْ يَتَكَلَّمَ بِهِ، قَالَ: فَقَالَ أَحَدُهُمَهُ: "الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَفْدِرُ فَقَالَ أَحَدُهُمَهُ: "الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَفْدِرُ مَنْكُمْ إِلَّا عَلَى الْوسْوَسَةِ" وَقَالَ الْأَخَرُ: هَالْحَمْدُ لِلَّهِ اللَّذِي رَدَّ أَمْرَهُ إِلَى الْوسُوسَةِ". الْحَمْدُ لِلَّهِ اللَّذِي رَدَّ أَمْرَهُ إِلَى الْوسُوسَةِ". وَقَالَ الْأَخْرُ: اللَّهِ اللَّذِي رَدَّ أَمْرَهُ إِلَى الْوسُوسَةِ". [ل حم: ٢٠٩٧]

تخريج: إساده صحبح.

٣١٦٧ - حَدَّثَنَا مُحَمَّدُ مِنْ جَعْفَرٍ وَحَجَّاعٌ قَالَا حَدَّثَنَا شُعْبَةٌ عَىْ مُنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ بْنِ عَنَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَحَ مِن الْمَلِبِنَةِ فِي رَمْضَانَ. حِينَ فَتَحَ مَكَّةً، فَصَامَ خَتَّى اتني عُسُفانَ، ثُمَّ دَعَا بِعُسَ مِنْ شَرَابٍ _ أَوْ إِنَاءٍ _ فَشَرِب، فَكَانَ ابْنُ عَبَاسٍ يَقُولُ: مَنْ شَاءَ صَامَ فَشَرِب، فَكَانَ ابْنُ عَبَاسٍ يَقُولُ: مَنْ شَاءَ صَامَ فَشَرِب، فَكَانَ ابْنُ عَبَاسٍ يَقُولُ: مَنْ شَاءَ صَامَ فَشَامَ صَامَ فَرَنْ شَاءَ أَفْهَرَ. [رجع، ٢٥٥٠]

تخریج (رسادہ صحیح ، ح: (۲۷۹۹) ، م (۱۱۱۳).

3163. It was narrated that Sa'eed bin Jubair said I heard Ibn 'Abbas (李) say: My maternal aunt Umm Hufaid gave the Messenger of Allah (鉴) some ghee, dried yoghurt and lizard meat. He ate some of the ghee and dried yoghurt, and he left the lizard meat because he found it off-putting. It was eaten at the table of the Messenger of Allah (金) and if it were haram, it would not be eaten at the table of the Messenger of Allah (秦).

Comments: [Its isnad is saheeh, al-Bukhari (2575) and Muslim (1947]

3164. It was narrated that Ibn 'Abbas (拳) said: When the Messenger of Allah (曇) came to Madinah, he saw the Jews fasting on the day of 'Ashoora'. He asked they about that and they said: This is the day on which Moosa prevailed over Pharaoh. The Prophet (壁) said to his Companions: "You are closer to Moosa than them, so fast (on this day)."

Comments: [Its isnad is salieth, al-Bukhari (4680) and Muslim (1130]

3165. It was narrated from Ibn 'Abbas (多) that the Prophet (霉) was asked about the children of the *muslirikeen* [who died in childhood]. He said: "Allah knew best what they would have done, as He created them."

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6597)]

٣١٦٣ - حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَهُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُنِيْرٍ، قَالَ: سَمِعْتُ ابْنَ جُنِيْرٍ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهْدَتْ خَالَتِي أُمُّ خُعَيْدِ إِلَى زَسُولِ اللَّهِ يَشِيَّةً سَمْنَا وَأَقِطَا وَتَرَكَ وَالْأَقِطِ وَتَرَكَ وَالْأَقِطِ وَتَرَكَ اللَّهِ اللَّهِ مَنْ فَالْأَقِطِ وَتَرَكَ اللَّهُ مِنْ وَالْأَقِطِ وَتَرَكَ اللَّهُ مِنْ وَالْوَلِ اللَّهِ يَشِيَّةً، وَلُو كَانَ حَرْمًا مَا أَكِلَ عَلَى مَائِدَةً رَسُولِ اللَّهِ بَشِيَّةً، وَإِنْ مَا أَكِلَ عَلَى مَائِدَةً رَسُولِ اللَّهِ رَسُولِ اللَّهِ بَشِيَّةً، [راحم. ٢٢٩٩]

تخریج: اسناده صحیح، ح^{. (۲۵۷۲)}، م (۱۹٤۷).

٣١٦٤ حَلَّثُنَا مُحَمَّدُ بُنُ حَعْفَرِ: حَدَّثَنَا (١/ ٣٤١) شُعْنَةً عَلْ أَبِي بَشْرٍ، عَنْ سَعِيدِ بُنِ حَبَيْرٍ، عَنْ سَعِيدِ بُنِ حُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَدِمَ رَسُولُ اللَّهِ عَلَى الْمَدِينَةِ، فَإِذَا الْبَهُودُ فَدْ صَامُوا يَوْم عَاشُورَاء، فَسَأَلُهُمْ عَنْ ذَلَفَ، فَقَالُوا مَنَ الْمُؤْمُ الَّذِي طَهَرَ فِيهِ مُوسَى عَلَى فِرْعَوْنَ، فَقَالُوا مَنَ لَيُومُ الَّذِي طَهَرَ فِيهِ مُوسَى عَلَى فِرْعَوْنَ، فَقَالُ النَّبِي عَلَيْ فِرْعَوْنَ، فَقَالُ النَّبِي عَلَيْ فِرْعَوْنَ، وَقَالُ النَّبِي عَلَيْ فِرْعَوْنَ، وَقَالُ النَّبِي عَلَيْ فَضُومُوهُ». [راجع: ٢٦٤٤]

تخریج: بسناده صحیح، ح. (۲۱۸۰)، م (۱۱۳۰).

٣١٦٥- حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْتُهُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُنْدٍ، عَنِ ابْنِ عَبْ أَوْلَادِ عَبْ اللَّهِ عَبْدِ: أَنَّهُ سُئِلِ عَنْ أَوْلَادِ الْمُشْرِكِينِ؟ فَقَالَ: "اللَّهُ إِذْ خَلْقَهُمْ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ». [راحم. ١٨٤٥]

تخریج: بساده صحیح، ح (۱۵۹۷).

3166. It was narrated from Ibn 'Abbas (為) that he said: The Messenger of Allah (独) forbade gourds, varnished jars and hollowed-out stumps.

Comments: [Its isnad is saheeh, al-Bukhari (53) and Muslim (17]

3167. It was narrated from Ibn 'Abbas (*) that he was riding a donkey with a boy from Banu Hashim. He passed in front of the Prophet (*) when he was praying, and he did not stop (his prayer). And two young girls of Banu 'Abdul-Muttalib came and took hold of the Prophet's knees; he separated them but he did not stop (his prayer).

Comments: [Its isnad is hasan]

3168. It was narrated from Ibn 'Abbas (為) that as-Sa'b bin Jaththamah gave the Messenger of Allah (金) - when he was in Qudaid, in *ihram* - the rump of an onager, and the Messenger of Allah (憲) gave it back, dripping with blood.

Comments: [Its isnad is saheeh, Muslim (1194)] ٣١٦٦- حَدَّثُنَا مُحَمَّدُ بُنُ حَعْمَرِ وَحَحَّجٌ قَالًا عَمْرِ وَحَحَّجٌ قَالًا حَدَّثُنَا شُعْنَةُ عَنِ الْحَكَمِ، عَنْ يَحْيَى أَبِي عُمَرَ، عَنِ ابْن عَنَاسِ: أَنَّهُ قَالَ: نَهَى رَسُولُ اللَّهِ يَتَلِيقُ عَنِ النُّبَّاءِ، وَالْمُزْفَّتِ، وَالْمُزْفَّتِ، وَالْمُزْفَّتِ، وَالْمُزْفَّتِ، وَالْمُزْفَّتِ، وَالْمُزْفِّتِ،

تخریج: إساده صحیح، ح: (۵۳)، م: (۱۷).

تخريج: إساده حسن.

٣١٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَتَهُزُّ قَالَا '
حَدَّثَنَا شُعْبَةُ عَيِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
قَالَ نَهْزُ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَن ابْنِ
عَسَي. أَنَّ الصَّعْبَ بْنِ حَتَّامَةُ أَهْدَى إِلَى
رَسُولِ اللَّهِ ﷺ وَهُوَ بِقُدَيْدٍ، وَهُو مُحْرِمُ _
رَسُولِ اللَّهِ ﷺ يَقْظُرُ دَمًا.
عَجُرَ حِمَارٍ، فَرَدَّهُ رَسُولُ اللَّهِ ﷺ يَقْظُرُ دَمًا.
[راجع. ٢٥٣٠]

نخريج: إسده صحيح، م: (١١٩٤).

3169. It was narrated from Ibn 'Abbas (45) that he stayed overnight with his maternal aunt Maimoonah. The Prophet (25) came after 'Isha' and prayed four (rak'ahs), then he slept. Then he got up and said: Has the boy gone to sleep? or words to that effect. He got up and prayed, and I got up and stood on his left. He took hold of me and put me on his right. Then he prayed five rak'ahs. Then he slept until I could hear him breathing deeply. Then he went out and prayed.

Comments: [Its isnad is salreeh]

3170. It was narrated that Ibn 'Abbas (渤) said: I staved over-night with my maternal aunt Maimoonah, the wife of the Prophet (海). The Messenger of Allah (鑑) prayed 'Isha', then he came and prayed four (rak'alis), then he slept. Then he got up and prayed four (rak'alts), then he said: "Has the little boy gone to sleep?" or words to that effect. Then I came and stood o.1 his left, and he made me stand on his right. Then he prayed five rak'alıs, then two, then he went to sleep until I could hear him breathing deeply. Then he went out for the prayer.

Comments: [Its *isnad* is *salieeli*, al-Bukhari (117) and Muslim (763)]

3171. It was narrated from Ibn 'Abbas (泰) that the Prophet (曇) said: "I have been supported with the east wind and 'Ad were destroyed by the west wind."

٣١٦٩ حدَّثُنَا مُحَمَّدُ بْنُ جَعْفَرِ حدَّثُ سُعْبَهُ عَنِ الْحَكَمِ، عَنْ سَعِيدِ نْنِ حَيْرٍ، غَنِ الَّنِ عَبْسِ أَنَّهُ مَاتَ عَنْدَ حَالَتِهِ مَبْمُونَة، فَحَاءَ اللّهِي يَتِكُمُّ بَعْدَ الْعِشَاء الأحرو، فَصَلَّى أَرْبَعَ، نُمَّ نَمْ نُمَّ فَمَ، فَقَالَ: «أَنَامُ الْغُلَامُ» أَوْ كَلِمَةً نُمْ نَمَ فَمَّ عَنْ يَسِنوِه، فَقَمْتُ عَنْ يَسِنوِه، فَا خَلْمَةً عَنْ يَسِنوِه، فَا خَلْمَةً عَنْ يَسِنوِه، فَا خَلْمَ طَلّى خَمْت، نُمُ عَلَى عَنْ يَسِنوِه، نُمَ صَلّى خَمْت، نُمُ عامَ حَتَى سَمِعْتُ غَطِيطَةً _ أَوْ خَرَحُ فَصَلّى.

تخريج: إسناده صحيح.

سُلَّهُ عَنِ الْنِ حُبَيْر، عَن ابْن عَبَّاسٍ قَالَ الْحَكَم، عِنِ الْنِ حُبَيْر، عَن ابْن عَبَّاسٍ قَالَ الْحَكَم، عِنِ الْنِ حُبَيْر، عَن ابْن عَبَّاسٍ قَالَ اللّهِ عِنْدَ حَالَتِي مَيْمُوهُ أَوْحِ النَّبِيِّ يَبَيِّهُ، فَصَلَّى أَرْبَعًا، وَشَمَّى أَرْبَعًا، فَقَالَ الله عَنْهُ قَام فَصَلَّى أَرْبَعًا، فَقَالَ الله الْغَيْمُ الله عَنْهُ قَام فَصَلَى أَرْبَعًا، فَقَالَ الله الْغُلِيمُ الله عَنْ يَسِيرِه، فَمَّ لَيُحْرَهُا _ قَالَ فَحَلْتُ، فَمَّ لَنُوعَهُا _ قَالَ فَحَلْتُ، فَمُ الله فَعَلَى عَنْ يَسِيرِه، فَمُ صَلَى خَمْسَ رَكَعَلَى عَنْ يَسِيرِه، فُمْ صَلَى خَمْسَ رَكَعَلَى، فُمْ رَكْعَلَيْكِ، ثُمَّ خَرَح صَلَى خَمْسَ رَكَعَلَى، أَوْ خَطِيطَةُ _ ثُمَّ خَرَح حَبِّى الصَّلَاةِ . أَوْ خَطِيطةً _ ثُمَّ خَرَح الله الصَّلَاةِ . [راحع: ١٨٤٣]

تخریج: إساده صحیح، ح. (۱۱۷)، م ۲۹۳).

٣١٧١ - حَلَّثُنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّنَتُ شُعْبَةُ عَنِ ابْن عَبَاسِ عَنِ ابْن عَبَاسِ عَنِ النَّبِيِّ يَتِثْقُ اللَّهُ قَالَ "نُصِرْتُ بِالطَّنَا، عَنِ السَّنَا، وَمُعِرَتُ بِالطَّنَا، وَمُعِرَتُ بِالطَّنَا، وَمُعِرَتُ بِالطَّنَا،

Comments: [Its isnail is salieth, al-Bukhari (1035) and Muslim (900)]

3172. It was narrated from Ibn 'Abbas (♣) that the Prophet (♣) said: "This is an 'Umrah which we have joined to Hajj. Whoever does not have a sacrificial animal with him, let him exit thram completely, for 'Umrah has been joined to Hajj until the Day of Resurrection."

Comments: [Its isnad is saheeh, Muslim (1241)]

3173. It was narrated that Abul-Bakhtarı at-Ta'i said: I asked Ibn 'Abbas (素) about selling date palm trees. He said: The Messenger of Allah (突) forbade selling date palm trees until he eats from it or it is eaten from, and until (the fruit) is weighed. I said: What does weighed mean? A man who was with him said: Until it is estimated

Comments: [Its isnad is salveli, al Bukhari (2250) and Muslim (1537)]

3174. It was narrated from Ibn 'Abbas (泰) that the Prophet (窦) was praying and a lamb wanted to pass in front of the Prophet (窦) and he started stepping forwards and backwards, trying to stop it. al-Hajjaj said: He kept trying to stop it until the lamb went away.

Comments: [A sahech hadeeth; its isnad is interrupted]

تخریج: إساده صحیح، ح (۱۰۳۵)، ه (۹۰۰).

٣١٧٢ حَدَّثَنَا مُحَمَّدُ بْنُ حَعْفَرِ وَرَوْحٌ قَالًا.
حَدَّتَ شُعْفُ عَن لُحَكَم _ قَالَ رَوْحُ حَدَّثَا الْحَكَمْ _ قالَ رَوْحُ حَدَّثَا الْحَكَمْ _ عَنْ أَمْحَاهِلِهِ، عَنِ أَنْ عَبَّاسٍ عَنِ النَّبِيِّ كَتَّجُ قَالَ "هَدِه عُمْرَةٌ اسْتَمْتَعْنَ بِهَا، فَمْرَةٌ اسْتَمْتَعْنَ بِهَا، فَمْرَ الْحَرَّ أَلْحَلَ الْحَلَ كُنَّهُ، فَمْرَ لَمْ يَكُلُ عَلَيْهُ هَدْيٌ فَلْبِحِلَ الْحَلَ الْحَلَ كُنَّهُ، فَمْرَ فَي الْخَحْ إِلَى نَوْمُ فَعَدْ ذَحَلَتِ الْعُمْرَةُ فِي الْخَحْ إِلَى نَوْمُ لَيْهِامِيَّةً إِلَى نَوْمُ لَيْهَا مِنْهُ إِلَى الْحَرْدُ إِلَى الْحَرْدُ الْحَالِ الْحَدِيلُ الْحَرْدُ الْحَدِيلُ الْمُعْمِرةُ فِي الْخَحْ إِلَى نَوْمُ لَيْهِامِيَّةً إِلَى الْحَرْدُ الْحَدِيلُ الْحَدْدُ إِلَى الْحَدْدُ الْحَدِيلُ الْحَدْدُ اللّهُ الْحَدْدُ اللّهُ الللّهُ ال

نخریج. اسناده صحبح، م (۱۲٤۱).

٣١٧٣- خدّثنا لمحمّدُ بَنْ جَعْفَر: حَدَّنَا شُعْنَهُ عَنْ عَمْرُو بَنِ مُرَّةً، عَنْ أَبِي لَنَحْتَرِجٌ الطّائيِّ قَالَ سَأَلْتُ بُنُ عَنْسِ عَنْ بَنِعِ النَّخُلِ، فَفَالَ: مَهْ رَسُولُ اللَّهِ بِعِيْهُ عَنْ نَبْعِ لَنَّخُلِ حَنِّى بِأَكُلَ مِنْهُ أَنْ يُؤْكِلَ مِنْهُ، وَحَتِّى يُورَنْ. قَالَ: فَقُلْتُ مَا يُورَنُ عَقَالَ رَحُلٌ عِنْدُهُ خَتِّى يُورَنْ. قَالَ: فَقُلْتُ مَا

تخریج: _بساده صعیح، ح (۲۲۵۰)، م. (۱۵۳۷).

٣١٧٤ خَلَثْنَا مُحَمَّدُ بُنُ خَعْفَوٍ: خَدَّثَنَا سُعْنَهُ. وَحَجَاجٌ عَنْ سُعْنَهُ عَنْ غَمْرِهِ بُلِ
سُعْنَهُ. وَحَجَاجٌ عَنْ سُعْنَهُ عَنْ عَمْرِهِ بُلِ
مُرَة، عَنْ يَخْنِى بُلِ لُحَزِّر، عَلِ ابْنِ عَبَسِ:
أَنَّ السَّيُّ وَالْحُهُ كَانَ يُصَلِّى فَجَعَل جَدْيٌ بُرِيدُ
أَنَّ السَّيُّ وَالْحُهُ كَانَ يُصَلِّى فَجَعَل جَدْيٌ بُرِيدُ
أَنْ يَمُرَّ بِيْنَ يَدَى لَيِّ يَطْهُ، فَحَعَلَ يَتَفَدّمُ
وَمَنَا حَرُّ. قَالَ حَحَاجٌ: يَتَقِيهِ وَيَتَأْخَرُ حَتَّى نَوَا
رُجَدْيُ. [راجع: ٢٦٥٣]

3175. It was narrated that Ibn 'Abbas (為) said: I stayed overnight in the house of my maternal aunt Maimoonah. The Messenger of Allah (鑑) prayed 'Isha', then he came and prayed four (rak'ahs). Then he said: "Has the little boy gone to sleep?" - Shu'bah said: or something like that. - Then he went to sleep, then he got up and did wudoo. I do not remember how he did wudoo. Then he got up and prayed, and I stood on his left, but he made me stand on his right. Then he prayed five rak'alis, then he prayed two. Then he went to sleep until I heard him breathing deeply. Then he prayed two rak'alis, then he went out for the prayer.

Comments: [Its isnad is saheeli]

3176. It was narrated that Ibn 'Abbas (读) said: The Messenger of Allah (弯) set out in Ramadan to conquer Makkah. The Messenger of Allah (經) fasted until he reached Qudaid, then he called for a vessel of milk and drank it. Then his companions broke the fast until they reached Makkah.

Comments: [Its isnad is saheeh]

3177. It was narrated from Ibn 'Abbas (巻) that the Prophet (曇) said: "The one who takes back his gift is like the one who goes back to his vomit."

Comments: [Its isnad is saheeh, al-Bukhari (2622) and Muslim (1622)] ٣١٧٥ - حَدَّثَنَا بَهُوْ: حَدَّثَنَا شُعْنَةُ: حَدَّثَنِي الْحَكُمُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبِيْرٍ يُحَدِّثُ عَنِ الْحَكُمُ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبِيْرٍ يُحَدِّثُ عَنِ الْمُحَلِّمِ قَالَ: سِتُ فِي بَرْتِ حَالَتِي مَيْمُونَةَ، فَمَ حَاءَ فَصَنَّى وَشُولُ اللَّهِ يَتَلِيُّ الْعِشَاءَ، ثُمَّ حَاءَ فَصَنَّى أَرْبَعً، ثُم قَالَ: اللَّهُ الْعُلَيْمُ _ أَوِ الْعُلَامُ _؟" _ قَالَ شُعْبَةُ أَوْ شَيِئًا لَحُو هَذَا _ قالَ. ثُمَّ نَم، قَالَ شُعْبَةُ أَوْ شَيِئًا لَحُو هَذَا _ قالَ. ثُمَّ نَم، قَالَ : ثُمَّ قَامَ، فَتَوضَّأَ؟ قَالَ: لَا أَحْفَطُ وُضُوءَهُ، قَالَ : ثُمَّ قَامَ، فَتَوضَّأَ؟ قَالَ: لَا أَحْفَطُ وُضُوءَهُ، قَالَ : ثُمَّ قَامَ فَصَنَى مَقْمُتُ عَنْ يَسَارِهِ، قَالَ : قَالَ الْمُعْتَى وَعَمْ يَعِيهِ، قَالَ : ثُمَّ مَامَ، حَتَّى سَمِعْتُ عَطِيطَةً _ أَوْ خَطِيطَةً , ثُمَّ صَلَى رَكْعَتَنِ، قَالَ . ثُمَّ مَامَ، حتَّى سَمِعْتُ عَطِيطةً _ أَوْ خَطِيطَةً , ثُمَّ صَلَى رَكْعَتَنْن، سَمِعْتُ عَطِيطةً _ أَوْ خَطِيطَةً , ثُمَّ صَلَى رَكْعَتَنْن، وَلَا السَّلَاةِ قَالَ اللَّهُ مَا الْمَاكِلَةُ قَالَ السَّلَاةِ قَالَ السَلَاةِ قَالَ السَلَاةِ قَالَ السَلَّةِ قَالَ الْمُعْتَلِيقِ عَلَى الصَّلَاةِ قَالَ السَلَاةِ قَالَةً وَالْمَالِهُ قَالَ السَلَاةِ قَالَ السَلَاةِ قَالَةً عَلَيْهُ السَلَّةُ قَالَ السَلَّةُ قَالَاءً السَلَاةِ قَالَاءً السَلَاةِ قَالَاءً السَلَاةِ قَالَ السَلَاقِ قَالَ السَلَاةِ قَالَاءً السَلَّةُ قَالَاءً السَلَاقِ السَلَّةُ قَالَ السَلَّةُ قَالَ السَلَاقِ قَالَ السَلَاقِ قَالَاهُ السَلَّةُ قَالَ السَلَّةُ الْمَاسُونَ الْعَلَاءُ الْمُعْتَلَةُ الْمُعْتَلِهُ الْمَالَةُ الْمَالِقَالَ السَلَّةُ الْمَاسُلَاقُ الْمَالِقَالَ السَلَّةُ الْمَاسُولَةُ الْمُعْتَلِهُ الْمَالَةُ الْمَالِعُونَالَ الْمِلْمُ الْمُعْلِيْكُ الْمُعْمَالَةُ الْمُعَتَى الْمُعَلِيْمُ الْمَالِعُلَاهُ الْمُعْتَلَاعِلَاهُ الْمُعْتَلَاءً الْمَالَةُ الْمُعْتَلَاءً الْمُعْتَلَاءً الْمُعْلَقَالَ الْمَالَةُ الْمُعْتَعَلَقُوالَةً الْمُعْلِقُولُ الْمُعْمَالَةً الْمُعَلِقُولُ الْمُعْتَلَاقُ الْمُعْتَلَاقُولُ الْمُعْتَعَلَقُولُ ال

تخريج: إساده صحيح.

٣١٧٦ - حَدَّثَنَا بَهْرٌ حَدَّثَنَا (٣٤٢/١) شُغْبَةُ: حَدَّثَنَا الْحَكَمُ عَنْ مِفْسَم، عَنِ ابْنِ عَبَّاسِ قَال: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي رَمَضَانَ وَهُوَ يَغْرُو مَكَّةً، فَصَامَ رَسُولُ اللَّه ﷺ حَتَّى أَتَى قُدَيْدًا، ثُمُّ دَعَا بِفَلَحٍ مِنْ لَنَنِ، فَشَرِبَهُ، قَالَ: ثُمُّ أَفْطَرَ أَصْحَانُهُ حَتَّى أَتَوْا مَكَّةً. [راحع: ٢١٨٥]

تخريج: إسناده صحيح.

٣١٧٧ - حَدَّثُنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: شُعْبَةُ قَالَ: شُعْبَةُ قَالَ: سَمِعْتُ فَتَادَةَ لِمُحَدِّثُ عَنْ سَعِيدِ بْنِ حُبَيْرٍ، عَن البَّيِّ يَتَلِيَّةً قَالَ «الْعَائِدُ فِي البَّيِّ يَتَلِيَّةً قَالَ «الْعَائِدُ فِي هِبَهِ كَالْعائِد فِي فَيْبُه». [راجع. ١٨٧٢]

تخريج: إسناده صحيح، ح: (٢٦٢٢)، م. (٢٦٢٢).

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3178. Sa'eed bin al-Musayyab narrated that he heard Ibn 'Abbas (泰) say: The Messenger of Allah (宏) said: "The one who takes back his gift is like one who goes back to his vomit."

Comments: [Its isnad is saheeh]

3179. It was narrated that Abul-'Alivah said: The cousin of your Prophet (ﷺ) told me: The Messenger of Allah (迹) said: "Allah, may He be glorified and exalted, said: No one should say, I am better than Yoonus bin Matta." And he mentioned the name of his father. He said: And he said that he was taken on the Night Journey and that he saw Moosa (عيا), tall and dark as if he were one of the men of Shanoo'ah. And he said that he saw 'Eesa, a man of average height with a red and white complexion, of stocky build. And he said that he saw the Dajjal, and Malik the keeper of Hell.

Comments: [Its isnad is saheeh, al-Bukhari (3413) and Muslim (165)]

3180. It was narrated that Qatadah said: I heard Abul-'Aliyah ar-Riyahi say: The cousin of your Prophet (愛) told us, he said: "No person should say I am better than Yoonus bin Matta," and he mentioned the name of his father. And the Messenger of Allah (愛) mentioned when he was taken on the Night Journey, and he said:

٣١٧٨ حَدَّثَنَا بَهُزٌ حَدَّثَ شُعْبَةُ: حَدَّثَنِي قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيْبِ مُحَدَّثُ: أَنَّهُ سَمِعْتُ سَعِيدَ بْنَ الْمُسَيْبِ يُغُولُ: قَالَ رُسُولُ اللَّهِ بَيْعَةِ: "الْعَائِدُ فِي هِبَيْهِ، كَالْمَائِدِ فِي هَبَيْهِ، كَالْمَائِدِ فِي هَبَيْهِ، كَالْمَائِدِ فِي قَيْبِهِ، كَالْمَائِدِ فِي قَيْبِهِ، لَراجع: ٢٥٢٩]

تخريج: إساده صحيح.

٣١٧٩- حَدَّثَنَا حَجَّجُ قَالَ: حَدَّتَنِي شُعْبَهُ عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَةِ قَالَ: حَدَّثَنِي ابْنُ عَمِّ فَبَهُ عَلَمْ فَيَعُ قَالَ: حَدَّثَنِي ابْنُ عَمِّ نَبِيكُمْ يَتِيَعُ قَالَ: قَالَ رَسُولُ اللَّهِ يَتَعَٰقُ الْنَا اللَّهُ عَرَّ وَحَلَّ: مَا يَسْعِي لِغَيْدِ أَنْ يَقُولَ. الْنَا حَيْرٌ مِنْ يُونَسَ بْنِ مَتَّى * وَنَسَبُهُ إِلَى أَبِيهِ قَالَ: وَذَكَرَ أَنَّهُ أَمْرِيَ بِهِ، وَأَنَّهُ رَأَى مُوسَى عَلَيْهِ السَّلَامُ، ادَمَ طُوالًا كَانَّهُ مِنْ رِجَالِ شَمُوءَةً، وَذَكَرَ أَنَّهُ رَأَى عَيسَى مَرْبُوعًا إِلَى شَمُوءَةً، وَذَكَرَ أَنَّهُ رَأَى عِيسَى مَرْبُوعًا إِلَى الشَّكِمُ وَلَيَ ضَالِكً خَازِنَ النَّارِ. [راجع: الشَّارِ. [راجع: اللَّهُ رَأَى أَلِهُ رَأَى النَّارِ. [راجع:

تخریج: إساده صحیح، ح: (۳٤١٣، ۲۲۳۹)، م. (۱٦٥).

٣١٨٠ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةً قَالَ: سَمِعْتُ أَبُ الْعَالِيَةِ الرّياحِيُّ قَالَ حَدَّثَنَا النُّ عَمْ سَيْحُمُ ﷺ قَالَ: "هَا فَالَ حَدَّثَمَ اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ اللهِ عَلَى اللهُ اللهِ اللهُ اللهِ الل

"Moosa (was) dark and tall, as if he were one of the men of Shanoo'ah." And he said: "'Eesa (was) of stocky build and of average height." And he mentioned Malik, the keeper of Hell, and he mentioned the Dajjal.

Comments: [Its usnad is saheelt, al-Bukhari (3395) and Muslim (2377)]

3181. Abu Hassan al-Λ'raj said: Λ man of Banul-Hujaim said to Ibn 'Abbas (♣): What are these fatwas that have infatuated the people and caused division, that the one who circumambulates the House has exited iliram? He said: The Sunnah of your Prophet (ﷺ), whether you like it or not.

Comments: [Its isnad is saheeh, Muslim (1244)]

3182. It was narrated from Qatadah that Abu Hassan al-A'raj said: A man from Banul-Hujaim, whose name was So and so son of Bujail, said to Ibn 'Abbas. What is tlus fatwa that has infatuated the people, that the one who circumambulates the House has exited iliram? He said: The Sunnah of your Prophet (差), whether you like it or not.

Comments: [Its isnad is saheeh]

3183. Hammam narrated: Qatadah narrated: and he mentioned the *hadeeth*.

Comments: [Its isnad is salmelt]

مَرْبُوعٌۥ وَدَكَرَ صَالِكُ خَارِنَ خَهَنَّم، وَذَكَرَ الدُّجَال. [انظر ما قبله]

تخریج: _بساده صحیح، خ. (۳۳۹۵)، م[.] (۲۳۷۷).

٣١٨٦ - حَلَّثُنَا مُحَمَّدُ بْنُ جَعْفَرٍ ﴿ حَلَّثُنَا شُعْبَةُ عَنْ فَتَدَهُ قَالَ سَمَعْتُ أَنَ حَسَّانَ الْأَعْرَخِ فَلَا: قَالَ رَحُلَّ مِنْ بَنِي لَهُجَيْمٍ لِالْوَنِ عَبَاسٍ ﴿ مَنْ هَذِي الْفُجْيَمِ لِلْالْوِ عَبَاسٍ ﴿ مَا هَذِهِ الْفُنْيَا الَّتِي فَدُ تَشْعَمْتُ _ أَوْ عَبَاسٍ ﴿ مَنْ طَفَ بِالْنَتِبِ فَقَدُ تَشَعَمْتُ _ وَإِنْ رَغِمْتُهُ ﴿ مَنْ طَفَ بِالْنَتِبِ فَقَدُ عَلَى مَنْ طَفَ بِالْنَتِبِ فَقَدُ عَلَى مَنْ طَفَ بِالنّتِبِ فَقَدُ عَلَى مَنْ طَفَ بِالنّتِبِ فَقَدُ عَلَى مَنْ مَنْ طَفَ بِالنّتِ فَقَدُ عَلَى مَنْ مَنْ مَنْ مَنْ مَنْ وَانْ رَغِمْتُهُ ﴿ عَلَى مَنْ مَنْ مَنْ مَنْ وَانْ رَغِمْتُهُ ﴿ وَإِنْ رَغِمْتُهُ ﴿ وَإِنْ وَغِمْتُهُ ﴿ وَإِنْ وَغِمْتُهُ ﴿ وَإِنْ وَغَمْتُهُ ﴿ وَإِنْ وَغِمْتُهُ ﴿ وَإِنْ وَغِمْتُهُ ﴿ وَانْ وَغِمْتُهُ ﴿ وَإِنْ وَغِمْتُهُ ﴾ وقال اللّتِي فَلَا اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللللّهُ الللل

تخریج: إساده صحبح، م (۱۲٤٤)

٣١٨٢ حَدَّقْنَا حَجَّامُ. حَدَّقْي شُعْنَةُ عَنْ قَنَادَةَ. أَنَّ أَنَ خَشَنَ الْأَعْرَحَ قَنَ وَقَالَ رَجُلٌ مِنْ نَنِي الْهُحَمْمِ لِيفانُ لَهُ: فُلَاكُ سُ بُحَيْلٍ _ لابْن عَتَاسٍ: مَا هَدِهِ الْفَنُوى الَّتِي قَدْ تَشَعَّفُت النَّس مَنْ ضَف بالْنَيْتِ فَقَدْ حَلَّ. فَقَالَ النَّس مَنْ ضَف بالْنَيْتِ فَقَدْ حَلَّ. فَقَالَ اللهَ لَنَهُ نَبِّكُمْ بِعِيْمٌ وَبِنْ رَعِمْتُمْ. فَلَ شُعْنَةً أَلَ الْمُوى كَيْفَ هِيَ؟

تخريج: إساده صحيح.

٣١٨٣- حدَّثَنا نَهُرٌ خَدَّثَد هَمَّامٌ خَدَّنَا فَتَدَةُ، فَذَكُرَ الْحديثَ. وَقَالَ قَدْ نَعَشَّعُ في النَّاسِ. [راجع ٢٥٣٩]

تخريج: اساده صحبح.

3184. It was narrated that Ibn 'Abbas (秦) said: I came when the Messenger of Allah (經) was praying in Mina and I was riding a donkey. I let it go in front of the row and joined the prayer, and I had reached the age of puberty, but he did not rebuke me for that.

Comments: [Its isnad is saheeh, al-Bukhari (76) and Muslim (504)]

3185. I read this hadeeth to 'Abdur-Rahman and he said: I came riding on a female donkey, and at that time I had reached puberty, when the Messenger of Allah (經) was leading the people in prayer. I passed in front of part of the row, then I dismounted and let the donkey loose, and I joined the row. And no one rebuked me for that.

Comments: [Its isnad is saheeh]

3186. It was narrated from Ibn 'Abbas (秦) that the Prophet (鑑) drank from Zamzam whilst standing.

Comments: [Its isnad is saheeh, al-Bukhari (5617) and Muslim (2027)]

3187. Abu Zumail said. 'Abdullah bin 'Abbas (泰) told me: When the Harooriyyah [Khawarij] rebelled, they withdrew from people. I said to them: On the day of al-Hudaibiyah the Messenger of Allah (霉) made a peace deal with

٣١٨٤ حَلَّفُنَا عَبْدُ الرَّحْمَنِ: حَدَّفُنَا مَالِكٌ عَنِ النَّهِ بِنِ عَبْدِاللَّهِ، عَنِ عَنْ عَنْدِ اللّهِ بْنِ عَبْدِاللَّهِ، عَنِ ابْرِ عَبْدِاللَّهِ، عَنِ ابْرِ عَبْدِاللَّهِ، عَلَى ابْنِ عَبْسِلُى بِمِنَى وَأَنَا عَلَى حِمَارٍ، فَتَرَكْتُهُ بَيْنَ يَدَى الصَّلَّةِ، وَقَدْ نَاهَزْتُ الصَّلَاةِ، وَقَدْ نَاهَزْتُ اللهَ اللهَ عَبْدُ ذَلِكَ. [راجع. ١٨٩١] الله تَعْريج: بسده صحيح، ح: (٧١)، م: تخريج: بسده صحيح، ح: (٧١)، م: (٤٠٥).

٣١٨٥- وَقَرَأْتُ عَلَى عَنْدِ الرَّحْمَنِ هَذَا الْحَدِيثَ قَانَ: أَقْبَلْتُ رَاكِبًا عَلَى أَثَانِ، وَأَنَا يَوْمَنِذِ قَدْ الْحَدِيثَ قَانَ: أَقْبَلْتُ رَاكِبًا عَلَى أَثَانِ، وَأَنَا يَوْمَنِذِ قَدْ الْحَبْلَامَ، وَرَسُولُ لِلَّهِ يَعِيْ يُصَلِّي بُعْصِ لِلنَّاسِ، فَمَرَرُثُ نَثْنَ بَدَي بَعْصِ الصّف، فَتَرْلُثُ وَأَرْسَلْتُ الْأَثَانَ، فَدَخَلْتُ فِي الصّف، فَلَمْ يُنْكُرْ ذَلكَ عَلَيّ أَحَدٌ.

تخريج. إسناده صحبح

٣١٨٦- حَدَثَنَا عَبُدُ الرَّحْمَن بُنُ مَهْدِيً. حَدَّنَنَا سُفْيانُ عَنْ عَاصِمِ الْأَحْوَلِ، عن الشَّعْبِي، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ بِيَلِيَّة شَرِبَ مِنْ زَمْرَمَ وَهُوَ قَائِمٌ. [راجع: ١٨٣٨] تحريج: بسده صحيح، ح: (٢٠١٧)، م

٣١٨٧- حَدَّثْنَا عَبْدُ الرَّحْمَن بْنُ مَهْدِيِّ: حَدَّنَنَا عِبْدُ الرَّحْمَن بْنُ مَهْدِيِّ: حَدَّنَنَا عِبْدُ اللَّهِ يُنْ عَمَّارٍ قَالَ: خَدَّتَنِي أَبُو زُمَيْلٍ قَالَ: خَدَّتَنِي عَبْدُ اللَّهِ بْنُ عَمَّاسٍ قَالَ: لَمَّا خَرَحَتِ لَحَرُودِيَّةُ اغْتَرْلُوا. فَقُدْتُ لَهُمْ إِنَّ رَسُولَ اللَّهِ لَحَرُودِيَّةُ اعْتَرْلُوا. فَقُدْتُ لَهُمْ إِنَّ رَسُولَ اللَّهِ

the mushrikeen. He said to 'Ali: "O 'Ali, write, 'This is what Muhammad the Messenger of Allah has agreed."" They said: If we knew that you were the Messenger of Allah, we would not have fought you. The Messenger of Allah (趣) said, "Erase it, O 'Ali. O Allah, You know that I am Your Messenger. Erase it, O 'Ali, and write: 'This is what Muhammad bin 'Abdullah has agreed.''' By Allah. the Messenger of Allah was better than 'Ali, but he erased that himself and erasing it does not mean denying his Prophethood. Have I answered this point? They said: Yes.

Comments: [Its isnad is hasan]

3188. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas (录) wrote to me (saying): The Messenger of Allah (靈) said: "If people were to be given on the basis of what they claim, some people would claim the lives and wealth of others. But the one against whom a claim is made should swear an oath."

Comments: [Its isnad is saheeh, al-Bukhari (2514) and Muslim (1711)]

3189. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (溫) died and did not leave a will or any instruction (concerning who was to succeed him).

Comments: [Its isnad is saheeh]

3190. It was narrated from Ibn 'Abbas (場) that a bowl of thareed

إِيهُ يَوْمُ الْحُدْيِينَةِ صَالَحَ الْمُشْرِكِينَ، فَقَالَ الْمُشْرِكِينَ، فَقَالَ الْمُشْرِكِينَ، فَقَالَ الْمُحَمَّدُ مُسُولُ اللَّهِ عَلَيْهِ مُحَمَّدُ مُسُولُ اللَّهِ عَلَيْهِ مَا قَاتَلُنَاكُ، فَقَالَ رَسُولُ اللَّهِ يَهِيَّةً. "امْحُ يَا عَلِيُّ، لَلَّهُمُ إِبَّكَ تَعْلَمُ أَنِّي رَسُولُكَ، امْحُ يَا عَلِيُّ، وَاكْتُبُ مُدَا مَا صَالَحَ عَلَيْهِ مُحَمَّدُ بُنُ عَلِيُّ، وَلَلَهِ لَرَسُولُ اللَّهِ حَيْرٌ مِنْ عَلَيْ، مُحَمَّدُ بُنُ عَلِيْ مُحَمَّدُ بُنُ عَلَيْ مُحَمَّدُ بُنُ وَقَدْ مَحَا نَصْلُهُ وَلَمْ يَكُنُ مَحْوَهُ ذَلِكَ يَمْحَهُ مِنَ وَقَدْ مَحَا نَصْلُهُ وَلَمْ يَكُنُ مَحْوَهُ ذَلِكَ يَمْحَهُ مِنَ الْمَدِودَ وَلَكَ يَمْحَهُ مِنَ الْمَبْوَقِ اللَّهِ الْمُولُ اللَّهِ حَيْرٌ مِنْ عَلَيْ الْمُحَوّةُ وَلَكَ يَمْحَهُ مِنَ الْمَبْوَقُ ذَلِكَ يَمْحَهُ مِنَ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ عَلَيْهِ مُحَمِّدُ مِنْ عَلَيْ اللّهِ اللّهُ اللّهُ عَلَيْهِ مُحَمِّدُ مُنَ اللّهُ عَلَيْهِ مُحَمِّدُ مُنَ اللّهُ اللّه

تخريج: إساده حس.

٣١٨٨ حَدِّثُنَا عَبْدُ الرَّحْمَنِ مُنُ مَهْدَيِّ: (١/ ٣٤٣) حَدَّثُنَا عَبْدُ الرَّحْمَنِ مُنُ مَهْدَيِّ: (١/ ٣٤٣) حَدَّثُنَ نَافِعُ مُن عُمَرَ عَنِ امْن أَبِي مُثَيِّكَةً، فَلَ. كُنْتَ إلِيَّ ابْنُ عَتَاسٍ. أَنَ رَسُولَ اللّهِ ﷺ قَالَ. «لَوْ أَنَّ النَّاسَ أَعْطُو بَرُولَ اللّهِ ﷺ قَالَ. «لَوْ أَنَّ النَّاسَ أَعْطُو بَدَعُواهُمْ، ادّعَى نَسَ مِن النَّس دِماءَ نَسِ وَأَمْوَالُهُمْ، ولَكِنَّ الْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ". وَلَكِنَّ الْيُمِينَ عَلَى الْمُدَّعَى عَلَيْهِ". [انظ: ٣٤٧٦، ٣٢٩٦]

تغريج إساده صحيح، خ. (٢٥١٤)، م: (١٧١١).

٣١٨٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْخَاق، عَنْ أَرْقَم بُنِ شُرَحْبِيلَ، عَنِ مَن عَنَاسِ قَال: مَات رَسُولُ اللَّهِ بِلِيَّةٌ وَلَمْ يُوص. [انظر: ٣٣٥٦]

تخريج: إساده صحح.

٣١**٩٠**- حَدَّثَنَا عَبْدُ الرَّحْمَنِ وَابْنُ حَعْفَرٍ قَالَا: حَدَّثَنَ شُعْنَةً عَنْ عَطَاءِ بْنِ السَّانبِ، was brought to the Prophet (囊) and he said: "Eat from the edges and do not eat from the middle, for the blessing descends in the middle." Ibn Ja'far said: "From the edges or from the sides."

Comments: [Its isnad is hasan]

3191. It was narrated that Ibn 'Abbas said, concerning the verse "Move not your tongue concerning (the Qur'an, O Muhammad) to make haste therewith" [al-Qiyamah 75:16]: The Prophet (ﷺ) experienced some hardship when the Revelation came to him, and he used to move his lips. Ibn 'Abbas said to me: I will move my lips for you as the Messenger of Allah (姓) used to move his lips. Sa'eed said to me: I will move my lips for you as Ibn 'Abbas moved his lips. Then Allah revealed the verse, "Move not your tongue concerning (the Qur'an, O Muhammad) to make haste therewith. It is for Us to collect it and to give you (O Muhammad (鑑)) the ability to recite it (the Qur'an)" [al-Oiyamah 75:16,17], meaning, I will collect (preserve) it in your heart, then you will be able to recite it. "And when We have recited it to you [O Muhammad through Jibreel (Gabriel)], then follow its (the Qur'an's) recitation" i.e., so listen to it attentively. "Then it is for Us (Allah) to make it clear (to you)" [al-Qiyamah 75:19]. Then after that, when Jibreel left, he would recite it as it had been recited to him.

عَنْ سَعِيدِ بْنِ جُبَيْوٍ، عَنِ انْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ بَسِّهِ أَبِّيَ بِقَصْعَةِ مِنْ ثَوِيدٍ، فَقَالَ: "كُلُوا مِنْ وَسَطِهَا، فَإِنَّ وَسُطِهَا، فَإِنَّ وَسَطِهَا، فَإِنَّ النَّرَكَةَ تَنْوِلُ فِي وَسَطِهَا، قَالَ ابْنُ حَعْفَرٍ: «مِنْ جُوانِبِهَا، أَوْ مِنْ حَافَتَبَهَاهُ. [راجع: ٢٤٣٩]

تخريج: إسناده حس.

تخریج: إساده صحیح، ح (٥)، م. (٤٤٨).

Comments: [Its isnad is saheeli, al-Bukhari (5) and Muslim (448)]

3192. It was narrated that Ibn 'Abbas (李) said: The Messenger of Allah (墨) came to us, young boys of Banu 'Abdul-Muttalib, as we were riding on our donkeys on the night of Muzdalifah. He started slapping our thighs and saying. "O my sons, do not stone the Janrali until the sun rises." Ibn 'Abbas said: I did not think anyone would stone it until the sun rose.

Comments: [A sahech hadeeth; its isnad is interrupted]

3193. It was narrated from Ibn 'Abbas (秦) that a lamb fell in front of the Messenger of Allah (鑑) whilst he was praying, and he did not interrupt his prayer.

Comments: [A hasan hadeeth]

3194. It was narrated that Ibn 'Abbas (%) said: I stayed overnight with my maternal aunt Maimoonah. The Messenger of Allah (ﷺ) got up in the night, relieved himself and washed his face and hands. Then he got up, went to the waterskin, undid its straps, and did a wudoo' that was somewhere between the most perfect and the most light; he did not use a great deal of water but he did a proper wudoo'. Then he stood and prayed, and I got up

٣١٩٢ حدثنا عند الرّحْمنِ خدّنا سُفيّالُ غَنْ سُلمة بْن كُهيْلِ، غَنِ أَحسنِ الْغُربِيّ، غَنِ الْمِسْ الْغُربِيّ، غَنِ الْسِ عَناسٍ قَالَ: قَدْما رَسُولُ اللّهِ وَلِيَّةُ أَغْلِمَةً نَبِي عند الْمُطّلِبِ على حُمْزاتِكَ لَيْنةً أَغْلِمَةً نَبِي عند الْمُطّلِبِ على حُمْزاتِكَ لَيْنةً أَغْلِمَةً الْمُخْدَة مَن عَلْمُ الْفَعْرَه حتى تُطْمُع السَّمْسُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عناسٍ لا إحالُ آخنا يرْمي ختَّى قَالُع السَّمْسُ عَلَى عالى رُمي ختَّى قَالُع اللّهُ مِنْ اللّهُ عناسٍ لا إحالُ آخنا يرْمي ختَّى قَالُع اللّهُ مِنْ اللّهُ عناسٍ اللهُ عناسٍ اللهُ عناسٍ اللّهُ عناسٍ اللّهُ عناسُ اللّهُ عناسُلُهُ اللّهُ عناسُ عناسُ اللّهُ عناسُ عناسُ اللّهُ عناسُ اللّهُ عناسُ اللّهُ عناسُ اللّهُ عناسُ اللّهُ عناسُ الللّهُ عناسُلْمُ عناسُلُمُ عناسُلُمُ عناسُلُمُ عناسُلْمُ عناسُلْمُ عناسُلُمُ عناسُلُمُ عناسُلْمُ عناسُلْمُ عناسُلْمُ عناسُلُمُ عناسُلُمُ عناسُلْمُ عناسُلُمُ عناسُلْمُ عناسُلُمُ عناسُلُمُ عناسُلُمُ عناسُلُمُ عناسُلُمُ عناسُلْمُ عناسُلُمُ عناسُلُمُ عناسُلُمُ

تخريج: حديث صحيح، وهذ إساد مقطع، حسن بن عبد لله العربي لم يسمع من ابر عباس.

٣١٩٣- حَدَثَنَا عَدُ الرِّحْمَنِ. حَدَثَنَا شَفْيانُ عَنْ سَلْمَةً، عَن الْحَسَنِ _ يَعْنِي الْعُرَبَيْ عَنِ الْعُرَبِيْ عَنِ الْعُرَبِيْ عَنِ الْعُرَبِيْ عَنِ الْعُرَبِيْ وَسُولِ ابْن عَمَا بَيْن يَدَيْ رَسُولِ اللَّهِ يَتَنْظُ وهُو يُصَلِّي، فَلَمْ يَقْطَعُ صَلَاتُهُ. [راحع: ٢٨٠٤]

تخريج: حدث حس.

٣١٩٤ - حَدَثْنَا عَدْ الرَّحْمَ عَنْ سُفَيْنَ، عَنْ سَلَمَة، عَنْ كُرْنِي، عَن الله عَلَي سَلَمَة، عَنْ كُرْنِي، عَن الله عَلَي قَالَ: بِتُ عِنْ الله عَلَي مَنْمُونَة، فَقَامَ رَسُولُ اللّه عَلَيْهِ مِن اللَّيْل، فَأَنَى حَاحِتَهُ، ثُمَّ غَسلَ وَحْهَهُ وَيَدَيْهِ، لَهُ يُكْبُرُ وَقَدْ أَلْمَ مَنْ تَوْصَأ لَهُ مُكْبُرُ وَقَدْ أَلْمَع، ثُمَّ قَوَصاً فَعَم فَصَلَى، فَهُ تَوْصَا قَام فَصَلَى، فَقُمْتُ فَنَه طَأْتُ، كرَاهِيَة أَن يَرَى قَامَ بُصَلَى، فَقُمتُ فَنَه طَأْتُ مَقَام بُصَلَى، فَقُمْتُ الرَّقِبَة، فَوَصَاتُ فَقَام بُصَلَى، فَقُمتُ المَّه مُنْ بُصَلَى، فَقُمْتُ عَنْ يَسَاره، فَأَخذِنى نَاذُنِى، فَأَذِنى عَنْ اللَّه مِنْ عَنْ يَسَاره، فَأَخذِنى نَاذُنِى، فَأَذِنى عَنْ يَسَاره، فَأَذَارنى عَنْ يَسَاره، فَأَخذِنى نَاذُنِى، فَأَذَارنى عَنْ يَسَاره، فَأَخذِنى نَاذُنِى، فَأَذَارنى عَنْ

and hid myself, not wanting him to think that I was watching him, and I did wudoo'. He stood and started praying, and I stood on his left, but he took me by the ear and brought me round to his right The prayer of the Messenger of Allah (藝) at night reached thirteen rak'ahs. Then he lay down and slept until he was breathing deeply, for when he slept he would breathe deeply. Then Bilal came to him and called him for prayer, and he got up and prayed, and did not do wudoo'. In his du'a' he said: "O Allah, put in my heart light, in my seeing light, in my hearing light, to my right light, to my left light, above me light, below me light, in front of me light, behind me light, give me abundant light." Kuraib said: There are seven more phrases that I was caused to forget. I met one of the sons of al-'Abbas and he told them to me. He mentioned: my sinews, my flesh, my blood, my hair and my skin, and he mentioned two others.

Comments: [Its isnad is saliech, al-Bukhari (6316) and Muslim (763)]

3195. It was narrated from Kuraib that a woman lifted up a child of hers and said: O Messenger of Allah, is there *Hajj* for this one? He said: "Yes, and you will have a reward"

Comments: [Saheeh, Muslim (1336)]

نميه، فَتَمَتْ ضَلاةُ رَسُولِ اللَّه ﷺ مِنَ اللَّبْلِ
فَلاَتْ عَشْرَة رَكُعَةً، ثُمَّ اضْطَجَعَ، فَنَامَ حَتَى
نَمْخَ، وكانَ إِذَا نَمَ مَعْخِ، فَأَتَهُ بِلَالٌ فَاذَنَهُ
بِالصَّلَاةِ، فقام فَصَلَّى، وَلَمْ يَتَوَضَّنُ، وَكَانَ
يَقُولُ فِي دُعَائِهِ: اللَّهُمِّ اجْعَلُ فِي قَلْبي وُرًا،
وَفِي سَمْعِي نُورًا، وَفِي سَمْعِي نُورًا، وعنْ
نُورًا، وَعَنْ يَسَارِي بُورً، وَمِنْ أَمَمِي بُورًا،
يُورًا، وَمَنْ يَحْتِي بُورً، وَمِنْ أَمَمِي بُورًا،
وَمَنْ خَلْمِي بُورًا، وَأَعْضِمُ لِي بُورًا، قَالَ فَقَلِي تُعْمَلُ وَمِنْ أَمْمِي بُورًا،
وَلَا الْعَبَّاسِ، فَحَدَّنَتِي بِهِنْ، فَلَذَيْرَ، اعْصِي،
وَلَا الْعَبَّاسِ، وَحَمِي، وَشَعْرِي، وَنشرِي». قَالَ: وَلَحْمِي، وَلَمْوي، وَنشرِي». قَالَ: وَلَحْمَي، وَنشرِي». قَالَ:

تخریج: إساده صحیح، ح (۱۳۱۱). م. (۷۱۳).

٣١٩٥- حَدَثْنَا عَبْدُ لرَّحْمَٰنِ عَنْ سُفْيَانَ،
عَنْ يُرَهِيمَ بُنِ عُفْنة،عَنْ كُرَيْبٍ: أَنَّ مُرْأَةً
رَفَعَتْ صَبِيًّ لَهَا، فَقَالَتْ. يَا رَسُولَ اللّهِ،
آلهَدْ حَجِّ؟ قال: النَّعَمْ، وَلكِ أَخْرٌ».
[راحع: ١٨٩٢]

تخریج: حدیث صحیح، م: (۱۳۳۱).

3196. A similar report was narrated from Kuraib, from Ibn 'Abbas (%).

Comments: [Its isnad is saheeh]

3197. It was narrated that Ibn 'Abbas (泰) said: The whiteness of the armpits of the Messenger of Allah (塞) could be seen when he prostrated.

Comments: [Saheeh because of corroborating evidence, its isnad is da'eef and at-Tamimi is unknown]

٣١٩٦– حَدَّثُنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا شُفْيَانُ عَنْ مُحَمَّدِ ثَنِ عُفْنَهَ، عَنْ كُرَيْبٍ، عَيِ اثْنِ عَبُّاسٍ بِمِثْلُهِ. [راجع: ١٨٩٢]

تخريج: إساده صحيح، م (١٣٣١).

٣١٩٧ - حَدَثَنَا عَبْدُ الرَّحْمِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ البِّيعِيِّ، عَنِ ابْنِ عَبَّاسِ فَالَ. وَكَانَ رَسُولُ اللَّهِ يَشْجُهُ، يُرَى بَيَاصُ إِبْطَيْهِ إِذَا سَجَدَ. قَالَ أَبُو عَبْدِ الرَّحْمَنِ. الْمُعْبَةُ بِنَفْقَدُ أَصْحَابَ سَجِعْتُ أَبِي يَقُولُ: كَانَ شُعْبَةُ بِنَفْقَدُ أَصْحَابَ الْمُحِيثُ. فَقَالَ يَوْمًا: مَا فَعَلَ ذَلَكَ الْغُلامُ الْمُحِيثُ؛ يعْبِي شَتَابَةً. [راحع: ٢٤٠٥]

تخريج: صحيح لغبره، وهذا إساد صعيف، لتممي محهول.

3198. It was narrated that Ibn 'Abbas (%) said: I heard the Messenger of Allah (ﷺ) say: "Any (animal) skin that has been tanned has become pure."

Comments: [Its isnad is saheeh, Muslim (366)]

3199. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (囊) continued to recite the *Talbiyah* until he stoned the *Janurah*.

Comments: [Its isnad is saheel, al-Bukhari (1543) and Muslim (1282)]

3200. It was narrated that Yazeed bin Hurmuz said: Najdah bin 'Amir wrote to Ibn 'Abbas

٣١٩٨ - حَلَثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفَيَانَ، عَنْ شُفيَانَ، عَنْ رَبِي أَسْلَم، عَنْ عَنْدِ الرَّحْمَنِ بُنِ وَعُلَةً، عَنِ ابْنِ عَبْسٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ يَتَهُولُ: وَأَيْمًا إِهَابٍ دُمِغَ، فَقَدْ طَهُرَد. [راجع: ١٨٩٥]

تخریج: _بسناده صحیح، م[.] (۳۲۹).

٣١٩٩- (٣٤٤/١) حَدَّثَنَا عَبْدُ الرَّحْمَ عَنْ شَفْيَانَ، عَنْ حَبِي، عَنْ سَعِيدِ نْنِ جُبَّرٍ، عَيِ انْنِ عَبّسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَبَى حَتَّى رَمُولَ اللَّهِ ﷺ لَبَى حَتَّى رَمُى الْحَمْرَة. [راجع: ١٨٦٠]

تخریج: اِسنده صحیح، خ^۱ (۱۹۶۳)، م^۱ (۱۲۸۲).

٣٢٠٠ حَدَّثَنَا عَنْدُ الرَّحْمَٰنِ بْنُ مَهْدِيٍّ : حَدَّثُنَا خَرِيرُ بْنُ خَارِمٍ عَنْ قَيْسٍ بْنِ سَعْدٍ، 143

(*), asking him about some things. I saw Ibn 'Abbas when he read his letter and when he wrote his reply. He wrote to him (saying). You asked me... And he narrated the hadeeth. And he said: You asked me, did the Messenger of Allah (*) kill any of the hushrikeen? The Messenger of Allah (*) did not kill any of them and you should not kill any of them unless you know about them what al-Khadir knew about the boy when he killed him.

Comments: [Its isnad is saliceli]

3201. It was narrated that Ibn 'Abbas (泰) said: When [the soorah] "When there comes the Help of Allah (to you, O Muhammad (窦) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, the Prophet (窦) realised that news of his (impending) death had been given to him.

Comments: [Its isnad is hasan]

3202. It was narrated from Ibn 'Abbas (表) that a woman lifted up a child of hers to the Prophet (爱) and said: O Messenger of Allah, is there *Hajj* for this one? He said: "Yes, and you will have a reward."

Comments: [Its isnad is saheeh]

3203. It was narrated from Ibn 'Abbas (為) that the Prophet (绘) sent the weak ones of his family

عَنْ يرِيدَ بْنِ هُوْمُوْ قَالَ اكْتَبَ نَجْدَةُ بْنُ عَمِيرِ الْمِي الْمِي عَبْسِ بَسْأَلُهُ عَنْ أَشْيَاءً، فَشْهِدْتُ اللّٰي اللّٰ عَنْ أَشْيَاءً، فَشْهِدْتُ كَتَبَ اللّٰهِ جَوَابِهُ، فَكْتَ النِّهِ إِنَّكْ سَالْتُمي... ودَكَرَ الْحَديثَ. قَالَ: وَسَالُتَ: هَلْ كَانَ رَسُولُ اللّهِ بِيَجْ لَمْ يَكُنْ يَقْتُلُ مِنْهُمْ أَحَدًا، وَإِنَّ رَسُولَ اللّهِ رَسُولَ اللّهِ يَشْهُلُ مِنْ مُنْهُمُ أَحَدًا، وَإِنَّ رَسُولَ اللّهِ وَاللّٰهَ مِنْهُمْ أَحَدًا، وَإِنَّ مَنْهُمُ أَحَدًا، وَإِنَّ مَنْهُمْ مِنْهُمْ مَنْهُمْ مُنْهُمْ مَنْهُمْ مَنْهُمْ مَنْهُمْ مَنْهُمْ مَنْهُمْ مَنْهُمْ مَنْهُمْ مُنْهُمْ مَنْهُمْ مَنْهُمْ مُنْهُمْ مَنْهُمْ مَنْهُمْ مَنْهُمْ مُنْهُمْ مُنْهُمْ مُنْ مُنْهُمْ مُنْهُمْ مُنْ مِنْهُمْ مُنْهُمْ مُنْهُمْ مُنْهُمْ مُنْهُمْ مُنْهُمْ مُنْهُمْ مُنْهُمْ مُنْ مُنْهُمْ مُنْهُمُ مُنْهُمْ مُنْهُمْ مُنْهُمْ مُنْهُمْ مُنْهُمْ مُنْهُمْ مُنْهُمُ مُنْهُمْ مُنْهُمُ مُنْهُمُ مُنْهُمُ مُنْ مُنْهُمُ مُنْهُمُ مُنْهُمُ مُنْهُمُ مُنْهُمُ مُنْهُمُ مُنْهُمُ مُنْهُومُ مُنْهُمُ مُنْ مُنْمُونُ مُنْمُونُ مُنْمُ مُنْهُمُ مُنْمُ مُنْ

تخريج: إسناده صحيح.

٣٢٠١ خَدُّفَنَا وَكِيعٌ عَنْ شَفْيَانَ، عَنْ عَاصِم، عَنْ أَبِي رَزِينٍ، عَنْ الْبِنِ عِبَاسٍ قَال. عَاصِم، عَنْ أَبِي رَزِينٍ، عَنِ الْبِنِ عَبَاسٍ قَال. نَمَا نُزُلَتْ: ﴿إِذَا جَاءَ سَسْرُ اللّهِ وَٱلْفَتْحُ﴾، غَيمَ اللّبِيُ بِمِنْ أَنْ قَدْ نُعِيَتْ إِلَيْهِ نَفْسُهُ، فَقِبلَ: ﴿إِذَا جَاءَ نَصْدُ اللّهِ﴾ السُّورَةَ كُلَّهَا. [راحع: ١٨٧٣]

تخريج: إساده حس.

٣٢٠٢- حَدَّثَنَا أَبُو أَحْمَدَ وَأَبُو نُعَيْمٍ: حَدَّثَنَا مُفْقِانُ عَنْ كُرَيْبٍ، عَنِ مُفْقَادً، عَنْ كُرَيْبٍ، عَنِ الْبِيِّ الْبَيِّ عَبْاسٍ: أَنَّ الْمُرَأَةَ رَعَعَتْ صَبِيًّا لَهَا إِلَى النَّبِيِّ يَجْهُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَلِهَذَا حَجُّ عَلَى اللَّهِ، أَلِهَ اللَّهِ، أَلِهَذَا حَجُّ عَلَى اللَّهِ، أَلْهَذَا حَجُّ عَلَى اللَّهِ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُو

تخريج: إسناده صحيح.

٣٢٠٣- حَلَّنْنَا وكِيعٌ: حَدَّنْنَا الْمَسْعُودِيُّ عَنِ الْحَكَم، عَنْ مِقْسَم، عَنِ الْذِ عَبَّسِ: أَنَّ

ahead from Muzdalifah and said: "Do not stone the *Jamrali* until the sun rises."

Comments: [A salieth hadeeth]

3204. It was narrated that Ibn 'Abbas said: When you have stoned the Jamrah, everything becomes permissible to you except (intimacy with) women. A man said: And perfume? Ibn 'Abbas said: As for me, I saw the Messenger of Allah (雲) apply a lot of musk to his head. Is that perfume or not?

Comments: [Saheeh because of corroborating evidence, and its *isnad* is interrupted]

لنَّبِي يَشْجُةِ قَدَّمَ ضَعَفَةً أَهْلِهِ مِنْ جَمْعٍ، وَفَلَ · *لَا تَرْمُوا الْجَمْرةَ خَتَّى تَطْلُغَ الشَّمْسُ». [رجم: ٢٥٠٧]

تخريج: حديث صحيح

٣٢٠٤ - حَدَّثَنَا وَكِيعٌ وَعَدُ الرَّحْمَ قَالَا حَدَّثَنَا سُفْنِنُ عَنْ سَلَمَةً ثَنِ تُحَيِّلٍ، عَنِ الْمُحَمِّنِ الْمُحَرِّقِ، عَنِ الْمُحَمِّنَ الْمُحَرِّقَ، فَقَدْ حَلَّ لَكُمْ كُنُّ شَيْءً إِلَّا النَّسَاء، قَالَ فَقَالَ رَحُلٌ وَالطَّبِّ؟ _ قَالَ عَنْد الرَّحْمَوِ: فَقَالَ رَحُلٌ وَالطَّبِّ؟ _ قَالَ عَنْد الرَّحْمَوِ: فَقَالَ لَهُ رَجُلٌ وَالطَّبِّ؟ _ قَالَ عَنْد الرَّحْمَوِ: فَقَالَ لَهُ رَجُلٌ وَالطَّبِّ؟ _ قَالَ وَقَالَ النَّ عَبَّاسٍ أَمَّا أَنَا فَقَدْ رَأَيْتُ رَسُولَ _ وَقَالَ النَّ عَبَّاسٍ أَمَّا أَنَا فَقَدْ رَأَيْتُ رَسُولَ _ وَقَالَ النَّ عَبَّاسٍ أَمَّا أَنَا فَقَدْ رَأَيْتُ رَسُولَ اللهِ يَعِيمٌ يُضَمِّحُ رَأَنَهُ بِالْمِسْكِ، أَفْطِيبٌ ذَاكَ اللهِ يَعْمَلُ اللهِ يَعْمَلُ مَا أَنْ اللهِ يَكِ اللهِ الْمِسْكِ أَفْطِيبٌ ذَاكَ اللهِ يَعْمَلُ اللهِ الْمِسْكِ الْمُعْلِي اللهِ اللهُ اللهِ اللهُ اللهُ

تخريج: صحح لعره، وهذا يسناد مفطع، الحسن بن عبدالله العربي لم يسمع من ابن عباس.

3205. It was narrated that Ibn 'Abbas (%) said: The Messenger of Allah (**) defined the *meeqat* for the people of the east as al-'Aqeeq.

Comments: [Its isnad is da'eef because of the weakness of Yazeed bin Abu Ziyad]

3206. It was narrated from Ibn 'Abbas (泰) that when the Prophet (委) came to Dhul-Hulaifah, he entered thram for Hajj, and he marked his sacrificial animal with a cut on its right side, then he wiped the blood from it, and he garlanded it with two sandals."

Comments: [Its 19nad is saheeh, Muslim (1243)]

٣٢٠٥ حَدَّثَنَا وَكِيعٌ: خَدَّثَنَا شُفْيَانُ عَنْ يَزِيدَ ﴿ إِنَّ أَبِي زِيَادٍ، عَنْ مُحَمَّد بْنِ عَلِيٍّ بْنِ عَبْدِ اللهِ بْن عَمَّاسٍ، عَنِ ابْنِ عَمَّاسٍ قَالَ. وَقَّتَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ الْمَشْرِقِ الْعَقِبقَ.

تخريج: إساده صعيف لضعف يزبد س أبي رياد.

٣٧٠٦- حَدَّثَ وَكِيعٌ خَدِّتَنَا هِشَامٌ عَنْ قَتَادَةً، عَنْ أَبِي حَسَّانِ الْأَعْرَجِ، غَنِ ابْنِ عَبَّاسٍ: أَنَّ الشِّيِّ يَشِيِّةٍ لَمَّا أَنَى ذَ الْحُلَيْفَةِ أَحْرَمُ بِالْحَحِّ. وَأَشْعَرَ هَدْيُهُ فِي شِقِّ السّامِ الْأَيْمَنِ، وَأَمَاطَ عَهُ لَدَّمَ، وَقَلَّذَ نَعْلَيْنِ. [راحع: ١٨٥٥]

تخريج: إساده صحبح، م. (١٢٤٣)

3207. It was narrated that Ibn 'Abbas (参) said. The Messenger of Allah (验) said: "Two blessings that many people do not make good use of: free time and good health."

Comments: [Its isnad is saheeh, al-Bukhari (6412)]

3208. It was narrated that Abul-Bakhtari said: We saw the new moon of Ramadan in Dhat 'Irq, so we sent a man to Ibn 'Abbas (泰) to ask hum. He [Ibn 'Abbas (泰)] said: The Messenger of Allah (空) said: "Allah causes it to appear for long enough that people can see it."

Comments: [Its isnad is saheeh Muslim (1088)]

3209. It was narrated that Ibn 'Abbas (巻) said: The Messenger of Allah (建) set out from Madinah fasting during the month of Ramadan, and when he came to Qudaid he broke his fast, and continued not to fast until he entered Makkah.

Comments: [Its isnad is saheeli]

3210. It was narrated from Ibn 'Abbas (為) that they debated whether the Prophet (霙) was fasting on the day of 'Arafah. Ummul-Fadl sent some milk to the Prophet (卖) and he drank (it).

Comments: [Its isnad is hasan]

٣٢٠٧ حدَّلُنَا رَكِبعْ ﴿ حَدَّلُنَا عَبْدُ اللَّهِ بُنُ سَعِيدِ بْنِ أَبِي هِنْدِ عَنْ أَبِيهِ عَنِ ابْنِ عَاسٍ سَعِيدِ بْنِ أَبِي هِنْدِ عَنْ أَبِيهِ عَنِ ابْنِ عَاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَعِيدٌ: "بَعْمَتَانِ مَعْبُونٌ فَاللَّحْمُ: فَاللَّ عَنْ أَعْ وَالطَّحْمُ: فَهَرَاعُ وَالطَّحْمُ: [راجه: ٢٣٤٠]

تخریج اساده صحیح، ح (٦٤١٢).

٣٢٠٨- حَلَّثَنَا وَكِيعٌ: حَلَّثَنَ شُعْنَةُ عَنْ عَمْرُو الله مُرَّة، عَنْ ابِي الْنَحْتَرِيِّ قَالَ: تَرَاءَيْنَا هلالَ رَمْضَانَ بِذَابِ عِرْقٍ، فَأَرْسَلْنَا رَجُلًا إلى ابْن عَبَّاسٍ فَسَأَلُهُ، فَقَالَ: إِنَّ رَسُولَ اللَّهِ يَتِيْ مَدَّهُ إِلَى رُؤْنِيهِ، [راجع: ٣٢٠١]

تخریج اساده صحیح، م. (۱۰۸۸).

٣٢٠٩ حَدَثَنَا وَكِيعٌ عَنْ شُعْبَةً، عَنِ الْحَكَمِ، عَنْ مَقْسَمٍ، عَن الْبَ عَبَّاسٍ قَالَ: خَرَجَ مَ رَسُولُ اللّهِ ﷺ مِنَ الْمَدِينَةِ ضَائِمًا فِي شَهْرٍ رَسُولُ اللّهِ ﷺ مِنَ الْمَدِينَةِ ضَائِمًا فِي شَهْرٍ رَمَصَنَ، فَلَمَّ اأَتَى قُدُبُدًا أَفْطَرَ، فَلَمْ يَرَلُ مُقْطِرًا حَتَى دَخَلَ مَكَةً. [راجع: ٢١٨٥]

تخريج إساده صحيح.

٣٢١- حَدَثَنَا وَكِيعٌ: حَدَّثَنَ ابْنُ أَبِي ذِنْبٍ عَنْ صَالِحٍ مؤلَى التَّوْمُةِ، عَنِ ابْنِ عَبَاسٍ: مَنْ صَالِحٍ مؤلَى التَّوْمُ مَقِ عَنِ ابْنِ عَبَاسٍ: أَمَهُمْ تَمَرَوْا فِي ضَوْمٍ النَّبِيِّ ﷺ يَوْمُ عَرَفَةً، فارْسَلَتْ أُمُ الْفَضْلِ إِلَى النَّبِيِّ ﷺ بِلَبَنِ مَشَكِمٌ بِلَبَنِ مَشَرَبٌ. [راحع: ١٨٧٠]

تخريج: إسناده حسن.

3211. It was narrated from Ibn 'Abbas (泰) that the Prophet (變) was treated with cupping - Wakee' said: In al-Qahah - when he was fasting.

Comments: [Its isnad is saheeh]

3212. Al-Hakam bin al-A'raj said: I came to Ibn 'Abbas (秦) when he was reclining on his cloak at Zamzam, and I said: Tell me about 'Ashoora', what day should I fast it? He said: When you see the new moon of Muharram, count, and fast on the ninth day. I said: Is that how Muhammad (窦) used to fast it? He said: Yes.

Comments: [Its isnad is saheeh, Muslim (1133)]

3213. It was narrated from 'Abdullah bin 'Umair, a freed slave of Ibn 'Abbas, from Ibn 'Abbas (泰) that he said: The Messenger of Allah (塞) said: "If I am still alive next year, I shall certainly fast on the ninth day."

Comments: [Its isnad is qawi]

3214. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (建) said: "Do not eat food from the top; eat from the edges for the barakalı (blessing) descends on the top."

Comments: [Its isnad is hasan]

٣٢١١- خَلَثْنَا وَكِيعٌ وَمُحَمَّدُ بْنُ حَعْفَرِ فَالَا. حَدَّثَنَ شُغْنَهُ عَنِ الْخَكُمِ، عَنْ مِفْسَم، عَنِ الْسِ عِبَاسِ. أَنَّ اللَّبِيِّ ﷺ الحَنْجَمْ _ فَالَ وَكِيعٌ ' بِالْفَاحَةِ _ وَمُوْ صَائِمٌ. [راجع: ٢١٨٦]

تخريج: إساده صحيح.

٣٢١٧- حلقنًا وكِيعٌ. خَدَّثَنَا حَاجِبُ بْنُ عُمَرَ سَمِعهُ مِن الْحَكْمِ بْنِ لْاعْرَجِ قَالَ: النَّهَبْتُ إلى ابْنِ عَبَاسِ وَهُوَ مُنُوسَدٌ رِدَاءَهُ فِي زَمْزَمَ، ابْنِ عَبَاسِ وَهُوَ مُنُوسَدٌ رِدَاءَهُ فِي زَمْزَمَ، فَتُشَلِّتُ الْجَبْرِي عَنْ عَشُورَاءَ أَيُّ يَوْمِ أَصُومُهُ؟ فَقُلُد: إِذَا رَأَنْتَ هَلَالَ لُمُحَرَّمٍ فَاعْدُدٌ، فَأَصْبِحْ فَقَلَ: إِذَا رَأَنْتَ هَلَالَ لُمُحَرَّمٍ فَاعْدُدٌ، فَأَصْبِحْ مِن التّاسِعَةِ صَائِمًا. قَالَ: قُلْتُ: أَكَذَاكَ كَانَ يَصُومُهُ مُحَمَّدٌ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ؟ قَالَ: نَعْدَهُ (١/ ٣٤٥) [راجع: ٣١٥٥]

تخريج: إساده صحيح، م: (١١٣٣).

٣٢١٣- حَدَّثَنَا وَكِيعٌ خَدَّثَنَا ابْنُ أَبِي ذِئْبٍ غَرِ الْقَاسِمِ بُنِ عَبَسٍ، عَنْ عَبْدِ اللّه بْنِ غَمَيْرٍ مَوْلَى لِانْسِ عَدْسٍ، عَنْ عَبْدِ اللّه بْنِ غَمَيْرٍ مَوْلَى لانْسِ عَدْسٍ، عَن اللّهِ عَدْسٍ فَالَ فَلَ رَسُولُ اللّهِ يَشْجُ الْمَيْنِ بَقِيبُ إِلَى قَالِلٍ لَأَصُومَ الْبَوْمَ التَّاسِعَ». [راجع ١٩٧١]

تخريج: اساده قوي، م (١١٣٤).

٣٢١٤ حَلَثْنَا وَكِيعٌ. حَدَّثَنَ سُفْبَالُ عَلْ عَطَاءِ سُ السَّائِب، عَنْ سَعِبِدِ سُ حُبَيْرٍ، عَنِ الْمُ عَلَى السَّائِب، عَنْ سَعِبِدِ سُ حُبَيْرٍ، عَنِ الْسِ عَلَى اللهِ عَلَيْمَ: «لَا اللهِ عَلَيْمَة : «لَا تَأْكُلُوا الطَّعَامَ مِنْ فَوْقِهِ، وَكُلُوا مِنْ خَوَانِهِهِ، فَإِنَّ الْمِنْ خَوَانِهِهِ، فَإِنَّ اللهِ عَلَيْمَةً عَنْ اللهِ عَلَيْمَةً اللهِ عَلَيْمَةً اللهِ اللهُ عَنْ اللهُ عَلَى اللهُ عَلَيْمِ اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهُهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللّهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللّهُ

تخريج: إساده حسن.

3215. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (愛) said: "Do not take any animate being as a target."

Comments: [Its isnad is saheeh, Muslim (1957)]

3216. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (經) said. "Do not take any animate being as a target."

Comments: [A saheeh hadeeth]

3217. It was narrated from Ibn 'Abbas (為) that the Prophet (經) carried him and his brother (on his mount), one in front of him and one behind.

Comments: [Its isnad is da'eef because Jabir al-Ju'fi is da'eef]

3218. It was narrated from Ibn 'Abbas (♣) that as-Sa'b bin Jaththamah gave the Messenger of Allah (叁) the rump of a donkey, dripping with blood, when he was in *ihram*, and he refused it.

Comments: [Its isnad is saheeh, Muslim (1194)]

3219. It was narrated that Yazeed bin al-Asamm said: Mention of lizard (meat) was made in the

٣٢١٥- خَلْقُنَا وَكِيعٌ وَائنُ جَعْفَرٍ قَالَا: خَلْتَنَ شُعْبَةُ عَنْ عَدِيْنَ إِنْ جَعْفَرٍ: شُعْبَةُ عَنْ عَدِيْنِ إِنْ تَاسِيهِ، قَالَ النُّ جَعْفَرٍ: سَمعْتُ سَعِبَدَ بُنَ جُنيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فَلَ رَسُولُ اللَّهِ يَظِيَّةً اللَّهِ تَشْجَدُوا شَيْتًا مِيهِ الرَّوْخُ عَرَضًا، [راحع: ٢٤٨٠]

تخريح: إساده صحيح، م: (١٩٥٧).

٣٢١٦ - حَدِّثْنَا وَكِيعٌ عَنْ سُفْيَانَ وَعَبْدُ الرُزَّاقِ قالَ: الْخُنَوَنَا النَّوْدِيُّ عَنْ سِمَاكِ بْنِ حَرْب، عَنْ عِكْرِمَةَ، عَن ابْنِ عَنَّاسٍ فَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "لَا تَتَجِدُوا شَيْئًا فِيهِ الزُّوحُ غَرَضًا" قَالَ عَدُ الرَّزَاقِ: لَهَى أَنْ يُتَخذَ. [راجع ١٨٦٣]

تخريج: حديث صحيح.

٣٢١٧- حَلَّثُنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ جَارِم، عَنْ إِسْرَائِيلَ، عَنْ جَارِم، عَنْ جَارِم، عَنْ جَارِم، عَنْ أَبِي الضَّحَى، عَنِ ابْنِ عَبَّاسٍ. أَنَّ النَّبِيُّ جَعْلًا حَمْلُهُ وَحَمْلَ أَخَاهُ، هَذَا قُدَّامَهُ وَحَمْلَ أَخَاهُ، هَذَا قُدَّامَهُ وَحَمْلَ أَخَاهُ، هَذَا قُدَّامَهُ وَحَمْلَ أَخَاهُ، هَذَا قُدَّامَهُ وَحَمْلَ أَخَاهُ، هَذَا قُدَّامَهُ

تخريج: إساده صعبف لضعف حابر الحعفي.

٣٢١٨- حَدَّثُنَا وَكِيعٌ. حَدَّثَنَا شُعْبَةُ عَنِ الْمِنَ الْمُحَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ الْبِنِ عَبَاسٍ: أَنَّ الصَّعْنَ بْنَ جَنَّامَةً أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ عَجُرَ جِمَارٍ، يَقْطُو دَمَّا وَهُوَ مُحْرَمٌ، فَرَدُهُ. [راحع: ٢٥٣٠]

تخريج إسناده صحيح، م (١١٩٤).

٣٢١٩– حَدَثَنَا وَكِيعٌ: حَدَّثَنَا جَعْمَرُ بْنُ بُرْقَانَ عَنْ يَزِيد بْنِ الْأَصْمُ سَمِعْتُ مِنْهُ قَالَ: ذُكِرَ عِنْد

presence of Ibn 'Abbas. One of the men present said: It was brought to the Messenger of Allah (雲) and he did not permit it or forbid it. He said: What a bad thing you are saying. Verily the Messenger of Allah (ﷺ) was sent to clarify what is permitted and what is forbidden. Umm Hufaid bint al-Harith came to visit her sister Maimoonah bint al-Harith, and she brought some food with her, including some lizard meat. The Messenger of Allah (鑑) came after milking (an animal) in the evening and it was said to him: There is some lizard meat. He refrained from taking it but those who were with him ate it. If it were haram, he would have told them not to eat it. He said: "It is not found in our land and we find it off-putting."

إلى عاس الصّبُ، فقال رجُلُ مِنْ خُلَسَانِهِ أَتِيَ بِهِ رَسُولُ اللّهِ يَتِيَّةُ فَلَمْ يُحلّهُ وَلَمْ يُحَرِّمُهُ. فَلَمْ يُحلّهُ وَلَمْ يُحَرِّمُهُ. فَلَمْ يُحلّهُ وَلَمْ يُحَرِّمُهُ. فَلَمْ يُحلّهُ وَلَمْ يُحَرِّمُهُ. اللّهِ عَلَمْ مُحلًا ومُحَرِّمًا، جاءت أَمُّ حُفَيْدِ بِنْتُ الْحَارِتِ الْحَدرت، ترُورُ أُخْتَهَا مَيْمُونَة بِنْتَ الْحَارِتِ وَمَعْهَا طَعَامٌ، فِيهِ لَحُمْ صَبِّ، فحاء رسُولُ للّهِ يَقْدَنَ عَلَى مَعْمَونَة بِنْتَ الْحَارِتِ يَلِيْتُ نَفْدَا وَمُولُ للّهِ يَعْدَنَ عَلَى اللّهُ عَلَى اللّهُ فَصْلَ لَهُ إِلّا فِيهِ لَحْمُ صَبِّ، فحاء رسُولُ لللهِ يَقْدَنَ أَنْهُ إِلَّا فِيهِ لَحْمُ صَبِّ اللّهِ فَصْلَ لَهُ إِلَّ فِيهِ لَحْمُ صَبِّ اللّهِ فَصْلَ لَهُ إِلَّا فِيهِ لَحْمُ صَلّ اللّهِ مَنْ عَلَيْهُ، ولَوْ يَعْمَ كَانُ حَرِمًا لَهُاهُمُ عَنْهُ، وقَالَ: اللّهِ مَا عَلَيْهُ، ولَوْ وَنَالَ: اللّهِ مَا عَلَيْهُ اللّهُ وَمُعَلَى اللّهُ وَلَاكُ اللّهُ وَاللّهُ مَا عَلَيْهُ اللّهُ وَلَمْ اللّهُ وَلَالًا لَهُ اللّهُ اللّهُ وَلَاكُ اللّهُ وَلَمْ اللّهُ وَلَالَهُ اللّهُ وَلَالًا لَهُ اللّهُ اللّهُ اللّهُ وَلَالًا اللّهُ وَلَالًا لَهُ اللّهُ الللّهُ

تخريج: إساده صحيح، م. (١٩٤٨).

Comments: [Its isnad is salieeli, Muslim (1948)]

3220. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (⅙) said: "This and this are the same [with regard to diyah]," and he held his thumb and pinkie finger together.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (6895)]

3221. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (委) said: "The one who takes back his gift is like the one who goes back to his vomit."

Comments: [Its isnad is saheeh, al-Bukhari (2621) and Muslim (1622)] ٣٢٢- حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا شُعْبَةُ عَلْ
 قَدَهُ، عَنْ عِكْرِهَة، عَنِ النِ عَبَّسِ قَالَ قَالَ
 رُسُولُ اللّهِ بِطِيحٍ. "هَذِهِ وَهَدِهِ سَوَاءً" وَضَمَّ بَبْنَ
 إِنْهَامِهِ وَجِمْصُرِهِ. [راجع: ١٩٩٩]

تخریج: إساده صحیح، خ: (۱۸۹۵)

٣٢٢١ - حدَّثْنَا وَكِيعٌ وَأَنُو عَامِرٍ قَالًا حَدَّثَنَا وَكِيعٌ وَأَنُو عَامِرٍ قَالًا حَدَّثَنَا مِشْمُ عَنْ قَدَدَةً، عَنْ شَعِيدٍ بْنِ الْمُسَتِّب، عَنِ الْنُوبُدُ اللهِ ﷺ: "الْغَابُدُ مِي هَبَيْهِ كَالْعَابِدُ مِي فَيْيُهِ". [راجع: ٢٥٢٩] مِي هَبَيْهِ كَالْعَابِدُ مِي فَيْيُهِ أَلَا الراجع: ٢٥٢٩]

تخریج إساده صحیح، خ (۲٦٢١)، ه^٠ (۱٦٢٢). 3222. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (⇐) said: "The previously married woman has more right to decide concerning herself (her marriage) than her guardian, and the virgin should be consulted." He said: "Her silence is her approval."

Comments: [Its isnad is saheeh, Muslim (1421)]

3223. It was narrated that Ibn 'Abbas (¾) said: Quraish said to the Prophet (趣)[,] "Pray to your Lord for us to turn Safa into gold for us, and if it is turned into gold we will follow you and will acknowledge what you have said as you said it. He asked his Lord, may He be glorified and exalted, and Jibreel came to him and said: If you wish, this Safa will be turned to gold for them, then whoever among them disbelieves after that, I will punish him with a punishment with which I have never punished anyone in the world before, or if you wish, we will open the gate of repentance to them. He said: O Lord, no; rather open to them the gate of repentance.

Comments: [Its isnad is saheeh]

3224. It was narrated that Ibn 'Abbas (為) said: A man came to the Prophet (曇) and said: My sister had vowed to do Haji, but she died. He said: "Do you think that if she owed a debt, would you pay it off?" He said: Yes. He said: "Allah, may He be blessed

٣٢٢٧- حَدَثنا وكِيعٌ عَنْ مَالِكِ بْنِ أَنْسِ، عَنْ عَالِمُ بْنِ أَنْسٍ، عَنْ عَالِمُ بْنِ أَنْسٍ، عَنْ عَالِم بْنِ خُبَيْرٍ، عَنْ عَالِم عَالِم عَلَى اللّه عَلَيْهِ، عَنْ اللّه عَلَيْهِ، وَلَبْكُرُ اللّه عَلَيْهَ، وَلَبْكُرُ لَمْنَا مُرُ فَي نَفْسِها مِنْ وَلِيّهَ، وَلَبْكُرُ لُمْنَا مُرُ فِي نَفْسِها قَالِ الوَصْماتُهَا إِفْرَ رُهَاه. [راحع ١٨٨٨]

تخريج: إساده صحيح، م: (١٤٢١).

٣٢٧٣ حَدَّثُنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ سَمَة، غَنْ عَمُوالَ أَبِي الْحَكُمِ الشَّلْمِيِّ، عَنِ ابْنِ عَسَسٍ قال فَالْتُ قُرِيْشُ لِلبَّبِيِّ يَشِيَّة: وَفَحُ لَنَا وَعَرْفُنَ قُرِيْشُ لِلبَّبِيِّ يَشِيَّة وَفَحُ لَنَا وَعَرْفُنَ أَنَ مَا قُلْتَ كَمَا قُلْتَ مَنْ اللَّهُ عَرْبِيلُ فَقَالَ إِنَّ فَسِلُ رَبَّهُ عَرَّ وَجَلَّ مَنْ الطَّعَا ذَهَنَةً فَمَنْ كَفَرَ مِنْ الطَّعَا ذَهَنَةً فَمَنْ كَفَرَ مِنْ اللَّهُ مَا يَعْدُنُ اللَّهُ اللَّهُ أَعْدَالِهُ اللَّهُ اللَّهُ أَعْدَالِهُ اللَّهُ اللَّهُ أَنْوَالِ اللَّوْنَةِ وَلَى إِنْ شِئْتَ فَتَحْنَا لَهُمْ أَبْوَالِ اللَّهُ اللَّهُ أَنْوَالِ اللَّهُ ال

تخريج: إساده صحح.

٣٢٧٤- حَدَثَنَا وَكِيعٌ. حَدَّثَنَا شُعْبَةً عَنْ أَبِي بِشْرٍ، عَنْ شَعِيد بْن جُبَيْرٍ، عَنْ شَنِ عَبَّسِ فَلَ أَن فَلَ اللَّبِيِّ وَلِيَّةٍ فَقَالَ إِلَى النَّبِيِّ وَلِيَّةٍ فَقَالَ إِلَّ أَنْ تَخْبُ، وَقَدْ مَاتَتُ؟ فَالَ: اللَّهُ عَنْ مَذَنْ الْحُبْ، وَقَدْ مَاتَتُ؟ فَالَ: اللَّهُ عَنْ مَاتَتُ اللَّهُ عَنْ مَاتَتُ اللَّهُ عَنْ مَاتَتُ اللَّهُ عَنْ مَا أَكُنْتُ تَقْضِيهِ اللَّهُ عَنْ مُنْ الْحُدْثُ اللَّهُ عَنْ مُنْ الْحُدْثُ اللَّهُ عَنْ مُنْ الْحُدُثُ اللَّهُ عَلَيْهُ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ عَلَيْكُ اللَّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ عَلَيْكُ عَلَيْهُ عَلَاهُ عَلَ

and exalted, is more deserving of it being paid off.

Comments: [Its isnad is sahveh, al-Bukhari (6699)]

3225. It was narrated that Ibn 'Abbas (秦) said: I was present on Eid with the Prophet (建), Abu Bakr and 'Umar (秦), and they started with the prayer before the khutbah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (979) and Muslim (884)]

3226. 'Abdur-Rahman bin 'Abis said: I heard Ibn 'Abbas (﴿) say: The Prophet (﴿) went out on the day of Eid, and were it not for the fact that I was so close to him, I would not have been present because I was so young. He came to the house of Katheer bin as-Salt and prayed two rak'ahs, then he delivered the khutbah and enjoined charity. He [the narrator] said: And he did not mention any adhan or igamah.

Comments: [Its isnad is saheeh]

3227. It was narrated that Ibn 'Abbas (本) said: The Messenger of Allah (些) prayed then he delivered the khutbah, as did Abu Bakr, 'Umar and 'Uthman, on Eid, without any adhan or igamah.

Comments: [Its isnad is qawi]

قَالَ: يَعَمُ. قَالَ: "فَاللَّهُ تَبَارَكُ وَتَعَالَى أَحَقُ بِالْوَفَاءِ". [راحع: ٢١٤٠]

تخريج: إساده صحيح، خ: (٦٦٩٩).

٣٢٧٥ حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ ابْنِ حُرْبِع، عَنِ الْحَسَنِ بْنِ مُسْلِم، عَنْ طاؤس، خَرَبْع، عَنِ النَّحِسَنِ بْنِ مُسْلِم، عَنْ طاؤس، غَن النَّبِيّ خَل البَّينِ مَعْ النَّبِيّ .
عَن الْبُونِ عَبَّسٍ قَالَ: شَهِدْتُ الْبِيدَ مَعَ النَّبِيّ بَعْدٍ، وَأَمِي نَكْمٍ، وَعُمَرَ، فَنَذَؤُوا بِالصَّلَاهِ قَتْل النَّحَلَةِ. [راجع: ٣١٧٣]

تخریج: إساده صحیح، خ (۹۷۹)، م. (۸۸٤).

٣٢٢٦ حَدَثْنَا وَكِيعٌ عَنْ سُفْيَانَ قَالَ: سَمِعْتُ عَبْدِ الرَّحْمَن بْنَ عَابِسٍ قَالَ: سَمِعْتُ ابْنَ عَبْسٍ قَالَ: سَمِعْتُ ابْنَ عَبْسٍ قَالَ: سَمِعْتُ ابْنَ عَبْسٍ قَالَ: سَمِعْتُ (٣٤٦/١) وَلَوْلًا مَكانِي مِنْهُ مَا شَهِدْتُهُ مِن الطَّغْرِ، قَأْتَى دَارَ كَثِيرِ بْنِ الصَّلْتِ، فَصَلَّى رَكْعَتَيْنِ قَالَ : ثُمَّ حَطَبَ وَأَمَرَ بالصَّلْقِ، قَالَ وَلَا إِقَامَةً. [راجع: ٢٠٦٢]

تخريج: إسناده صحيح.

٣٢٢٧- حَدَّثنا عَنْدُ اللَّهِ بُنُ الْوَلِيدِ: حَدَّثَنَا مُعْنَانُ عَنِ الْنِ جُرَيْجِ، عَنِ الْحَسَنِ بُنِ مُسْلِمٍ، عَنْ طَاوْسٍ، عَنِ ابْنِ عَبَّسٍ قَالَ صَمَّى رَسُولُ اللَّهِ بِيلِيَّة ثُمَّ خَطَنَ، وَأَنُو بَكْمِ وَعُمَرُ وَعُثْمَانُ، فِي الْعِيد بِعَثْرِ أَذَانٍ وَلَا إِنَّامِ وَلَا عَمْرُ أَذَانٍ وَلَا إِنَّامِ وَلَا اللَّهِ بَعْدِ أَذَانٍ وَلَا إِنَّامَةٍ. [راجع، ٣٢٧٤]

تخريج: إساده فوي.

3228. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) said: "There are no days on which righteous deeds are more beloved to Allah than these days," meaning the first ten days of Dhul-Hijjah. It was said: not even jihad for the sake of Allah? He said, "Not even jihad for the sake of Allah, unless a man goes out with himself and his wealth and does not come back with any of that"

Comments: [Its isnad is saheeh]

3229. It was narrated that Ibn 'Abbas (為) said: The Prophet of Allah (寒) sent me from Muzdalifah before dawn with the luggage of the Prophet of Allah (義).

Comments: [Saheeh, al Bukhari (1678) and Muslim (1294)]

3230. Sa'eed bin Jubair narrated that Ibn 'Abbas (泰) told him: A man came in *ihram* with the Prophet (愛); he fell from his mount, his neck was broken and he died. The Messenger of Allah (寒) said: "Wash him with water and lotus leaves, and dress him in his two garments, but do not cover his head, for he will be resurrected on the Day of Resurrection reciting the *Talbiyah*."

Comments: [Its isnad is saheeh, al-Bukhari (1265) and Muslim (1206)]

تخريج: إساده صحيح.

٣٢٢٩- حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُزَيْعٍ: حَدَّثَنِي عَطَّةٌ عَنِ ابْنِ عَبَاسٍ _ قَالَ وَلَمْ يَسْمَعُهُ _ فَالَ: بَعْشَى نَبِيُّ اللَّهِ ﷺ بِشَحْرٍ مَنْ جَمْعٍ، في ثَفَنِ نَبِيِّ اللَّهِ ﷺ. [راجع: ١٩٢٠]

تخریج. حدث صحیح، خ^{. (۱}۲۷۸). م. (۱۲۹٤).

٣٢٣٠- حَدُّقَتَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ. حَدَّتَنِي عَمْرُو بْنُ دِينَارِ أَنَّ سعِيدَ بْنَ جُبَيْرِ الْخَبَرَهُ قَالَ أَقْبَلَ رَحُلُّ الْجَبَرَهُ اللَّهِ عَلَيْهِ الْخَبَرَهُ قَالَ أَقْبَلَ رَحُلُّ حَرَامٌ مَعَ رَسُولِ اللَّهِ عِلَيْهِ فَخَرَّ مِنْ فَوْقِ دَابَّتِهِ، فَوُفِصَلَ وَقْصَا، فَمَاتَ، فَقَالَ رَسُولُ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ أَنْ فَقَالَ رَسُولُ اللَّهِ عِلَيْهِ اللَّهِ عَلَيْهِ أَنْ مَنْهُ أَنْ فَقَالَ رَسُولُ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهِ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهِ اللَّهِ عَلَيْهُ اللَّهِ عَلَيْهُ اللَّهِ اللَّهِ عَلَيْهُ اللَّهُ اللْمُولَى اللْمُولِلَمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِ اللَّهُ اللَّهُ اللَّهُ

تخریج: رسناده صحیح، ح. (۱۲۲۵)، م: (۱۲۰۸).

3231. It was narrated from Ibn 'Abbas that the Prophet (美) said: "No woman should travel unless she has a *mahram* with her." A man came to the Prophet (美) and said: I have enlisted in such and such a campaign and my wife is going for *Haij*. He said. "Go back and do *Haij* with her."

Comments: [Its isnad is saheeh, al-Bukhari (1862) and Muslim (1341)] نخریج ایساده صحح، ح. (۱۸۲۲)، م

3232. 'Amr bin Deenar narrated that he heard Abu Ma'bad, the freed slave of Ibn 'Abbas, narrate from Ibn 'Abbas (\$), Rawh [one of the narrators] said: "So go and do *Haij* with her."

Comments: [Its isnad is sakeeh]

3233. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (經) married Maimoonah when he was in *ihram* and he was treated with cupping when he was in *ihram*.

Comments: [Its isnad is saheeh, al-Bukhari (1836,1837)]

3234. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (強) said: "When one of you eats food, let him not wipe his hand with a cloth until he has licked it or had it licked for him."

Comments: [Its isnad is saheeh, al-Bukhari (5456) and Muslim (2031)] ٣٢٣١ حَدِّثَنَا يَحْنِى عَنِ ابْنِ جُرِيْجٍ قَالَ: حَدَّثَنِي عَمْرُو بُنُ فِينَادٍ عَنْ أَبِي مَعْبَدٍ، عَنِ الْنِي عَبَّاسٍ عَنِ النَّبِي بِيَثِيَّةً قَالَ: اللَّا تُسَافِرِ الْفَرَّةُ إِلَّا وَخَاءَ النَّبِي بَيِئَةً الْمُرَأَةُ إِلَّا وَمَعْهَ ذُو مَحْزَمٍ ا وَخَاءَ النَّبِي بَيِئَةً الْمُرَأَةُ إِلَّا وَمَعْهَ ذُو مَحْزَمٍ ا وَخَاءَ النَّبِي بَيِئَةً لَمُ رَحْلًا وَكَد رَحْلًا وَخَاءَ النَّبِي بَيِئَةً وَلَا وَخَاءَ النَّبِي بَيِئَةً وَلَمْ رَحْلًا وَكَد ، وَخُلُّ وَقَالَ الْهَرْجِعْ فَخُجْ مَعْهَا اللَّهِ وَامْرَأَتِي خَاجَةً ؟ قَالَ الْهَرْجِعْ فَخُجْ مَعْهَا اللَّهِ وَامْرَأَتِي خَاجَةً ؟ قَالَ الْهَرْجِعْ فَخُجْ مَعْهَا اللَّهِ وَالْجَعْ فَخُجْ مَعْهَا اللَّهِ وَالْجَعْ فَخُوا اللَّهِ اللَّهُ اللَّهِ اللَّهُ الْمُعْلَمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِمُ اللَّهُ اللْمُ

٣٢٣٧– حَدَثُنَا رَوْحٌ · حَدَثُنَا ابْنُ جُرَبْحِ قَالَ:

أَخْبَرَنِي عَمْرُو بُنُ دِنَارٍ: أَنَّهُ سَمِع أَنَا مَعْمَدٍ مَوْلَى ابْنِ عَبَّاسٍ يُخْبِرُ عَنِ ابْنِ عَبَّاسٍ. قَال رَوْحٌ: «فَاحْجُحْ مَعهِ». [راجع ٢٣٣١]

تخريج: إساده صحيح.

٣٢٣- حَدَّثَنَا يَحْنَى حَدَّثَنَ هِشَامٌ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا عِكْمَ مَثْ مِثَامً أَنَّ رَسُولَ اللَّهِ ﷺ عَجْرَمَةُ عَنِ البُنِ عَبَاسِ أَنَّ رَسُولَ اللَّهِ ﷺ مَرْمٌ، وَاحْتَجَمَ وَهُوَ مُحْرَمٌ، وَاحْتَجَمَ وَهُوَ

تخریج: إساده صحبح، خ. (۱۸۳۱. ۱۸۳۷).

٣٢٣٤- خدَّثْنَا بحْنِي عنِ ابْن جُريْجٍ قَالَ الْخُرْنِي عَطَاءُ عَن ابْنِ عَمَاسٍ قَالَ: قَالَ أَخْرَنِي عَطَاءُ عَن ابْنِ عَمَاسٍ قَالَ: قَالَ رَسُولُ الله يَتَلِيَّةَ الْإِذَا أَكُنَ أَحَدُكُمْ فَلا يَمْسَحْ يَدُهُ بِالْمِشْدِيلِ، خَتَى يَلْعَقْهَا أَوْ يُلْعِقْهَا الْ

تخريج: إساده صحيح، خ: (٥٤٥٦)، م: (٢٠٣١)

3235. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (金) put together Zuhr and 'Asr, and Maghrib and 'Isha', when it was not raining and he was not travelling. They said: O Abu 'Abbas, what did he intend thereby? He said: To make things easy for his ummah.

Comments: [A salieeli hadeeth]

3236. It was narrated from Ibn 'Abbas (﴿) from the Prophet that he led them in praying eight rak'ahs at the time of a solar eclipse, in which he recited then bowed then raised his head; then he recited then bowed then raised his head; then he recited then bowed then raised his head; then he recited then bowed then raised his head, then he prostrated. He said: And the second rak'ah was the same.

Comments: [Da'cef]

3237. It was narrated that Ibn 'Abbas (♣) said: It was said to the Prophet (♣): Why don't you marry the daughter of Hamzah? He said: "She is the daughter of my brother through breastfeeding."

Comments: [Its isnad is saheeh, al-Bukhari (2645) and Muslim (1447)]

3238. It was narrated from Ibn 'Abbas (李) that a woman of Kath'am said: O Messenger of Allah, the command of Allah to do *Hajj* has come when my father is an old man and cannot sit firmly in the

٣٧٣٥- حَدَّثْنَا يَحْنَى عَنْ دَاوُدَ بُنِ قَيْسٍ قَالَ:
حَدُّنَتِي صَالِحٌ مَوْلَى التَّوْأَمَةِ عَي الْنِ عَنَّاسٍ
فَالَ جَمَعَ رَسُولُ اللَّهِ ﷺ بَيْن الظُّهْرِ
والْعَصْرِ، وَالْمَعْرِبِ وَالْعَسَاء، في غَشْرِ مطر ولَا شَفَرٍ فَالُوا: يَا أَمَا عَبَسٍ، مَا أَرَادَ مَذَلِكُ؟ فَالَ لَتُوشِعُ عَلَى أُمْنِهِ. [راجع: ١٩١٨]

تخریج: حدیث صحیح، م٬ (۷۰۵)

٣٢٣٦- حَلَّثَنَا بَعْنِي عَنْ سُفْيَانَ: حَلَّثَنَا جَعْنِي عَنْ سُفْيَانَ: حَلَّثَنَا جَيِيكُ بُنُ أَبِي ثَانِتِ عَنْ طَاوُسِ، عَنِ ابْبِ عَبَاسٍ عِنِ النَّبِيِّ يَظِيدُ: أَنَّهُ صَلَّى بِهِمْ فِي كُسُوفٍ ثَمْهِ رَكَعَ، ثُمَّ رَفَعَ، ثُمَّ رَفَعَ، ثُمَّ رَفَعَ، ثُمَّ رَفَعَ، ثُمَّ رَفَعَ ثُمَّ فَرَاْ، ثُمَّ رَكَعَ، ثُمَّ رَفَعَ ثُمَّ سَحَدَ. وَفَعَ ثُمَّ سَحَدَ. وَفَعَ ثُمَّ سَحَدَ. وَفَعَ ثُمَّ سَحَدَ. وَفَعَ ثُمَّ رَفَعَ، ثُمْ رَفَعَ ثُمَّ سَحَدَ. وَلَا خَرَى وَشُهُهَ. [رجع: ٢٧١١]

تحريج: صعبف قد تقدم لكلام فيه برقم (١٩٧٥)

٣٢٣٧- حَدَّثَنَا يَحْنِي عَنْ شُعْبَةً ﴿ حَدَّثَنَا فَتَادَهُ عَنْ حَابِرِ بْسِ زَيْدٍ، عَنِ اسْ عَبَّاسٍ قَالَ. قِيلَ لِلنَّبِيِّ ﷺ مَنْ نَوْ تَزَوَّحْتَ شَتْ حَمْزَهُ ؟ قَالَ ﴿ وَإِنَّهَا بْنَهُ أَجِي مِنَ الرَّضَاعَةِ». [راحع: ١٩٥٢]

تخریج. اساده صحیح، ح. (۲۹٤٥)، م. (۱٤٤٧).

٣٢٣٨ حَدَّثْنَا يَخْيَى. أَخْبَرَنَا مَالِكٌ فَانَ ا حَدَّثْنِي بْنُ شِهَابٍ عَنْ شُلْيْمَانَ شِ يَسَادٍ، غي اني عَمَاسٍ أَنَ امْرَأَةً مِنْ خَنْعَم قَالَتُ: يَا رَسُولَ اللّهِ، إِنَّ وَرِضَةَ اللّهِ فِي الْحَجِّ

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saddle. Can I do *Hajj* on his behalf? He said: Yes.

Comments: [Its isnad is saliech, al-Bukhari (1513) and Muslim (1334)] أَدْرَكَتْ أَبَاهَا شَيْحًا كَبِيرًا، لَا يَسْتَطِيعُ أَنْ يُثْبُتَ عَلَى الرِّحْلِ، أَفَاحُجُّ عَنْهُ؟ قَالَ: نَعَمُ. [انظر: ٣٢٧٥]

تخریج: بسناده صحیح، خ: (۱۵۱۳)، م (۱۳۳٤).

3239. It was narrated from Ibn 'Abbas (﴿) that he invited his brother 'Ubaidullah to eat on the day of Arafat, and he said, I am fasting. He said: You are leaders whose example is followed. I saw the Messenger of Allah (﴿) call for fresh milk on this day and he drank. On one occasion Yahya [one of the narrators] said:... Members of a household whose example is followed.

Comments: [Its isnad is saheeh]

3240. 'Ata' bin Abi Rabah said Ibn 'Abbas (泰) said to me: Shall I show you a woman of the people of Paradise? I said Yes. He said: This black woman came to the Prophet (金) and said: I have seizures and become uncovered; pray to Allah for me. He said: "If you wish, you can be patient and Paradise will be yours, or if you wish, I will pray to Allah to heal you." She said: No; rather I will be patient, but pray to Allah that I do not become uncovered. And he prayed for her.

: فَدَعَا لَهَا. Bukhari (5652) and Muslim (2576)] تخریج: إسدده صحیح، ح: (٥٦٥٢)، م (٢٥٧٦).

3241. It was narrated from Ibn 'Abbas - Yahya said: Shu'bah used to attribute it to the Prophet

٣٢٣٩ حَدَّثَنَا يَحْنَى عَنِ ابْنِ جُرَيْعٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ جُرَيْعٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَاسٍ دَعَا أَحَاهُ عُبَيْدَ اللَّهِ يَوْمَ عَرَفَةَ إِلَى طَدَمٍ، قَالَ إِنِّي صَائِمٌ. قَالَ: إِنَّكُمْ أَيْتُ رَسُولَ اللَّهِ يَيْعٍ دَعَا أَيْتُ رَسُولَ اللَّهِ يَيْعٍ دَعَا يَجِلَابٍ فِي هَذَا الْيُوْمِ فَشَرِبَ. وَقَالَ يَحْنَى بِحَلَابٍ فِي هَذَا الْيُوْمِ فَشَرِبَ. وَقَالَ يَحْنَى مَرَّةً: أَهْلُ يَئِيْ يُقْتَدَى بِكُمْ. [راجع: ٢٩٤٦]

تخريج: إسناده صحبح

٣٧٤٠ حَدُّثَنَا عَطَّهُ بِنُ الْبِي رَبَاحِ قَالَ: قَالَ لِي بَكْمٍ قَالَ: حَدُّثَنَا عَطَّهُ بِنُ أَبِي رَبَاحِ قَالَ: قَالَ لِي الْبَرِّةِ عَنْ أَهْلِ الْجَبِّةِ عَلَى عَبَّاسٍ: أَلَا أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَبِّةِ عَالَ: فَلْتُ بَنِي قَالَ: هَلِهِ الشَّوْدَاءُ، أَتَتِ لَئِي الشَّوْدَاءُ، أَتَتِ لِنِي الشَّوْدَاءُ، أَتَتِ لِنِي الشَّهِ اللَّهِ اللَّهُ لَي، قَالَ: "إِنْ شَنْتِ وَأَنْكَنَفُ، وَإِنْ شِنْتِ دَعَوْتُ اللَّهُ صِبْرَتِ، وَلَكِ الْحَنَّةُ، وَإِنْ شِنْتِ دَعَوْتُ اللَّهُ لَلْ أَنْ لِلْ أَنْ فَيْكِ دَعَوْتُ اللَّهُ لَلْ أَنْ لِلْ أَنْ لِللَّهُ لَلَهُ لَلْ أَنْ لِللَّهُ لَلْ اللَّهُ لَلْ أَنْ لَا أَتَكَشَّفَ عَلَى اللَّهُ لَلْ اللَّهُ اللَّهُ أَنْ لا أَتَكَشَّفَ عَلَى اللَّهُ اللَّهُ اللَّهُ أَنْ لا أَتَكَشَّفَ عِلْ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللللَّهُ الللللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ اللللللْهُ اللللللللْمُ الللللْهُ اللللْهُ الللللْهُ الللللَّهُ الللللْهُ الللللْهُ اللْهُوالِيلُولُولُولُولُولُولُولُولُولُلُهُ اللْهُولُولُولُولُول

٣٢٤١ - خَلَّتُنَا نَحْيَ عَنْ شُعْنَهُ قَالَ ﴿ خَلَّتُنْبِي ۗ فَنَادَةُ عَنْ خَابِرِ نُن زَبْدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ (ﷺ) -: "Prayer is interrupted by a dog and a menstruating woman."

Comments: [Its isnad is saheeh]

3242. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (★) forbade killing bees, ants, sparrow hawks and hoopoes. Yahya said. And I saw in the book of Sufyan: It was narrated from Juraij, from Ibn Abi Labeed, from az-Zuhri.

Comments: [A saheeh hadeeth]

3243. It was narrated from Ibn 'Abbas (為): I stayed overnight in the house of my maternal aunt Maimoonah. The Messenger of Allah (強) got up at night, undid a waterskin and did wudoo', then he stood and prayed. I stood on his left and he took hold of my hand and brought me around and made me stand on his right, and I prayed with him.

Comments: [Its isnad is sahech, Muslim (763)]

3244. It was narrated that Ibn 'Abbas (為) said: The Prophet (建) prayed Zuhr in Dhul-Hulaifah, then he called for his camel and he marked it with a cut on the right side of its hump and the blood flowed from it. Then he garlanded it with two sandals. Then he called for his mount and when he reached al-Baida', he entered ihram for Hajj.

بَحْنِي: كَانَ شُغْبَةُ مَرْفَعُهُ: "بَقْطَعُ الصَّلَاةَ الْكَنْتُ، وَالْمَرْأَةُ الْحَائِضُ".

تخريج: إساده صحيح.

٣٧٤٢ حَدَّثَنَا يَخْيَى عَنِ ابْنِ جُرَيْجِ قَالَ:
حُدِّنْتُ عَنِ الزُّهْرِيِّ، عَنْ عُنيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ ابْنِ اللَّهُ عَنْ ابْنِ أَبِي لَبِيدٍ، عَنِ ابْنِ أَبِي لَبِيدٍ،

تخريج: حديث صحيح.

٣٧٤٣ - حَدَثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَصَاءٍ، عَنِ ابْنِ عَناسٍ. بِتُ فِي بَيْتِ خَدلَتِي مَشْونَهُ، فَقَامَ رَسُولُ اللَّهِ ﷺ مِنَ اللَّيْلِ، فَأَطْلَقَ الْقِرْبُهُ، فَتَوَصَّأً، فَقَامَ إِلَى الصَّلاةِ، فَقُرْمُتُ عَنْ يَسَارِهِ، فَأَخَذَ فِعُمْتُ عَنْ يَسِينِهِ، فَصَلَّبُتُ بَعِمِينِي فَأَدَارَئِي، فَأَقَامَنِي عَنْ يَسِينِهِ، فَصَلَّبُتُ مَعَدُ. [راحع. ٢٢٤٥]

تخريج: إساده صحيح، م: (٧٦٣).

٣٧٤٤- حَدَّثَنَا يَحْيَى عَنْ شُعْبَةً قَالَ : حَدَّثَنِي فَتَادَةُ: حَدَّثَنَا شُعْبَةً قَالَ : حَدَّثَنَا شُعْبَةً قَالَ : سَمِعْتُ أَبَ حَسَّنَ عَي سَمِعْتُ أَبَ حَسَّنَ عَي الْبُن عَمَّاسٍ قَالَ : صَلَّى رَسُولُ اللَّهِ ﷺ الظُّهْرَ بِينِي الْخُلْيَقَةِ، ثُمَّ زَعَا بِنَاتَتِه، فَأَشْعَرَ صَفْحَةَ سَنَامِهَا الْأَيْمَن، وَسَلَتَ الدَّمَ عَنْهَا، وَقُلْدَهَا سَنَامِهَا الْأَيْمَن، وَسَلَتَ الدَّمَ عَنْهَا، وَقُلْدَهَا

Comments: [Its isnad is saheeh, Muslim (1243)]

3245. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) went out to relieve himself, then some food was brought to him and he ate and did not touch water.

Comments: [Its isnad is saheeh, Muslim (374)]

3246. It was narrated that Ibn 'Abbas (秦) said: Umm Hufaid, the maternal aunt of Ibn 'Abbas, gave the Messenger of Allah (海) some ghee, dried yogurt and lizard meat. He ate the ghee and dried yoghurt, but he left the lizard meat because he found it off-putting. It was eaten at the table of the Messenger of Allah (海) and if it were haram, it would not have been eaten at the table of the Messenger of Allah (海).

Comments: [Its isnad is sakech, al-Bukhari (2575) and Muslim (1947)]

3247. It was narrated that Ibn 'Abbas (秦) said: A man came to the Prophet (秦) and started talking to him, and he said: What Allah wills and you will. He said: "Are you making me equal to Allah? What Allah alone wills."

Comments: [Saltech because of corroborating evidence]

مُعُلِّيْن، نُمَّ دعا بزَّ حَلَّته، فَلَمَّا اشْنُوتُ بِه عَنَى نُبُلُاء، 'هَنَّ بِالْحَجِّ. [راجع: ١٨٥٥]

تخريج: ساده صحيح، م (١٢٤٣).

٣٧٤٥ خَدِّثْنَا يَخْيَى عَنِ ابْنِ حُرِيْحِ قَالَ: حَدَّثَنَى سَعِيدُ ثَنُ الْخُوْئِرِثُ عَنَّ ابْنِ عَاسٍ فَالَ: تَنْزَزُ رَسُولُ اللَّهِ بِيْنِ لَحَاجَتِهِ، ثُمِّ أُتِي طِعَامٍ فَأَكِنَهُ وَلَمُ يَمِسَّ مَاءً. [راجع: ١٩٣٢]

تخریج: سده صحبح، ه (۳۷٤)

٣٢٤٦ حَدَّثَنَا حَنِي عَنْ شُعْبَة حَدَّثَنَا أَبُو بِشْرِ عَنْ مَعَد بِي جُبِيْرٍ، عَنِ أَنْ عَنَاسِ قَالَ: بِشْرِ عَنْ مَعَد بِي جُبِيْرٍ، عَنِ أَنْ عَنَاسِ قَالَ: أَمُّ حُمْيْدِ خَالَةُ أَنْنِ عَبَّاسٍ إِلَى رَسُول لَيه يَخِيْ مَمْنَا وَأَقِطَا وَ خَلْتُ مَ فَأَكُنَ السَّمْنَ وَالْأَقِطَ وَتَرُكُ الْأَصْبُ تَفَدُّرًا، وَأَكِنَ على فَائِدَة رسُولِ وَتَرُكُ اللَّمْ يَؤْكُنُ على فَائِدَة رسُولِ اللَّهِ يَتِيجٍ، ولَوْ كَانَ حرامًا لَمْ يُؤْكُنُ عَلَى مَائِنَة رَسُولِ اللَّهِ يَتِيجٍ، ولَوْ كَانَ حرامًا لَمْ يُؤْكِنُ عَلَى مَائِنَة رَسُولِ رَسُولِ اللَّهِ يَتِيجٍ، ولَوْ كَانَ حرامًا لَمْ يُؤْكِنُ عَلَى مَائِنة رَسُولِ اللَّه يَتِيجٍ، ولَوْ كَانَ حرامًا لَمْ يُؤْكِنُ عَلَى مَائِنة رَسُولِ اللَّه يَتِيجٍ، ولَوْ كَانَ حرامًا لَمْ يُؤْكِنُ عَلَى مَائِنة رَسُولِ اللَّه يَتِيجٍ، ولَوْ كَانَ حرامًا لَمْ يُؤْكِنُ عَلَى مَائِنة إِلَيْهِ لَا الْمُ

تخریج: إساده صحح، خ (۲۵۷۵)، م (۱۹٤۷).

٣٢٤٧- حَدِّثْنَا يَحْنِي عَنْ أَجْلَحَ فَالَ حَدَثْنَا يَحْنِي عَنْ أَجْلَحَ فَالَ حَدَثْنَا يَرْيِدُ نُنُ الْأَصَمِّ عَنِ الْبِنِ عَنَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى انْتَيْ بَيْئِيْةٍ تُرَاحِغُهُ الْكلامَ، فَقَال مَا سَاء اللهُ وَشَنْتَ. فَعَال: اجْعَلْسِي للهِ عَدْلًا! مَا شَاءَ للهُ وحُدْهُ. [راجع : ٢٨٣٩]

تخريج: صحيح لغيره، وهذا إساد صعيف، أحلح بن عبدالله محتلف فيه. 157

3248. It was parrated that Ibn 'Abbas said. The Messenger of Allah (ﷺ) said to me on the morning of [stoning] al-'Aqabah [i.e, the 10th of Dhul-Hijjah], when he was sitting on his mount; "Pick up (pebbles) for me." I picked up for him small pebbles (the size of broad beans). When he took them in his hand, he said: "Yes, like these," twice. And he gestured with his hand - Yahya indicated that he raised it - and said: "Beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters."

Comments: [Its isnad is saheeh]

3249. It was narrated that Ibn 'Abbas (季) said: When the Prophet (雲) was told to face towards the Ka'bah (in prayer), they said: O Messenger of Allah, what about those of our brothers who died before that, who died when they were facing towards Jerusalem? Then Allah, may He be glorified and exalted, revealed the words: "And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem)" [al-Baqarah 2:143].

Comments: [Sahech because of corroborating evidence, and its *isnad* is *da'eef*]

3250. Ibn 'Abbas (*) said. The first woman to wear a girdle was the mother of Isma'eel; she used her girdle to hide her tracks from Sarah... and he mentioned the hadeeth. Ibn 'Abbas said: May

تخريج: إساده صحيح

تخريج صحيح لعيره، وهدا إساد ضعيف، رواية سماك عن مكرمة مضطربة.

٣٢٥٠ خَلَثْنَا عَدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرُ عَنْ أَيْقِ وَكَثِيرٍ بْنِ الْمُطَلِّبِ بْنِ أَبِي وَذَاعَةً لَا يُلْحَرٍ _ عَنْ وَذَاعَةً لَا يُلْحَرٍ _ عَنْ سَعِيدِ نُى جُبَيْرٍ قَالَ النَّ عَبَّامِي: أَوَّلُ مَا سَعِيدِ نُى جُبَيْرٍ قَالَ النَّ عَبَّامِي: أَوَّلُ مَا

Allah have mercy on the mother of Isma'eel! Had she let Zamzam flow or had she not scooped from that water, Zamzam would have been a stream flowing on the surface of the earth. Ibn 'Abbas said: The Prophet (經) said: The mother of Isma'eel was sitting near the water and she enjoyed the company of people. They settled there and sent for their families, who came and settled with them. In his liadeeth he said. She came down from as-Safa and when she reached the valley, she lifted the hem of her garment then ran like one who is exhausted until she crossed the valley, then she came to al-Marwah. Then she stood on it and looked to see if she could see anyone, but she could not see anyone. And she did that seven times" Ibn 'Abbas said: The Prophet (ﷺ) said: "That is why the people ran between them [the two hills]."

Comments: [Its isnad is saheeh, al-Bukhari (3362,3363,3365)]

3251. It was narrated that Ibn 'Abbas said, concerning the verse, "And (remember) when the disbelievers plotted against you (O Muhammad (紫)) to imprison you'' [al-Anfal 8:30]: Quraish discussed one night in Makkah. Some of them said: When morning comes, chain him up - referring to the Prophet (紫). Others said: Rather you should kill him. And others said: Rather you should expel him. Allah, may He be

اتُخَدَّتِ النِّسَاءُ الْمِتْعَلَقُ مِنْ قِبِلِ أُمْ إِسْمَاعِيلَ، الْخَدَّتُ مِنْطَقًا لِلْعَغْنِ أَثْرَهَا عَلَى سَارَةً... فَلَكَرَ الْحَدِيثِ. قَالَ اللَّهُ عَبَاسٍ. رَحِمَ اللَّهُ أُمْ الشَّمَاعِيلَ، لَوْ تَرَكْتُ زَمْرَمَ أَوْ قَالَ لَوْ لَمْ تَغْرِفُ مِنَ الْمَاءِ، لَكَانَتُ زَمْرَمُ أَوْ قَالَ لَوْ لَمْ تَغْرِفُ مِنَ الْمَاءِ، لَكَانَتُ زَمْرَمُ أَوْ قَالَ لَوْ لَمْ قَلْمُوفُ مِنَ الْمَاءِ، لَكَانَتُ زَمْرَمُ أَوْ قَالَ لَوْ لَمْ قَلْمُونُ مِنَ الْمَاعِيلُ، وَهِي تُحِبُّ الْإِنْسَ، فَنَزَلُوا مَعْهُمْ، وَقَالَ فِي وَأَرْسُلُوا إِلَى أَهْلِيهِمْ، فَنَرَلُوا مَعْهُمْ، وَقَالَ فِي خَارُسُهُ اللَّهِ اللَّهِ عَلَيْهَا وَنَظُرَتُ الْوَاحِيْ الْوَاحِيْلُ اللْوَاحِيْ الْوَاحِيْ الْوَاحِيْ الْمُنْوَلِولِ الْمُعْلِقِيْلُ اللْوَاحِيْ الْوَاحِيْ الْوَاحِيْ الْوَاحِيْقِ الْوَاحِيْنِ الْمُؤْمِلِ الْوَاحِيْنِ الْمُعْلِقِيْنِ الْوَاحِيْنِ الْوَاحِيْنِ الْمُعْلِقِيْنِ الْوَاحِيْنِ الْوَاحِيْنِ الْوَاحِيْنِ الْوَاحِيْنِ الْوَاحِيْنِ الْمُعْلِقِيْنَ الْمُعْتِلُولُ الْمُعْلِقِيْنِ الْمُعْلِقِيْنِ الْمُعْلِقِيْنَ الْمُعْرِقِيْنِ الْمُعْلِقِيْنِ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلَقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُ

تخریج: اِساده صحیح، ح[.] (۳۳۹۲. ۳۳۳۸)

٣٢٥١- حَدَّثَنَا عَنْدُ الرَّزَّ قِ : حَدَّنَا مَعْمَرُ قَالَ: وَأَخْبَرَ بِي عُنْهُ نُ الْحَزَدِ بِيُ الْنَ مِقْسَمًا مَوْلَى انْ عِنَاسٍ فِي مَوْلَى ابْنِ عَبَّاسٍ فِي مَوْلَى ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿ وَإِذْ يَنْكُرُ لِكَ اللَّيْنَ كَمْرُوا لِلْنَيْنُوكَ ﴾ (الأنفال ٣٠) قال: تَشَاوَرَتْ فُرَيْشٌ لَيْلَةً مَكَةً، فَقَالَ مَعْضُهُمْ : إِذَا أَصْنَعَ فَأَنْبُوهُ لِيَانَقُونَ النَّبِيَ يَتَيْجُهُمْ : وَقَالَ بَعْضُهُمْ : يَلْ أَخْرِحُوهُ ، لِلْ أَخْرِحُوهُ ، لَلْ أَخْرِحُوهُ ، لَلْ أَخْرِحُوهُ ، لَلْ أَخْرِحُوهُ ،

glorified and exalted, informed His Prophet (無) about that, so 'Ali slept in the bed of the Prophet (鑑) that night, and the Prophet (些) set out until he reached the cave. And the mushrikeen stayed lying in wait for 'Ali all night, thinking that he was the Prophet (姓). When morning came, they entered upon him, and when they saw 'Ali and (realized that) Allah had foiled their plot, they said: Where is your companion? He said: I do not know. They tried to track him down, but when they reached the mountain, they got confused. They climbed up the mountain and passed by the cave, but they saw a spider web over its entrance and said: If he entered here, there would not be a spider web over the entrance. And he stayed there for three nights.

فَأَطْلَعُ لِللهُ عَزَّ وَحَلَّ نَبِيّهُ يَشِيَّ عَلَى دَلِكَ، فَبَاتُ عَلِيٌّ عَلَى فِرَاشِ السَّيِّ يَشِيَّ يَلْكَ اللَّيْنَةَ، وَحَرْجَ النَّبِيُّ يَشِيُّ حَتَّى لَجِقَ بِالْغَارِ، وَبَاتَ الْمُشْرِكُول يَحْرُسُونَ عَبِيًّا، يَحْسُونَهُ النَّبِيِّ بِيَظِيْ، فَلَمَّا رَأَوْا بَيْهِ، فَلَمَّا رَأَوْا عِلِيَّا، فَلَمَّا رَأَوْا عِلِيًّا، وَمُعَلِّهُمْ، فَقَلُوا: أَيْنُ صَحِبُكَ عِبِيًّا زِدَّ اللَّهُ مَكْرَهُمْ، فَقَلُوا: أَيْنُ صَحِبُكَ عَبِيًّا وَدُ اللَّهُ مَكْرَهُمْ، فَقَلُوا: أَيْنُ صَحِبُكَ فَلَمًا مِلْغُوا الْمُجْلِ فَلَمَّا عَلَيْهِمْ، فَقَتُصُوا أَثْرَهُ، فَلَمَّا لَمْ يَكُنُ الْجَبَلِ، فَقَرُوا بِلْغِرِ فَرَاوًا عَلَى بَابِهِ نَسْجَ الْمُنْكَبُوتِ، فَقَالُوا: لَوْ دَحَلَ هَدَمُنَ لَمْ يَكُنُ اللهِ نَشْجُ الْمُنْكَبُوتِ، فَقَالُوا: لَوْ دَحَلَ هَدَمُنَ لَمْ يَكُنُ اللهِ نَشْجُ الْمُنْكَبُوتِ عَلَى نَابِهِ، فَمَكَتَ فِيهِ ثَلَاكُ نَشِحُ الْمُنْكَبُوتِ عَلَى نَابِهِ، فَمَكَتَ فِيهِ ثَلَاكُ

تخريج: سنده صعف، عثمان الحزري صعنف.

Comments: [Its isnad is da'eef, Uthman al-Jazari is da'eef]

3252. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (塞) said: "No one should say, I am better than Yoonus bin Matta," and he mentioned his father. He committed a sin, then his Lord brought him close to him.

Comments: [Its isnad is saheeh, al-Bukhari (3413)]

3253. It was narrated from Ibn 'Abbas (﴿) that the Prophet (﴿) said on the day of the conquest [of Makkah]: "Its grasses are not to be cut and its game is not to be disturbed; its thorns are not to be

٣٢٥٢- حَدَّثُنَا عَنْدُ الرَّرِّ قِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَنَادَةً، عَنْ أَبِي الْغَالِيَةِ، عَنِ انْنِ عَنَّاسٍ عَنَّ قَنَادَةً، عَنْ أَبِي الْغَالِيَةِ، عَنِ انْنِ عَنَّاسٍ قَلَ: قَالَ رَسُولُ اللَّهِ ﷺ لَا يَنْجُغِي لِأَخْدِ أَنْ يَتُغُولُ: إِنِّي خَيْرٌ مِنْ يُونُسَ بُنِ مَتَى السَبَهُ إِلَى أَبِيهِ، أَضَاتُ ذَبُّهُ، ثُمَّ احْتَنَاهُ رَبُّهُ. إِلَى أَبِيهِ، أَضَاتَ ذَنْبُ، ثُمَّ احْتَنَاهُ رَبُهُ. [راجع: ٢١٦٧]

تخریج: إساده صحیح، ح: (٣٤١٣).

٣٢٥٣ حَدَّقَتَا عَبْدُ الرَزَّاقِ أَخْبَرَنَا مَعْمَرٌ غَنْ عَمْرِو بْن دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيُّ بِيُعِيِّرُ وَلَا يَنِوْمُ الْفَتْحِ * ﴿ لَا يُخْلَى خَلَاها. وَلَا يُنقُرُ صَيْدُهَا. وَلَا يُعْضَدُ

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cut; and its lost property is not permissible except for one who will announce it." Al-'Abbas said: Except *idhkhir*, O Messenger of Allah. He said: "Except *idhkhir*, for it is permissible."

Comments: [Its isnad is saheeh, al-Bukhari (1349) and Muslim (1353)]

3254. It was narrated that Ibn 'Abbas said - he [the narrator] said: I only think that he attributed it to the Prophet (ﷺ): He used to enjoin killing snakes and said: "Whoever leaves them alone out of fear or for fear of harm, is not one of us." And Ibn 'Abbas said: Small snakes are transformed jinn as monkeys are transformed people from among the Children of Israel.

Comments: [Its isnad is saheeh]

3255. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (紫) said: "Snakes are transformed jinn."

Comments: [Salieeli mawqoof]

3256. It was narrated that Tawoos said. I was with Ibn 'Abbas, when /aid bin Thabit said: Are you giving a fatwa that a menstruating woman may leave before the last thing she does is to circumambulate the House? He said: Yes. He said: Do not issue a fatwa to that .ffect. Ibn 'Abbas said to him: Why

عِصَاهُها، وَلَا نَجِلُ لُقَطَنُهَا إِلَّا لَمُشْهِدِ» فَقَالَ الْعَتُسُ: إِلَّا الْإِذْخِزَ يَا رَسُولَ اللَّهِ، فَقَالَ النَّبِيُ ﷺ ﴿إِلَّا الْإِذْخِرَ، فَإِنَّهُ حَلالٌ ۗ.

تخریج: پساده صحیع، ح (۱۳٤۹)، م: (۱۳۵۳).

٣٢٥٤ - حَدَثَا عَنْدُ الرَّزَّاقِ: حَدَّثَا مَعْمَرٌ عَنْ أَيُوب، عِنْ عَكْرِمَه، عَنِ ابْنِ عَبَّاسٍ _ قَالَ لا أَعْلَمُهُ إِلَّا رَفَعَ الْحَديثَ _ قَالَ ' كَانَ يَأْمُرُ لِا أَعْلَمُهُ إِلَّا رَفَعَ الْحَديثَ _ قَالَ ' كَانَ يَأْمُرُ لِمَعْلُ الْحَبْتِ، ويَقُولُ الْمَنْ تَرْكَهُنَّ خَشْنِةً أَوْ مَخَافَة تَأْيِيرٍ، فَلَيْسَ مِثَالًا قَالَ: وَقَالَ الْبَنْ مَخَافَة تَأْيِيرٍ، فَلَيْسَ مِثَالًا قَالَ: وَقَالَ الْبَنْ عَثَاسٍ إِنَّ الْجَانُ مَسِيخُ لُحِنَّ، كَمَا مُسِخَتِ الْجَزْءُ مِنْ تَنِي الْمَرَانِينِ. [راحع: ٢٠٣٧]

تخريج: إساده صحيح.

٣٢٥٥ حَدَّثَنَا عَبْدُ اللهِ حَدَّثَنَ إِبْرَاهِيمُ بْنُ الْحَجَّاحِ: حَدَّثَنَا عَدْ الْعَزِيرِ بْنُ الْمُخْتَارِ عَنْ حَالِيهِ الْحَدَّاءِ، عَنْ عَجْرِمَةً، عَن النِ عَنَّاسِ قَلَ: قَالَ رَسُولُ اللَّهِ يَشِحُ «الْحَيَّاتُ مَسِيخُ الْحَدِّ».

تخريج: صحيح موقوفا.

٣٢٥٦ - حَدَثْنَا مُحَمَّدُ مِنُ بَكْرٍ: أَخْبَرَنَا النَّ خُرْتِ قَالَ: أُخْبَرَنِي الْحَسَنُ بْنُ مُسْلِم عَنْ خُرْتِي قَالَ: كُنْتُ مَعَ الْسِ عَبَّسِ إِذْ قَالَ نَهُ رَبُدُ مِنْ ثَالِتٍ: أَنْتَ تُغْمِي أَنْ تَصْدُرَ لَحَبْصُ قَلَ أَنْ تَصْدُرَ لَحَبْصَ قَلَ الله ابْنُ عَبْسِ قَلَ لَهُ ابْنُ عَبْسِ قَلَ لَهُ ابْنُ عَبْسِ

not? Ask So and so, the Ansari woman, whether the Messenger of Allah (塞) told her to do that? Zaid bin Thabit came back to Ibn 'Abbas smiling and said: I see that you were telling the truth.

Comments: [Its isnad is saheeh, Muslim (1328)]

3257. Abu Hadir said: Ibn 'Umar was asked about earthenware jars: can nabeedh be made in them? He said: The Messenger of Allah (經) forbade that. The man went to Ibn 'Abbas and told him what Ibn 'Umar had said. Ibn 'Abbas said: He was right. The man said to Ibn 'Abbas: What kind of earthenware jar did the Messenger of Allah (經) forbid? He said: That which is made from clay.

Comments: [Its isnad is saheeh]

3258. It was narrated from Ibn 'Abbas (為) from the Messenger of Allah (強) that he set out in the year of the conquest in the month of Ramadan, and he fasted until he reached al-Kadeed, then he broke his fast.

Comments: [Its isnad is saheeh, al-Bukhari (1944) and Muslim (1113)]

3259. 'Ata' said: We attended the funeral of Maimoonah, the wife of the Prophet (靈), with Ibn 'Abbas in Sarif. Ibn 'Abbas (季) said: This is the wife of the Messenger of Allah (鑑), so when you lift her

إِمَّا لا، فَسَلُ فُلَانَةَ الْأَنْصَارِيَّةَ: هَلُ أَمْرَهَا بِنَدُكُ اللهِ أَمْرَهَا بِنَدِكُ النَّبِيِّةِ، فَرَجَعَ إِلَيْهِ زَيْدُ ابْنُ نَابِتِ يَضْحَكُ، وَيَقُولُ: مَا أَرَاكَ إِلَّا قَدْ صَدَقْتَ. [راحد: ١٩٩٠]

تخريج: إساده صحيح، م (١٣٢٨).

٣٢٥٧ - خدّ ثنا مُحَمَّدُ بَنُ يَكُونِ حَدَّنَا . بُنُ حُرَيْعِ فَالَ: سُنِلَ مُحَرِّنِي أَبُو حَصِرٍ فَالَ: سُنِلَ النَّنُ عُمَرِ عَلَى الْمَجَرِّ يُنْبَدُ فِيهِ؟ فَقَالَ: عَهَى رَسُولُ النَّهِ يَتَجَعُ عَنْهُ ، فَالْطَلَقَ الرَّجُلُ إِلَى البُنِ عَبَّاسٍ ، فَذَكَرَ لَهُ مَا قَالَ النُّ عُمَرَ ، فَقَالَ البُلُ عَمْرَ ، فَقَالَ اللّهِ عَبْلُسٍ : أَيُّ شَيْءٍ عَبْلُسٍ : أَيْ شَيْءٍ عَلَى اللّهِ عَنْهُ مِنْ مَذْرِ . [انظر : ٢٥١٨]

تخريج: إسناده صحيح.

٣٢٥٨- حدَّقَنَا مُحمَّدُ بَنُ بَكْرِ: أَخْبِرَنَا ابْنُ خُرِيْحٍ قَالَ. أَخْبَرَنِي ابْنُ شِهَبِ عَنْ عُبَيْدِاللَّهِ أَنْ غَبِيداللَّهِ اللَّهِ بِلِ عُنْبَةً، عَنِ ابْنِ عَبَّاسٍ عَنْ رُسُولِ اللَّهِ بَلِيَّةً أَنَّهُ خَرجَ عَامَ الْفَتْحِ فِي شَهْدٍ رَمَضانَ، فَضَامَ حَتَّى بَلَغَ الْكَذِيدَ أَفْطَرَ. [راحد، ١٨٩٢]

تخریج: إسناده صحیح، خ. (۱۹٤٤)، م: (۱۱۱۳).

٣٢٠٩- حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرِيْحٍ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ ﴿ حَضَرْنَا مَعَ ائْنِ عَبْاسٍ حَنَازَةً مَيْمُونَةً زَوْجٍ النَّبِيِّ ﷺ سَرِفَ، فَقَال ابْنُ عَنَّاسٍ: هَذِهِ زَوْجَةُ رَسُولِ bier, do not shake it. Be gentle, for he used to give a share of his time to eight and not to one. 'Ata' said: He did not give a share of his time to Safiyyah bint Huyay bin Akhtab.

Comments: [Its isnad is saheeh, al-Bukhari (5067) and Muslim (1465)]

3260. Sa'eed bin al-Huwairith narrated that he heard Ibn 'Abbas (泰) say: The Messenger of Allah (建) went out and relieved himself, then food was brought to him and he ate and did not touch water.

Comments: [Its isnad is saheeh, Muslim (374)]

3261. 'Ata' narrated that Maimoonah the wife of the Prophet (2), the maternal aunt of Ibn 'Abbas (泰), died. He ['Ata'] said: I went with him to Sarif. He praised and glorified Allah, then he said: She is the Mother of the Believers, do not shake her; be gentle with her, for the Prophet of Allah had nine wives, and he used to give a share of his time to eight and did not give a share of his time to the ninth - meaning Safiyyah bint Huyay. 'Ata' said: She was the last of them to die; she died in Madinah.

Comments: [Its isnad is saheeh, al-Bukhari (5067) and Muslim (1465)] اللَّهِ يَشِيْهِ، فَإِذَا رَفَعَتُمْ نَعْشَهَا فَلَا تُزَعْزِعُوا بِهَا، وَلَا تُزَلْزِلُوا وَارْفَقُوا، فَإِنَّهُ كَان يَقْسِمُ لِثَمَانِ وَلَا يَقْسِمُ لِوَاجِدَةٍ. قَالَ عَطَاءٌ. الَّتِي لَا يَقْسِمُ لَهَا صَعِيَّةُ بِسْتُ حُمَيِّ بُنِ أَحْطَب. [راجع: ٢٠٤٤]

تخریع: إساده صحیح، ح: (٥٠٦٧)، م: (١٤٦٥).

٣٢٦٠ حَدَّثَنَا مُحَمَّدُ بَنُ يَكْمِ: أَخْرَنَا النُّ جُرَيْجٍ قَالَ: أَخْرَنَا النَّ جُرَيْجٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْحُوَيْرِثِ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: تَرَزَ رسُولُ اللّهِ ﷺ. شَعِعَ ابْنَ عَبَّاسٍ يَقُولُ: تَرَزَ رسُولُ اللّهِ ﷺ. (٣٤٩/١) فَقَضَى حَاحَتُهُ لِلْخَلَاءِ، ثُمَّ خَاءَ فَقُرْبَ لَهُ طَعَامٌ، فَأَكلَ وَلَمْ يَمَسُ مَاءً. [راحم: ١٩٣٢]

تخریج: إسناده صحح، م (۳۷٤).

٣٢٦٨- حَدَّثَنَا عَنْدُ الرُرْاقِ: حَدَّثَنَا النُّ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ: أَنَّ مَنِمُونَةَ رَوْحَ جُرَيْجٍ قَالَ: أَنَّ مَنِمُونَةَ رَوْحَ اللَّبِيِّ ﷺ قَالَ: مُعَلَّمُ مَعَهُ إلى سَرِفَ، قَالَ. فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أُمُّ الْمُؤْمِنِينَ لَا وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أُمُّ الْمُؤْمِنِينَ لَا تُرْغُرِغُوا بِهَا، وَلَا تُرَلْزُلُوا ارْفُقُوا، فَإِنَّهُ كَانَ عَلَى اللَّهِ سَمْع بَسْوَق، فَكَانَ يَقْسِمُ لِفَمَانِ، فَإِنَّهُ كَانَ عَلَى اللَّهِ سَمْع بَسْوَق، فَكَانَ يَقْسِمُ لِغَمَانِ، وَلَا يَقْسِمُ لِيتَاسِعَةِ، لِرِيدُ صَعِيَّةً بِنْتَ حُمَيٍّ، قَالَ عَطَاءٌ: كَانَ عَلَى مَنْتُ بالْمُدِينَةِ. عَطَاءٌ: كَانَ مَنْتُ بالْمُدِينَةِ. وَلَا يَعْسَمُ لِلتَاسِعَةِ، لِرِيدُ صَعِيَّةً بِنْتَ حُمَيٍّ، قَالَ عَطَاءٌ: كَانَ مَا تَتْ بالْمُدِينَةِ.

تخریج: إساده صحیح، خ. (۵۰۲۷)، م: (۱٤٦٥)،

3262. It was narrated from Dhakwan, the freed slave of 'A'ishah, that 'Abdullah bin 'Abbas (&) asked for permission to enter upon 'A'ishah when she was dying and her brother's son, 'Abdullah bin 'Abdur-Rahman, was with her. He said: Ibn 'Abbas is here, asking for permission to enter upon you, and he is one of the best of your children. She said: Keep Ibn 'Abbas and his praise away from me. 'Abdullah bin 'Abdur-Rahman said to her: He has great knowledge of the Book of Allah and is a scholar of the religion of Allah; let him in so that he can greet you with salam and bid you farewell. She said: Let him in if you want. So he let him in and Ibn 'Abbas came in, then he said salam and sat down and said: Be of good cheer, O Mother of the believers, for by Allah, there is nothing between you and being free of all pain and harm and meeting the beloved ones, Muhammad and his party, except the departure of your soul from your body. She said: And? Ibn 'Abbas said: You were the dearest of the wives of the Messenger of Allah (💥) to him, and the Messenger of Allah (變) would not have loved anyone but one who was good. Allah revealed news of your innocence from above seven heavens, and there is no mosque on earth in which it is not recited by night and by day. Your necklace was lost on the night of al-Abwa', and the Messenger of Allah (2011)

٣٢٦٢ حَدَّثُنَا عَبْدُ الرَّزَّاقِ ۚ أَخْبَرَنَ مَعْمَرٌ غَنِ ائْنِ خُنْتِم، عَنِ اثْنِ أَبِي مُلْتِكَةً، غَنْ ذَكُوَانَ مَوْلَى غَائِشَةً. أَنَّهُ اسْتَأْذَنَ لِابْنِ عَبَّاس عَلَى عَائِشَة، وَهِيَ تُمُوتُ، وَعِنْدَهَا ابْنُ أَخِيهَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَى، فَقال: هَدَا ائنُ عَتَاسَ يَسْتَأْذِنُ عَلَيْكِ، وَهُوَ مِنْ خَسْ بْيكِ، فَقَالَتُ. دَعْمِي مِنِ ابْنِ عَبَّاسِ وَمِنْ تَرْكِيْبَه، فَقَالَ لَهَا عَنْدُ اللَّهِ بْنُ عَنْدِ الرَّحْمَى: إِنَّهُ قَارِئٌ لِكِتَابِ اللَّهِ، فَهِيهٌ فِي دِينِ اللَّهِ، فُّذَبِي لَهُ فَلْيُسَلَّمُ عَلَيْكِ وَلَيُوَدِّعْكِ. فالتُ فَأُذَنْ لَهُ إِنْ شِئْتَ. قَال: فَأَذِنَ لَهُ، فَدَخَلَ ابْنُ عَبَّاس، نُمَّ سَلَّمَ وَحَلَىنَ وَقَالَ: أَبْشِرِي يَا أُمَّ الْمُؤْمِنِينَ، فَوَاللَّهِ مَا يَبْنَكِ وَبَيْنَ أَنْ يَذْهَتَ عَنْكِ كُلُّ أَدًى وَنَصْبِ _ أَوْ قَالَ: وَصَبِ _ وَتَلْفَىٰ الْأَحِنَّةَ: مُحَمَّدًا وَحِرْبُهُ _ أَوْ قَالَ: أَصْحَانَهُ _ إِلَّا أَنْ تُفَرِقُ رُوحُكِ حَسَدَك، فْقَالَتْ: وَأَيْضًا؟ فَقَالَ ابْنُ عَبَّاسٍ: كُنْتِ أَحْبُّ أَزْوَاحِ رَسُولِ اللَّهِ ﷺ إِلَيْهِ، وَلَمْ يَكُنُّ يُحِبُّ إِلَّا طَيِّبًا، وَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ بَرَاءتَكِ مِنْ فَوْقِ سَبْع سَمُوَاتٍ، فَلَيْسَ فِي الْأَرْضِ مَسْجِدٌ إِلَّا وَهُوَ يُتُلَى فِيهِ آنَاءَ اللَّيْلِ وَآنَاءَ النَّهَارِ، وَسَقَطَتْ قِلادَتُكِ بِالْأَبْوَاءِ، فَاخْتَسَ السِّيُّ ﷺ فِي الْمَنْزِلِ، وَالنَّاسُ مَعَهُ فِي ابْتِغَائِهَا _ أَوْ قَالَ: فِي طَلَّهَا _ حَتَّى أَصْبَحَ الْقَوْمُ عَلَى غَبْر مَاءٍ، فَانْزَلَ اللَّهُ عَرَّ وَجَلِّ: ﴿ فَتَبَيَّمُوا صَعِيدًا طَيْنَا ﴾ الْأَنَّةِ. (النساء: ٤٣. الماندة ٦) فَكَانَ فِي ذَلِكَ رُخْضَةٌ لِلنَّاس stayed in the camp, and the people with him, to look for it until, in the morning, the people had no water. Then Allah revealed the words "perform *Tayammum* with clean earth" [an-Nisa' 4:43]. And that was a concession for all, and that was thanks to you. By Allah, you are blessed. She said: Leave me alone, O Ibn 'Abbas. By Allah, would that I had been forgotten and out of sight! (cf. 19:23).

Comments: [Its isnad is qawi]

3263. It was narrated that Tawoos said: The most knowledgeable of them told me: "... rather if he lends his land to his brother for free, that is better for him than renting it out for a specified amount of rent."

Comments: [Its isnad is saliech, al-Bukhari (2330) and Muslim (1550)]

3264. It was narrated that Yazeed bin Hurmuz said: Najdah wrote to Ibn 'Abbas (泰), asking him about killing children. He wrote to him (saying): You wrote to me and asked about killing children. The Messenger of Allah (舜) did not kill them, and you should not kill them, unless you know about them what the companion of Moosa knew about the boy.

Comments: [Its isnad is saheeh, Muslim (1812)]

3265. It was narrated that Ibn 'Abbas (泰) said: I prayed with the Prophet (建) eight [rak'alis] together and seven together. I [the

عَامَةً مِي سَبِكِ، فَوَاللّهِ إِنَّكِ لَمُسْرَكَةً مِقَاللّهِ اللهِ إِنَّكِ لَمُسْرَكَةً مِقَاللَّه مَقَالَتُ دَعْمِي يَا النَّى عَبَّاسٍ مِنْ هَدَا، فَوَاللّه لَوْدَدُتُ أَنِّي كُنْتُ نَشْيًا مَنْسِبًا، [راحع. ٢٤٩٦]

تخریج: اساده فوی

٣٢٦٣- حَلَثْنَا سُلْمَانُ عَنْ عَمْرِو، عَنْ طُوْو، عَنْ طُوْو، عَنْ طُوْسِ قَالَ: الْوَلَكِنُ لِمُعْلَمُهُمْ، قَالَ: الْوَلَكِنُ يَمْنُحُ أَخَاهُ حَيْرُ لَهُ مِنْ أَنْ يُعْطَيْهُ عَلَيْهَا خَرْجًا مَعْلُومًا». [راحم: ٢٠٨٧]

تخریج: إساده صحیح، ح (۲۳۳۰)، م (۱۵۵۰).

٣٢٦٤ حَدَّثْنَا مُعْبِالُ حَدَّثَنَ إِسْمَاعِيلُ بِنُ أُمَنَةً عَنْ سَعِيدِ الْمَقْبُرِيّ، عَنْ أُمَنَةً عَنْ سَعِيدِ الْمَقْبُرِيّ، عَنْ يَرْمُزُ قَالَ كَتَبَ نَجْدَةً إِلَى الْنِ عَنْ عَنْ عَلْ الْوِلْدَانِ؟ فَكَتَتَ بِلَيْهِ: عَنْ تَتْلِ الْوِلْدَانِ؟ فَكَتَتَ بِلَيْهِ: كَتَبْتُ تَسْأَلُي عَنْ قَبْلِ الْوِلْدَانِ؟ فَكَتَتَ بِلَيْهِ: كَتَبْتُ تَسْأَلُي عَنْ قَبْلِ الْوِلْدَانِ؟ فَكَتَتَ بِلَيْهِ: اللهِ يَسِيْقَ لَمْ يَكُنْ يَقْتُلُهُمْ، وَأَنْتَ فَلَا تَقْتُلُهُمْ، وَأَنْتَ فَلَا تَقْدَلُهُمْ مِنْكُمْ مِنْهُمْ مِنْلُ مَا عَلِمْ صَاحِتُ مُوسَى مِنْ الْعُلام. [رجع. ٢٢٣٥]

تخريج: إساده صحيح، م (١٨١٢).

٣٢٦٥- حَدَّثَنَا سُفْبَانُ عَنْ أَبِي الرُّبَيْرِ، عَنْ سَعِيد بْن جُنَيْرٍ، عَن الْنِ عَنَّاسٍ قَالَ صَلَيْتُ مَع النّبِيِّ ﷺ تَمابِيًّا جَميعًا، وَسَنْعًا جَمِيعًا. narrator] said to Ibn 'Abbas: Why did he do that' He said: He wanted not make things difficult for his *immula*.

Comments: Its isnad is saheeh, Muslim (705)]

3266. It was narrated from Sa'eed bin Jubair from Ibn 'Abbas (泰): [Sa'eed] said: I came to him [Ibn 'Abbas] at 'Arafah and I found him eating a pomegranate. He said: Come and eat, perhaps you are fasting? The Messenger of Allah (建) did not fast it. And on one occasion he said: The Messenger of Allah (建) did not fast this day.

Comments: [Its isnud is salveh]

3267. It was narrated that Ibn 'Abbas (♣) said: When the Messenger of Allah (ﷺ) besieged the people of at-Ta'if, he freed those of their slaves who came out to him.

Comments: [Hasan because of corroborating evidence, this is a da'eef isnad]

3268. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (盎) prayed two rak'ahs when he travelled, and when he was not travelling he prayed four. Ibn 'Abbas said: Whoever prays four rak'ahs when travelling is like the one who prays two rak'ahs when not travelling. And Ibn 'Abbas said: He only shortened the prayer once, when the Messenger of Allah (墨) prayed two rak'ahs and the people prayed one rak'ah each [in two groups, as in the fear prayer].

قُلُتُ لائْنِ عَنَّاسِ لَمْ فَعَنَ ذَاكَ؟ قَالَ أَزَادَ لَنْ لاَ يُخْرِحُ أُمَنَهُ. [راجع. ١٩٥٣] تحريج: بساده صحيح، م: (٧٠٥)

٣٢٦٦ خَلَّتْنَا سُمْيَانُ عَنْ أَيُّوتَ، عَنْ سَعِيد اس جُمِيْرٍ، عَنْ ابْنِ عَبَّسِ فَالَ: أَيَّتُهُ بِعَرَفَةَ، وَ جُرَّتُهُ يَكُونُ رُمَّنَا، فَقَالَ: اذَنُ فَكُل، لَعَلَّكَ صَائِبٌ ٢ إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَصُومُهُ. وَقَالَ مَرَّةً: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَصُومُهُ. وَقَالَ مَرَّةً: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَصُومُهُ. وَقَالَ مَرَّةً: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَمْ يَصُمُ هَذَا الْيَهِ عَلَيْهِ لَمْ يَصُمُ هَذَا الْيُومِ. الرجع ١١٨٧٠

تخريج: إساده صحيح.

٣٢٦٧ حَدَّثَنَا نَحْنَى بْنُ زَكْرِيَّا: حَدَّثَنَا الْمُحَدِّاجُ عَنِ الْمُنَا الْمُحَدِّاجُ عَنِ الْمُنَا الْمُحَدِّاجُ عَنِ اللَّهِ يَنِيْجُ أَهْلَ عَبْلُكُ أَهْلَ الطَّائِف، أَعْمَقَ مَنْ خَرَجَ إِلَيْهِ مَنْ رَفِيتِهِهُمْ. [رحع ١٩٥٩]

تخريج. حسن لغيره، وهد. إساد صعف، وانظر (١٩٥٩).

 Comments: [Its isnad is da'eef, Humaid bin Ali is da'eef, it is a repeat of 2262]

3269. Abu Ja'far Muhammad bin 'Ali narrated that he heard Sa'eed bin al-Musayyab say that he heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "The likeness of the one who gives charity then takes back his charity is that of the dog that vomits then eats its vomit."

Comments: [Its isnad is salrech, al-Bukhari (2621) and Muslim (1622)]

3270. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (囊) and his Companions prayed towards Jerusalem for sixteen months, then the *qiblah* was changed after that.

Comments: [A saheeh hadeeth]

3271. It was narrated from Muhammad bin 'Ali, from his father, from his grandfather, from the Prophet (雲), that he got up at night and cleaned his teeth, then he prayed two rak'ahs, then he slept. Then he got up, cleaned his teeth and did wudoo', then he prayed two rak'ahs, until he had prayed six, then he prayed Witr with three, and he prayed two rak'ahs.

Comments: [Its isnad is qawi]

تخريج: إسناده صعيف، حميد س علي صعيف، والصحالة بن مراحم لم يسمع ص س عاس.

٣٢٦٩ حَلَّنَا الْوَلِيدُ بْنُ مُسْلَمٍ: حَلَّنَا الْوَلِيدُ بْنُ مُسْلَمٍ: حَلَّنَا الْأَوْزَاعِيُّ حَدَّثَنِي أَبُو جَعْمِ مُحَمَّدُ بْنُ عَلِي أَنَّهُ سَمِعَ سَعِيد بْنَ الْمُسَيِّبِ يُخْبِرْ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: مُمَّلُ الَّذِي يَتَصَدَّقُ، ثُمَّ يَرْجِعُ فِي صَدَقَيهِ، مُمَّلُ الْكَذِي يَتَصَدَّقُ، ثُمَّ يَرْجِعُ فِي صَدَقَيهِ، مَمَّلُ الْكَذِي يَتَصَدَّقُ، ثُمَّ يَرْجِعُ فِي صَدَقَيهِ، مَمَّلُ الْكَذِي يَتَصَدَّقُ، ثُمَّ يَرْجِعُ فِي صَدَقَيهِ، مَمَّلُ الْكَذِي يَتَصَدَّقُ، ثُمَّ (١/٥٥٠) يَأْكُلُ قَيْنَهُ اللَّهِ إِلَيْهِ إِلَى اللَّهِ إِلَيْهِ إِلَى اللَّهِ إِلَيْهُ اللَّهُ الْمُعْلَى اللَّهُ الْحِمْمُ الْمُعَلِّيْنَ اللَّهُ اللَّهُ الْمُعْلِقُ اللَّهُ الْمُعْلِقُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِي الْمُعْلِقُ اللَّهُ الْمُعْلِقُ الْمُعْلِقُ اللَّهُ اللَّهُ الْمُعْلِقُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُعْلَى الْمُلْفِقُ اللْمُعْلِقُ اللَّهُ اللَّهُ اللْمُعِلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُعْلِقُ اللَّهُ الْمُعْلِقُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلَمُ اللَّهُ اللَّهُ اللَّهُ اللْمُعْلَمُ اللَعْلِمُ الللّهُ اللَّهُ اللْمُعُلِقُ الْمُعْلِمُ اللَّهُ اللْمُعْل

تخریج: إساده صحیح، ح: (۲۲۲۱)، م: (۱۹۲۲).

٣٢٧- حَدَّثَنَا حُسَيْنُ نُنُ عَلِيً عَنْ زَائِدَةً، عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّسٍ عَنْ سِمَاكِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّسٍ قَالَ: صَلَّى رَسُولُ اللَّهِ بِينِ وَأَصْحَابُهُ إِلَى بَيْتِ الْمَفْدِسِ سِتَّةً عَشَرَ شَهْرًا، ثُمَّ صُرِفَت الْقِبْلَةُ بَعْدُ. [راحع: ٢٢٥٢]

تخريج: حديث صحيح، سماك في روايته مضطرب، لكنه توسع.

٣٢٧١- حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا مُعَانِيَةُ بْنُ هِشَامٍ: حَدَّثَنَا مُعْمَدِ بُنِ أَبِي ثَابِتٍ، عَنْ مُحَدِّهِ، عَنِ النَّبِيَ الْبُنِ عَلِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيَ بِعِيْقِ: أَنَّهُ قَامَ مِنَ اللَّهٰلِ فَاسْتَنَّ، ثُمَّ صَلَّى رَكُعَتَيْنِ، ثُمَّ قَامَ، فَاسْتَنَّ وَتَوْضَّ، وَصَلَّى رِتُعَتَيْنِ، حَتَّى صَلَى سِنًا، ثُمَّ أَوْتَرَ وَصَلَّى مِنَا، ثُمَّ أَوْتَرَ مِنْ مِنْ اللَّهْ وَصَلَّى سِنًا، ثُمَّ أَوْتَرَ مِنْ مَنْ مُنْ وَصَلَّى مِنَا، ثُمَّ أَوْتَرَ مِنْ مَنْ وَصَلَّى وَصَلَّى وَصَلَّى وَسَلَّى وَصَلَّى مِنْ اللَّهُ فَيْ وَصَلَّى وَسَلَّى وَسَلَّى وَسَلَّى مِنْ اللَّهُ وَصَلَّى وَسَلَّى وَسَلَّى وَسَلَّى وَسَلَّى مِنْ اللَّهُ وَسَلَّى مِنْ اللَّهُ وَسَلَّى وَسَلَى وَسَلَّى وَسَلَّى وَسَلِّى وَسَلَّى وَسَلِّى وَسَلَى وَسَلِّى وَسَلَّى وَسَلِّى وَسَلِّى وَسَلِّى وَسَلِّى وَسَلِّى وَسَلِّى وَسَلَى وَسَلِّى وَسَلَى وَسَلَّى وَسَلَى وَسَلَّى وَسَلَّى وَسَلَّى وَسَلَّى وَسَلَّى وَسَلَّى وَسَلَى وَسَلَّى وَسَلَّى وَسَلَى مَنْ وَسَلِّى وَسَلَّى وَسَلِّى وَسَلَى وَسَلَى وَسَلَى وَسَلَى وَسَلَّى وَسَلَّى وَسَلَى وَسَلَى وَسَلَى وَسَلَى وَسَلَّى وَسَلِّى وَسَلَى مِنْ وَسَلَى وَسَلَى وَسَلَى وَسَلَى وَسَلَى وَسَلَّى وَسَلَى وَسُلِي وَالْمَا وَسُلِهِ وَالْمَا وَسَلَى وَسَلَى وَسَلَى وَسَلَمً وَالْمَاءِ وَسَلَمً وَسَلِي وَالْمَاعِ وَسَلَمْ وَالْمَاءِ وَسَلَمُ وَالْمَ وَسَلَمَ وَالْمَاءً وَسَلَمًا وَسَلَمً وَسَلَمًا وَسَلَمًا وَسَلَمْ وَسَلَمُ وَسَلَمُ وَسَلَمُ وَالْمُوا وَسَلَمُ وَالْمَ وَسَلَمُ وَالْمُولُ وَالْمُ وَالْمُ وَالْمُ وَالْمُ وَالْمُولِقُولُوا وَسَلَمُ وا

تخريج: إسناده قوي.

3272. Sa'eed bin Abi 'Aroobah narrated that he saw an-Nadr bin Anas tell Qatadah that he saw 'Abdullah bin 'Abbas (&) giving fatwas to the people, and he did not mention the Messenger of Allah (in his fatwas until a man came and said: I am an Iragi man and I make these images. He said: Come closer - two or three times - I heard Muhammad (24) Jor: I heard the Messenger of Allah (鑑)] say: "Whoever makes an image in this world will be asked on the Day of Resurrection to breathe a soul into it, and he will never be able to do so."

Comments: [Its isnad is saheeh, al-Bukharı (5963) and Muslim (2110)]

3273. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (建) forbade the price of alcohol, the fee of a prostitute and the price of a dog, and he said: "If he comes to you asking for the price of the dog, fill his palms with dust."

Comments: [Its isnad is saheeli]

3274. It was narrated that Ibn 'Abbas (本) said: The Messenger of Allah (寒) said: "Allah has forbidden to you intoxicants, gambling and kettledrums." And he said, "Every intoxicant is haram."

Comments: [Its isnad is salreelt]

ابُنُ ابِي عَرُوبَةَ: أَنَّهُ شَهِدَ اللَّهِ شَو: حَدَّثَقَ شَعِيدُ ابْنُ ابِي عَرُوبَةَ: أَنَّهُ شَهِدَ اللَّهِ شَنَ عَبَّاسٍ يُفْتِي يُحدِّثُ قَدَدَةً أَنَّهُ شَهِدَ عَبْدُ اللَّهِ شَنَ عَبَّاسٍ يُفْتِي يُحدِّثُ قَدَدَةً أَنَّهُ شَهِدَ عَبْدُ اللَّهِ شَنَ عَبَّاسٍ يُفْتِي النَّاسَ، وَلا يَذْكُرُ فِي فُنْيَاهُ رَسُولَ اللَّهِ يَنْجَهُ حَتَّى جَاءَ رَجُلٌ عَرَاقِيُّ، وَإِنِّي أَضَوَّرُ هَذِهِ التَّصَاوِيرَ، فَقَالَ: إنِّي رَجُلٌ عِرَاقِيُّ، وَإِنِّي أَصُورُ هَذِهِ التَّصَاوِيرَ، فَقَالَ: اذْنُهُ مِ مَرَّتَبُنِ أَوْ فَلَانًا فَي اللَّهُ عَلَيْهِ لَهُ عَلَى اللَّهِ عَلَيْهِ لَهُ لَكُونًا اللَّهِ عَلَيْهُ لَقُولُ: امْنَ صَوَّرَ صُورَةً فِي لَلْكُنْ عَلَى اللَّهُ عَلَيْهِ الرَّوخَ، وَلَيْسَ بِنَفِحُ فِيهَا الرَّوخَ، وَلَيْسَ بِنَفِحُ اللَّهُ الرَّوخَ، [راجع: ٢١٦٢]

تخریج: إساده صحیح، خ (۹۹۳۳)، م (۲۱۱۰)

٣٢٧٣ حَدَّثَنَا زَكَرِبًا بْنُ عَدِيٍّ: أَخْبَرَنَا عُبِيْدُ اللَّهِ عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسٍ بْنِ حَبْتَرِ التَّمِيمِيِّ، عَنِ النِ عَبَّاسٍ عَنْ رَسُولِ اللَّهِ رَحْمَ الْكَلْب، وَقَال: "إِذَا جَاءَكَ يَطْلُبُ ثَمَنَ الْكَلْب، فَامْلَأُ كَمَّيْهِ نُرَانا". [راجع: ٢٥١٢]

تخريج: إساده صحيح.

٣٢٧٤ حَدَّثَتَ زَخَرِيًّا: أَخْبَرَنَا عُبَيْدُ اللَّهِ عَنْ عَيْدِ اللَّهِ عَنْ عَيْدِ لَكُومِم، عَنْ قَيْسٍ بُنِ حَبْتَرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ "إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمُ الْخَمْرَ، وَالْمَيْسِرَ، وَالْمُثِيرَ، وَالْمُثِيرَ، وَالْمُثْفِرَةَ الْكُوبَةَ الْكَالَةُ اللَّهَ الْمُثَابِرَ، وَالْمُثِيرِ حَرَامٌ». [راحع: ٢٤٧٦]

تخريج: إسناده صحيح.

3275. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) spoke to a man about something and said: "Praise be to Allah, we seek His help. Whomsoever Allah guides none can lead astray, and whomsoever Allah leaves astray, none can guide. I bear witness that there is no god but Allah alone with no partner or associate, and I bear witness that Muhammad is His slave and Messenger"

Comments: [Its isnad is saheeh, Muslim (868)]

3276. It was narrated from Ibn 'Abbas (3) that he stayed overnight with the Prophet of Allah (鑑) one night. The Prophet of Allah (些) got up during the night; he went out and looked at the sky, then he recited this verse in Al 'Imran' "Verily, in the creation of the heavens and the earth - up to glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire" [Al 'Imran 3:190,191]. Then he went back to the house; he used the miswak and did wudoo', then he stood and prayed, then he lay down. Then he went again and looked at the sky, then he recited this verse, then he used the miswak and did wudoo' again, then he stood and prayed, then he lay down. Then he got up and went out and looked at the sky; then he recited this verse; then he used the miswak and did wudoo', then he stood and prayed.

٣٢٧٥ خدَفْنَ نخبي ثُنُ آدَمَ: حَدُّفْنَا ابْنُ أَبِي رَائِدةً عَنْ حَدُونَا ابْنُ أَبِي رَائِدةً عَنْ حَدُرو سُرِ رَبِيدةً عَنْ خَدُرو سُرِ سَعِيدٍ، عَنْ سَعِيدٍ، عَنْ سَعِيدٍ، عَنْ سَعِيدٍ بْنِ جَنْرٍ، عَنِ ابْنِ عَنَاسٍ أَنَّ اللَّبِيْ بَيْنَةٍ، فَقَالَ البَانَّ اللَّبِيْ بَيْنَةٍ، فَقَالَ البَانَ اللَّهُ فَلَا اللَّهُ فَلَا مُصَلَّ لَهُ، وَمَنْ يُضْلِلُ فلَا هَادِي لُهُ، وَأَشْهَدُ انْ مُضَلَّ لَهُ، وَأَشْهَدُ أَنْ لَمْ رَبِكَ نُهُ، وَأَشْهَدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُونَهُ.[راحع. ٢٧٤٩]

تخريج: إساده صحيح، م' (٨٦٨).

تخريج: إسده صحيح، م: (٢٥٦).

[راحع: ۲۷٦٩]

٣٢٧٦م - حَدُّثُنَا أَبُو أَحْمَدَ: حَدَّنَنَا إِشْرَائِيلُ

عَنْ سِمَاكِ، عَنْ عِكْرِمةً، عَنِ ابْنِ عَبِّس قَالَ

قَالَ رَسُولُ اللَّهِ يَشِيِّهُ: "فِي الرِّكَارُ الْخُمُسُ".

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Comments: [Its isnad is saliceli, Muslim (256)]

3276. (sic) It was narrated that Ibn'Abbas (泰) said: The Messenger of Allah (齊) said: "In the case of buried treasure, the *knumus* must be paid."

Comments: [Saheeh because of corroborating evidence]

تخريج: صحح لعيره، رواية سماك عن عكرمة مضطربة.

3277. It was narrated from Sa'eed bin Jubair that Ibn 'Abbas (🚓) said: The Messenger of Allah (寒) was sitting in the shade of his apartment - Yahya said: The shade was receding - and he said to his Companions: "A man will come to you who looks at you with the eye of a devil. When you see him, do not speak to him." Then a man with bleary eyes came in and when the Messenger of Allah (趣) saw him he called him and said: "Why are you and your companions reviling me?" He said: Wait here until I bring them to you. He went and brought them, and they started swearing by Allah that they had not said that and they have not done that. Then Allah, may He be glorified and exalted, revealed the words: "On the Day when Allah will resurrect them all together (for their account) then they will swear to Him and they swear to you (O Muslim). And they think that they have something (to stand upon) varily, they are liars..." [al-Mujadilah 58:14].

Comments: [Its isnad is hasan]

3278. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (蹇) recited during the

٣٢٧٧- خَدَنْنَا أَبْوِ احْمَدَ وَيَخْيَى بُلُ أَيِ
سَعِيدِ بَنْ جُنْنِ ، غَنَّ السَّرَائِيلُ عَنْ جِمَاكِ، عَنْ
سَعِيدِ بَنْ جُنْنِ ، غَنِ ابْنِ عَنَّسِ قَلَ: كَنَ
رَسُولُ اللهِ يَنْتُحُ جَالَتُ فِي ظِلْ حُجْرَبُه _ قَالَ لأَصْحَرِهِ:
يَحْبَى قَدْ كَدَ يَفْلُصُ عَنْهُ _ فَقَالَ لأَصْحَرِهِ:
يَجْبَكُمُ رَحُلٌ يَنْظُرُ إِلَيْكُمْ بِعَنِي شَيْطَانِ، فَإِذَا يَخْبَى مُنَافِّلُونَ ، فَكَا رَحُلٌ أَزْرَقَ ، فَلَمَا رَحُلٌ أَزْرَقَ ، فَلَمَا رَحُلٌ أَزْرَقَ ، فَلَمَا رَحُلٌ أَزْرَقَ ، فَلَمَا أَنْتَ حَتَّى آئِيكَ أَنْتُ حَتَّى آئِيكَ أَنْتُ حَتَّى آئِيكَ أَنْتُ حَتَّى آئِيكَ أَنْتُ حَتَّى آئِيكَ فَيَعُلُوا ، وَأَنْزَلَ عِبْهُ فَجَعُلُوا ، وَمَا فَعَلُوا ، وَأَنْزَلَ لِحَدِيقُونَ لَلمُ عَنْهُ جَيِعُلُوا ، وَأَنْزَلَ لَهُ عَنْ وَحَلَّ : ﴿ فَرَمَ اللهُ عَلُوا ، وَمَا فَعَلُوا ، وَأَنْزَلَ لَهُ عَنِهُ مَنْ عَلِيلُونَ لَمُ اللهُ عَزْ وَحَلَّ : ﴿ فَرَمَ اللّهُ مَا قَالُوا ، وَمَا فَعَلُوا ، وَأَنْزَلَ لَهُ عَنِهُ مَنْ عَلَمُولَ لَهُ عَنْ وَحَلَّ : ﴿ فَرَمَ إِلَى آخِرِ الْآيَةِ . (المحادلة: اللهُ عَزْ وَحَلُ : ﴿ فَلَى آخِرِ الْآيَةِ . (المحادلة: ١٨٤) [راجع ٢١٤٧]

تخريج: إسدده حس.

٣٢٧٨- حَدَثْنَا زَيْدُ بْنُ الْحُنَابِ: أَخْتَرَبِي انْنُ لَهِيعَةَ قَالَ: أَخْبَرَنِي يَزِيدُ نْنُ ابِي حَبِيبٍ عَنْ eclipse prayer when there was an eclipse of the sun, and we did not hear even one letter from him.

Comments: [Hasan; this is a da'eef isnad because of the wekaness of [bn Lahee'ah]

3279. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (愛) fasted on the day of the conquest of Makkah until he reached Qudaid, then a vessel of milk was brought to him and he broke his fast and instructed the people to break their fast.

Comments: [Its isnad is salieeli]

3280. It was narrated from Ibn 'Abbas (%) that the Messenger of Allah (%) delivered a speech with his back against the Multazam (the part of the Ka'bah between the Black Stone and the door).

Comments: [Its isnad is da'eef because Abdullah bin al-Mu'ammal is da'eef]

3281. 'Abdur-Rahman bin Thawban said: I heard 'Amr bin Deenar say: Someone who heard lbn 'Abbas told me that he said: The Messenger of Allah (經) said: "Religion is sincerity (naseehah)." We said: Fo whom? He said: "To Allah, to His Messenger and to the leaders of the believers."

Comments: [Saheeli because of corroborating evidence, this is a da'eef isnad]

عِكْرِمَةَ، عَبِ ابْسِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ فِي كُسُوفِ الشَّمْسِ، فَلَمْ نَسْمَعُ مِنْهُ حَرْف. [راجع: ٢٦٧٣]

تخريج: حديث حسن، وهدا إساد صعيف الصعف ان لهيعة.

٣٢٧٩- حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ. حَدَّثَنَا شُعْبَةً خَدَّثَنَا الْحَكُمُ عَنْ مِقْسَمٍ، عَنِ ابْنِ عَنَاسٍ قَالَ: ضَامَ رَسُولُ اللَّه ﷺ بَوْمٍ فَتْحِ مَكَّةً خَتَى أَنْنَى فَدَيْدًا، فَأَتِنَ بِفَدَحٍ مِنْ لَبَنِ، فَأَفْطَرَ وَالْمَرَ النَّاسَ أَنْ يُفْطِرُوا. [راحع: ٢١٨٥]

تخریج: إسناده صحیح.

٣٢٨٠- خَدَّثْنَا رَيْدُ بْنُ الْحُبَابِ: أَخْبَرَى عَدْدُ اللَّهِ بْنُ عَدْدُ اللَّهِ بْنُ أَمْدَوَمُلِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلَئِكَةً عَنِ النِ عَبَاسِ: أَنَّ رَسُولَ اللَّهِ بِيْ خَطَبَ وَظَهْرُهُ الَى (١/ ٣٥١) الْمُلْنَرَم.

تخريج: إساده صعبف، لضعف عدالله س المؤمل

٣٢٨١ - حَلَّثَنَا رَيْدُ بْنُ الْحُبَابِ قَالَ: أَخْرَبِي عَبْدُ الرَّحْمَنِ بْنُ نُوْبَانَ قَالَ: سَبِعْتُ عَمْرو ابْنُ خِبَّاسٍ أَنْ خَبَّاسٍ يَقُولُ: يَقُولُ: أَخْبَرَنِي مَنْ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ. «الدِّبنُ النَّقِيبِحَةُ» قَالَ: "لِلَّهِ، قَالَ: "لِلَّهِ، وَلِأَنْهُ النَّهُ وَمِينَ".

تخريج: صحيح لعيره، وهدا إساد صعيف إليهام سامعه من اس عباس. 3282. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (靈) was treated with cupping when he was in *iliram*.

Comments: [Its isnad is saheeh, al-Bukhari (5700)]

3283. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (變) got married when he was in *thram*.

Comments: [Its isnad is salieeli]

3284. It was narrated that Ibn 'Abbas (泰) said. The Messenger of Allah (蹇) was treated with cupping and he gave him (the cupper) his fee. If it were haram, he would not have given it to him.

Comments: [Its isnad is saheeh, al-Bukhari (2279)]

3285. It was narrated from 'Ata' that Ibn az-Zubair prayed Maghrib and said salam after two rak'ahs, and he got up to touch the Black Stone, and the people said Subhanallah. He said: What is the matter with you? Then he prayed the rest and did the two prostrations (of forgetfulness). That was mentioned to Ibn 'Abbas (♣) and he said: He never drifted away from the Sunnah of his Prophet (囊)

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3286. It was narrated from Ibn 'Abbas and from Hisham bin 'Urwah from his father, that the Messenger of Allah (空) was

٣٢٨٢– حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ خَالِدٍ، عَنْ عِكْرِمَةً، غَنِ ابْنِ عَبَّاسٍ قَالَ: احْنَجَمَ رَسُولُ اللّهِ ﷺ وَهُوَ مُحْرِمٌ. [راجع: ٢١٠٨]

تخریج: إسناده صحیح، ح (۵۷۰۰).

٣٢٨٣ خَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ حَالِدٍ، عَنْ يَحْرِمَةً، عَنِ ابْسِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ ﷺ وَهُو مُعْرِمٌ. [راحع: ٢٢٠٠]

تخريج اسناده صحيح.

٣٧٨٤ خدَّثَنَا عَبْدُ الْأَعْلَى عَنْ خَالِدٍ، عَنْ عَدْ خَالِدٍ، عَنْ عَكْرِمَهُ، عَنْ ابْنِ عَبَاسٍ قَالَ: احْتَجْمَ رَسُولُ اللّهِ يَنْظِ، وَأَعْطَاهُ أَجْرَهُ، وَلَوْ كَانَ حَرَامًا مَا أَعْطَاهُ أَجْرَهُ، وَلَوْ كَانَ حَرَامًا مَا أَعْطَاهُ. [راجع: ٢٢٤٩]

تخریج: إسناده صحیح، خ: (۲۲۷۹).

٣٧٨٥- حَلَّتُنَا عَبْدُ الأَعْلَى: حَلَّتُنَا سعِيدٌ عَنْ مَطَرٍ، عَنْ عَطَاءِ: أَنَّ ابْنَ الزَّبَيْرِ صَلَّى الْمَعْرِبَ، فَسَلَّمَ فِي رَكْعَتَيْنِ، وَنَهَصَ لِيَسْتَلِمَ الْمَعْرِبَ، فَسَبَّحَ الْقَرْمُ فَقَالَ: مَا شَأَنْكُمْمُ؟ قَالَ: فَصَلَّى مَا بَقِيَ، وَسَجَدَ سَجْدَتَيْنِ.قَالَ: فَطَلَّى مَا بَقِيَ، وَسَجَدَ سَجْدَتَيْنِ.قَالَ: مَا أَمَاطَ عَنْ فَذَكِرَ ذَلِكَ لِابْنِ عَبَّاسٍ، فَقَالَ: مَا أَمَاطَ عَنْ سُبُّةٍ بَيْهُ بَيْهِ.

تخريج: حديث صحيح، وهذا إساد ضعيف. مطر الوراق كثير الحطأ.

٣٧٨٦- خَذَثَنَا يَزِيدُ: أَخْبَرَنَ الْحَجَّاجُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ. وَ عَنْ treated with cupping and he gave the cupper his fee.

Comments: [The text of the report is *sahech*]

هِشَامٍ بْنِ عُرْوَة عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ عِيْجُ احْتَخَم، وأَعْطَى الْحَدَّمَ أَجْرَهُ. [راحع: ١٨٤٩]

تخريج: من الحديث صحح، لكن الإساد الأول فيه الحجاج من أرطاة مدلس وقد عمل. والذبي مرسل.

3287. It was narrated from 'Ali bin 'Abdullah bin 'Abbas, from his father, that the Messenger of Allah (達) entered upon Duba'ah bint az-Zubair and ate a shoulder of meat in her house, and he went out to pray and he did not renew his wudoo'.

Comments: [A saliceh hadeetli; this is a da'cef isnad]

3288. It was narrated from Ibn 'Abbas (♣) and Sa'eed bin Jubair that the Messenger of Allah (₤) put two prayers together when travelling.

Comments: [Saheeh]

3289. It was narrated from Ibn 'Abbas (泰) that he did not think that one should halt at al-Abtah, and he used to say: The Messenger of Allah (海) only halted there to wait for 'A'ishah.

Comments: [Its isnad is da'eef because al-Hajjaj narrated using the word 'an (from)]

3290. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♠) sent his daughter

٣٢٨٧ خَدَّثْنَا يَزِيدُ _ بغي ابْنَ هَارُونَ _:

خُبُرِمَا الْخَحَّامُ عَنِ الْخَسْنِ بْنَ سَعْدِ، غَنْ عَلَيْ
الْنِ عَنْدِ اللَّه بْنَ غَنَّاسٍ، عَنْ أَبِيدِ: أَنَّ رَسُولُ
الله ﷺ دَخَلَ عَلَى صُنَاعَةً بِشْتِ الزَّبْيْرِ، فَأَكْلَ
عِنْدَهَ كَتِهَا مِنْ لَحْمٍ، ثُمَّ خَرْحَ إِنِي الصَّلَاةِ وَلَمْ
يُخْدِثُ وُصُوءًا [راجع ٢٠٠٢]

تخريج: حديث صحيح، وهذا سد صعيف. ٣٢٨٨ - حدَّثْنًا بَزِيدُ عَيِ الْخَجَّح، عَيِ الْخَجَّح، عَي الْخَكَم، عَنْ مِقْسَم، عَي الله عَتَّاسِ وَسَعِيد الْبَنْ خُبِيْرٍ: أَنَّ رَسُولَ اللّهِ ﷺ حَفَعَ بَيْنَ

الصَّلَاتِيْنِ فِي لَشُفِرِ. [راحع ١٨١٤]

تخريج: صحيح، لحجاح مدلس وقد م.

٣٧٨٩- خَدَّلْنَا يَوِيدُ أَخْبَرِنَا الْحَخْرُ ثُنُّ رُطَّةَ عَنْ عَطَاءٍ، عَنِ البِّي غَبَّاسٍ أَنَّهُ كَانَ لا يَرَى أَنْ يَنْرُنَ الْانْطَخ، وَيَقُولُ إِنْمَا قَامَ بِهِ رَبِيقُولُ إِنْمَا قَامَ بِهِ رَبِيقُولُ عَلَى عَائشَةً. [راحع: ١٩٢٥]

تخريح: اساده صعيف لعنعة الحجاح س رُطاءً.

٣٢٩٠ حَ**دَثَنَا** يَزِيدُ قَالَ: أَخْتَرَنَا مُحَمَّدُ بْنُ إِسْخَاقَ عَنْ دَاوُدْ بْنِ خُصَيْنٍ، غَنْ عِكْرِمَةً، عَنِ Zainab back to her husband al-'As on the basis of their first marriage contract after two years, and he did not stipulate a new dowry

Comments: [Its isnad is hasan]

3291. It was narrated that al-Hasan said: Ibn 'Abbas (ﷺ) addressed the people at the end of Ramadan and said: O people of Basrah, pay the zakah of your fast. The people started looking at one another and he said: Who here is from among the people of Madinah? Get up and teach your brothers, for they do not know that the Messenger of Allah (ﷺ) enjoined the sadaqah (zakah) of Ramadan, half a sa' of wheat or half a sa' of barley or a sa' of dates, enjoined upon slave and free, male and female.

Comments: [Its isnad is da'eef]

3292. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas (秦) wrote to me (saying) that the Messenger of Allah (鑑) said: "The one against whom a claim is made should swear an oath. If people were to be given on the basis of what they claim, people would claim a lot of wealth and lives."

Comments: [Its usnad is saheeh, al-Bukhari (2514) and Muslim (1711)]

3293. It was narrated that 'Abdullah bin Shaqeeq said: A man went to Ibn 'Abbas (&) and

بُنِ عَنَاسِ: أَنَّ رَسُولَ اللَّهِ ﷺ رَدَّ اثْنَتُهُ زَيْبَ عَلَى أَنِي الْمَاصِ زَوْجِهَ شِكَاجِهَا الْأَوَّلِ. بَعْدَ سَنَسْ، وَلَمْ لُخُدَثُ صِدَاقًا. [راحع: ١٨٧٦]

تخريج: إساده حس.

تخريج: إساده صعيف، الحس النصري مناس وقد عمن.

٣٢٩٢ حَدَّقْنَا يَزِيدُ: أَخْبَرَنَا نَافِعٌ عَنِ ابْنِ أَبِي مُنْكُةً قَالَ. كَتُب إِلَيْ انْنُ عَنَّاسٍ: أَنْ رَسُولَ اللَّهِ بَيْجَةٍ قَالَ: ﴿ الْبِهِينُ عَلَى الْمُدَّعَى عَلَبُهِ، وَلَوْ اللَّهِ بَيْجَةٍ قَالَ: ﴿ الْبِهِينُ عَلَى الْمُدَّعَى عَلَبُهِ، وَلَوْ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللللْهُ اللَّهُ الللَّهُ اللَّهُ اللْمُواللَّهُ اللَّهُ اللَّهُ اللَّهُ الللِهُ اللللِهُ اللللْمُ الللِهُ اللللْمُ

تخریج: اساده صحیح، خ: (۲۵۱٤)، م: (۱۷۱۱).

٣٢٩٣ خَلَّقْنَا يَزِيدُ: أَخْبَرْنَا عِمْرَانُ بْنُ خُدَيْرٍ وَمُعَذَّ قَالَ خَلَّثَنَا عِمْرَانُ _ يَعْنِي ابْنُ خُدَيْرٍ said: The prayer; but he did not respond to him Then he said: The prayer; but (again) he did not respond to him Then he said: The prayer. He (Ibn 'Abbas) said: Are you telling me it is time to pray? We used to put two prayers together with the Messenger of Allah (ﷺ), or at the time of the Messenger of Allah (ﷺ).

Comments: [Its isnad is saheeh, Muslim (705)]

3294. It was narrated that 'Ikrimah said: I prayed behind an old man in al-Abtah. He said takbeer twenty-two times. I went to Ibn 'Abbas (%) and mentioned that to him, and he said: May you be bereft of your mother, that is the prayer of Abul-Qasim (ﷺ)

Comments: [Its isnad is saheeh]

3295. 'Ali bin 'Abdullah bin al-'Abbas narrated that Ibn 'Abbas (幸) told him that a roasted shoulder (of meat) was brought to the Prophet (塗) and he ate from it and enjoyed it, then he prayed and he did not do wudoo' because of that.

Comments: [A saheeh hadeeth]

3296. It was narrated that Abu Ghatafan said: I entered upon Ibn 'Abbas (♣) and I found him doing wudoo'; he rinsed his mouth and nose, then he said: The Messenger

_ غَنْ عَدْدِ اللّهِ بْنِ شَفِيقِ قَالَ: قَامَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ، فَقَالَ: الصَّلَاةَ، فَسَكَتَ عَنْهُ، ثُمَّ قَالَ: الصَّلَاةَ، فَصَكَتَ عَنْهُ، ثُمَّ قَالَ: الصَّلَاةَ، فَقَالَ: الصَّلَاةَ بَنْ فَعَلَى عَلَى وَاللّهِ اللهِ الله

تخريج: إسناده صحيح، م: (٧٠٥)

٣٢٩٤- حَدَّثَنَا مَرِدُ: أَخْمَرَنَا سَعِيدُ بْنُ أَبِي غُرُوبَةً، عَنْ قَدَدَةً، عَنْ عِكْرِمَةً قَالَ: صَلَّيْتُ خُلْفَ شَيْحِ بِالْأَنْطِحِ، فَكَثَرَ بُلْتَيْنِ وَعِشْرِينَ تَكْبِرَةً، فَأَثَيْتُ امْنَ عَبَّاسٍ، فَدَكَرُّتُ دَلِكَ لَهُ، فَقَالَ: لَا أُمَّ لَكَ، بَلْكَ صَلاةً أَبِي الْقَاسِمِ فَقَالَ: لَا أُمَّ لَكَ، بَلْكَ صَلاةً أَبِي الْقَاسِمِ بَيْدٍ. [راجع: ١٨٨٦]

تخريج: إسناده صحيح.

٣٢٩٠- خَلَّتُنَا يزيدُ الْخُبَرَا سَعِيدٌ عَنْ مُحَمَّدِ بْنِ اللَّهِ بُنِ الْعَاسِ حَدَّتُهُمُ : أَنَّ ابْنَ عَنَّاسٍ أَخْبَرَهُ : أَنَّ النَّبِيِّ بِعَيْدٍ أَيْنِ بَكْتِمٍ مَشْوِيَّةٍ، فَأَكَلَ مِنْهَا، (١/ البَّبِيُ بِعَيْدٍ أَيْنِ بَكْتِمٍ مَشْوِيَّةٍ، فَأَكَلَ مِنْهَا، (١/ ٣٥٢) فَتَمَلَّى، ثُمَّ صَلَّى، وَمَا تَوَصَّأَ مِنْ ذَلِكَ. [راجع. ٢٠٠٢]

تخريج: حديث صحيح، م (٣٥٤، ٣٥٩). ٣٢٩٦- حَدَّثنَا برِيدُ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ قَارِظِ بْنِ شَيْبَةَ، عَنْ أَبِي عَطَفَانَ قَالَ: دَخَلْتُ عَلَى ابْنِ عَنَّاسٍ، فَوَجَدْتُهُ يَتَوَشَّأُ 175

of Allah (達) said. "Rinse your nose thoroughly two or three times."

Comments: [Its isnad is qawi]

3297. Ibn Abi Dhi'b narrated from someone who heard it from Ibn 'Abbas (兔) that the Messenger of Allah (寒) used to give women and slaves less of the booty than he would give to the army.

Comments: [A hasan hadeeth; this is a da'eef isnad]

3298. It was narrated that Ibn 'Abbas (為) said: The Prophet (經) said: "There is no Muslim who visits his sick brother and enters upon him, and his time (to die) has not yet come, and says, 'I ask Allah the Almighty, Lord of the Mighty Throne, to heal So and so,' seven times, but Allah will heal him from it."

Comments: [A saheeh hadeeth; in this isnad al-Hajjaj narrated using the word 'an (from), but there are similar, corroborating reports]

3299. It was narrated that Yazeed bin Hurmuz said: Najdah al-Haroori wrote to Ibn 'Abbas to ask him about killing children, and whether women took part in any battles with the Prophet (達) and whether he allocated a share (of the booty) to them. Yazeed bin Hurmuz said: And I wrote the letter of Ibn 'Abbas to Najdah. He wrote to him (saying): You wrote

فَمْصُمْصَ، وَاسْتَشْقَى، تُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ "اتَّتِيرُوا ثِنْتَيْنِ بَالِعَنَيْنِ أَوْ ثَلَاثًا». [راحع: ٢٠١١]

تخريج: إساده هوي.

٣٢٩٧- حَدَّثَنَا يَرِيدُ أَخْبَرَنَا انْنُ أَبِي ذِلْتٍ عُمَّنْ سَمِعَ ابْنَ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ بِيَنِعُ كَانَ يُعْطِي الْمُرْأَةَ وَالْمَمْلُوكَ مِنَ الْمُغْنَمِ، وُونَ مَا يُصِيتُ الْجَيْشُ. [راحع: ٢٩٢٩]

تخريج: حديث حس، وهدا إساد صعيف الحهالة راويه عن ابن عباس.

٣٢٩٨ حَدَّثُنَا يَرِيدُ أَخْبَرَنَا الْحَجَّاجُ عَنِ الْمِنْهَالِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَرِتِ، عَنِ ابْنِ عَبْدِ اللَّهِ بْنِ الْحَرِتِ، عَنِ ابْنِ عَبَّسِ قَالَ. قَالَ رَسُولُ اللَّهِ ﷺ: مَمَا مَنْ مُسْلَمٍ عَادَ أَخَاهُ فَبَدْخُلَ عَلَيْهِ، وَلَمْ يَحْضُونُ جُلُهُ، فَعَالَ. أَضَالُ اللَّهُ الْعَظِيم، رَبُّ الْعَرْشِ جُلُهُ، فَعَالَ. أَضَالُ اللَّهُ الْعَظِيم، رَبُّ الْعَرْشِ الْعَرْشِ الْعَرْشِ مَنْ فَكَنَا مِنْ وَجَعِه _ سَبْعًا _ الْعَرْشِ اللَّهُ سَنْعًا _ اللَّهُ اللَّهُ عَلْمًا مَنْ وَجَعِه _ سَبْعًا _ اللَّهُ اللَّهُ عَلْمًا مِنْ وَجَعِه _ سَبْعًا _ اللَّهُ اللَّهُ عَلْمًا مِنْ وَجَعِه _ سَبْعًا _ اللَّهُ اللَّهُ عَلْمًا مِنْ وَجَعِه _ سَبْعًا _ اللَّهُ اللَّهُ عَلْمًا وَجَلًا مِنْ وَجَعِه _ سَبْعًا _ اللَّهُ اللَّهُ عَلْمُ وَجُعِه _ سَبْعًا _ اللَّهُ اللَّهُ عَلَى مِنْ وَجَعِه _ سَبْعًا _ مِنْ وَجَعِه _ سَبْعًا _ اللَّهُ اللَّهُ عَلْمُ وَجَلًا مِنْ وَجَعِه _ سَبْعًا _ اللَّهُ اللَّهُ عَلَى مِنْ وَجَعِه _ سَبْعًا _ اللَّهُ اللَّهُ عَلَى مِنْ وَجَعِه _ سَبْعًا _ اللَّهُ اللَّهُ اللَّهُ عَلَيْكُ مِنْ وَاللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَيْهِ مَا اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَيْهِ مَا اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْكُونَا مِنْ وَاللَّهُ عَلَيْمُ مِنْ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَيْمِ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللْعَالَالَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى الْعَلَالَةُ اللَّهُ الْعَلْمُ اللَّهُ الْعَلَالَةُ الْعَلْمُ اللَّهُ عَلَى الْعَلَالَةُ الْعَلَالَةُ اللَّهُ عَلَى الْعَلَالَةُ الْعَالَةُ اللَّهُ عَلَيْهِ اللْهُ اللَّهُ الْعَلَالَةُ الْعَلَمُ اللَّهُ عَلَى الْعَلَمُ اللَّهُ الْعَلَمُ الْعَلَمُ الْعَلَمُ اللَّهُ الْعَلْمُ اللَّهُ الْعَلَمُ اللَّهُ الْعَلْمُ الْعَلْمُ الْعَلَمُ الْعَلْمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلْمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ الْعَلَمُ اللْعَلَمُ الْع

تخریج: حدیث صحیح، حجاح بن أرطاة مدلس و قد ععن، لكنه منابع.

٣٢٩٩ حَدِّثْنَا يَزِيدُ قَالَ: أَخْرَنَا مُحَمَّدٌ _ يغني ابْنَ إِسْحَاقَ _ عَنْ مُحَمَّد بْنِ عَلِيٍّ. و غن الرُّهْرِيُ عَنْ عَنْ يَزِيدَ نَنِ هُرْمُوْ فَانَ: كَتْبَ نَعْدَةُ الْحَرُودِيُّ إِلَى ابْنِ عَنَّاسٍ يَسْأَلُهُ عَنْ قَتْلٍ لَعُدْتُ الْحَرْبَ لَوْلَذَانِ، وَهَلْ كُنَّ النَّسَةُ يَحْضُونَ الْحَرْبَ لَعُنْ النَّسَةُ يَحْضُونَ الْحَرْبَ مع النَّبِيِّ يَتِيعًا وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْهُ؟ مَع النَّبِيِّ يَتِيعًا وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْهُ؟ فَدَّرُ تَرَبُّ كَانِ يَعْشِرِبُ لَهُنَّ بِسَهْهُ؟ فَدَنْ يَوْمُونَ وَأَنَ كَتَبْتُ كَتَبْتُ كَتَبَتْ ابْنَ

and asked me about killing children, and you said that the scholar, the companion of Moosa, killed the boy. If you know about children what that scholar knew, kill them, but you do not know, so leave them alone, for the Messenger of Allah (1889) forbade killing them. And you wrote and asked me about women, did they take part in battles with the Prophet (差)? And did he give them a share (of the booty)? They did take part (in battles) with the Prophet (ﷺ), but as for giving them a share (of the booty), he did not do that, but he would give them something.

Comments: [A sahech hadceth, Muslim (1812)]

3300. It was narrated from Ibn 'Umar and Ibn 'Abbas (場) that they testified that the Messenger of Allah (曇) forbade gourds, green glazed pitchers, varnished jars and hollowed-out stumps, then the Messenger of Allah (靈) recited: "And whatsoever the Messenger (Muhammad (靈)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7].

Comments: [Its isnad is saheeh, Muslim (1995)]

3301. It was narrated that Ibn 'Abbas (泰) said: I stayed overnight in the house of my maternal aunt Maimoonah bint al-Harith. The Messenger of Allah (寒) prayed 'Isha', then he came back to her, as it was her night. He prayed two rak'ahs, then he turned and

عَنْ فِيْ إِلَى نَخَذَةً، كُنَبِ إِلَيْهِ: كَتَبْتَ تَسَأَلْي عَنْ قَبْلِ الْعَالِمَ صَحِبِ عَنْ قَبْلِ الْعَالِمَ صَحِب مُوسَى قَدْ قَنَلَ لَغُلامَ، فَلُوْ كُنْتَ تَعْلَمُ مِنَ الْوِلْدَابِ مِثْلَ مَا كَانَ يَعْلَمُ ذَلِثَ الْعَالِمُ فَتَلْتَ، وَلَكِنَّكَ لَا تَعْلَمُ، فَاحْتَنْهُمْ، فَإِنَّ رَسُولَ اللّهِ وَلَكِنَّكَ لَا تَعْلَمُ، فَاحْتَنْهُمْ، فَإِنَّ رَسُولَ اللّهِ الْكَبِينَّةُ قَدْ نَهَى عَنْ قَتْلُهِمْ، وَكَنَّتَ تَسْأَلُي عَن النّبِي اللّهِمَ وَقَدْ نُقَلْ الْعَلْمَ عَلَى النّبِي اللّهِمَ وَقَدْ كُنْ يَصُوبُ لَهُنَّ بِسِهْم وَقَدْ كُنْ يَصُوبُ لَهُنَّ بِسِهُم وَقَدْ كُنْ يَصُوبُ لَهُنَّ بِسِهْم وَقَدْ كُنْ يَصُوبُ لَهُنَ اللّهِمِي عَلَيْهِمْ وَقَدْ كُنْ يَصُوبُ لَهُنَّ اللّهِمَ مَنْ النّبِي عِلَيْهِمْ وَقَدْ كَانَ يَرْضَحُ لَهُنَّ اللّهِمِ مِنْ فَلَمْ أَنْ يَرْضَحُ لَهُنَّ اللّهِمِ مِنْ فَلَمْ أَنْ يَرْضَحُ لَهُنَّ اللّهِمِ مِنْ فَلَمْ أَنْ يَرْضَحُ لَهُنَّ اللّهِمِ مَنْ قَلْمُ وَقَدْ كَانَ يَرْضَحُ لَهُنَّ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ الللللّهُ الللللّهُ ا

تخريج: حديث صحيح، م (١٨١٢).

٣٣٠٠ خَلَّتُنَا نَزِيدُ. أَخْبِرَنَا مَنْصُورُ بُنُ حَيَّلَ قَالَ سَمِعْتُ سَعِيدَ بْنَ جُنْيِرٍ يُحَدِّتُ عَنِ ابْنِ عُمْرَ وَابْنِ عَبَّاسٍ. أَنَّهُمَا شهِذَا عَلَى رَسُولِ اللَّهِ بِيَجِيْدَ: أَنَّهُ نَهَى عن اللَّتَاءِ، وَالْحَسِّمِ، بِيَجِيْدَ: وَالْحَسِّمِ، وَالْمُرفَّتِ، وَاللَّهِيرِ، ثُمَّ ثَلا رَسُولُ اللهِ بِيَجِيْدَ، وَالنَّهِيرِ، ثُمَّ ثَلا رَسُولُ اللهِ بِيَجِيْدَ، وَالنَّهِيرِ، ثُمَّ ثَلا رَسُولُ اللهِ بِيَجِيْدَ، وَالنَّهِيرَ، ثُمَّ ثَلا رَسُولُ اللهِ بَيْكَمُ عَنْهُ وَمُنَا تَهَاكُمُ عَنْهُ أَنْهُولُ وَمَا تَهَاكُمُ عَنْهُ أَنْهُولُ وَلَا عَلَى اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ ال

تخريج: إساده صحح، م: (١٩٩٥).

٣٣٠١- حدّثنًا يَزِيدُ نْنُ هَارُونَ أَخْتَرَنَا شُفْدِنُ _يَعْمِي ابْنَ خُسَيْسٍ. عَنْ أَبِي هَاشِمٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبّاسٍ قَالَ: بِثُّ عِنْدَ حَالَتِي مِيْمُونَةَ بِشْتِ الْحَارِثِ، فَصَلَّى رَسُولُ اللَّهِ ﷺ الْعَشَاءَ، ثُمَّ رَحَعَ الِنْهَا، وَكَانَتْ لَئِلْتَهَا، فَصَلَّى said, "Has the boy gone to sleep?" And I could hear him. And I heard him say in his prayer: "O Allah, put in my heart light, in my hearing light, in my seeing light, on my tongue light, give me abundant light."

Comments: [Its isnad is salieeli]

3302. It was narrated from Ibn 'Abbas (秦) that Duba'ah bint az-Zubair wanted to do Hajj, and the Messenger of Allah (愛) said to her: "Stipulate when you enter *ihram*: 'My exiting *ihram* will be where You prevent me (from continuing),' for you may do that."

Comments: [Its isnad is saheeh]

3303. It was narrated that Ibn 'Abbas (秦) said: al-Aqra'bin Habis asked the Messenger of Allah (鑑): O Messenger of Allah, is *Hajj* only once or is it every year? He said: "No; rather it is once, and whoever does more, it is voluntary."

Comments: [A salteelt hadeetlt]

3304. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (震) sent him to his family to Mina on the night before the sacrifice, and we stoned the *langual* with the break of dawn

Comments: [Its isnad is da'eef because Shu'bah bin Deenar al-Hashmi is da'eef]

رَكَعَنَيْنِ، نُمَّ نَفْتَلَ، فَقَالَ: اأَنَامَ الْغُكَرَمُ اوَأَنَ أَسْمَعُهُ، قَالَ فَسَمِغْنُهُ قَالَ فِي مُصَلَّاهُ اللّلَهُمَّ اجْعَلْ فِي قَلْنِي نُورًا، وَفِي سَمْعِي نُورٌ، وَفِي بضرِى نُورًا، وَفِي لِسَانِي نُورًا، وأَعْظِمُ لِي نُورًا، [راجع ١٨٤٣]

تخریج: اساده صحیح، م. (۷۱۳).

٣٣٠٢ - حَدَّثْنَا يَزِيدُ الْخُبَرَنَا سُفْيَانُ _ يعْني الْنَ حُسَيْنِ _ غَنْ أَبِي شُوِّ ، غَنْ عِكْرِمَةَ ، غَنِ الزُّيْرِ أَرَادَتِ النِّ عَبَّاسِ . أَنْ صُبَاعَة بنت الزُّيْرِ أَرَادَتِ النُّعَرِ مَقَال لَها رَسُولُ اللَّهِ ﷺ : "الشّترطي عِنْدُ جَبْسُتَني، فَإِنْ عِنْدُ جَبْسُتَني، فَإِنْ قَلْكِ لَكِ! . أراجع: ٣١١٧]

تخريج: إسناده صحيح، م: (١٢٠٨).

٣٣٠٣- حَدَّثَنَا بَرِيدُ أَخْبَرَنَا سُفْيَدُ عَنَ الرَّهُ مِنَ الرَّهُ عَنَ الرَّهُ مِنَ الرَّهُ عَنَ الرَّهُ عَنَ الرَّهُ عَنَ الرَّهُ عَبَاسٍ الرَّهُ الرَّهُ عَنَ الرَّهُ عَنَ اللَّهُ عَنَ الرَّهُ عَنَ اللَّهُ عَنَ الرَّهُ اللَّهُ عَنْ الرَّهُ اللَّهُ عَنْ اللَّهُ عَالِمُ عَنْ اللَّهُ عَلَى اللَّهُ عَنْ اللّهُ عَلَى اللّهُ عَلَيْ اللّهُ عَلَى اللّهُ عَلَيْ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى ا

تخريج: حديث صحيح.

٣٣٠٤ حدَّثْنَا نَرِيدُ عَنِ النَّنِ أَبِي ذِئْبٍ. وَرَوْحٌ قَالَ: حَدَثْت النَّ أَبِي دِئْبٍ عَنْ شُعْبَةً، عَنِ البُّلِ عَنْ شُعْبَةً، عَنِ البُّلِ عَنْ شُعْبَةً، عَنِ البُّلِ عَبْلُا بَعْقَهُ مَعَ أَهْلُهِ إِلَى مَنْ لَئِلَةَ اللَّحْرِ. فَرَمَيْنَا الْحَمْرَةَ مَعَ الْفَحْرِ.

تخريج المسادة صعيف لصعف شعبة بن دينار الهاشمي.

3305. It was narrated that Shu'bah said: Ibn 'Abbas (秦) saw a man prostrating with his forearms on the ground. Ibn 'Abbas said: This is how the dog sits. I saw the Messenger of Allah (窦) when he prostrated, I could see the whiteness of his armpits.

Comments: [Salteeh because of corroborating evidence; this is a da'eef isnad]

3306. It was narrated that Ibn 'Abbas (泰) said: al-Fadl and I came on a donkey when the Messenger of Allah (經) was leading the people in prayer - al-Khayyat, i.e., Hammad, said: on open ground - and we passed in front of him on (the donkey) until we had passed most of the row, and he did not tell us to stop or send us back.

Comments: [A salieeh hadeeth; this is a da'eef isnad]

٣٣٠٥- حَدَّثَنَا يَزِيدُ أَخْبَرْنَا ابْنُ أَبِي دِئْبِ عَنْ شُعْنَةً فَانَ ﴿ زَأَى ابْنُ عَبَّاسٍ رَحُلًا سَاجِلًا قَدِ النَّسَطُ دِراعِيْهِ، فَقَالَ ابْنُ عَبَّاسٍ: هَكَذَا يَرْبِضُ الْكَنْبُ، ﴿ زَيْتُ رَسُولَ اللَّهِ بَيْلِجُ إِذَ سَجَدَ، رَأَيْتُ بَيَاضَ إِبْطَيْهِ. [راجع: ٢٠٦٣]

تخريج: صحيح لعيره، وهذا إسناد صعيف، شعة مولي ابن عناس سيء لحفظ.

٣٣٠٦- حَدَّقُنَا يَزِيدُ: أَخْتَرَنَا النُّ أَبِي دِئْسٍ. وَحَمَّادُ قَالَ: أَخْبَرَنَا النُّ أَبِي دَئْسِ الْمَعْنَى عَنْ شُعْبَةً، عَن الْن عَبَّاسِ قَال: جُنْتُ أَن وَلْفَضُلُ عَلَى جَمَّارٍ، وَرَسُولُ اللَّهِ عِنْ يُصَلِّي بِالنَّاسِ- قَالَ الْخَيَّاطُ، يغيي حَمَّدُا: في فَضَاءِ مِنَ الْأَرْصِ لِ فَمَرَرُنَ بَيْنِ بَدَيْهِ وَنَحْنُ فَضَاءِ مِنَ الْأَرْصِ لِ فَمَرَرُنَ بَيْنِ بَدَيْهِ وَنَحْنُ عَلَيْهِ حَتَى خَاوَرْنَا عَامَّةُ الصَّفَ ، فَمَا مَهَانَا فَاللَّهُ وَلَا رَقَالًا فَاللَّهُ الصَّفَ ، فَمَا مَهَانَا فَاللَّهُ السَّفَ ، فَمَا مَهَانَا فَاللَّهُ السَّفَ ، فَمَا مَهَانَا فَاللَّهُ السَّفِيدُ ، فَمَا مَهَانَا اللَّهُ الْمَانَ الْمُنْ اللَّهُ الْعَلَالُهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْعُلْمُ اللَّهُ اللَّهُ الْمُنْ الْمُرْدُنُ الْمُنْ الْمُؤْلِقُ الْمُؤْلُولُ الْمُعْلَى الْمُنْعِلَالِهُ الْمُنْ الْمُنْ الْمُؤْلِقُ الْمُؤْلِقُلِقُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلِقُلْمُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْ

تخريج: حديث صحيح، وهدا إسناد ضعيف لضعف شعبة مولى ابن عباس.

3307. It was narrated that Shu'bah said: al-Miswar bin Makhramah entered upon Ibn 'Abbas (36) to visit him when he was sick, and he was wearing a cloak of brocade, and in front of him was a stove on which there were images. He said: O Ibn 'Abbas, what is this garment you are wearing? He said: Which one? He said: This brocade. He said: By Allah, I was not aware of it and I did not think that the Prophet (藝) forbade this when he forbade it, except for fear of becoming arrogant and proud and we, ٣٣٠٧- حَدَّثَنَا يَزِيدُ: أَخَبَرُنَا ابْنُ أَبِي ذِنْتِ عَنْ شُعْنَةً، قَالَ: دَخَلَ الْمِسْوَرُ بْنُ مَخْرَمَةً عَنَى الْبِ عَلَى الْمِسُورُ بْنُ مَخْرَمَةً عَنَى الْبِ عَلَى الْمِسُورُ بْنُ مَخْرَمَةً مَرِضَهُ، فَرَأَى عَلَيْهِ ثَوْبَ إِسْنَبْرَقِ، وَبَيْنَ يَدَيْهِ مَرْضٍ كَانُونٌ عَلَيْهِ نَمْالِيلُ، فَقَالَ لَهُ: يَا أَبَا عَبَاسٍ، مَا هَذَا النَّوْبُ الَّذِي عَلَيْكَ؟ قَالَ: وَمَا هُو؟ وَمَا أَشُنُ رَسُولَ اللَّذِي عَلَيْكِ؟ ثَلَقٍ مَا عَلِمْتُ هِ، وَمَا أَشُنُ رَسُولَ اللَّهِ بَيْهِ نَهَى عَنْهُ إِلَّا لِلتَّجَثُرِ وَالنَّهِ مَا عَلِمْتُ هِ، وَمَا وَالنَّعْرُرُ وَالنَّهِ مَا عَلِمْتُ هِ، وَمَا وَالنَّهِ مَا عَلَيْهِ الطَّورُ؟ قَالَ: فَمَا وَالنَّهُمُ وَالنَّخُرُ وَالنَّهُ وَلَا اللَّهِ عَلَيْهِ الطُورُ؟ قَالَ الْبُنْ هَمَا اللَّهُ وَلَا الْبُنْ الْمُؤْرُ؟ قَالَ الْبُنْ

praise be to Allah, are not like that. He said: What are these images in the stove? He said: Do you not see that we have burned them with fire?

Comments: [Its isnad is da'eef]

3308. It was narrated that Ibn 'Abbas (恭) said: The name of Juwairiyah bint al-Harith was Barrah, and the Prophet (鑑) changed her name and called her Juwairivah. The Prophet (24) passed by her when she was in her prayer-place, glorifying Allah and calling upon Him. He went out for some need, then he came back to her after the sun had risen high and said: "O Juwairiyah, are you still there?" She said: I am still here. The Prophet (趣) said: "I have said four words that I repeated three times, and they are better than what you have said: Glory be to Allah as much as the number of His creation, glory be to Allah as much as pleases Him, glory be to Allah as much as the weight of His Throne and glory be to Allah as much as the ink of His words, and praise be to Allah likewise,"

Comments: [A saheeh hadeeth]

3309. It was narrated that Ibn 'Abbas (泰) said: When the Prophet (宏) moved on from 'Arafat, the people began to rush and the Prophet (霙) instructed a caller to call out: "O people, it is not righteousness to make the horse or camel rush." He said: And I did not see any mount lifting its feet and rushing.

عَبَّاسٍ: أَلَا ترَى كَيْفَ أَحْرَفْنَاهَا بِالنَّارِ. [راجع: ۲۹۳۲]

تخريج: إساده ضعيف لضعف شعبة مولى س عياس.

٣٣٠٨ حَدَّفُنَا يَزِيدُ: أَخْبَرَنَا الْمُسْعُودِيُّ عَنْ مُحَمَّدِ بُنِ عَدُ الرَّحْمَنِ مَوْلَى بَنِي طَلْحَةً، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ، عَيِ ابْنِ عَبَّاسٍ كُرَيْبٍ مَوْلَى ابْنِ عَبَّاسٍ، عَيِ ابْنِ عَبَّاسٍ فَلَ : كَانَ اسْمُ جُوَيْرِيَةً بِنْتِ الْحَارِثِ بَرَّةً، فَلَ النَّبِيُ بِيَلِيَّةً اسْمَهَا، فَسَمَّاهَا: جُويْرِيَةً، فَهَرَّ بِهَا النَّبِيُ بِيَلِيَّةً، فَإِذَا هِيَ فِي مُصَلَّاهَا يُمْتِعَ اللَّهَ وَتَدْعُوهُ، فَانْطَلَقَ لِحَاجِتِهِ تُمَّ رَجَعَ لِينَهَا بَعْدَ مَا ارْتَفَعَ النَّهَارُ، فَقَالَ: "يَا إِلْيَهَا بَعْدَ مَا ارْتَفْعِ النَّهَارُ، فَقَالَ: "يَا لِيَعْهَ بُورِيَّةً، مَا رَلْتِ فِي مَكَانِكِ؟ " قَلَتْ اللَّهِ يَلِيَّةً؛ اللَّهُ عُرِيْرِيَةً، مَا رَلْتِ فِي مَكَانِكِ؟ " قَلَتْ مَا لِلْتَبِي مَلَانَ اللَّهِي يَعِلَيْهِ؛ اللَّهُ عَلَى النَّهُ عُلِيْتٍ اللَّهِ عَلَدَ مَا اللَّهِ عَلَدَ مُنَا اللَّهِ عِلَدَ مَا اللَّهِ عَلَدَ مَا اللَّهِ عِلَى اللَّهِ عِلَى اللَّهِ عِلَدَ مَا اللَّهِ عَلَى اللَّهِ عِلَى اللَّهِ عَلَى اللَّهِ عَلَدَ مُنَا اللَّهِ عِلَى اللَّهِ عِلَى اللَّهِ عَلَى اللَّهِ عَلَدَ مَا اللَّهِ عِلَى اللَّهِ عِلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عِلَى اللَّهِ عِلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عِلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عِلَى اللَّهِ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهِ عَلَى الْعَلَى الْعَلَى ا

تحريج: حديث صحيح، م: (٢١٤٠).

٣٣٠٩ حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنِ الْحَكَم، عَنْ مِفْسَم، عَى ابْن عَبَّاسٍ قَالَ: لَمَّا أَفَاضَ النَّبِيُ بَشِيَّةً مِنْ عَرَفَاتٍ أَوْضَعَ النَّاسُ، فَامَرَ النَّبِيُ بَشِيَّةً مُنَادِيًّ فَنَادَى: يَا أَيُّهَا النَّاسُ، إِنَّهُ نَشَمَ النَّاسُ، إِنَّهُ نَشِمَ النَّاسُ فَمَا رَأَيْتُهَا رَأَيْتُهَا رَأَيْتُهَا رَأَيْتُهَا رَأَيْتُهَا رَأَيْتُهَا رَأَيْتُهَا رَأَيْتُهَا رَأَيْتُهَا رَائِعةً يَدَهَا عَادِيَةً [راحع ٢٤٢٧]

Comments: [A saliceh hadeeth]

3310. It was narrated that Ibn 'Abbas (36) said: The one who captured al-'Abbas bin 'Abdul-Muttalib was Abul-Yasar bin 'Amr, whose name was Ka'b bin 'Amr, one of Banu Salimah. The Messenger of Allah (變) said to him: "How did you capture him, O Abul Yasar?" He said: A man who I have never seen before or since helped me, he looked like such and such. The Messenger of Allah (ﷺ) said: "A noble angel helped you to capture him." And he said to al-'Abbas: "O 'Abbas, ransom yourself and your nephew 'Ageel bin Abi Talib, and Nawfal bin al-Harith, and your ally 'Utbah bin Jahdam" - one of Banul-Harith bin Fihr, But he refused and said: I was Muslim before this; rather they forced me (to come). He said: "Allah knows best about you. If you are truly as you say, then Allah will reward you for that, but it appears that you were against us, so ransom yourself." The Messenger of Allah (x) had already taken twenty Oogiyyalis of gold from him, and he said: O Messenger of Allah, count it as part of my ransom. He said: "No, that is something that Allah gave to us from you (as booty)." He said: I have no wealth. He said: "Where is the wealth you left in Makkah with Ummul-Fadl, when there was no one else with you, and you said: If I die on my journey, then such

تخریج: حدیث صحیح.

٣٣١٠- حَدَّثُنَا بَزِيدُ قَالَ * قَالَ مُخَمَّدٌ _ يعْسَى ائنَ إِسْخَاقَ _ خَدَّتْنِي مَنْ سَمِع عِكْرِمَةً، عَنْ ائل غَدَّسِ قَالَ: كَانُ الَّذِي أَسَرِ الْعَاَّسَ بْنَ عَند الْمُطّلِب أَنُو الْيُسر بْنُ عَمْرِو، وَهُوَ كَعْتُ ابْنُ عَمْرِو، أَحَدُ نبي سَلِمَةً، فَقَالَ لَهُ رَسُولُ الله علية "كُنْفُ أَسَرُتُهُ يَا أَبَ لُيسَرِ ؟ قَالَ: لَقَدْ أَعَانَنِي عَلَيْهِ رَجُلٌ مَا رَأَيْتُهُ بَعْدُ وَلَا قَبْلُ. هِنْتُهُ كَذَا، هَنْتُهُ كَذَا، قَالَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: "لْقَدْ أَعَانَتْ عَلَيْهِ مَلَكُ كُرِيمٌ" وَقَالَ بِلْغَبَّاسِ ﴿ يَا عَبَّاسُ ، افْدِ فَسُكُ ، وَابْنَ . أَحِبكَ عَقِيلَ ثُنَ أَلِي طَالِبٍ، وَنَوْفَلَ ثَن الْحَارِث، وَحَلِيفَكَ عُتْنَةً بْنَ جَحْدَمٍ» أَحَدَ تَنِي الْحَارِثِ بْن فِهْر، قَالَ: فَأَبَى، وُقَالَ إِنِّي كُنْتُ مُسْلِمًا قَبْلِ دَبِكَ، وَإِنَّمَا اسْتَكُرْهُونِي، قَالَ: «اللَّهُ أَعْلَمُ سَأَيْكَ، إِنْ بِكُ _ مَا تَدَّعَى _ حَقًّا، وَللَّهُ نَحْزِيكَ مَدَلِكَ، وأمَّ ظَاهِرُ أَمْرِكَ، فَقَدْ كَانَ عَيْهَ، فَافْدِ نَفْسَكَ ۗ وَكَانَ رَسُونُ اللَّهِ ﷺ قَدْ أَحَد مِنْهُ عِشْرِينَ أُوقِيَّةً دَهْب، فَقَالَ. يَا رُسُولَ اللَّهِ، احْسُنْهَا لِي مِنْ فَدَايَ. فَالَ الله ذاكَ شَيْءٌ أَعْطَانَاهُ اللَّهُ مِنْكَ * قَالَ: فَإِنَّهُ لَيْسَ لِي مَالٌ. قَالَ * فَأَيْس الْمَالُ الَّذِي وَصَعْنَهُ بِمَكَّة، خَيْثُ خَرَجْتَ عِنْدَ أُمِّ الْفَصْلِ، وَلَيْسَ مَعَكُمَا أَحَدٌ عَيْرُكُمَا، فَقُلْت: إِنَّ أُصِنْتُ فِي سَفَرِي هَدَا فَلِلْفَصْلِ كُدُا، وَلِمُتُمَ كُدُا، وَلِعَبُدِ اللَّهِ كُذَا؟» قَالَ:

and such is for al-Fadl, and such and such is for Qutham, and such and such is for 'Abdullah'?" He said: By the One Who sent you with the truth, no one among the people knew of this except me and her. Indeed I know that you are the Messenger of Allah.

Comments: [Hasan; this is a da'cef isnad]

3311. It was narrated that Ibn 'Abbas (3) said. Some men shaved their heads on the day of al-Hudaibiyah and otners cut their hair. The Messenger of Allah (3%) said: "May Allah have mercy on those who shaved their heads" They said: O Messenger of Allah, and those who cut their hair? He said: "May Allah have mercy on those who shaved their heads." They said: O Messenger of Allah, and those who cut their hair? He said. "May Allah have mercy on those who shaved their heads." They said, O Messenger of Allah, and those who cut their hair? He said: "And those who cut their hair." They said: What is special about those who shaved their heads, O Messenger of Allah, that you prayed for mercy more for them? He said: "They did not doubt." Then the Messenger of Allah (霙) left.

فَوَالَّذِي بَعْتَكَ بِالْحَقِّ، مَا غَلَمْ بِهَدَ خَدَّ مِنَ اسَاسِ غَيْرِي وغَيْرُها، وَإِنِّي لأَعْلَمُ أَنَّكَ رسُولُ اللَّهِ.

تخريج. حسن، وهدا إسناد صعبف لإنهام. راويه عن عكرمه.

٣٣١١ حَدَّثَنَا يَزِيدُ قَالَ. قَالَ مُحَمَّدُ _ بَعْي الْنَ اللهِ الهِ

تخريج: صحيح لعيره، وهذا إساد صعيف. صعف يزيد بن أبي زياد.

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef]

3312. It was narrated from Anas (拳) that the Messenger of Allah (途) nibbled some meat from a shoulder, then he stood up and prayed and he did not do wudoo'. ٣١٧٣- خَلَّنُنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ مُخَمِّرِنَا هِشَامٌ عَنْ مُخَمِّدٍ، عَنِ ثُنِ عَنْ مُخَمِّدٍ، عَنِ ثُنِ عَنَّاسٍ: أَنَّ رَسُولَ اللَّه بَيْخُ تَعْرَضَأً. تَعْرَضَأً. تَعْرَضَأً. [راجع ٢١٨٨]

Comments: [A saheeh hadeeth; its isnad is da'eef]

3313. It was narrated from 'Ata' that he did not see anything wrong with a man entering *ihram* in a garment dyed with saffron that had been washed and had no dust or excess dye on it.

Comments: [It is not hadeeth but this is a tradition from 'Ata']

3314. A similar report was narrated from Ibn 'Abbas (泰) from the Prophet (鑑).

Comments: [A hasan hadeeth; this is a da'eef isnad]

تخريج: حديث صحيح، وهذا إسناد صعيف، محمد بن سيرين لم يسمع من ابن عباس.

٣٣١٣- حَدَّثَنَا يَرِيدُ. أَخْنَرَنَا الْحَجَّاجُ عَنْ عَطَاءِ: أَنَّهُ كَانَ لَا يَرَى نَأْسًا أَنْ يُعْرِمُ الرَّجُلُ فِي تَوْبٍ مَصْنُوغٍ بِزَعْفَرَانَ، قَدْ غُسِلَ لَيْسِنَ فِيهِ نَفْضٌ وَلَا رَدْعٌ.

تخریع: هذا لیس بحدیث، س هو أثر عن عطاء، وإنما دکره لیروی بعده حدیث ابن عباس مرعوعا امثله».

٣٣١٤- حدثنًا يَزِبدُ أَخْبَرَنَا الْحَجَّاجُ عَنِ الْحَجْدِ عَنِ الْحَجْدِ اللهِ بْنِ عُبَيْدِ اللهِ، عَنْ عِكْرِمَةً، عَنِ النَّبِي ﷺ، مِثْلَهُ.
عِكْرِمَةً، عَنِ الْنِ عَبَّاسٍ عَنِ النَّبِي ﷺ، مِثْلَهُ.
[انط: ٣٤١٨]

تخريج: حديث حس، وهدا إساد صعيف لندليس الحجاج بن أرطاة وضعف الحسين س عدالله.

3315. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (ﷺ) liked to take his family out (to pray) on the day of Eid. So we went out and he prayed without any adhan or iqamah. Then he addressed the men, then he went to the women and addressed them, and he enjoined them to give charity, and I saw women throwing their earrings and rings, giving them to Bilal to give in charity.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3316. It was narrated from Ibn 'Abbas (為) that the Prophet (趣) said: "The best days on which to - ٣٣١٥ حَلَّثُنَا يَرِيدُ عَنِ (١/ ٣٥٤) الْحَجَّاجِ، عَنْ عَبْدِ الرَّحْمَ بْنِ عَاسِ، عَنِ اثْنِ عَنْسِ قَلْ: كَانَ رَسُولُ اللّهِ بَشِخْ يُعْجِبُهُ فِي بَوْمِ الْجِيدِ أَنْ يُغْرِجُنَا، فَصَلَّى بِغَيْرِ أَنْ يُخْرِجُنَا، فَصَلَّى بِغَيْرِ النَّسَاءَ فَخَطَبَهُنَّ، ثُمُّ أَمْرَهُنَّ بِالصَّدَقَةِ، فَلَقَدْ رَأْيَتُ الْمَرْأَةَ نُلُقِي تُومَنَهَا وَخَاتَمَهَا، تُعْطِيعِ بِلَالًا يَتُصَدَّقُ بِهِ [رحع: ٢٠٦٢]

تخريع حديث صحيح، وهذا إساد صعيف، الحجاح من أرطة مدلس وقد عنص. إلا أنه قد توسم. ٣٣١٦ - حَدَّثُنَا يَزِيدُ: أَخْبَرَنَا عَبَّادُ بْنُ مَنْصُورِ عَنْ عِبَّادٍ بْنُ مَنْصُورِ عَنْ عِبَّاسٍ عَنِ النَّبِيِّ ﷺ عَنْ عِبْرَمَةً، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ عَنْ النَّبِيِّ ﷺ

be treated with cupping are the seventeenth, the nineteenth and the twenty-first." And he said: "I never passed by any group of angels on the night on which I was taken on the Night Journey but they said: You should adhere to treatment with cupping, O Muhammad."

Comments: [Its isnad is da'eef]

3317. It was narrated that Ibn 'Abbas (♣) said: we travelled with the Prophet (₤) between Makkah and Madinah and we were safe, not fearing anything, and he offered the prayers with two rak'alis.

Comments: [A saheeli hadeetli]

3318. It was narrated that Ibn 'Abbas (5) said: The Messenger of Allah (24) had a kohl container from which he would apply kohl when going to sleep, three times in each eye.

Comments: [Hasan; this is a da'eef isnad]

3319. It was narrated from Ibn 'Abbas () that the Messenger of Allah () married Maimoonah bint al-Harith in Sarif when he was in *iluram*, then he consummated the marriage with her after he came back to Sarif.

Comments: [Its isnad is saheeh]

3320. It was narrated from Ibn 'Abbas (泰) that the Prophet used to apply antimony to his eyes

فَالَ الْحَيْرُ يَوْمِ تَخْتَجِمُونَ فِيهِ: سَبْعَ عَشْرَةً، وَيَسْعَ عَشْرَةً، وَإِخْذَى وَعِشْرِينَ». وَقَالَ: "وَمَا مَرَرُثُ بِمَلِا مِنَ الْمَلَائِكَةِ لَيْلَةَ أُسْرِيَ بِي، إِلَّا قَالُوا: عَلَيْكَ بِالْحِجَامَةِ يَ مُحَمَّدُه.

تخریج: إساده صعیف، عباد بن مصور صعف

٣٣١٧ حَدَّقَنَا بَرِيدُ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عَوْنِ عَنْ مُحَمَّدِ بْنِ سِيرِسَ، عَنِ اسْ عَبَّاسِ قَالَ: سِرْنَ مَعَ النَّبِي ﷺ بَيْنَ مَكَّةً وَالْمَدِينَةِ وَانْحُى آمِنُوں، لَا نَخَافُ شَبْئًا، فَصَلَّى رَكْعَتَسِ وَنَحْى آمِنُوں، لَا نَخَافُ شَبْئًا، فَصَلَّى رَكْعَتَسْ رَكْعَتَسْ (رَكْعَتَسْ (رَاجِعِ: ١٨٥٢))

تخريج: حديث صحيح.

٣٣١٨– حَدَّثَنَا يَزِيدُ أَخْبَرَنَا عَنَادُ بُنُ مَنْصُورِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَاسَتُ لِرَسُولِ اللَّهِ بَيْلِيْهِ مُكْخُلَةٌ، يَكْتَجِلُ بِهَا عِنْد النَّوْمِ ثُلَاثًا فِي كُنَّ عَيْنٍ. [انظر: ٣٣٢٠]

تخريج: حس. وهذا إسناد صعيف لصعف عباد بن مصور الماحي.

٣٣١٩– حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا هِشَامٌ عَنْ عِكْرِمَةً. غَنِ ابْنِ عَبَّاسٍ: أَنْ رَسُول اللَّهِ ﷺ تَزَوَّحَ مَيْمُونَةً بِئْتَ الْحَدِثِ بِسَرِفَ وَهُوَ مُحْرِمٌ، ثُمَّ ذَخَلَ بِهَا بَعْدُمَ رَحْعَ بِسِرِف.[راحع. ٢٢٠٠]

تخريج: إسناده صحيح.

٣٣٢٠- حَدَّثَنَا أَسْوَدُ بْنُ عَاصِرٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَنَّادِ بْنِ مَنْصُورٍ، عَنْ عِكْرِمَةَ،

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every night before going to sleep, and he used to apply it to each eve three times.

Comments: [Hasan; this is a da'eef isnad]

تخريج: حس، وهذا إساد صعيف لصعف عناد بن مصور الناجي.

3321. It was narrated from Ibn 'Abbas: "You (true believers in Islamic Monotheism, and real followers of Prophet Muhammad (>>) and his Sunnalt) are the best of peoples ever raised up for mankind" [Al 'Imran 3:110], he said: They are those who migrated with the Prophet (變) from Makkah to Madinah.

Comments: [Its isnad is hasan]

3322. It was narrated that Ibn 'Abbas (36) said: The Messenger of Allah (髪) said: "Jibreel (as) led me in prayer at the House twice, then he said: 'O Muhammad, this is your time (of prayer) and the time of the Prophets before you."" He led him in praying Zuhr when a shadow was the length of a shoe.ace and he led him in praying Maghrib when the fasting person breaks his fast and food and drink become permissible.

Comments: [Its isnad is hasan]

3323. It was narrated that Ibn 'Abbas (&) said: The Messenger of Allah (趣) put Zuhr and 'Asr together, and Maghrib and 'Isha', in Madinah when there was no fear and no rain. I [the narrator]

٣٣٢١- حَدَّثُنا وَكِيعٌ خَدَنه إِسْرَ نِيلَ عَنْ سِمَاكِ بْن حَرْب، عَنْ سعيد بْن جُبِيْر، عَن ابْن عَنَّسِ ﴿ كُنُّمْ خَبْرَ أَمْنَةٍ أَخْرِحَت ۚ لِلنَّسِ ﴾ (ال

عمر ١١٠٠) قَالَ: هُمُ الَّذِينَ هَاخُرُوا مُعَ النَّبِيُّ

يجي، مِنْ مَكَّةُ إلى الْمدِينَة.[رحع ٢٤٦٣]

عَنَ بْنِي عَبَّاسِ أَنَّ النَّبِيِّ ﷺ كَانِ يَكُتَجِلُ

مَا لِائْمَدِ كُلِّ لَيْلَةِ فَعْلَ أَنْ بِنَامَ. وَكَانَ يَكْتَحَلُّ

بِي كُنِّ غَيْنِي تَلاثُة أَمْنِيالِ. [راحع. ٣٣١٨]

تخريج أساده حس.

٣٣٢٢ حَدَّثنا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَنْدِ الرَّحْمن بْنِ الْحَارِثِ بْنِ عَيَاشِ بْنِ أَبِي رَبِيعَةً، عَنْ حَكَيْم بْن حَكْم بْن عَبَّاد بْن خُنَيْفٍ، عَنْ نَافِع ئن خُييْر ئن مُطْعِم، عن ابْن عَتَاسِ قَالَ قَالَ رَشُولُ اللَّهِ ﷺ ﴿أُمَّنِي جَبْرِيلُ عَلَيْهِ السَّلَامُ عِنْدُ الْبَيْتِ مَرَتَيْنِ، ثُمَّ قالَ: نَا مُحَمَّدُ، هَذَا وَقْتُكَ، ووَقْتُ السَّيْسِ قَتْلَكَ» ضَمَّى به الظُّهْرَ جِين كَانَ الْفَيْءُ بِعِدْرِ الشِّرَ كِ، وَصَلَّى بِهِ الْمَعْرِبَ حِينَ أَفْطَرِ الصَّاتِمُ، وَحَلَّ لطَّعَامُ وَاسْتُرَاتُ. [راجع: ٣٠٨١]

تخريج: إساده حس.

٣٣٢٣– خَلَّثْنَا وَكِيعٌ خَلَّثُنَا الْأَعْمَثُرُ عَنْ حبيب بْن أَبِي ثَابِتِ، عَنْ سَعِيدِ بْن جُنَيْرٍ، عَى ابْنِ عَتَاسِ قَالَ: جَمَعَ رَسُولُ اللَّهِ ﷺ يْنِ لَظُهْرِ وَالْعَصْرِ، وَالْمَعْرِبِ وَالْعَشَاءِ، فِي 185

said to Ibn 'Abbas: Why did he do that? He said: So as not to make things difficult for his unmah.

Comments: [Its isnad is saliech, Muslim (705)]

3324. It was narrated that Ibn 'Abbas (秦) said: I stayed overnight with my maternal aunt Maimoonah. The Prophet (愛) got up at night and did wudoo'. Then I got up and did wudoo'. Then he stood and prayed, and I stood behind him - or on his left - and he brought me round and made me stand on his right.

Comments: [Its isnad is saheeh]

3325. It was narrated from Ibn 'Abbas that the Prophet (ﷺ) used to recite in Fajr on Fridays: Altf-Lam-Meem Tanzeel (Soorat as-Sajdah) and Hal ata 'alal-insan (Soorat al-Insan). 'Abdur-Rahman said in his hadeeth: And in Jumu'ah prayer (he would recite) Soorat al-Jumu'ah and al-Munafigeen.

Comments: [Its isnad is saheeh, Muslim (879)]

3326. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) used to recite in Fajr on Fridays: Alif-Lam-Meem Tanzeel (Soorat as-Sajdah) and Hal ata 'alal-insan heenun minad dahr (Soorat al-Insan).

الْمَدِينَةِ مِنْ غَيْرِ خَوْفِ وَلَا مَطَرٍ. قُلْتُ لِابْنِ عَنَّاسٍ لِم فَعَلَ دَلكَ؟ وَلَ: كُنِّ لَا تُحْرِخَ أُمْتَهُ. [راحع: ١٩٥٣]

تخريج: إساده صحيح، م (٧٠٥).

٣٣٢٤ خدَّقْنَا وَكَيْعٌ عَنْ مُحَمَّدِ نْنِ فَيْسٍ، عَن الْجَكْمِ، عَنْ سَعِيدِ بْنِ خُيْرٍ، عَن الْبِ عَناسٍ قَالَ : بِثُ عِنْد خَالَتِي مَنِمُونَةَ قَالَ. عَناسٍ قَالَ : بِثُ عِنْد خَالَتِي مَنِمُونَةَ قَالَ. فَقُمْتُ مَلْقُ عَنْ اللَّيْسٍ فَنَوْضًا، قَالَ فَقُمْتُ مَلْقَهُ _ أَوْ فَضَيّى، فَشَمْتُ حَلْقَهُ _ أَوْ فَضَيّى، فَشَمْتُ حَلْقَهُ _ أَوْ عَنْ شِعِيهِ. عَنْ شَعِيهِ. عَنْ شِعِيهِ. [راحع. ٣١٦٩]

تخريج: إساده صحيح.

٣٣٧٥ خَدَثْنَا وَكِيعٌ وَعَبْدُ الرَّحْمَٰ عَنْ مُعْدِمِ عَنْ مُحْوَٰ بْ رَاسَدٍ، عَنْ مُسْلِمِ الْمِيونِ، عَنْ الْنِ عَبَّسٍ الْمُعْلِمِ عَنْ النِ عَبَّسٍ الْمُعْلِمِ عَنْ النِّي يَحْجُ كَانَ يَعْرَأُ فِي الْمَحْدِ بَوْمَ الْجُمُعْفِ اللَّهِ كَانَ يَعْرَأُ فِي الْمَحْدِ بَوْمَ الْجُمُعْفِ اللَّهِ اللَّهِ عَنْ الإِحْدَةُ وَ ﴿ هَلَ أَنَّ عَلَ الإِحْدَلِ ﴾ السّجدة وَ ﴿ هَلَ أَنَّ عَلَ الإحكر المَّحْمُ وَ اللَّهُمُعْمَة وَ اللَّهُمُعْمَة وَ اللَّهُمُعْمَة وَ اللَّهُمُعْمَة وَ اللَّهُمُعْمَة وَ اللَّهُمْ الرَّحْمَ عَلَى الإحكر ١٩٩٣]

تخریج: إسناده صحیح، م (۸۷۹).

٣٣٢٦ حَدَّقَنَا يَخْنَى نُنُ آدَمَ: حَدَّقَنَا إِسْرَائِيلُ غَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمِ الْبَطْبَنِ، عَنْ شعبد ثُن حُنَّرٍ، عَنِ انْنِ عَبَّاسٍ فَالَ: كَانَ رَسُولُ اللَّهِ ﷺ نَفْرَأُ بِوْمَ الْحُمُعَةِ فِي الْفَحْرِ: ﴿اللّهِ مَنْ اللّهِ السَّحْدَةَ، وَ ﴿مَنْ أَتَى عَلَى الإَسْنَ عِبْنُ مِنْ الدَّمْرِ﴾. [راجع: ١٩٩٣] Comments: [Its isnad is saheeli]

3327. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (變) prayed in a cloak and he used its extra length to protect himself from the heat and cold of the ground.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

3328. It was narrated that Ibn 'Abbas said: I was behind the Prophet (海) when he prostrated, and the whiteness of his armpits could be seen when he prostrated.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

3329. It was narrated that Ibn 'Abbas (李) said: The *iqamah* for prayer was given and I had not prayed the two *rak'ahs*. He (the Prophet (經)) saw me when I was praying them and he came close to me and said: "Do you want to pray *Fajr* with four (*rak'ahs*)?" It was said to Ibn 'Abbas: From the I'rophet (梁)? He said: Yes.

Comments: [Its isnad is hasan]

3330. It was narrated from Ibn 'Abbas (憲) that when the Prophet (鑑) came, he continued reciting from the point that Abu Bakr (彖) had reached.

Comments: [Its isnad is saheeh]

تخريج: إساده صحيح.

٣٣٢٧- حَلَّقُنَا وَكِيعٌ. حَدُّثَنَا شَرِيكٌ عَنْ حُسَيْنِ ابْنِ عَبْدِ اللَّه، عَنْ عِكْرِمَة، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ صَلَّى فِي كِسَاءٍ، يَتَّقِي بِمُضُولِهِ حَرِّ الْأَرْضِ وَتَرْدَهٰ. [راجع: ٢٣٢٠]

تخريج: حسن لعبره، وهذا إساد صعيف لصعف شريك للحعي، وحسين لن عبدالله صعيف.

٣٣٢٨- حَلَّفُنَا وَكِيعٌ: حَدَّثُنَا إِسْرَائِيلُ عَنْ أَبِي إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَن التَّهِيمِيّ، عَنِ الْبَنِ عَبَّاسٍ قَالَ تَدَبَّرُتُ النَّبِيِّ ﷺ حِينَ سَحَدَ، وَكَانَ يُرْى بَيَاضُ إِسْمُئَهِ إِذَا سَحَدَ. [راجع: ٢٤٠٥]

تخريج: صحيح لعيره، وهذا إسناد صعيف، أربدة التميمي لم يرو عنه عبر أبي إسحاق، وأبو يسحاق محتبط.

٣٣٧٩- (٣٥٥/١) حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا صَالِحُ ابْنُ رُسْتُمَ عَيِ ابْنِ أَبِي مُلْيَكَةً، عَنِ الْسِ عَبَّاسِ قَالَ: أُقِيمَتِ الصَّلَاةُ وَلَمْ أَصَلٌ الرَّكُعْتَيْنِ، فَرَنِي وأنا أُصنَّيهِمَا فَمَلَّيي، وَقَالَ: «أَثْرِيدُ أَنْ نُصْلِيَ الصُّبْحَ أَرْبَعًا؟ • فَقِيلَ لِائْنِ عَبَّاسٍ عَنِ السَّيِّ بِيَعْ؟ فَالَ: نَعَمْ. [راجع: ٢١٣٠]

تخريج: إساه حس.

٣٣٣٠- حَدَثَنَا وَكِيعٌ: حَدَّثُنَا إِسْرَائِيلٌ عَنْ أَبِي إِسْمَائِيلٌ عَنْ أَبِي إِسْمَائِيلٌ عَنْ أَبِي إِسْمَاقَ، عَنِ الْأَرْقَمِ مَنِ شُرَحْبِيلُ اللَّهِيِّ بِيْكَةً جِينَ كَاذَ اللَّبِيِّ بِيْكَةً جِينَ خَاءً أَنْ النَّبِيِّ بِيْكَةً جِينَ خَاءً أَنْ النَّبِيِّ بَيْكَةً مِنْ خَبْثُ كَاذَ اللَّمَ أَنُو لَمْ الْعَرَاءة مِنْ حَبْثُ كَاذَ اللَّمَ أَنُو لَكُمْ اللَّهِ أَنُو الرَاجِعِ: ٢٠٥٥]

تخريج: إساده صحبح.

3331. It was narrated from Hisham bin Ishaq bin 'Abdullah bin Kinanah that his father said: One of the governors sent me to Ibn 'Abbas (泰) to ask him about prayers for rain. Ibn 'Abbas (泰) said: What prevented him from asking me? The Messenger of Allah (紫) went out humbly and wearing shabby clothes, walking with a lowly and moderate gait, beseeching, and he prayed two rak'ahs as is done on Eid, but he did not deliver a speech as you do.

Comments: [Its isnad is hasan]

3332. It was narrated that Ibn 'Abbas (﴿) said: Allah, may He be glorified and exalted, enjoined prayer when not travelling with four rak'ahs, when travelling with two, and at the time of fear with one, on the lips of your Prophet (﴿);

Comments: [Its isnad is saheeh, Muslim (687)]

3333. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (為) went out on the day of Eidul-Fitr or Eidul-Adha and led the people in praying two rak'alıs, then he left and he did not offer any prayer before or after that.

Comments: [Its *isnad* is *salieeh*, al-Bukhari (964) and Muslim (884)]

3334. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (無) travelled from Makkah to Madinah, not fearing

٣٣٣١- حَدَّثَنَا وَكِيعٌ خَدَّثَنَا شُفْيَاذُ عَنْ هِشَامِ
الْمِن إِسْخَاقَ لَنِ عَلْدِ اللَّهِ لَنِ كِنَانَةً، عَنْ أَبِيهِ
قَالَ: أَرْسَلَنِي أَمِيرٌ مِنَ الْأَمْرَاءِ إِلَى الْبِي عَبَّسِ
أَسْأَلُهُ عَنِ الصَّلَاة فِي الإسْتِسْقَاء، فَقَالَ بَنُ
عَبَّسٍ مَا مَنْعَهُ أَنْ يَسْأَلْنِي؟ خَرَجَ رَسُولُ اللَّهِ
عَبَّسٍ مَا مَنْعَهُ أَنْ يَسْأَلْنِي؟ خَرَجَ رَسُولُ اللَّهِ
مُتَضَرِّعًا، فَصَلَى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْمِبدِ،
مُنْضَرِّعًا، فَصَلَى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْمِبدِ،
نَمْ يَخْطُتُ خُطَبَكُمْ هَذِهِ. [راجع: ٢٠٣٩]

تخريج: إساده حس.

٣٣٣٧ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو عَوَانَهُ عَلْ لَكُثِرِ بْنِ الْأَحْنَى، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَنَّسٍ فَلَ مُجَاهِدٍ، عَنِ ابْنِ عَنَّسٍ فَالَ: فَرَصَ اللَّهُ عَرُّ وَجَلَّ صَلَاةً الْحَصَرِ أَرْبِعًا، وَفِي السَّقْرِ رَكْخَتْيْنِ، وَالْخَوْفِ رَكْعَتْيْنِ، وَالْخَوْفِ رَكْعَتْيْنِ، وَالْخَوْفِ رَكْعَتْيْنِ، وَالْخَوْفِ رَكْعَةً عَلَى لِسَانِ نَبِيِّهِ ﷺ. [راجع: ٢١٢٤]

نخریج: إساده صحیح، م. (۱۸۷).

٣٣٣٣ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْنَهُ عَنْ عَديِّ ابْن الْبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْن عُبَّسٍ قَلَ: خَرَجَ رَسُولُ اللَّهِ يَسِّحٌ يَوْمَ عِيدِ فَطْرٍ أَوْ أَصْحَى، فَصَلَّى بِالنَّاسِ رَكْعَتَيْنِ، ثُمَّ الْصَرَف، وَلمْ يُصَلِّ فَبْلهَا وَلَا بَعْدها. الصَرَف، وَلمْ يُصَلِّ فَبْلهَا وَلَا بَعْدها. اراجم: ٢٥٣٣]

تخریج: بساده صحیح، ح (۹٦٤)، م. (۸۸٤).

٣٣٣٤- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا قُرَّةُ بْنُ خَالِدِ وَيَزِيدُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ عَنَّاسٍ قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ مِنْ مَكَّةً

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anything but Allah and he shortened the prayer

ير سيريل لا يصح له سماع من اين عاس،

Comments: [A saheeh hadeeth]

[راجع: ۱۸۵۲] تخریج: حدیث صحیح، وهدا بندد صعیف،

وَ لَمْدِينَةِ، لا يُخافُ إِلَّا اللَّهُ، يَقْصُرُ الصَّلَاةِ.

3335. It was narrated that Ibn Abbas (4) said: The Messenger of Allah (2) said: "There is no Hijrah after the conquest, but there is jilind and intention, and it you are asked to mobilise then do so."

Comments: [Its isnad is saliceli, al Bukhari (2783) and Muslim (1353)]

3336. It was narrated from Sa'eed bin Jubair that Ibn 'Abbas (表) said: Thursday and what a Thursday! Then I [Sa'eed] saw his tears on his cheeks, glistening like strings of pearls. He said: The Messenger of Allah (無) said: "Bring me the tablet and the inkpot - or the shoulder blade - and I will write for you a document, so you will not go astray after that." They said. (Do you think) the Messenger of Allah (義) is delirious?!

Comments: [Its isnad is sahech, al-Bukharı (3053) and Muslim (1637)]

3337. It was narrated from Yahya bin 'Ubaid al-Bahranı that he heard (from) Ibn 'Abbas (\$) that nabcedli would be made for the Messenger of Allah (ﷺ) in a waterskin.

Comments: [Its isnad is saheeh, Muslim (2004)]

٣٣٣٥- خَدَثَنَا وَكِيعٌ خَاتَنَا سُفْيَانُ وَعَبْدُ الرَّرَاقِ قَالَ أَخْرَه سُفْدُنُ عَنْ مَنْضُودٍ، عَنْ مُخْوِدٍ، عَنْ مُخْوِدٍ، عَنْ مُخْوِدٍ، عَنْ مُخْوِدٍ، عَنْ مُخْوِدٍ، عَنْ طَأْوُسٍ، غَنِ اثْنِ عَنَّاسٍ قَالَ قَالَ رَسُولُ اللَّه يَشِيعٌ: "لَا هِخْرَةُ بَعْدَ الْفَتْح، وَلَكَنْ جَهَادٌ وَنَبَقٌ، وَإِذَا اسْتُنْفِرْتُهُ فَانْفِرُواله، وَلَكَنْ جَهَادٌ وَنَبَقٌ، وإِذَا اسْتُنْفِرْتُهُ فَانْفِرُواله، [1993]

تخریج سنده صحیح، ح (۲۷۸۳)، م (۱۳۵۳).

تخریج: رساده صحح، ح (۳۰۵۳)، د (۱۲۳۷)، د (۱۲۳۷)،

٣٣٣٧- حَلَثْنَا وَكَيْعُ. حَدَّثُ شُعْبُهُ عَنْ يَحْيَى الْنِي عُبَيْلِ اللَّهِ عَلَيْسٍ الْنَ عَبَّسِ الْنَ عَبَّسِ الْنَ عَبَّسِ الْنَ عَبَّسِ الْنَ عَبَّسِ اللَّهِ عَلَيْهِ كَالَ يُشْدُ لَهُ فِي سِفَاءٍ. [راحع ٢٠٦٨]

تخریج: رساده صحیح، م[.] (۲۰۰٤).

3338. It was narrated that Ibn 'Abbas (桑) said: The Messenger of Allah (娑) said: "I have been supported with the east wind and 'Ad were destroyed with the west wind."

Comments: [Its isnad is salecti, al-Bukhari (1035) and Muslim (900)]

3339. It was narrated from Ibn 'Abbas (♣) that the Prophet (♣) made (a couple) engage in li'an when there was a pregnancy.

Comments: [A saheeh hadeeth; this is a da'cef isnad]

3340. It was narrated from Ibn 'Abbas and al-Fadl, or one of them from the other, that he said: The Messenger of Allah (建) said: "Whoever wants to do *Hajj*, let him hasten to do it, for he may fall sick, or he may lose his mount, or he may be faced with some need."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

تخريج: حديث صحيح، وهد إسناد ضعيف، أبو إسرائيل سيء الحفظ، لكنه نوبع.

3341. It was narrated that Ibn 'Abbas (条) said: A red velvet blanket was placed in the grave of the Messenger of Allah (建).

Comments: [Its isnad is salveh, Muslim (967)]

3342. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (建) said: "The best of your garments are those that are

٣٣٣٨- حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُحَكِمِ، عَنْ مُجَاهِدٍ، عَنِ الْنِ عَلَّاسٍ قَالَ: الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ الْنِ عَلَّاسٍ قَالَ: قالَ رَسُولُ اللّهِ ﷺ: ﴿نُصِرْتُ بِالصّبَا وَأَهْلِكَتْ عَادٌ بِالنَّبُورِ». [راحع: ٢٠١٣]

تخریج: بساده صحیح، ح (۱۰۳۵)، م (۹۰۰).

٣٣٣٩- خَلَّثْنَا وَكَبِعٌ: خَلَّنَنَا عَنَّدُ بْنُ مَنْصُورٍ غَنْ عِكْرِمَةً،عَنِ النَّ عَبَّاسِ أَنَّ النَّبِيُّ بَلِيُّ لاغَنَ بِالْحَمْلِ. [راجع. ٢١٣١]

تخريج: حديث صحيح، وهدا إساد صعيف لصعف عادين مصور.

٣٣٤٠ خَدَّثَنَا وَكِيعٌ: حَدَّثَنَا أَبُو إِسْرَائِيلَ الْمُعْسِيدِ ثَنِ الْغَسْبِ عَنِ فَصْيُلِ ثَن عَمْرِو، عَنْ سَجِيدِ ثَنِ حُبِيْرٍ، عَنِ الْنِ عَبَّاسٍ وَالْفَصْلِ _ أَوْ أَحَدِهِمَا عَنِ اللَّحْرِ _ قَالَ: قَالَ رَسُولُ اللَّهِ يَعِيجٌ. "مَنْ أَرْ دَ الْخَجِ _ قَلْيَعَكُلْ، فَإِنَّهُ قَدْ يَمْرَصُ الْحَاجَةُ. وَتَعْرِضُ الْحَاجَةُ. وَتَعْرِضُ الْحَاجَةُ. [[راحم: ١٨٣٤]]

المريح. حديث صحيح، ومد إساد صعيف،

٣٣٤١- خَدَّثَنَا وَكِيعٌ ﴿ خَدَّثَنَ شُعْبَةُ عَنْ أَمِي حَمْرَةً ﴿ عِن بْنِ عَتَاسٍ قَالَ: جُعِلَ هِي قَمْرٍ رَسُولٍ .للّهِ يَتِيعَةً قَطِيفَةٌ خَمْرًاءُ. [راحع. ٢٠٢١]

تخريج: إساده صحبح، م (٩٦٧).

٣٣٤٢- حَدَّثَنَا وَكِيعٌ ﴿ حَدَّثَنَ الْمُسْعُودِيُّ عَنِ اسْ خُنْتِم، عَنْ سَعِيد بْنِ جُنَبُرٍ ، عَن اثْنِ عَنَّاسٍ قَالَ: قَالَ رَسُونُ اللهِ ﷺ ﴿ فَخَيْرُ ثِيْبِكُمُ white, so wear them and shroud your dead in them. And the best of your kohl is antimony."

Comments: [A saheeh hadeeth]

3343. It was narrated that Ibn 'Abbas (季) said: The Messenger of Allah (霙) said: "The previously married woman has more right to decide concerning herself (her marriage) than her guardian and the virgin should be consulted, and her silence is her approval."

Comments: [A saheeli hadeeth]

3344. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (為) forbade the fee of a prostitute, the price of a dog and the price of alcohol.

Comments: [Its isnad is salreeln]

3345. It was narrated that Ibn 'Abbas (♣) said - and he attributed the *hadeeth* to the Prophet (ﷺ) - "The price of a dog, the fee of a prostitute and the price of alcohol are *haram*."

Comments: [Its isnad is saheeh]

3346. It was narrated from Tawoos, from his father, that Ibn 'Abbas (冬) said: The Messenger of Allah (些) said: "Whoever buys food should not sell it until he has taken possession of it." I said to

الْبَيَاضُ، فَالْبُسُوهَا، وَكَفَّنُوا فِيهَا مَوْتَاكُمْ، وَخَبُرُ أَكْحَالِكُمُ الْإِنْمِلُـُه. [راجع: ٢٢١٩]

تخريج: حدث صحح.

٣٣٤٣ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا عُبَيْدُ اللَّهِ مُنُ عَنْدِ الرَّحْمَلِ مِن مَوْهَبِ عَنْ فَاقِعٍ بْنِ حُبَيْدٍ، عَنِ الرَّحْمَلِ مِن مَوْهَبِ عَنْ فَاقِعٍ بْنِ حُبَيْدٍ، عَنِ اللهِ يَشِيعًا عَلَى اللهِ يَشِيعًا اللهِ يَشْعَلُهُ أَوْلَى يِنْفُسِها مِنْ وَلِيْهَ، والْبِكُرُ تُسْتَأْمَرُ فِي نَفْسِها، وَصَمْتُهَا إِفْرارُها، تُسْتَأْمَرُ فِي نَفْسِها، وَصَمْتُهَا إِفْرارُها، [راجع: ١٨٨٨]

تخریج: حدیث صحیح، م (۱٤۲۱).

٣٣٤٤- حَدَثَنَا وَكِيعٌ عَنْ (٣٥٦/١) إِسْرَائِيلَ، عَنْ قَبْسِ نْنِ إِسْرَائِيلَ، عَنْ قَبْسِ نْنِ حَنْتُرٍ، عَنِ أَبْسِ نْنِ حَنْتُرٍ، عَنِ ابْنِ عَبَاسٍ قَالَ نَهَى رَسُولُ اللّهِ عَنْ مَهْرِ الْنَعِيْ، وَثَمَنِ الْكَلْبِ، وَثَمَنِ الْعَلْمِيْنِ الْعَلْمِيْنِ الْعَلْمِيْنِ الْعَلْمِيْنِ الْعَلْمُ اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهِيْمِ اللّهِ الللّهِ الللّهِ اللّهِ اللّهِ الللّهِ الللّهِ اللّهِ اللّهِ اللّهِ اللّه

نخريج: إساده صحيح.

٣٣٤٥ حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عَبْ عَبْ عَبْ عَبْ عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبْنِ عَبْتَرٍ، عَن أَبْنِ عَبْسِ لَنِ حَبْتَرٍ، عَن أَبْنِ عَبْاسٍ _ وَفَعَ الْحَدِيثَ _ قَلَنُ "فَمَنُ الْخَمْرِ حَرَامٌ". الْكَلْب، وَمَهْرُ الْنَعَيْ، وَثَمَنُ الْخَمْرِ حَرَامٌ".

تخريج: إسناده صحبح.

٣٣٤٦ حَدَّثَنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ انْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ بَيْطِةً المَنِ ابْنَاعَ طَعَمًا، فَلَا يَبِيغُهُ حَمَّى يَفْضِفُهُ. فَمْتُ لابْنِ عَبَّاسٍ: لمَ} قَالَ: Ibn 'Abbas: Why? He said: Don't you see that they are exchanging gold, but the delivery of food is delayed?

Comments: [Its isnad is saheeli, al-Bukhari (2135) and Muslim (1525)]

3347. It was narrated that Ibn 'Abbas (36) said: When the Messenger of Allah (ﷺ) came to Makkah in the year of al-Hudaibiyah, he passed by Ouraish as they were sitting in Darun-Nadwah. The Messenger of Allah (極) said: "These people are saying that you are weak, so trot for three (circuits of tawaf) when you arrive." So when they arrived they trotted for three (circuits) and the mushrikeen said: Are these the people who we were saying are weak? They are not content to walk; rather they are trotting energetically

Comments: [Saheeh, apart from the words "the year of al-Hudaibiyah"]

3348. It was narrated from Ibn Abi Mulaikah that Ibn 'Abbas (建) wrote to him (saying): The Messenger of Allah (建) said: "The one against whom a claim is made is more entitled to swear an oath."

Comments: [Saheeli hadeeth]

3349. It was narrated from Sa'eed bin Shufayy that he heard Ibn 'Abbas (泰) say: The Messenger of Allah (始) used to pray two *rak'ahs* [shortening the four-*rak'ah* prayers] when travelling.

أَلَا تَرَى أَنَّهُمْ يَتَبَايَتُونَ بِالدَّهَبِ، وَالطَّعَامُ مُوْجَأً.[راجع: ١٨٤٧]

تخریج: إساده صحیح، ح. (۲۱۳۵)، م (۱۵۲۵).

٣٣٤٧ - حَدَّثَنَا وَكِيعٌ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَحَمِ، عَلَى الْنِ عَبَّاسٍ قَالَ. الْمَحْكَمِ، عَلَى الْنِ عَبَّاسٍ قَالَ. لَمَا فَدِمْ رَسُولُ اللَّهِ بِيَثِيثٍ مَكَّةً عَمَ الْحُدَيْئِةِ، مَنَ بَشُرَيْشٍ وَهُمْ جُلُوسٌ فِي دَارِ النَّدُوةِ، فَقَالَ رَسُولُ اللَّهِ بِيَثِيثٍ. "إِنَّ هَوُلَاءِ فَدُ تَحَدَّنُوا فَقَالَ رَسُولُ اللَّهِ بِيَثِيثٍ. "إِنَّ هَوُلَاءِ فَدُ تَحَدَّنُوا فَقَالَ رَسُولُ اللَّهِ بِيَثِيثٍ. قَالَ: فَقَالَ فَقَالَ: فَقَالَ الْمُشْرِكُونَ: أَهَوُلَاءِ بَلْدَينَ نَتَحَدَّتُ أَنَّ بِهِمْ الْمُشْرِكُونَ: أَهَوُلَاءِ بِالْمَشْيِ، حَتَّى سَعَوْا مَعْدًا لَا اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَ

تخريج · صحيح دون قوله · اعام الحديبة، وهذا إسناد ضعيف، ابن أبي ليلي سيء لحفظ.

٣٣٤٨ حَدَثَنَا وَكِيمٌ عَنْ مُحَمَّدِ بُنِ سُلَبُمٍ. عَنِ الْبُنِ الْبُنِ عَبَّاسٍ كَتَبُ عِن الْبُنِ عَبَّاسٍ كَتَبُ إِلَيْهِ قَالَ رَسُولُ اللَّهِ رَحِيْةٍ «الْمُدَّعَى عَلَيْهِ أَوْلَى بَالْبُمِينِ». [راحع: ٣١٨٨]

تخریج: حدیث صحیح، خ (۲۵۱٤)، م (۱۷۱۱).

٣٣٤٩- حَدَّثْنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي اِسْحَاقَ، عَلْ شَعِيدِ ثُنِ شُفَيِّ سَمِعَ اثْنَ عَتَاسٍ السَّخَاقَ، كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ مُساهِرًا صَلَّى رَكْعَتَيْن.

Comments: [Its isnad is saheeh]

3350. It was narrated from Ibn 'Abbas (&) that the Prophet (&) saw al-Fadl bin 'Abbas looking at a woman on the afternoon of 'Arafah. The Prophet (&) put his hand like this over the boy's eyes and said: This is a day on which whoever guards his eyes and tongue will be forgiven.

Comments: [Its isnad is da'cef]

تخريج: إسناده صعيف، سكين بن عـدالعريز محلف فيه، وأنوه محهول.

3351. It was narrated that Ibn Abi Mulaikah said: Ibn 'Abbas said to 'Urwah bin az-Zubair: O 'Urwah, ask your mother: Didn't your father come with the Messenger of Allah (ﷺ) and exit thram?

Comments: [Its isnad is qawi and it is a repeat]

3352. It was narrated from Ibn 'Abbas (♣) that the Prophet (₺) ate a bone with some meat on it, then he went out to pray.

Comments: [A Saheeh hadeeth, this is a hasan isnad]

3353. It was narrated from Abu Razeen that 'Umar asked Ibn 'Abbas (泰) about this verse: "When there comes the Help of Allah (to you, O Muhammad (曇) against your enemies) and the Conquest (of Makkah)" [an-Nasr 105:1]. He said: When it was revealed, it was the announcement to the Prophet (墨) of his own death.

Comments: [Its isnad is hasan]

تخریج: اساده صحیح.

• ٣٣٥- حَلَقُنا وَكِيعٌ عَنْ سُكَيْنِ نَنِ عَبْدِ الْعَرِيرِ، عَنْ أَبِيهِ، عَنِ ابْنِ عَنَّسٍ: أَنَّ لَنْبِي الْعَرِيرِ، عَنْ أَبِيهِ، عَنِ ابْنِ عَنَّسٍ بُلَاحظُ امْرَأَةً عَنِي كَانِي بُلَاحظُ امْرَأَةً عَنِي عَنْ عَلَى عَنْ الْعَلَى مِنْ عَلَى عَنْ الْعَلَى مِنْ عَلَى عَنْ الْعُلَامِ، قَالَ: ﴿إِنَّ هَذَا يَوْمٌ مَنْ خَفِطْ عِيهِ عَلَى الْعُلَامِ، قَالَ: ﴿إِنَّ هَذَا يَوْمٌ مَنْ خَفِطْ عِيهِ بَصِرَهُ وَلِئَدَانُهُ، عُفْزَ لَهُ ﴿ [راحع ٢٠٤١]

٣٣٥١- حَلَّتُنَا وَكِبِعٌ عَنْ عَبْدِ الْجَنَّارِ نُنِ الْوَرْدِ، عَنِ الْنِ أَبِي مُلْتِكَةً فَالَ قَلَ الْنُ عَبَسِ لِغُرْوَةً نُو الْنِ أَبِي مُلْتِكَةً فَالَ قَلَ النُ عَبَسِ لِغُرْوَةً نُو اللَّهِ بَيْعِ أَلِيْنَ فَلْ رَسُولِ اللَّهِ بَيْعِ أَلِيْنِ فَلْ رَسُولِ اللَّهِ بَيْعِ فَأَخِلُ؟. [راجع: ٢٩٧٦]

تخريج: إساده فوي.

٣٣٥٢ - حَلَّتُنَا وَكِيعٌ: حَلَّنُنَ هِشَامٌ عَنْ زَيْدٍ. عَنْ عَظَاءِ بْنِ يَسَارٍ، عَنِ انْنِ عَبَّاسٍ. أَنَّ النَّبِيِّ ﷺ أَكُلَ عَرْفًا, ثُمَّ خَرْحَ إِلَى الصَّلَاةِ. [راجع: ١٩٨٨]

تخريج: حديث صحيح، وهذا سند حسن.

٣٣٥٣- حَلَّنَا وَكِيعٌ عَنْ سُفَٰذِنَ، عَنْ عَاصِمٍ، عَنْ أَبِي رَرْسٍ اللَّهِ عُمَوَ سَأَلَ ابْنَ عَبَّسٍ عَنْ هَٰذِهِ الْأَيْةِ. ﴿إِذَا جَمَاءَ نَصْدُرُ اللَّهِ وَالْهَنِّحُ﴾ (النصر: ١) قَالَ: لَمَّا نَوْلَتْ تُعِيَٰتُ إِلَى النَّبِئَ ﷺ نَفْسُهُ. [راجع. ٢٢٠١]

تخريج اساده حس.

3354. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (蛭) used to say at times of distress: "There is no god but Allah, the Most High, the Most Great; there is no god but Allah, the Forbearing, the Most Generous; there is no god but Allah, Lord of the Mighty Throne; there is no god but Allah, Lord of the heavens and the earth, Lord of the Mighty Throne."

Comments: [Its isnad is saheeh, al-Bukhari (6345) and Muslim (2730)]

3355. It was narrated that Ibn 'Abbas (36) said: When the Messenger of Allah (編) fell ill with what would be his final sickness, he was in the house of 'A'ishah. He said: "Call 'Ali for me," 'A'ishah said: Shall we call Abu Bakr for you? He said: "Call him." Hassah said: O Messenger of Allah, shall we call 'Umar for you? He said: "Call him." Umm al-Fadl said: O Messenger of Allah, shall we call al-'Abbas for you? He said: "Call him." When they had gathered, he raised his head and he did not see 'Ali, so he fell silent. 'Umar said: Get up and leave the Messenger of Allah (). Then Bilal came and told him it was time for the prayer and he said: "Tell Abu Bakr to lead the people in prayer." 'A'ishah said: Abu Bakr is a tenderhearted man and when the people do not see you they will weep; why don't you tell 'Umar to lead the people in prayer? Then Abu Bakr went out

٣٣٠٤- حَلَّثَنَا وَكِيعٌ: حَدَّثَنَ هِشَامٌ عَنْ فَتَادَةً، عَنْ أَبِي لَعُالِيَةٍ، عَنِ ابْنِ عَبَّسٍ: أَنَّ رَسُولَ اللَّهِ بَيْعُ كَانَ بَقُولُ عِنْدَ الْكَرْبِ: ﴿لَا إِلَٰهَ إِلَّا اللَّهُ الْحَلِيمُ اللَّهُ الْحَلِيمُ الْعَظِيمُ، لا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْحَلِيمُ الْحَلِيمُ الْحَلِيمُ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْحَلِيمُ الْحَلِيمُ الْحَلَيمُ الْحَلِيمُ الْحَلَيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ، لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَوَاتِ وَالْأَرْضِ رَبُّ السَّمَوَاتِ وَالْأَرْضِ رَبُّ الْعَرْشِ الْعَظِيمِ. [راحع: ٢٠١٢]

تخریج: اِسنده صحیح، ح (۱۳٤٥)، م. (۲۷۳۰).

ه ٣٣٥- حَدَّثَنَا وَكِيعٌ: حَدَّثُنَا إِسْرَائِيلُ عَنْ أَبِي إِسْخَاقَ، عَنْ أَرْقَمَ بْنِ شُرَحْبِيلَ، عَنِ ابْنِ غَـَّاسَ قَالَ: لَمَّا مَرضَ رَسُولُ اللَّهِ ﷺ مَرَضَهُ الَّذِي مَاتَ فِيهِ، كَانَ فِي بَيْتِ عَائِشَةَ، فَقَالَ: «ادْعُوا لِي عَلِيًّا» قَالَتْ عَائِشَهُ · نَدْعُو لَكَ أَبَا لَكُرِ؟ قَالَ: «ادْعُوهُ» فَالْتُ حَفْضَهُ: يَا رَسُولَ اللَّهِ نَدْعُو لَتَ عُمَرَ؟ قَالَ: «ادْعُوهُ» قَالَتْ أُمُّ الْفَضْرِ: يَ رَسُولَ اللَّهِ، نَدْعُو لَكَ الْعَبَّاسَ؟ فَالَ: "ادْعُوهُ" فَلَمَّا اجْتَمَعُوا رَفَعَ رَأْسَهُ، فَلَمُّ يَرُ عَلِيًّا، فَسَكَتَ، فَقَالَ عُمَرُ: قُومُوا عَنْ رَسُولِ اللَّهِ ﷺ، فَجَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلَاةِ. فَقَالَ: «مُرُوا أَبَا بَكُر بُصَلِّي بِالنَّاسِ" فَقَالَتْ غَائِشَةُ: إِنَّ أَبَا نَكُر رَجُلٌ حَصِرٌ، وَمَتَى مَا لَا مَرَاكَ النَّاسُ يَتْكُونَ، فَلَوْ أَمَرْتَ غُمَرَ يُصَلِّى بالنَّاسِ. فَحَرَج أَبُو بَكْرٍ فَصَلَّى بِالنَّاسِ، وَوَجَد النَّـيُ ﷺ مِنْ نَفْسِهِ خِفَّةً، فَحَرَحَ يُهَدَى بَيْنِ رَجُلَيْنِ، وَرَجُلَاهُ يَخُطَّانِ فِي

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and led the people in prayer. And the Prophet (震) felt a little better so he came out, supported between two men and dragging his feet on the ground. When the people saw him, they alerted Abu Bakr and he wanted to step backwards, but he (the Prophet (28)) gestured to him: Stay where you are. Then the Prophet (鑑) came and sat down, and Abu Bakr stood on his right. Abu Bakr was following the prayer of the Prophet (ﷺ) and the people were following the prayer of Abu Bakr. Ibn 'Abbas said: And the Prophet (鑑) started reciting from where Abu Bakr had reached. And he died of that sickness, peace be upon him.

Comments: [Its isnad is saheeli]

3356. It was narrated that al-Arqam bin Shurahbeel said: I travelled with Ibn 'Abbas from Madinah to Syria and I asked him: Did the Prophet (藝) leave any final instructions... And he narrated a similar report and said: The Messenger of Allah (美) did not finish the prayer before he became very sick and he went out supported between two men, dragging his feet on the ground And the Messenger of Allah (美) died and did not leave any final instructions.

Comments: [Its *isnad* is *saheeh* like the previous report]

3357. It was narrated that Ibn 'Abbas (泰) said: The Prophet (霙) died when I was ten years old and had recently been circumcised, and I had learnt Muhkamul-Qur'an.

الأرْس، فَلْمَا رَآهُ النَّاسُ سَبْحُوا أَبَا بَكُو، فَذَهَ لَلَّهُ مَكَانَكَ، فَجَهَ فَلَاهَبَ يَتَأْخُرُ، فَأَوْمَا إِلَيْهِ: أَيْ مَكَانَكَ، فَجَهَ اللَّبِي عَلَى حَتَّى جَلَسَ. فَالَ: وَقَامَ أَنُو بَكُو عَلَى يَطِيعُ، وَكَانَ أَبُو بَكُو يَأْتَمُ بِالنَّبِي بِطِيع، وَكَانَ أَبُو بَكُو يَأْتَمُ بِالنَّبِي بِطِيع، وَكَانَ أَبُو بَكُو يَأْتَمُ بِالنَّبِي بَطِيع، وَكَانَ أَبُو بَكُو يَأْتَمُ بِالنَّبِي وَلَيْ مَوْدَهُ فَالَ ابْنُ عَبَّاسٍ. وَالنَّسُ يَأْتَمُونَ بِأَبِي بَكُو، وَمَاتَ فِي مَرْضِهِ ذَاكَ عَلَيْهِ السَّلَام. وَقَالَ وَكِيعٌ مَرَةً وَكَانَ أَبُوبَكُو يَؤْتُمُ بِالنَّبِي بَكُو. وَمَاتَ يَانَمُونَ بِأَبِي بَكُو. يَرُعَهُ يَرَقُهُ وَكَانَ أَبُوبَكُو يَؤْتُهُ بِالنَّبِي بَكُو. وَالنَّاسُ يَأْتَمُونَ بِأَبِي بَكُو. الراحع. ١٠٥٥]

تخريج: إساده صحيح.

٣٣٥٦ حَدَّثَنَا حَجَّاجٌ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَرْقَمِ بْنِ شُرَحْبِيلَ، قَالَ: أَنِي إِسْحَاقَ، عَنِ الْأَرْقَمِ بْنِ شُرَحْبِيلَ، قَالَ: سَافَرْتُ مَعَ ابْنِ عَبَّاسٍ مِنَ الْمَدِينَةِ إِلَى الشَّام، فَسَأَلْتُهُ: أَوْصَى النَّبِي بِيلِيجٍ؟... فَذَكَرَ مَعْنَاهُ، وَقَالَ: مَا قَضَى رَسُولُ اللَّهِ بَلِيجٌ الصَّلَاةَ حَتَى فَقُلَ جِدًّا، فَخَرَجَ يُهَادَى تَشِى رَجُلْيْنِ، وَإِنَّ رَجُلْيْنِ، وَإِنَّ رِجُلْيْنِ، وَإِنَّ رِجُلْيْهِ لَتَخُطَّان فِي الْأَرْضِ، فَمَاتَ رَسُولُ اللَّهِ بَلِيجٌ وَلَمْ يُوص. [راجع: ٣١٨٩]

تخريج: إسدده صحيح كسابقه.

٣٣٥٧ حَدُثْنَا وَكِيعٌ: حَدَّثْنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ ابْنِ عَبَّاسٍ فَالَ. فَبْضِ النَّبِيُ ﷺ وَأَنَا ابْنُ عَشْرِ سِنِينَ، مَخْتُونُ، وَفَدْ قَرْأَتُ مُحْكَمَ الْفُرْآلِ. [راحع: ٢٠٦٢]

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5035)]

3358. It was narrated that 'Abdur-Rahman bin 'Abis said: I heard Ibn 'Abbas (泰) say: I went out with the Prophet (建) on the day of (Eid)ul-Fitr - or al-Adlua - and he prayed, then he delivered the khutbah, then he went to the women and exhorted them and reminded them and enjoined them to give charity.

Comments: [Its isnad is saheeh, al-Bukhari (975)]

3359. It was narrated that al-A'mash said: I asked Ibraheem about a man praying with the *imam*. He said: He should stand to his left. I said: Sumai' az-Zayyat told me: I heard Ibn 'Abbas (李) narrate that the Prophet (愛) made him stand on his right, and he accepted that.

Comments: [Its isnad is sakeeh]

3360. It was narrated from Ibn 'Abbas (🚓) that a man came to the Messenger of Allah (囊) and said: O Messenger of Allah, by Allah, I have not come near my wife since watering the palm trees. - Watering the palm trees refers to when they were pollinated and left for forty days, and were not watered after pollination - and I found a man with my wife. And her husband was white with thin legs and straight hair, and the one concerning whom she was accused had chubby legs and was darkish with very curly hair. The Messenger of Allah (纏) تخریج: ،ساده صحیح، ح: (٥٠٣٥).

٣٣٥٨ حَدَّثَنَا عَبْدُ الرَّحْمَ بْنُ مَهْدِيِّ: حَدَّتَنَ شُعْيَانُ عَنْ عَبْدِ الرَّحْمَ بْنِ عَاسِي، قَالَ: سَعِعْتُ ابْنَ عَبَّاسِ يَقُولُ: خَرَجْتُ مَعَ النَّبِيِّ سِعِعْتُ ابْنَ عَبَّاسِ يَقُولُ: خَرَجْتُ مَعَ النَّبِيِّ عَوْمَ فِطْرِ _ أَوْ أَصْحَى _ فَصَلَّى، ثُمَّ خَطَت، ثُمَّ أَنَى النِّسَا، فَوَعَظَهُنَّ، وَذَكَّرَهُنَّ، خَطَت، ثُمَّ أَنَى النِّسَا، فَوَعَظَهُنَّ، وَذَكَّرَهُنَّ، مُرَهُنَ بِالصَّدَقَةِ. [راجع: ٢٠٦٢]

تخريج: إساده صحيح، ح (٩٧٥).

٣٣٥٩- حَدَّقُنَا عَبُدُ الرَّحْمَنِ لَنُ مَهْدِيٍّ عَنْ سُمْنِانَ، عَنِ الْأَعْمَشِ قَالَ: سَأَلْتُ إِبْرَاهِيم عَن الرَّحُلِ يُصَلِّي مَعَ الْإِمَامِ، فَقَالَ: يَقُومُ عَنْ بَسَارِهِ، فَقَلْتُ: حَدُّنَنِي سُمَيْعٌ الرَّيَّاتُ قَالَ. سَمِعْتُ الرَّيَّاتُ قَالَ. سَمِعْتُ ابْنَ عَبَّاسٍ يُحَدِّثُ: أَنَّ النَّبِيِّ يَبِيْعُ أَقَامَهُ مَعْمِيعٍ، فَأَخَذَ يهِ. [راجع: ٢٣٢٦] عَنْ يَهِيهِ، فَأَخَذَ يهِ. [راجع: ٢٣٢٦]

٣٣٦٠- حَدُّقَنَا رَوْحُ مِنُ عَادَةً: حَدَّثَنَا النُّ جُرَيْجٍ قَالَ: أَخْرَنِي يَخْنِى بْنُ سَعِيدٍ عَنِ الْمُقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا النَّهِ مَا إِنْ عَبَّاسٍ: أَنَّ رَجُلًا خَاءَ إِلَى رَسُولِ اللَّهِ يَشِيَّةً فَقَالَ: يَ رَسُولَ اللَّهِ، مَا لَي عَهْدٌ بِأَهْلِي مُنَدُ عَفَارِ النَّحْلِ اللَّهِ، مَا لَي عَهْدٌ بِأَهْلِي مُنَدُ عَفَارِ النَّحْلِ النَّعْلِ مُنذُ عَفَارِ النَّحْلِ النَّعْلِ: أَنَّهَا إِذَا كَانَتُ ثُوْبُرُ ثُعْفَرُ الْمَعْرَ الْمَعْرَ الْمَعْرَ اللَّهِ مَنْ الْمَعْرَ اللَّهِ عَلَى المَعْرَاء وَعَانَ زَوْجُهَا مُصْفَرًا مَعْ المَّارِي رُعِيتُ بِهِ حَدْلُ خَمْقًا، سَبْطَ الشَّعْرِ، وَالَّذِي رُعِيتُ بِهِ حَدْلُ اللَّهِ حَدْلُ اللَّهِ السَّوَادِ، جَعْدٌ قَطَطٌ، فَقَالَ رَسُولُ اللَّهِ إِلَى السَّوَادِ، جَعْدٌ قَطَطٌ، فَقَالَ رَسُولُ اللَّهِ

said: "O Allah, show us." Then he made them engage in *li an*. And she gave birth to a boy who resembled the man concerning whom she was accused.

Comments: [Its isnad is sahech]

3361. 'Amr bin Deenar narrated that Ibn 'Abbas (泰) used to say: The Messenger of Allah (窦) said: "Dates should not be sold until they become edible."

Comments: [Its isnad is saheeh]

3362. It was narrated from Ibn 'Abbas (泰) that the Prophet (經) said: "Whoever lives in the desert will become tough, whoever pursues game will become heedless and whoever frequents men in power risks undermining his religious commitment."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

3363. It was narrated that Ibn 'Abbas (♣) said: The Prophet (建) prayed facing Jerusalem - 'Abdus-Samad said: and those who were with him (did likewise) - for sixteen months, then the qıblah was changed after that. 'Abdus-Samad said: Then the qiblah was made towards the Ka'bah. And Mu'awiyah - meaning bin 'Amrsaid: Then the qiblah was changed after that.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

تِنْهُ * "اللَّهُمَّ مُيِّنْ» ثُمَّ لَاعَنْ بَيْنَهُمَا ، فَجَاءَتْ بِرَجُلِ يُشْهُ الَّذِي رُمِيتْ بِهِ. [راجع: ٢١٠٦] تخريج: إسده صحيح.

٣٣٦١- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا رَكُويْنَا بُنُ اِسْحَاقَ. حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ أَنَّ ابْنَ عَبَاسٍ كَانَ يَقُولُ قَالَ رَسُولُ اللَّهِ ﷺ: ﴿لَا يُناغُ الثَّمَرُ حَتَّى يُطْعِمَ ﴿ [راجع ﴿ ٢٢٤٧]

تخريج: إساده صحبح.

٣٣٦٢ حَدَثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيُ:
حَدَّنَنَا سُفْيَنُ عَنْ أَبِي مُوسَى، عَنْ وَهْبِ بْنِ
مُنَّلَه، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ يَظِيَّةٍ قَالَ: الْمَنْ
سَكُنَ الْنَادِيَةِ جَعًا، وَمَنِ اتَّبِعَ الصَّيْدَ عَفَلَ،
ومَنْ أَنِّى الشَّنْطُ لَ امْتَتَنَا».

تخريج: حس لعيره، وهذا إساد صعيف لحهالة أبي موسى.

٣٣٦٣- حَلَّثُنَا عَبْدُ الرَّحْمَنِ عَنْ رَائِدَةً. وَعَبْدُ الشَّمَد قَالَ: حَلَّثُنَا زَائِدَةً عَنْ سِمَاكِ، عَنْ عَكْرِمَةً، فَالَّذِ حَلَّى النَّبِيُّ بَيْثَةً عَنْ سِمَاكِ، عَنْ عَكْرِمَةً، عَنِ ابْنِ عَنَاسٍ قَالَ: صَلَّى النَّبِيُّ بَيْثَةً نَحْوَ مَيْتِ الْمَقْدِسِ _ قَالَ عَبْدُ الصَّمَد وَمَنْ مَعَهُ _ سِبَّةً عَشْرَ شَهْرًا، ثُمَّ حُوِّلَتِ الْفِئْلَةُ نَحْوَ مَعْدُ فَعَلَتِ الْفِئْلَةُ نَحْوَ الْمَبْلَةُ نَحْوَ الْمَبْلَةُ نَحْوَ لَتِ الْفِئْلَةُ نَحْوَ الْمَبْلَةُ نَحْوَ الْمَبْلَةُ مَعْدُ و _: يَعْنِي النَّ عَمْرٍ و _: ثُمَّ حُوِّلَتِ الْفِئْلَةُ مَعْدُ و _: ثَمْنِي النَّ عَمْرٍ و _: ثُمَّ حُوِّلَتِ الْفِئْلَةُ مَعْدُ و _: ثَمْنِي النَّ عَمْرٍ و _: ثُمَّ حُوِّلَتِ الْفِئْلَةُ مَعْدُ و _: ثَمْنِ اللَّهُ عَمْرٍ و _: ثُمَّ حُوِّلَتِ الْفِئْلَةُ مَعْدُ و _: ثَمْنِ اللَّهُ مَعْدُ و _: ثَمْنَ عَمْرٍ و _: ثَمْنَ الْمَعْلَةُ مَعْدُ و _: ثَمْنَ عَمْرٍ و _: ثُمْنَ الْمَقْلَةُ مَعْدُ الراحِع: ٢٢٥٣]

تخريج: حديث صحيح، وهذا إسناد صعيف سماك في روانه عن عكرمة مضطرب، لكم توبع 3364. It was narrated that Ibn 'Abbas (季) said: The Messenger of Allah (經) offered the fear prayer in Dhu Qarad with one row behind him and one row facing the enemy He led them in praying one rak'ah, then (that row) said the salam. The Prophet (經) prayed two rak'ans and each group prayed one.

Comments: [Its isnad is salieeli]

3365. It was narrated that Ibn 'Abbas (♣) said: The Prophet (蛭) said to Jibreel· "What kept you from visiting us more than you visit us?" Then the verse was revealed: "And we (angels) descend not except by the Command of your Lord (O Muhammad (蛭)). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful" [Maryam 19:64]. And that answer was for Muhammad (逶).

Comments: [Its isnad is saheeh, al-Bukhari (3218)]

3366. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (建) forbade blowing on to food and drink.

Comments: [Its isnad is salueth]

٣٣٦٤- حَلَّفُنا غَبُدُ الرَّحْمَٰنِ: حَدَّثَنَا شُفْيَالُ عَنِ

أَيِ كُوْ _ يَغْنِي الْنَ أَبِي الْحَهْمِ _ عَنْ عُمْبُدِ اللَّهِ

النَّهِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّسٍ قَالَ: صَلَّى رَسُولُ

اللَّه يَثِيْةِ صَلَاةَ الْخَوْف لِذِي قَرْدٍ، صَفَّ خَلْفَهُ

وَصَفَّا مُوازِي الْعَدُوّ، وَصَلَّى بِهِمْ رَكْعَةً ثُمِّ دَهَبَ

مؤلاء إِلَى أَبِي مَصَافَ هؤلاء، وَ جَءَ هُؤُلاءِ

عَصَلَّى بِهِمْ رَكَعةً. ثُمَّ سَلْمَ، فكانتُ لِلنَّبِيِّ يَثِيِّةً

رَكْعَتْبُ وَلِكُنْ طَائِفَةٍ رَكْعَةً. [راحع: ٢٠٦٣]

تخریج: مساده صحیح.

٣٣٦٥- خَدَقْنَا عَنْدُ الرَّحْمَنِ عَنِ أَسِي دَرِّ عَنْ أَسِيهِ، عَنْ شَعِيدِ بْنِ خُسِيْرٍ، عَنِ ابْنِ غَسْسِ قَال. أَسِهِ، عَنْ شَعِيدِ بْنِ خُسِيْرٍ، عَنِ ابْنِ غَسْسِ قَال. قَالَ لَمَبَقَ لَجَبْرِيل: "مَا يَشْنَعُكَ أَنْ تَزُورُنَا أَكْثَرَ مَمَّا تُرُورُنَا" قَالَ: فَنَرَلَتْ: ﴿ وَمَا شَنَكُلُ إِلَّا أَكْثِرَ مَمَّا تُرُورُنَا" قَالَ: فَنَرَلَتْ: ﴿ وَمَا شَنَكُلُ إِلَّا إِلَيْكُ مِنْكُولِكُ أَلِكُ لَلْمَا مَنْكُولُ لَلْمَا مَنْكُولُ لَلْمَا وَمَا صَلْفَنَا وَمَا مَلْفَنَا وَمَا مَنْكُلُ إِلَّكُ وَكُال فَلَ الْمَحْمُلِ بِيَنِيجًا وَمَا حَلَقَنَا وَمَا كَالَ الْحَوَالُ لِمُحْمُلِ بِيَنِيجًا [راحع: ٢٠٤٣] دلك الْحَوَالُ لِمُحْمَلِ بِيَنْجَدِ [راحع: ٢٠٤٣]

٣٣٦٦ حَدَّفنَا عَبْدُ الرَّحْمَنِ عَنْ إِسْرَائِيلَ، عَنْ عِكْمِمَةَ، عَنْ عِبْمِ مَةَ، عَنْ عِبْمِ مَةَ، عَن عَبْسِ قَالَ: نَهْى رَسُولُ اللَّهِ ﷺ عَبِ النَّفْخِ فِي الطَّعَامِ وَالشَّرَابِ. [راجع: ٢٨١٧] قال عَبْد الله: قَالَ أَيِي: وَحَدَّثَنَ، أَبُو نُعَبْمِ عَنْ عِكْمِمَةَ مُوْسَلًا، وَحَدَّثَنَا مُحَمَّدُ بُنُ سَابِقِ عَنْ عِكْمِمَةً مُوْسَلًا، وَحَدَّثَنَا مُحَمَّدُ بُنُ سَابِقِ عَنْ عِكْمِمَةً مُوْسَلًا، وَحَدَّثَنَا مُحَمَّدُ بُنُ سَابِقِ عَنْ عِكْمِمَ اللهِ عَنْ ابْنِ عَسْمٍ.

3367. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (曇) was asked about the children of the *mushrikeen*. He said: "Allah created them when He created them and He knows best what they would have done."

Comments: [Its isnad is saheeh]

3368. It was narrated that Ibn 'Abbas (&) said: When the Prophet (ﷺ) prayed tahajjud at night, he would say: "To You be praise, You are the Light of the heavens and the earth and everyone in them. To You be praise, You are the Sustainer of the heavens and the earth and everyone in them. To You be praise, You are the Sovereign of the heavens and the earth and everyone in them. To You be praise, You are the Truth, Your promise is true, the meeting with You is true, Paradise is true, Hell is true, the Hour is true, Muhammad (變) is true and the Prophets are true. O Allah, to You I have submitted, in You I have believed, in You I put my trust, to You I turn, by Your help I dispute, and to You I refer for judgement, so forgive me all my previous and future sins, what I do in secret and what I do openly, for You are the One Who brings forward and puts back, there is no god but You."

Comments: [Its isnad is saheeh, al-Bukhari (1120) and Muslim (769)] ٣٣٦٧- حَدَثَتَا عَدُ الرَّحْمَوِ: حَدَّثَنَا شُغَبَّهُ عَنْ أَبِي بِشْمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَوِ انْنِ عَبَّاسٍ قَالَ. سُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ أَوْلَادِ اللَّهِ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ؟ فَقَالَ: خَلْقَهُمُ اللَّهُ حِينَ خَلْقَهُمْ، وَهُو أَغْلَمُ بِمَا كَانُوا عَامِلِينَ. [راحع: ١٨٤٥]

تخريج. إساده صحيح.

٣٣٦٨ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةً عَنْ سُلَيْمَانَ بْن أَبِي مُسْلِم ' سَمِغَهُ مِنْ طَاوُس، عَنِ ابْنِ عَبَّاس قَالَ. كَانُ النَّبِيُّ بِينَ إِذَا قَامَ يَتَهَحَّدُ مِنَ اللَّيْلِ قَالَ: ﴿ لَكَ الْحَمْدُ، أَنْتَ نُورُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ. وَلَكَ الْحَمْدُ، أَنْتَ قَيِّمُ السَّمَوَاتِ وَالْأَرْصِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ، أَنْتُ مَلِكُ السَّمَوَاتِ وَالْأَرْصِ وَمَنْ فِيهِنَّ، ولَكَ الْحَمْدُ أَنْتَ الْحَقُّ، وَوَعْدُكَ حَقٌّ، وَلْقَاؤُكَ حَقٌّ، وَالْحَيَّةُ حَقٌّ، وَاللَّارُ حَقٌّ، وَالسَّاعَةُ حَقٌّ، وَمُحَمَّدٌ ﷺ خَقٌّ، وَالنَّبِيُّونَ خَتُّ، اللَّهُمَّ لَكَ أَسْلَمْتُ، وَمِكَ آمَنْتُ، وَعَلَيْكَ تَوَكَّلْتُ، وَإِلَيْكَ أَنْتُ، وَبِكَ خَاصَمْتُ، وَإِلَيْكَ حَاكُمْتُ، فَاغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخُّرْتُ، وَمَا أَسْوَرُتُ وَمَا أَعْلَنْتُ، أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلَّهَ إِلَّا أَنْتَ، أَوْ: لَا إِلَهَ عَيْرُكُ". [راحع ۲۷۱۰]

تخریج: إسناده صحبح، خ: (۱۱۲۰)، م. (۷۱۹). 199

3369. It was narrated from Ibn 'Abbas (秦) that a man died and did not leave behind anyone who could inherit from him. The Prophet (爱) gave his legacy to a freed slave of his whom the deceased had manumitted; he was the one to whom wala' belonged and he was the one who manumitted him.

Comments: [Its isnad is da'eef]

3370. It was narrated that Ibn 'Abbas (♣) said: When the Messenger of Allah (ﷺ) came (to Madinah), they used to pay one or two years in advance for dates, or two or three years. The Messenger of Allah (ﷺ) said: "Pay in advance for dates for a specified measure and a specified weight, (to be delivered) at a specified time."

Comments: [Its isnad is saheeh, al-Bukharı (2253) and Muslim (1604)]

3371. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (鑑) used to pray on a mat made of palm tree leaves.

Comments: [Saheeh because of corroborating evidence, and its isnad is saheeh]

٣٣٦٩- حَدَّثَنَا رَوْحُ: حَدَّثَنَا ابْنُ حُرَيْجِ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: أَنَّ عَوْسَجَةً مَوْلَى ابْنِ عَبَّاسٍ: أَنَّ رَحُلًا ابْنِ عَبَّاسٍ: أَنَّ رَحُلًا مَاتَ وَلَمْ يَدَعُ أَحَدًا يَرِثُهُ، فَدَفَع النَّبِيُ عَلَيْ مِينَاتُهُ إِلَى مَوْلَى لَهُ أَعْتَقُهُ الْمَيْتُ، هُوَ الَّذِي مِيزَاتُهُ إِلَى مَوْلَى لَهُ أَعْتَقُهُ الْمَيْتُ، هُوَ الَّذِي لَهُ وَلاَؤُهُ وَالَّذِي أَعْتَقَهُ الْمَيْتُ، هُوَ الَّذِي لَهُ وَلاَوْهُ وَالَّذِي أَعْتَقَهُ الْمَيْتُ، هُوَ الَّذِي

تخریج: إسناده ضعیف، عوسجة مولی ابس عباس قال البخاري لم يصح حديثه.

٣٣٧٠ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بَنُ مَهْدِيِّ:
حَدَّثَنَا شُفْيَانُ عَنِ ابْنِ أَبِي مَحِيحٍ، عَنْ عَبْدِ
اللّهِ مِن كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ، عَنِ ابْنِ
عَبَّاسٍ قَالَ: مَنْهُ رَسُولُ اللَّهِ بَيْعَةً وَهُمْ يُسْلِفُونَ فِي النَّمَارِ السَّنَةَ وَالسَّنَتَيْنِ، أَوِ يُسْلِفُونَ فِي النَّمَارِ السَّنَةَ وَالسَّنَيْنِ، أَوِ السَّنَيْنِ وَالثَّلَاثَ، فَقَالَ رَسُولُ اللَّهِ بَيْعَةً: السَّلَقُوا فِي النَّمَارِ فِي كَيْلٍ مَعْلُومٍ، وَوَذْنِ مَعْلُومٍ، وَوَذْنِ مَعْلُومٍ، وَوَقْتِ مَعْلُومٍ". [راجع: ١٨٦٨]

تخريج: إسناده صحيح، خ: (٢٢٥٣)، م: (١٦٠٤).

٣٣٧١ حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا رَائِدَةً _
يَعْنِي انْنَ قُدُامَةً _ عَنْ سِمَاكِ، عَنْ عِكْدِمَةً،
عَن ابْنِ عَبَاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يُصَلِّي عَلَى النَّهِ ﷺ كَانَ يُصَلِّي عَلَى الْخُمْرَةِ. [راحع: ٣٤٢٦]

تخريج: صحبح لغيره، وهذا إساد صعيف، سماك عن عكرمة مصطرب.

3372. It was narrated that Ibn 'Abbas (秦) said: I stayed overnight with my maternal aunt Maimoonah and I said: I shall watch the prayer of the Prophet

٣٣٧٢ حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ مَالِكِ، عَنْ مَخْرَمَة بْنِ شُلَيْمَانَ، عَنْ كُوَيْب، عَنِ الْنِ عَبَّاسٍ قَالَ بِتُ عِنْدَ حَالَتِي مَيْمُونَةَ، فَقُدُتُ: (5%). A mattress was laid out for the Messenger of Allah (32) and he slept lengthwise on it and his wife slept. Then he got up halfway through the night or before that or after it and started wiping the sleep from his face. Then he recited the last ten verses of Al 'Imran, to the end. Then he got up and went to a waterskin that was hanging and started doing wudoo', then he stood and prayed. I got up and did what he had done, then I came and stood beside him. He put his hand on my head, then he took hold of my ear and twisted it. Then he prayed two rak'ahs, then two rak'alis, then two rak'alis, then two rak'alıs, then two rak'alıs, then two rak'alıs, then he prayed Witr.

Comments: [Its isnad is saliech, al-Bukhari (183) and Muslim (763)]

3373. It was narrated from Ibn 'Abbas (為) that a man gave the Prophet (靈) a bottle of wine and he said: "Wine has been forbidden." He called a man and whispered something to him and he (the Prophet (靈)) said: "What did you tell him to do?" He said: I told him to sell it. He said: "The One Who forbade drinking it forbade selling it." So it was poured away.

Comments: [Its isnad is saheeh, Muslim (1579)]

3374. It was narrated from 'Abdullah bin 'Abbas (\$) that he said: The sun was eclipsed, and the Prophet (*) prayed and the people prayed with him. He stood

لَانْظُرَنَّ إِلَى صَلاَةِ رَسُولِ الله ﷺ، فَطْرِحَتْ لِرَسُولِ اللَّهِ ﷺ، فَطْرِحَتْ لِرَسُولِ اللَّهِ يَشْهُ وِسَادَةٌ، فَنَامَ فِي طُولِهِ وَنَامَ أَهْلُهُ، ثُمْ فَامَ بضف اللَّيْلِ أَوْ قَبْلَهُ، أَوْ نَعْذَهُ، فَحَعَلَ يَمْسَحُ النَّوْمَ عَنْ نَفْسِهِ، ثُمَّ قَرَأَ الْآبَتِ الْعَشْرَ الْأُواخِرَ مِنْ آل عِمْزَانَ، حَتَى خَتْمَ، ثُمَّ فَمْ فَاتَى شَنَّا مَا صَنَعْتُ مَنْلَ مَا صَنَعْ، ثُمَّ فَمْ فَضَلَ، فَاخَذَ فَتَوْصَا، تُمَ خَتْمَ مَنْلَ مَا صَنَعْ، ثُمَّ حِثْثُ مَنْلَ مَا صَنَعْ، ثُمَّ حِثْثِ، فَوْضَعَ يَذَهُ عَلَى حَشِهِ، فَوْضَعَ يَذَهُ عَلَى حَشِهِ، فَوْضَعَ يَذَهُ عَلَى صَنَعْ مُنْلَ مَا صَنَعْ مُنْ مَا صَنَعْ مُنْلَ مَا صَنَعْ، ثُمَّ رَئِعْتَنِ، ثُمَّ رَحْعَتَنِ، ثُمَّ أَوْتَرَ. رَحْعَتَنِ، ثُمَّ رَحْعَتَنِ، ثُمَّ رَحْعَتَنِ، ثُمَّ أَوْتَرَ. [رَحْعَتَنِ، ثُمَّ رَحْعَتَنِ، ثُمَّ رَحْعَتَنِ، ثُمَّ رَحْعَتَنِ، ثُمَّ رَحْعَتَنِ، ثُمَّ رَحْعَتِنِ، ثُمَّ أَوْتَرَ.

تخریج: إساده صحیح، ح (۱۸۳)، م (۷۲۳).

٣٣٧٣- حَدَّثَنَا عَبْدُ الرُّحْمَنِ عَنْ مَالِكِ، عَنْ رَبِّدِ بْنِ أَسْلَمَ، عَنِ ابْنِ وَعْلَةً، عَنِ ابْنِ وَعْلَةً، عَنِ ابْنِ عَسْسِ أَنَّ رَجُلًا أَهْدَى إِلَى السَّبِيِّ بِيَشِيِّ رَافِيَةً خَمْرٍ، فَقَالَ: "بِنَّ الْحَمْرَ قَدْ حُرِّمَتْ"، فَدَعَا رَحُلًا فَسَارَهُ، فَقَالَ "مَا أَمَوْتُهُ؟» فَلَعَا إِبْنِهِهَا، قَالَ أَمَوْتُهُ بَيْهِمَا، قَالَ أَمَوْتُهُ بَيْهِمَا، قَالَ أَمَوْتُهُ بَيْهِمَا، قَالَ: "فَإِنَّ اللّذِي حَرَّمْ شُرْبَهَ، حَرَّم بَيْهِمَا، قَالَ: "فَإِنَّ الّذِي حَرَّمْ شُرْبَهَ، حَرَّم بَيْمِهَا، قَالَ: "فَاسَتْ. [راجع: ٢٠٤١]

تخريج: إساده صحح، م: (١٥٧٩).

٣٣٧٤- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَنِ: مَالِكٌ. وَحَدَّثَنِي إِسْحَاقُ قَالَ: حَدَّثُنَا مَالِكٌ عَنْ زَبْدِ ابْنِ أَسْلَمَ، عَنْ عَطَءِ فن يَسَدِ، عَنْ عَبْدِ اللَّهِ for a long time, almost as long as it takes to recite Soorat al-Bagarah. Then he bowed for a long time, then he raised his head and stood for a long time that was shorter than the first time. Then he bowed for a long time, that was shorter than the first time, then he prostrated. Then he stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he raised his head and stood for a long time, which was shorter than the first time. Then he bowed for a long time which was shorter than the first time. Then he prostrated. Then he finished after the sun had become clear. He said: "The sun and the moon are two of the signs of Allah; they do not become eclipsed for the death or birth of anyone. If you see that, then remember Allah." They said: O Messenger of Allah, we saw you reaching out to take something when you were standing, then we saw you step backwards. He said: "I saw Paradise, and I reached out to take a bunch of grapes from it. If I had taken it, you would have eaten from it for as long as this world remained. And I saw Hell, and I have never seen anything more terrifying than what I have seen today. And I saw that most of its people are women." They said: Why is that, O Messenger of Allah? He said[.] "Because of their ungratefulness." It was said: Are

النَّن عَبَّاسِ: أَنَّهُ قالَ. خَسَفَتِ الشَّمْسُ، فَصْلَّى النَّبِيُّ ﷺ وَالنَّاسُ مَعْهُ. فَقَامَ قِيَامًا طَويلًا، قَالَ: نَحْوًا مِنْ سُورَةِ الْنَقَرَةِ، قَالَ: ثُمَّ زَكَعَ رُكُوعً طَوِيلًا، ثُمَّ رَفَعَ فَقَامَ قِيَمًا طَوِيلًا، وَهُوَ دُونَ الْأَوِّلِ، تُمَّ رَكَعَ رُكُوعًا طويلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوّْبِ، ثُمَّ سَجَدَ، نُمَّ قَامَ قِيامًا طُولًا. وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ. ثُمَّ رَكَعَ رُكُوعً طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّٰكِ، ثُمُّ قَامَ قِيَامًا طويلًا. وَهُوَ دُونَ الْقِيَامَ الْأَوَّالِ، ثُمُّ رَكَعَ رُكُوعًا طَويلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، نُمَّ سَجَدَ، ثُمَّ انْصَرَفَ وَقَدْ تَحَلَّتُ الشَّمْسُ، فَقَالَ: ﴿إِنَّ الشَّمْسَ وَالْقَمَرَ آيتًانِ مِنْ آيَاتِ اللَّهِ، لَا يَخْسِفَان لِمَوْتِ أَحَدِ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذَٰلِكَ فَاذُكُرُوا اللَّهَ» فَالُوا يَا رَسُولَ اللَّهِ، رَأَيْنَاكَ تَنَاوَلُت شَيْئًا فِي مَقَامِكَ هَذَا، ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ، قَالَ · "إِنِّي رَأَيْتُ الْجَنَّةَ، أَوْ أُرِيتُ الْجَنَّةَ" _ (١/ ٣٥٩) وَلَمْ يَشُكَّ إِسْحَاقُ _ قَالَ: «زأَيْتُ الْحَنَّةِ، فَنَمَاوَلْتُ مِنْهَا عُنْقُودًا، وَلَوْ أَخَذْتُهُ لْأَكَلْنُمْ مِنْهُ مَا يَقِيَتِ الدُّنْنَ، وَرَأَيْتُ النَّارَ، فَلَمْ أَرْ كَالْيُوْم مَنْظُرًا أَفْطَعَ. وَرَأَيْتُ أَكْثَرَ أَهْلِهَا السِّمَاءَ» قَالُوا: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ. «بِكُفْرِهِنَّ» قَالَ: أَيَكُمُرْنَ بِاللَّهِ عَزَّ وَجَإَّ؟ قَالَ: "لَا. وَلَكِنْ يَكْفُرْنَ الْعَشِيرَ، وَيَكْفُرْنَ الْإحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إَحْدَاهُنَّ الدَّهْرَ كُلَّهُ، ثُمَّ رَأْتُ مِنْكَ شَيْئًا، قَالَتْ: مَا رَأَيْتُ مِنْكَ خَيْرًا فَطُّ». [راجع. ٢٧١١]

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they ungrateful to Allah? He said: "No, but they are ungrateful to their husbands and they are ungrateful for kind treatment. If you treat one of them kindly for a lifetime, then she sees something from you, she says, 'I have never seen anything good from you!""

تخریج: إسنداه صحیحان، خ: (۱۹۷)، م: (۹۰۷).

Comments: [Its two isnads are saheeh; al-Bukhari (5197) and Muslim (907)]

3375. It was narrated that 'Abdullah bin 'Abbas said: al-Fadl was seated behind the Messenger of Allah (鑑) on his mount when a woman from Khath'am came and asked him a question, and al-Fadl started looking at her and she at him. And the Messenger of Allah (ﷺ) started turning al-Fadl's face to the other side. She said: O Messenger of Allah, Allah's command to His slaves to do Hajj has come when my father is an old man and cannot sit firmly on his mount; can I do Hajj on his behalf? He said: "Yes." That was during the farewell Pilgrimage.

Comments: [Its isnad is saheeh, al-Bukhari (1513) and Muslim (1334)]

3376. Ayyoob said: I do not know whether I heard it from Sa'eed bin Jubair or I was told about it from him; he said: I came to Ibn 'Abbas in 'Arafah when he was eating a pomegranate, and he said: The Messenger of Allah (金) did not fast in 'Arafah Ummul-Fadl sent him some milk and he drank it.

Comments: [A salieeli hadeeth]

م٣٧٧- قَرَأْتُ عَلَى عَبْدِ الرَّحْمَوِ: مَالِكٌ عَنِ النِّ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَوِ، مَالِكٌ عَنِ النِّ شِهَابٍ، عَنْ عَبْدِ النِّ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بَنِي يَسَاوٍ، عَنْ عَبْدِ اللَّهِ بَنِي عَبَّالٍ مَنْ خَنْعَمَ اللَّهِ بَنِي مَنْ الْفَضْلُ يَنظُرُ إِلَيْهَ وَمَنْظُرُ إِلَيْهِ وَمَنظُرُ إِلَيْهِ وَمَنظُرُ اللَّهِ بَنِيْهِ يَضْرِفُ وَجُهَ الْفَضْلِ اللَّهِ بَنِيْهِ يَضْرِفُ وَجُهَ الْفَضْلِ اللَّهِ بَنِيْهِ يَضْرِفُ وَجُهَ اللَّهِ بَنِي مَنْعُومُ وَجُهَ اللَّهِ عَلَى عِبَدِهِ فِي الْحَجِّ اللَّهِ عَلَى عِبَدِهِ فِي الْحَجِّ اللَّهِ عَلَى عِبَدِهِ فِي الْحَجِّ الْوَرَكُ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَبْبُتَ عَلَى الرَّاحِةِ اللَّهِ عَلَى عَبْدِهِ فِي الْحَجِ عَلَى اللَّهِ عَلَى عَبْدِهِ فِي الْحَجِّ الْوَرَكُ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَبْبُتَ عَلَى الرَّاحِيةِ الْوَرَاحِ قَلْهُ ؟ قَالَ * النَّعَمُ اللَّهُ اللَّهُ عَلَى الرَّاحِيةِ الْوَرَاحِ قَلْهُ ؟ قَالَ * النَّعَمُ اللَّهُ اللَّهُ عَلَى عَبْدُهِ عَلَى عَبْدِهِ فِي الْحَجِّ عَلَى اللَّهِ عَلَى عَبْدِهِ فِي الْحَجِّ عَلَى اللَّهُ عَلَى عَبْدِهِ فِي الْحَجِّ عَلَى اللَّهِ عَلَى عَبْدِهِ فِي الْحَجِ عَلَى اللَّهِ عَلَى عَلَيْهِ عَلَى عَبْدِهِ فِي الْحَجِ عَلَى الرَّاحِيةِ فَي الْحَجَ عَلَهُ ؟ قَالَ * النَّعُلِمُ اللَّهُ عَلَى عَبْدِهِ فَي عَلَيْهُ الْوَدَاحِ الْمُؤْلِقُ فَى حَجَّةِ الْوَدَاعِ . [راجع: 1499]

تخریج ٔ إساده صحیح، خ ٔ (۱۵۱۳)، م: (۱۳۳۶).

٣٣٧٦- حَدَثْنَا إِسْمَاعِيلُ: حَدَّثُنَا أَيُّوبُ قَالَ: لَا أَدْرِي أَسَمِعْتُهُ مِنْ سَعِيدِ نَنِ جُبَيْرِ أَمْ نُبُتُنُهُ عَنْهُ، قَالَ: أَتَيْتُ عَلَى ابْنِ عَبَّاسٍ مِمْرَفَةً، وَهُوَ يَأْكُلُ رُمَّانَ، وَقَالَ: أَفْظَرَ رَسُولُ اللَّهِ يَعْرَفَة وَبَعَنْتَ إِلَيْهِ أُمُّ الْفَصْلِ بِلَبَنِ فَشَرِبَهُ. [راجع: ١٨٧٠]

تحريج: حديث صحيح.

3377. Sulaiman bin Yasar said: One of the two sons of al-'Abbas, either al-Fadl or 'Abdullah, told me: I was seated behind the Prophet (on his mount and a man came and said: My father or my mother - Yahya said: I think it most likely that he said: my father - is old and has not done Han. If I put him on a camel he cannot sit firmly and if I tie him to it I do not feel that will be safe for him; can I do Hajj on his behalf? He said: "Would you pay off a debt if he owed it?" He said: Yes. He said: "So do Hajj on his behalf."

Comments: [Its isnad is saheeh]

3378. It was narrated from 'Abdullah bin 'Abbas or al-Fadl bin 'Abbas or al-Fadl bin 'Abbas (場) that a man asked the Prophet (运)... And he narrated a similar report.

Comments: [Its isnad is saheeh]

3379. It was narrated that 'Ikrimah said: Ibn 'Abbas (♣) said: The Messenger of Allah (♣) embraced me and said: "O Allah, teach him the Book."

Comments: [Its isnad is saheeh, al-Bukhari (75)]

3380. 'Ammar the freed slave of Banu Hashim narrated: I heard Ibn 'Abbas (&) say: The Messenger of

٣٣٧٧ حَدِّقُنَا إِسْمَاعِيلُ: أَخْبَرَنَا يَخْبَى بَنُ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي _ وَقَالَ مَرَّةً: حَدَّثَنَا سُلَبْمَانُ بَنُ يَسَارٍ قَالَ: حَدَّثَنِي أَحَدُ اللّهِ، حَدَّثَنَا سُلَبْمَانُ بَنُ يَسَارٍ قَالَ: حَدَّثَنِي أَحَدُ اللّهِ، ابْنَيْ الْعَبْاسِ، إِمَّا الْفَصْلُ، وَإِمَّا عَبْدُ اللّهِ، فَلَا تَنْعَنَى: وَأَكْبَرُ فَقَالَ: إِنَّ أَبِي أَوْ أُمِّي قَالَ يَحْتَى: وَأَكْبَرُ فَقَالَ: يَحْمَدُهُ عَلَيْهِ، وَإِنْ مَنْ عَلَيْهِ، أَفَا حُجْ عَنْهُ؟ قَالَ: نَعَمْ، شَدَدُتُهُ عَلَيْهِ لَمْ أَمَنْ عَلَيْهِ، أَفَا حُجْ عَنْهُ؟ قَالَ: نَعَمْ، قَالَ: الْعَلْ: فَعَمْ الْمَالَةُ عَلَيْهُ الْمُؤْمُ عَلَيْهُ الْمَالَاتِهِ فَالَاتُهُ عَلَيْهُ الْمَالَةُ عَلَيْهُ الْمَالَةُ عَلَيْهُ الْمَالَةُ عَلَى الْمَالَةُ عَلَيْهُ الْمَالَاتِهُ عَلَيْهُ الْمُؤْمُ عَلَيْهُ الْمُؤْمُ عَلَيْهُ الْمُؤْمُ عَلَيْهُ الْمُؤْمُ عَلَيْهُ الْمُؤْمُ عَلَيْهُ الْمُؤْمِ الْمُؤْمُ عَلَيْهُ الْمُؤْمُ الْمُو

تخريج: إسناده صحبح.

٣٣٧٨- حَدَّثَنَا هُنَيْمٌ: أَخْبَرَنَا يَحْيَى بُنُ أَبِي إِسْحَاقَ عَنْ سُلْيَمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبَّاسٍ: أَنَّ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيِّ عِلْجُ... فَذَكَرَ مَعْمَاهُ. [راجع: ١٨١٢]

تخريج: إسناده صحبح.

٣٣٧٩- حَلَّنَنَا إِسْمَاعِيلُ. أَخْبَرَنَا حَالِدٌ الْحَبَرَنَا حَالِدٌ الْحَدَّاءُ عَنْ عِكْرِمَةً، قَالَ: قَالَ ابْنُ عَبَّاسٍ: صَمَّنِي إِلَيْهِ رَسُولُ اللَّهِ بِيَلِيَّةً وَقَالَ: «اللَّهُمَّ عَلَّمُهُ الْكِتَابِ". [راحع: ١٨٤٠]

تخریج: إساده صحیح، خ (۷۵).

٣٣٨٠- حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدِ الْحَدُّاءِ قَالَ: حَدَّثَنِي عَمَّارٌ مَوْلَى بَنِي هَاشِمٍ، قَالَ: Allah (ﷺ) died when he was sixty-five.

Comments: [Its isnad is saheeh]

3381. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (建) came out of the outhouse and food was brought to him and water for wudoo' was offered to him, but he said. "I have only been commanded to do wudoo' when I get up to pray."

Comments: [Its isnad is saheeh, Muslim (374)]

3382. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♣) came out of the outhouse and some food was brought to him. They said 'Shouldn't we bring you water for wudoo'? He said "When I want to pray I will do wudoo'."

Comments: [Its isnad is saheeh, Muslim (374)]

3383. It was narrated from Ibn 'Abbas (4) that the Prophet (25) said: "Whoever makes an image will be asked on the Day of Resurrection to breathe a soul into it, and he will be punished and will never be able to do it. Whoever tells lies about his dreams will be asked on the Day of Resurrection to tie two grains of barley together, and he will be punished and will never be able to do it. Whoever eavesdrops on people's conversation when they are

سَمِعْتُ ابْنَ عَنَاسِ يَقُولُ: ثُوْفِي رَسُولُ اللَّهِ يَشِيخُ وَهُوَ ابْنُ خَمْسِ رَسَيِّنَ. [راجع - ١٩٤٥] تخريج: إسنده صحيح.

٣٣٨١ حدّثنًا إِسْمَاعِيلُ: أَخْبَرَا أَيُوتُ عَنِ بِنَ أَبِي مُلْيَكُة، عَنِ ابْنِ عَدْسٍ: أَنَّ رَسُولُ لِلْهِ لَلَّهِ يَلِيْهِ حَرْج مِن الْخُلَاءِ، فَقُرِّتَ إِلِيْهِ طُعَامٌ، فَقَرَّتَ إِلَيْهِ طُعَامٌ، فَقَالَ الْإِنْمَا أَمْنَا الْوَصُوءِ، فَقَالَ اللَّمَا أَمْنَا أَمْرُتُ بِالْوُصُوءِ إِذَ قُمْتُ إِلَى الصَّلَاةِ". [مِرْتُ بِالْوُصُوءِ إِذَ قُمْتُ إِلَى الصَّلَاةِ". [مرحة: ٢٥٤٩]

تخريج: إساده صحيح، م: (٣٧٤).

٣٣٨٧- حَدَّثنا إشهَ عِبلُ. حَدَّثَ أَيُونُ عَلَ عَمْرِو بْنِ دِينارٍ، عَنْ سَعِيدِ بْنِ الْحُوَيْرِثِ، عَنْ سَعِيدِ بْنِ الْحُويْرِثِ، عَنْ اللهِ يَشِيخُ خَرَجَ مِنَ الْحَلَا، فَقَالُوا: أَلَا مِنَ الْحَلَا، فَقَالُوا: أَلَا لَيْكَ بِوْضُوءٍ؟ فَقَالُ: "أَصُلّي فَأَنُوضًاً». وَمَا مُن فَانُوضًا اللهِ عَلَامٌ فَقَالُوا: أَلَا لَا يَعْمَلُ فَقَالُ: "أَصُلّي فَأَنُوضًا اللهِ عَلَامٌ فَقَالُ: "أَصُلّي فَأَنُوضًا اللهِ عَلَى ال

تخریج: اِساده صحیح، م (۳۷٤).

٣٣٨٣- حدَّثَنَا إِسْمَاعِلُ: حَدَّثَنَا أَيُونُ عَنْ عِكْرِمَهُ، عَنِ البِّي ﷺ قَالَ عِكْرِمَهُ، عَنِ البَّي ﷺ قَالَ عَلَى عَنْ البَّي ﷺ قَالَ المَّنْ صَوْرَ صُورَةً كُلُفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهِ، وَمَنْ تَحَلِّمَ كُلُفَ فِيهِ، وَمَنْ تَحَلِّمَ كُلُفَ يَوْمَ الْقِيَامَةِ أَنْ يَعْقِدَ شَعِيرَتَيْنِ _ أَوْ قال: بَيْنَ يَوْمَ الْقِيَامَةِ أَنْ يَعْقِدَ مَنْ يَعْقِدَ مَنْ يَعْقِدَ مَنْ عَلَى الشَمْعَ إِلَى حَدِيثِ قَوْمٍ يَكْرَهُونَهُ، صُبَّ فِي الشَمْعِيلُ: يَعْنِي الرَّصَاصَ [راجع: ١٨٦٦]

trying to avoid him listening to it, lead will be poured into his ears on the Day of Resurrection."

Comments: [Its isnad is saheeh]

3384. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (₺) married Maimoonah when he was in *ihram*, and he consummated the marriage with her when he had exited *ihram* in Sarif, and she died in *Sarif*.

Comments: [Its isnad is salieth, al-Bukhari (7042)]

3385. It was narrated that 'Ikrimah said: Ibn 'Abbas (﴿) said concerning the (share of inheritance of the) grandfather: As for the one to whom the Messenger of Allah (ﷺ) said, "If I were to take any one among this ummah as a close friend, I would have taken him as a close friend [i.e., Abu Bakr]," he ruled that he should be given the share of the father (if the father is dead).

Comments: [Its isnad is saheeh, al-Bukharı (4258)]

3386. It was narrated that Abu Raja' al-'Utaridi said: I heard Ibn 'Abbas (秦) say: Muhammad (經) said: "I looked into Paradise and saw that most of its people were the poor, and I looked into Hell, and I saw that most of its people were women."

Comments: [Its isnad is saliceh, al-Bukhari (6449) and Muslim (2737)]

3387. It was narrated from Ibn 'Abbas (♣) that he said concerning the prostration in [Soorat] Sad: It is not among the compulsory

تخريج: إسناده صحيح.

٣٣٨٤- خَلْتُنَا إِسْمَاعِيلُ. أَخْرَنَا أَيُّوبُ عَنْ عِكْرِمَةً. عَلَى اللهِ عَلَى عِكْرِمَةً. عَلَى اللهِ عَلَى عِكْرِمَةً. عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى

٣٣٨٥- حَدَّثَنَا إِسْمَ عِيلُ اخْبَرَنَا أَيُّوبُ عَنْ عَجْرِمَنَا أَيُّوبُ عَنْ عَجْرِمَةَ قَالَ: قَالَ ابْنُ عَبَّسٍ فِي الْجَدِّ: أَمَّا الْلَهِ يَشِيَّة: "لَوْ كُنْتُ مُنْتُ مُنْتُ اللَّهِ يَشِيَّة: "لَوْ كُنْتُ مُنْتُ مُنْتُلًا لَا تَخْدُنُهُ" فَإِنَّهُ عَلَيْلًا لَا تَخْدُنُهُ" فَإِنَّهُ عَلَيْلًا لَا تَخْدُنُهُ" فَإِنَّهُ عَلَيْلًا لَا تَخْدُنُهُ " فَإِنَّهُ عَلَيْلًا لَا لَكُو _ . [راجع ٢٤٣٢] عضاهُ أَنَّا _ يغي أَبًا بَكْرٍ _ . [راجع ٢٤٣٢] تخريج: إسناده صحيح، خ: (٢٥٨٨).

٣٣٨٦ حَدَثْنَا إِسْمَاعِيلُ: أَخْتَرَنَا أَيُّوبُ عَنْ أَي رَحَاءِ الْعُطَارِدِيِّ قَالَ: سَمِعْتُ الْنَ عَبَّاسٍ مَعُولُ: فَالَ مُحَمَّدٌ يَشِيْتُ: «اطَّلَعْتُ فِي الْجَبُّ، هُولُتُ أَكْثَرَ أَهْلِهَا الْمُقَرَاء، وَاطَّلَعْتُ فِي النَّارِ، وَرَاطَّلَعْتُ فِي النَّارِ، وَرَاطَّلَعْتُ فِي النَّارِ، وَرَاجِع: ٢٠٨٠]

تخریج: اسده صحیح، ح (۱۲۲۹)، م: (۲۷۳۷).

٣٣٨٧ (٣٦٠/١) حَدَّثَنَا إِسْمَاعِيلُ حَدَّنَنَا إِسْمَاعِيلُ حَدَّنَنَا أَيُّهُ قَالَ أَيُّهُ قَالَ أَنَّهُ قَالَ فَي طُوْمَ ﴾: لَيْسَتْ مِنْ عَزَائِم

prostrations, but I saw the Messenger of Allah (趣) prostrating in it.

Comments: [Its isnad is saheeh, al-Bukhari (1069)]

3388. Al-'Awwam bin Hawshab said: I asked Mujahid about the prostration in [Soorat] Sad and he said: Yes, I asked Ibn 'Abbas (泰) about it and he said: Have you read this verse: "and among his progeny Dawood (David), Sulaiman (Solomon)" [al-An'am 6:84] and at the end of it, it says: "So follow their guidance" [al-An'am 6:90]. Your Prophet (寒) was commanded to follow the example of Dawood.

Comments: [Its isnad is saheeh, al-Bukharı (3421)]

3389. It was narrated that Ibn 'Abbas (秦) said: I stayed overnight in the house of my maternal aunt Maimoonah. The Messenger of Allah (美) got up to pray at night and I got up to pray with him, and I stood on his left. And he did like this to me; he took me by the head and made me stand on his right.

Comments: [Its isnad is saheeh, al-Bukhari (699)]

3390. It is narrated that Sa'eed bin Jubair said: Ibn 'Abbas (%) said: The angel brought her [Hajar] to the site of Zamzam, then he struck (the ground) with his heel and the spring started flowing. With human haste she started scooping the water into her waterskin. The

السُّجُودِ، وَفَدُّ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَشْخُدُ فِيهَ. [راجع. ٢٥٢١]

تخریج: إساده صحبح، ح (۱۰٦٩).

٣٣٨٨- حَدِّثَنَا يَخْيَى بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي عَيْدِ الْمَلِكِ بْنِ أَبِي عَيْدَ الْمَلِكِ بْنِ أَبِي عَيْدَ قَالَ. عَنْهَا الْمَعْدَةِ الَّذِي فِي ﴿ وَسُ ﴾ سَأَلْتُ عَنْهَا ابْنَ عَبَّاسٍ، فَقَالَ: نَمْمْ، سَأَلْتُ عَنْهَا ابْنَ عَبَّاسٍ، فَقَالَ: أَتْقُرُأُ هَذِهِ الْأَيْةَ: ﴿ وَسِ دُرِتَتِهِ، دَاوُدَ وَسُلَتِمَنَ ﴾ أَتَقْرَأُ هَذِهِ الْأَيْهَ: ﴿ وَسِ دُرِتَتِهِ، دَاوُدَ وَسُلَتِمَنَ ﴾ وفي آخِرها: ﴿ فِيهُدَهُهُ التَّهَدُونُ ﴾ [الأنعام: ٩٠] قَالَ: أُمِرَ نَبِيُكُمْ وَهِيَّ أَنْ يَقْتَبِي بَدَاوُدَ.

تخريج: إسناده صحيح، خ (٣٤٢١).

٣٣٨٩- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَ أَيُوبُ عَنْ عَبْدِ اللّهِ بْنِ سعيد بْن جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ بُن جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ بُن جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ بُن جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ بُنُ عَبَّاسٍ قَالَ: بِتُ عِنْدَ خَالَتِي مَيْمُونَةً، فَقَامَ رَسُولُ اللّهِ عِلَيْهِ يُصَلِّي مِنَ اللّيْلِ، فَقَالَ لِي فَقَامً يَ مَعْهُ، فَقُمْتُ عَنْ شِمَالِهِ، فَقَالَ لِي مَكَذَا، فَأَخَذَ بِرَأْسِي فَأَقَامَنِي عَنْ يَمِينِهِ. [راجع: ١٨٤٣]

تخريج: إسناده صحيح، خ: (٢٩٩).

٣٩٠- حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَ أَيُّوبُ قَالَ: أُلِيْتُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: فَجَاءَ الْمَلَكُ بِهَا حَتَّى الْتَهَى إِلَى مَوْضِعِ زَمْزَمَ، فَضَرَبَ بِعَقِبِهِ فَفَارَتْ عَبْنًا، فَعَجِلَتِ الْإِلْسَانَةُ، فَحَعَلَتْ تَقْدَحُ فِي شَنَّتِهَا، Messenger of Allah (ﷺ) said: "May Allah have mercy on the mother of Isma'eel. Had she not been hasty, Zamzam would have been a stream flowing on the surface of the earth."

Comments: [Its isnad is saheeh, al-Bukhari (3362)]

3391. It was narrated that an old man of Banu Sadoos said: Ibn 'Abbas (泰) was asked about kissing for one who is fasting. He said: The Messenger of Allah (绘) used to kiss his wives' heads when he was fasting.

Comments: [Salieeli; this is a da'eef isnad]

3392. It was narrated from Ibn 'Abbas (�)... and he mentioned the same report.

Comments: [Its isnad is saheeh]

3392 (sic) It was narrated from 'Abdullah bin Shaqeeq from Ibn 'Abbas (\$)... and he mentioned the same report.

Comments: [Its isnad is saheeh]

3393. It was narrated that al-Hakam bin al-A'raj said: I asked lbn 'Abbas (泰) about the day of 'Ashoora'. He said: When you see the new moon of al-Muharram, count, and when the ninth day comes, fast. Yoonus said: I was told that al-Hakam said: I said: Is that how Muhammad (紫) fasted? He said: Yes.

فَقَالَ رَسُولُ اللَّهِ ﷺ. "رَحِمَ اللَّهُ أُمَّ اسْمَاعِينَ، لُوْلًا أَنْهَا عَجِلْتُ لَكَانَتْ زَمْزَمُ عَيْنًا مَعِينًا». [راجع: ٢٢٨٥]

تخريج عديث صحيح، خ: (٣٣٦٢).

٣٣٩٠- حدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا أَيُّوبُ عَنْ شَيْحٍ مَنْ نَنِي سَدُوسٍ قَالَ: شَنِلَ ابْنُ عَلَسٍ عَنِ الْقُلْلَةِ للصَّاشمِ، فَقَالَ كَانَ رَسُولُ اللَّه يَشِيِّةً يُصِيبُ مَنَ الرَّاوُسِ وَهُوَ صَائِمٌ. [راجع: ٢٢٤١]

تخريج: حديث صحيح، وهدا إسناد صعيف لحهالة الشيح من بني سدوس.

٣٣٩٢- حَدَّثَنَاه ابْنُ حَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ أَيُّوبَ، عَنْ عَنْدِ النَّهِ نْنِ شَقِيقٍ، عَنِ ابْنِ عَبْسٍ... فَذَكَرَهْ. [راجع: ٢٢٤١]

تخريج: إساده صحيح.

٣٣٩٢م- حَلَّثُنَاهُ عَنْدُ الْوهَّابِ. خَلَّثَنَا سَعِيدٌ عَنْ أَيُوبَ، عَنْ عَبْدِ اللهِ مُنِ شَقِيقٍ عَنِ النِ عدس ... فدكره.

تخريج: إساده صحيح.

٣٣٩٣ حَدُّثْنَا إِسْمَاعِيلُ: أَخْبَرْنَا يُونُسُ عَيِ الْحَكُم بْنِ الْأَعْرَجِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَلَى يَوْمِ عَاشُورَاءَ؟ فَعَالَ: إِذَا رَأَيْتَ هِلَالَ لَمُحَرَّمٍ فَاعْدُدْ، فَإِذَا أَصْبَحْتَ مِنْ تَاسِعَةٍ فَصْلَحْتَ مِنْ تَاسِعَةٍ فَصْلَحْتُ مِنْ تَاسِعَةٍ فَاصْبِحْ صَائِمًا. قَالَ يُونُسُ: فَأُنْبِئْتُ عَنِ الْحَكَمِ أَنَّهُ قَالَ: فَقُلْتُ: أَكَذَاكَ صَامَ مُحَمَّدٌ الرَاجِع: ٢١٣٥]

Comments: [Its isnad is saheeh]

3394. It was narrated that Sa'eed bin Abil-Hasan said: I was with 'Abdullah bin 'Abbas and a man asked him: O Ibn 'Abbas, I am a man who earns a living from what my hands make, and I make these images. He said: I will only tell you what I heard the Messenger of Allah (ﷺ) say. I heard him say: "Whoever makes an image, Allah, may He be glorified and exalted, will punish him on the Day of Resurrection until he breathes the soul into it, and he will never be able to do that." The man was very upset and his face turned yellow. Ibn 'Abbas said to him: Woe to you! If you must do that, then make trees and other inanimate things.

Comments: [Its isnad is saheelt, al-Bukhari (2225) and Muslim (2110)]

3395. Ibn 'Abbas (*) said: The Messenger of Allah (*) instructed us to exit *ihram*, so we exited *ihram*; regular clothes were worn and incense was burned, and intimate relations were had with women

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3396. Tawoos said: Ibn 'Abbas (為) said: The Prophet (鑑) did not pray inside it (the Ka'bah) but he paused at each of its corners.

تخريج: إساده صحبح.

٣٣٩٤- حَدَّثَنَا إِسْمَاعِيلُ وَمُحَمَّدُ بْنُ جَعْفَرِ قَلَا حَدَّثَنَا عَوْفٌ عَنْ سَعِيدِ بْنِ أَبِي الْحَسِ قَلَا خَدُقَنَا عَوْفٌ عَنْ سَعِيدِ بْنِ أَبِي الْحَسِ وَسَأَلَهُ الْحَسِ قَلَلَ بْنُ كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ وَسَأَلَهُ رَجُلٌ، فقَالَ: بَ ابْنَ عَنْسٍ، إِنِي رَجُلُ إِنَّمَا مَعِيشَنِي مِنْ صَنْعَة يَبِي، وَإِنِّي أَصَمَّعُ مَنِهِ النّصَاوِيرَ، قَالَ فَإِنِّي لَا أُحَدِّئُكَ إِلَّا بِمَا سَعِعْتُ مِنْ رَسُولِ اللّهِ يَتِلِجُ، وَإِنِّي أَصَمَّعُ مَنِهِ سِعِعْتُ مِنْ رَسُولِ اللّهِ يَتِلِجُ، يَقُولُ: سَمِعتُهُ يَقُولُ: سَمِعتُهُ مَعْدُ فِيهَا الرُّوحَ وَخَلْ شَيْءَ فَيهَا الرُّوحَ وَلَيْسَ بِنَافِحِ فِيهَا أَسَاءً عَلَى يَفْحَ فَيهَا الرُّوحَ وَلَيْسَ بِنَافِحِ فِيهَا أَسَاءً عَلَى فَقَالَ لَهُ ابْنُ وَلَحِلُ مَعْتَى بِنَفْحَ فَيهَا الرُّوحَ وَلَيْسَ بِنَافِحِ فِيهَا أَسَاءً عَلَى فَيْكِ لَهُ اللّهُ اللّهُ وَلَيْسَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِحِ فِيهَا أَسَاءً عَلَى فَعْلَ لَهُ اللّهُ وَلَيْسَ فِيهَا أَسَالًا لَهُ اللّهُ اللّهُ عَلَى فَعَلَا لَهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ ا

تخريج: إساده صحيح، ح: (٢٢٢٥)، م: (٢١١٠).

٣٣٩٥- خَلَّنَنَا إِسْمَاعِيلُ: خَلَّنَنَا أَبُوبُ عَنْ رَحُولِ قَالَ. قَالَ ابْنُ عَبَّاسٍ: أَمَرَنَا رَسُولُ اللهِ بَيْنَةِ أَنْ نَحلَّ فَخَلَلُنَا، فَلْمِسْتِ النَّيَاتُ، وَسَطَعَتِ النِّسَاءُ. وَسُطَعَتِ النِّسَاءُ. [راجع: ٢٦٤١]

تخريج: حديث صحيح، وهدا إسناد صعيف لابهام راويه عن ابن عباس.

٣٣٩٦- حَدَّثَنَا إِسْمَ عِيلَ احْبَرَنا لَئِكٌ قَالَ: فَالَ طَاوُسِ قَالَ النِّيِّ بِكُلُّ

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Comments: [A salueth hadeeth; this is a da'eef isnad]

لمُ لِصَلَّ فيهِ، ولَكنَّهُ اسْنَقْتَلَ زَوْرَيَاهُ. [راجع: ٢١٢٦]

تخريج: حديث صحيح، وهذا إسناد صعيف نصعف ليث.

3397. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (ஊ) put *Zuhr* and 'Asr together, and *Maghrib* and 'Isha' together, when travelling and when not travelling.

Comments: [A saheel hadeeth; this is a da'eef isnad because Laith is da'eef]

3398. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (楚) broke his fast in 'Arafah; Ummul-Fadl sent some milk to him and he drank it.

Comments: [Its isnad is saheeh]

3399. Ibn 'Abbas (泰) said: The Messenger of Allah (窦) recited (out loud) in that in which he was instructed to recite (out loud) and he recited quietly in that in which he was instructed to recite quietly. "and your Lord is never forgetful" [Maryam 19:64]; "Indeed in the Messenger of Allah (Muhammad (窦)) you have a good example to follow" [al-Ahzab 33:21].

Comments: [Its isnad is saheeh, al-Bukhari (774)]

3400. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♣) married Maimoonah when he was in *ihram*.

Comments: [Its isnad is saheeh]

٣٣٩٧- حَدَثْنَا بِسْمَاعِيلُ: أَخْبَرُنَا لَيْتُ عَنْ طَوْسٍ، عَلِ اللهِ يَتِيجِ طَاوُسٍ، عَلِ اللهِ عَبَّاسٍ، أَنَّ رَسُولَ اللهِ يَتِيجِ جَمْعَ نَبْلَ الظَّهْرِ وَالْعَصْرِ، وَالْمَعْرِبِ وَالْعِشَاءِ، فِي الشَّهْرِ وَالْحَضَرِ، [راجع: ١٨٧٤]

تخريج: صحيح، وهدا إساد صعيف لصعف بث.

٣٣٩٨ حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوثُ عَنْ عِكْرِمَة، غي ابْن عَبَّاسٍ قَالَ: أَفْطَرَ رَسُولُ اللهِ بَيْكِ نَعْرَفَة، وَتَعْنَتُ إِلَيْه أُمُّ الْقَصْلِ بِلَبَلِ فَضُونَهُ. [راجع: ٢٥١٦]

تخريج: إسناده صحيح.

٣٩٩٩- حَدَثْنَا إِسْمَاعِيلُ آخْبَرَنَا أَيُّوبُ عَنْ عِكْرِمَةَ قَالَ: قَالَ ابْنُ عَاْسٍ: قَرَّا رَسُولُ اللَّهِ عِكْرِمَةَ قَالَ: قَالَ ابْنُ عَاْسٍ: قَرَّا رَسُولُ اللَّهِ يَجْجُ هِيمَا أَمِزَ أَنْ بَقْراً فِيهِ، وَسَكتَ فِيما أَمِزَ اَنْ يَشْكَكُ فِيما أَمِزَ اَنْ يَشْكَكُ فِيما أَمِزَ اَنْ يَشْكُتُ فِيهِ ﴿وَمَا كَانَ رَبُّكَ شِيئًا﴾ (مريم: ١٤) و ﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولُو اَللَّهِ أَسْوَةً كَانَ لَكُمْ فِي رَسُولُو اللَّهِ أَسْوَةً كَانَ لَكُمْ فِي رَسُولُو اللَّهِ أَسْوَةً كَانَ لَكُمْ فِي رَسُولُو اللَّهِ السَّوةً كَانَ لَكُمْ فِي رَسُولُو اللَّهِ السَّوةً كَانَ لَكُمْ فِي رَسُولُو اللَّهِ السَّوةً لَسُونًا لَكُمْ فِي رَسُولُو اللَّهِ السَّوةً لَسُونًا لَكُمْ فَي رَسُولُ اللَّهِ السَّوةً لَسُونًا لَكُمْ فَي رَسُولُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ فَي اللَّهِ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّه

٣٤٠٠- خَدِّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا أَيُّوبُ عَنْ عَكْرِمَة. عَنِ النَّنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَزَوَّحَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ. [راجع: ٢٢٠٠]

تخريج: إساده صحيح.

3401. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (紫) said: "Seek Lailatul-Qadr in the last ten nights (of Ramadan), when there are nine days left, or five days left, or seven days left."

Comments: [Its isnad is saheeh, al-Bukhari (2021)]

3402. It was narrated that Ibn 'Abbas said: The Messenger of Allah (ﷺ) said, relating from his Lord, may He be glorified and exalted: "Allah decreed good deeds and bad deeds, then He explained that. Whoever thinks of doing a good deed then does not do it, Allah will write it down for him as one complete good deed. If he thinks of doing a good deed and then does it, Allah [may He be glorified and exalted] will write it down for him between ten and seven hundred fold, or many more. If he thinks of doing a bad deed then he does not do it, Allah will write it down for him as one complete good deed, and if he thinks of it then does it. Allah will write it down for him as one bad. deed."

٣٤٠١- حَدُثْنَا إِسْمَاعِيلُ أَحْبَرَنَا أَيُّوكُ عَنْ عِكْرِمَة، عَنِ النِ عَالَسِ فَالَ: قَالَ رَسُولُ اللَّهِ عَلَى عَلَيْ مَنْ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ اللَّهُ اللَّهُ فِي الْعَشْرِ فِي الْعَشْرِ الْمَالَمِ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّوَاحِرِ، فِي تَاسِعَهُ تَبْقَى، أَوْ خَاصِةٍ تَبْقَى، أَوْ مَا عَلَيْهِ اللَّهُ الْمُؤْمِنِ الْمُعْلَمُ اللَّهُولِ اللَّهُ اللَّهُ الْمُعْلَمُ اللَّهُ الْمُولَالِلْمُ اللَّهُ الْمُعْلَمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُولَاللَ

تخریج: بساده صحیح، خ (۲۰۲۱).

٣٤٠٧ - (٣٦١/١) حَدَّثُنَا نَهْرٌ حَدُّفُنَا عَلْدُ الْوَارِثِ: خَدَّثَنَ الْجَعْدُ صَاحِبُ الْحُلِيِّ أَثُو الْوَارِثِ: خَدَّثَنَ الْجَعْدُ صَاحِبُ الْحُلِيِّ أَثُو عُفْمَانَ عَدَّثِ الْبَنِ عَنَاسِ قَلَ عَلَى الله عَلَيْهِ فِيمَا يَرُوي عِنْ رَبِّهِ عَلَى وَجَلَّ قَالَ. الله يَلِيُهُ فِيمَا يَرُوي عِنْ رَبِّه عَرْ وَجَلَّ قَالَ. الله يَلِيُهُ فِيمَا يَرُوي عِنْ رَبِّه الْحَسَنَاتِ وَالسَّبِنَاتِ، ثُمَّ بَيْنَ ذَلِكَ فَمَنْ هَمَ الله لَهُ عَنْدَهُ حَسَنَةً الله لَهُ عَنْدَهُ حَسَنَةً فَلَمْ يَعْمَلُها كَتَهَا الله لَهُ عِنْدَهُ حَسَنَةً لِلْكَ سَبِّعَ فَلَمْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرَ حَسَنَاتٍ، عَمِلَهَا كُتِبَتْ لَهُ عَشْرَ حَسَنَاتٍ، فَمْ عَلَهُا كُتِبَتْ لَهُ عَشْرَ حَسَنَاتٍ، هُو عَلَهُ عَمْلُهَا، كَتَبَهَا الله لَهُ عَشْرَ حَسَنَاتٍ، عَمِلَهَا كُتِبَتْ لَهُ عَشْرَ حَسَنَاتٍ، عَمِلَهَا كُتِبَتْ لَهُ عَشْرَ حَسَنَةً عَلَمْ عَلَهُا كُتِبَتْ لَهُ مَنْ عَمِلَهَا كُتِبَتْ لَهُ مَنْ عَمِلَهَا كُتِبَتْ لَهُ مَنْ عَمِلَهُا كُتِبَتْ لَهُ مَنْ عَمِلَهُا كُتِبَتْ لَهُ مَنْ عَمِلَهَا كُتَبَتْ لَهُ مَنْ عَمِلَهُ مَنْ عَمِلَهَا كُتِبَتْ لَهُ مَنْ عَمِلَهُا كُتَبَتْ لَهُ مَنْ عَمِلَهُا كُتَبَتْ لَهُ مَنْ عَمِلَهُا كُتَبَتْ لَهُ مَنْ عَمِلَهُ مَنْ حَسَنَةً وَالله مُنْ عَمِلَهُا كُتِبَتْ لَهُ مَنْ عَمِلَهُ لَهُ عَنْدُهُ وَالِمُونَ وَاللّهُ لَهُ عَلَمْ عَمِلَهُا كُتِبَتْ لَهُ مَنْ عَمِلَهُا كُتَبَتْ لَهُ مَنْ عَمْلُهُا وَلَاكُمُ عَمْلُهُا لَعُنْهُ وَاللّهُ لَلْهُ لَهُ عَلَيْنَ لَهُ مَنْ عَمْلُهُا وَلَاكُمُ لَهُ مُنْ عَمْلُهُ اللهُ لَهُ عَلَمُ عَلَيْهُ اللهُ لَلْهُ لَهُ عَلَيْهُ اللّهُ لَهُ عَلَمُ عَلَهُ الْمُعَلِّيْ عَلَمْ لَهُ مُنْ عَلَيْهُ مَا عَلَهُ عَلَمْ عَلَهُ عَلَمْ عَلَهُ عَلَهُ الْمُعْمِلُهُ الْمُعْلِقُ الْمُعْلِقُ اللّهُ لَلَهُ عَلَهُ مَنْ عَلَهُ عَلَهُ اللّهُ لَلّهُ عَلَهُ اللّهُ لَهُ عَلَمْ عَلَهُ اللّهُ لَهُ عَلَهُ اللّهُ لَلْهُ لَلْهُ عَلَهُ عَلَهُ اللّهُ لَلْهُ عَلَهُ عَلَهُ اللّهُ لَلْهُ عَلَهُ عَلَهُ اللّهُ لَلّهُ عَلَهُ عَلَهُ عَلَهُ اللّهُ لَلّهُ عَلَهُ عَلَهُ اللّهُ لَلْهُ لَهُ عَلَهُ اللّهُ لَلْهُ عَلَهُ عَلَهُ عَلَهُ عَلَهُ اللّهُ لَالِهُ لَلْهُ عَلَهُ عَلَهُ اللّهُ لَلْهُ عَلَهُ عَلَهُ اللّهُ لَل

تخریج: إساده صعیح، خ. (۱۶۹۱)، م: (۱۳۱).

Comments: [Its isnad is saheeh, al-Bukhari (6491) and Muslim (131)]

3403. It was narrated from Ibn 'Abbas (為) that the Prophet (验) nibbled some meat from a bone, then he prayed and he did not do wudoo'.

Comments: [Its isnad is saheeli]

٣٤٠٣ - حَدَثْنَا بَهْزُ: حَدَّثْنَا هَمَّامُ حَدَّثْنَا هَمَّامُ حَدَّثْنَا فَقَادَةُ عَنْ يَعْمَرُ، عَن ابْنِ عَبَّاسٍ فَ أَنْ النَّبِيِّ النَّهُسَ مِنْ كَتِفٍ، ثُمَّ صَلَّى وَلَمْ يَتَوْسُهُ. وَلَمْ يَتَوْسُهُ. وَلَمْ يَتَوْسُهُ. [راجع: ٢٥٢٤]

تخريج: إسناده صحيح.

3404. It was narrated from Sa'eed bin Jubair from Ibn 'Abbas (季) that the Prophet (娄) used to recite in *Jumu'ah* prayer (Soorat) al-Jumu'ah and al-Munafigoon.

Comments: [Its isnad is sahech]

3405. It was narrated from Ibn 'Abbas that the husband of Bareerah was a black slave who was called Mugheeth. I used to see him following Bareerah in the streets of Madinah, weeping for her. The Prophet (28) gave four rulings because of her. He ruled that wala' belongs to the one who manumits the slave. He gave her the choice (with regard to divorce) and he ordered her to observe 'iddah. And she received charity and gave some of it as a gift to 'A'ishah (%); she mentioned that to the Prophet (验) and he said: "It is charity for her and a gift to us."

Comments: [Its isnad is saheeh]

3406. It was narrated from Ibn 'Abbas (泰) that the delegation of 'Abdul-Qais came to the Messenger of Allah (些), among whom was al-Ashaji, from Banu 'Asar. They said: O Prophet of Allah, we are a tribe of Rabee'ah, and between us and you are the kuffar of Mudar; we cannot come to you except during the sacred months. Tell us of something that if we follow it, we will enter Paradise and we can call

٣٤٠٤ خَدُّتُنَا بَهُزِ خَدُّتَنَا هَمَامٌ عَنْ قَتَادَةً، غَنْ عَرْرَةً، عَنْ سَعِيد بْنِ حُبَيْرٍ، وَعَبْدُ الصَّمَدِ قَالَ خَدُّتَنَا هَمَّامٌ: خَدَّتَنَا قَتَادَةً عَنْ صَاحِبٍ لَهُ، عَنْ سَعِيد بْنِ جُبَيْرٍ، عَنِ الْنِ عَبَّاسٍ: أَنَّ النَّبِيُّ يَشِيَّةً كَنَ يَقْرَأُ فِي صَلَاةٍ اللَّجُمُعَةِ بِالْخُمُعَةِ وَالْمُنَافِقِينَ. [راحع: ١٩٩٣]

تخريج: إسناده صحيح.

٣٤٠٥ - حَدَثْنَا بِهْرْ: حَدَثْنَا هَمَّامْ: أَخْبَرَنَا قَتَادَةُ عَنْ عِكْرِمَةً، عَيِ ابْنِ عَبَّاسٍ: أَنَّ زَوْجَ برِيرَةَ كَانَ عَنْدًا أَشْوَد يُسَمَّى مُغِيثًا، وَكُنْتُ أَرَاهُ يَنْبَعُها فِي سِكَكِ الْمَدِينَةِ، يَعْصِرُ عَبْنَيْهِ عَلَيْهَا، قال: فَقَصَى فِيهَا النَّبِيُ يَشِيُّ أَرْبَعَ فَضِيَّاتٍ: قَضَى أَنَّ الْوَلَاءَ لِمَنْ أَعْنَى. وَخَيْرَهَا وَأَمْرَهَا أَنْ تَعْتَدَّ _ قَالَ هَمَّامٌ مَرَّةً. عِدَّةَ الْحُرَّةِ _. قَالَ: وَتُصُدِّقَ عَلَيْهَا بِصَدَقَةٍ فَأَهْدَتْ مِنْهَا إِنِي عَائِشَةً، صَدَقَةٌ وَلَنَا هَدِيَّةٌ *. [راجع: ٢٥٤٢]

تخريج: إسناده صحيح.

٣٤٠٦ حَدُّثَنَا بَهْزُ: حَدُّثُنَا أَبَانُ بُنُ يَزِيدَ الْعُطَّارُ: حَدُّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَعَنْ عِكْرِمَةَ، عَنِ النِي عَبَّاسٍ: أَنَّ وَفَدُ عَلْدِ الْفَيْسِ أَنْوَا رَسُولَ اللَّهِ ﷺ، فِيهِمُ الْأَشْجُ أَخُو بَنِي عَصَرٍ، فَقَالُوا: يَا نَبِيَّ اللَّه، إِنَّ حَيْ أَخُو بَنِي عَصَرٍ، فَقَالُوا: يَا نَبِيَّ اللَّه، إِنَّ حَيْ أَمُو رَبِعَةً، وَإِنَّ بَنْنَا وَنَئْنَكُ كُفَّارَ مُضَرَ، وَإِنَّا لَا نَصِلُ إِلْكُ إِلَّا فِي الشَّهْرِ الْحَرَام، فَمُرْنَا لَا نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَام، فَمُرْنَا بِهِ دَخَلْنَا الْجَنَّةُ وَنَدْعُو بِهِ مَنْ بِأَمْرٍ ,ذَا عَمِلْنَا بِهِ دَخَلْنَا الْجَنَّةُ وَنَدْعُو بِهِ مَنْ

those who are beyond us to it. And he enjoined upon them four things and forbade to them four things. He enjoined them to worship Allah alone and not associate anything with Him; to fast Ramadan; to perform pilgrimage to the House; and to give one fifth of the war booty (kliumus). And he forbade them to do four things: to drink from green glazed pitchers, gourds, hollowed-out stumps and varnished jars. They said: From what should we drink, Messenger of Allah? He said: "You should use leather skins that are fied at the mouth"

Comments: [Its isnad is saliceh]

3407. It was narrated from Ibn 'Abbas (為) that the delegation of 'Abdul-Qais came to the Messenger of Allah (愛), among whom was al-Ashajj from Banu 'Asar... And he narrated a similar report.

Comments: [Its isnad is saheeh]

3408. It was narrated that Abu Mijlaz said: I asked Ibn 'Umar about Witr and he said: I heard the Messenger of Allah (紫) say: "One rak'alı at the end of the night." He said: And I asked 'Abdullah bin 'Abbas (秦) [about it] and he said: I heard the Messenger of Allah (紫) say: "One rak'alı at the end of the night."

Comments: [Its isnad is saheeh, Muslim (753)]

وَرَاءَنَا؟ فَأَمَرَهُمْ بِأَرْبِعِ، وَبَهَاهُمْ عَنْ أَرْبَعِ: آمَرَهُمْ أَنْ يَعْبُدُوا اللّهَ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَأَنْ يُصُومُوا رَمْضَانَ، وَأَنْ يَخْجُوا الْبَيْتَ، وَأَنْ يُعْطُوا الْخُمُسْ مِ الْمَمَامِ. وَبَهَاهُمْ عَنْ أَرْبَعِ عِنِ الشَّرُبِ فِي الْخَنْتَمِ وَالدَّبَاءِ وَالتَّقيرِ وَالْمُزَقَّتِ، فَقَالُوا فَبِيمَ نَشْرَتُ يَا رَسُولَ اللّهِ قَالَ * فَقَلُوا * فَبِيمَ نَشْرَتُ يَا رَسُولَ اللّهِ * قَالَ * فَقَلُكُمْ بِأَسْقِيقِ الْأَدْمِ الّتِي يُلَاثُ عَنْ أَفْوَاهِهَا * [الظر. ٣٤٠٧]

تخريج: إسناده صحيح.

٣٤٠٧ - حَدَّثَنَا عَمَّانُ احدُّنَا أَبَانُ قَالَ: سَمِعْتُ

قَتَدَةَ يَذُكُرُ عَلْ سَعِيدِ سُ الْمُسَيِّبِ، عَنِ الْسِ
عَبَّسِ. وَعِكْرِمَةً عَنِ النِ عَبَّسِ: أَنَّ وَقَدْ عَنْدِ عَبْ النَّ عَبْسِ: أَنَّ وَقَدْ عَنْدِ الْقَبْسِ أَنُوْا رَسُولَ اللَّهِ بَيْتُهِ، فِيهِمُ الْأَسْجُ أَخُو بَنِي عَضر . فَذَكَرَ مَعْنَاهُ. [راجع: ٣٤٠٦]

تخريج: إساده صحيح.

٣٤٠٨ حَدَّثَنَا بَهْرٌ. حَدُّثَنَا هَمَّمٌ عَنْ قَدَدَةً. وَحَدُّثَنَا هَمَّامٌ عَنْ قَدَدَةً. وَحَدُّثَنَا عَمَّانُ قَالَا: حَدُّثَنَا هَمَامٌ عَنْ قَدَدَةً عِنْ هَمَامٌ عَنْ قَتَادَةً فَالَ: الْحَبُونَا قَتَدَدَةً عَنْ أَبِي مِجْلَزٍ قَالَ: سَأَلْتُ ابْنُ عُمَرَ عَنِ الْوِنْرِ فَقَالَ: سَجَنْدُ رَسُولَ اللَّهِ بَيْجَةً يَقُولُ: "رَكْعَةٌ مِنْ أَجِر اللَّيْلِ". قَالَ. وَسَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبْسٍ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ بَيْجَةً يَقُولُ: "رَكْعَةٌ مِنْ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ بَيْجَةً يَقُولُ: "رَكْعَةٌ مِنْ أَجَاسٍ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ بَيْجَةً يَقُولُ: "رَكْعَةٌ مِنْ أَجَاسٍ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ بَيْجَةً يَقُولُ: "رَكْعَةٌ مِنْ أَجَاسٍ فَقَالَ: اللَّهِ بْنَ عَبْسٍ فَقَالَ: "رَكْعَةٌ مِنْ اللَّهِ بِهِ اللَّهُ إِلَيْهِ اللَّهِ اللَّهُ الللّهُ اللَّهُ اللَّهُ اللَّهُ الللّهُ اللَّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الْهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللل

تخريج: إسناده صحبح، م: (٧٥٣).

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3409. It was narrated that Ibn 'Abbas (秦) said: When the Messenger of Allah (囊) died, his shield was being held in pledge by a Jew for thirty sa's of barley, which he took to feed his family.

Comments: [Its isnad is saheeli]

3410. It was narrated that Yazeed al-Farisi said: I saw the Messenger of Allah (1/2) in a dream at the time of Ibn 'Abbas. Yazeed used to write the Mushafs. He said: I said to Ibn 'Abbas: I saw the Messenger of Allah (34) in a dream. Ibn 'Abbas said: The Messenger of Allah (ﷺ) used to say: "The Shaitan cannot appear in my image. Whoever sees me in a dream has truly seen me." Can you describe to us the man you saw? I said: Yes: I saw a man who was neither tall nor short, his skin. was tanned but more whitish, he had a nice smile, his eyes were lined with kohl and his features were handsome. His beard filled from here to here, almost filling his upper chest. 'Awf said: I am not sure whether this description fits. Ibn 'Abbas said: If you had seen him in real life you could not have described him better than this.

Comments: [Its isnad is da'cef]

٣٤٠٩- حَلَّلْنَا مُحَمَّدُ بْنُ جَعْفَرٍ. حَدَّثُنَا هَتَمْدُ بْنُ جَعْفَرٍ. حَدَّثُنَا هَشَامٌ عَنْ عِكْرِمَةً، عَنِ النِ عَنَّاسٍ قالَ. نُوفَّيَ رَشُولُ اللَّهِ بَيْجَ وَوَرْعُهُ مَرْهُولُهُ عِنْدَ عُودِيُّ، بِثَلَاتِينَ صَاغَ مِنْ شَعِيرٍ، خَذَهُ مَعْدِمٍ، خَذَهُ مَعْدِمٍ، أَخَذَهُ مَعْدِمًا لِأَهْلِهِ. [رجع: ٢١٥٩]

تخريج: إساده صحيح.

٣٤١٠ حَلَّمْنَا مُحمَّدُ بْنُ خَعْمَرٍ خَدَّمْنَا عَوْفُ مِنْ أَمِي جَمِيلَةً عَنْ يَرِيدُ لُفَارِسِيٍّ قَالَ. رَأَيْتُ رَسُولَ اللَّهِ مِنْ ۚ فِي اللَّوْمِ زُمَنَ الْنَ عَبَّاس، قَالَ وَكَانَ مِرْمُ يَكُنُّتُ الْمُصَاحِفَ، فَال: فَقُلْتُ لِابْنِ عَنَاس. إِنِّي رَائِتُ رَسُولَ اللَّهِ رَبِيْنِةٍ فِي النَّوْمِ. قَالَ ابْنُ غَنَّاسِ: فَإِنَّ رَسُولَ اللَّهِ عِلَى كَانَ يَقُولُ الرَّا الشَّيْطَانَ لَا سْتَطْبِعُ أَنْ يَتَشَبَّهُ مِي، فَمَنْ رَآنِي فِي النَّوْم عَفَدْ رامي» فَهَلْ نَسْتَطيعُ أَنْ تَنْعَتَ لَنَا هَدَاً الرُّحُ الَّذِي رَأَيْتُ؟ قَالَ. فُلْتُ: نَعَمْ، رَأَنْتُ رَجُلًا بِنَى الرَّحُلَيْنِ، جِسْمُهُ وَلَحْمُهُ أَسْمَرُ الِّي النَّيَاضِ، خَسَنُ الْمَضْحَكِ، أَكْخَلُ الْعَيْنَيْنِ، خَمِينٌ دُوَاتِر الْوحْهِ، فَدْ مَلَأَتْ لِخُيتُهُ مِنْ هَذِهِ إِلَى هَذَهِ، حَتَّى كَادَتْ تَمْلاً نَحْرَهُ.قَالَ عَوْفٌ. لا أَدْرَى مَا كَانَ مَع هَذَا مِن النَّعْتِ؟ قَالَ: فَقَالَ النُّن عَبَّاسَ لَوْ زَأَيْنَهُ (٢/ ٣٦٢) فِي الْبَقَطَةِ ما اسْتَطَعْتَ أَنْ تَنْعَتُهُ عَوْقَ هَدُا. [راجع: ٢٥٢٥]

تخريج: إساده صعيف، يريد أعارسي في عداد المحاهين. 3411. It was narrated from Ibn 'Abbas (泰): We travelled with the Messenger of Allah (寒) between Makkah and Madinah, not fearing anything but Allah, may He be glorified and exalted, and praying two rak'ahs [i.e., shortening the prayers].

Comments: [A saheeh hadeeth]

3412. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (經) married Maimoonah bint al-Harith when he was in *thram*.

Comments: [Its isnad is qawı, al-Bukhari (1837) and Muslim (1410)] عَوْنِ، عَنْ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ. سِوْنَا مَعَ رَسُولِ اللَّهِ ﷺ بَيْنَ مَكَّةً وَالْمُدَيْنَةِ، لَا نَخَافُ إِلَّا اللَّهُ عَزَّ وَجَلَّ، نُصَلِّي رَكُفَنَيْنِ. [راحع: ١٨٥٢] تخريج حديث صحيح.

٣٤١١- حَدَّثَنا مُحَمَّدُ بْنُ أَبِي عَدِيٌّ عَنِ ابْنِ

٣٤١٢ حَلَّفُنَا إِسْحَاقُ بُنُ يُوسُفَ: حَدَّثَنَا سُغْيَانُ عَنْ عَبْدِ اللَّهِ بُنِ عُثْمَانَ، عَنْ سَعِيدِ الْبُنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ الْبُنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ بِيُنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ اللَّهِ بِينِيْ مَيْمُونَةً بِنْتَ الْخَارِثِ وَهُو مُحْرَمٌ.

٣٤١٣- خَدَّثُنَا إِشْخَاقُ بْنُ يُوسُفَ عَنْ

سُفْيَالَ، عَنْ عَمْرُو بْن دِينَار، عَنْ جَابِر بْن

زَيْدٍ، عَنِ الْنِ عَبَّاسِ قَالَ: تَرَوَّحَ رَسُولُ اللَّهِ

ﷺ وَهُوَ مُحْرَمٌ. [راجع: ١٩١٩]

[رنجع: ٢٥٦٠]

تخريج: إساده قوي، خ: (۱۸۳۷)، م: (۱٤١٠)

3413. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (鑑) got married when he was in *ihram*.

Comments: [Its isnad is saheeh al-Bukhari (1837) and Muslim (1410)]

تخریج: اِساده صحیح، خ: (۱۸۳۷)، م. (۱٤۱۰).

3414. It was narrated from Ibn 'Abbas (兔) that when the Prophet (蛭) prostrated, the whiteness of his armpits could be seen whilst he was prostrating.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

3415. It was narrated that Ibn 'Abbas (♣) said: On the day of at-Ta'if, the Messenger of Allah (١٠٠٤)

٣٤١٤ - حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ عَنْ الشَّمِيمِّ، عَنِ الشَّمِيمِّ، عَنِ الشَّمِيمِّ، عَنِ النَّمِيمِّ، عَنِ النَّمِيمِّ، عَنِ النَّمِيمِّ، عَنِ النَّمِيمِّ، عَنِ النَّمِيمِّ، عَنِ النَّمِي عَبَّلِيْ كَانَ إِذَا سَجَدَ يُرَى الْمِيرِ عَبَّالِهِ كَانَ إِذَا سَجَدَ يُرَى بَيَاكُمُ إِنْطُنُهُ وَهُوَ سَاجِدٌ. [راجع: ٢٤٠٥]

تخريج: صحيح لغيره، وهذا إسناد ضعيف، النميمي لم يرو عمه عير أبي إسحاق، وأبو إسحاق مختلط.

٣٤١٥- حَدَّثَنَا أَنُو مُعَاوِيَة: حَدَّثَنَا حَجَّاجٌ عَنِ الْحَكَم، عَنْ مِقْسَم، عَنِ ابْنِ عَبَّاسٍ قَالَ َ manumitted whoever of the slaves of the *mushrikeen* came out to him.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

3416. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) said: "There is no prostitution of slave girls in Islam. Whoever engaged in such prostitution during the Jahiliyyah (and a child was born as a result), the child is to be attributed to the owners (of the slave girl), and whoever claims a child outside of marriage does not inherit from (the child) and cannot be inherited from (by the child).

أَعْتَقَ رَسُولُ اللَّهِ ﷺ يَوْمِ الطَّائِفِ مَنْ خَرَخَ إِنَّهِ مِنْ رَقِيقِ الْمُشْرِكِينَ. [راجع: ١٩٥٩]

تخریج: حس لعیره، وهذا پساد صعیف، الحجاج بن أرطاه مدلس وقد عنعن.

٣٤١٦- حَدَّثَنَا مُعْتَبِرٌ عَنْ سَلْمٍ، عَنْ بَعْصِ صَحَابِهِ، عَنْ بَعْصِ صَحَابِهِ، عَنْ سَعِيدِ نُنِ حُبَيْرٍ، عَنِ ابْنِ عَسِ قَالَ: فَلَ رَسُولُ اللَّهِ بَشِيْ الا مَسَاعَى فِي مُسَعَاةً فِي الْإِسْلَامِ، مَنْ سَاعَى فِي لُخِاهِلِيَّةٍ، فَقَدْ أَلْحَقْتُهُ بِعَصَبَتِهِ، وَمَنِ ادَّعَى وَلَدَهُ مِلْ قَدْ مَنْ الْحَدْهُ مِنْ لَا يُوثَى وَلَمْنِ ادَّعَى وَلَدَهُ مِنْ عَبْرِ رِشْدَةٍ، فَلَا يُوثَى وَلَدَهُ مِنْ الْحَدْهُ مِنْ لَا يُوثَى وَلَمْنِ ادَّعَى

تخريج: حس لعيره، وهذا إسناد صعيف لحهالة راويه عن سعيد ال جبير.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad]

3417. It was narrated that lbn 'Abbas (*) said: as-Sa'b bin Jaththamah gave the Messenger of Allah (*) an onager [that he had hunted] when he was in *ihram* and he returned it and said: "Were it not that we are in *ihram*, we would have accepted it from you."

Comments: [Its isnad is saheeh, Muslim (1194)]

3418. It was narrated from Ibn 'Abbas (♣) that the Messenger of Allah (♣) granted a concession allowing cloth dyed with saffron so long as there was no dust or excess dye on it.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

٣٤١٧ - حَدَّثَنَا أَبُو مُعْوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيدٍ، عَنِ ابْنِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَاسٍ قَالَ: أَهْدَى الصَّغْثُ بْنُ جَثَّامَةً إِلَى رَسُولِ للَّهِ يَنْ َعَمَارَ وَحُشٍ وَهُوَ مُحْرِمٌ، وَقَال: "لَوْلًا أَنَّا مُحْرِمُونَ لَقَبِلْنَاهُ مِنْكَه. [راجع: ٢٥٣٠]

تخريج: إساده صحيح، م (١١٩٤). ٣٤١٨ - حَدَّتُنَا ابْنُ نُمَيْرٍ عَنْ حَجَّاجٍ بْنِ رُطَاةً، عَنْ حُسَيْنِ بْن غَبْدِ اللَّهِ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ رَحُصَ فِي النُّوْبِ الْمَصْبُوغِ، مَا لَمْ يَكُنْ بِهِ يَصُفٌ وَلَا رَدْمٌ. [راجع: ٣٣١٤]

تخريج: حسن لعيره، وهذا إسناد ضعيف لتدليس الحجاج بن أرطاة، ولضعف حسين بن عبدالله.

3419. It was narrated that Ibn ٣٤١٩ حَدَّثُنا حَمَّادُ مُرُّ أَسَامَةُ قَالَ سَمِعْتُ 'Abbas (ॐ) said: When Abu Talib الْأَعْمِشُ قَالَ حِدُّنَا عَبَّدُ بْنُ جَعْفُرِ عِنْ سَعِيد fell sick, a group of Quraish entered upon him, among whom was Abu ابْن حُبَيْرٍ، عَن ابْن عَبَّاس قَالَ: لَمَّا مَرِضَ أَبُو Jahl, and they said: O Abu Talib, طَالِب دَخَلَ عَلَيْهِ زَهْطٌ مِنْ فُزَيْشِ مِنْهُمٌ أَبُو your brother's son insults our gods, and he says such and such, and he جهْل، فَقَالُوا: يَا أَنَا طَالِب، ابْنُ أَجِبكَ يَشْتِمُ does such and such. Send for him الِهِتْمَا، يَقُولُ ويَقُولُ، ويَفْعَلُ وَيَفْعَلُ، فَأَرْسِلْ and tell him to stop. So Abu Talib sent for him. There was only room إِلَيْهِ فَانْهُهُ. قَالَ ۚ فَأَرْسِلَ إِلَيْهِ أَنُو طَالِب وَكَانَ for one man to sit near Abu Talib. قُرْبَ أَبِي طَالِبٍ مَوْصِعُ رَجُلٍ، فَخَشِيَ إِنْ دَخلَ and [Abu Jahl] was afraid that if the Prophet (ﷺ) entered upon his النِّينُ يَتِينُ عَلَى عَمِّهِ أَنْ يَكُونَ أَرْقُ لَهُ عَلَيْهِ. uncle, he might offer him that spot, وَثُنَ مِحلَى فِي ذَلِكَ الْمُحْلِى، فَلَمَّا ذَخُلَ so he jumped up and sat in that spot. When the Prophet (25) لنَّبِيُّ بَيْنَةِ لَمْ يحدُ مُحْلِسًا إلَّا عِنْدَ الْمَابِ entered, he could not find any-فَحلَسَ، فَقَالَ أَنُو طَالِب. يَا ابْنِ أَجِي، إِنَّ where to sit except a spot by the door, so he sat there. Abu Talib قَوْمَكَ يَشْكُونَكَ، يَزْعُمُونَ أَنَّكَ تَشْتُمُ آلِهَنَهُمْ. said. O son of my brother, your وَتَقُولُ وَتَقُولُ، وَتَفْعَلُ وَتَفْعَلُ . فَقَالَ: «يَا غَمَّ، people are complaining about you and they say that you insult their بِنِّي إِنَّمَا أُرِيدُهُمْ عَلَى كَلِمَةٍ وَاحِدَةٍ تَدينُ لَهُمْ gods, and you say such and such, نَهَا الْعَرِثُ، وَتُؤدِّي إِلَيْهِمْ بِهَا الْعَحَمُ الْجِرْيَةَ» and you do such and such. He said. "O uncle, all I want from them is to قَالُوا: وَمَا هِيَ؟ نَعَمْ. وَأَبِيكَ عَشْرًا. فَالَ: ﴿ لَا believe in one word by means of إِلَّهُ إِلَّا اللَّهُ * فَالَ. فَقَامُوا وَهُمْ يَنْفُضُونَ ثِبَابَهُمْ which all the Arabs will submit to them and the non-Arabs will pay وَهُمْ يَقُولُونَ: ﴿ لَحَمَلَ ٱلْأَلِمَةَ إِلَيَّ وَجِدًّا إِنَّ هَنَّا them jizyah." They said What is it? لْنَنَىٰٓ، عُجَابٌ﴾ قَالَ: ثُمَّ قَرَأَ حَنَّى بَلَغَ: ﴿لَمَّا يَدُوفُوا Yes, by your father, we will give you ten (words). He said: "La ilaha عُدُبٍ ﴾ (ص. ٥-٨) [راجع: ٢٠٠٨] illallah." They got up, dusting off their garments and saying, Has he تخريج: إسباده ضعيف، عباد بن جعفر في made the alihah (gods) (all) into عداد المجهولين.

Comments: [Its isnad is da'eef]

One *Ilah* (God - Allah). Verily, this is a curious thing! [Sad 38:5] Then he recited until he reached the words, "Nay, but they have not tasted (My) Torment!" [Sad 38:5-8].

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3420. It was narrated from Ibn 'Abbas (泰) from the Prophet (靈): He said: A woman came to him and said: My mother has died and she owed the fast of the month of Ramadan; should I make it up on her behalf? He said: "Do you think that if she owed a debt, you would pay it off?" She said: Yes. He said: "The debt of Allah, may He be glorified and exalted, is more deserving of being paid off."

Comments: [Its isnad is saheeh, al-Bukhari (1953) and Muslim (1148)]

3421. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) said: "The previously married woman has more right to decide concerning herself (her marriage) than her guardian and the virgin should be consulted concerning herself (her marriage), and her silence is her approval."

Comments: [Its isnad is saheeh, Muslim (1421)]

3422. It was narrated that Ibn 'Abbas (泰) said: Which of the two recitations do you think came first? They said: The recitation of 'Abdullah. He said: No; rather it was the last one. The Qur'an was reviewed with the Messenger of Allah (寒) once every year, and in the year in which he died it was reviewed with him twice, and 'Abdullah learned that, thus he knew what had been abrogated and what had been changed.

Comments: [Its isnad is saheeh]

٣٤٧- حدَثَنَا ائنُ نُمَيْرِ : حَدَّثَنَا الْأَعْمَشُ عَنْ مُسلِمِ الْطِي، عَنْ سَعِيدِ بْنِ خُبَيْرٍ، عَنِ بْنِ عُبَسِمِ الْسَلِيّ عَنْ شَعِيدِ بْنِ خُبَيْرٍ، عَنِ بْنِ عُبَسِ عَنِ اللّبِيّ يَشْعُ قَالَ: أَتَتُهُ امْرَأَةً، فَقَالَتْ. إِنَّ أُمِنِي قَالَ: أَتُنْهُ امْرَأَةً، فَقَالَتْ. إِنَّ أُمِنِيهِ عَنْ اللّهِ عَنْ عَلَيْهَا دَيْنٌ كُنْتِ تَقْصَينُهُ ؟! قَالَ: "فَلَيْهَا دَيْنٌ كُنْتِ تَقْصَينُهُ ؟! قَالَ: "فَلَيْهَا دَيْنٌ كُنْتِ تَقْصَينُهُ ؟! قَالَ: "فَلَيْنُ اللّهِ عَرْ تَقْصَيهُ ؟! [راجع: ١٨٦١]

تخریج: إسناده صحیح، ح. (۱۹۵۳)، م: (۱۱٤۸).

٣٤٢١ حَدَّثَنَا اللَّ نُمَيْرٍ: حَدَّثَنَا مَالكٌ _ نَعْمِي النَّ أَنْسٍ _ قَلَ: حَدَّثَنِي عَبْدُ اللَّهِ بُنُ الْفَضْلِ عَنْ نَفعِ بُل حُبَيْرٍ، عَنِ ابْنِ عَسْسِ فَال: قَلَ رَسُولُ اللَّهِ بَيْنَةٍ: "الْأَيْمُ أُولَى فِلْكَ، يَنْفُيهَ، وَلَيْكُمُ تُسْنَأُمَرُ فِي نَفْسِهَ، وَالْبِكُمُ تُسْنَأُمَرُ فِي نَفْسِهَ، وَصَمْتُهَا إِفْرَارُهَا». [راجع: ١٨٨٨]

تخريج اساده صحيح، م. (١٤٢١).

٣٤٧٢ حَدَّنَنَا الْأَعْمَشُ عَنْ أَبِي طَبْيَانَ، عَنِ ابْنِ عَبَّسِ حَدَّنَنَا الْأَعْمَشُ عَنْ أَبِي طَبْيَانَ، عَنِ ابْنِ عَبَّسِ عَلْ: أَيُّ الْفُعْمَشُ عَنْ أَبِي طَبْيَانَ، عَنِ ابْنِ عَبَّسِ عَلْد: أَيُّ الْفِرَاءَتَيْنِ تَعْدُونَ أَوَّلَ؟ قَالُوا: قِزاءَهُ عَبْدِ اللَّهِ. قَالَ. لَا، بَلْ هِيَ اللَّخِرَةُ، كَانَ يُعْرَضُ الْفُورَ فَقَلْ عَلَى رسُولِ اللَّهِ يَنْ فَي كُلِّ عَامِ مُرَّةً، فَلَمَّا كَانَ الْعَامُ الَّذِي قُبِضَ فِيهِ، عُرِضَ عَلَيْهِ مُرْتَئِنِ، (١/٣٦٣) فَشَهِدَهُ عَبْدُ للَّهِ، فَعَلِمَ مَا نُسَخَ مِنْهُ وَمَا لُدُّلَ. [راجع: ٤٤٩٤]

تخريح: إسناده صحيح.

3423. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) ruled concerning a mukatab (a slave who has a contract of manumission), if he is killed, the diyah of a free man should be paid, commensurate with how much of his contract of manumission he had paid off, and the rest should be paid as the diyah of a slave.

Comments: [Its isnad is saheeh]

3424. It was narrated that 'Ikrimah said: I was sitting with Zaid bin 'Ali in Madinah, and an old man called Shurahbeel Abu Sa'd came past. He said: O Abu Sa'd, where have you come from? He said: From Ameer al-Mu'mineen: I narrated a hadeeth to him and he said: If this hadeeth is true, that is dearer to me than red camels. He said: Tell it to the people. He said: I heard Ibn 'Abbas say: The Messenger of Allah (ﷺ) said: "There is no Muslim for whom two daughters live, and he treats them kindly so long as they are with him or so long as he is with them - but they will admit him to Paradise."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

3425. It was narrated that Ibn 'Abbas (季) said: The Messenger of Allah (塞) was the most generous of people in doing good, and he was at his most generous in Ramadan when Jibreel met with him. Jibreel would meet him every night in Ramadan until the month

٣٤٢٣ حَدَّثَنَا يَعْلَى: حَدَّثَنَا حَجَّاجٌ الصَّوَّافُ عَنْ يَخْيَى، عَنْ عِكْرِمَةً، عَنِ الْنِ عَبَّاسِ عَنْ يَخْرِمَةً، عَنِ الْنِ عَبَّاسِ قَلَ: قَضَى رَسُولُ اللَّهِ ﷺ فِي الْمُكَاتَبِ: يُقْتَلُ، يُودَى لِمَا أَدِّى مِنْ مُكَاتَبَتِهِ دِيَةَ الْحُرِّ، وَمَا نَقِى دِيَةً الْحُرِّ، وَمَا نَقِى دِيَةً الْمُرْ. [راجع: ١٩٤٤]

تخريج: إساده صحيح،

٣٤٧٤ - حَلَّنُنَا يَعْلَى: حَلَّثُنَا حَجَّاجٌ الصَّوَّافُ عَنْ يَعْجَى، عَنْ عِكْرِمَةً قَالَ كُنْتُ جَالِسًا عِنْ يَعْجِى، عَنْ عِكْرِمَةً قَالَ كُنْتُ جَالِسًا عِنْدَ رَيْدِ بْنِ عَلِيٌ بِالْمَدِينَةِ، فَمَرَ شَيْخٌ يُقَالُ لَهُ: شُرَحْبِيلُ أَبُو سَعْدٍ، فَقَالَ: يَا أَنَا سَعْدٍ، مِنْ عِنْدِ أَمِيرِ مِنْ أَيْنَ جِشْتَ؟ فَقَالَ: مِنْ عِنْدِ أَمِيرِ الْمُؤْمِنِينَ، حَدَّثُ بِحَدِيثٍ، فَقَالَ: لأَنْ يَكُونَ لِي الْمُؤْمِنِينَ، حَدَّثُ بِعِديثٍ، فَقَالَ: لأَنْ يَكُونَ لِي هَذَا الْحَدِيثُ حَقًّا أَحَبُ إِلَيَّ مِنْ أَنْ يَكُونَ لِي مَشْرَ النَّعْمِ. قَالَ: حَدَّثُ بِعِ الْقَوْمَ. قَالَ: مَدَّلُ بِعِ الْقَوْمَ. قَالَ: مَدَّلُ اللَّهِ صَعْبَهُ أَلَى مَثْلُ اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهُ الْمَا مِنْ مُسْلِم اللَّهِ اللَّهُ عَلَى اللَّهُ الْمَنْتَانِ، فَيْتُولُ اللَّهِ إِلَيْ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ الْمُعَلِى اللَّهُ الْمُعَلِى اللَّهِ الْمُعْلَى اللَّهُ الْمُنَالُ اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهِ الْمُعْلَى اللَّهِ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى الْمُعْلَى الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهِ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِى الْمُعْلَى الْم

تغريج: حسن لعيره، وهدا إساد ضعيف لصعف شرحيل بن سعيد.

٣٤٧٥ حَدَثَنَا أَبُو كَامَلٍ حَدَثَنَا إِبْرَاهِيمُ سُنُ سَعْدِ: حَدَّثَنَا أَبُنُ شِهَابٍ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتُنَةً، عَنِ أَبْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ بَيْنِ عُتُنَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ يَتِثْقِ أَجُود النَّاسِ بِالْخَيْرِ، وَكَانَ أَجُودَ مَا يَكُونُ فَى رَمصان جبن يَلْفَهُ جَبْرِيلُ، وَكَانَ 219

was over, and the Messenger of Allah (變) would review the Qur'an with him. When Jibreel met with him, the Messenger of Allah (變) would be more generous than the blowing wind.

Comments: [Its isnad is salreeh]

3426. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (義) said: "Wear white garments, for they are among the best of your garments, and shroud your dead in them. And the best of your kohl is antimony; it makes the hair grow and makes the vision clear."

Comments: [Its two isnads are gawi]

3427. It was narrated that Ibn Abi Mulaikah said: I wrote to Ibn 'Abbas and he wrote to me saying: The Messenger of Allah (經) said: "The one against whom a claim is made should swear an oath. If people were given in accordance with their claims, some people would make claims against others' wealth and lives."

Comments: [Its isnad is saheeh, al-Bukhari (2514) and Muslim (1711)]

3428. It was narrated from Ibn 'Abbas (秦) from the Prophet (經) concerning a man who has

يَّنْفَأَهُ جِثْرِيلُ كُلِّ لَئِلَةِ فِي رَمْضَانَ حَثَّى يَنْسَلِخَ، نَعْرِضُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ الْقُرْآنَ، فَإِذَا لَقِيَهُ حَرْيلُ كَانَ رَسُولُ اللَّه ﷺ أَجْوَدَ بِالْخَيْرِ مِنَ مَرْيح الْمُرْسَلَةِ. [راجع: ٢٠٤٢]

تخریج: اسناده صحیح، ح: (۱۹۰۲)، م: (۲۳۰۸).

٣٤٢٦- حَدُّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا زُمَيْرٌ حَدَّثَنَا عَبُدُ اللهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ. وَعَبْدُ لَرَّاقِ قَالَ: أَحْبَرَنَا شَمْيَانُ عَنْ عَبْدِ اللهِ لَلْهُ عَنْمَانَ بْنِ خُتَيْرٍ، عَنِ اثْنِ عَبْاسِ الْمَعْنَى، عَنْ سَعِيدِ بْنِ جُتَيْرٍ، عَنِ اثْنِ عَبْاسِ فَال: قَلَ رَسُولُ اللهِ يَشْهِ: «الْبَسُوا مِنْ قال: قَلَ رَسُولُ اللهِ يَشْهِ: «الْبَسُوا مِنْ تَبْرِ ثِيَابِكُمُ اللهِ يَشْهُ: وَلَيْمُ عَنْمِ الْمُعَلِّمُ وَلَيْمُ وَلَيْمُ اللهِ عَنْمُ وَيَعْلُو الْبَصَرَ. وَلَكُمُ اللهُ عَنْمُ وَيَجْلُو الْبَصَرَ. وَلَيْجُلُو الْبَصَرَ. وَلَيْجُلُو الْبَصَرَ. وَلَجْلُو الْبَصَرَ. [راجع: ٢٠٤٧]

تخريج: إسناداه قويان.

٣٤٢٧- حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ عَبَّاسٍ، ابْنِ أَبِي مُلْئِكَةً قَالَ: كَتَبُتُ إِلَى ابْنِ عَبَّاسٍ، فَكُنْبَ إِلَي ابْنِ عَبَّاسٍ، فَكُنْبَ إِلَي إِلَّى قَالَ: اإِنَّ مَنْسُولَ اللَّهِ ﷺ قَالَ: الْإِلَى الْنَاسُ الْمُوالَ النَّاسُ بَدْعُوَاهُمْ، لَادَّعَى أَنَاسٌ أَمُوالَ النَّاسِ وَدَاءَهُمْ، لَادَّعَى أُنَاسٌ أَمُوالَ النَّاسِ وَدَاءَهُمْ، [راجع: ١٨٨٨]

تخریج: إساده صحیح، ح: (۲۵۱٤)، م: (۱۷۱۱).

٣٤٢٨- حَدَّثُنَا أَبُو كَامِلٍ خَدَّثَنَا حَمَّادٌ[.] حَدَّثَنَا عَطَاءٌ الْعَطَّارُ عنْ عِكْرِمَةً، عَي ابْسِ intercourse with his wife when she is menstruating. He said: "Let him give a dinar in charity, and if he cannot do that, then half a dinar.

Comments: [Saheeh mawqoof; this is a da'eef jiddan (very weak) isnail]

3429. It was narrated from Abu Jamrah - 'Affan said: Abu Jamrah told us - from Ibn 'Abbas (秦) who said: The Messenger of Allah (愛) stayed in Makkah for thirteen years and in Madinah for ten years, receiving Revelation, and he died when he was sixty-three years old.

Comments: [Its isnad is saheeli]

3430. It was narrated from Ibn 'Abbas (*) that the Prophet (*) used to deliver khutbahs leaning on a palm trunk. When the minbar was made and he moved to it, the trunk groaned. The Messenger of Allah (*) went to it and embraced it, and it fell silent. He said: "If I did not embrace it, it would have groaned until the Day of Resurrection."

Comments: [Its isnad is saheeh]

3431. A similar report was narrated from Anas.

Comments: [Its isnad is saheeh]

3432. It was narrated from Ibn 'Abbas and from Thabit from Anas that the Prophet (ﷺ) used to deliver the khutbah leaning on a

غَبِّسِ عَن لَنَّبِيِّ بَيْثَةٍ فِي الرَّجُلِ يَأْنِي امْرَأَنْهُ وَهِيَ خَائِضٌ؟ قَالَ يَنَصَدَّقُ لِدِينَارٍ، فِوْلُ لَمْ يَجِدُ فِيضَفَ دِينَادٍ. [راجع: ٢٢٠١]

تخريج؛ صحيح موقوقا، وهذا إسناد صعيف حدا. حدا، عطاء العطار صعيف حدا.

٣٤٧٩ حَدَّثَنَا الْبُو كَاملٍ وَعَفَّانُ فَالا َ حَدَثَنَا خَمَّادٌ عَلَى أَبِي جَمْرة _ قَالَ عَفَانُ قال خَمَّادُ قال الْحَرَدُ أَبُو حَمْرة _ غَلِ النَّ عَبَّاسِ قَالَ. أَقَامَ رَسُولُ اللَّهِ رَقِيْتُ بِمَكَّةً ثَلَاثَ عَشْرَةً سَنَةً، وَبِالْمُدَسِة عَشْرًا يُوحَى إِلَيْهِ، وَمَاتَ وَهُوَ النُّ تَلَاثُ وَمَاتَ وَهُوَ النُّ تَلَاثُ وَمَاتَ وَهُوَ النُّ تَلَاثُ وَمِنَا اللَّهِ يَسَقِّهُ اللَّهِ وَمَاتَ وَهُوَ النُّ لَكِهِ وَمَاتَ وَهُوَ النُّ لَكِيْنُ وَمَاتَ وَهُوَ النُّ لَكِيْنُ وَمَاتَ وَهُوَ النَّ

تخريج: إسناده صحيح، م. (٢٣٥١).

٣٤٣٠- حَلَّثُنَا الُو كَامِلِ وَيُولُسُ فَالا: حَدَّثُنَا خَمَّادُ عَنْ عَمَّارٍ، عَنِ ابْنِ خَمَّادُ عَنْ عَمَّارٍ، عَنِ ابْنِ عَمَّالٍ، عَنِ ابْنِ عَمَّالًى جَذْعٍ، فَلَمَّا صُنغَ الْمِنْبُرُ فَتَحَوِّلَ إِلَيْهِ حَنَّ الْحِدْعُ، فَلَمَّا صُنغَ الْمِدْعُ، فَلَكَنَ وَقَالَ: فَأَنَّهُ رَسُولُ الله يَنِيَّةً فَاخْتَصِهُ، فَسَكَنَ وَقَالَ: الله مَنْ الْمَنْ لَحَنَّ إِلَى يَوْمِ الْقِيامَةِ». الله المُعَلِيمَةً لَحَنَّ إِلَى يَوْمِ الْقِيامَةِ». [راجع: ٢٢٣٦]

تخريج: إسناده صحبح،

٣٤٣١ حَلَّقُنَا لُونُسُنُ حَدَّنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنْسٍ، مِثْلُهُ. [راجع: ٢٢٣٦]

تخريج: إساده صحيح.

٣٤٣٢- حَلَثَنَاه الْخُرَاعِيُّ قَالَ الْخَبْرَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ عَمَّادٍ بْنِ أَبِي عَمَّادٍ، عَنِ ابْنِ palm trunk... And he narrated a similar report.

Comments: [Its isnad is saliceh]

غَنَّاسٍ، وَعَنْ ثَابِتِ عَنْ أَنَسٍ أَنَّ النَّبِيُّ بَشِيُّ كَانَ يَخْطُبُ إِلَى جِذْعِ النَّخُلَةِ ... فَلَاكُوْ مَعْنَاهُ. [راجع: ٢٢٣٦]

تخريج: إساده صحيح.

3433. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (強) ate some meat from a bone, then he prayed and he did not do wudoo.

Comments: [A hadeeth saheeh and its senad is da'eef]

تخريج: حديث صحيح، وهذا إساد صعيف، محمد بن سيرين لم يسمع من ابن عاس.

3434. It was narrated from Ibn 'Abbas (🕉) concerning the verse, "So if they come to you (O Muhammad (處)), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly" [al-Ma'idah 5:42] that he said: If Banun-Nadeer killed a man of Banu Ouraizah, they would pay them half a diyah, but if Banu Quraizah killed a man of Banun-Nadeer, they would pay them the diyah in full. But the Messenger of Allah (鑑) made the diyah the same for both.

Comments: [A hasan hadceth]

3435. It was narrated from Ibn 'Abbas, and he attributed it to the Prophet (ﷺ), that women who are bleeding following childbirth and menstruating women should do ghusl and enter ihram, and do all the rituals (of Hajj), but they

٣٤٣٣- حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةً عَنْ هِشَامٍ، عَيِ الْمِنْ صَلَّمَةً عَنْ هِشَامٍ، عَيِ الْمِن عَبَّاسٍ قَالَ. تَعَرُّقَ رَسُولُ اللَّهِ ﷺ عَظْمًا، ثُمَّ صَلَّى وَلَمْ يَمسَ مَنَ. [راحع: ٢١٨٨]

٣٤٣٤- حَدُّلْنَا مُحَمَّدُ مِنْ سَلْمَةً عَنِ الْنِ السُحَاقَ، عَنْ عِكْرِمَةً، السُحَاقَ، عَنْ عِكْرِمَةً، عَنِ الْنِ عَبْسِ فِي قَوْلِهِ عَزَّ وَجَلَّ ﴿ فَهَلِ عَنْ الْنِ عَبْسِ فِي قَوْلِهِ عَزَّ وَجَلَّ ﴿ فَهَلِ عَنَهُمْ وَاللَّهُ عَلَيْهُمْ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُمْ اللَّهُ اللَّهُ اللَّهُ عَلَيْهُمْ اللَّهُ اللْهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ الللْهُ اللَّهُ اللْهُ اللْهُ اللْهُ اللَّهُ اللْهُ اللَّهُ الللْهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللَّهُ اللْ

تخريج: حديث حسن.

٣٤٣٥- حَدَّثُنا مَرْوَانُ ثُنُ شُحَعٍ. (٣٦٤/١) حَدَّثُني خُصَيْفٌ عَنْ عِكْرِمَةً وَشُجَاهِدٍ وَعَطَاءٍ. عَنِ ابْنِ عَبَّاسٍ رَفَعَهُ إِلَى النَّبِيِّ ﷺ أَنَّ النَّبِيِّ ﷺ أَنَّ النَّبِيِّ عَبِيْكِ أَنْ النَّبِيِّ عَبِيْكِ أَنْ النَّبِيِّ عَبِيْكِ أَنْ النَّبِيِّ عَبِيْكِ أَنْ النَّبِيِّ عَبِيلًا أَنْ النَّهِ النَّهُ النَّهِ النَّهُ اللَّهُ النَّهُ النَّهُ النَّهُ اللَّهُ النَّهُ اللَّهُ النَّهُ النَّهُ النَّهُ النَّهُ النَّهُ النَّهُ النَّهُ النَّهُ اللَّهُ النَّهُ النَّهُ النَّهُ اللَّهُ النَّهُ النَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ النَّهُ اللَّهُ اللْعُلِيلُ اللَّهُ اللَّهُ الْعُلِيلُ اللَّهُ الْعُلِيلُ اللْعُلِيلُ اللَّهُ اللَّهُ الْمُنِهُ اللْعُلِيلُ اللْعُلِيلُ اللَّهُ الللْعُلِمُ اللللْعُلِمُ الللْعُلِمُ اللْعُلِمُ اللللْعُلِمُ اللللْعُلِمُ اللللْعُلِمُ اللللْعُلِمُ الللْعُلِمُ اللللْعُلِمُ اللْعُلِمُ اللْعُلِمُ اللْعُلِمُ اللْعُلِمُ اللْعُلِمُ اللْعُلِمُ اللْعُلِمُ اللْعُلِمُ اللْعُلِمُ الللْعُلِمُ الللْعُلِمُ اللْعُلِمُ اللللْعُلِمُ اللْعُلِمُ الل

should not circumambulate the Ka'bah until they become pure.

Comments: [Hasan because of corroborating evidence, this is a da'eef isnad]

3436. It was narrated that Ibn 'Abbas (3) said: The Prophet (35) used to prostrate in (Soorat) Sad.

لدُ فِي ﴿ صَّ ﴾. [راجع: ٢٥٢١] Comments: [A saheeh hadeeth; this is a da'eef isnad]

3437. It was narrated that Ibn 'Abbas (為) said: I prayed with the Prophet (義). I stood beside him on his left, and he took hold of me and made me stand on his right. And Ibn 'Abbas said: At

Comments: [A saheeh hadeeth, apart from the words, "At that time I was ten years old," which was narrated only by Rishdeen (one of the narrators)]

that time I was ten years old.

3438. It was narrated that 'Ata' bin as-Sa'ib said: We were invited to a meal and Sa'eed bin Jubair and Miqsam the freed slave of Ibn 'Abbas (本) were among us. When the food was served, Sa'eed said: Have you all heard that was said concerning food? Miqsam said: O Abu 'Abdullah, tell those who have not heard. He said: Ibn 'Abbas said: The Messenger of Allah (窦) said: "When food is served, do not eat from the middle, for the blessing (barakah) descends

الْمَنَاسِكَ كُلُهَا، غَيْرَ أَنْ لَا تَطُوفَ بِالْبَيْتِ خَتَى تَطُهُوَ.

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تخریج: حس لغیره، وهده سند فیه صعف، حصیف بن عبد لرحمن الجزری فیه ضعف من جهة حصف.

٣٤٣٦- حَلَقُنَا ابْنُ فُصَيْلِ: حَدَّثَنَا لَبْثُ عَنْ مُجَاهِدٍ، عَن ابْنِ عَتَّسِ فَالَ: كَانَ النَّبِيُّ بِيُلِثَّةً يَسْجُدُ مِي ﴿ضَّ﴾. [راجع: ٢٥٢١]

٣٤٣٧- حَدَّثَنَا ابْنُ فُضَيْلٍ. أَخْبَرَنَا رِشْدِينُ الْنُ وَضَيْلٍ. أَخْبَرَنَا رِشْدِينُ الْنُ كُرَيْبٍ عَنْ أَبِيه، عَنِ ابْنِ عَبْسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ يَشِيْقٍ فَقَمْتُ إِلَى جَنْبِو عَنْ بَسِيدِه، فَالَ: بَسْرِهِ، فَأَخْذَنِي فَأَفَامَنِي عَنْ يَمِينِه، قَالَ: وَقَالَ ابْنُ عَشْرٍ سِينِ، وَأَنَا يَوْمَئِدٍ اللهُ عَشْرٍ سِينِ. [راجع: ١٩١٢]

تخریج: حدیث صحیح، دون قول ابس عباس: «وأنا بومند اس عشر سنیر».

٣٤٣٨ حَلَّقْنَا عُمَرُ بُنُ عُبَيْدٍ عَنْ عَطَاءِ بُنِ السَّائِبِ قَالَ . دُعِينَا إِلَى طَعَامٍ وَفِينَا سَعِيدُ ابْنُ جُنْرٍ، ومِقْسَمٌ مَوْلَى الْنِ عَبَّسٍ، عَلَمًا وُضِعَ الطَّعَامُ قَالَ سَعِيدٌ كُلُّكُمْ بَلَغَهُ مَا فِيلَ فِي الطَّعَامِ؟ قَالَ مِقْسَمٌ: خَلَّتُ يَا أَبًا عَبْدِ اللَّه، مَنْ لَمُ يَكُنْ سَمِع، فَقَالَ: حَدَّنِي ابْنُ عَبْسٍ، قَالَ: قَالَ رَسُولُ اللَّه يَجِيعٌ: "إِذَا وُضِعَ الطَّعَامُ فَلَا تَأْكُنُوا مِنْ وسَطِه، فَإِنَّ الْبُرَكَةَ تَنْزِلُ وَسَطَه، وَكُلُوا مِنْ حَالَتِهِ. أَوْ حَقَيْهَا». [راجع: ٢٧٣٠]

in the middle of it; eat from the edges (or the sides)."

Comments: [A hasan hadeeth]

3439. It was narrated from Ibn 'Abbas (秦) that 'Umar (秦) wit nessed the Prophet's verdict concerning that. Hamal bin Malik bin an-Nabighah came and said: I was between two women and one of them struck the other with a tent-pole, killing her and her foetus. The Messenger of Allah (墨) ruled that a male or female slave be given (as diyah) for her foetus and that she should be executed.

Comments: [Its isnad is saheeh]

3440. It was narrated from Ibn 'Abbas that Khidham Abu Wadee'ah gave his daughter in marriage to a man. She came to the Prophet (海) and complained that she had been given in marriage against her wishes. The Prophet (海) separated her from her husband and said: "Do not force them." And after that she married Abu Lubabah al-Ansari, and she was previously married.

Comments: [Its isnad is da'eef]

تخريج: حديث حسن.

٣٤٣٩ حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا: أَخْبَرَنِي عَمْرُو بْنُ الْحَبَرَنِي عَمْرُو بْنُ الْحَبَرَنِي عَمْرُو بْنُ عَبَاسٍ دِينَارِ أَنَّهُ سَمِعَ طَاوُسًا يُخْبِرُ عَنِ ابْنِ عَبَاسٍ عَنْ عُمْرَ أَنَّهُ شَهِدَ فَضَاءَ النَّبِيِّ بِينِهِ فِي عَمْرُ الْمُؤْتَقِيْ مَصَاءَ النَّبِيِّ بِينَةٍ فِي عَمْرُ الْمُؤْتَقِيْ، فَضَرَبَتْ إِحْدَاهُمَا الْأُخْرَى بِمِسْطَحِ فَقَتَلَتْهَا وَجَنِينَهَا، فَقَصَى الْأُخْرَى بِمِسْطَحِ فَقَتَلَتْهَا وَجَنِينَهَا، فَقَصَى اللَّيْقُ بِينَهَا بِمُرَّةٍ عَبْدٍ، وَأَنْ ثَقْتَلَ، النَّيْقُ بَعْمُرو: أَخْبَرَنِي النُّ طَاولُسٍ عَنْ أَبِيهِ فَقَلَى النُّ طَاولُسٍ عَنْ أَبِيهِ كَذَا وَكَذَا، فَقَالَ: لقَدْ شَكَّكُتُنِي، قَالَ البُنُ كُذَا وَكَذَا، فَقَالَ: لقَدْ شَكَّكُتُنِي، قَالَ البُنُ كُذَا وَكَذَا، فَقَالَ: لقَدْ شَكَّكُتُنِي، قَالَ البُنُ كُذِي وَبَيْنَ الْمُزَاتِيَّ، فَضَرَبَتْ إِحْدَاهُمَا الْأُخْرَى.

تخريج: إسدده صحيح.

٣٤٠- حَلَّثُنَا عَبُدُ الرَّزَّافِ: أَخْبَرَنَا ابْنُ حُرَيْجِ قَالَ: أَخْبَرَنَا عَطَاءُ الْخُرَاسَانِيُّ عَنِ ابْنِ عُبَّسَاسٍ أَنَّ جِذَامًا أَبَا وَدِيغةً أَنْكَحَ ابْتَهُ رَجُلاً، فَأَنْتِ النَّبِيِّ ﷺ فَاشْتَكَتْ إِلَيْهِ أَنَّهَا أَنْكِحَتْ وَهِي كَارِهَةً، فَانْتَزَعَهَا النِّينُ ﷺ مِنْ أَنْكِحَتْ وَهِي كَارِهَةً، فَانْتَزَعَهَا النِّينُ ﷺ مِنْ وَقَالَ: "لا تُكْوِهُوهُوهُ. قَالَ: وَنَكَحَتْ بَعْدَ ذَلِكَ أَبًا لُبُابَةً الْأَنْصَارِيّ، وَنَكَحَتْ بَعْدَ ذَلِكَ أَبًا لُبُابَةً الْأَنْصَارِيّ، وَكَانَتُ ثَيْتًا.

تخريج: إساده ضعف، عطاء بن مسلم الحراساي صاحب أوهام كثيرة ثم هو لم يسمع من ابن عاس، وأصل القصة صحيح، انظر صحيح البحاري. (٥١٣٨). 3441. A similar report was narrated from Ibn 'Abbas (♣) and added: Later on she came and told him that he had been intimate with her and he did not let her go back to her first husband, and he said: "O Allah, if he is divorcing her so that she can become permissible for Rifa'ah, her marriage to him should never take place again." Then she came to Abu Bakr and 'Umar during their caliphates and they did not let her (go back to her first husband).

Comments: [Its *isnad* is *da'eef* like the previous report]

3442. It was narrated from Ibn 'Abbas that as he was circumambulating the Ka'bah, the Prophet (美) passed by a man who was leading another man by a string through his nose. The Prophet (建) cut it and told him to lead him by the hand.

Comments: [Its isnad is saheeh, al-Bukhari (1621)]

3443. It was narrated from Ibn 'Abbas (歲) that as he was circumambulating the Ka'bah, the Prophet (囊) passed by a man who tied his hand to the hand of another with a strip of leather or a thread or something else. The Prophet (囊) cut it and said: "Lead him by the hand."

Comments: [Its isnad is saheeh, al-Bukhari (1620)]

تخريج: إساده صعيف كسابقه.

٣٤٤٢ حَدَثَنَا عَنْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْع فَالَ: أَخْبَرَنَا ابْنُ جُرَيْع فَالَ: أَخْبَرَنَا ابْنُ جُرَيْع فَالَ: أَخْبَرَنَا ابْنُ طَوْلً أَنَّ اللَّبِيِّ بِيَثِيقٍ مِلْوَلُسَانًا فِي وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ يَقُودُ إِنْسَانًا بِحِزَامَةٍ فِي أَقْهِو، فَقَطَعَهَا النَّبِيُ بِيَلِيهِ، ثُمَّ أَمْرُهُ أَنْ يَقُودُهُ بِيَدِهِ، ثُمَّ أَمْرُهُ أَنْ يَقُودُهُ بِيَدِهِ، أَنْ الطرد ٣٤٤٣]

تخريج: إساده صحيح، خ: (١٦٢١).

٣٤٤٣ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَحْرَنَ ابْنُ جُرَيْحِ قَالَ: أَخْرَنَ ابْنُ جُرَيْحِ قَالَ: أَخْبَرَي سُلَيْمَانُ الْأَخْوَلُ أَنَّ طَاوُسًا أَخْبَرَهُ عَنِ ابْنِ عَاسٍ أَنَّ النَّبِيِّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَفْبَةِ بِإِنْسَانِ قَدْ رَبَطَ يَدَهُ إِنْ وَهُوَ يَطُوفُ بِالْكَفْبَةِ بِإِنْسَانِ قَدْ رَبَطَ يَدَهُ إِنْ وَهُو يَطُوفُ بِالْكَفْبَةِ بِإِنْسَانِ قَدْ رَبَطَ يَدَهُ إِنْ وَيَعْلِمُ أَوْ بِخَيْطٍ، أَوْ بِخَيْطٍ، أَوْ بِخَيْطٍ، أَوْ بِخَيْطٍ، أَوْ بِخَيْطٍ، قَلْ بِخَيْطٍ، قَالَ: عَبْرٍ ذَلِكَ، فَقَطَعَهُ النَّبِيُ يَعِيْعٍ بِيدِو، ثُمَّ قَالَ: «فَذُهُ بَيْدِهِ، ثُمَّ قَالَ: [راجع: ٣٤٤٢]

تخريج: إسناده صحيح، خ: (١٦٢٠).

3444. It was narrated that Ibn 'Abbas (秦) said: The Prophet (囊) passed by some people who were shooting arrows and he said "Shoot, O sons of Isma'eel, for your father was an archer."

Comments: [Its isnad is saheeh]

3445. It was narrated that Salim bin Abil-Ja'd said: A man came to Ibn 'Abbas... And he narrated the hadeeth. Then he said: I heard your Prophet (ﷺ) say: "The slain one will come on the Day of Resurrection, holding his head - either he said, in his left hand, or in his right hand with the veins of his neck flowing with blood, before the Throne of the Most Merciful, may He be blessed and exalted, saying: O Lord, ask this one why he killed me."

Comments: [A saheeli hadeeth]

3446. It was narrated that Ibraheem said: I heard that when the Prophet (建) prostrated, the whiteness of his armpits could be seen.

Comments: [Its isnad is da'eef, because it is mursal]

3447. A similar report was narrated from Ibn 'Abbas (参) from the Prophet (绘).

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

٣٤٤٤ حَدُثَنَا عَبْدُ الرَّزَّافِ: أَحْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ رَيَادِ بْنِ خُصَيْنٍ، عَنْ أَبِي الْعَالِيّةِ، عَن النَّبِيُّ يَتِيْعُ الْعَلِيّةِ، عَن النَّبِيُّ يَتِيْعُ لَلَّالِيّةِ، عَن النَّبِيُّ يَتِيْعُ لِللَّهِ عَلَى النَّبِيُّ وَلَيْكُ لِللَّهِ اللَّهُ عَلَى اللَّهُ عَلَى اللّهُ عَالِهُ عَلَى اللّهُ عَ

تخريج: إساده صحيح.

٣٤٤٥ حدُفْنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ يَحْيَى بُن عَبْدِ اللَّهِ، عَنْ سَالِم بُنِ أَبِي الْحَعْدِ قَالَ جَاءَ رَحُلٌ إِلَى ابْنِ عَبَّسٍ ... فَدَكَرَ الْحَدِيثَ، فَقَالَ وَلَقَدُ سَمِعْتُ نَبِيّكُمْ فَدَكَرَ الْحَدِيثَ، فَقَالَ وَلَقَدُ سَمِعْتُ نَبِيّكُمْ فَدَكَرَ الْحَدِيثَ، فَقَالَ وَلَقَدُ سَمِعْتُ نَبِيكُمْ وَدَكَرَ الْحَدِيثَ، فَقَالَ وَلَقَدُ سَمِعْتُ نَبِيكُمْ رَبُعَةُ وَلَى يَوْمَ الْقِيَامَةِ آجَدًا وَنُسَلِهِ وَإِمَّا بِيَعِينِهِ وَرَمَّا لَهِ وَإِمَّا بِيَعِينِهِ وَتَعَالَى وَتَعَالَى، يَقُولُ: يَا رَبِّ، سَلْ هَذَا فِيمَ وَتَعَالَى، آدرجع: ١٩٤١]

تخريج: حديث صحيح.

٣٤٤٦ حَدَثَنَا عَدُ الرَّرَّاقِ: أَخْبَرَنَا شُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِنْرَاهِيمْ فَالَ بَلَغَنِي أَنَّ النَّبِيُ ﷺ(١/ ٣٦٥) كان إِذَا سَجَدَ بُرَى بَيَاضُ إِبْطَيْهِ.

تخريج: إساده ضعيف لإرساله، فإن إبر هيم المخعي من أنباع النابعين.

٣٤٤٧- حَدَّثَنَا عَبْدُ الرَّزَّ قِ. أَخْبَرَنَا شُفْيَانُ عَنْ نَبِي إِسْخَاقَ، عَنِ التَّهِيمِيِّ، عَنِ ابْنِ عَبَاسٍ مِثْلَ ذَلِكَ عَنِ النَّبِيِّ ﷺ [راجع: ٢٤٠٥]

تحريج: صحيح لعبره، وهذا إسناد ضعيف، التميمي لم يرو عنه غير أبي إسحاق، وأبو إسحاق محتلط.

3448. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (之) said: "Teach and make things easy, do not make things difficult. If you get angry then keep quiet; if you get angry then keep quiet; if you get angry then keep quiet."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

3449. It was narrated from Ibn 'Abbas (🚴) that a man came to the Prophet (ﷺ) and said: I have not come near my wife since watering the palm trees. - Watering the palm trees refers to when they were pollinated and left for forty days, and were not watered after pollination - and I found a man with my wife. And her husband was white with thin legs and straight hair, and the one concerning whom she was accused had chubby legs and was darkish with very curly hair. The Messenger of Allah (35) said: "O Allah, show us. O Allah show us." Then he made them engage in li'an. And she gave birth to a boy who resembled the man concerning whom she was accused.

Comments: [Its isnad is saheeh]

3450. It was narrated that Ibn 'Abbas (秦) said: Shall I not tell you about the wudoo' of the Messenger of Allah (海)? He called for water, then he started scooping with his right hand then pouring it over his left hand.

٣٤٤٨- حَدَّثَنَا عَبْدُ الرَّرَاقِ ﴿ أَخْبَرَنَا سُفْيَاذُ عَنْ لَيْكِ ، عَنْ طَاوُسٍ ، عَنِ النِ عَبْسِ قَالَ : قَال رَسُولُ اللَّهِ يَتِلِيْهِ : ﴿ عَلَّمُوا ، وَيَسْرُو وَلَا تُعَسِّرُوا ، وَإِذَا غَضِبْتَ فَاسْكُتْ . [راجع: ٢٥٥٦]

تخريج: حس لغيره، وهذا إسناد ضعيف لضعف ليث.

تخريج: إسناده صحيح.

٣٤٥٠ حَدَّثَنَا عَبْدُ الرَّزَّاقِ الْخَبْرَنَا سُفْيَانُ عَنْ رَبْدِ بْنِ يَسَارٍ ، عَنِ الْنِ رَبْدِ بْنِ يَسَارٍ ، عَنِ الْنِ عَبَّاسٍ قَالَ . أَلَا أُخْرِكُمْ بِوُضُوءِ رَسُولِ اللَّهِ يَجْهَا فَذَعَ بِمَاءٍ ، فَجَعَل يَغْرِفُ بِنِدِهِ الْيُمْنَى ، ثُمَّ يَضْبُ عَلَى الْبُشْرَى . [راحع ، ٢٤١٦]

Comments: [Its isnad is saheeli]

3451. It was narrated from Ibn 'Abbas (泰) that he said: I was standing beside the Messenger of Allah (窦) on his left, and he brought me round and made me stand on his right.

Comments: [Its isnad is saheeh]

3452. It was narrated that Ibn 'Abbas (♣) said: The Messenger of Allah (♣) passed by a sheep belonging to Maimoonah that had died, and he said: "Why don't you make use of its hide?" They said: How can we, when it is maitah (i.e., it died of natural causes)? He said: "Only its meat was forbidden." Ma'mar said: az-Zuhri thought that tanning was not necessary and he said: It can be made use of in any case.

Comments: [Its isnad is saleeh, al-Bukharı (1492) and Muslim (363)]

3453. It was narrated from 'Ata' bin Yasar that he heard Ibn 'Abbas (李) say: The Prophet (紫) did wudoo' then he took a piece of meat from the shoulder and ate, then he went to pray and did not do wudoo' (again).

Comments: [Its *isnad* is *saheeh*, al-Bukhari (207) and Muslim (354)]

3454. It was narrated that Ibn 'Abbas (泰) said: I came to the Prophet (寒) during the Farewell

تخريج: إسناده صحبح.

٣٤٥٠ - حَلَثَنَا عَبْدُ الرَّرَّاقِ: أَحْرَنَا سُفْيَانُ عَن الْبُن عَن الْبُن عَن الْبُن عَن الْبُن عَبْس أَنَّهُ قَالَ: كُنْتُ قُمْتُ إِلَى حَسْب رَسُولِ اللَّهِ يَشْجُ إِلَى شِمَالِهِ، فَأَدَارَنِي فَجَعْلَنِي عَلْ بَسِينِهِ. [راجع: ٢٣٢٦]

تخريج: إساده صحح.

٣٤٥٢ - حَلَّثَنَا عَبُدُ الرَّزَّاقِ: حَلَّثَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ، عَنْ عُبَيْد اللَّهِ ثَنِ عَلَي اللَّهِ بَنِ عَلَي اللَّهِ بَيْنَةً وَمُنَّةً وَمَنْ اللَّهِ بَيْنَةً وَمَنَّةً وَمَنَّةً وَمَنَّالًا اسْتَمْتَعْتُمْ بِهَا فَقَالَ: "أَلَا اسْتَمْتَعْتُمْ بِهَا فَقَالَ: "أَلَا اسْتَمْتَعْتُمْ بِهَا فَقَالَ: "أَلَا اسْتَمْتَعْتُمْ فَقَالَ: "أَلَا اسْتَمْتَعْتُمْ فَقَالَ: "أَلَا اللَّمْ وَيَقُولُ: وَكِيْفَ، وَهِيَ مَنِيَّةً وَقَالَ: يُسْتَمْتَمُ بِهَا عَلَى كُلِّ يُسْتَمْتُمُ بِهَا عَلَى كُلِّ خَلْلٍ. [راحع: ٢٣٦٩]

تخریج: بسناده صحیح، ح. (۱٤٩٢)، م. (۳۲۳).

٣٤٥٣ - حَلَّثْنَا عَبْدُ الرَّزَّاقِ: حَلَّثَنَا مَعْمَرٌ عَنْ رَيْد بْنِ أَسْلَمَ، عَنْ عَطَاء بْنِ يَسَرِ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: تَوَصَّأَ النَّبِيُّ ﷺ، ثُمَّ احْتَزَ مِنْ كَبْفِ فَأْكُلَ، ثُمَّ مَضَى إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأُ [راجع: ١٩٨٨]

تخریج: إساده صحیح، خ: (۲۰۷)، م. (۳۵٤).

٣٤٥٤ - حَدُّثَنَا عَبْدُ الرُّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ. وَعَبْدُ الأَغْلَى عَنْ مُعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ مُبَيْدِ

Pilgrimage - or he said: on the day of the conquest (of Makkah) - when he was praying, and al-Fadl and I were riding one behind the other on a female donkey. We passed in front of the row, then we dismounted and joined the row, and the female donkey was passing in front of them but it did not interrupt their prayer. 'Abdul-A'la said: I was riding behind al-Fadl on a female donkey, and we came when the Prophet of Allah (ﷺ) was leading the people in prayer in Mina.

Comments: [Its isnad is saheelt, Muslim (504)]

3455. It was narrated from Ibn 'Abbas (♣) that when the l'rophet (♣) saw the images in the House - i.e., the Ka'bah - he did not enter, and he ordered that they be erased. And he saw (an image of) Ibraheem and Isma'eel (as) with divining arrows in their hands and he said: "May Allah kill them; they never cast arrows."

Comments: [Its isnad is saheeh, al-Bukhari (3352)]

3456. It was narrated from Ibn 'Abbas (場) that the Prophet (曇) said: "Seek it [Lailatal-Qadr] in the last ten (nights of Ramadan), on the twenty-first or the twenty-fifth or the twenty-third."

Comments: [Its isnad is saheeh, al-Bukhari (2021)]

3457. It was narrated that Ibn 'Abbas (♣) said: The Prophet (楏) was treated with cupping by a

اللهِ بْنِ عَلْدِ اللّهِ بْنِ عُتْبَةً، عَيِ ابْنِ عَنَاسٍ قَالَ: جِئْتُ إِلَى النّبِيِّ ﷺ فِي خَبّة الْوَدَاعِ _ أَوْ قَالَ : يَوْمُ الْفَقْحِ _ وَهُوَ يُصَلِّي، أَنَا وَالْفَضُلُ مُرْتِدِفَانِ عَنَى أَدَّنِ، فَفَطَعْنَا الصّفَّ وَتَرَلْنَا عَنْها، ثُمَّ ذَحَنْنَا الصَّفَ، وَالْأَتَانُ نَمْرُ بَيْنِ أَيْدِيهِمْ مَمْ تَقْطَعْ صلاتَهُمْ. وقَالَ عَنْدُ الْأَعْلَى: كُنْتُ رَدِيفَ الْفضلِ عَلَى أَنانٍ، فَحِنْنَا وَنَيُّ اللّهِ ﷺ يُصَلِّى بانتَاسٍ بِعِنْنَى. [راحع: ١٨٩١]

تخريج: إساده صحيح، م: (٥٠٤).

٣٤٥٠ حَدَّثَنَا عَبْدُ الرُّزَّافِ: حَدَّثَنَا مَعْمَرٌ عَنْ الْبُوِت، عَلْ عَكْرِمَة، عَنِ الْبِنِ عَبْسٍ. أَنَّ الشِيَّ يَنْفِ لَمَّا رَأَى الصَّوَرَ فِي الْبَيْتِ _ يَعْنِي الْكَعْبَة لَمَّا رَأَى الصَّورَ فِي الْبَيْتِ _ يَعْنِي الْكَعْبَة _ لَمُ عَنْ لَكُعْبَة لَمَّا رَأَى وَرَأَى وَلَمْ نِهَا فَمُحَبِث، وَرَأَى إِلْرَاهِيمَ وَإِشْمَا عِيلَ عَلَيْهِمَا السَّلَامُ بِأَيْدِيهِمَة الْأَرُّلَامُ، فَقَالَ: ﴿ فَاتَلَهُمُ اللَّهُ مَ وَاللَّهِ مَا السَّلَامُ وَاللَّهِ مَا السَّلَامُ وَاللَّهِ مَا السَّلَامُ وَاللَّهِ مَا السَّلَامُ وَاللَّهِ مَا اللَّهُ الرَّاجِع: ٣٠٩٣]

تخریج: إساده صحیح، ح. (۳۳۵۲).

٣٤٥٦ - حَدَّنَنَا عَنْدُ الْوَهَابِ النَّفْفِيُ عَنْ أَيُوبَ، عَنْ عِكْرِمَةً، عَنِ ابْنِ عَنَاسٍ. أَنَّ النِّيقِ عَنْ الْبَيْ عَنَاسٍ. أَنَّ النَّيْقِ عَنْ عَنَاسٍ. أَنْ النَّيْمِ وَهَا فِي الْعَشْرِ الْنَّوْلَ خِرِ، فِي تَاسِعَهِ نَنْفَى، أَوْ حامسَةٍ نَنْفَى،

تخريج: إساده صحيح، خ. (٢٠٢١).

٣٤٥٧– حَلَّثَنَا عَبْدُ الرَّزَّاقِ: حَلَّثَنَا مَعْمَرٌ عَنْ عَاصِمٍ الْأَحْولِ، عَنِ الشَّعْبِيِّ، عَنِ الْبنِ slave belonging to Banu Bayadah, and the Prophet (ﷺ) gave him his fee. If it were haram, he would not have given it to him. And he told his masters to reduce some of the share of his earnings (that they took).

Comments: [Its isnad is salech, al-Bukhari (2103) and Muslim (1202)]

3458. It was narrated that Ibn 'Abbas (秦) said: The Messenger of Allah (姓) cursed effeminate men and women who imitate men.

Comments: [Its isnad is saheeh, al-Bukhari (6834)]

3459. It was narrated that Ibn 'Abbas (孝) said: I was in the house of Maimoonah and the Prophet (靈) got up to pray at night. I got up and stood on his left, and he took me by the hand and made me stand on his right. Then he prayed thirteen rak'alis and I estimated the length of time he stood in each rak'ali as being as long as it takes to recite Ya ayyuhal-Muzzammil [Soorat al-Muzzammil 73:1].

Comments: [Its isnad is salveh]

3460. It was narrated that Ibn 'Abbas (李) said. The Messenger of Allah (窦) set out for Makkah during the year of the conquest in the month of Ramadan, and he continued to fast until he reached al-Kadeed, then he broke his fast.

عَتَاسِ قَالَ: خَجَمَ اللَّبِي ﷺ عَبْدٌ لِلنِّي اللَّهِ عَبْدٌ لِلنِّي اللَّهِ عَبْدٌ لِلنَّهِ اللَّهِ اللَّهُ اللَّلَّا اللَّهُ اللللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّالِمُلَّا ا

تخریج: إساده صحیح، ح (۲۱۰۳)، م ۱۲۰۲).

تخریج: إساده صحیح، ح. (۱۸۳٤).

٣٤٥٩ حَدَّنْنَا عَبْدُ الرَّرَّ ق. خَدْنَنَا مَعْمَرٌ عَنِ ابْنِ طَوْسٍ، عَنْ عِكْرِمَة بْنِ خَالِدٍ، عَنِ ابْنِ عَبْسِ قَالَ: كُنْتُ فِي بَنْتِ مَيْمُونَةَ، فَقَامَ لَبَيْ رَبِّتِ مَيْمُونَةَ، فَقَامَ لَبَيْ رَبِّتِ مَيْمُونَةَ، فَقَامَ لَبَيْ رَبِّتِ يَكُونُ مَعْهُ علَى يَسْنِهِ، (١/ يَسْرَدِه، فَأَحَدُ بِنِيدِي فَجَعَلَني عَنْ يَسْنِه، (١/ يَسْرَدِه، فَأَحَدُ بَنِيدِي فَجَعَلَني عَنْ يَسْنِه، (١/ يَسْرَدُه، فَأَكُمْ تَعْمَلُنَ عَنْ رَبْعَةً، حَرَرْتُ قَدْر قَدْمِهِ فِي كُلِّ رَكْعَةٍ قَدْرَ: ﴿ يَا يَبْهَا اللَّهُ فَلُهُ. [(احم: ٢٧٦١]

تخريج: إسناده صحبح.

٣٤٦٠ حَلَّثُنَا غَبْدُ الرَّزَاقِ: حَدَّثُنَا مَعْمَرٌ عَنِ الرَّزَاقِ: حَدَّثُنَا مَعْمَرٌ عَنِ الرَّ انزُّهْرِيِّ، عَنْ عُبَيدِ اللهِ بْنِ عَبْدِ اللهِ، عَي ابْسِ عَتَاسٍ قَالَ. خَرَحَ رَسُولُ اللهِ ﷺ عامَ الْفَتْحِ إلى مَكَّةَ فِي شَهْرِ رَمْصَانَ، فَصَامَ حَثَى بَلْغَ الْكَذِيذَ ثُمَّةً أَفْطَرَ. [راحم ١٨٩٢] Comments: [Its isnad is saheeh, al-Bukhari (1944) and Muslim (1113)]

3460. (sic) It was narrated that Ibn 'Abbas (36) said: The Messenger of Allah (海) set out for Makkah during the year of the conquest in the month of Ramadan, and he continued to fast until he passed by a stream on the way, and that was at the time of the noonday heat. The people got thirsty and they began craning their necks, longing for the water. The Messenger of Allah (變) called for a vessel of water, then he held it up in his hand so that the people could see it, then he drank and the people drank.

Comments: [Its isnad is saheeh, al-Bukhari (4278)]

3461. Ibn Juraij narrated: I heard 'Ata' say: I heard Ibn 'Abbas (秦) say: There was a sheep that belonged to one of the wives of the Prophet (經) and it died. The Prophet (經) said: "Why don't you take its hide and make use of it?"

Comments: [Its isnad is saheeh, al-Bukhari (1492) and Muslim (364)] تخریج: _بساده صحیح، ح^{. (۱۹88)، م[.] (۱۱۱۳).}

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٣٤٦٠م حَلَّثُنَا عَبُدُ الرِّزَّاقِ: حَدَّثُنَا مَعْمَرٌ عَن الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَيْدِ اللَّهِ، عَن الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَيْدِ اللَّهِ، عَن الزُّهْرِيِّ، عَلَى اللَّهِ بَشِيْدِ عَامَ الْفَيْحِ إِلَى مَكَّةَ هِي شَهْرِ رَمَصَانَ، فَصَامَ حَتَّى مَرَّ بِعَدِيرٍ فِي الطَّرِيقِ، وَذَلِكَ فِي نَحْرِ الظَّهِيرَةِ، قَالَ: فَعَطِشَ النَّاسُ وَجَعَلُوا يَمُدُون أَنْفُسُهُمْ إِلَيْهِ، قَالَ: فَدْعَا أَعْلَاهُمُ مَ وَتَتُوقُ أَنْفُسُهُمْ إِلَيْهِ، قَالَ: فَدْعَا رَسُولُ اللَّهِ يَنْشِ بِقَدحٍ فِيهِ مَاءً، فَأَمْسَكُهُ عَلَى يَدِو حَتَى زَهُ النَّاسُ، ثُمَّ شَرِت فَشَرِت فَشَرِت النَّاسُ [راحع: ١٨٩٢]

تخریج: إساده صحیح، ح (۲۷۸) عنیقًا.

٣٤٦٠ - حَلَّثَنَا عَبْدُ الرَّرَّاقِ وَابْنُ نَكْرٍ قَالَ: الْحَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً قَالَ: سَمِعْتُ ابْنُ بَكْرٍ: ثُمَّ سَمِعْتُ ابْنُ بَكْرٍ: ثُمَّ سَمِعْتُ ابْنُ سَمِعْتُ ابْنُ عَبَّسٍ يَقُولُ كَانَتُ شَاةً _ قَالَ سَمِعْتُ ابْنَ عَبَّسٍ يقُولُ كَانَتُ شَاةً _ أَوْ دَاجِنَةً _ يَبِّسِ يقُولُ كَانَتُ شَاةً _ أَوْ دَاجِنَةً _ يَبِسِ يقُولُ كَانَتُ شَاةً _ أَوْ دَاجِنَةً _ يَبِسِ يقُولُ كَانَتُ شَاةً _ أَوْ دَاجِنَةً _ يَبِسِ يقَولُ كَانَتُ شَاةً _ أَوْ دَاجِنَةً _ يَبِسِ يَقُولُ كَانَتُ شَاةً فَمَاتَتُ، فَقَالَ النَّبِي يَبِيْهِ فَمَاتَتُ، فَقَالَ النَّبِي يَبِيْهِ فَمَاتَتُ، فَقَالَ النَّبِي إِيفِهِ أَوْ مَسْكِهَا اللَّهِ يَبِيهِ الْمَابِهَا أَوْ مَسْكِهَا اللَّهِ يَا إِلَيْ الْمَابِهَا أَوْ مَسْكِهَا اللَّهِ يَلِهِ إِلهَا إِلهَا إِلهَا أَوْ مَسْكِهَا اللَّهِ يَا إِلهَ الْمَابِهَا أَوْ مَسْكِهَا اللَّهِ يَلِهِ إِلهَا إِلهَا إِلهَا إِلهَا أَوْ مَسْكِهَا اللَّهِ يَلِهُ إِلهَا إِلهَا إِلهَا إِلهَا أَوْ مَسْكِهَا اللَّهِ يَعْلَى الْمَالِهَا أَوْ مَسْكِهَا أَوْ مَسْكِهَا اللَّهِ وَالْهُ الْمِلْهُ الْمُؤْلُولُ الْمُؤْلُولُ عَلَيْكَ اللَّهُ عَلَيْكُ اللَّهُ الْمُعْتَلُ اللَّهُ عَلَيْهُ الْمُؤْلُ الْمُؤْلُ الْمُؤْلُ الْمُعْتُلُولُ اللَّهُ الْمِلْهُ الْمِلْهُ الْمُؤْلُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ الْمُؤْلِقِيلُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلِقِيلُ الْمُؤْلِقِيلُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ اللَّهُ الْمُؤْلِقُولُ اللَّهُ الْمُؤْلُولُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمِؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلِقُ الْمُؤْلِقُولُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلِقُ الْمُؤْلُ الْمُؤْلُ الْمُؤْلُولُ الْمُؤْلِقُ الْمُؤْلِقُ الْمُؤْلُولُ الْمُؤْلُ الْمُؤْلُولُ الْمُؤْلِقُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلِلُ الْمُؤْلِقُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلِقُ الْمُؤْلُولُ الْمُؤْلُ الْمُؤْلُولُ الْمُؤْلِقُ الْمُؤْلُولُ الْمُؤْلُ الْمُ

تخریج: إساده صحیح، خ (۱٤٩٢)، م. (۳٦٤).

3462. Miqsam the freed slave of 'Abdullah bin al-Harith bin Nawfal narrated that Ibn 'Abbas told him: I

٣٤٦٢- حَدَّثْنَا عَنْدُ الرُّزَّاقِ: أَخْبَرْنَا النَّ جُرَيْجٍ. ورَوْحٌ فَالَ: حَدَّثْنَا ابْنُ جُزَيْجٍ، قَالَ: was with 'Umar (黍) when Sa'd and Ibn 'Umar asked him about wiping over the khuffain, and 'Umar agreed with Sa'd. Ibn 'Abbas said: I said: O Sa'd, we know that the Prophet (寒) wiped over his khuffain, but was it before or after al Ma'idah? He said: No one should tell you that the Prophet (寒) wiped over them after al-Ma'idah was revealed. And 'Umar (黍) remained silent.

Comments: [Its isnad is da'eef]

أَخْبَرَنِي خُصَبْفُ أَنَّ مِفْسَمًا مَوْلَى عَبْدِ اللَّهِ بَنِ نَوْفَلِ الْجَبَرَهُ: أَنَّ ابْنَ عَبَاسٍ أَخْبَرَهُ قَالَ: أَمَا عِنْدَ عُمَرَ حِبِنَ سَأَلَهُ سَعْدٌ وَابْنُ عُمَرَ عِنِ الْمَسْعِ عَلَى الْخُفَّيْنِ، مَعْدٌ وَابْنُ عُمَرُ عِنِ الْمَسْعِ عَلَى الْخُفَّيْنِ، فَقَالَ انْنُ عَبَاسٍ: فَقَالُ انْنَا اللّهَائِذَةِ أَمْ مَسَحْ عَلَى حُقْبُهِ، وَلَكِنْ أَ قَبْلِ الْمَائِذَةِ أَمْ بَعْدَهَا- فَعَلَا الْمَائِذَةِ أَمْ تَعْدَهَا- فَقَالَ رَوْحٌ: أَوْ تَعْدَهَا- فَالَ: لَا يُخْبُرُكَ أَحَدٌ أَنَّ النَّبِيِّ بِعِيْجٍ مَسَحَ عَلَى الْمَائِذَةِ أَنْ النَّبِي بِعِيْجٍ مَسَعَ عَلَى الْمَائِذَةِ أَنَّ النَّبِي بِعِيْجٍ مَسَعَ عَلَى الْمَائِذَةِ أَنَّ النَّبِي بَعِيْجٍ مَسَعَ عَلَى عَمْرُ. وَلَا الْمَائِذَةُ فَالَدُولَا الْمَائِذَةُ فَا أَنْ النَّالِيَةِ مَلْكَ عُمْرُ. وَالْمَائِذَةُ فَا الْمَائِذَةُ مُنْ الْمُنْ مَا أَنْولَانِ الْمَائِذَةُ فَا عَلَى الْمُعَلِدَةُ مَا أَنْولَانِ الْمَائِذَةُ فَا أَنْ الْمُنْ مَا أَنْولَانِ الْمَائِذَةُ فَا أَنْ الْمَائِذَةُ أَنْ الْمَائِذَةُ أَنْ الْمَائِذَةُ الْمَائِدَةُ أَنْ الْمَائِذَةُ أَنْ الْمَائِذَةُ أَنْ الْمَائِذَةُ أَنْ النَّبِي عَلَى الْمَائِذَةُ أَنْ الْمَائِذَةُ أَنْ النَّبِي الْمُعْلَى الْمَائِذَةً أَنْ النَّائِذَةُ أَنْ الْمُعْرَادُهُ الْمُعْرَادُهُ الْمُعْرَادُهُ الْمُعْرَادُهُ الْمُعْرَادُهُ الْمُعْرَادُهُ الْمُعْرَادُهُ الْمُعْرَادُهُ الْمُعْرَادُهُ اللْمُعْلِدُهُ الْمُعْرَادُهُ الْمُعْرَادُهُ الْمُعْرَادُهُ الْمُعْرَادُهُ الْمُعْرَادُهُ الْمُعْرَادُهُ الْمُعْرَادُهُ الْمُعْلَى الْمُعْلَى الْمُؤْلِلَالُهُ الْمُعْرَادُهُ الْمُعْرَادُهُ الْمُعْرَادُهُ الْمُعْرَادُهُ اللَّهُ الْمُعْرَادُهُ اللّهُ الْمُؤْلِدُهُ اللّهُ الْمُعْرَالِهُ الْمُعْرَادُهُ الْمُؤْلِقُولُ الْمُعْرَادُهُ الْمُعْلَى الْمُعْرَادُهُ الْمُعْلَى الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلَالِهُ الْمُؤْلِقُلُولُ الْمُعْلِمُ الْمُعْلَمُ الْمُعْلِقُولُ الْم

تخريج: إساده صعيف لضعف حصيف بن عبدالرحمن الجزري.

3463. 'Umar bin 'Ata' bin Abil-Khuwar narrated that he heard Ibn 'Abbas say: Whilst the Messenger of Allah (ﷺ) was eating a bone with some meat on it, the *mu'adhdhm* came to him, so he put it down and got up to pray, and he did not do *wadoo*.

Comments: [Its isnad is saheeli]

3464. Sulaiman bin Yasar narrated that he heard Ibn 'Abbas (%) and saw Abu Hurairah (%) doing wudoo'. He said: Do you know because of what I am doing wudoo'? He said: No. He said: I am doing wudoo' because I ate some pieces of dried yoghurt. Ibn 'Abbas said: I do not care because of what you are doing wudoo'. I bear witness that I saw the Messenger of

٣٤٦٣- حَدَّثَنَا عَبُدُ الرَّزَّاقِ وَابْنُ بَكُمْ فَ لَا: أَخْبَرَنِي عُمَرُ بَنُ الْحُبَرَانِ الْبُنُ جُرَيْحِ قَالَ: أَخْبَرَنِي عُمَرُ بَنُ عَطَاءِ نُنِ أَبِي الْخُوَارِ أَنَّهُ سَمِعَ ابْنَ عَاسٍ يَقُولُ بَيْنَا رَسُولُ اللَّهِ بِيَنِيَّ يَأْكُنُ عَزْقًا، أَتَاهُ الْمُؤَدِّدُ فَوَضَعَهُ وَقَامَ إِلَى الصَّلَاةِ، وَلَمْ يَمَسَ الْمُؤَدِّدُ فَوَضَعَهُ وَقَامَ إِلَى الصَّلَاةِ، وَلَمْ يَمَسَ مَاءً. [راجع: 1998]

تخريج: إساده صحيح.

٣٤٦٤ حَدَّثَنَا عَبُدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا:
أَخْبَرَنَا ابْنُ جُرِيْجِ قَالَ: أَخْرَنِي مُحَمَّدُ بْنُ
يُوسْفَ: أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ أَخْرَهُ: أَنَّهُ
سَمِعَ ابْنَ عَبَّاسٍ وَرَأَى أَبًا هُرَيْرَةَ يَتُوصَّأُ،
فَقَالَ: أَتَدْرِي مِمَّا أَتَوَضَّأً؟ قَالَ: لَا، قَلَ:
أَنُوصًا مِنْ أَنُوارٍ أَقِطٍ أَكْنُهَا. قَلَ ابْنُ
عَبَّاسٍ، مَا أُبْالِي مِمَّا نَوَصًّاتَ، أَشْهَدُ لَرَأَيْتُ

Allah (建) eat a shoulder of meat, then he got up to pray and did not do wudoo'.

Comments: [Its isnad is saheeh, al-Bukhari (207) and Muslim (354)]

3465. Abush-Sha'tha' narrated that Ibn 'Abbas told him that the Prophet (ﷺ) used to do *ghusl* with Maimoonah's left-over water. 'Abdur-Razzaq said: That was when I asked him about removing *janabah* for two people with the same water.

Comments: [Its isnad is saheeh]

3466. Ibn Juraij said: I said to 'Ata'. Which do you prefer for me, to pray 'lsha' as an imam (leading the prayer) or to delay it and pray alone? He said: I heard Ibn 'Abbas (36) say: The Messenger of Allah (些) delayed 'Isha' one night until the people had fallen asleep and woken up, and fallen asleep then woken up (again). Then 'Umar bin al-Khattab (%) stood up and said: The prayer. 'Ata' said: Ibn 'Abbas (30) said: Then the Prophet of Allah (🝇) came out, and it is as if I can see him now, with water dripping from his head and putting his hand on the side of his head and saying: "Were it not that it would be too have instructed them to pray at this time "

رَسُولَ اللَّهِ ﷺ أَكُلَ كَتِفَ لَحْمٍ، ثُمُّ قَامَ إِلَى صَلَّاقٍ وَمَا تُوصًّا. قَالَ: وَشَائِيْمَانُ خَصِرٌ مَثَلاقٍ وَمَا تُوصًّا. قَالَ: وَشَائِيْمَانُ خَصِرٌ ذَلِكَ مِنْهُمَا جَمِيعًا. [راحع: ١٩٨٨]

تخریج: اساده صحیح، ح (۲۰۷)، م (۳۵٤).

٣٤٦٥ حَلَّنَا عَبْدُ الرُّزَاقِ وَابْنُ نَكْرٍ قَالَا: الْحَبْرَى مَهْرُو بْنُ الْحَبْرِي عَهْرُو بْنُ الْحَبْرِي عَهْرُو بْنُ الْحَبْرِي عَهْرُو بْنُ الْحَبْرِي وَالَّذِي يَخْطُرُ عَلَى بَالِي أَنْ ابْنَ عَلَّاسٍ أَخْتَرَهُ: أَنَّ الْبُنَ عَلَّاسٍ أَخْتَرَهُ: وَلَا يَعْشِيلُ بِفَصْلٍ مَيْهُونَةً. فَالَ النَّهُ عَنْ إِخْلاءِ الْمُنْبِقُ عَنْ إِخْلاءِ الْجُنْبِقُ جَمِعًا. [راحع. ٢١٠٠]

تخريج الساده صحيح.

٣٤٦٦ حلَّثنا عَدُ الرَّزَاقِ وَائْنُ بَكْرِ فَالَا الْمَرْزَا ابْنُ جُرِيْعِ فَالَ الْمِثْنَاء، إِمَامًا أَوْ حِلْوَا؟ خَتْ إِلَيْكَ أَنْ أَصلَيْ الْعِشَاء، إِمَامًا أَوْ حِلْوَا؟ خَتْ إِلَيْكَ أَنْ أَصلَيْ الْعِشَاء، إِمَامًا أَوْ حِلْوَا؟ فَالَ سَمِعْتُ ابْنَ عَمَّاسٍ بَقُولُ: أَعْتَمَ رَسُولُ اللهِ عِلَيْهِ وَلَيْ اللهِ عَلَى مَقَدَ الدَّسُ وَاسْتَيْقَظُوا، فَقَامَ عُمَرُ بَنُ اللهِ عَلَى مَقَالًا عَمَلُ بَنُ اللهِ عَلَى اللهِ عَلْمَا عَلَى اللهِ عَلَى ا

تخریج: سده صحیح، ح (۷۱۱)، م (۱۶۲). difficult for my ummah, I would

Comments: [Its isnad is saheeh, al-Bukhari (571) and Muslim (642)]

3467. Abush-Sha'tha' narrated that Ibn 'Abbas (崇) said: I prayed behind the Messenger of Allah (憲) eight [rak'ahs] together and seven [rak'ahs] together.

Comments: [Its isnad is saheeh, al-Bukhari (1174) and Muslim (705)] ٣٤٦٧- حَدَثْنَا عَدُ الرَّرَاقِ: أَخْبَرَا النَّ النَّ النَّ خُرَيْحِ وَالنَّ نَكْرِ فَالَ: أَخْبَرَا النَّ خُرَيْحِ فَالَ: أَخْبَرَا النَّ خُرَيْحِ فَالَ: أَخْبَرَا النَّ خُرَيْعِ فَالَ: أَنَّ أَبَا الشَّغْنَاءِ أَخْبِرَهُ قَالَ: صَلَّيْتُ أَخْبِرَهُ قَالَ: صَلَّيْتُ وَرَاء رَسُولَ اللَّهِ بِيَنِيْقَ ثَمَانِيًا جَمِيعًا، وَسَبْعًا وَرَاء رَسُولَ اللَّهِ بِيَنِيْقَ ثَمَانِيًا جَمِيعًا، وَسَبْعًا حَمِيعًا، وَسَبْعًا حَمِيعًا، وَسَبْعًا

تخریج: إساده صحیح، ح: (۱۱۷٤)، م: (۷۰۵).

3468. Tawoos narrated that he heard Ibn 'Abbas say: When the Prophet (ﷺ) prayed tahajjud at night... And he narrated a du'a' like that of Sufyan, except that he said: "... Your promise is true, and Your words are true, and the meeting with You is true." And he said: "... what I do in secret and what I do openly, You are my God, there is no God but You."

Comments: [Its isnad is saheeh, al-Bukhari (7499) and Muslim (769)]

3469. It was narrated that Ibn 'Abbas (秦) said The Messenger of Allah (靈) was the most generous of people. As soon as the month of Ramadan began and Jibreel (始) began to review (the Qur'an) with him, he would become more generous than the wind.

Comments: [Its isnad is saheeh, al-Bukhari (6) and Muslim (3308)]

3470. It was narrated that Abu Salamah said: Ibn 'Abbas (泰) used to narrate that Abu Bakr ٣٤٦٨- حَلَّثُنَا عَنْدُ الرَّرَّاقِ: أَخْبَرَنَا مُنُ خُرَيْجِ قَالَ. أَخْبَرِنِي شَلَيْمَانُ الْأَحْوَلُ: أَنَ طَاوُسًا أَخْبَرُهُ: أَنَّهُ سَمِعَ النَّ عَبَّسِ يَقُولُ. فَلَكِنَ اللَّيْلِ، فَلَكِنَ كَانَ اللَّيْلِ، فَلَكِنَ كَانَ اللَّيْلِ، فَلَكِنَ كَانَ اللَّيْلِ، فَلَكِنَ كَانَ اللَّيْلِ، فَلَكِنَ نَعْجُدُ مِنَ اللَّيْلِ، فَلَكِنَ نَعْجُدُ مِنَ اللَّيْلِ، فَلَكِنَ نَحْوَ مُعُدُكُ نَحْوَ وُعُدُكُ نَحْوَ وُعُدُكُ الْحَقِّ، وَلِقَاوُكَ الْحَقِّ، وَقَالَ. "وَوَعُدُكُ الْحَقِّ، وَقَالَ. "وَمَا أَعْلَنْتُ، أَنْ الْحَقِّ، وَقَالَ. الْحَقِّ، وَقَالَ. اللهِي لا إِلَهُ النَّهُ اللهُ يَلْ اللهُ اللهُ يَلْ اللهُ يَلْ اللهُ يَلْ اللهُ يَلْ اللهُ يَلْ اللهُ يَلْ اللهُ اللهُ يَلْ اللهُ اللهُ اللهُ يَلْ اللهُ يَلْ اللهُ اللهُ يَلْ اللهُ يَلْ اللهُ يَلْ اللهُ اللهُ يَلْ اللهُ اللهُ يَلْ اللهُ اللهُ يَلْ اللهُ اللهُ اللهُ يَلْ اللهُ اللهُ يَلْ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ يَاللهُ اللهُ اللهُ

تخریج ^۱ ساده صحیح ، خ . (۷۹۹۷) ، م : (۷۲۹).

٣٤٦٩ - حَدَّثَنَا عَبْدُ الرَّرَّاقِ: أُخْبَرَنَ مَعْمَرٌ عَى الْبُو عَبَّاسِ عَيِ اللَّهِ، عَنِ الْبُنِ عَبَّاسِ عَلَ اللَّهِ، عَنِ الْبُنِ عَبَّاسِ عَلَ اللَّهِ، عَنِ الْبُنِ عَبَّاسِ عَلَ كَانَ رَسُولُ اللَّه ﷺ أَجْوَدُ (١/٣٦٧) الْنَسَرِ، فَمَ هُوَ إِلَّا أَنْ يَدْخُولَ شَهْرُ رَمَضَانَ، وَلُسَرِ، فَمَ هُو إِلَّا أَنْ يَدْخُولَ شَهْرُ رَمَضَانَ، وَبُدَارِسَهُ جِبْرِيلُ ﷺ، فَلَهُو أَجْوَدُ مِنَ الرَّيح. أَراجع: ٢٠٤٢]

تخريج: إساده صحيح، خ. (١). م (٣٣٠٨). ٣٤٧٠- حَدَّثَنَا عَبْدُ الرَّرَاقِي عَنْ مَعْمَرٍ. عَنِ الرَّهْرِيِّ. عَنْ أَبِي سَلَمَةً قَانَ: كَانَ ابْنُ lifted from the face of the Prophet (憲) after he had died a striped cloak with which he was covered. He looked at the face of the Prophet (窦), then he leaned over him and kissed him.

Comments: [Its isnad is salieeli]

3471. It was narrated from Ibn 'Abbas (ᢌ) that he mentioned the words of the Prophet (霙) about doing ghusl on Friday. Tawoos said: I said to Ibn 'Abbas: Should one put on perfume if his family has any? He said: I do not know.

Comments: [Its isnad is saheeli, al-Bukhari (885) and Muslim (848)] عَبَّاسٍ يُحَدِّثُ أَنَّ أَنِ بَكْرٍ كَشَفَ عَنْ وَجُهِ النَّبِيِّ يَثْلُقُ كَانَ مُسَجَّى النَّبِيِّ يَثْلُغُ وَكُن مُسَجَّى عَلَيْهِ، فَنَظَرَ إلى وَجُهِ النَّبِيِّ يَثْلِثُو، ثُمَّ أَكَبُ عَلَيْهِ، فَقَلَهُ. [راجع: ٣٠٩٠]

تخريج: إساده صحيح.

٣٤٧١ - حَدَّثَنَا عَبْدُ الرَّرَّاقِ وَابْنُ بَكُمْ فَالَا: أَخْبَرَنِي بِثْرَاهِيمُ نَنُ أَخْبَرَنِي بِثْرَاهِيمُ نَنُ مَنْسَرةً عَنْ طَوْس، عن ابْنِ عَبَّاسٍ: أَنَّهُ ذَكَرَ فَوْلَ النَّبِيِّ يَسِيَّةً فِي الْغُنْسُ يَوْمَ الْجُمُعَةِ، قَالَ طَوْسٌ فَقُلْتُ لِابْنِ عَبَّاسٍ. وَيَمْسُ طِينًا أَوْ دُهْنًا إِنْ كَانَ عِنْدَ أَهْلِهِ؟، قَالَ: لا أَعْلَمُهُ. [راحد: ٣٨٣]

تخريج: إساده صحيح، ح: (۸۸۵)، م (۸٤۸).

3472. Ibraheem bin Abi Khidash narrated that Ibn 'Abbas (秦) said: When the Prophet (囊) overlooked the graveyard on his first route, he pointed across the stream and said: "What a good graveyard this is." I said to the one who told me: Did he point to the mountain pass? He said: That's what he said. He did not tell me that he pointed to a specific area; all he said was that he pointed across the stream. And we used to hear that the Prophet (囊) specifically pointed to the mountain pass that is opposite the House.

Comments: [Its isnad is da'eef]

3473. It was narrated from Migsam, the freed slave of 'Abdullah bin al-Harith, that Ibn 'Abbas (\$\shi\)

٣٤٧٧ - خَدَّثُنَا عَبْدُ الرُّزَّاقِ: خَدَّثَنَا ابْنُ جُرَيْحِ غَالَ: حَدَّثُنِي إِبْرَاهِيمُ نُنُ أَي خِدَاشِ أَنَّ ابْنَ غَبَاسٍ قَالَ: كَمَّا أَشْرَفَ النّبِيُ بِيهِ عَلَى الْمَقْبُرةِ وَهِيَ عَلَى طَرِيقِهِ الأُولَى، أَشَارَ بِيدهِ وَرَاءَ الضَّفِيرَةِ شَكَّ عَبْدُ الضَّفِيرةِ شَكَّ عَبْدُ الضَّفِيرةِ شَكَّ عَبْدُ اللَّهِ وَرَاءَ الضَّفِيرةِ شَكَّ عَبْدُ اللَّهِ وَرَاءَ الضَّفِيرةِ شَكَّ عَبْدُ اللَّهُ عَبْدُ اللَّهُ عَبْدُ اللَّهُ عَبْدُ اللَّهُ عَبْدُ اللَّهُ اللَّه

تخريج: إلىناده صعبف، لضعف إلواهيم بن أي خداش.
from حَدُّثَنَا عَبْدُ الرَّرَّاقِ: أَخْرَنَا النُّ dullah جُرَيْجِ قَالَ: أَخْبَرَيي عَبْدُ الْكَرِيمِ وَغَيْرُهُ عَنْ (﴿) \$

told him: The Prophet (ﷺ) set [the expiation for] having intercourse with a menstruating woman at one dinar [to be given in charity]. And if he has intercourse with her when the bleeding has stopped but she has not yet done ghusl, then [he should pay] half a dinar. All of that (was narrated) from the Prophet (ﷺ)

Comments: [Salueh mawqoof. This is a da'eef isnad]

3474. 'Amr bin Dinar narrated that he heard Muhammad bin Jubair say: Ibn 'Abbas (泰) used to object to starting the fast of Ramadan early if the new moon of Ramadan has not been seen. And he used to say: The Prophet (宏) said: "If you do not see the new moon, complete thirty days."

Comments: [Its isnad is da'eef]

مِقْسَمٍ مَوْلَى عَدْ اللَّهِ بْنِ الْحَرِثِ: أَنَّ ابْنَ عَنْاسٍ أَخْبَرَهُ أَنَّ النِّبِيِّ يَعِيْهُ جَعَلَ فِي الْحَاشِ نَصَابُهَا وَقَدْ أَذْبَرَ الْحَاشِينَ عَنْهَا وَقَدْ أَذْبَرَ الْحَاشِفُ وَيَنَادٍ ، كُلُّ اللّهُ عَنْهَا وَلَمْ تَغْتَسِلْ ، فَيْضِفُ وِينَادٍ ، كُلُّ ذَبُكَ عن النَّبِيِّ عَلَيْهِ . [راحع: ٢٠٣٢]

تخريج: صحيح موقوف، وهذا إساد ضعيف صعف عمدالكريم بن أبي المحارق.

٣٤٧٤- حَدَّثَنَا عَبُدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا:
أَخْبَرَنَ ابْنُ جُرَيْجِ: أَخْبَرَنِي عَمْرُو بْنُ دِيبَارٍ.
أَنَّهُ سَمِعَ مُحَمَّدُ بْنَ جُنِيْرٍ يَقُولُ. كَنَ ابْنُ
عَبَّاسٍ يُنْكِرُ: أَنْ يُتَقَدَّمَ فِي صِمَامٍ رَمَضَانَ، إِذَا
لَمْ يُرَ هِلَالُ شَهْرِ رَمَضَانَ، وَيَقُولُ: قَالَ النَّبِئِ
اللهُ يُرَ هِلَالُ شَهْرِ رَمَضَانَ، وَيَقُولُ: قَالَ النَّبِئِ
اللهُ يُرَ هِلَالُ شَهْرِ رَمَضَانَ، وَيَقُولُ: قَالَ النَّبِئِ
اللهُ يُرَاهِ الْهِلَالَ، فَاسْتَكْمِلُوا ثَلَاثِينَ

تخريج: إساده صعيف، محمد بن حبير وهو حطأ، صوابه محمد بن حنين وهو محهول.

3475. 'Ubaidullah bin Abi Yazeed narrated that he heard Ibn 'Abbas (泰) say: I did not see the Messenger of Allah (雲) making sure to fast any day, seeking its virtue and superiority over other days, apart from this day - meaning 'Ashoora' - or Ramadan

Comments: [Its usuad is salvelt, al-Bukhari (2006) and Muslim (1132)] ٣٤٧٥ حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ نَكْرٍ قَالَا أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَجْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدُ: أَنَّهُ سَمَعَ ابْنَ عَبَّاسٍ يَقُولُ: مَا عَلَمْتُ رَسُولَ اللَّهِ بِيَنِيَّ كَانَ يَتَحَرَّى صِيَامَ يَوْمٍ يَبْتَغِي فَضْلَهُ عَلَى غَيْرِهِ، إِلَّا هَلَمَا الْيَوْمَ لِيَوْمٍ عَاشُورَاءَ لَ أَوْ رمضَانَ. قَالَ رَوْحٌ: أَوْ سَمَانَ. قَالَ رَوْحٌ: أَوْ سَمَانَ. قَالَ رَوْحٌ: أَوْ سَمَانَ.

تخريج: بسناده صحيح، ح: (٢٠٠٦)، م: (١١٢٢).

3476. 'Ata' said: 'Abdullah bin 'Abbas called al-Fadl bin 'Abbas to eat on the day of 'Arafah, and

٣٤٧٦– حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَابْنُ بَكْرٍ قَالَا. أَخْبَرَمَا ابْنُ جُرَيْجٍ قَالَ: قَالَ عَطَاءٌ دَعَا عُبْدُ اللَّهِ he said: I am fasting. 'Abdullah said: Do not fast, for a vessel of milk was brought to the Prophet (選) on the day of 'Arafah and he drank from it on this day. So do not fast, for people follow your example.

Comments: [A saheeh liadeeth; there is an interruption in this isnad between Ibn Juraij and 'Ata']

تخريج: حديث صحيح، وهذا إساد فيه القطاع بين ابن حريح وبين عطاء.

3477. 'Ata' narrated that Ibn 'Abbas called al-Fadl...

Comments: [A salveeh hadeeth; this is a da'eef isnad]

تخريج: حدث صحيح، وهذا بساد صعيف، وكرياس عمر لم يوثقه عير ابن حبال.

3478. 'Amr bin Dinar narrated that Abu Ma'bad, the freed slave of Ibn 'Abbas, told him that Ibn 'Abbas (\$) told him that raising the voice in *dhikr* when the people have finished the obligatory prayer was done at the time of the Prophet (\$), and that he said: Ibn 'Abbas (\$) said: I would know that they had finished [the prayer] when I heard that.

Comments: [Its isnad is saheeh, al-Bukhari (841) and Muslim (583)]

3479. It was narrated that Ibn 'Abbas (泰) said: I stayed overnight with my maternal aunt Maimoonah. The Prophet (窦) got up to offer voluntary prayers at night. The Prophet (窦) went to the waterskin and did wudoo', then he stood and prayed. I got

اَنْ عَبَّسِ الْفَصْلِ بْنَ عَبَّسِ يَوْمُ عَرَفَة إِلَى طَعْمِ، فَقَالَ عَبْدُ اللَّهِ: لَا طَعْمِ، فَقَالَ عَبْدُ اللَّهِ: لَا تَصْمُ، فَإِنَّ النَّهِ جَلَاتٌ فِيهِ لَبَنِّ يَوْمُ عَرَفَة، فَلَا تَصْمُ، فَإِنَّ النَّاسَ يَوْمُ عَرَفَة، فَشَرِت مِنْهُ، فَلَا تَصْمُ، فَإِنَّ النَّاسَ مُسْتَقُونَ بِكُمْ. قَالَ مُنْ نَكْمٍ وَرَوْحٌ ا إِنَّ النَّاسَ مُسْتَقُونَ بِكُمْ. [راحع ١٩٤٦]

٣٤٧٧– خَدَّثْنَا رَوْحٌ: حَدَّثْنَا النُّنْ جُرَيْجٍ:

أَخْبِرَنِي زَكُرِيًّا ۚ بْنُ غُمَّرَ ۚ أَنَّ عَطَّاءً أَحْبَرَهُ:

أنَّ ابْنَ غَنَّاسِ دُعَا الْفَصْلِ. [راحع: ٢٩٤٦]

سريج حدَّثَنا عَندُ الرَزَّاقِ وَابْنُ تَكُمْ فَالَانَ الْحَرَبُ عَلَمُ فَالَانَ الْحَرَبُ الرَّزَاقِ وَابْنُ تَكُمْ فَالَانَ الْحَرَبُ الْنَ خُرِيْحِ قَالَانَ أَخْرَبُ عَنْسِ أَخْرَهُ الْنَ الْنَ عَبْسِ أَخْرَهُ أَنَّ رَفْعَ الصَّوْسِ الْحَبْرَهُ : أَنَّ رَفْعَ الصَّوْسِ اللهَ كُنْ رَفْعَ الصَّوْسِ اللهَ كُنْ وَفَعَ الصَّوْسِ اللهَ كُنْ وَقَعْ الصَّوْسِ اللهَ كُنْ وَقَعْ الصَّوْسِ اللهَ كُنْ وَقَعْ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ الله

تخریج: ساده صحیح، ح (۸٤۱). ه (۵۸۳)

٣٤٧٩- خَلَثْنَا غَنْدُ الرَّرَ قِ وَابْنُ بَكْمٍ قَالًا. أَحْبَرَنَا الْنُ خُرَيْجِ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنِ ابْنِ عَتَاسٍ قَالَ: بِتُ لِئِلةً عِنْد خَالَتِي مَيْمُونَةً. فَقَامَ لَنْبُي تِنْكَةً نُصَلَّى مُنْطَوِّعً مِنَ اللَّبُلِ، فَقَامَ النَّيْ يَتِيْهُ إِلَى الْقِرْبَةِ، فَنُوصًا فَقَامَ مُصَلِّى، فَمُمْتُ لَمَا 237

up when I saw him do that, and I did wudoo' from the waterskin, then I stood on his left. He took me by the hand from behind his back and took me like this from behind to his right side.

Comments: [Its isnad is saleeh, Muslim (763)]

3480. It was narrated from Kuraib that Ibn 'Abbas (&) said: Shall I not tell you about the prayer of the Messenger of Allah (**) when he was travelling? We said: Yes. He said: If the sun passed the meridian when he was still halting, he would put Zuhr and 'Asr together before moving on. If it had not passed the meridian whilst he was halting, he would move on until it was time for 'Asr, then he would halt and put Zulir and 'Asr together. If the time for Maghrib came whilst he was still halting, he would put it together with 'Isha'. If it had not yet come whilst he still halting, he would move on until it was time for 'Isha', then he would halt and put the two prayers together.

Comments: [A sahech hadeeth, this is a da'eef isnad]

3481. It was narrated that Ibn 'Abbas (多) said: The Messenger of Allah (靈) said: "Whoever buys foodstuff should not sell it until he takes possession of it." Ibn 'Abbas (多) said: I think everything is like foodstuff.

Comments: [Its isnad is saluelt, al-Bukhari (2135) and Muslim (1525)] رَأَئِتُهُ صَنَعَ ذَلِكَ فَتَوَصَّأْتُ مِنَ لَقِرْبَةً، ثُمَّ قُمْتُ مَى شَفِّهِ الْأَنْسَرِ، فَأَخَدَ بِيَدِي مِنْ ورَاءِ طَهْرِي. يَعْدِلُني كَدَلِكَ مِنْ ورَاء ظَهْرِي إِلَى الشَّقَ الأَنْمَنِ. [راحم: ٢٢٤٥]

تخریج: إساده صحبح، م (٧٦٣).

٣٤٨٠ خَدَّقَتَا عَنْدُ الرَّزُ وِ قَالَ. أَخْرَنَا النَّ مُرْيْحِ قَالَ: أَخْرَنَا النَّ مُرْيِحِ قَالَ: أَخْرَنِي حُسْيِلْ شُ عَبْدِ اللَّهِ سِ عُيْدِ لَنَهِ شِ عَاسٍ عَلَ عِكْرِمَةَ وَعَلْ كُرْبِ أَنَّ النَّ عَبَّاسٍ قَالَ: أَلَا أُحَدِّنُكُمْ عَلْ صَلَاةِ رَسُولِ اللَّهِ عَبَاسٍ قَالَ: أَلا أُحَدِّنُكُمْ عَلْ صَلَاةِ رَسُولِ اللَّهِ عَبَاسٍ قَالَ: كَانَ إِذَا لَمْ نَرَعْ لَهُ فِي مَنْزِلِهِ رَاعَتِ السَّمُسُ فِي مَنْزِلِه جَمَع بَيْنَ الظُّهْرِ وَإِذَا لَمْ نَرَعْ لَهُ فِي مَنْزِلِهِ مِانَ حَتَى إِذَا حَالَتِ الْعَصْرُ نَزْلَ، فَجمع (١/ عَلَى الطَّهْرِ وَالْعَصْر، وَإِذَا لَمْ نَرَعْ لَهُ فِي مَنْزِلِهِ مِن مَنْزِلِه حَمَع بَيْنَهَا وَبَيْنَ الْمِشَاءِ، وَإِذَا لَمْ نَعِيلُ الْمَعْرِثُ عَنِلُهِ مَنْ لِلهِ مَنْ لِهِ حَمَع بَيْنَهَا وَبَيْنَ الْمِشَاءِ، وَإِذَا لَمْ نَعِيلُ هِي مَنْزِلِهِ مَنْ لِهِ حَمَع بَيْنَهَا وَبَيْنَ الْمِشَاءِ، وَإِذَا لَمْ نَعِيلُ هِي مَنْزِلِه حَمَع بَيْنَهَا وَبَيْنَ الْمِشَاءِ، وَإِذَا لَمْ نَعِيلُ هِي مَنْزِلِه مَن مِنْ لِهِ حَمَع بَيْنَهَا وَبَيْنَ الْمِشَاءِ، وَإِذَا لَمْ نَعْمَ لَهُ مَنْ لِهُ حَمَع بَيْنَهَا وَبَيْنَ الْمِشَاءِ، وَإِذَا لَمْ نَعْمِيلُ هِي مَنْزِلِهِ وَكِتَ مَنْ لِهُ مَا اللَّهُ مِنْ الْمُعْمَع بَنْهُهُمْ الْمِثَاءُ مَنْ الْعَلْمُ وَالْعَصْرُ وَلِهُ لَكُمْ لَعْمَلُوا وَلَهُ عَلَيْكُولُهُ وَلِهُ عَلَى اللَّهُ مِنْ الْمُعْمَع بَنْهُمُ وَلَهُ وَلَهُ مَا لَهُ عَلَى الْعَلَيْ وَلِهُ الْمُعْرِفُ وَلِهُ عَلَيْهِ وَكِنَا اللَّهُ مُنْ الْمُعْمِ لَهُ وَلِهُ الْمُهُمْ وَالْعُلْمُ وَلِهُ عَلَيْهِ وَلِهُ لِهِ وَكِنَا مَا لَاللَّهُ الْمُعْلِقُولُ اللْهُ وَلِهُ اللهِ اللَّهُمُ الْمُؤْلِقِ وَلَهُ عَلَى الْمُعْرِفُ الْمُعْرِفُ الْهِ الْمُعْلِلَهُ وَلِهُ الْمُعْلِقُولُهُ الْمُعْمِلُ الْمُؤْمِلُهُ الْمُولُولُهُ وَلِهُ عَلَيْمُ الْمُؤْمِلُهُ الْمُعْرِفُ الْمُعْمِلُولُهُ اللْهُ الْمُعْلِقُولُ الْمُعْرِفُ الْمُعْرِفُولُهُ الْمُعْلِلِهُ الْمُعْمِلُولُهُ الْمُؤْمِنَا الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلَى الْمُعْلِقُولُ الْمُؤْمُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلَمُ الْمُو

تخريج: حديث صحبح، وهدا إسناد صعبت لصعف حسين س عبدالله بن عبدالله بن عباس.

٣٤٨١- حَدَّثْنَا عَبْدُ الرَزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَيِ
الْنِ طَاوُس، عَنْ أَبِه، عَيِ الْنِ عَنَّاسِ قَالَ.
قَـلَ رَسُولُ اللَّهِ بِيَعْقُ الْمِنِ الْبَنَاعَ طَعَامًا فلا يَبِعْهُ
حَتَّى يَقْبِضَهُ اللَّهِ بِيَعْقُ اللَّهِ الْبُنُ عَبَّاسٍ وَأَحْسَبُ
كُلُّ شِيْءٍ بِمَثْرِلَةِ الطَّعَام. [راجع. ١٨٤٧]

تخریج: اساده صحیح، ح (۲۱۳۵)، م: (۱۵۲۵).

3482. It was narrated that Ibn 'Abbas (%) said: The Messenger of Allah (ﷺ) forbade intercepting the riders (incoming traders) and forbade townspeople selling on behalf of a Bedouin. He [the narrator] said: I said to Ibn 'Abbas, what does "townspeople selling on behalf of Bedouin" mean? He said: He should not be a broker for him.

Comments: [Its isnad is saheel, al-Bukhari (2158) and Muslim (1521)]

3483. It was narrated that 'Ikrimah said: Ibn 'Abbas (秦) said: Abu Jahl said. If I see Muhammad praying at the Ka'bah, I shall certainly step on his neck. News of that reached the Prophet (經) and he said: "If he does that, the angels will seize him in front of everyone."

Comments: [Its isnad is saheeh, al-Bukhari (4958)]

3484. It was narrated from Ibn 'Abbas (泰) that the Prophet (總) said: "My Lord, may He be glorified and exalted, came to me last night in the best image - I think he meant when he was asleep (in a dream) and said: O Muhammad, do you know what the companions on high (the angels) are debating? I said: No. He put his hand between my shoulders, until I felt its coolness on my chest, and I knew what is in the heavens and what is on earth. Then he said: O Muhammad, do you know what the companions on high (the angels) are debating? I said: Yes, they are debating what washes

٣٤٨٢ - حَدَّثَنَا عَبْدُ الرَّزُاقِ: حَدَّثَنَا مَعْمَرٌ عَيِ
ابْنِ طَاوُس، عَنْ أَبِيهٍ، عَيِ ابْنِ عَبَاسٍ قَالَ:

نَهَى رَسُولُ اللَّهِ بَشِيْهِ أَنْ يُتَلَقِّى الرُّكْبَانُ، وَأَنْ

يَبِيعَ حَاضِرٌ لِبَادٍ. قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: مَا

غَوْلُهُ : خَاضِرٌ لِبَادٍ، قَالَ: لَا يَكُونُ لَهُ

سِمْسَارًا. لراجع: ١٤٠٤]

تخریج اسناده صحیح، ح (۲۱۵۸)، م (۱۵۲۱).

٣٤٨٣- حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةً قَالَ: قَالَ ابْنُ عَبْسٍ: قَالَ أَبُو جَهْلٍ: لَبْنُ رَأَيْتُ مُحَمَّدًا بُصَلِّي عِنْدَ الْكَعْنَةِ لَأَطَأَنَّ عَلَى عُنْفِهِ. فَبَلْعَ ذَلِكَ النَّبِيِّ عِلْجٍ، فَقَالَ: "لَوْ فَعَلَ، لَأَخَذَتُهُ لَلْكَانِكَةً عِبَانًا"، [راحع: ٢٢٢٥]

تخريج: إساده صحيح، ح (٤٩٥٨).

٣٤٨٤ - حَدَّثَنَا عَلْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُوبَ، عَنْ أَبِي قِلاَبَةً، عَنِ ابْنِ عَتَّاسِ: أَنَّ النَّبِيِّ وَبَيْعَ فَلَ النَّبِي رَبِّي عَزَّ وَحَلَّ أَنَّ النَّبِي رَبِّي عَزَّ وَحَلَّ اللَّيْلَةَ فِي أَحْسَبِ صُورَةِ أَحْسَهُ _ يَعْنِي فِي اللَّيْلَةَ فِي أَحْسَبِ صُورَةٍ أَحْسَهُ _ يَعْنِي فِي النَّيْمُ الْمَلَا الأَعْلَى؟ قَالَ: قُلْتُ لَا، قَالَ النَّبِي يَعِيْقَ: "قَوضَعَ يَنَهُ بَيْنَ كَتِهَيْ، حَتَّى النَّبِي يَعِيْقَ: "قَوضَعَ يَنَهُ بَيْنَ كَتِهَيْ، حَتَّى النَّبِي يَعِيْقَ: "قَوضَعَ يَنَهُ بَيْنَ كَتِهَيْ، حَتَّى النَّبِي عَلَيْهُ بَيْنَ كَتِهَيْ، حَتَّى قَالَ: قُلْتُ بَرُدَهِ يَنِهُ بَيْنَ كَتِهَيْ، حَتَّى قَالَ: قَلْمُنْ مَن فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ، ثُمَّ قَالَ: يَعْرِي فِيمَ يَخْتَصِمُ الْمَلَا فَالَ: يَا مُحَمَّدُ، هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلَا فَالَ: يَا مُحَمَّدُ، هَلْ تَدْرِي فِيمَ يَخْتَصِمُ الْمَلَا فَي اللَّهُ عَلَى النَّهُ عَلَى النَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى النَّهُ اللَّهُ عَلَى الْمُورَاتِ الْمُعَلَى عَلَى اللَّهُ عَلَى الْعَلَى الْعَ

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away sins and the levels in Paradise. He said: What washes away sins and what are the levels in Paradise? I said Staying in the mosques after the prayers, walking on foot to Jumu'ah prayers, and doing wudoo' properly at times when it is difficult. Whoever does that will live in a good state and die in a good state, and he will be free of sins as on the day his mother bore him. Say O Muhammad, when you pray: O Allah, indeed I ask You for good things and giving up evil things, and love of the poor. And when You decree fitnah for Your slaves, cause me to die without being tested. And the levels in Paradise are giving food, spreading (the greeting of) salam and praying at night when people are asleep.

Comments: [Its isnad is da'eef]

3485. It was narrated that Ibn 'Abbas (﴿) said: A group of Ouraish gathered in the Hijr and swore an oath by al-Lat and al-'Uzza, and by Manat the third one, [saying]: If we see Muhammad, we will go to him as one man, and will not leave him until we kill him. Then his daughter Fatimah (36) came weeping, and entered upon the Messenger of Allah (變) and said: This group of your people in the Hijr has sworn an oath against you, that if they see you, they will come to you and kill you, and there is no one among them who will not have a share in your killing. He said: "O my daughter, bring me water for wudoo'." Then he did الْكُفْرَاتِ وَاللَّرَجَاتِ، قَالَ: وَمَا الْكُفَّارَاتُ وَاللَّرَحَتُ؟ قَالَ: الْمُكُنْ فِي الْمَسَجِدِ بَعْدَ الصَّلُوَاتِ، وَالْمُشْيُ عَلَى الْأَقْدَمِ إِلَى الْمُكَنْ فِي الْمَسَجِدِ بَعْدَ الْجُمُدَتِ، وَيِنْلَاغُ الْوُصُوءِ فِي الْمَكَارِه، الْجُمُدَتِ، وَيِنْلَاغُ الْوُصُوءِ فِي الْمَكَارِه، وَمَنْ مِخَيْرٍ وَمَاتَ مِخَيْرٍ، وَمَاتَ مِخَيْرٍ، وَمَاتَ مِخَيْرٍ، وَمَاتَ مِخَيْرٍ، وَمَاتَ مِخَيْرٍ، وَكَانَ مِنْ حَطِيئتِهِ كَيْوْمِ ولَدَنَّهُ أُمّهُ، وَقُلْ يَا مُحَمَّدُ إِذَا صَلَيْتِ اللَّهُمُ إِنِي أَسْأَلُكَ مُحَمَّدُ إِذَا صَلَيْتِ اللَّهُمُ إِنِي أَسْأَلُكَ مَحْمَدُ إِذَا صَلَيْتِ اللَّهُمُ إِنِي أَسْأَلُكَ وَتَعْرَاتِ، وَحُت الْمُسَاكِينِ، وَجُت الْمُسَاكِينِ، وَجُت الْمُسَاكِينِ، وَجُت الْمُسَاكِينِ، وَجُت الْمُسَاكِينِ، وَخُت الْمُسَاكِينِ، وَجُت الْمُسَاكِينِ، وَخُت الْمُسَاكِينِ، وَمُثَ مَنْ اللَّهُ اللَّهُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَاسُ وَالْمَاهُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالْمَاهُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالْمَاهُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَاسُ وَالنَّاسُ وَالنَاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّهُ وَلَالَهُ وَالنَّاسُ وَالنَاسُ وَالنَّاسُ وَالنَّاسُ وَالنَاسُ وَالنَّاسُ وَالنَاسُ وَالنَّاسُ وَالنَاسُ وَالنَاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالنَّاسُ وَالْمُعُمْ وَالنَّاسُ وَالنَّاسُ وَالْمُنَاسُ وَالْمُعُمْ وَالْمُعُولُ وَالْمُعُمْ وَالْمُعُمْ وَالْمُعُمْ وَالْمُعُمْ وَالْمُعُمْ وَلَالْمُعُمْ وَالْمُعُمْ وَالْمُعُلِيْ وَالْمُعُمْ وَالْمُعُمْ و

تخريج بساده ضعيف، أبو قلابة بم بسمع س اس عدس.

٣٤٨٥ حَدَّقَنَا عَبْدُ الرَّرَّاقِ: حَدُّقَنَا مَهُمَّرٌ عَنِ الْنِ خَنْمِ، عَنْ سَعِيدِ نَنِ جَيْرٍ، عَنِ الْنِ عَناسِ: أَنَّ الْمَلَأَ مِنْ قُرَيْشٍ اجْتَمَعُوا فِي عَناسِ: أَنَّ الْمَلَأَ مِنْ قُرَيْشٍ اجْتَمَعُوا فِي لَحَرْدٍ، فَنَعَاهَدُوا بِاللَّاتِ وَالْعُزَّى، وَمَنَاةَ لَنَا يَخَدِّرٍ، فَنَعَاهَدُوا بِاللَّاتِ وَالْعُزَّى، وَمَنَاةَ فَمْنَا إِلَيْهِ لَنَا مُحَدِّدً فَمُنَا إِلَيْهِ فَا مَنْ وَقَدُ حَتَّى نَفْقَلُهُ فِي فَا مُ لُفَرِقَهُ حَتَّى نَفْقَلُهُ فِي فَا مَنْ فَقَلُهُ مِنْ فَقَلْهُ مِنْ قَلْمُ لُفَرِقَهُ حَتَّى ذَخَلَتُ عَلَى فَنَ فَقَلُهُ الْمَحْرِ، فَدُ تَعَامَدُوا أَنْ لَوْ قَدْ رَأُوكَ قَامُوا الْمِحْرِ، فَدُ تَعَامَدُوا أَنْ لَوْ قَدْ رَأُوكَ قَامُوا اللّهِ فَدْ مَرَفَ اللّهِ فَدْ عَرَفَ اللّهُ فَدْ عَرَفَ اللّهُ فَدْ عَرَفَ اللّهُ فَدْ عَرَفَ اللّهُ الللّهُ اللّهُ ا

wudoo' and entered upon them in the mosque, and when they saw him they said: Here he is. Then they lowered their gaze, and they stayed where they were and did not look up at him, and no man among them stood up. Then the Messenger of Allah (建) came and stood over them. He took a handful of dust and threw it at them and said, "May these faces be made ugly!", and no one was hit by that dust but he was among those who were slain as kafirs on the day of Badr.

Comments: [Its isnad is qawi

3486. It was narrated that Miqsam said: I only know it from Ibn 'Abbas (泰), that the banner of the Prophet (窦) was with 'Ali bin Abi Talib, and the banner of the Ansar was with Sa'd bin 'Ubadah, and when the fighting intensified, the Messenger of Allah (窦) would be under the banner of the Ansar.

Comments: [Its isnad is da'eef]

3487. It was narrated that 'Abdur-Rahman bin 'Abis said: I heard Ibn 'Abbas (秦) being asked: Were you present on Eid with the Messenger of Allah (秦)? He said. Yes, and were it not for the fact that I was so close to him, I would not have been present because I was so young. He prayed two rak'ahs, then he delivered the khutbah, then he came to the mark that was near the house of Katheer bin as-Salt and exhorted and reminded the women, and enjoined them to give

فَحَفَضُوا أَيْصَارَهُمْ، وَعُقِرُوا فِي مَحَالِيهِمْ، وَلَمْ يَقُمْ مِنْهُمْ وَلَمْ يَقُمْ مِنْهُمْ وَلَمْ يَقُمْ مِنْهُمْ وَلَمْ يَقُمْ مِنْهُمْ وَجُلّ، فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ حَتَى قَامَ عَلَى رُعُوسِهِمْ، فَأَخَذَ قَبْصةً مِنْ تُرَابِ فَحَصْبَهُمْ مِنْهُمْ وَقَالَ: فَمَا وَقَالَ: فَمَا وَقَالَ: فَمَا تَصْبَهُمْ خَصَاةً، إِلَّا قَدْ قُتِلَ يَوْمَ لَصُابَتُ رَجُلًا مِنْهُمْ خَصَاةً، إِلَّا قَدْ قُتِلَ يَوْمَ لَكُومُ كَالِهِ لَدُ فَتِلَ يَوْمَ لَكُومُ كَالِهِ اللَّهُ قَدْ قُتِلَ يَوْمَ لَكُومُ كَالِهُ إِلَّا قَدْ قُتِلَ يَوْمَ لَكُومُ كَلُومُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الْعُلِمُ اللَّهُ اللْمُعَالِمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللْمُولَالِمُ الللَّهُ اللَّهُ ال

تخريج: إسناده قوي.

٣٤٨٦ حَدَّثَنَا عَنْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَوٌ عَنْ عُنْمُونَ الْجَزَرِيِّ، عَنْ مِقْسَمِ قَالَ لَا أَعْسَمُ إِلَّا عَنْ الْجَزَرِيِّ، عَنْ مِقْسَمِ قَالَ لَا أَعْسَمُ إِلَّا عَنْ الْبِي عَبْالِي اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهِ عَلَيْ اللَّهُ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ اللَّهُ عَلَيْ اللَّهُ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ اللَّهُ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ اللَّهُ عَلَيْ اللَّهُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ اللَّهُ الْمُؤْمِنُ الْمُؤْمِنُونُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمُ الْمُومُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ الْمُؤْمِنُ ا

تخريج: إستاده صعبف، عثمان الحرري صعيف.

٣٤٨٧ - حَلَثْنَا يَزِيدُ أَخْبَرْنَا شُفْيَانُ نُنُ سَعِيدِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَاسِ قَالَ سَمِعْتُ ابْنَ عَبْسٍ وَشَئِلَ: هَلْ شَهِدْت الْعِيدَ مَعَ رَسُولِ اللَّهِ يَجِيهٌ وَقَالَ: نَعْم، وَلَوْلا قَرَانِتِي مِنْهُ مَا شَهِدْتُهُ مِنَ الصَّغْرِ، فَصَلَى رَكْعَيْسٍ، ثُمَّ خَطَن، ثُمَّ أَنَى لُعُلَمَ النِّبِي عِنْدَ دَارِ كَثِيرٍ بْنِ الصَّلْتِ، وَوَعَطُ النِّسَاء، وَدَكَرهُنَّ وَأَمْرَهُنَّ بِالصَّدُقَة، وَوَعَرهُنَّ وَأَمْرَهُنَّ بِالصَّدُقَة، فَاهُونِهِنَّ وَتَصَدُّقُنَ بِهِ، فَالْرَامِقُ وَحُلُوقِهِنَّ وَتَصَدُّقُنَ بِهِ، فَالْرَامِع ٢٠٦٢]

charity. And they started throwing their earrings and necklaces, giving them in charity. And they gave it to Bilal.

تخریج: إسناده صحیح، ح: (۸٦٣).

Comments: [Its isnad is saheeh, al-Bukhari (863)]

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3488. It was narrated from Ibn 'Abbas (泰) that he did not think that one should halt at al-Abtah, and he used to say: The Messenger of Allah (蹇) only halted there to wait for 'A'ishah.

Comments: [Its isnad is da'eef]

٣٤٨٨ - (٣٦٩/١) خَلَثْنَا بِرِيدُ أَخْبَرَنَا الْمِحْتَاخُ ثُنُ أَرْطَاةً غَنْ غَطَو، عن النِ عَلَى عَلَى اللهِ عَلَى عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى عَ

تخريج: إسناده ضعيف لعمعة الحجاج من أرطاق

3489. It was narrated that Ibn 'Abbas (素) said: The Messenger of Allah (囊) ruled concerning a mukatab (a slave who has a contract of manumission), if he is killed, the dryah of a free man should be paid, commensurate with how much of his contract of manumission he had paid off, and the rest should be paid as the dryah of a slave.

Comments: [Its isnad is saheeh]

3490. It was narrated that lbn 'Abbas (秦) said: I came to my maternal aunt Maimoonah bint al-Harith and stayed overnight with her, and that happened to be her night with the Messenger of Allah (秦). The Messenger of Allah (秦) prayed 'Isla', then he entered his house and lay his head on a pillow of leather stuffed with palm fibres. I came and lay my head on the edge of [that pillow]. Then the Messenger of Allah (秦) woke up and looked, and realized that it was still night. He said tasbeeh and

٣٤٨٩- حَدَّثَنَا بَرِيدُ أَخْبِرَنَا حَمَّادُ بُنُ سَلَمَةً عَلَى أَبُونَ عَبَّسٍ عَيِ عَلَى أَبُونَ عَبَّسٍ عَيِ النَّبِيِّ بَيْتُ فَالَ. * بُوذَى الْمُكَانَبُ بِحِصَّةِ مَا أَذَى دَيْةً الْخُرْ, وَمَ نَبْنِي دِينَةً عَبْدِهُ. [راجع : ١٩٤٤] ديةً الْخُرْ, وَمَ نَبْنِي دِينَةً عَبْدِهُ. [راجع : ١٩٤٤] تخريج: سده صحبح.

٣٤٩٠ حَلَّثُنَا يَرِيدُ: أَخْتَرَنَا عَنَّادُ بِّنُ مَنْصُورِ عَنْ عَجْرِمَةَ بْنِ خَالِيهِ الْمَخْزُومِيّ، عَنْ سَعِيدِ الْمِ حَبَّيْرٍ، عَنِ ابْنِ عَبْسٍ قَلَ. أَتَيْتُ خَالَنِي مَمُونَةَ بِنْتَ الْحَارِثِ، فَبِتُّ عَلَّدَهَا، فَوَجَدَّتُ لَلْهَا بَلْكَ مِنْ رَسُولِ اللَّهِ ﷺ، فَصلَّى رَسُولُ اللَّهِ ﷺ، فَصلَّى رَسُولُ اللَّه ﷺ فَوضَعَ رَأْسَهُ اللَّه ﷺ فَوضَعَ رَأْسَهُ عَلَى وَسَدَةٍ مِنْ أَدْمٍ حَشُوهَ لِيعًا، فَاسْتَنِقَظَ مُوضَعُتُ رَأْسِهُ مُوضَعُتُ رَأْسِهُ مُوضَعُتُ رَأْسِهِ عَلَى الجَيَةِ مِنْهَا، فَاسْتَنِقَظَ مِرْضُولُ اللَّهِ مَنْ اللَّهِ الْمَنْ فَسَلَّحَ رَسُولُ اللَّه مِنْ اللَّهِ عَلَى الجَيَةِ مِنْهَا، فَاسْتَنِقَظَ رَسُولُ اللَّه مِنْ أَنْهِ فَطَرَ، فَإِذَا عَلَيْهِ لَيْلٌ فَسَنَّحَ رَسُولُ اللَّه مِنْ أَنْهِ فَطَرَ، فَإِذَا عَلَيْهِ لَيْلُ فَسَنَّحَ رَسُولُ اللَّه مِنْ أَنْهُ فَطَرَ، فَإِذَا عَلَيْهِ لَيْلُ فَسَنَّحَ رَسُولُ اللَّه مِنْ اللَّهُ عَلَيْهِ أَنْهُ اللَّهُ لَيْلًا فَسَنَعْ وَسُولُ اللَّه مِنْ أَنْهُ فَلَمْ ، فَإِذَا عَلَيْهِ لَيْلُ فَسَنَعُ وَسُولُ اللَّه اللَّهُ اللَّهُ الْمُ اللَّهُ الْمُؤْلُ الْمُؤْالِ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ الْمُؤْلُولُ اللَّهُ اللْهُ الْمُؤْلُولُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْلُولُ اللْمُؤْلُ اللَّهُ اللَّهُ الْمُؤْلُولُ الْمُؤْلُولُ الْمُؤْلُولُولُولُولُولُولُو

takbeer until he went to sleep. Then he woke up and half the night - or two-thirds of it - had passed. The Messenger of Allah (娅) got up and relieved himself, then he came to a waterskin that was hanging on a book. He rinsed his mouth three times, rinsed his nose three times, washed his face three times. washed his forearms three times each, wiped his head and ears, then he washed his feet. Yazeed said: I think he said: Three times each Then he went to his prayer-place. I got up and did what he had done, then I came and stood on his left. wanting to follow his prayer. The Messenger of Allah (建) waited until, when he realized that I wanted to follow his prayer, he reached behind him with his right hand, took hold of my ear and brought me round until he made me stand on his right. Then the Messenger of Allah (変) prayed two rak'ahs that lasted the remainder of the night. When he thought that dawn was at hand, he got up and prayed six rak'ahs, with Witr as the seventh. Then when dawn broke he got up and prayed two rak'alis. Then he lay down and slept, until I could hear him breathing deeply Then Bilal came to him and told him it was time to pray, and he went out and prayed, and did not touch water. I said to Sa'ced bin Jubair: How good this is! Sa'eed bin Jubair said. By Allah, I said that to Ibn 'Abbas and he said: Stop; it is not for you and your companions. It is (only) for

وَكُبِّرَ حَتَّى نَامَ، ثُمَّ اسْتَيْقظَ وَقَدْ دَهَبَ شَطْرً اللَّيْلِ - أَوْ قَالَ: ثُلُثَاهُ _ ، فَقَامَ رَسُولُ اللَّهِ عَلَيْ مُقَضَى حَجْتُهُ، ثُمَّ خَاءَ إِلَى قَرْبَةِ عَلَى شَجْب فِيهَا مَاءً، فَمَضْمَضَ ثَلَاثًا، وَاسْتَشْقَ تَلَاتًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْه ثَلَاثًا ثَلَاثًا، وَمَسْخَ بِزَأْسِهِ وَأُذُنِّيهِ مَرَّةً، ثُمُّ عَسَلَ فَدَمْيُهِ، قَالَ يَرِيدُ: حَسَنتُهُ قَالَ ۖ ثَلَاثًا ثَلَاثًا، ثُمَّ أَنِّي مُصَلًّا ﴾ فَقُمْتُ وصَنَعْتُ كَمَا صَنَعَ. ثُمٌّ حنْتُ فَقُمْتُ عَنْ يَسَارِهِ، وَأَنَا أُرِيدُ أَنْ أُصَلِّيَ بضَلَاتِهِ، فَأَمْهَلَ رسُولُ اللَّهِ ﷺ خَتَّى إِدَا غرفَ أنِّي أُريدُ أنْ أُصلِّي بصلَاتِهِ، لَفَتَ يَبِينُهُ فَأَخَذَ بِأَذْبِي، فَأَدَارَنِي خَتِّي أَقَامَى عَنْ يَمِينِهِ، فَضَلُّم رَشُولُ اللَّه ﷺ مَا رَأَى أَنَّ عَلَيْهِ لَيْلًا رَكْعَتُمْ ، فَلَمَّا ضَنَّ أَنَّ الْفَجْرَ فَدْ دَمَا، قَام فَصلَّى سِتَّ رَكَعَابٍ، أَوْتَرُ بِالشَّابِعَةِ، خَتَّى إِدَا أَصَاءَ الْفَجْرُ قَامَ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ وَضَع حَنَّهُ فَنَامَ، حَتَّى سَمِعْتُ فَخِيخَهُ ثُمَّ جَاءَهُ لَلَالٌ، فَآذَنُهُ بِالصَّلَاقِ، فَخَرَجُ فَصَلِّى وَمَا مُسَ مَاءُ. فَقُلْتُ لَسَعِيدِ بْنِ جُبَيْرٍ ۚ مَا أَحْسَنَ هَدَا! عَفَالَ سَعِيدُ ثُنُ حُبَيْرٍ ۚ أَمَا وَاللَّهِ لَقَدْ قُلْتُ ذَاك لِابْنِ عَبَّاسٍ، فَقَالَ مَهْ، إِنَّهَا لَيْسَتُ لَكَ وَلَا لأَصْحَامِكَ، إِنَّهَا لِرَسُولِ اللَّهِ ﷺ إِنَّهُ كَانَ يُحْفَطُ. [راجع: ١٩١١]

تخريج: حديث حسن، وهذا إساد صعيف، عباد بن مصور صعيف.

the Messenger of Allah (鑑), because he was protected (i.e., he would not have passed wind in his sleep).

Comments: [A hasan hadeeth; this is a da'ecf isnad]

3491. It was narrated that al-Hasan al-'Urani said: Ibn 'Abbas (泰) was asked about a man when he had stoned the Jamrali: can he put on perfume? He said: As for me, I saw musk on the head of the Messenger of Allah (些); is that perfume or not?

Comments: [Saheeh because of corroborating evidence; this (isnad) is interrupted from Ibn 'Abbas]

3492. It was narrated that Abut-Tufail said: I said to Ibn 'Abbas (46); Tell me about riding between as-Safa and al-Marwah, for your people are saying that it is Sunnah. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: The Messenger of Allah (震) came to Makkah, and they came out; even the young women in seclusion came out. No one would be pushed away from the Messenger of Allah (24), so the Messenger of Allah (鑑) went between (as-Safa and al-Marwah - i.e., sa'y) riding. If he had dismounted, walking would have been dearer to him.

٣٤٩٠- حَدَّثَنَا يَرِيدُ أَحْبَرَنَا سُفْيَنُ عَنْ سَلَمَةً بْنِ كُهَيْلِ، غي الْحَسَنِ الْعُرَنِيُ قَالَ: سُلِلَ النُّ عَبَّاسٍ غي الرّجُلِ إِذَا رَمَى الْحَمْرَةُ سَلِلَ النُّ عَقَلْ رَأَيْتُ الْمِسْكَ مَطَيْبُ فَقَالَ أَمَّا أَنَا، فَقَدْ رَأَيْتُ الْمِسْكَ فِي رَأْسٍ رَسُولِ اللَّهِ يَشِيْدٍ، أَفْمِنَ الطِّيبِ هُوَ مُ لَا؟. [راحع: ٢٠٩٠]

تخريج: صحيح خبره، وهذا إساد منقطع س الحسن بن عدائله العربي وبين ابن عباس. ٣٤٩٧ - خَدْتُنَا يَزِيدُ. أَخْبَرَنَا الْجُرَيْرِيُّ عَنْ ابِ الْضُعَيْلِ قَالَ: قُلْتُ لِانْنِ عَنَّاسٍ: حَدِّتُنِي عَنْ الرَّكُوبِ بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَإِنَّ قَوْمَكُ بِي الضَّعْبِ قَالَ. صَدَقُوا وَكَذَبُوا، مِنْ مُمُونَ أَنَّهَا سُنَةً، فَقَالَ. صَدَقُوا وَكَذَبُوا، فَنْ لَ. صَدَقُوا وَكَذَبُوا مَاذَا ؟ قَلَ: قَلِمَ رَسُولُ اللّهِ عِنْ خَرَجَتِ الْمَعْوَاتِقُ. وَكَنْ رَسُولُ اللّهِ عِنْ لَا يُصْرَبُ عَلَى الْمَعْقِي أَحَبْ عَلَى الْمَعْقِي أَحَبْ عَلَى الْمَعْقِي أَحَبْ وَلُو نَزَلَ، لكَانَ الْمَعْقِي أَحَبْ وَلُو نَزَلَ، لكَانَ الْمَعْقِي أَحَبْ وَلُو نَزَلَ، لكَانَ الْمَعْقِي أَحَبْ اللّهِ الللهِ اللّهِ اللهِ اللّهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ

تخريج: حديث صحيح، م (١٢٦٤).

Comments: [A saheeh hadeeth; Muslim (1264)]

3493. It was narrated that Ibn 'Abbas (夢) said: We travelled with the Messenger of Allah (寒) between Makkah and Madinah

٣٤٩٣ حَدَثَنَا مُعَاذٌ. حَدَّثَنَا ابْنُ عَوْنِ عَنْ مُحَدِّهُ عَلَى ابْنُ عَوْنِ عَنْ مُحَدِّدٍ، عِن ابْنِ عِبَّاسٍ قالَ: قَدْ سِوْنَا مَعَ رَسُولِ

not fearing anyone but Allah, may He be glorified and exalted, and we prayed two rak'ahs [i.e., shortened the four rak'ah prayers].

Comments: [A saheeh hadeeth, its isnad is da'eef]

3494. It was narrated that Moosa bin Salamah said: I asked Ibn 'Abbas (泰) about praying in al-Batha', if I missed the prayer in congregation. He said: (Pray) two rak'ahs; that is the Sunnah of Abul-Qasim (委).

Comments: [Saheelt, Muslim (688)]

3495. It was narrated that Ibn 'Abbas (泰) said: But the Messenger of Allah (建) entered the mosque when he was on his camel, with Usamah bin Zaid behind him. He asked for something to drink and they gave him some nabeedh; he drank then he gave the leftovers to Usamah bin Zaid, then he said: "You have done well; do like this." And we do not want to change that.

Comments: [Its isnad is saheeh, Muslim (1316)]

3496. It was narrated that Ibn 'Abbas (﴿) said: The Messenger of Allah (﴿) said: "Whoever buys foodstuff, let him not sell it until he takes possession of it." Mis'ar said: I think he said: or animal feed.

Comments: [Its isnad is saheeh, al-Bukhari (2135) and Muslim (1525)] اللَّهِ ﷺ نَيْنَ مَكَّةَ والْمدِيبَةِ لَا نَحَافُ إِلَّا اللَّهَ عَرَّ وَجَلَّ. فَضَلَّى رَكْعَتَيْن. [راجع: ١٩٩٥]

تخريج: حديث صحيح، وهذا إسناد صعيف، اس سيرين لم بنارك ان عناس.

٣٤٩٤ - حدِّثْنَا ابْنُ أَيِ عَدِيٍّ عَنْ سَعِيدٍ، عَنْ فَتَادَةً، عَنْ مُوسِيدٍ، عَنْ فَتَادَةً، عَنْ مُوسِى بُنِ سَلَمَةً فَالَ: سَأَلْتُ ابْنَ عَلَى السَّلَاةُ بِالْبُطْحَاءِ، إِذَا فَتَشِي عَلَى الصَّلَاةُ مِي الْحَمَاعَةِ؟ فَقَالَ وَكُعَنَيْسٍ، بَلْكُ لُسُمُّ أَبِي الْقَاسِمِ ﷺ [ر،حع ١٨٦٢]

تخریج: صحح، م (۱۸۸)

٣٤٩٥ خَدَثَنَا ابْنُ أَبِي عَدَيْ عَنْ حُمَيْدٍ، عَنِ نَكْرٍ، عَنِ اللهِ عَنْ أَذِيدٍ، فَاسْتَشْقَى فَسَقَبْنَاهُ نَبِيدًا، فَشَرِت ثُمَّ نَاوَلَ فَصْلَهُ أَسَامَةً بْنَ زَيْدٍ، فَقَالَ: اللهُ أَخْسَتُشُمْ وَأَخْمَلُتُمْ، فَكَذَلِكَ فَالْعَلُوالِا. فَنَحْنُ لا نُرِيدُ أَنْ لَمُ اللهُ الل

تخريج: إساده صحيح، م. (١٣١٦).

٣٤٩٦ حَلَثْنَا إِسْحَاقُ بْنُ يُوسُفُ أَخْبَرَنَا مِسْعَرٌ عَنْ عَنْ طَاوُسٍ. مَسْعَرٌ عَنْ عَنْ طَاوُسٍ. عن ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَنِ ابْنَاعِ طَعَامًا هَلَا يَسِعُهُ حَتَّى يَقْبِضَهُ». قَالَ مِسْعَرٌ: وأَظْنُهُ قَالَ اللَّهِ يَالِمُ عَلَى اللهِ عَلَيْهُ عَلَى اللهِ عَلَى الل

تخریج: اساده صحیح، ح (۲۱۳۵)، م (۱۵۲۵).

3497. It was narrated that Ibn 'Abbas (秦) said: I gave the Prophet (致) some Zamzam to drink, and he drank whilst standing.

Comments: [Its isnad is sahech, al-Bukhari (1637) and Muslim (2027)]

3498. It was narrated from Ibn 'Abbas (♣) that when the Prophet of Allah (♣) raised his head from bowing, he said: "O Allah our Lord, to You be praise, filling the heavens, filling the earth and filling whatever else You will."

Comments: [Its isnad is saheeh, Muslim (478)]

3499. Ibn Juraij said: I heard 'Ata' say: I heard Ibn 'Abbas (秦) say: The Messenger of Allah (宏) said: "When one of you eats food, let him not wipe his hand until he licks it or has it licked for him.

Comments: [Its isnad is saheeh, al-Bukhari (5456) and Muslim (2031)]

3500. Ibn 'Abbas (♣) used to say: "We made not the vision which we showed you (O Muhammad as an actual eye-witness and not as a dream on the night of Al-Isra') but a trial for mankind" [al-Isra' 17:60]. He said: [It was] something that the Prophet (♣) was shown when he was awake; he saw it with his

٣٤٩٧ خَلَّفْنَا عَبْدَهُ مِنْ شَيْمَان. حَلَّشَا عَاصِمٌ عِن النَّعْتِيّ، عِنِ النِّن غَلَّسِ فَالَ َ مَنْ رَمُزه، مَنْ النَّعْتِيّ (٣٧٠،١) مِنْ رَمُزه، مَنْ رَمُزه، مَنْ رَمُزه، مَنْ رَمُزه، مَنْ رَمُزه،

تخریج: اِسده صحیح، ح (۱۳۳۷)، م (۲۰۲۷).

٣٤٩٨- حَدَّثَنَا رَوْحُ بَنُ عُبَادَهَ: حَدَّثَنَا هِشَامٌ فَلَ الْحَرِثَا قَيْسُ رُنُ مُبَادَهَ: حَدَّثَنَا هِشَامٌ فَلَ الْحَرِثَا قَيْسُ رُنُ مَعْنِي عَنْ عَصَاءٍ، عَنِ اللّه يَثِيَثُهُ كَانَ إِذَا رَفَعَ رَسُهُ مِنَ الرَّهُوعِ، قَالَ اللّهُمُمَ رَسُ لَكَ رَسُهُ مِنَ الرَّهُوعِ، قَالَ اللّهُمُمَ رَسُ لَكَ رَسُهُ مِنَ الرَّهُوعِ، قَالَ اللّهُمُمَ رَسُ لَكَ الْحَمْدُ، مِنْ السِيْمُ السّمَوْءِ فَالْ الرّاحِعِ ١٤٩٨] مِنْ شَيْءٍ بَعْدُ، [راجع ٢٤٩٨]

تخريج: إساده صحيح، م (٤٧٨).

٣٤٩٩- حَلَّلُنَا رُوْحٌ: حَلَّلُنَا ابْنُ جُرَيْحِ فَالَ:
سَمَعْتُ عَطَاءً يَقُولُ سَبِعِثُ ابْنَ عَبَّاسٍ
غُولُ: فَالَ رَسُولُ اللَّه يَنْهُ: "إِذَا أَكُلَ أَحَلُكُمُ
مَن لَضَعَامٍ، فَلَا لَنْسَعُ يَذَهُ حَتَى يَلْعَقَهَا أَوْ لَنْعَقَهَا. [راجع ١٩٢٤]

تخریج: إساده صحیح، ح (٥٤٥٦)، م (٢٠٣١).

٣٥٠٠ خدَّثْنَا رَوْحٌ خدَنْنَا رَكَرِيَّا بْنُ بِشَحَاق. حدَّنَا عَمْرُو نَنُ دِينَارٍ 'نَهُ سَمِعَ عِكْرَمَةُ يَقُولُ كَان انْنُ عَبَّسٍ يَقُولُ. ﴿ وَمَا حَمَلْنَا اَلزُّنِيَّ اَلَٰتِيَ اَرَّئِنَكَ إِلَّا فَنَهُ لِلْنَاسِ ﴾ (الإسراء ٦٠) قَالَ شيئٌ أُرنهُ النّيُ يَشِيَّة فِي الْيَفَطَوِّ، رَهْ بِعِنْهِ حِين دَهَنَ بِهِ إِلَى لِبْتِ لَمَقْدِس. [رحع ١٩١٦] own eyes when he was taken on the Night Journey to Baital-Maqdis (Jerusalem).

تخریج: إسناده صحیح، ح: (۳۸۸۸).

Comments: [Its isnad is saheeh, al-Bukhari (3888)]

3501. It was narrated that Ibn Juraij said: I heard 'Ata' say: I heard Ibn 'Abbas (*) say: The l'rophet of Allah (*) said: "If the son of Adam had a valley filled with wealth he would like to have another one like it. Nothing could satisfy the soul of the son of Adam except dust. And Allah accepts the repentance of the one who repents." Ibn 'Abbas said: I do not know whether this is from the Our'an or not.

Comments: [Its isnaa is saheeli, al-Bukhari (6436) and Muslim (1049)]

3502. Sa'eed bin Jubair said: I heard Ibn 'Abbas (泰) say: I came to my maternal aunt Maimoonah and I found that that was her night with the Messenger of Allah (姓)... And he narrated a hadeeth like that of Yazeed, except that he said: until when the first dawn came, the Messenger of Allah (数) paused for awhile, then when it grew light he got up and prayed Witr with nine rak'ahs, saying the salam after each two rak'alıs. Then when he had finished his Witr, he paused for awhile, and when he realised it was time for Fair, the Messenger of Allah (ﷺ) got up and prayed the two (Sunnah) ٣٠٠١ حَدَّثَنَا رَوْحٌ. حَدَّثَنَا اللَّ حُرَّيْجٍ وَعَنْدُ لَلَهِ بْنُ الْخَارِثِ، عَنِ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءً يَقُولُ سَمِعْتُ ابْن عَبَّاسِ يَقُولُ: سَمِعْتُ نَبَىّ الله يَقِيَّةً يَقُولُ . «لَوْ أَنَّ بِنُونٍ آدَمَ وَادِيًا مَالًا لَأَحَبَّ أَنَّ لَهُ إِلَيْهِ مِثْلُهُ، وَلَا بَمُلَأُ نَفْسَ ابْنِ آدَمَ إِلَّا التُرَابُ، وَاللَّهُ يَتُوبُ عَلَى مَنْ تَابَ « فَقَالَ ابْنُ عَبَّاسٍ: فَلَا تَوْدِي أَمِنَ الْقُوْانِ هُوَ أَمْ لَا؟.

تخریج: إساده صحیح، ح: (۱۶۳۱)، م: (۱۰٤۹).

٣٠٠٧ حَدُّنْنَا رَوْحُ : حَدَّنْنَا عَنَادُ بْنُ مَنْصُورِ : حَدَّنْنَا عَنَادُ بْنُ مَنْصُورِ : خَدَّنْنِي عِكْرِمهُ بْنُ خَالِدِ نْنِ الْمُغِيرَةِ : أَنَّ سَعِيدَ ابْنَ عَبَّاسِ ابْنَ جُبَيْرِ حَدَّنُكُ ابْنَ عَبَّاسِ مَنْ رَسُولِ اللّهِ يَشِئْهُ ... فَذَكَرَ يَحُو حَدِيثِ يَرِيدَ، مَنْ رَسُولِ اللّهِ يَشِئْهُ ... فَذَكَرَ يَحُو حَدِيثِ يَرِيدَ، إِذَا طَلَعَ الْفَحْرُ الْأَوَّلُ أَمْسَكُ رَسُولُ اللّهِ يَشِئْهُ . حَتَّى إِذَا أَضَاءً لَهُ الشَّنْعُ، قَمَ فَصَلَّى الْوِثْرَ يَسْعَ رَكَعَاتٍ، يُسَلِّمُ الشَّعْمُ وَكَاتٍ، يُسَلِّمُ الشَّعْمُ وَتَمْ وَثَرِهِ أَمْسَكُ الشَّعْمُ . فَمَ وَصُلِي الْفَجْرِ لِصَلَاةِ الصَّبْحِ، فَمَ يَسِيرًا، حَتَّى إِذَا أَصْبَحَ فِي نَفْسِهِ قَمْ رَسُولُ اللَّهِ يَسِيرًا، حَتَّى إِذَا أَصْبَحَ فِي نَفْسِهِ قَمْ رَسُولُ اللَّهِ يَسِيرًا، حَتَّى الْفَجْرِ لِصَلَاةِ الصَّبْحِ، ثُمَّ يَسِيرًا، حَتَّى الْفَجْرِ لِصَلَاةِ الصَّبْحِ، ثُمَّ وَشِهِ فَا مَرْصُولُ اللَّهِ يَسِيرًا، حَتَّى الْفَجْرِ لِصَلَاةِ الصَّبْحِ، ثُمَّ وَشِهِ فَا مَرْصُولُ اللَّهِ وَضَعَ حَنْبُهُ فَنَامَ، حَتَّى سَمِغْتُ جَخِيفَهُ، قَالَ. وضَعَ حَنْبُهُ فَنَامَ، حَتَّى سَمِغْتُ جَخِيفَهُ، قَالَ.

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rak'ahs of Fajr, then he lay down and slept until I could hear him breathing deeply. Then Bilal came and woke him up for the prayer, and the Messenger of Allah (窦) got up and prayed Fajr.

Comments: [Its isnad is da'eef because Abbad bin Mansoor is da'eef]

3503. It was narrated from 'Ikrimah that Ibn 'Abbas (秦) used to say: The Messenger of Allah (建) stayed in Makkah for thirteen years, and he died when he was sixty-three years old.

Comments: [Its isnad is salveh, al-Bukhari (3903) and Muslim (2351)] نُمَّ جَاءَ بِلَالٌ فَنَنَّهَهُ لِلصَّلَاة، فَقَامَ رَسُولُ اللَّهِ ﷺ فَصَلَّى الصُّبْحَ. [راجع: ٣١٦٩]

تخريج: بسناده ضعيف لصعف عباد بن سصور.

٣٠٠٣- حَدِّثَنَا رَوْحٌ: حَدَّثَنَا رَكَرِيَّ: حَدَّثَنَا وَكَرِيَّ: حَدَّثَنَا عَمْرُو بُنْ فِيدِرٍ عَنْ عِخْرِمَة: أَنَّ ابْنِ عَبَّسٍ عَمْرُو بُنْ يَتُولُ: مَكَفْ رَسُولُ اللَّهِ بِيَلِحَةً بِمَكَّةً تَلَاثَ عَشْرَةً سَنَّةً، وَتُؤفِّنِ وَهُوَ ابْنُ ثَلَاثٍ وَسِنَّبِنَ عَشْرَةً سَنَّةً، وَتُؤفِّنِ وَهُوَ ابْنُ ثَلَاثٍ وَسِنَّبِنَ عَشْرَةً سَنَّةً، [راجع: ٢٠١٧]

تخریج: إساده صحیح، ح. (۲۹۰۳)، م (۲۳۵۱).

3504. It was narrated from Ibn 'Abbas (♣) that a man said: O Messenger of Allah, my mother has died; will it benefit her if I give charity on her behalf? He said: "Yes." He said: I have a garden; I ask you to bear witness that I have given it in charity on her behalf

Comments: [Its isnad is saheeh, al-Bukhari (2770)]

3505. 'Amr bin Dinar narrated that Ibn 'Abbas (泰) used to say that the Prophet (經) granted a concession to the menstruating woman allowing her to leave before doing tawaf (the farewell tawaf), if she had done tawafal-ifadah.

Comments: [Its isnad is saheeh, al-Bukhari (329)]

3506. It was narrated that Ibn 'Abbas (泰) said: Sa'd bin 'Ubadah asked the Messenger of Allah (樂)

٣٥٠٤- حَدَثْنَا رَوْحْ: حَدَّتَنَ زَكْرِيَّ: أَخْيَرَنَا عَمْرُو بْنُ دِينَارِ عَنْ عِكْرِمَة، عَنِ ابْنِ عَبَّاسٍ: أَنْ رَحْلًا قَلَ: يَا رَسُولَ اللَّهِ، إِنَّ أَمَّهُ تُوفِّيْتُ انْتِلْعَعْهَا إِنْ نَصَدَّقْتُ عَنْهَا؟ فَقَالَ. "نَعَمْ" فالَ: فَإِنَّ لِي مَخْرَفَ، وأَشْهِدُكَ أَبِّي قَدْ صَدَّقْتُ بِهِ عَنْهَا. [راجع: ٣٠٨٠]

تخریج: اسناده صحح، ح (۲۷۷۰).

٣٠٠٠ حَدَّثَنَا رَوْحٌ: حَدَّثَنَا رَكْرِيَّا. حَدَّثَنَا وَكَرِيَّا. حَدَّثَنَا عَمْرُو بُنُ فِينَادٍ: أَنَّ ابْنَ عَبَّسٍ كَانَ يَذْكُرُ: أَنَّ النَّبِي ﷺ رَحْصَ لِلْحَنِصِ أَنْ نَصْدُرَ قَتْلَ انْ نَصْدُرَ قَتْلَ انْ نَطُوفَ. إِذَا كَانَتْ قَدْ طَافَتْ فِي الْإِفَاضَةِ. اراجع: ١٩٩٠]

تخریج: اسناده صحیح، ح: (۳۲۹).

٣٠٠٦– حَدَّثُنَا رؤحٌ. حَدَّثَنَا ابْنُ أَبِي حَفْضَةَ حَدَّثُنَا انْنُ شَهَابِ عَنْ عُبَيْدِ اللَّهِ نُنِ عَبْد اللَّهِ بُنِ about a vow that his mother had made and she had died before fulfilling it. The Messenger of Allah (ﷺ) said "Fulfil it on her behalf."

Comments: [A saheeh hadeeth]

عُنْبَةً، غَنِ النِ غَبَّاسِ قَالَ: اسْتَفْتَى سَعْدُ بْنُ غُنَادَة رَسُولَ اللَّهِ ﷺ فِي نَنْرٍ عَنَى أُمَّهِ نُوْفِيتُ قَتْلَ أَنْ تَقْضِيَهُ ۖ فَقَالَ رَسُولُ اللَّهِ ﷺ "اقْصِه عَنْهَا". [راجع: ١٨٩٣]

تخریج: حدث صحح، ح (۲۷۲۱)، م (۱۹۳۸)

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3507. It was narrated that Sa'eed bin Jubair said: Ibn 'Abbas (素) said to me: Get married, for the best of us was the one who had the most wives (變).

Comments: [Its isnud is salveeli, al-Bukhari (5069)]

3508. Ya'la narrated that he heard 'Ikrimah the freed slave of Ibn 'Abbas (%) say: Ibn 'Abbas (%) told us that the mother of Sa'd bin 'Ubadah died when he was away from her. He went to the Messenger of Allah (ﷺ) and said: O Messenger of Allah, my mother died when I was away from her. Will it benefit her if I give charity on her behalf? He said: "Yes." He said: I ask you to bear witness that my garden is charity given on her behalf.

Comments: [Its isnad is saheeli, al-Bukhari (2756)]

3509. It was narrated from Ibn 'Abbas (為) that he said: The Mcssenger of Allah (囊) entered thram for Hajj and came on the fifth of Dhul-Hijjah and led us in Fajr prayer in al-Batha', then he

٣٥٠٧ حَدَثْنَا رَوْحٌ: خَدَثْنَا أَبُو عَوَانَهُ عَنْ رَقِبَة بْنِ مَصْقَلَة بْنِ رَفّة، عَنْ طَلْحَةَ الْإِنَامِيّ، عَنْ طَلْحَةَ الْإِنَامِيّ، عَنْ سَعَيْد بْنِ جُبَيْرِ قَال: قَالَ لِي ابْنُ عَنّاسٍ. تَرَوَحْ، فَإِنَّ خَيْرَنَا كَانَ أَكْثَرَنَا نِسَاءً ﷺ.
[راحع: ١٤٤٨]

تخریج: إساده صحیح، خ (۵۰۲۹).

٣٠٠٨ - حَدَثْنَا رَوْعُ: حَدَّنَا بْنُ جُرِيْجِ قَالَ أَخْتَرَيْنِ بَعْلَى: أَنَّهُ سَمِعَ عِكْرِمَةُ مَوْلَى ابْنِ عَنَسِ يَغُولُ أَنْنَانَا ابْنُ عَبَّاسٍ أَنَّ سَعْدَ نُنَ عُبَادَةَ تُوُفِّيْتُ أَمُّهُ وَهُوَ غَيْبٌ عِنْهَا، فَأَتَى رَسُولَ اللَّهِ، إِنَّ أُمِّي رَسُولَ اللَّهِ، إِنَّ أُمِّي رَسُولَ اللَّهِ، إِنَّ أُمِّي يُوفِي غَيْبٌ عَنْهَا، فَأَتَى يَوْفِي غَيْبٌ عَنْهَا، فَأَتَى يَوْفِي عَنْهُا إِنْ أُمِي يَعْدُهُا إِنْ يُصَدِّفُ عَنْهَا كَانَ عَنْهَا، فَهَلَ يَقْعُها إِنْ يَصَدَّقُتُ عَنْهَا كَالَ: الْعَمْ اللَّهِ، قَالَ. فَإِنِّي نَصَدَقَتُ عَنْها، فَلَقَ عَنْها إِنْ يَصَدَّقُ عَنْها إِنْ يَصَدِّفُ عَنْها إِنْ الْمَعْدُونَ صَدَقَةٌ عَنْها. وَاللَّهُ عَنْها إِنْ السَّحِرُافَ صَدَقَةٌ عَنْها. وَاللَّهُ عَنْها إِنْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللْمُولَالَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُعُلِلَا اللَّهُ اللَّهُ

نخريج: إسناده صحيح، خ (٢٧٥٦).

٣٥٠٩ حَدَّثَنَا رَوْحٌ خَدَّثَنَا شُغْبَةُ عَنْ أَبُوبٍ. عَنْ أَبُوبٍ، عَنْ أَبُولٍ، عَنْ أَبُولٍ، عَنْ أَبُولٍ أَبَّهِ الْعَالِيةِ الْنَرَّاءِ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ لَـ أَعَلَى رَسُولُ اللّهِ بَشْتَةٍ بِالْخَحِّ، فَقَدِمَ لِأَرْبَعِ مَضَيْنَ مَنْ دِي الْجَحَّةِ. فَصَلَّى بِنَا الصَّنْخَ بِالْنَظَحَاء ثُمَّ مَنْ دِي الْجَحَّةِ. فَصَلَّى بِنَا الصَّنْخَ بِالْنَظَحَاء ثُمَّ مَنْ دِي الْجَحَّةِ. فَصَلَّى بِنَا الصَّنْخَ بِالْنَظَحَاء ثُمَّ مَنْ دِي الْجَحَّةِ.

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said: "Whoever would like to make it 'Umrah, let him do so."

Comments: [Its usnad is saleeh, al-Bukhari (1085) and Muslim (1240)]

3510. It was narrated from Ibn 'Abbas (為) that al-Aqra' bin Habis asked the Messenger of Allah (梁): Is Hajj every year? He said: "No, rather it is one Hajj, and whoever does Hajj after that, it is voluntary. If I said yes, it would become obligatory, and if it became obligatory, you would not listen and would not obey."

Comments: [A saheeh hadeeth]

3511. It was narrated from Ibn 'Abbas (秦) that the Prophet (愛) said: Allah, may He be blessed and exalted, will resurrect the Black Stone on the Day of Resurrection, and it will have two eyes with which to see and a tongue with which to speak; it will testify for everyone who touched it in truth."

Comments: [Its isnad is qawi]

3512. It was narrated from Ibn 'Abbas (本) that the Messenger of Allah (經) and his Companions did 'Umrah from Ji'ranah. They uncovered one shoulder and placed their ihrans under one armpit and over the other shoulder, then they trotted.

Comments: [Its isnad is qawi]

قَالَ: "مَنْ شَاءَ أَنْ يَجْعَلَهَا غُمْرَةً، فَلْيَجْعَلْهَ". [راحم: ٢٦٤١]

تخریج: إساده صحیح، ح: (۱۰۸۵)، م: (۱۲٤٠)

٣٥١٠- حَدَّثَنَا رَوْحٌ. حَدَّثَنَا مُحَمَّدُ مِنْ أَبِي بَسَانٍ، عَنِ حَفْضَةً: حَدَّثَنَا النُّ شِهَابٍ عَنْ أَبِي سِنَانٍ، عَنِ النِّي عَنَاسٍ (٣٧١/١): أَنَّ الأَقْرَع بْنَ حَبِسِ سَأَلَ رَسُولَ اللَّهِ ﷺ الْحَجُّ كُلُّ عَامٍ؟ فَقَالَ: سَأَلَ رَسُولَ اللَّهِ ﷺ الْحَجُّ كُلُّ عَامٍ؟ فَقَالَ: اللَّهِ عَلَيْهُ فَمَنْ حَجَّ بَعْدَ ذَلِكَ فَهُوْ نَطَوَّعٌ، وَلَوْ وَجَبَتْ لَمْ وَلَوْ وَجَبَتْ لَمْ تَسْفِعُوا ٩. لَوحَمَتْ، وَلَوْ وَجَبَتْ لَمْ تَسْفَمُو وَلَمْ تُطِعُوا ٩. لَوحَمَتْ، وَلَوْ وَجَبَتْ لَمْ تَسْفَمُو وَلَمْ تُطَعُوا ٩. لَوحَمَتْ، وَلَوْ وَجَبَتْ لَمْ تَسْفَمُو وَلَمْ تُطَعُوا ٩. لَوحَمَتْ، وَلَوْ وَجَبَتْ لَمْ

تخريج حديث صحيح.

٣٥١١ - حَدَّقَنَا رَوْعٌ: حَدَّنَنَا حَمَّادُ عَنْ عَبْدِ اللَّهِ بْنِ عُشْمَادُ بْنِ جُنْيْرٍ، اللَّهِ بْنِ جُنْيْرٍ، عَنْ سَعِيدِ بْنِ جُنْيْرٍ، عَنِ سَعِيدِ بْنِ جُنْيْرٍ، عَنِ الْنِ عَبَّاسٍ: أَنَّ اللَّبِيُّ يَتَنَظِّ قَالَ: الْلَيْبَعُثَنَّ اللَّهُ تَبَارَكَ وَتَعَالَى الْحَجَزَ يَوْمَ الْقِيَامَةِ، وَلَهُ عَلَى الْحَجَزَ يَوْمَ الْقِيَامَةِ، وَلَهُ عَلَى عَنْهُ تَعْلَى اللَّهُ بَيْطِقُ، يَشْهَدُ عَلَى مَن اسْتَلَمْهُ بِحَقَّ. [راحع: ٢٢١٥]

تخريج: إساده فوي.

٣٥١٢- خَدُّثَنَا رَوْحُ: خَدُّنَهَ حَمَّادٌ عَنْ عَلْدِ اللَّهِ لِي عُنْمَالُ لَي خُنْيَم، عَنْ سَعِيدِ بُنِ جُنْيَم، عَنْ سَعِيدِ بُنِ جُنِيْرٍ، عَن ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ بِيَجِيْ وَأَصْحَابُهُ اعْتَمَرُوا مِنْ جِعْرَانَةَ فَاضْطَبَعُوا، وَجَعْلُوا أَرْدِيَتَهُمْ تَحْتَ آبَاطِهِمْ، وَوَضَعُوهَا عَلَى عَوْاتِقِهِمْ ثُمّ رَمُلُوا. [راجع: ٢٧٩٢]

تخريج: إساده قوي.

3513. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (達) said on the night of Muzdalifah: "O sons of my brother, O Banu Hashim, hasten on before it gets crowded, but no one among you should stone al-'Aqabah until the sun rises."

Comments: [Its isnad is sahech]

3514. It was narrated that Ibn 'Abbas (3) said: I stayed overnight with my maternal aunt Maimoonah. The Messenger of Allah (ﷺ) got up at night... And he narrated the hadeeth. He said: Then he bowed and I heard him say whilst bowing: "Subhana Rabbiyal-'Azeem (Glory be to my Lord Most Great)." Then he raised his head and praised Allah as much as He willed that he should praise Him. Then he prostrated, and he used to say in his prostration: "Subhana Rabbiyal-A'la (Glory be to my Lord Most High)." Then he raised his head, and he used to say between the two prostrations: "Lord forgive me, and have mercy on me, and meet my needs, and raise me in status, and grant me provision, and guide me."

Comments: [A hasan hadeeth]

3515. It was narrated from 'Urwah bin Murrah from Abul-Bakhtari who said: We saw the new moon of Ramadan when we were in Dhat 'Irq, so we sent a man to Ibn 'Abbas (*) to ask him. Ibn 'Abbas (*) said: The

٣٥١٣ حَدِّثْنَا أَسْوَدُ بْنُ عَامِرٍ ﴿ حَدَّثَنَا أَمُو بَكُمِ عَنِ الْمُعَكَمِ ، عَنْ مِفْسَمٍ ، عَنِ الْمُعَكَمِ ، عَنْ مِفْسَمٍ ، عَنِ الْمُعَكَمِ ، عَنْ مِفْسَمٍ ، عَنِ الْبِي خَبَّاسٍ قَالَ : قَالَ رَشُولُ اللّهِ ﷺ لَيْلَةَ الْمُؤْدَلِقَةِ . "يَا بَنِي هَاشِمٍ ، الْمُؤْدَلِقَةِ . "يَا بَنِي هَاشِمٍ ، الْمُؤْدَلِقَةِ . "يَا بَنِي هَاشِمٍ ، نَمَجَلُوا قَتْلَ زِحَامِ النَّاسِ وَلَا يَزْمِسَنَّ أَحَدٌ مِنْكُمُ الْمُقَلِّمِ وَلَا يَزْمِسَنَّ أَحَدٌ مِنْكُمُ الْمُقَلِّمِ وَلَا يَرْمِسَنَّ أَحَدٌ مِنْكُمُ الْمُقَلِمِ الشَّمْسُ ، [راجع : ٢٥٠٧]

تخريج: إساده صحيح.

٣٠١٨- حَدُّنَنَا أَسْوَدُ بُنُ عَامِرِ قَلَ: أَخْرَنَا كَامِلُ عَنْ حَبِيبٍ، عَن ابْنِ عَبَّاسٍ قَالَ: بِتُ عَنْدَ خَالَتِي مَيْمُونَةَ، قَلَ: وَنُنَبَّةَ رَسُولُ اللَّهِ عِنْدَ خَالَتِي مَيْمُونَةَ، قَلَ: وَنُنَبَّةَ رَسُولُ اللَّهِ عِنْ اللَّبَلِ ... فَلَكُرَ الْحَدِيثَ، قَلَ: ثُمَّ رَكَعَ، قَالَ: فَمَّا رَبِّعَ الْعَجَلِيثَ، فَحَمِدَ اللَّهَ مَا رَبِّي الْعَظِيمِ * ثُمَّ رَفَعَ رَأْسَهُ، فَحَمِدَ اللَّهَ مَا أَنْ يَحْمَدُهُ، قَالَ: نُمُ سَجَدَ قَالَ: فَكَانَ يَقُولُ فِيمَا قَالَ: نُمَّ سَجَدَ قَالَ: فَكَانَ يَقُولُ فِيمَا قَالَ: نُمَّ سَجَدَ قَالَ: فَكَانَ يَقُولُ فِيمَا قَالَ: نُمَّ سَجَدَ قَالَ: فَكَانَ يَقُولُ فِيمَا قَالَ: فَكَانَ يَقُولُ فِيمَا قَالَ: فَكَانَ يَقُولُ فِيمَا قَالَ: فَتَكَانَ يَقُولُ فِيمَا قَالَ: فَكَانَ يَقُولُ فِيمَا قَالَ: فَكَانَ يَقُولُ فِيمَا وَارْفَعْنِ ، وَارْفَعْنِي ، وَارْفَعْنِي ، وَارْزُقْنِي ، وَامْدِنِي ».

تخريج: حديث حسن

٣٥١٥- حَدْثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ: حَدْثَنَا مُعْبَةُ: حَدْثَنَا عُمْرُو بْنُ مُرْةً، عَنْ أَبِي الْبَحْتَرِيِّ قَالَ: تَرَاءَئِنَا هِلَالَ شَهْرِ رَمْصَانَ بِذَاتِ عِرْقٍ، فَأَرْسَكُنَا إِلَى ابْنِ عَبَّاسٍ نَشَأَلُهُ، فَقَالَ: إِنَّ نَبِيٍّ اللَّهِ يَحِيُّ قَالَ: إِنَّ نَبِيٍّ اللَّهِ يَحِيُّ قَالَ: إِنَّ لَيْتٍ

Messenger of Allah (ﷺ) said: "Allah causes it to appear for long enough that people can see it, and if it is cloudy then complete the number (of days)."

Comments: [Its isnad is saheeh, Muslim (1088)]

3516. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (蹇) stayed in Makkah for thirteen years and died when he was sixty-three years old.

Comments: [Its isnad is saheeh, al-Bukhari (3903) and Muslim (2351)] لرُوْبَتِهِ، فَإِنْ أُغْمِيَ عَلَنْكُمْ فَأَكْمِلُوا الْعِدَّةَ». [راجع: ٣٠٢١]

تخریج: إساده صحیح، م: (۱۰۸۸).

٣٥١٦ حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكْرِيَّا بُنُ الْمُحَاقَ: حَدَّثَنَا زَكْرِيَّا بُنُ الْمُحَاقَ: حَدَّثَنَا عَمْرُو نُنُ دِينَارِ عَنِ الْبِي عَبِّسِ مِمَكَّةُ عَبَّاسٍ قَالَ: مَكَثَ رَسُولُ اللَّهِ ﷺ مِمَكَّةً لَلَاث عَشْرَةً سَنَةً، وتُونِي وَهُوَ ابْنُ ثَلَاثٍ وَسِنِّينَ. [راجع: ٢٠١٧]

تخريج: إسناده صحيح، ح. (٣٩٠٣)، م: (٢٣٥١).

3517. It was narrated that Ibn 'Abbas (為) said: The Messenger of Allah (差) was sent when he was forty years old. He stayed in Makkah for thirteen years, receiving Revelation, then he was commanded to migrate, so he migrated (and stayed in Madinah) for ten years, then he died when he was sixty-three years old.

Comments: [Its isnad is saheeh, al-Bukhari (3902)]

3518. Abu Hadir said: Ibn 'Umar was asked about earthenware jars: can nabeedh be made in them? He said: Allah and His Messenger (經) forbade that. The man went to Ibn 'Abbas and told him what Ibn 'Umar had said. Ibn 'Abbas said: He was right. The man said to Ibn 'Abbas: What kind of earthenware jar did the Messenger of Allah (經) forbid? He said: Any vessel that is made from clay.

Comments: [Its isnad is saheeh]

٣٥١٧ حَدَّثَنَا رَوْحٌ خَدَّثَنَا هِمْمَامٌ حَدَّثَنَا هِمُمَامٌ حَدَّثَنَا عِمْرِمَةً، عَنِ ابْنِ عَبَّاسٍ قَالَ ثُعِثَ رَسُولُ لَهِ يَشِحُهُ لَلْاتَ لَهِ يَشِحُهُ لَلْاتَ عَشْرَةً سَنَةً يُوحَى إِلَيْهِ ثُمَّ أُمِرَ بِالْهِجْزَةِ فَهَاجَرَ عَشْرَةً سَنِينَ فَهَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتَينَ يَشِحُهُ. [راجع: ٢٠١٧]

تخريج: إسناده صحيح، خ (٣٩٠٢).

٣٥١٨- حَدَّثَنَا رَوْعٌ: حَدَّثَنَا اللهُ جُرَيْجِ قَالَ: أَخْرَنِي أَبُو حَاصِرِ قَال. سُئِلَ ابْنُ عُمَرَ عَيِ الْجَرِّ لِنَبُدُ فِيهٍ. فَقَال: تَهَى اللَّهُ وَرَسُولُهُ عَنْهُ، فَانْطَلَقَ الرَّجُلُ إِلَى ابْنِ عَبَّاسٍ، فَدَكَرَ لَهُ مَا قَالَ ابْنُ عُمَّر: فَقَالَ ابْنُ عَبَّاسٍ: ضَدَقَ، قَالَ الرَّحُلُ لَابْنِ عَنَّاسٍ: ضَدَقَ، قَالَ الرَّحُلُ لَابْنِ عَنَّاسٍ: أَيُّ جَرُّ نَهَى عَنْهُ، قَالَ: كُلُّ شَيْءٍ لِمُسْعُ مِنْ مَدَرٍ. [راجع: ٣٢٥٧]

تخريج: إساده صحيح.

3519. It was narrated from Ibn 'Abbas (本) that he said: When the verse on debt was revealed, the Messenger of Allah (ﷺ) said: "The first one to deny something was Adam (🕬)." He said it three times. "When Allah, may He be gloritied and exalted, created Adam, He wiped his back, and brought forth from him, all of his offspring until the Day of Resurrection, and He showed him his progeny. Among them he saw a man with a bright, white face, and he said: O Lord, who is this son of mine? He said: This is your son Dawood. He said: O Lord, how long will his life be? He said: Sixty years. He said: O Lord, make his life longer. He said: No, not unless I take it from your life. And the life of Adam was one thousand years. So he gave him forty years and Allah, may He be glorified and exalted, recorded that in a Book, and the angels bore witness to it. When Adam was dying and the angels came to him to take his soul, he said: There are still forty years of my life left. It was said to him: You gave that to your son Dawood. He said: I did not do that and I did not give him anything. Allah, may He be glorified and exalted, showed him the record and the angels testified to that.

٣٥١٩ حَدَثَنَا رَوْحُ خَدَّتُنَ خَمَّادٌ غَنُ عَبِيِّ ابْنِ زَيْدٍ، عَنْ يُوسُفُ بْنِ مِهْرَانَ، عن بْن غَبَّاسِ قَالَ: لَمَّا نَرَلَتْ آيَةُ الدَّيْسِ قَالِ: قَالَ رَسُولُ اللَّهِ عُلِينًا: ﴿إِنَّ أُوَّلَ مِنْ جَحَدَ دَمُ عَلَيْهِ لصَّلاةُ وَالسَّلامُ _ قَالَهَا ثَلَاثَ مَرَّاتٍ _ إِنَّ الله لَمَّا حَلَقَ آدَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَسْح ظَهْرَهُ، فَأَخْرَجَ مِنْهُ مَا هُوَ دَارِئٌ إلى يَوْم الْقِيَامَةِ، فَخَعَلَ بَعْرِضُهُمْ عَنَيْهِ، فَوَأَى فِيهِمْ رَجُلًا يِرْهَرُ، فَفَالَ أَيْ رَكَّ أَيُّ سَيًّى هَدُ؟ قَالَ. هَذَا ابْنُك دَاوُدُ. قَالَ: أَيْ رَبَّ كُمُّ عُمْرُهُ؟ قَالَ. سِتُونَ سَنَّة. قَالَ: أَيْ رِبِّ رِدُّ فِي عُمُرهِ، قَالَ لَا، إلَّا أَنْ تَزِيدَهُ أَنْتَ مِنْ غُمُرِكَ، فَكَانَ عُمُرُ آدَمَ أَلْفَ عَامٍ، فَوَهَتَ لَهُ مَنْ عُمُرِهِ أَرْتَعِسَ عَمَّاء فَكَتَبَ الَّلَّهُ عَرَّ وَجَلَّ عَلَيْهِ كِتَانًا وَأَشْهَدَ عَلَيْهِ الْمَلائِكَةُ، فَلَمَّا خُصرَ آدُمُ عَلَيْهِ السّلامُ أَنْتُهُ الْمَلَائِكَةُ لِنَقْبِضَ رُوحَهُ. فَفَالَ. إِنَّهُ لَمْ يَحْضُرْ أَجْلَى قَدْ بقَىٰ مِنْ غُمُرِي أَرْبَعُونَ سَنَةً، فَقَالُونَ إِنَّكَ قَدُّ وَهَبُّتَهَا لِابْنِكَ دَاوُدَ. قَالَ: مَا فَعَلْتُ وَلا وَهَنْتُ لهُ شَنَّد. وَأَبْرَزُ اللَّهُ عَزَ وَحَلَّ عَلَيْهِ الْكِتَاتِ، فَأَفَامَ عَلَيْهِ الْمَلَائِكَةُ. [راحع: ٢٢٧٠]

تخريج: حس لغيره، وهدا إسناد صعبف لصعف علي سريد، ويوسف س مهران

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

3520. It was narrated from Ibn 'Abbas (本) that the Messenger of Allah (鑑) said: "Allah, may He

٣٥٢٠- حَدَّثَنَا رَوْحٌ. حَدَّثَنَا رَمْعَةُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سِنَانِ الدُّوَلِيِّ، عَنِ ابْن be glorified and exalted, has decreed *Hajj* for you." al-Aqra' bin Habis said: Is it (every year) for ever, O Messenger of Allah? He said: "No, it is one *Hajj*. If I said yes, it would become obligatory."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

عَبَّاسِ أَنَّ رَسُولَ للَّهِ ﷺ قَالَ: ﴿إِنَّ اللَّهَ عَزَّ وَجَلَّ كَنَ عَلَيْكُمُ الْحَجَّ فَقَالَ الْأَقْرَعُ بُنُ وَجَلَّ كَنَ عَلَيْكُمُ الْحَجَّ فَقَالَ الْأَقْرَعُ بُنُ حَبِسٍ. (٣٧٢/١) أَبْدًا يَا رَسُولَ اللَّهِ ؟ قَالَ: حَبِسٍ لَلْ حَجَّةٌ وَاحِدَةٌ، وَلَوْ قُلْتُ: نَعَمْ، لَوْحَبَتْ اللَّهِ عَلَى الْحَجَةُ وَاحِدَةٌ، وَلَوْ قُلْتُ: نَعَمْ، لَوْحَبَتْ اللَّهِ الراجع: ٢٣٠٤]

تخريج: حديث صحيح، وهما إساد ضعيف لضعف رمعة بن صالح، وقد تومع.

3521. It was narrated from Ibn 'Abbas (桑): A sheep belonging to Maimoonah died, and the Prophet (囊) said: "Why don't you make use of its hide?" They said: It is mattali (i.e., it died of natural causes and was not slaughtered properly). He said: "Tanning the hide purifies it."

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3522. It was narrated from Abu Mijlaz that a man came to Ibn 'Abbas (孝) and said: I threw six or seven [pebbles, at the Jamrah]. He said: I am not sure whether the Messenger of Allah (愛) threw six or seven [pebbles] at the Jamrah.

Comments: [Its isnad is saheeh]

3523. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (建) was treated with cupping for a headache he was suffering.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (5700)]

3524. Ibn 'Abbas (為) said: The Messenger of Allah (绘) was treated with cupping in his head when he was in *ihram*.

٣٥٢١- حَلَّثَنَا رَوْحُ: حَدَّثَ شُعْبَةُ عَنْ يَعْفُوبَ بْنِ عَطَاءِ، عَنْ أَبِيهِ، عَنِ الْنِ عَبَّسِ: مَاتَتُ شَاهُ لِمَيْمُونَةً، فَقَالَ النَّبِيُّ بِيَجِيْدُ: اهَلَّا لَنَبَيْ بَجِيْدُ: اهْلَا لَنَبَيْ بَجِيْدُ: اهْلَا لَنَبَيْ بَعِيْدُ: اهْلَا لَنْمُنْعُنُمُ بِإِهَابِهَا؟» فَقَالُوا: إِنَّهَا مَيْتُهُ. فَقَالَ: ابْنَ مِنَاعَ الْأَدِيمِ طُهُوزُهُ». [راجع: ٢٠٠٣]

تخريج: حديث صحيح، وهذا إسناد صعيف لصعف بعقوب بن عطاء وقد بوبع.

٣٥٢٢ حَلَّقْنَا رَوْحُ: حَدَّثَنَ شُعْنَةُ عَنْ فَنَادَةً.
عَنْ أَسِي مَجْلَزٍ ۚ أَنَّ رَجُلًا أَتَى الْس عَتَاسٍ.
عَنْ أَسِي رَمَيْتُ بِسِتَّ أَوْ سَنْعٍ. قال. مَا أَدْرِي فَمَالَ: إِنِّي رَمَيْتُ بِسِتَّ أَوْ سَنْعٍ.
أَرْمَى رَسُولُ اللَّهِ يَظِيَّةُ الْجَمْرَةَ بِسِتٌ أَوْ سَنْعٍ؟.

تخريج: إسناده صحيح.

٣٥٢٣ حَلَّقَنَا رَوْحٌ: حَدَّثَنَا هِسَّهُ عَلْ عَكْرِمَةَ عَنِ الْنِ عَنَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ عَمْرِمَةً فِي رَأْسِهِ مِنْ صُلَاعٍ وَجَدَهُ. [راجع: ٢١٠٨]

تخریج: إسنده صحیح، ح: (٥٧٠٠). ٣**٥٧٤– حَلَّثَنَا** رَوْحٌ[،] حَلَّثَنَا رَكُرِبَّ نَنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ طَاوُسٍ. Comments: [Its isnad is saleeh, al-Bukhari (1835) and Muslim (1202)]

قَالَ ابْنُ عَبَّاسٍ: احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُحْرِمٌ، عَلَى رَأْسِهِ. [راجع: ١٩٢٢]

تخريج. إساده صحيح، ح: (١٨٣٥)، م (١٢٠٢).

3525. It was narrated from Ibn 'Abbas (泰) that the Prophet of Allah (突) prayed in Dhul-Hulaifah, then he marked the hady on the right side of its hump, then he wiped the blood from it and garlanded it with two sandals. Then he rode his mount and when he reached al-Baida', he entered ihram. He said: He entered ihram at noon time. Abu Dawood said: For Hajj.

Comments: [Its isnad is saheeh, Muslim (1243)]

3526. It was narrated that al-Muttalib bin 'Abdullah said: Ibn 'Umar used to do wudoo' washing each part three times, and he attributed that to the Prophet (ﷺ). And Ibn 'Abbas (♣) used to do wudoo' washing each part once, and he attributed that to the Prophet (ﷺ).

Comments: [Saheeh because of corroborating evidence]

3527. It was narrated from Ibn 'Abbas (46) that he said: The Prophet (48) came to Zamzam and we drew a bucket for him and he drank, then he ejected some water back into it, then we emptied it into Zamzam. Then he said: "Were it not that you would be overwhelmed at (the well), I would have drawn it with my own hands."

٣٥٧٥ - حَدَّثَنَا رَوْحٌ وَأَنُو دَاوُدَ الْمَعْنَى قَالَا: حَدَّثَنَ هِشَامُ بْنُ أَبِي عَبْدِ اللَّهِ عَنْ قَتَادَةً، عَنْ أَبِي حَسَّنَ الْأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ مَيْ اللَّهِ يَطْيُرُ صَلَّى بِذِي الْحُلَيْفَةِ، ثُمَّ أَشْعَرَ الْهَدْيَ جَانِبَ السّنَامِ الْأَيْمَنِ، ثُمَّ أَمَ طَ عَنْهُ اللَّمَ وَقَلَّدَهُ نَعْلَيْنِ، ثُمُّ رَكِبَ نَاقَتُهُ، فَلَمَّا اسْتَوَتْ بِهِ عَمَى الْبَيْدَاءِ أَحْرَمَ، قَالَ: فَأَحْرَمَ عِنْدَ الظَّهْرِ؛ قَالَ أَبُو دَاوُدَ: بِالْحَجِّ. [راجع: ٢٢٩٦]

تخريج: إسناده صحيح، م (١٢٤٣).

٣٥٢٦ حَدَّثَنَا رَوْحٌ: حَدَّثَنَا الْأُوْزَاعِيُّ عَنِ الْمُهَلِّبِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ ابْنُ عُمْرَ الْمُهُ قَالَ: كَانَ ابْنُ عُمْرَ يَتَوَضَّأُ ثَلَاثًا يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ. وَكَانَ ابْنُ عَنَّسِ يَتَوَضَّا مُرَّةً مَرَّةً، يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ. [راجع: ١٨٨٩]

تخريج: صحبح لغيره، المطلب بن عبدالله مدلس، وروايته عن اس عمر واس عدس مرسلة.

٣٠٢٧- حَدَّقَنَا رَوْحٌ وَعَفَّانُ قَالَا: حَدَّثَنَا حَمَّدُ ثَنَا خَمَّدُ عَنْ قَشِي، قَالَ عَفَّانُ: أَخْتَرَنَا حَمَّدٌ فِي حَدِيثِهِ قَالَ: أَخْبَرَنَا قَيْسٌ عَنْ مُجَاهِدٍ، عَنِ اثْنِ عَنَّاسٍ أَنَّهُ قَالَ: حَاءَ النَّبِيُّ ﷺ إِلَى زَمْرَمَ فَنَرَعْنَا لَهُ دَلْوًا، فَشَرِبَ ثُمَّ مَجَّ فِيهَا، ثُمَّ أَفْرَعْنَا لَهُ دَلْوًا، فَشَرِبَ ثُمَّ مَجَّ فِيهَا، ثُمَّ أَفْرَعْنَاهَ فِي رَمْزَمَ، ثُمَّ قَالَ: "لَوْلَا أَنْ تُعْلَبُوا عَلَيْهَا لَنَزَعْتُ بِيَدَيِّ". [راحع: ٢٢٢٧]

Comments: [Its isnad is saheeh]

3528. It was narrated from Bakr bin 'Abdullah that a Bedouin said to Ibn 'Abbas (泰): Why is it that the family of Mu'awiyah give water and honey to drink, and the family of So and so give milk, and you give nabeedh? Is it because you are miserly or poor? Ibn 'Abbas said: We are neither miserly nor poor, but the Messenger of Allah (趣) came to us with Usamah bin Zaid riding behind him, and asked for something to drink, and we gave him some of this - meaning nabeedh in a waterskin - and he drank some of it and said: "You have done well: do like this."

Comments: [Its isnad is sahech, Muslim (1316)]

3529. It was narrated that Ibn 'Abbas (*) said: The Messenger of Allah (*) came to the well of Zamzam and we gave him some to drink, and he drank standing.

Comments: [Its isnad is saheeh, al-Bukhari (1637) and Muslim (2027)]

3530. It was narrated from Ibn 'Abbas that the Prophet of Allah is forbade being married to a woman and her paternal or maternal aunt at the same time.

Comments: [A saheeh hadeeth]

3531. It was narrated that Ibn 'Abbas (秦) said: The Prophet (姓) used to pray Witr with three

تخريج: إسناده صحيح.

٣٥٧٨ حَدِّفَنَا رَوْعٌ: حَدَّفَ حَمَّادٌ عَنْ خَمَادٌ عَنْ خَمَيْدٍ، عَنْ بَكْرِ بُنِ عَبْدِ اللَّهِ أَنْ أَعْرَابِيًّا قَالَ لاَبْنِ عَنْاسٍ: مَا شَأَنُ آلِ مُعَاوِبَةَ يَسْقُونَ الْمَاءُ والْعَسَل، وَآلُ فُلَانٍ يَسْقُونَ اللَّبَنَ، وَأَنْتُمْ سَقُونَ اللَّبِنَ، وَأَنْتُمْ سَقُونَ اللَّبِيَدَ أَمِنْ بُحْلٍ بِكُمْ أَوْ حَاجَةٍ؟ مَنْقُونَ اللَّبِيَدَ أَمِنْ بُحْلٍ بِكُمْ أَوْ حَاجَةٍ؟ وَلَكِنَ رَسُولَ اللَّهِ بَيْجَةً جَاءَنَ وَرَدِيفُهُ أَسَامَةً بُنُ وَلَكِنَ رَسُولَ اللَّهِ بَيْجَةً جَاءَنَ وَرَدِيفُهُ أَسَامَةً بُنُ رَبُولَ اللَّهِ بَيْجَةً جَاءَنَ وَرَدِيفُهُ أَسَامَةً بُنُ رَبُولَ اللَّهِ بَيْجَةً جَاءَنَ وَرَدِيفُهُ أَسَامَةً بُنُ رَبُولَ اللَّهِ بَيْحَةً بَاءَنَ وَرَدِيفُهُ أَسَامَةً بُنُ اللَّهَ بَيْعَ نَبِيدَ لِبَدِهُ وَقَالَ: «أَحْسَنَتُمْ، هَكَذَا لَ يَعْنِي نَبِيدَ اللَّهَ عَلَيْهُ وَقَالَ: «أَحْسَنَتُمْ، هَكَذَا لَا يَعْنِي نَبِيدَ لَكُونَ وَسُنَعُوا». [راجع: ٢٩٤٤]

تخريج: إسناده صحيح، م. (١٣١٦).

٣٥٢٩- حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادٌ عَنْ
 عَنِ الشَّعْبِيِّ، عَنِ البُنِ
 عَبَاسٍ قَالَ جَاءَ رَسُولُ اللَّهِ ﷺ لِمَاءِ زَمْزَمَ
 فَسَقَيْنَاهُ، فَشَرِبَ قَائِمًا. [راجع: ١٨٣٨]

تخریج: سده صحیح، ح (۱۹۳۷)، م (۲۰۲۷).

٣٥٣٠ حَدِّثْنَا رَوْحٌ: حَدَّثْنَا سَعِيدٌ عَنْ أَبِي حَرِيزٍ، عَنْ عِكْرِمَةً، عَنِ الْمَنِ عَبَّاسٍ: أَنَّ نَبِيَ اللهِ يَتُعْ لَهَنَ اللهِ يَتَعْقُ لَهَى عَمَّتِهَا أَوْ لَنَكُحَ الْمُرْأَةُ عَلَى عَمَّتِهَا أَوْ عَلَى حَمَّتِهَا أَوْ عَلَى حَمَّتِهَا أَوْ عَلَى حَمَّتِهَا أَوْ عَلَى حَالِيهَا. [راحع. ١٨٧٨]

تخريج: حديث صحيح.

٣٥٣١ - حَدَّثَنَا حُجَيْنُ بْنُ الْمُشَى: حَدَّثَنَا الشَّرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ.

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rak'ahs, reciting Sabbih isma Rabbikal-A'la, Qul ya ayyuhalkafiroon, and Oul Huwallahu Ahad.

Comments: [Its isnad is saheeh]

3532. It was narrated that Abut-Tufail said: Mu'awiyah did not come to any corner of the House but he touched it. Ibn 'Abbas (泰) said: The Prophet of Allah (逸) only touched these two corners. Mu'awiyah said: None of its corners are to be forsaken. 'Abdul-Wahhab said: The two corners were the Yemeni Corner (ar-Ruknul-Yamani) and the corner where the (Black) Stone is.

Comments: [Its isnad is saheeh]

3533. It was narrated that Abut-Tufail said: I was with Mu'awiyah and Ibn 'Abbas (泰) when they were circumambulating the House. Ibn 'Abbas would touch the two corners and Mu'awiyah would touch all of them. Ibn 'Abbas said: The Messenger of Allah (寒) only touched these two corners, the Yemeni and the Black (i.e., where the Black Stone is). Mu'awiyah said: No part of it is to be forsaken."

Comments: [Its isnad is qawi]

3534. It was narrated from Ibn 'Abbas that the Prophet (些) did 'Umrah from Ji'ranah; he trotted

عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ بَيْثَةٌ يُوتِرُ بِنَلَاثٍ ﴿سَيّعِ اسْمَ رَبِّكَ الْأَضَلَ﴾ وَ ﴿قُلْ يَتَأَبَّنَا ٱلْكَثِيْرُونَ﴾ وَ ﴿قُلْ هُوَ اللّهُ أَكَدُّ﴾. [راجع: ٢٧٢٦]

تخريج: إساده صحبح.

٣٥٣٧ - حَدَّقَنَا رَوْعٌ. حَدَّقَنَا سَعِيدٌ وَعَنْدُ الْوَهَبِ عَنْ سَعِيدِ، عَنْ فَنَادَهُ، عَنْ أَبِي الْطُفَيْلِ فَالَ: كَانَ مُعَاوِيَةُ لَا يَأْتِي عَلَى رُكُو مِنْ أَرْكَانِ الْنَيْتِ إِلَّا اسْتَلْمَهُ، فَقَالَ ابْنُ عَلَى رُكُو عِنْ أَرْكَانِ الْنَيْتِ إِلَّا اسْتَلْمَهُ، فَقَالَ ابْنُ عَنَاسٍ: إِنَّمَا كَالَ نَبِيُ اللَّهِ ﷺ يَسْتَلِمُ هَذَيْلِ عَنَاسٍ: إِنَّمَا كَانَ نَبِينُ اللَّهِ ﷺ يَسْتَلِمُ هَذَيْلِ الرَّكْنَيْنِ الْيَمَانِينِ مَهْجُورٌ، قَالَ عَبْدُ الْوَهَابِ: الرُّكْنَيْنِ الْيَمَانِينَ وَلِلْعَانِينَ الْيَمَانِينَ وَلِلْعَانِينَ الْيَمَانِينَ وَلِيعَةً وَلَاكِهَا إِلَيْكَانِينَ الْيَمَانِينَ وَلِلْعَانِينَ الْيَمَانِينَ وَلِلْعَانِينَ الْيَمَانِينَ وَلِلْعَانِينَ الْيَمَانِينَ الْيَمَانِينَ الْيَمَانِينَ وَلِلْعَانِينَ الْيَمَانِينَ الْيَعْمَانِينَ الْيَمَانِينَ الْيَمَانِينَ الْيَمَانِينَ الْيَعَانِينَ الْيَمَانِينَ الْيَعْمَانِينَ الْيَمَانِينَ الْيُعَلِّينَ الْيَعْمَانِينَ الْيَعْمَانِينَ الْيَعْمَانِينَ الْيَعْمَانِينَ الْيَعْمَانِينَ الْعَلَيْنَ الْيَعْمَانِينَ الْيَعْمَانِينَ الْعَلَيْمَ الْعَلَيْمَ الْعَلَيْ الْعَلَيْمَ الْعَلَيْمَ الْعَلَيْمِ الْعَلَيْمِ الْعَلَى عَلَيْمَانِينَ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلِيمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلَيْمُ الْعُلِيمِ الْعَلِيمِ الْعَلَيْمَ الْعَلَيْمَ الْعَلَيْمِ الْعَلَيْمُ الْعَلْمِ الْعَلَيْمِ الْعَلَيْمِ الْعَلْمَ الْعَلْمِي الْعَلْمِ الْعَلْمُ الْعَلْمُ الْعَلْمِ الْعَلْمِيلِيْمِ الْعَلْمِي الْع

تخريج: إسناده صحبح.

٣٥٣٣ حَدِّثَنَا رَوْحٌ. حَدِّثَنَا الثَّوْرِيُّ: حَدَّثَنَا الثَّوْرِيُّ: حَدَّثَنَا الثَّوْرِيُّ: حَدَّثَنَا اللَّهِ بْنُ عُنْمَانَ بْنِ خُنَيْم، عَنْ أَبِي الطُّفَيْلِ قَالَ: كُنْتُ مَعَ مُعَاوِيَةً وَابْنِ عَبَّاسٍ، وَهُمَا يَطُوفَانِ حَوْلَ الْبَيْتِ، فَكَانَ النُ عَبَّاسٍ يَسْئَلِمُ الرُّكُنَسِ، وَكَانَ مُعَاوِيَةً يَسْئَلِمُ الأَرْكَانَ كُلُّهَا، فَقَالَ ابْنُ عَنَاسٍ: كَانَ رَسُولُ اللَّهِ ﷺ كُلُّهَا، فَقَالَ ابْنُ عَنَاسٍ: كَانَ رَسُولُ اللَّهِ ﷺ لَمُعَانِينَ الرُّكُنَيْنِ النَّيْمَانِينَ وَالْأَسُودَ، فَقَالَ مُعَاوِيَةً لَيْسَ مِنْهَا شَيْءً وَالْاَسُودَ، فَقَالَ مُعَاوِيَةً لَيْسَ مِنْهَا شَيْءً فَيْهَا شَيْءً الْمُعْمَانِي وَالْمُورَةِ، فَقَالَ مُعَاوِيَةً لَيْسَ مِنْهَا شَيْءً الْمُعْمَانِينَ النَّهُ عَلَيْهِ وَالْمُورَةِ، فَقَالَ مُعَاوِيَةً لَيْسَ مِنْهَا شَيْءً اللَّهِ عَلَيْهِ اللْمُورَةِ، فَقَالَ مُعَاوِيَةً لَيْسَ مِنْهَا شَيْءً اللَّهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللْمُورَةِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهَا اللَّهُ عَلَيْهِ اللْهُ عَلَيْهِ اللْهُ عَلَيْهِ اللَّهُ عَلَيْهَا اللْهُ عَلَيْهُ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللْهُ عَلَيْهِ اللْهُ عَلَى اللَّهُ عَلَيْهَا اللَّهُ عَلَيْهِ اللْهُ عَلَيْهُ اللْهُ عَلَالَهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللْهُ عَلَهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللْهُ اللَّهُ عَلَيْهَا اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللَّهُ الْهُ الْهُ عَلَيْهُ اللَّهُ عَلَيْهُ اللْهُ اللْهُ عَلَيْهُ اللْهُ الْهَالِهُ عَلَيْهُ اللْهُ عَلَيْهُ اللْهُ عَلَيْهُ اللْهِ الْهُ الْهَالِهُ الْهُ الْهُ عَلَيْهُ اللْهُ الْهَالَ عَلَيْهُ الْهَا عَلَيْهُ اللْهُ الْهُ الْعُلُولُ الْهُ الْعُلُولُ الْهُ الْهَالِهُ الْهَالِهُ الْهُ الْعِلْهُ الْهُ الْعُلُولُ الْعَلَالُهُ الْعُلُولُ الْعَلَالَةُ الْعِلْمُ الْهُ الْعُلِهُ الْعُلُولُ الْعُلُولُ الْعُلُولُ الْعُلُولُ الْعُلِهُ الْعُلِهُ الْعُلُولُ الْعُلُولُ الْعُلَالِيْلُولُولُ الْعُو

مُهْجُورٌ. [راجع: ۲۲۱۰] تخریج: إسناده فوی.

٣٥٣٤ حَدَّثَنَا رَوْحٌ: خَدْثَنَا خَمَّادٌ عَنْ عَبْدِ اللهِ بْنِ عُنْمَالَ بْنِ خُنْبَم عَنْ أَبِي الطُّفْيُلِ، عَنِ

around the House three times and walked for four circuits.

Comments: [Its isnad is qawi]

3534 (sic) It was narrated that Abut-Tufail said: I said to Ibn 'Abbas (3): Your people are saying that the Messenger of Allah (22) trotted around the House and that it is Sunnah. He said: They are telling the truth and they are lying. I said: How are they telling the truth and lying? He said: They are telling the truth, the Messenger of Allah (經) did trot around the House, but they are lying because it is not Sunnah. At the time of al-Hudaibiyah, Quraish said: Leave Muhammad and his Companions alone until they die like the worm that falls from the nose of an animal [an-naghaf: said to belittle a man and remark on his weakness]. When it was agreed that they would come the following year and stay in Makkah for three days, the Messenger of Allah (建) came and the mushrikeen were watching from the direction of Qu'aiqi'an. The Messenger of Allah (ﷺ) said to his Companions: "Trot around the House three times." But it is not Sunnah.

Comments: [A sahech hadeeth]

3535. It was narrated from Abut-Tufail... and he quoted the *hadceth*.

Comments: [A saheeh hadeeth]

ائْسِ عَنَّسِ عَنِ النَّبِيِّ ﷺ. أَنَّهُ اعْتَمَرَ مِنْ حَمْرانَةَ. فَرَمَلَ بِالْبَيْتِ ثَلَاتًا، وَمَشَى أَرْبَعَةَ أَشُواطٍ. [راجع: ٢٢٢٠]

تخريج: إسناده قوي.

٣٠٣٨ م - حَدَّمُنَا رَوْحُ: حَدَّثَنَا حَمَّادٌ عَنْ عَلْهِ اللّهِ نَنِ عُشُمِهِ، عَنْ أَبِي الطَّفْيُلِ اللّهِ نَنِ عُشَمِهِ، عَنْ أَبِي الطَّفْيُلِ اللّهِ نَنِ عُنَاسٍ: يَرْعُمُ قَوْمُثَ أَنَّ اللّهِ عَنَّاسٍ: يَرْعُمُ قَوْمُثَ أَنَّ اللّهِ عَنْ رَمَلَ (٣٧٣/١) بِالنّبِتِ وَأَن النّبِ عَنْ رَمَلَ (٣٧٣/١) بِالنّبِتِ وَأَن اللّهِ عَنْ رَمَلَ السّعَةِ. إِنَّ قُرْمُنَا عَلَى النّبِتِ، وَكَذَبُوا عَقْل: صَدْقُوا وَكَذَبُوا عَلْمَ رَمَلَ اللّهِ النّبِيةِ. إِنَّ قُرْيُشَا عَلَى أَنْ يَجِينُوا مِنَ النّبَي عَلِي مَعْمَدًا وَأَصْحَابَهُ زَمَل الْحَدْيْبِيةِ. حَتَّى يَمُونُوا مؤت النّبَقِ. وَلَلْمَ اللّهِ اللّهِ عَلَى أَنْ يَجِينُوا مِنَ الْعَامِ الْمُفْهِلِ، وَالْمُشْرِكُونَ مِنْ قِبَلِ اللّهِ عَلَى اللّهِ اللّهِ عِنْ اللّهِ اللّهِ عَلَى اللّهِ اللهِ اللّهِ اللّهِ اللّهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ ال

نخریج: حدیث صحیح

٣٥٣٥- حَدُّنَنَا يُونُسُ وَسُرَيْعٌ قَالًا حَدُّنَا حَدُّنَا حَدُّنَا حَدُّنَا حَدُّنَا حَدُّنَا حَدُّنَا حَدُّنَا أَبِي حَاصِمِ الْغَنَوِيُّ، عَنْ أَبِي الْطَفَيْلِ ... فَدَكَرَ الْحَدِيثُ، [راجع: ٢٧٠٧]

تخريج: حديث صحيح.

3536. It was narrated from Ibn 'Abbas (秦) that Quraish said: Muhammad and his companions have been weakened by the fever of Yathrib. When the Messenger of Allah (海) came in the year in which he did 'Umrah, he said to his companions: "Trot around the House so that the mushrikeen may see your strength. When they trotted, Quraish said: It did not make them weak.

Comments: [Its isnad is saheeh, al-Bukhari (1602) and Muslim (1266)]

3537. It was narrated from Ibn 'Abbas (泰) that the Prophet (囊) said: "The Black Stone is from Paradise. It was whiter than snow, until the sins of the people of shirk turned it black."

Comments: [Saheeh, apart from the phrase "It was whiter than snow..."; its isnad is da'eef because of the confusion (ikhtilat) of 'Ata' bin as-Sa'ib]

3538. It was narrated from Ibn 'Abbas (為) that the Messenger of Allah (強) rinsed his mouth after drinking milk and said: "It is somewhat greasy."

Comments: [Its *tsnad* is *saheeh*, al-Bukhari (211) and Muslim (358)]

3539. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (寒) was one of the most

٣٥٣٦ حَدَثَنَا رَوْعُ: حَدَّثَنَا حَمَّدٌ _ يَغْنِي ابْنَ سَلْمَةً _ عَنْ أَيُّوب، عَنْ سَعِيدِ نَنِ جُبِيْرٍ، عَنْ سَعِيدِ نَنِ جُبِيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ قُرَيْشًا قَالَتْ: إِنَّ مُحَمَّدًا وَأَصْحَانَهُ قَدْ وَهَنَتْهُمْ خَمَّى يَثْرِب، فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ لِمَامِهِ الَّذِي اعْتَمَرَ فِيهِ، قَالَ لِأَصْحَابِهِ: ارْمُلُوا بِالْبَيْتِ لِيَزى الْمُشْرِكُونَ لِأَصْحَابِهِ: ارْمُلُوا بِالْبَيْتِ لِيَزى الْمُشْرِكُونَ فَوْتَكُمْ، فَلَمَا رَمْلُوا، قَالَتْ قُرَيْشٌ: مَا وَمَلُوا، قَالَتْ قُرَيْشٌ: مَا وَمَلُوا، قَالَتْ قُرَيْشٌ: مَا وَمَلُوا، قَالَتْ قُرَيْشٌ: مَا

تخریج: إساده صحیح، خ: (۱٦٠٢)، م: (۱۲٦٦).

٣٥٣٧ حَدَّثَنَا رَوْحُ: حَدَّثَنَا حَمَّادٌ _ يَعْمِي ابْنَ سَلَمَةً _ خَدَّثَنَا عَطَاءُ بُنُ السَّابِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ الشَّبِيِّ بِيلِحَ النَّبِيِّ بَلِحَ قَالَ: "الْحَجَرُ الْأَسْوَدُ مِنَ الْحَدِّةِ، وَكَانَ أَشَدَّ بَيَاضًا مِنَ اللَّمِحِ، حَتَّى سَوَّدَتُهُ خَطَايَا أَهْلِ بَيَاضًا مِنَ اللَّمِحِ، حَتَّى سَوَّدَتُهُ خَطَايَا أَهْلِ الشَّرُكِ. [راجع: ٢٧٩٥]

تخريج: صحع دون قوله: «وكان أشد بياضًا...؛، وإساده ضعيف لاحتلاط عطاء بن السائب.

٣٥٣٨ - حَدَّثَنَا عُفْمَانُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ عَنِ الزَّهْرِيِّ، عَنْ عُنَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تَمَضْمَضَ مِنْ لَبْنٍ، وَقَالَ. •إِنَّ لَهُ دَسَمًا". [راجع: ١٩٥١]

تخریج: إسناده صحیح، ح[.] (۲۱۱)، ه. (۳۵۸).

٣٥٣٩- حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا يُونُسُ عَن لرُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ generous of people, and he was at his most generous in Ramadan, when Jibreel met with him. Jibreel would meet with him every night, reviewing the Qur'an with him. When Jibreel met with him, the Messenger of Allah (ﷺ) was more generous than the blowing wind.

Comments: [Its isnad is salveh, al-Bukhari (6) and Muslim (2308)]

3540. It was narrated from Ibn 'Abbas (秦) that the Messenger of Allah (走) said: "I have been supported with the east wind, and 'Ad were destroyed with the west wind."

Comments: [Its isnad is saheeh, al-Bukhari (1035) and Muslim (900)]

3541. Muhammad bin 'Ali bin 'Abdullah bin 'Abbas narrated that his father said: Ibn 'Abbas (缘) told me that he stayed overnight with the Prophet (囊). He woke up at night, took his siwak and brushed his teeth with it, then he did wudoo', saying, "Verily, in the creation of the heavens and the earth... " [Al 'Imran 3:190] until he finished reciting these verses, and reached the end of the soorah. Then he prayed two rak'ahs, in which he made the standing, bowing and prostrating lengthy. Then he went (and lay down) until I could hear him breathing deeply in sleep. Then he woke up, cleaned

غَنْبَةَ، عَنِ ائْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ مِنْ أَجْوَدِ النَّاسِ، وَأَحْوَدُ مَا يَكُونُ فِي كَانَ رَشَفَانَ جِينَ يَلْقَاهُ كُلُّ لَلِلَةٍ مُنَارِسُهُ الْقُرْآنَ، فَكَانَ رَسُولُ اللَّهِ ﷺ _ جِينَ يَلْقَاهُ جَبْرِيلُ _ أَجْوَدَ مِنَ الرِّيحِ الْمُرْسَلَةِ. يَلْقَاهُ جَبْرِيلُ _ أَجْوَدَ مِنَ الرِّيحِ الْمُرْسَلَةِ. لَا الرَّيحِ الْمُرْسَلَةِ. [راحع: ٢٠٤٢]

تخریج: اساده صحیح، خ (۲)، م ۲۳۰۸).

٣٥٤٠ حَدَّثَنَا عُثْمَالُ بْنُ عُمَرَ. أَخْبَرَنَا شُعْبَةُ عَنْ أَعِيرَنَا شُعْبَةُ عِنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ نْسِ جُبَيْرٍ، عَنِ ابْنِ عَبْسِ: أَنَّ رَسُولُ اللَّهِ ﷺ قَالَ: «نُصرُتُ عَبْسِ: أَنَّ رَسُولُ اللَّهِ ﷺ قَالَ: «نُصرُتُ عَدْبالدُّنُور». [راحع ١٩٥٥]

تخریج: اسدده صحیح، ح (۱۰۳۵)، م: (۹۰۰)

٣٥٤١ حَدَّثَنَا هِشَامُ بُنُ عَبْدِ الْمَلِكِ: حَدَثَنَا الْمِ عَوَالَةَ عَلْ مُحَمَّدُ بُنُ عَبْدِ الْمَلِكِ: حَدَثَنَا لَبْنِ أَبِي اللّهِ عَوَالَةَ عَلْ مُحَمَّدُ بُنُ عَلِي بُنِ عَبْدِ اللّهِ نَنِ عَبْدِ اللّهِ مَن عَبْسِ أَبْنِ عَبْسِ اللّهِ مَن أَبِيهِ قَلَ: حَدَّثَنِي ابْنُ عَبّاسٍ مَن أَبِيهِ قَلَ: حَدَّثَنِي ابْنُ عَبّاسٍ اللّهُ نَاتَ عِنْدَ اللّهِ قَلَ: حَدَّثَنِي الْمُن عَبّاسٍ اللّهُ نَاتَ عِنْدَ اللّهِ قَلَ: حَدَّثَنِي اللّهُ عَلَى اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ اللللّهُ اللّهُ الللّهُ ا

his teeth with the siwak and did wudoo' whilst saying... until he had done that three times. Then he prayed Witr with three rak'ahs, then Bilal the mu'adhdhin came to him and he went out to the prayer, saying, "O Allah, put in my heart light, put in my sight light, put in front of me light and behind me light, put to my right light and to my left light, above me light and below me light, O Allah, grant me abundant light."

Comments: [Its isnad is saheelt, Muslim (763)]

3542. It was narrated that Ibn 'Abbas (泰) said: The first one who prayed with the Prophet (經) after Khadeejah was 'Ali. And on one occasion he said: (The first one who) became Muslim.

Comments: [Its isnad is da'eef]

3543. It was narrated that Ibn 'Abbas (泰) said: The Messenger of Allah (窦) died when I was fifteen years old.

Comments: [Its isnad is salech, al-Bukhari (5035)]

3544. It was narrated from Ibn 'Abbas (本) that the Messenger of Allah (窦) forbade (as food) every wild animal that has fangs and every bird that has talons.

فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتِ، ثُمَّ أَوْنَرَ بِفَلَاثِ، فَنَاهُ بِلَالٌ الْمُؤَذِّنُ فَحرَجَ إِلَى الصَّلَاةِ وَهُوَ يَقُولُ. «اللَّهُمَ اجْعَلُ فِي قَلْبِي نُورًا، وَاحْعَلُ فِي بَصَوِى نُورًا، وَاحْعَلُ فِي بَصَوِى نُورًا، وَاجْعَلُ فِي بَصَوِى نُورًا، وَاجْعَلُ فِي بَصَوِى نُورًا، وَاجْعَلُ فِي بَصَوِى نُورًا، وَاجْعَلُ عِنْ بَصِوى نُورًا، وَخَلْفِي لُورًا، وَاحْعَلُ عَنْ بَمِينِي نُورًا وَعَنْ شِمَالِي نُورًا، وَقَوْقِي بُورًا وَعَنْ شِمَالِي نُورًا، وَقَوْقِي بُورًا وَعَنْ شِمَالِي نُورًا، وَقَوْقِي بُورًا وَاللَّهُمُ أَعْظُمُ لِي نُورًا، اللَّهُمُ أَعْظُمُ لِي نُورًا» [راجع، ۱۹۱۲]

تخريج: إسناده صحيح، م: (٧٦٣)

٣٥٤٧- خَدَّثَنَا سُلَيْمَانُ بَنُ ذَاوُدَ خَدَّثَا أَبُو عَوْلَةً خَدُّثَا أَبُو عَوْلَةً عَنْ عَمْرِو بْنِ مَيْمُونِ، عَنِ اللَّهِ عَنْ عَلْمَ أَوْدُ أَمْنُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللّهُ اللَّهُ الللّهُ اللّهُ اللللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللّ

تخریع: إسناده ضعیف، انظر برقم (۳۰۲۱).

٣٥٤٣- حَدَّثُنَا سُلَيْمَانُ بُنُ دَاوُدَ. حَدَّثُنَا شُلَيْمَانُ بُنُ دَاوُدَ. حَدَّثُنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ فَالَ سَمِعْتُ سَعِيدَ بُنَ خُيْرٍ يُحَدِّثُ عَي ابْنِ عَبْاسٍ فَالَ تُوُمِّي رَسُولُ اللّهِ بَيْنَةٍ وَأَنَا ابْنُ خَمْسَ عَشْرَةً سَنَةً. [راجم: ٢٢٨٣]

تخریج اساده صحیح، خ (۵۰۳۵).

٣٥٤٤ حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ: أَخْبَرَنَا نُو عَوَانَةَ: خَدُّثُنَا الْحَكُمْ وَأَبُو بِشْرِ عَنْ مَيْمُونِ ابْن مِهْران، عَن ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ Comments: [Its isnad is saheeh, Muslim (1934)]

3545. It was narrated from Ibn 'Abbas (泰) that the Messenger of Allah (寒) used to go to bed hungry for several nights - 'Abdus-Samad said: in a row - and his family could find no supper. And most of their bread was barley bread.

Comments: [Its isnad is saheeh]

3546. It was narrated that Ibn 'Abbas (彖) said: The Prophet (鑑) was taken on his Night Journey, then he came the same night and told them of his journey, with the proof of the description of Baital-Magdis, and of their caravan. Some people said: Should we believe what Muhammad says?! And they apostatised and became disbelievers, and Allah caused them to be slain with Abu Jahl. Abu Jahl said: Is Muhammad trying to scare us with the tree of az-Zaqqoom? Bring us some dates and butter and let us have some Zaqqoom! And he (the Prophet (變)) saw the Dajjal in his real form with his own eyes, not in a dream, and (he saw) 'Eesa, Moosa and Ibraheem, blessings of Allah be upon them. And the Prophet (鑑) was asked about the Dajjal يَنِ نَهَى عَنْ كُلَّ دِي نَابٍ مِنَ السَّنَاعِ، وَعَنْ كُلِّ ذِي مِخْلُ مِنَ الطَّيْرِ. [راجع: ۲۷٤٧] تخريج: إسده صحيح، م (۱۹۳۱).

٣٥٤٥ حَدَثَنَا عَبْدُ الصَّمَدِ: أَخْبَرَنَا ثَابِتٌ وَحَسَلُ الْنَ مُوسَى: خَدَّثَنَا ثَابِتٌ قَالَ: وَحَسَلُ اللَّهِ مُوسَى: خَدَّثَنَى ثَابِتٌ قَالَ: خَدَّثَنِي هِلَالٌ عَنْ عِكْرِمةً، عَنِ بْنِ عَنَّاسٍ: أَنَّ رَسُولَ اللّهِ (٧٤٤/١) ﷺ كَانَ يَبِيتُ اللَّبِالَيٰ _ قَالَ عَبْدُ الصَمَدِ: الْمُتَنابِعَةَ _ طَاوِيًا وَلَا أَعْنَهُ لَا يَجِدُونَ عَشَاءً، وَكَانَ عَامَّةُ خُبْرِهِمْ خُنْزِهِمْ السِّعِيرِ. [راجع: ٣٠٠٣]

نخريج: إساده صحيح.

حَدَّثَنَا ثَانَتٌ ... قَالَ حَسَنٌ: أَبُو زَيْدِ قَالَا: حَدُّثَنَا ثَانَتٌ ... قَالَ حَسَنٌ: أَبُو زَيْدِ قَالَ عَبْدُ الصَّمَدِ: قَالَ: حَدَّثَنَا هِلَالٌ عَنْ عِجْرِمَةَ عَنِ النَّبِي بِيَنْ إِلَى عَنْ الْمَقْدِسِ، قَالَ: أُسْرِيَ بِالنَّبِي بِينَّ إِلَى عَنْ مَجْرَمَة بَيْتِ الْمَقْدِسِ، فَم جَاءَ مِنْ لَيْلَتِهِ فَحَدَّتَهُمْ بَيْتِ الْمَقْدِسِ، وَمِعْرِهِمْ، بَيْتِ الْمَقْدِسِ، وَمِعْرِهِمْ، فَقَالَ نَسَرٌ؛ فَعْلُ مُصَدِّقُ مُحَمَّدًا بِمَا يَقُولُ؟! فَارْتَدُوا كُمَّارًا، فَضَرَبَ اللَّهُ فَعَلَ مَعْ أَبِي حَهْلٍ، وَقَالَ أَبُو جَهْلٍ: بِمَحَوِّفًا مُحَمَّدٌ بِشَجَرَةِ الزَّقُومِ! هَانُوا تَمْرًا وَزُبِدًا، فَقَرَقُهُمْ اللَّهُ عَلَيْهِمْ، وَقِبَلَ فِي صُورَتِهِ وَوَلِكَ عَنْنٍ مَنْ اللَّهُ عَلَيْهِمْ، وَعِيتَى، وَمُواتُ اللَّهِ عَلَيْهِمْ، وَعِيتَى، وَمُواتُ اللَّهِ عَلَيْهِمْ، وَعِيتَى، وَمُواتُ اللَّهِ عَلَيْهِمْ، وَعِيتَى، وَمُواتُ اللَّهِ عَلَيْهِمْ، وَعَيتَى، وَمُواتُ اللَّهِ عَلَيْهِمْ، وَعَيتَى، فَلَنَا اللَّهُ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَيْهِمْ، وَعَيتَى، فَلَنَا اللَّهُ عَلَيْهِمْ، وَقَالَ اللَّهِ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَيْهُمْ وَقَالَ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهِمْ، وَقَالَ اللَّهُ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهِمْ، وَعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُمْ، وَعَلَى اللَّهُ عَلَى اللْهُ الْعَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ الْعَلَى اللْهُ الْعَلَى الْهُ الْعَلَى اللْهُ الْعَلَى اللْهُ الْعَلَى اللْهُ الْعَلَى اللْهُ الْعُلِي الْهُ الْعُلِي اللْهُ الْعُلِي الْهُ الْعُلِي الْهُ الْعُلِي الْهُ الْعُلِي الْهُ الْعُلِي الْعُولُ الْعُلِي الْعُلِي الْعُلِي الْعُلِي الْعُلَى الْعُلَى الْعُلَالِ الْعُلَى الْعُلَالُ الْعُلَى الْعُلَى الْعُلَى الْعُلَالُ ال

and he said: "He is white with a pinkish colour - Hasan said: I saw him with a huge body, white with a pinkish colour; one of his eyes protrudes like a shining star, and it is as if the hair on his head is the branches of a tree. And I saw Eesa, a young white man, with curly hair, keen-sighted and lean. And I saw Moosa, dark with a lot of hair, strongly built. And I looked at Ibraheem, and I did not look at any part of his body but I thought I was looking at part of my own body, as if he is your companion [referring to himself]. And Jibreel (as) said: Greet Malik with salam, so I greeted him with salam."

Comments: [Its isnad is saheeh]

3547. Hilal narrated that 'Ikrimah was asked about the one who is fasting - can he be treated with cupping? He said. It is only disliked because it weakens the individual. And he narrated from Ibn 'Abbas (季) that the Prophet (寒) was treated with cupping when he was in *ihram* because of some poisoned mutton that he had eaten, that was poisoned by a woman from among the people of Khaibar.

Comments: [Its isnad is saheeh]

أَقْمَرُ هِحَانًا _ إِحْدَى عَبْيِهِ قَائِمَةً، كَأَنُهَا كُوْكَبٌ دُرِّيٌّ، كَأَنَّ شَعْرَ رَأْسِهِ أَغْضَانُ شَعْرَ رَأْسِهِ أَغْضَانُ شَعْرَ رَأْسِهِ أَغْضَانُ شَعْرَ وَأَسِهِ أَغْضَانُ الشَجْرَةِ، وَرَأَيْتُ الرَّأْسِ، حَدِيدَ الْنَصْرِ، مُبَطَّنَ الْخُلْقِ، وَرَأَيْتُ مُوسَى أَسْحَمَ آدَمَ، كَثِيرَ الشَّعْرِ _ قَالَ حَسَنٌ. الشَّعْرِ _ قَالَ حَسَنٌ. الشَّعْرِ _ قَالَ حَسَنٌ. الشَّعْرَةِ _ شَدِيد الْخُلْق، وَنَظَرْتُ إِلَى إِرْبٍ مِنْ آزَابِه، إلَّل يَظَرُتُ إِلَى إِرْبٍ مِنْ آزَابِه، إلَّل يَظَرُتُ إِلَى إِرْبٍ مِنْ آزَابِه، إلَّل يَظَرُتُ إلَى عَلْمَ مَالِكِ، وَمَعْرَبُهُمْ، فَقَالَ حِبْرِيلُ عَلَيْهِ السَّلَامُ شَلَمْ عَلَى مَالِكِ، فَسَلَمْ عَلَى مَالِكِ، فَسَلَمْ عَلَى مَالِكِ، وَسَلَمْتُ عَلَيْهِ السَّلَامُ : سَلِمْ عَلَى مَالِكِ، وَسَلَمْتُ عَلَيْهِ السَّلَامُ : سَلِمْ عَلَى مَالِكِ، وَسَلَمْتُ عَلَيْهِ السَّلَامُ : سَلَمْ عَلَى مَالِكِ، وَسَلَمْتُ عَلَيْهِ السَّلَامُ : سَلَمْ عَلَى مَالِكِ، وَسَلَمْتُ عَلَيْهِ السَّلَامُ : الْمِهْ الْمُعْرَالُ الْمُعْرِدِيلُ عَلَيْهِ السَّلَامُ : سَلَمْ عَلَى مَالِكِ، وَسَلَمْتُ عَلَيْهِ السَّلَامُ : الْمُعْرَالُ الْمُعْرِدِلُ عَلَيْهِ السَّلَامُ : سَلَمْ عَلَى مَالِكِ، وَسَلَمْتُ عَلَيْهِ السَّلَامُ : السَلَمْ عَلَى مَالِكِ، وَالْمَعْرَالُ السَّلَامُ الْمَالِهُ السَّلَامُ السَلَمْ عَلَى مَالِكِ السَّلَامُ الْمُثَلِي السَّلَامُ السَلَامُ الْمُلْكِ السَّلَامُ السَلَامُ السَلَامُ السَلَامُ السَلَامُ السَلَامُ السَلَامُ الْمُنْ الْمُعْرَالُ السَلَامُ السَلَامُ السَلَامُ السَلَامُ السَلَامُ السَلَامُ السَلَامُ السَلَمُ السَلَمْ السَلَامُ السَلَامُ السَلَامُ السَلَامُ السَلَامُ السَلَامُ السَلَامُ السَلَامُ السَلَامُ السَلَمُ السَلَامُ السَلَمُ السَلَامُ السَلَمُ السَلَمُ السَلَمُ السَلَمُ السَلَمُ السَلَمُ السَلَمُ السَلَمِ السَلَمُ السَلَمُ السَلَمُ السَلَمُ السَلَمُ السَلَمِ السَلَمُ الْسَلَمُ السَلَمُ الْمُعْلِيْ السَلَمُ الْمُعْرَامُ الْمُعْرَامُ

تخريج: إسناده صحبح

٣٥٤٧ - حَدَّثَنَا عَبْدُ الصَّمَدِ وَحَسَنٌ قَالَا: حَدَّثَنَا ثَابِتٌ: حَدَّثَنَا هِلَالٌ أَنَّ عِكْرِمَة شَيْلَ _ عَدُرِمَة شَيْلَ مِ الصَّائِم، قَالَ : سَأَلْتُ عِكْرِمَةً _ عَنِ الصَّائِم، أَيَحْتَحِمُ الْفَعْفِ. وَحَدَّثَ أَيْحَتَحِمُ الْفَعْفِ. وَحَدَّثَ عَنِ ابْنِ عَبْسٍ _ قَالَ حَسَنٌ: ثُمُّ حَدَّثُ عَنِ ابْنِ عَبْسٍ _ قَالَ حَسَنٌ: ثُمُّ حَدَّثُ عَنِ ابْنِ عَبْسٍ _: أَنَّ النَّبِيَ عِلَيْ احْتَجَمْ وَهُوَ ابْنِ عَبْسٍ _: أَنَّ النَّبِي عِلَيْ احْتَجَمْ وَهُوَ مُحْرِمٌ مِنَ أَكْلَةٍ أَكْلَهَا مِنْ شَاوٍ مَسْمُومَةِ، مُحْرِمٌ مِنْ أَكْلَةٍ أَكْلَهَا مِنْ شَاوٍ مَسْمُومَةٍ، سَمْعُومَةٍ، سَمْعُهَا امْرَأَةٌ مِنْ أَكْلِ خَيْبَرَ. [راحع: ٢٧٨٤]

تخريج: إساده صحيح

آخِرُ مُشند عبد الله بْنِ عَبْاسِ اللهِ.

مُسْنَدُ عَبْدِ اللهِ بْنِ مَسْعُودِ ﷺ *- Musnad of Abdullah bin Mas'ood

3548. Abdur-Rahman bin Yazeed said: I saw Ibn Mas'ood (♣) stoning the *Jamrah*, Jamratal-'Aqabah, from the middle of the valley. Then he said: This - by the One besides Whom there is no other God - is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Saheeh, al-Bukhari (1747) and Muslim (1296)]

٣٥٤٨- حدَّثَنَا هُشَيْمٌ: حَدَّثَنَا مُغِيرَةُ عَنْ إِيْرَاهِيمَ: حَدَّثَنَا مُغِيرَةُ عَنْ إِيْرَاهِيمَ: حَدَّثَنَا عَدُ الرِّحْمَنِ مُنْ يَزِيدَ قَالَ: رَأَيْتُ ابْنَ مَسْعُردٍ رَمَى الْجَمْرَةَ، جَمْرَةَ الْعَقْبَةِ، مِنْ بَطْنِ الْوَادِي، ثُمَّ قَالَ: هَذَا _ وَالَّذِي لَا إِلَهَ غَيْرُهُ _ مَقَامُ الَّذِي أَنْزِلَتْ عَلَيْهِ وَالَّذِي لَا إِلَهَ غَيْرُهُ _ مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ وَالَّذِي لَا إِلَهَ غَيْرُهُ _ مَقَامُ الَّذِي أَنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ. [انظر: ٣٩٤١، ٣٨٧٤، ٤٠٠١، ٤١١٧، ٤١٨٥، ٤٢٥٤.].

تحريج: صحيح، خ: (١٧٤٧)، م: (١٢٩٦) وهذا إساد فيه معيرة الضبي، مدلس وقد عنعن وروايته عن إبراهيم وحده ضعيفة، وقد توبع.

3549. It was narrated from 'Abdur-Rahman bin Yazeed that 'Abdullah recited the *Talbiyali* when he moved on from Muzdalifah, and it was said: Is this man a Bedouin? 'Abdullah said: Have people forgotten or gone astray? I heard the one to whom Sooratal-Baqarah was revealed saying in this place: 'Labbaik Allahumma labbaik.''

Comments: [Its isnad is saheeh, Muslim (1283)]

3550. It was narrated that Abu Hayyan al-Ashja'i said: Ibn Mas'ood (4.) said to me: Recite some Qur'an to me. I said to him Aren't you the one I learned it from and aren't you the one who

٣٠٤٩ حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ عَنْ كثير بْنِ مُدْرِكِ الْأَشْجَعِيّ، عَنْ عَدِ الرَّحْمَن امْنِ يَرِيدَ: أَنَّ عَنْدَ اللَّهِ لَبَّى جِيرَ أَفَاضَ مِنْ حمْعٍ، فَقِيلَ. أَعْرَايِّ هَذَا؟ فَقَالَ عَبْدُ اللَّهِ: أَسِيَ النَّاسُ أَمْ صَلُّوا؟ سَمِعْتُ الَّذِي أُنْزِلَتْ عليْهِ سُورَةُ الْبَقَرَةِ يَفُولُ فِي هَذَا الْمَكَانِ: عَلَيْهِ سُورَةُ الْبَقَرَةِ يَفُولُ فِي هَذَا الْمَكَانِ: وَلَيْكَ اللَّهُمَ لَبَيْتَهُ. [راجع: ١٧٩١].

تخريج: إسدده صحيح، م: (١٢٨٣).

٣٥٥- خَدْثَنَا هُشئِمْ: أَخْبَرَنَا خُصَيْنٌ عَنْ
 بلال بن يِسَاف، عَنْ أَبِي خَيَّانَ الْأَشْجَعِيِّ،
 غِي ابْنِ مَسْعُودٍ قَالَ. قَالَ لِي الْقِزَا عَلَيَّ مِنْ
 الْفُرْان، قَالَ فَمُلْتُ لَهُ أَنْيْسَ مِنْكَ تَعَلَّمْتُهُ،

taught it to us? He said: I came to the Prophet (ﷺ) one day and he said: "Recite some Qur'an to me." I said: O Messenger of Allah, aren't you the one to whom it was revealed and aren't you the one from whom we learned it? He said: "Yes, but I love to hear it from someone else."

Comments: [Saheeh because of corroborating evidence; al-Bukhari (4582) and Muslim (800) this is a da'eef isnad]

3551. It was narrated that Ibn Mas'ood (秦) said: I recited to the Messenger of Allah (窦) from Sooratan-Nisa', and when I reached this verse: "How (will it be) then, when We bring from each nation a witness and We bring you (〇 Muhammad (窦)) as a witness against these people?" [an-Nisa' 4:41], his eyes flowed with tears.

Comments: [Its isnad is saheeh, al-Bukhari (4582) and Muslim (800)]

3552. It was narrated that Abu Wa'il said: Ibn Mas'ood (泰) said: There are two things, one of which I heard from the Messenger of Allah (寒) and the other is from myself (i.e., I worked it out myself): "Whoever dies ascribing a rival to Allah will enter Hell." And I say: whoever dies not ascribing any rival to Allah or associating anything with Him, will enter Paradise.

وَ نَتَ نُقُولُنَا؟ فَقَالَ: إِنِّي أَتَيْتُ النَّبِي يَعَيَّ ذَاتَ يَوْم، فَقَالَ: ﴿إِقْرَأَ عَلَيَ مِنَ الْقُوْآنِ قَالَ فَقُلْتُ يَا رَسُولَ اللّهِ، أَلِيْسَ عَلَيْكَ أُنْزِلَ، ومِنْك تَعْلَمْنَاهُ؟ قَال. اللّهِ، وَلَكِنّي أُحبُ أَنْ أَسْمَعَهُ مِنْ غَيْرِي ﴿ [انظر. ٣٥٥١، وَلَكِنّي أَحْبُ أَنْ أَسْمَعَهُ مِنْ غَيْرِي ﴿ [انظر. ٣٥٥١،

تخریج: صحیح لعیره، ح: (٤٥٨٢)، م. (۸۰۱)، وهدا إساد ضعیف، أبو حیال الاشجعی مجهول.

تخریج: إساده صحیح، ح: (٤٥٨٢)، م: (٨٠٠).

٣٥٥٧- حَدَّثَنَا هُشَيْمٌ: أَنْبَأَنَا سَيَّارٌ وَمُغِيرَةُ عَنْ أَبِي وَائِلِ قَال: قَالَ ابْنُ مَسْعُودٍ: حَصْلَتَانِ، يَعْنِي، إِحْدَاهُمَا سَمِعْتُهَا مِنْ رَسُولِ اللّهِ ﷺ، وَالْأُحْرَى مِنْ نَفْسِي: "مَنْ مَاتَ وَهُوَ يَجْعَلُ لِلّهِ نِنَّا، دَخَلَ النَّارَ"، وَأَنَا أَقُولُ. مَنْ مَتَ، وَهُوَ لَا يَجْعَلُ لِلّهِ بِنَّا، وَخَلَ النَّرَ"، وَأَنَا أَقُولُ. مَنْ مَتَ، وَهُوَ لَا يَجْعَلُ لِلّهِ بِنَّا، وَخَلَ النَّرَةُ. [انظر: وَلا يُشْرِكُ بِهِ شَيْئًا، وَخَلَ الْجَنَّةُ. [انظر: ٢٨١٥، ٣٨١٥، ٤٠٤٣، ٤٠٤٥، ٤٠٤٥،

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Comments: [Its isnad is saheeh]

3553. Abu 'Ubaidah bin 'Abdullah narrated: 'Abdullah said: The Messenger of Allah (差) said: "The nutfah (sperm drop) remains in the uterus for forty days as it is without changing. Then when forty days have passed, it becomes an 'alagah (blood clot), then a mudghalt (chewed lump of flesh) for a similar length of time, then it becomes bones for a similar length of time. Then when Allah wants to give it its final shape, He sends an angel to it and the angel who is appointed in charge of it says: 'O Lord, male or female? Doomed or blessed? Short or tall? With something missing or something superfluous? (What is) its provision and life span? Healthy or sick?' And he writes down all of that." One of the people said. Then why should we strive if all of that is finished with? He said: "Strive, for each one will be helped to do that for which he was created."

نخريج، اساده صحيح.

٣٥٥٣ حَدَّثُنَا هُشَيْمٌ أَسْنًا عَلَيْ سُ رَيْدٍ، قَالَ. سَمِعْتُ أَبَا عُيْدَةً بُنْ عَلَدِ اللّهِ يُحَدِّثُ، فَالَ. سَمِعْتُ أَبَا عُيْدَةً بُنْ عَلَدِ اللّهِ يُحَدِّثُ، فَالَ. فَالَ رَسُولُ اللّه يَتِيَجَّةً: قَالَ رَسُولُ اللّه يَتِيَجَّةً: قَالَ النَّطْفَة تَكُونُ فِي الرَّحِمِ أَرْجَعِنَ يَوْمًا عَلَى عَلَيْهَا لا تَغَيَّرُ، فَإِذَا مَصَتِ لاَرْبَعُونَ صَارَتُ عَلَقَةً، ثُمَّ مُضْغَةً كَذَلِكَ، ثُمَّ عِظَامًا كَذَلِكَ، فَمُ عِظَامًا كَذَلِكَ، فَهُم عِظَامًا كَذَلِكَ، مَمَّ عَظَامًا كَذَلِكَ، مَمَّ عَظَمًا كَذَلِكَ، مَمَّ عَلَيْهُ إِنَّهُا مَمَكَا، فَيَقُولُ الْمُلْكُ الّذِي يَلِيدٍ: أَيْ رَبِّ أَنْفَى؟ (١/ ٣٧٥) اشْفَيُّ أَمْ سَعِيدٌ؟ أَفْصِيرٌ أَمْ طَوِيلٌ؟ أَنَافِصٌ أَمْ رَائِدٌ؟ قُونُهُ أَفْضِيرٌ أَمْ طَوِيلٌ؟ أَنَافِصٌ أَمْ رَائِدٌ؟ قُونُهُ وَأَخَلُهُ؟ قَالَ: هَاعُمُلُوا. فَكُلُّ كُلُهُ عَلَى الْمُعَلَى إِذَنْ فَكُلُ وَقَدْ مُوعٍ مِنْ هَذَا كُلَهُ؟ قَالَ: هَاعُمَلُوا. فَكُلُّ وَقَدْ مُوعٍ مِنْ هَذَا كُلَهِ؟ قَالَ: هَاعُمَلُوا. فَكُلُ وَقَدْ مُوعٍ مِنْ هَذَا كُلَهُ؟ قَالَ: هَاعُمَلُوا. فَكُلُ وَقَدْ مُوعٍ مِنْ هَذَا كُلَهُ؟ قَالَ: هَاعُمَلُوا. فَكُلُ وَلَا عَمْ مَلُوا. فَكُلُ

تخريج: إساده صعيف ومقطع، أنوعيدة لم يسمع من أنيه بن مسعود علي بن ريد صعف.

Comments: [Its isnad is da'eef and munqati' (weak and interrupted)]

3554. It was narrated that 'Abdullah bin Mas'ood (泰) said: The Messenger of Allah (經) said: "There is no one among the Muslims, three of whose children die before reaching puberty, but they will be a strong protection against the Fire for him." It was said: O Messenger of Allah, what if they were two? He said: "Even if they were two." Abu Dharr (泰) said: O Messenger of Allah, I have

٣٥٥٤ حَدِّثْنَا مُشَيْمٌ: أَنْبَأَنَا الْعَوَّامُ، عَنْ مُحَمّدِ بَنِ أَبِي مُحَمَّدٍ مَوْلَى لِعُمَرَ بُنِ الْخَطَّابِ، عَنْ أَبِي عُبَيْدَة بُنِ عَبْدِ اللّهِ، عَنْ عَبْدِ اللّهِ، عَنْ عَبْدِ اللّهِ بُنِ عَبْدِ اللّهِ، عَنْ عَبْدِ اللّهِ بُنِ مَسْعُودِ قَالَ: قَالَ رَسُولُ اللّهِ يَعْدِ "مَا مِنْ مُسْلِمَيْنِ يَمُوتُ لَهُمَا ثَلَاثَةٌ مِنَ يَعْدِ "مَا مِنْ الْمُنْفِقُ الْجِنْتَ، إِلّا كَنُوا لَهُ جِصْلًا وَلَا اللّهِ، فَقِيلَ: يَو رَسُولَ اللّهِ، خَصِينًا مِنَ النَّارِ"، فَقِيلَ: يَو رَسُولَ اللهِ، فَلِيلَ: يَو رَسُولَ اللهِ، فَلِيلَ: يَو رَسُولَ اللهِ، فَلِيلَ: يَو رَسُولَ اللّهِ، فَلِيلَ: يَو رَسُولَ اللّهِ، فَلِيلَ: اوْإِنْ كَانَا اثْنَيْنِ"، فَلِيلُ: اوْإِنْ كَانَا اثْنَيْنِ"،

only sent two ahead of me. He said: "Even if they were two." Ubayy bin Ka'b Abul-Mundhir, the leader of the prominent scholars, said: I only sent one ahead of me. It was said to him Even if it was one? He said: "That (i.e., the reward) is only (for showing patience) when calamity first strikes."

Comments: [Its isnad in this version is da'eef and munqati']

3555. It was narrated from Abu 'Ubaidah bin 'Abdullah, from his father, that the mushrikeen distracted the Prophet (ﷺ) from four prayers on the day of al-Khandaq, until as much of the night as Allah willed had passed. Then he ordered Bilal to give the adhan, then he gave the iqamah and prayed Zuhr, then he gave the iqamah and prayed Maghrib, then he gave the iqamah and prayed 'Isha'.

Comments: [Its isnad is da'eef and it is interrupted]

3556. It was narrated from Ibn Mas'ood (泰) that the Prophet (霙) said: "On the night on which I was taken on the Night Journey, I met Ibraheem, Moosa and 'Eesa. They spoke about the Hour, and referred the matter to Ibraheem, who said: 'I have no knowledge of it.' So they referred the matter to Moosa, who said: 'I have no

فَقَالَ أَبُو ذَرِّ: يَا رَسُولَ اللَّهِ، لَمْ أَقَدَّمْ إِلَّا اثْنَيْرِ"، قَالَ: فَقَالَ أَنْنَيْرِ"، قَالَ: فَقَالَ أَيْنِي بُن كَعْبِ أَبُو الْمُنْذِرِ مَنْيَدُ الْمُرَّاءِ: لَمْ أَقْدُمْ إِلَّا وَاجْدًا. قَالَ: فَقِيلَ لَهُ: وَإِنْ كَانَ وَاجِدًا؟ فقال. "إِنْمَا ذَاكَ عِنْدُ الصَّدُمَة وَاجْدًا. الصَّدُمَة وَاجْدًا؟ وقال. "إِنْمَا ذَاكَ عِنْدُ الصَّدُمَة الْمُخْدِدَة (الصَّدُمَة المُحْدَمَة الْمُنْدَة (الحَدْمَة (الحَدْ

تخريج: إساده صعف ومنقطع، أنوعبسة لم يسمع من أبه ابن مسعود علي بن زيد صعيف.

٥٥٥- حَدَّثَنَا هُنَيْمٌ: أَبْأَنَا أَنُو الزَّبِيْرِ عَنْ نَابِعِ بْنِ حُبَيْرٍ، عَنْ أَبِي عُبَيْدَةَ نَنِ عَبْدِ اللَّهِ، عَنْ أَبِي عُبَيْدَةَ نَنِ عَبْدِ اللَّهِ، عَنْ أَبِي عُبَيْدَةَ نَنِ عَبْدِ اللَّهِ، غَنْ أَرْبَعِ صَلَوَاتٍ، حَتَّى ذَهَتَ مِنَ النَّيْلِ مَا شَء اللَّهُ، قَالَ: فَأَمرَ بِلَالًا فَأَذَّنَ، النَّيْلِ مَا شَء الله، قَالَ: فَأَمرَ بِلَالًا فَأَذَّنَ، ثُمَّ أَقَامَ فَصَلَّى الْفَهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْفَهْرِب، ثُمَّ أَقَامَ فَصَلَّى الْمَعْرِب، ثُمَّ أَقَامَ فَصَلَّى الْمُعْرِب، ثُمَ أَقَامَ فَصَلَّى الْمُعْرِب، ثُمَ أَقَامَ فَصَلَّى الْمُعْرِب، ثُمَ أَوْمَ فَصَلَى الْمُعْرِب، ثُمَ أَوْمَ فَصَلَى الْمُعْرِب، ثُمَ أَوْمَ فَصَلَى الْمُعْرَب، ثُمْ الْمَاءَ فَصَلَى الْمُعْرِب، ثُمْ أَوْمَ فَصَلَى الْمَامِلُولَ الْمُعْرِب، ثُمَّ أَوْمَ فَصَلَى الْمُعْرِب، ثُمُ أَوْمَ فَصَلَى الْمُعْرِب، فَلَا أَمْ فَصَلَى الْمُعْرِب، فَهُ الْمُعْرِبُ الْمُعْرِبُ الْمُعْرِب، فَيْمُ أَوْمَ فَصَلَى الْمُعْرِبُ الْمُعْرِبِ الْمَعْرِبُ الْمُعْرِبُ الْمُعْرِبُ الْمُعْرِبُ الْمُعْرِبِ الْمُعْرِبِ الْمِنْ الْمُعْرِبُ الْمُعْرِبِ الْمُعْرِبُ الْمِنْمُ الْمَامِ الْمُعْرِبُ الْمُعْرِبِ الْمُ الْمُعْرِبُ الْمُعْرِبُ الْمُعْرِبِ الْمُعْرِبُ الْمُعْرِبِ الْمُعْرِبُ الْمُ الْمُعْرِبُ الْمُعْرِبُ الْمُعْرِبُ الْمُعْرِبُ الْمُعْرِبُ ا

تخريج: إسده بهده السياقة فيه صعف و نقطاع، محمد بن أبي محمد مجهول وأبو عبدة لم يسمع من أبيه.

knowledge of it.' So they referred the matter to 'Eesa who said: When it is going to happen is not known by anyone except Allah, but among the things I have learned from my Lord, may He be glorified and exalted, is that the Dajjal will emerge. I will have two bars with me, and when he sees me he will melt like lead, and thus Allah will cause him to perish. And the rocks and trees will say: "O Muslim, there is a disbeliever beneath me, come and kill him." Thus Allah will cause them to perish. Then the people will go back to their countries and homelands. At that point Ya'jooj and Ma'jooj will emerge, swarming swiftly from every hill, and will conquer their lands. They will not pass by anything but they will destroy it, and they will not pass by any water but they will drink it. Then the people will come to me, complaining about them. I will pray to Allah against them and Allah will cause them to perish and die, until the earth becomes rotten with their stench. Then Allah will send down rain which will wash their bodies away and throw them into the sea.... And among the things I learned from my Lord, may He be glorified and exalted, is that when that happens, the Hour will be like a pregnant woman who has reached full term, and her family do not know when she will suddenly give birth by night or by day.""

Comments: [Its isnad is da'eef]

فَرَدُّوا الْأَمْرَ إِلَى عِيسَى، فَقَالَ: أَمَّا وَخُمَتُهَا فَلا يَعْلَمُها أَحَدٌ الَّا اللَّهُ، دَلِكَ وَفِيمًا عَهِدَ إِلَى رَبِّي عَرَّ وَجَلِّ أَنَّ الدَّحَّالَ خَارِجٌ. قَالَ وَمَعِي قَضِيتِينٍ، فَإِذَا زَيْنِي، ذَاتَ كُمَا يَذُوتُ الرّصاصُ، قَالَ. فَيُهْلِكُهُ اللَّهُ، حَنَّى إِنَّ الْحَجْرَ وَالشَّجَرَ لَيَقُولُ. يَا مُسْلِمُ، إِنَّ تَحْتَى كَ مِرًا فَتَعالَ فاقَتُلُهُ، قَالَ: فَيُهْلِكُهُمُ اللَّهُ ثُمَّ يَرْجِعُ النَّاسُ إِلَى بِلَادِهِمْ وَأَوْطَابِهِمْ. قَالَ: فَعِنْدَ دَلِكَ يَخْرُحُ يَأْجُوجُ وَمَأْجُوجُ، وَهُمْ مَنْ كُلِّ حَدَب يَنْسِلُونَ، فَيَطَنُونَ بِلاَدَهُمْ، لَا يَأْتُونَ عَلَى شَيْءِ إِلَّا أَهْلَكُوهُ، وَلَا يَمُرُّونَ عْلَى مَاءٍ إِلَّا شَرِبُوهُ، ثُمَّ يَرْجِعُ النَّاسُ إِلَىَّ فَبَشْكُونَهُمْ، فَأَدْعُو اللَّهَ عَلَيْهِمْ، فَيُهْلِكُهُمُ اللَّهُ وَيُمِينُهُمْ، حَتَّى تَجُوَى الْأَرْضُ مِنْ مَثْنِ ريجهمْ، قَالَ: فَيُنْزِلُ اللَّهُ عَزَّ وَجِلُّ الْمَطْرَ، فَتَجْرُفُ أَجْسَادُهُمْ حتَّى يَقْذِفَهُمْ فِي الْبَحْرِ». قَالَ أَبِي: ذَهَبَ عَلَيْ هَاهُنَا شَوْءٌ لَمْ أَفْهَمْهُ، كَأْدِيم، وَقَالَ يَزِيدُ _ يَعْمِي ابْنَ هَارُونَ _ ثُمَّ نُشْفُ الْجِنَالُ، وَتُمَدُّ الْأَرْضُ مَدَّ الْأَدِيمِ. ثُمَّ رْجَعَ إِلَى حَديثِ هُسَيْم، قَالَ. "فَفِيما عَهدَ إِلَٰى رَبِّي عَزَّ وَجَلَّ. أَنَّ أَذِلِكَ إِذَا كَانَ كَذَٰلِكَ، فَإِنَّ السَّاعَةَ كَالْحَمِلِ الْمُتِمِّ، الَّتِي لَا يَدْرِي أَهْلُهَا مَتِّي تَفْجَؤُهُمُ ولَادتهَا لَيْلًا أَوْ نَهَارًا ٩.

تخریج: إساده ضعیف، مؤثر س غفارة، لم یوثفه عیر اس حیان والعجلی. 3557. It was narrated from 'Abdullah bin Mas'ood (泰) that a man came to the Prophet (寒) and said: So and so slept yesterday and missed the prayer. The Messenger of Allah (金) said: "That is (because) the Shaitan urinated in his ear - or ears."

Comments: [Its isnad is saheeh, al-Bukhari (1144) and Muslim (774)]

3558. It was narrated that Muslim bin Subaih said: I was with Masrooq in a house in which there was a statue of Mary. Masrooq said: Is this a statue of Chosroes? I said: No; it is a statue of Mary. Masrooq said: I heard 'Abdullah bin Mas'ood say: The Messenger of Allah (ﷺ) said: "The most severely punished of the people on the Day of Resurrection will be the image makers."

Comments: [Its isnad is saheeh, al-Bukharı (5950) and Muslim (2109)]

3559. It was narrated that 'Abdullah bin Mas'ood (泰) said: The Messenger of Allah (建) said: "Whoever sees me in a dream has truly seen me, for the Shaitan cannot appear in my form."

Comments: [Its isnad is saheeh]

3560. It was narrated that 'Abdullah bin Mas'ood (类) said:

٣٥٥٧- حَدَّثَنَا عَنْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَ مَنْصُورٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ انْنِ مَسْعُودِ أَنَّ رَجُلًا أَتَى النَّبِيَّ يَسِيِّةٍ، فَعَالَ: إِنَّ فُلَانًا نَامَ الدرخة عَنِ الصَّلَاةِ، قَالَ رسُولُ اللَّهِ يَسِيِّةٍ، وَأَلُ رسُولُ اللَّهِ عَنْ أَذُبُهِ، أَوْ فِي النَّهُ عَنْ أَذُبُه، أَوْ فِي أُذُبُه، أَوْ فِي أُذُبُه، أَوْ فِي أُذُبُه، أَوْ فِي أُذُبُه، [نطر . ١٠٥٩].

تخريج: إسناده صحيح، خ. (١١٤٤)، م. (٧٧٤).

تخریج: إساده صحیح، خ^۰ (۵۹۵۰)، م

٣٥٥٩ حَدَّثَنَا إِسْخَاقُ _ هُو الْأَرْرَقُ _ حَدَّثَنَا سُفْيَالُ عَلْ أَبِي إِسْحَاقَ، عَلْ أَبِي الْخَوْصِ عَنْ غَلْدِ اللَّه بْنِ مَسْعُودِ قَالَ: قَالَ رَسُولُ اللَّهِ بَشِيخَ: "مَنْ رَآتِني فِي الْمُنَامِ، فَقَدْ رَايِي. فَإِنَّ الشَّيْطَانَ لا يَشْغِي لَهُ أَنْ يَتَمَثَّلُ رَايِي. فَإِنَّ الشَّيْطَانَ لا يَشْغِي لَهُ أَنْ يَتَمَثَّلُ بَيْمَثُلُ.
رايي، فَإِنَّ الشَّيْطَانَ لا يَشْغِي لَهُ أَنْ يَتَمَثَّلُ بَيْمَثَلُ.
إلى الطر ٣٧٩٩، ٣٧٩٩.

تخريج: إسناده صحيح.

٣٥٦٠- حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَ الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّه بْنِ مَسْعُودٍ، قَالَ. The Messenger of Allah (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad."

Comments: [Its isnad is saheeh, Muslim (2184)]

3561. It was narrated that 'Abdullah (🐇) said: The Messenger of Allah (ﷺ) led us in offering the fear prayer. They stood in two rows; one row stood behind the Prophet (and the other stood facing the enemy. The Messenger of Allah (滅) led the row that was behind him in praying one rak'ah, then they got up and left, and took the place of those who had been facing the enemy, and the others came and stood in their place. Then the Messenger of Allah (雲) led them (the second group) in praying one rak'ah, then he said the tasleem and those people got up and prayed (a second rak'ah) by themselves. Then they said the tasleem and went and took the place of the ones who were facing the enemy, and that group came back to their place and prayed one rak'ah by themselves, then they said the tasleem.

Comments: [Saheeh; this is a da'eef isnad because it is interrupted]

3562. It was narrated that 'Abdullah (秦) said that the Messenger of Allah (幾) taught him the tashahhud and instructed

مَانَ رَسُولُ اللَّهِ بَيْنِيَّ ﴿إِذَ كُنْتُمْ تَلَائَةً فَلَا سَاحَى اثْنَابِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِك بُحْزِنُهُ [الظر: ٤٠٣٩، ٤٠٤، ٤٠٩٣. ٤٠٩٦] . ٤٣٩٥.

تخريج: إساده صحيح، م. (۲۱۸٤).

تخريج: صحيح، وهذ إسند صعيف لا نظاعه، أبو عبيدة لم يسمع من عبدالله وهو أبوه.

٣٥٦٢- خَلَثْنَا مُحَمَّدُ بُنُ فُضَيْلِ ﴿ حَدَّثَنَا خُصَيْفٌ ﴿ كُنَّا مُنَ خُصَيْفٌ أَبُو عُبَيْدَةً بُنُ عَبِيْدَةً بُنُ عَبِيْدَةً بُنُ عَبِيْدَةً اللَّهِ قَالَ: عَلَّمَهُ رَسُولُ اللَّهِ قَالَ: عَلَّمَهُ رَسُولُ اللَّهِ

him to teach the people, "All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and Messenger."

Comments: [Saheeh; al-Bukhari (831) and Muslim (402) this is a da'eef isnad because it is interrupted]

3563. It was narrated that 'Abdullah (♣) said: We used to greet the Messenger of Allah (♣) with salam when he was praying, and he would return the greeting. When we came back from being with the Negus, we greeted him with salam and he did not return the greeting. We said: O Messenger of Allah, we used to greet you when you were praying and you would return the greeting. He said: "There is sufficient preoccupation in the prayer."

يطة التُشَهَد، وَأَمَرَهُ أَنْ يُعَلِّمُ النَّسَ: التَّسَ: التَّجَبَّاتُ لِلَّهِ، والصَّلَوَاتُ وَالطَّيَّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا السَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَانُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبدِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَا اللَّهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَى اللَّهُ وَأَشْهَدُ أَنْ لَا إِلَهُ إِلَى اللَّهُ وَأَشْهَدُ أَنْ لَا إِلَهُ إِلَى اللَّهُ وَأَشْهَدُ اللَّهُ وَأَشْهَدُ أَنْ لَا إِلَهُ إِلَى اللَّهُ وَأَشْهَدُ اللَّهُ وَأَشْهَدُ اللَّهُ وَأَشْهَدُ اللَّهُ وَأَشْهَدُ اللَّهُ وَالْمِولُكُ اللَّهُ وَالْمِيلُونَ اللَّهُ وَالْمُولِلُهُ اللَّهُ وَالْمُؤْلِقُونَ اللَّهُ وَالْمُؤْلُونُ اللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُؤْلُونُ اللَّهُ وَالْمُؤْلُونُ اللَّهُ وَالْمُؤُلُونُ اللَّهُ وَالْمُؤْلُونُ اللَّهُ وَالْمُؤْلُونُ اللَّهُ وَأَنْهُ اللَّهُ وَالْمُؤْلُونُ الْمُؤْلُونُ اللَّهُ وَالْمُؤْلُونُ اللَّهُ وَالْمُؤْلُونُ اللَّهُ وَالْمُؤْلُونُ اللِّهُ اللَّهُ وَالْمُؤْلُونُ اللَّهُ وَالْمُؤْلُونُ اللَّهُ وَالْمُؤْلُونُ اللَّهُ وَالْمُؤْلُونُ اللَّهُ وَاللَّهُ اللَّهُ وَالْمُؤْلُونُ اللْمُونُ الْمُؤْلُونُ الْمُو

تخریج: صحیح، ح: (۸۳۱)، م: (٤٠٢) وهدا إساد صعیف لانقطاعه، أبو عبیدة لم بسیع من أبیه.

٣٥٦٣ حَدَّفَنَا مُحَمَّدُ بْنُ فُضَيْنِ حَدَّفَنَا مُحَمَّدُ بْنُ فُضَيْنِ حَدَّفَنَا الْأَعْمَسُ عَنْ عَلْقَمَةً، عَنْ عَبْدِ اللَّهِ عَلَى رَسُولِ اللَّهِ عَلَيْهُ وَهُوَ اللَّهِ عَلَيْنَا، فَلَمَّا رَجَعُنا مِنْ عِنْدِ اللَّهُ عَلَيْنَا، فَلَمَّا رَجَعُنا مِنْ عِنْدِ اللَّهُ عَلَيْنَا، فَلَمْ يَرُدُ عَلَيْنَا، فَقُلْنَا. يَوْ رَسُونَ اللَّهِ، كُنَّ نُسَلَّمُ عَلَيْنَ فِي الصَّلَاةِ، يَرُدُ عَلَيْنَا؟ فَقَالَ: "إِنَّ فِي الصَّلَاةِ، فَتَرُدُ عَلَيْنَا؟ فَقَالَ: "إِنَّ فِي _ أَوْ فِي الصَّلَاةِ، _ لَشَعْدً". [انظر: ٢٨٨٤].

تخریج: رسناده صحیح، خ (۱۱۹۹)، م: (۵۳۸).

Comments: [Its isnad is saheeh, al-Bukhari (1199) and Muslim (538)]

3564. It was narrated from Abul-Ahwas that 'Abdullah (泰) said: The Messenger of Allah (秦) said: "A man's prayer in congregation is twenty-odd times better than his praying alone."

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef]

٣٥٦٤ خدَّقْنَا مُحَمَّدُ بْنُ فُصَيْلٍ. حَدَّثَنَا عَطَاءُ بْنُ السَّابِ عِنْ أَسِ الْأَخْوَصِ، عَنْ عَلَى اللَّهِ وَلِلَّهِ عَلَى اللَّهِ وَلِلَّهِ عَلَى اللَّهِ وَلِللَّهِ عَلَى اللَّهِ عَلَى صَلَاتِهِ صَلَاقٍ الرَّجُلِ فِي الْجَمَاعَةِ عَلَى صَلَاتِهِ وَحُدَهُ، بِضْعٌ وَعِشْرُونَ دَرَجَةً». [انظر وَحُدَهُ، بِضْعٌ وَعِشْرُونَ دَرَجَةً». [انظر ٢٥٤٤، ٣٢٤].

تخريج: صحيح لغيره، هذا إسناد صعيف، عطاء بن السائب- محتلط- قد توبع.

3563. It was narrated from 'Abdullah bin Mas'ood (%) that a man came to the Prophet (22) and said: When is Lailatal-Qadr? He said: "Who among you remembers the night when there was some brightness in the sky?" 'Abdullah said: I do, may my father and mother be sacrificed for you. I had some dates in my hand that I was eating for sahoor, and I was concealing myself behind the back of my saddle to eat them before dawn came. And that was when the moon rose.

Comments: [Its isnad is da'eef because it is interrupted]

3566. It was narrated from 'Abdullah (季) that the Prophet (霉) prayed Zuhr with five rak'ahs. It was said: Has something been added to the prayer? And it was said: You prayed five (rak'ahs). And he prostrated twice.

Comments: [Its isnad is saheeh, al-Bukhari (1226) and Muslim (572)]

3567. It was narrated from 'Abdullah bin Mas'ood that the Prophet of Allah (經) said: "Prayer in congregation is twenty five times better than a man praying on his own, each time like his prayer."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted]

- ٣٥٦٥ - حَدَّتُنَا عَمْرُو بُنُ الْهَيْثَمِ أَبُو قَطَنِ: حَدَّتُنَا الْمَسْعُودِيُّ عَنْ سَعِيدِ بْنِ عَمْرِو، عَنْ سَعِيدِ بْنِ عَمْرِو، عَنْ رِخُلاَ أَنَى النَّيَّ ﷺ، فَقَالَ: مَنَى لَيْلَةُ الْقَدْرِ؟ وَخُلاَ أَنَى النَّيَّ ﷺ، فَقَالَ: مَنَى لَيْلَةُ الْقَدْرِ؟ فَلَ وَلَا: امنْ يَدْكُو مِنْكُمْ لِيُلَةَ الصَّهْبَاوَاتِ؟ قَالَ عَدُ اللَّهِ: أَنْ، بِأِي أَنْتَ وَأَمْنِ، وَإِنْ فِي عِدْ اللَّهِ: أَنْ، بِأِي أَنْتَ وَأَمْنِ، وَإِنْ فِي بِدِي لِتَمْرَاتِ أَنْسَحُرُ بِهِنَّ، مُسْتَتِرًا مِمُؤْجِرَةِ بِدِي لِتَمْرَاتِ أَنْسَحَرُ بِهِنَّ، مُسْتَتِرًا مِمُؤْجِرَةِ رَحْبِي مِنَ الْقَحْرِ، وَذَلِكَ جِينَ طَلْعَ الْقَمَرُة. رَحْبِي مِنَ الْقَحْرِ، وَذَلِكَ جِينَ طَلْعَ الْقَمَرُة. [الطر: ٢٧٦٧].

تخريج: إساده صعيف لانقطاعه، أبو عبدة لم يسمع من عبدالله.

٣٥٦٦ خدّثنا غَمْرُو بْنُ الْهَيْثَمِ: حَدَّثَنَا شُعْتَهُ عِن الْهَيْثَمِ: حَدَّثَنَا شُعْتَهُ عِنْ عَلْقَمَةً، عَنْ عَلْقَمَةً، عَنْ عَلْقَمَةً، عَنْ عَلْدِ اللَّهِ: أَنَّ النَّبِيِّ بِيهِ صَلَّى الظُّهْرَ خَمْسًا، فَعَلَ . زِيدَ فِي الصّلَاةِ؟ قِيلَ: صَلَّيْتُ خَمْسًا، فَسَخَدَ سَحْدَثَيْنِ.

تخریج: اسناده صحیح، ح: (۱۲۲۲).م: (۵۷۲)

٣٥٦٧- حَدَّثُنَا مُحَمَّدُ بْنُ أَبِي عَدِيً عَلْ سعيدٍ، عِنْ قَندَذَة، عَنْ أَبِي الْأَخْوَصِ، عِنْ عَدْ اللَّهِ بْنِ مَسْعُودِ أَنَّ نَبِيَ اللهِ يَشْجُ قَالَ: صلَاةً الْجَهِيعِ تَفْضُلُ عَلَى صَلَاةً الرَّجُلِ وَحَدَّهُ، خَمْسَةً وَعِشْرِينَ ضِعْقًا، كُلُّهَا مِثْلُ صَلَاتِهِ". [انظر: ٢١٥٨، ٢١٥٩].

تخريج: صحيح لغبره، وهذا سند ضعيف لانقطاعه، قتادة لم يسمع من أبي الأحوص ومحمد الر أبي علتي سمع من سعند بعد احتلاطه. 3568. It was narrated that 'Abdullah bin Ma'qil bin Muqarrin said: My father and I entered upon 'Abdullah bin Mas'ood (泰) and he said: Did you hear the Prophet (經) say: "Regret is repentance"? He said: Yes. On one occasion he said: I heard him say, "Regret is repentance."

Comments: [Saheeh; this is a hasan isnad]

3569. It was narrated from 'Abdullah (♣) that the Messenger of Allah (♣) said: "Give charity, O women, even if it is from your jewellery, for you are most of the people of Hell." A woman who was not one of the prominent women stood up and said: Why, O Messenger of Allah? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [Saheeh because of corroborating evidence; this is an *isnad* that could be *hasan*]

3570. It was narrated from 'Abdullah (泰) that the Prophet (海) did the two prostrations after the salam. And on one occasion he said: The Prophet (墨) did the two prostrations of forgetfulness after the salam.

Comments: [Its isnad is saleeh, al-Bukhari (1226) and Muslim (572)] ٣٥٦٨- حَلَّثُنَا سُعْيَانُ عَنْ عَبْدِ الْكَوِيمِ، قَلَ: أَخْبَرَبِي زِيَادُ نَنُ أَبِي مَرْيمَ عَنْ عَبْدِ اللَّهِ الْنِ مَعْفَلِ نَنِ مُقَرِّقٍ، قَالَ: دَخَلْتُ مَعَ أَبِي عَلْى عَبْدِ اللَّهِ عَلَى عَبْدِ اللَّهِ بَنِ مَسْعُودٍ، فَقَالَ: أَنْتَ سَمِعْتُ النَّبِيِّ بِيَنِيْ يَقُولُ «اللَّمَ مُوْبَةً"؟ قَال. سَمِعْتُ يَقُولُ: "النَّمَ تُوبَةً"؟ قَال. نَعمْ. وَقَالَ مَرَةً: سَمِعْتُهُ يَقُولُ: "النَّمَ مُوبَةً"؟ قَال. إنظم. وَقَالَ مَرَةً: سَمِعْتُهُ يَقُولُ: "النَّمَ مُنُوبَةً"؟ قَال. [الطرد ٢٠١٤، ٢٠١٤، ٢٠١٤].

تخريج: صحيح، وهدا إسناد حس،

٣٤٦٩ خَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ دَرُ، عَنْ وَبَلِ بْنِ مَهَانَةً، عَنْ عَبْدِ اللَّهِ أَنَ رَسُولَ اللّهِ عَنْ عَبْدِ اللَّهِ أَنَ رَسُولَ اللّهِ ﷺ. قَالَ: "تَصَدَّفُنَ يَا مَعْشَرَ النساء، وَنَوْ مِنْ حُلِيْكُنَّ، فَإِنْكُنَّ أَكْثُرُ أَهْلِ النَّارِ " وَمَوْنَ الْمَرَأَةُ لَنَسَتْ مِنْ عِلْيَةِ النَّسَةِ ، فَقَالَتْ: فِقَالَتْ: فِلْأَنْكُنَ تُكْثِرُنَ نَعْشِرَ اللّهِ ؟ قَالَ: ﴿لِأَنْكُنَ تُكْثِرُنَ لِنَعْشِرَ " [انطر: ٤٠١٩، ٤٠١٩].

تخريج: صحبح لعيره، وهدا سند محمل التحسين.

٣٥٧ خَدَّثَنَا سُفْيانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْدَ اللَّهِ: أَنَّ النَّهِيَّ اللَّهِ: أَنَّ النَّهِيِّ سَحَدَهُمَا تَعْدَ السَّلَامِ. وَقَالَ مرَّةً: إِنَّ للنَّبِيِّ يَتَثَيُّ سَجَدَ السَّجْدَنَيْنِ فِي السَّهْوِ تَعْدَ السَّحْدَنَيْنِ فِي السَّهْوِ تَعْدَ السَّجْدَنَيْنِ فِي السَّهْوِ تَعْدَ السَّحْدَنَيْنِ فِي السَّهْوِ تَعْدَ السَّحْدَنَيْنِ فِي السَّهْوِ تَعْدَ السَّكَامِ. [راجع: ٣٥٦٦]. (إسناده صحيح، خير ١٢٢٦].

تخریج: إساده صحبح، ح. (۱۲۲۱)،م (۵۷۲).

3571. It was narrated from 'Abdullah (季) from the Prophet (霙): "The Hour will not begin until a man from my family whose name is the same as mine becomes in charge (of the Muslims)."

Comments: [Its isnad is hasan]

3572. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (愛) said: "Days will not cease and time will not end until the Arabs are ruled by a man from my family whose name is the same as mine."

Comments: [Its isnad is hasan]

3573. It was narrated from 'Abdullah (♣) that the Prophet (叁) said: "This world will not end until the Arabs are ruled by a man from my family whose name is the same as mine."

Comments: [Its isnad is hasan]

3574. It was narrated that 'Abdullah (季) said: We were with the Prophet (寒) in the cave and

٣٥٧١- حَدَّثْنَا سُفْيَانُ بْنُ عُيَيْنَةَ حَدَّتَنَ عَاصِمٌ عَنْ زِزِّ، عَنْ عَلْدِ اللَّهِ عَنِ النَّبِيِّ بِيَهِ. «لا تَقُومُ السَّاعَةُ حَتّى يَلِيَ رَجُلٌ مِنْ أَهْلِ بَيْتِي، يُوطِئُ اسْمُهُ اسْمِى».

قَالَ عَنْدُ اللهِ: قَالَ أَبِي: حَدَّثَنَا بِهِ فِي بَيْتِهِ، فِي بَيْتِهِ، فِي غُرْفَهِ، أَرَاهُ سَأَلُهُ بَعْضُ وَلَٰدٍ حَعْمَر نُن يَحْبَى، أَوْ بَحْيَى بْنِ خَالِد بْنِ يَحْيى. [انطر. يحبَى، أَوْ بَحْيَى بْنِ خَالِد بْنِ يَحْيى. [انطر. ٢٥٧٣].

تخريج: إساده حس.

٣٥٧٢ - حَدَّثْنَا عُمرُ بَنُ عُبَيْدٍ، غَنْ عاصِمٍ بْسِ أَي النَّجُودِ، عَنْ زِرِّ نَنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: اللَّ تَنْفَصِي الْأَتَّامُ، وَلَا نَذْهَتُ الدَّهْرُ، حَتَّى يَمْلك الْعَرَّتَ رَجُلٌ مِنْ أَهْلِ (١/٣٧٧) بَيْتِي،اشمُهُ يُواطِئُ اشمى". [راحم ٢ ٣٧٧].

تخريج: إسناده حس.

٣٥٧٣ حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ عَنْ سُفْيَانَ: حَدَّنِي عَاصِمٌ عَنْ رُرِّ، عَنْ عَبْدِ اللَّهِ عَمِ النَّبِيِّ عَاصِمٌ عَنْ رِرِّ، عَنْ عَبْدِ اللَّهِ عَمِ النَّبِيِّ عَلَيْهِ اللَّهِ عَلَى اللَّنْيَا» _ أَوْ قَالَ. "لَا تَنْفَضِي اللَّنْيَا _ حَتّى يَمْلِكَ الْعَرَبَ رَحْلٌ اللَّهَيْهِ وَرَحْلٌ مِنْ أَهْلِ بَيْتِي، يُواطِئُ الشَّمُهُ الشَّمِي». مِنْ أَهْلِ بَيْتِي، يُواطِئُ الشَّمُهُ الشَّمِي». [رحم. ٢٥٧١].

تخريج: إساده حس.

٣٥٧٤ حَدَثنَا شَفْيَالُ عَنْ عَاصِم، عَنْ زِزً.
 عَنْ عَبْدِ اللَّه قَالَ: كُنَّا مَعَ النَّبِي ﷺ فِي

"By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77] was revealed to him. I learned it from h.s lips when it was fresh (had just been revealed), but I do not know with which words he ended it, "Then in what statement after this (the Qur'an) will they believe?" [v. 50] or "And when it is said to them: 'Bow down yourself (in prayer)!' They bow not down (offer not their prayers)" [v. 48]. A snake got away from us and entered a hole, and the Prophet (ﷺ) said: "You have been protected from its evil and it has been protected from your evil."

عَارٍ، فَنَزَلْتُ عَلَيْهِ: ﴿ وَالْمُرْسَلَتِ عُمّا ﴾ (المرسلت: ١) فَأَخَذُنُهَا مِنْ فِيهِ، وَإِنَّ فَأَهُ لَرَطُتْ بِهَا، فَلا أَدْرِي بِأَيّهِ، خَتَمَ: ﴿ وَإِنَّ فَأَهُ عَدِيثٍ بِعَدَمُ يُؤْمِنُونَ ﴾ (المرسلت: ٥٠) أَوْ: ﴿ وَإِنَّا فِيلَ هَمُ أَزَكُمُونَ ﴾ (المرسلت: ٨٤) سَقَنْنَا حَيَّةً، فَلَحَلْثُ فِي جُحْرٍ، فَقَالَ اللّهِ يَرْكُمُونَ ﴾ (المرسلت: اللّهِ يَرْكُمُونَ ﴾ (المرسلت: اللّهِ يَرْكُمُونَ ﴾ (المرسلت: مَنْ اللّهُ يَرْكُمُونَ ﴾ (المرسلت: مَنْ أَمْنَ اللّهُ يَرْكُمُونَ ﴾ (المرسلت: مَنْ أَمْنَ اللّهُ يَرْكُمُونَ ﴾ (المرسلت: مُنْ أَمْنَ اللّهُ يَرْكُمُونَ ﴾ (المرسلت: مَنْ أَمْنَ اللّهُ يَرْكُمُونَ ﴾ (المرسلت: مَنْ أَمْنَ اللّهُ يَرْكُمُونَ ﴾ (المرسلت: مَنْ أَمْنَ اللّهُ يَنْ يَعْمَلُونَ اللّهُ يَنْ يَعْمَلُونَ أَمْنَ اللّهُ يَعْمُ اللّهُ يَعْمَلُونَ أَمْنَ اللّهُ يَعْمَلُونَ أَمْنَ اللّهُ يَعْمَلُونَ أَمْنَ اللّهُ يَعْمُ اللّهُ يَعْمَلُونَ أَمْنَ اللّهُ يَعْمُ اللّهُ يَعْمُ اللّهُ يَعْمُ اللّهُ يَعْمَلُونَ أَمْنَ اللّهُ يَعْمُ اللّهُ يُعْمَلُونَ أَلْهُ إِلّهُ يَعْمُ اللّهُ اللّهُ يَعْمُ اللّهُ يَعْمُ اللّهُ اللّهُ يَعْمُ اللّهُ يَعْمُ اللّهُ يَعْمُ اللّهُ يَعْمُ اللّهُ اللّهُ يَعْمُ اللّهُ يَعْمُ اللّهُ اللّهُ اللّهُ يَعْمُ اللّهُ يَعْمُ اللّهُ اللّهُ اللّهُ يَعْمُ اللّهُ اللّهُ يَعْمُ اللّهُ اللّهُ يَعْمُ اللّهُ اللّهُ يَعْمُ اللّهُ اللّهُ عَلْمُ اللّهُ اللّهُ اللّهُ اللّهُ يَعْمُ اللّهُ اللّهُو

تخریج: صحیح تعیره، وهدا بساد حسن، ح: (۱۸۳۰)، م: (۲۲۳٤).

Comments: [Saheeh because of corroborating evidence and its isnad is hasan]

3575. It was narrated that 'Abdullah (&) said: We used to greet the Prophet (徳) [when he was praying when we were in Makkah before we went to Abyssinia. When we came from Abyssinia, we came to him and greeted him [when he was praying] but he did not return the greeting and I got very distressed and started trying to find out why, until they finished praying. I asked him and he said: "Allah introduces whatever He wants into His matter [i.e., religion] and He has decreed that we should not speak whilst praying."

٣٥٧٥ حَدَّثَنَا سُمُيَانُ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ لللهِ قَالَ كُنَّا تُسُلِّمُ عَلَى النَّبِيّ النَّبِيّ أَرْضَ النَّبِيّ النِّهِ أَلَنْ لَأَنِي أَرْضَ الْحَسَنَةِ، أَتَيْنَاهُ فَسَلَّمَنَا عَنْ أَرْضِ الْحَسَنَةِ، أَتَيْنَاهُ فَسَلَّمَنا عَلَيْهِ، فَلَمْ يَرُدُ، فَأَخَذَنِي مَا قُرُب وَمَا فَسَلَّمَنا عَلَيْهِ، فَلَمْ يَرُدُ، فَأَخَذَنِي مَا قُرُب وَمَا بَعْدُ، خَتَى قَضُوا الصَّلَاةَ، فَسَأَلُتُهُ، فَقَالَ: الله عَرَّ وَحَلَّ يُحْدِثُ فِي أَمْرِهِ مَا يَشْهُ، فَقَالَ: وَإِنَّهُ قَدْ أُخْدِثَ مِنْ أَمْرِهِ: أَنْ لَا تَتَكَلَّمَ فِي وَإِنَّهُ قَدْ أُخْدِثَ مِنْ أَمْرِهِ: أَنْ لَا تَتَكَلَّمَ فِي الصَّلاةِ. [راجع: ٣٥٦٣].

تخریع: صحیح، وهذا اساد حسن، ح: (۱۱۹۹)، م (۵۳۸)

Comments: [Saheeh, and its isnad is hasan]

3576. It was narrated from 'Abdullah (泰) that the Prophet (紫) said: "Whoever swears an

٣٥٧٦ حَدَٰفَنَا سُفْيَانُ عَنْ جَامِعٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ[:] «مَنْ oath to take the property of a Muslim unlawfully will meet Allah when He is angry with him." And the Messenger of Allah (ﷺ) recited the confirmation of that from the Book of Allah, may He be glorified and exalted: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them." [Al 'Imran 3:77].

حَلَفَ عَلَى يَمِينِ، يَقْتَطِعُ بِهَا مَالَ مُسْلِمٍ، لَغَيْ اللَّهِ وَهُوَ عَلَيْهَا رَسُولُ لَنَهِ اللَّهِ وَهُوَ عَلَيْهَا رَسُولُ لَنَّهِ بِيَرِهِ مِصْدَاقَهُ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ: لَاهِ بَيْتُةُ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ: فَإِنَّ اللَّهِ عَزَّ وَجَلَّ: فَإِنَّ اللَّهِ عَزَّ وَجَلَّ اللَّهِ عَلَيْهُمُ اللَّهِ عَلَيْهُمُ مُنَا فَيِيلًا لَهُمْ فِي ٱلْآخِذَرَةِ وَلَا يُسْكَيْمُهُمُ لَوْمَ فِي ٱلْآخِذَرَةِ وَلَا يُسْكَيْمُهُمُ اللَّهِ فَلَا الطر: ٧٥٩، الطر: ٣٥٩٧، ٣٥٤٦.

تخریج: إسناده صحیح، ح[.] (۷٤٤٥)،م: (۱۳۸).

Comments: [Its isnad is saheeli, al-Bukhari (7445) and Muslim (138)]

3577. It was narrated from 'Abdullah (為) that the Prophet (經) said: "No one withholds the zakah of his wealth but a bald-headed serpent will be made for him which will follow him, and he will flee from it and it will follow him, saying: 'I am your treasure.''' Then 'Abdullah recited the confirmation of that from the Book of Allah: "the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection'' [Al 'Imran 3:180].

Comments: [Its isnad is saheeh]

3578. It was narrated that Abu 'Abdur-Rahman 'Abdullah bin Habeeb said: I heard 'Abdullah bin Mas'ood (泰) attribute it to the Prophet (寒): "Allah has not sent down any disease but He has also sent down a remedy for it; those who know it know it and those who did not know it is not know it."

٣٥٧٧ حَدَّثَنَا سُفْيَانُ عَنْ حَامِعٍ، عَنْ أَبِي. وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيّ بَعِيْجُوْنَ لَا يَمْنَعُ عَلْدُ زكاةً مَالِهِ إِلَّا جُعِل لَهُ شُجَعٌ أَقْرَعُ عَنْدُ زكاةً مَالِهِ إِلَّا جُعِل لَهُ شُجَعٌ أَقْرَعُ لَنْعُهُ، فَيَقُولُ: أَنَا لَنْعُهُ، فَيَقُولُ: أَنَا كَنْزُكُ. ثُمَّ قَرَأً عَبْدُ اللَّهِ مِصْدَاقَهُ فِي كِتَابِ كَنْزُكُ. ثُمَّ قَرَأً عَبْدُ اللَّهِ مِصْدَاقَهُ فِي كِتَابِ اللَّهِ: ﴿ سَلَمَلَوْقُونَ مَا بَعِلُواْ بِهِ، يَوْمَ ٱلْفِينَــمَـةُ ﴾ (آل عمران: ١٨٠)،

فَالَ سُفْيَالُ مَرَّةً ﴿ يُطَوِّقُهُ فِي غُنُقِهِ.

تخريج: إساده صحيح.

٣٥٧٨ حَدُّنَنَا شُفْيَانُ عَنْ عَطَاءِ، عَنْ أَبِي عَبْدِ الرَّحْمَٰنِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ مُنَ مَسْعُودِ يَبْسُغُ بِهِ النَّبِيُ ﷺ: "مَا أَنْزَلَ اللَّهُ دَاءً، إِلَّا قَدْ أَنْزَلَ اللَّهُ دَاءً، إِلَّا قَدْ أَنْزَلَ اللَّهُ مَنْ عَلِمَهُ، وحَهِلَهُ مَنْ عَلِمَهُ مِنْ عَلِمَهُ مَنْ عَلِمُهُ مَنْ عَلِمُهُ مَنْ عَلِمُهُ مَنْ عَلِمَهُ مَنْ عَلِمُهُ مَنْ عَلِمُهُ مَنْ عَلِمُهُ مِنْ عَلِمُهُ مِنْ عَلِمُهُ مَنْ عَلِمُهُ مَنْ عَلِمُهُ مَنْ عَلِمُهُ مِنْ عَلَيْهُ مِنْ عَلِمُهُ مِنْ عَلِمُهُ مِنْ عَلَيْهُ مِنْ عَلَيْهُ مِنْ عَلَيْهُ مِنْ عَلِمُ مِنْ عَلَيْهُ مِنْ عَلِمُهُ مِنْ عَلَيْهُ مِنْ عَلَيْهُ مِنْ عَلِمُهُ مِنْ عَلِمُهُ مِنْ عَلَيْهُ مِنْ عَلَيْهُ مِنْ عَلَيْهُ مِنْ عَلَيْهُ مِنْ عَلَيْهُ مِنْ عَلَيْهُ مِنْ عَلِمُ مِنْ عَلَيْهُ مِنْ عَلَيْهُ مِنْ عِلْمُنْ عِلَيْهُ مِنْ عَلَيْهُ مِنْ عَلِيهُ مِنْ عَلِيهُ مِنْ عَلِيهُ مِنْ عَلَيْهِ مِنْ عَلِمُ عَلَيْهُ مِنْ عَلَيْهُ مِنْ عَلَيْهُ مِنْ عَلِيهُ مِنْ عَلِيهُ مِنْ عَلِيهُ مِنْ عَلَيْهُ مِنْ عَلِيهُ مِنْ عَلَيْهِ مِنْ عَلَيْهُ مِنْ عَلِيهُ مِنْ عَلَالِهُ مِنْ عَلَيْهُ مِنْ عَلَاهُ مِنْ عَلَيْهُ مُنْ عَلِمُ عَلَمْ مِنْ عَلَيْهُ مِنْ عَلَمْ عَلَمْ عَلَمُ مِنْ عَلَمْ مِنْ عَلَمْ عَلَمْ عَلَمْ عَلَمُ مِنْ عَلَمْ عَلَامُ عَلَمُ عَلِمُ عَلَمُ عَلَمُ عَلَمُ عَلَمُ عَلَمُ عِلَمُ عَلَمُ عَلِمُ عَلَمُ عَلَمُ عَلَمُ عَلَمُ عَ

تخريج: صحيح لعيره، وهذا إساد حسن.

Comments: [Saheeh because of corroborating evidences and its isnad is Hasan]

3579. It was narrated from 'Abdullah (ﷺ) that the Messenger of Allah (ﷺ) said: "Do not acquire farmland (or a garden) lest that increase your interest in this world"

Comments: [Its isnad is da'eef]

٣٥٧٩ حَدَثْنَا شُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ شَمْرٍ، عَنْ شَمْرٍ، عَنْ شَمْرٍ، عَنْ الْأَحْرَمِ، عَنْ أَبِيهِ، عَنْ الْأَحْرَمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللّهِ: أَنَّ رَسُولَ اللّهِ يَبِيعُ قَالَ: ﴿ لَا تَتَجَذُوا الصَّبْعَةَ، فَتَرْغَبُوا فِي الدُّنْيَا». {انظ . ٤٠٤٨، ٤٢٣٤}.

تخريج: إسناده صعبف، المغيره لم يوثقه عير ابن حبان والعجلي.

3580. It was narrated from 'Abdullah (ﷺ) from the Prophet (ﷺ): "I disavow the friendship of anyone who claims I am his close friend. If I were to have taken a close friend (khaleel) I would have taken Abu Bakr as a close friend, but your companion (meaning himself) is the close friend (khaleel) of Allah."

Comments: [Its isnad is saheeh, Muslim (2383)]

3581. Shaqeeq said: We were waiting in the mosque for 'Abdullah bin Mas'ood to come out to us. Yazeed bin Mu'awiyah - 1e., an-Nakha'i - came to us and said: Shall I go and see if he is in the house? Maybe I could bring him out to you. He came out to us and said: I was told about you being here but I do not want to come out to you for fear of boring you. The Messenger of Allah (﴿) used to choose the right time to address us for fear of boring us.

٣٥٨٠ حدَّثَنَا سُفْيَانُ عَنِ الْأَغْمَشِ، عَنْ عَدْ اللهِ بْنِ مُرَّةً، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَدْ اللهِ عَنِ النَّبِي اللهِ عَلَيْكِ، وَلَوْ كُنْتُ مُتَّخِدًا خَلِيلًا، لاَتَّخَذْتُ أَبًا بَكُر خَلِيلًا، وَإِنَّ صَاحِبَكُمْ لَا تَخْلِيلًا، وَإِنَّ صَاحِبَكُمْ خَلِيلًا، وَإِنَّ صَاحِبَكُمْ خَلِيلًا، وَإِنَّ صَاحِبَكُمْ خَلِيلًا، اللهِ عَر وَحَلَّ». [انظر: ٣٦٨٩، ٣٧٥٨]

تخريج: إسناده صحيح، م (٢٣٨٣).

٣٥٨١- خَلَّثُنَا سُفْيَانُ، قَالَ سُلَيْمَانُ:

سَمِعْتُ شَقِيفًا يَقُولُ؛ كُنَا سَتَضُرُ عَبْدَ اللَّه بَنَ

مَسْعُودِ فِي الْمَسْجِدِ يَخُرُحُ عَلَيْنَ، فَجَءَنَا

يَرِيدُ بُنُ مُعَاوِبَةً . يَعْنِي النَّحْجِيِّ قَالَ:

فَقَالَ. أَلَا أَدْهَتُ فَأَنْظُرْ، فَإِنْ كَانَ فِي النَّارِ

فَقَالَ. أَلَا أَدْهَتُ فَأَنْظُرْ، فَإِنْ كَانَ فِي النَّارِ

فَقَالَ. إِنَّهُ لَيُدْكُمُ لِي مَكَانُكُمْ، فَمَا آيبكُمْ

فَقَالَ. إِنَّهُ لَيُدْكُرُ لِي مَكَانُكُمْ، فَمَا آيبكُمْ

فَقَالَ. إِنَّهُ لَيُدْكُرُ لِي مَكَانُكُمْ، فَمَا آيبكُمْ

تَخُونُنَ بِالْمُوعِظَة فِي الْأَيَّامِ، كَرَاهِنَةَ السَّامَةِ

عَلَيْنَا، [انظر: ٣٥٨٧، ٤٠٤١، ٤٠٤٠، ٤٠٦٠،

Comments: [Its isnad is saheeh, al-Bukhari (6411) and Muslim (2821)]

3582. It was narrated from Abul-Kanood: I got a ring one day - and he described it Ibn Mas'ood (李) saw it on his hand and said: The Messenger of Allah (海) forbade rings of gold.

Comments: [Saheeh because of corroborating evidence; this is a da'eef and munqati' isnad]

3583. It was narrated from Ibn Mas'ood: The moon was split at the time of the Messenger of Allah (运) into two parts and they saw it. And the Messenger of Allah (些) said: "Bear witness."

Comments: [Its isnad is saheeh, al Bukhari (3636) and Muslim (2800)] تخریج: اِسده صحیح، ح (۲۵۱۱)،م ۲۸۲۱).

٣٥٨٢- حَدَّثْنَا سُفْيَانُ عَنْ يَزِيدَ، عَنْ أَبِي الْكَثُودِ: أَصَلْتُ حَاتَمًا بَوْمُ، فَذَكَرَهُ، فَرَآهُ النُّ مَسْعُودٍ فِي بَدِهِ، فَقَالَ: نَهِي رَسُولُ اللَّه ﷺ عَنْ حَلْقَةِ الذَهُبِ. [نطر: ٣٧١٥، ٣٨٠٤].

تخريج: صحيح لعبره، وهذا إسد صعف منطع، يربد صعبف ولم يسمع من أي لكنود. ٣٥٨٣ حَدَثنا شُفْيَانُ عَنِ ابْنِ أَبِي مَعْمَرٍ، عَنْ ابْنِ مَعْمَرٍ، عَنْ ابْنِ مَعْمَرٍ، عَنْ ابْنِ مَسْعُودٍ: انْشَقَ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ مَسْعُودٍ: انْشَقَ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ بَسِيْتُ شِقَتْنِي، حَتَّى نَظَرُوا إِلَيْهِ، فَقَالَ رَسُولُ اللَّهِ بَشِقَتْنِي، حَتَّى نَظَرُوا إِلَيْهِ، فَقَالَ رَسُولُ اللَّه بَشِيْتَ الشَّهَدُوا». [انظر: ٣٩٧٤، ٣٩٧٤].

تخریج: إساده صحیح، خ. (۳۱۳۱)،م. (۲۸۰۰).

٣٥٨٤- حَدَّثَنَا سُفْيَانُ عَيِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَبْدِ اللَّهِ عَنْ مُحاهِدٍ، عَنْ عَبْدِ اللَّهِ انْ مُعْمَرٍ، عَنْ عَبْدِ اللَّهِ انْ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ سَنُّونَ وَنَلَاتُ مِائَةِ نُصُب، فَجَعَل يَطْعُنُها سَتُونَ وَنَلَاتُ مِائَةِ نُصُب، فَجَعَل يَطْعُنُها سَتُونَ وَنَلاتُ مِائَةِ نُصُب، فَجَعَل يَطْعُنُها سَتُوذِ كَنَ سِيْدِه، وَيَقُولُ: ﴿ فَلْ جَآءَ الْمَقُ وَمَا سَدِينُ الْبَاطِلُ وَمَا يُعِيدُ ﴾ (سنا: ٤٩)، ﴿ جَآءَ الْمَقُ وَمَا الْجَعْلُ إِنْ الْبَاطِلُ (١/ ٢٧٨) كَنْ زَهُوقًا ﴾. (الإسراء: ٨١).

تخریج: إسناده صحیح، ح (۲٤٧٨)،م: (۱۷۸۱).

3584. It was narrated from 'Abdullah bin Mas'ood (36): The Prophet (ﷺ) entered [the Mosque] and around the Ka'bah were three hundred and sixty idols. And he started prodding them with a stick that he had in his hand and saying: "Al Hagg (the truth, i.e. the Qur'an and Allah's Revelation) has come, and Al-Batil [falsehood - Iblees (Satan)] can neither create anything nor resurrect (anything)" [Saba' 34:49] and "Truth (i.e. Islamic Monotheism or this Qur'an or Jihad against polytheists) has come and Batil (falsehood, i.e. Satan or polytheism) has vanished. Surely, Batil is ever bound to vanish" [al-Isra' 17:81].

Comments: [Its isnad is saheeh, al-Bukhari (2478) and Muslim (1781)]

3585. It was narrated that Abu Majid al-Hanafi said: I heard 'Abdullah say' We asked the Messenger of Allah (建) about walking in funeral processions and he said: "[The bier] is to be followed and should not follow (or be preceded)."

Comments: [Its isnad is da'eef because Abu Majid is unknown and Yahya al-Jabir is da'eef]

3586. It was narrated that 'Abdullah (本) said: We were with the Messenger of Allah (幸) in Mina and a snake appeared. The Messenger of Allah (寒) said: "Kill it." We rushed to kill it but it got away from us.

Comments: [Its isnad is saheeh, al-Bukharı (1830) and Muslim (2234)]

3587. It was narrated that Shaqeeq said: 'Abdullah used to come out to us and say: I was told about you being here, and nothing kept me from coming out to you but the fact that I did not want to bore you. The Messenger of Allah (ﷺ) used to choose the right time to exhort us because he did not want to bore us.

Comments: [Its isnad is saheeh, al-Bukhari (6411) and Muslim (2821)]

3588. It was narrated that 'Abdullah (♣) said: When one of you bows, let him put his forearms

تخريع اسنده ضعيف. لجهالة أبي ماحد لحنفي وبحين الحابر، صعيف.

٣٥٨٦- حَدَثَنَا حَفْصُ بْنُ غِيَاتِ: حَدَثَنَا حَفْصُ بْنُ غِيَاتٍ: حَدَثَنَا لَأَعْمَشُ عَنْ إِنْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ لللَّهِ قَالَ: كُنَّا مَعْ رَسُولِ اللَّهِ ﷺ بِمِنَّى، قَالَ: فَخَرَجَتْ عَلَيْنَا حَيُّةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ اقْتُلُوهَا فَاسَيَقَتْنَا.

تخریج: رساده صحیح، خ (۱۸۳۰)،م: (۲۲۳۶).

٣٥٨٧- حَدِّثْنَا عَنْدُ اللَّهِ بْنِ إِدْرِيسَ قَالَ:
سَمِعْتُ الْأَعْمَشَ يَرْهِي عَنْ شَقِيقٍ، قَالَ:
كَانَ عَبْدُ اللَّهِ يَخْرُحُ إِلَيْنَا، فَيَقُولُ: إِنِّي لَأُخْبَرُ
سَمَكَابِكُمْ، ومَا يَشْغَنِي أَنْ أَخْرُحَ إِلَيْكُمْ إِلَّا
كَرَاهِيَةَ أَنْ أُمِلَّكُمْ، إِنَّ رَسُولَ اللَّهِ يَثِيلِهِ كَانَ
يَتَخَوَّلُكُ بِالْمَوْعِظَة فِي الْأَيّامِ، كَرَاهِيَةَ السَّامَةِ
عَلَيْنَا. [راجع: ٢٥٨١].

تخریع: إسناده صحح، ح: (۲٤۱۱)،م. (۲۸۲۱).

٣٥٨٨- حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَشْوَدِ وَعَلْقَمَةً، عَنْ عَبْدِ

on his thighs, and bow down, and put his hands together. It is as if I can see the interlaced fingers of the Messenger of Allah (強). Then he put his hands together and showed them.

Comments: [Its isnad is salieth, Muslim (534)]

3589. It was narrated that 'Abdullah (&) said: When this verse was revealed, "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with Zulm (wrong, i.e. by worshipping others besides Allah)" [al-An'am 6:82], it was hard on the people and they said: O Messenger of Allah, who among us does not wrong himself? He said: "It is not what you think. Have you not heard what the righteous slave said: 'O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great Zulm (wrong) indeed' [Lugman 31:13]? Rather it refers to shirk."

الَّهِ قَالَ: إِذَا رَكَعَ أَحَدُكُمْ فَلْيَفْتُوسْ ذِرَاعَهُ وجَذَيْهِ، وَلْيَجْنَأ، ثُمَّ طَبَّقَ بَيْنَ كَفَيْهِ، فَكَانِّي طُورُ إِلَى اخْتِلافِ أَصَامِ رَسُولِ اللَّهِ ﷺ قَلَ: ثُمَّ طَنَّقَ بَيْنَ كَفَيْهِ، فَأَرَاهُمْ. [انظر قَلَ: ثُمَّ طَنَّقَ بَيْنَ كَفَيْهِ، فَأَرَاهُمْ. [انظر

تخريج: إساده صحيح، م: (٥٣٤).

٣٥٨٩- خَدُّثَنَا أَنُو مُعَاوِيَةً. خَدَثَنَا الْأَعْمَشُ عَنْ إِنْزَاهِيم، عَنْ عَلَقْمَةُ، عَنْ عَبْدِ اللَّهِ قَالَ. عَنْ إِنْزَاهِيم، عَنْ عَلَقْمَةُ، عَنْ عَبْدِ اللَّهِ قَالَ. لَمَا نُوْلَكُ هَذِهِ اللَّهِةُ. ﴿ الْإَنعَامِ ٢٨). شَقْ ذَلِكَ عَنى النَّاسِ، وَقَالُوا: يَا رَسُولَ اللّهِ، فَأَيْنَا لا على النَّاسِ، وَقَالُوا: يَا رَسُولَ اللّهِ، فَأَيْنَا لا عَلَيْمُ نَفْسَهُ قَالَ: اللّهِ لَيْسَ الّذِي تَعُنُونَ، أَلَمْ تَشْمَعُوا مَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿ يَجُنَى لَا لَكُولُ الشَّولُكُ لَلْهُمُ عَطِيمٌ لا الْعَمْلُ الشَّولُكُ الصَّالِحُ: ﴿ الطَرِدَ الطَرِدَ المَالِدُ الصَّالِحُ الصَّالِحُ الصَّالِحُ الطَّرِكُ الطَّرِكُ الطَّالِحُ الطَرِدَ الطَرِدَ الطَرِدَ العَمْلُكُ الصَّالِحُ الْعَبْدُ الطَلِدُ الصَّالِحُ اللّهَ الْعَلَالُ الْعَلَيْدُ الطَرِدُ الطَرِدُ المَالِكُ السَّالِحُ السَّرِكُ الطَّرِدُ الطَرِدَ العَمْلُولُ السَّرِكُ الصَّلِحُ الصَّلِحُ الصَّلِحُ الصَّلِحُ الصَلْكُ الصَّلَامُ اللّهُ الْمُولُكُ اللّهُ اللّهُ اللّهُ اللّهُ الصَّلَامُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الْعُلِقُ اللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ الللّهُ اللّهُ الللّهُ اللللّهُ اللّهُ اللللّهُ الللللّهُ الللّهُ اللللّهُ الللللّهُ الللللّهُ الللللّهُ الللّهُ الللللّهُ الللللّهُ الللللللللّهُ اللللللللللّهُ الللللللللللللللللللل

تخریج: إساده صحیح، ح: (۳۰)،م. (۱۲۲).

Comments: [Its isnad is saheeh, al-Bukhari (35) and Muslim (124)]

3590. It was narrated that 'Abdullah (&) said: A man from the People of the Book came to the Prophet (ﷺ) and said: O Abul-Qasim, have you heard that Allah, may He be glorified and exalted, will carry all living beings on one finger, and the heavens on one finger, and the earth on one finger and the trees on one finger

٣٥٩٠- حدَّثَنَا أَبُو مُعَاوِيةً. حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمٌ، عَنْ عَلْقَمَةً، عَنْ عَبْدِ اللَّهِ، قَالَ: جاءَ رَجُلٌ إِلَى النَّبِيِّ يَشِيَّةً مِنْ أَهْلِ الْكِتَابِ، فعالَ: يَا أَنَا الْقَاسِمِ، أَنْلَعَكَ أَنَّ اللَّهُ عَرَّ وَجُلَّ مُحْمِلُ الْخَلَائِقُ عَلَى إِصْبَعِ، وَالشَّمَوَانِ عَلَى اصْبَعِ، وَالْأَرْضِينَ عَلَى إِصْبَعِ، وَالشَّمَوَ عَلَى اصْبَعِ، وَالْأَرْضِينَ عَلَى إِصْبَعِ، وَالشَّمَرَ عَلَى اصْبَعِ، وَالشَّرَى عَلَى إِصْبَعِ؟! فَصَحِكَ السَّهِيُ

and the soil on one finger? The Prophet (ﷺ) smiled so broadly that his molars could be seen, then Allah revealed the words: "They made not a just estimate of Allah such as is due to Him..." [az-Zumar 39:67].

Comments: [Its isnad is sahech, al-Bukhari (7415) and Muslim (801)]

3591. It was narrated from 'Abdullah that he recited Soorat Yoosuf in Hims and a man said: This is not how it was revealed! 'Abdullah drew close to him and found the smell of wine on him, and he said: Are you rejecting the truth and drinking alcohol (lit. an abomination)? I will not let you go until I flog you as a hadd punishment. He flogged him as the hadd punishment and he said: By Allah, this is how the Messenger of Allah (墨) taught it to me.

Comments: [Its isnad is saleeh, al-Bukhari (5001) and Muslim (801)]

3592. It was narrated that 'Alqamah said: I was walking with 'Abdullah in Mina when he was met by 'Uthman. He stood and talked with him and 'Uthman said to him: O Abu 'Abdur-Rahman, shall we not marry you to a young girl who can remind you of times past?'Abdullah said: If that is what you are telling me, (let me tell you that) the Messenger of Allah (建) said to us: "O young men, whoever among you can afford it, let him get married, for it is more effective

ﷺ حَتَّى بَذَتْ نَوَاجِدُهُ، فَأَنْرَلَ اللَّهُ عَرَّ وَجَلَّ:﴿وَمَا فَدَرُوا اللَّهَ حَقَّ فَدْرِهِ﴾ الأَية (الزمر: ٦٧). [الطر: ٤٠٨٧].

تخریج: إساده صحیح، خ: (۷٤١٥)، م: (۲۷۸۱).

٣٩٩٠- حَدَثْنَا أَبُو مُعَاوِنَة: حَدَّثَ الْأَعْمَشُ عَنْ إِثْرَاهِبِمَ، عَنْ عَلْقَمَةً، عَنْ عَبْدِ اللَّهِ: أَنَّهُ فَرَأَ شُورَةً يُوسُفَ بِحَمْصَ، فَقَلَ رَجُلُ: مَا هَكُذَه أَنْرِلَك! مَذَنَا مِنْهُ عَبْدُ اللَّهِ، فَوَجَدَ بِنْهُ رَبِحُ الْحَمْرِ، فَقَالَ: أَتُكَذِّبُ بِالْحَقِّ، وَنَشْرَبُ رِيخِ الْحَمْرِ، فَقَالَ: أَتُكَذِّبُ بِالْحَقِّ، وَنَشْرَبُ الرِّحْسَنَ؟ لَا أَدْعُكَ حَتَّى أَجْلِدَكَ حَدًّا، وَقَالَ: وَقَالَ: وَقَالَ: وَقَالَ اللَّهِ يَشِيعُ أَجْلِدَكَ حَدًّا، قَالَ: فَصَرَتُهُ الْخَدَّ، وَقَالَ. وَاللَّهِ، لَهَكَذَا أَقُوالِيهَا رَسُولُ اللَّهِ يَشِيعًة. [انظر: ٤٠٣٣].

تخریج: رساده صحیح، ح (۵۰۰۱)،م (۸۰۱).

٣٥٩٢ حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِنْرَاهِيمَ، عَنْ عَمْقَمَةً قَالَ: كُنْتُ أَمْشِي عَنْ عَمْقَمَةً قَالَ: كُنْتُ أَمْشِي مَعَ عَبْدِ اللَّهِ بِينَى، فَلَقِيهُ عُضْانُ، فَقَامَ مَعَهُ لُحدَّتُهُ، فَقَالَ لَهُ عُشَانُ: يَا أَنَا عَبْدِ الرَّحْمَنِ، أَلا مُزَوِّحُكَ جَارِيَةً شَائَةً، لَعَلَهَا أَنْ تُذَكِّرُكُ مَا أَلا مُزَوِّحُكَ جَارِيَةً شَائَةً، لَعَلَهَا أَنْ تُذَكِّرُكُ مَا مَضَى مِنْ رَمَنِكَ؟ فَقَالَ عَبْدُ اللَّهِ: أَمَا لَيْنُ مُصَى مِنْ رَمَنِكَ؟ فَقَالَ عَبْدُ اللَّهِ ﷺ: أَمَا لَيْنُ مُعْشَرَ الشَّنَاب، فَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةً، فَلَتَزَوَّحْ، فَإِنَّهُ أَغْصُ للنَصْرِ، وَأَحْصَلُ فَلْتَنْرَوْحْ، وَأَحْصَلُ النَّصَرِ، وَأَحْصَلُ النَّعَرِ، وَأَحْصَلُ وَلَمُعَلَى مَا اللَّهَ عَلَيْ وَالْحَصْرِ، وَأَحْصَلُ وَاللَّهِ وَالْحَصْرِ، وَأَحْصَلُ اللَّهَ مَا اللَّهُ مَا لَوْلَ لَلْعَالَ اللَّهُ اللَّهَ اللَّهُ الْمُنْ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّ

in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its isnad is saheeh, al-Bukhari (5065) and Muslim (1400)]

3593. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Uthman prayed in Mina with four rak'ahs and 'Abdullah (&) said: I prayed with the Prophet (ﷺ) in Mina with two rak'ahs and with Abu Bakr two rak'ahs and with 'Umar two rak'ahs.

Comments: [Its isnad is saheeh, al-Bukhari (1084) and Muslim (695)]

3594. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) said: "The best of people are my generation, then those who come after them, then those who come after them. Then there will come people who will rush to give their testimony before their oath or vice versa (i.e., they will combine their oath and testimony, sometimes putting one before the other, meaning that they will be careless about the issue of testimony and oath).

لْمُقَرْجِ، وَمَنْ نَمْ يَسْتَطِعْ، فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لَهُ وِخَاءً». [انطر: ٦٦١٢].

تخریج. إسناده صحبح، خ. (٥٠٦٥)،م. (١٤٠٠)

٣٥٩٣- حَدَّثَنَا أَنُو مُعَاوِيةً: حَدَّثُنَا الْأَعْمَسُ عَنْ الْبَرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ لِمِن يَرِيدَ قَالَ. صلَّى عُثْمَانُ بِمِنَى أَرْبِعًا، فَقَانَ عَبْدُ اللَّهِ: صلَّيْتُ مَعَ النَّيْنِ بِيهِ بِمنَى رَكْعَتَيْن، وَمَعَ أَبِي سَكْرٍ رَكْمَتَيْنِ، وَمَعَ عُمْرَ رَكْعَتَيْن، [انطر سَكْرٍ رَكْمَتَيْنِ، وَمَعَ عُمْرَ رَكْعَتَيْنِ، [انطر

تخریج: إسناده صحیح، خ^۱ (۱۰۸٤)، م^۱ (۲۹۵).

٣٥٩٤ - حَدَّثَنَا أَبُو مُعاوِيه: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَة، عَنْ عَبْدِ اللَّهِ قَالَ: عَانُ رَسُولُ اللَّهِ بَيْعَةً: "حَيْرُ النَّسِ قَرْبِي، ثُمَّ الذينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يلُونَهُمْ، ثُمَّ يأْتِي بَعْدَ ذَلِكَ قَوْمٌ تَسْبِقُ شَهَادَاتُهُمْ أَيْمَانَهُمْ، وَأَيْمَانُهُمْ شَهَادَاتِهِمْ. [طر: ٣٩٦٣، ٢٩٦٠، ٤١٧، ٤١٧١

تخریج: اِسناده صحیح، ح: (۱۹۲۹)،م: (۲۵۳۳).

Comments: [Its isnad is saheeh, al-Bukhari (6429) and Muslim (2533)]

3595. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (震) said: "Verily I know the last of the people of Hell to emerge from Hell. (It will be) a

٣٥٩٥- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَسِدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ ﴿إِنِّي لَأَعْرِفُ آخِرَ أَهْلِ

man who will come out of it crawling. It will be said to him: 'Go and enter Paradise.' He will go and enter it, and he will find that the people have already occupied their places, so he will go back and say: 'O Lord, the people have already occupied their places.' It will be said, 'Do you remember the time you were in (Hell)?' He will say, 'Yes.' It will be said to him, 'Wish (for whatever you want).' So he will wish, then it will be said to him: 'You will have what you wished for and ten times as much as the world." He will say: 'Are You mocking me when You are the Sovereign?" He said: And I saw the Messenger of Allah (趣) smiling so broadly that his molars showed.

Comments: Its isnad is saheeh, al-Bukhari (6571) and Muslim (186)]

3596. It was narrated that 'Abdullah (壽) said: A man came to the Prophet (囊) and said: O Messenger of Allah, if I do well in Islam, will I be blamed for what I did during the Jahiliyyah? He said: "If you do well in Islam, you will not be blamed for what you did during the Jahiliyyah, but if you do badly in Islam, you will be blamed for the former and the latter."

Comments: Its isnad is saheeh, al-Bukhari (6921) and Muslim (120)]

3597. It was narrated that 'Abdullah (本) said: The Messenger of Allah (生) said: "Whoever

لنَّارِ خُرُوجًا مِنَ النَّارِ، رَجُلِّ يَخْرُجُ مِنْهَا رَجْفًا، فَيُقَالُ لَهُ: انْطَلِقُ فَاذْخُلِ الْحَنَّةَ، قَالَ الْمَنَازِلَ، (٢/٣٧) قَالَ: فَيَرْجِعُ، فَيَقُولُ: الْمَنَازِلَ، (٢/٣٧) قَالَ: فَيَرْجِعُ، فَيَقُولُ: يَ رَبّ، فَلْ أَخَذُ النَّاسُ الْمَنَازِلَ، فَالَ: فَيَرْجِعُ، فَيَقُولُ: فَقَالُ لَهُ الْمَنَازِلَ، قَالَ: فَيَقَالُ لَهُ الْمَنَازِلَ، قَالَ: فَيَقُولُ: فَيَقُولُ: فَيَقُلُ لَهُ: نَمَتُهُ، فَيَتَمَنَّى، فَيَقُالُ لَهُ: نَمَتُهُ، فَيَتَمَنَّى، فَيَقُلُ: أَنْ فَيَقُلُ: أَنْ فَيْقُولُ: أَنْ اللّذِي تُمَنَّيْتُ، وَعَشَرَةً أَضْعَافِ اللّذُنِيا، قَالَ: فَيَقُولُ: أَنْسُخُرُ بِي وَأَلْتَ اللّذِي تَمَنَّى اللّهُ بَعِيدُ اللّهُ بَعِيدُ اللّهُ اللّهِ اللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللل

تخریج: إساده صحیح، خ: (۲۵۷۱)،م (۲۸۸).

٣٥٩٦- حَدُثْنَا أَنُو مُعَاوِيَةً: حَدُّثُنَا الْأَعْمَسُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللّهِ قَالَ أَتَى النّبِيَّ ﷺ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللّهِ، إِذَا أَخْمَنْتُ فِي الْإِسْلَامِ، أُوَاخَذُ بِمَا عَمِلْتُ فِي الْجَاهِبِيَّةِ؟ فَقَالَ: «إِذَا أَخْمَنْتَ فِي الْإِسْلَامِ، لَمْ تُؤْخَذُ بِمَا عَمِلْتَ فِي الْجَاهِلِيَّةِ، وَإِذَا أَسَانَتَ فِي الْإِسْلَامِ، أُخِذْتَ بِالْأُولِ وَالْأَخِرِ». [انظر: اللهُ اللهُ عَلَيْهِ، وَإِذَا أَسَانَتَ فِي الْإِسْلَام، أُخِذْتَ بِالْأُولِ وَالْأَخِرِ». [انظر: ١٨٤٨].

تخریج اسناده صحیح، خ: (۱۹۲۱).م. (۱۲۰).

٣٥٩٧– حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ شَفِيقٍ، عَنْ عَبْدِ اللَّه فَالَ[:] قَالَ رَسُولُ اللَّهِ swears an oath in which he is lying in order to usurp the property of a Muslim will meet Allah when He is angry with him." Al-Ash'ath bin Oais said: By Allah, that was said concerning me. There was a dispute between me and a Jewish man concerning some land; he denied my right, so I took him to the Prophet (ﷺ). The Messenger of Allah (趣) said to me: "Do you have any proof?" I said: No. He said to the Jewish man: "Swear an oath." I said: O Messenger of Allah, then he will swear an oath and take my property. Then Allah, may He be glorified and exalted, revealed the verse: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment" [Al 'Imran 3:77].

بيه: "مَنْ حَلَفَ عَلَى يَمِينِ هُوَ فِيهَا فَاجِرْ، لَهُ تَعَلَمْ بِهَا مَالَ الْمِرِئِ مُسْلِمٍ، لَقِيَ اللَّهَ عَزَّ وحَلَّ وهُوَ عَلَيْهِ غَصْبَانُ "، فَقَالَ الْأَشْعَثُ فِيَ وَاللَّهِ كَانَ ذَلِكَ، كَانَ نَيْنِي وَبَيْنَ رَجُلِ مِنَ الْيهُودِ أَرْضَ، فَجَحَذَنِي، فَقَدْمَتُهُ إِلَى النَّبِيُّ بَنْهُ، فَقَالَ لِي رَسُولُ اللَّهِ بِيهِ: «أَلَكَ بَيْنَةٌ؟ وَفَقُلْتُ: يا قُلْتُ: لا، فقَالَ لِلْيَهُودِيِّ: «احْلِفْ» فَقُلْتُ: يا رَسُولَ لَلْهِ، إِذَنْ يَحْلِفُ، فَيَذْهَبُ مَالِي، فَأَنْرَلَ اللَّهُ عَزَ وَجَلَّ: ﴿ وَقَلَ اللَّهِ اللَّهِ مَنْدُهُ مَا لَي يَعْلِفُ اللَّهِ عَلَيْهِ اللَّهِ اللَّهُ عَزَ وَجَلَّ: ﴿ وَلَا عَمْوانَ: ٧٧) إِلَى آجِوِ الْنَمْنَئِيمَ ثَمَنَا فَيْهَا ﴾ (أل عمران: ٧٧) إلَى آجِو الْنَمَةِ آدَا وَجَلَّ : (الجع ٢٥٥٦].

تخریج: إساده صحیح، خ: (۲٤١٦)،م · (۱۳۸). (۱۳۸).

Comments: [Its isnad is saheeli al-Bukhari (2416) and Muslim (138)]

3598. It was narrated that Ibn Mas'ood (泰) said: I was tending some sheep belonging to 'Uqbah bin Abi Mu'ait when the Messenger of Allah (寒) and Abu Bakr passed by me. He [the Prophet (金)] said: "O boy, do you have any milk?" I said: Yes, but this is a trust (i.e., the sheep do not belong to me). He said: "Is there a sheep that has not been impregnated by the ram? I brought a sheep and he wiped its udder and it filled with milk. Then

 he milked it into a vessel and drank, and he gave some to Abu Bakr to drink. Then he said to the udder: "Dry up," and it did. Then I came to him after that and said: O Messenger of Allah, teach me some of these words. He patted me on the head and said: "May Allah have mercy on you; you are a little boy and you will learn (later)."

Comments: [Its isnad is hasan]

3599. It was narrated from 'Asim with his *isnad.* He said: Abu Bakr brought him a hollowed out stone and he milked [the sheep] into it, then he drank and Abu Bakr drank and I drank. I came to him after that and said: Teach me some of this Qur'an. He said: "You are a boy and you will learn (later)." And I learned seventy soorahs from his lips.

Comments: [Its isnad is hasan]

3600. It was narrated that 'Abdullah bin Mas'ood (36) said: Verily Allah looked into the hearts of His slaves and He found that the heart of Muhammad (22) was the best of the hearts of His slaves. So He chose him for Himself and sent him with His Message. Then he looked into the hearts of His slaves after Muhammad, and found the hearts of his Companions were the best of the hearts of His slaves. So he made them the helpers and advisors of His Prophet, to fight to support His religion. So whatever the Muslims think is good is good

قَالَ: ثُمَّ أَنْيُنُهُ بَعْدَ مَذَا، فَقُلْتُ: يَا رَسُولَ اللَّه، عَلَّمْنِي مِنْ هَذَا الْقَوْل، قَلَ: فَمَسَحَ رَأْسِي، وَقَالَ: فَمَسَحَ رَأْسِي، وَقَالَ: فَمَسَحَ مَأْسِي، وَقَالَ: ﴿يَرْحُمُكَ اللَّهُ، فَإِنَّكَ غُلَبُمٌ مُعَمَّمٌ». [نظر: ٣٥٩٩، ٣٥٩١].

تخريج. إساده حس.

٣٥٩٩ حَدِّثْنَا عَدَّنُ: حَدَّثَنَا حَمَّادُ مُنُ سَلَمَة عَنْ عَاصِم، بِإِسْنَاده، قَالَ: فَأَتَاهُ أَنُو نَكْرٍ مِصْحُرَةٍ مَثْقُورَةٍ، فَاحْتلف فِيها، فَشْرِبَ وَشَرِبَ وَشَرِبَ اللهِ تَكْرٍ وَشَرِبُث، قَالَ: ثُمَّ أَنَيْتُهُ نَعْد دلكَ، فَلْتُ. عَلْمُنِي مِنْ هَذَا لَقُرْآبِ، قَالَ: اللهُ فَلْتُ. عَلْمُنِي مِنْ هَذَا لَقُرْآبِ، قَالَ: اللهُ فَلْتُ عِنْ فِيهِ سَبْعِينَ غُلَامٌ مُعَلَّمٌ " قَالَ: اللهُ عَلَى فَيهِ سَبْعِينَ غُلَامٌ مُعَلَّمٌ " قَالَ: اللهُ عَلَى الله عَلَى اله عَلَى الله عَلَى الله

تخريج: إسدده حس.

٣٦٠٠ خَدَّنَنَا أَبُو نَكُرِ خَدَّنَنَا عَاصِمٌ عَنْ رِرِّ نْنِ خُبَسْ، عَنْ عَنْ اللَّهِ بْنِ مَسْعُودِ فَانَ. إِنَّ اللَّهَ بُنِ مَسْعُودِ فَانَ. إِنَّ اللَّهَ يُظَرِّ فِي قُمُوبِ الْعِبَادِ، فَوَجَدَ قَلْتَ مُحَمَّدٍ بَشِحَةٍ خَيْرَ قُلُوبِ الْعِبَادِ، فَاصْطَفَاهُ لِيفْهِهِ، فَيْبَعَنَهُ بِرِسَلَتِهِ، ثُمِّ نَظرَ هِي قُلُوب الْعِبَادِ، فَوَجَدَ قُلُوت أَصْحَابِهِ الْعِبَادِ نَمْدَ قُلُوب أَلْعِبَادٍ، فَوَجَدَ قُلُوت أَصْحَابِهِ خَيْرَ قُلُوب الْعِبَادِ، فَوَجَدَ قُلُوت أَصْحَابِهِ خَيْرَ قُلُوب الْعِبَادِ، فَحَعْلَهُمْ وُزَرَاء نَبِيّةٍ، فَيْ رَأَى الْمُسْلِمُونَ غَلْى مَعْمَدِ، فَمَ رَأَى الْمُسْلِمُونَ خَسْنًا، فَهُو عِنْدَ اللَّهِ حَسَنٌ، وَمَا رَأُوا سَيْبًا، فَهُو عِنْدَ اللَّهِ حَسَنٌ، وَمَا رَأُوا سَيْبًا، فَهُو عِنْدَ اللَّهِ حَسَنٌ، وَمَا رَأُوا سَيْبًا،

تخريج السادة حس.

before Allah, and whatever the Muslims think is bad, is bad before Allah

Comments: [Its isnad is hasan]

3601. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (建) said: "Perhaps you will see people who offer the prayer at the wrong time. If you see them, offer the prayer in your houses at the time you know, then pray with them and make it nafl."

Comments: [Its isnad is hasan]

3602. It was narrated that 'Abdullah (&) said: The Messenger of Allah (ﷺ) prayed and I do not know whether he added or omitted something. When he said the salam, it was said to him: O Messenger of Allah, has something new been introduced into the prayer? He said: "No. Why are you asking?" They said: You did such and such in the prayer. He turned to face the qiblah, then he prostrated twice and said the tasleem, then he said: "I am human, I forget as you forget. If one of you is unsure in his prayer, let him try to work out what is correct and proceed on that basis, then prostrate twice."

Comments: [Its isnad is saheeh al-Bukhari (401) and Muslim (572)]

3603. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) said: "Staying up after the prayer - i.e., 'Isha' prayer is only for two men: one who is praying or one who is travelling."

٣٦٠١ حَدَّثَنَا أَنُو نَكُو. حَدَّثَنَا عَاصِمٌ عَنْ رَرِّ، عَنْ عَبْدِ اللَّهِ يَلِيَّةً: رَرِّ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ يَلِيَّةً: اللَّهَ يَلِيَّةً: الْمَلَوُنُ صَلَّوَا ضَلَاةً لِغَيْرِ وَقَبْها، فَصَلُوا فِي بُيُونَكُمْ فِي الْوَقْتِ الَّذِي تَعْرِفُونَ، ثُمَّ صَلُوا مَعَهُمْ فِي الْوَقْتِ الَّذِي تَعْرِفُونَ، ثُمَّ صَلُوا مَعَهُمْ وَالْحَمْلُوهُ صَبْحَةً». [انطر: ٣٨٦].

تخريج: إسناده حسر.

٣٦٠٠ حلَّثنا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ الْرَاهِيمَ، عَنْ عَلْقَمَةً، عَنْ عَبْدِ اللَّهِ قَال: الْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ قَال: ضَعَى رَسُولُ اللَّهِ بِيعِيْ ضَلَاةً، فَلا أَدْدِي زَادَ اللَّهِ، فَلْ خَدْتَ فِي الصَّلاةِ شَيْءٌ؟ قال: اللَّهِ، هَلْ خَدْتَ فِي الصَّلاةِ شَيْءٌ؟ قال: اللَّهُ، فَلْ وَكُذَا، فَلَا اللَّهُو، فَلَا مَنْ بَشْرٌ أَنْسَى كَمَا فَلْ اللَّهُ وَالْمَا اللَّهُ اللَّهُ وَالْمَا اللَّهُ اللَّهُ وَكُذَا، فَلَمْ اللَّهُ اللَّهُ اللَّهُ وَالْمَا اللَّهُ الللَّهُ اللَّهُ الللللَّهُ اللللَّهُ اللَّهُ اللِهُ الللللَّهُ اللَّهُ اللَّهُ الللللْمُ اللللْمُ اللَّهُ الللللْمُ اللَّهُ اللَ

رَ ٣٦٠٣ - حَلَّثْنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ خَيْمَةً، عَنْ رَجُلٍ مِنْ فَوْمَهِ، عَنْ عَبْدِ اللَّهِ عَل: فَنَ رَسُولُ اللَّهِ يَشِيَّةٍ: «لَا سَمَرَ بَعْدَ الصّلاةِ _ يَعْمِي. الْعِشَاءِ الْأَحِرَةَ _ ، إِلَّا Comments: [A hasan hadceth; this is a da'eef isnad]

لِأَخَدِ رَخُلَيْنِ ۚ مُصَلِّ، أَوْ مُسَافِرِهِ. [انطر. ٣٩١٧، ٤٤١٩].

تخريج: حديث حسن، وهدا إساد صعيف لإنهام راويه عن ابن مسعود.

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Comments: [Its isnad is saheeh, al-Bukhari (6921) and Muslim (120)]

3605. It was narrated that 'Abdullah bin Mas'ood (36) said. The Messenger of Allah (24) disliked ten characteristics: wearing gold rings; letting the lower garment drag; sufrah - i.e., khalooq (a type of perfume); changing grey hair - Jareer said: what he meant was plucking it; coitus interruptus ('azl); ruqyah except by means of almu'awwidhat (soorahs praying for refuge with Allah); intercourse with a woman who is breastfeeding a child (because if pregnancy results, it may interrupt the supply of milk) but he did not say that it is haram; wearing amulets; showing one's adornment before non-mahrams (for women); and throwing dice.

Comments: [Its isnad is da'eef]

3606. It was narrated that 'Abdullah (秦) said: The Prophet (建) said: "Recite (Qur'an) to me."

٣٩٠٤ - حَدَثْنَا جَرِيرٌ عَنْ مَنْضُورٍ، عَنْ أَبِي وَائِنٍ، عَنْ أَبِي وَائِنٍ، عَنْ عَنْ أَبِي وَائِنٍ، عَنْ عَنْ أَبِي وَائِنٍ، عَنْ عَنْ الله قَالَ. قَالَ نَاسٌ: يَ رَسُولَ الله، تُنُوّاحَدُ بِأَعْمَالِنَا فِي الْجَهِبِيّةِ؟ فَقَالَ المَنْ أَحْسَنَ مِنْكُمْ فِي الْإَسْلَامِ، فَلَا يُؤْحَدُ (١/ ٣٨٠) يُؤاحَدُ بِه، وَمَنْ أَسَاءً، فَيُؤْحَدُ (١/ ٣٨٠) بِعَمْلِهِ الْأَوْلِ وَالْآخِرِ». [راجع: ٣٩٥٦].

تخریج: إساده صحیح، ح: (۱۹۲۱)،م (۱۲۰).

٣٦٠٥ حَدَّثَنَا جَرِيرٌ عَنِ الرُّكَيْنِ، عَيِ الْقَاسِم مِن حَسَانَ، عَلْ عَمَّه عَبْدِ الرَّحْمَنِ مِن حَرَّمَلَةً، عَنْ عَبْدِ اللَّهِ بَنِ مَسْعُودِ قَال: كَانَ رَسُولُ اللَّهِ بَيْتُةَ نَكْرَهُ عَشْرَ جِلَالِ: تَخَتَّمَ اللَّهَبِ، وَحَرَ الْإِزَار، وَالصَّفُرَة _ يغني الذَّهَبِ، وَحَرَ الْإِزَار، وَالصَّفُرة _ يغني الْخَلُوق _ ، وتَعْمِيرَ الشَّيْبِ _ قَالَ جَرِيرٌ: إِنَّهَ يَعْنِي بِذَلِكَ نَتْفَهُ _ وَعَزْلَ الْمَاءِ عَنْ الصَّبِي غَيْرَ مُحَلِّهِ، وَعَقْدَ النَّمَاءِ عَنْ الصَّبِي غَيْرَ مُحَرِّمِهِ، وَعَقْدَ النَّمَاءِم، وَالتَّبَرُجَ الطَّيْرِ بِالْكِمَادِم، وَالتَّبَرُجَ بِالْكِمَادِ، وَالتَّبَرُجَ بِالْكِمَادِ.

تخريج: إساده صعبف، عدالرحمن، قد تكلم فيه والقاسم، حديثه منكر.

٣٦٠٦- حَدَّثَنَا يَحْيَى عَنْ شُفْيَان: حَدَّثَنِي شُلْكَةً، عَنْ عَبُدِ شُلْكِمَانُ عَنْ عَبُدِ

I said Should I recite to you, when you are the one to whom it was revealed? He said: "I love to hear it from someone else." So I recited until I reached the verse, "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad (炎)) as a witness against these people?" [an-Nisa' 4:41]. And I saw his eyes flowing with tears.

Comments: [Its isnad is saheelt, al-Bukhari (4582) and Muslim (800)]

3607. It was narrated that Shaqeeq bin Salamah said: A man from Banu Bajeelah who was called Naheek bin Sinan came to 'Abdullah (a) and said: O Abu 'Abdur-Rahman, how do you recite this verse? Do you find it ya' or alif? [i.e., ghair asin or ghair yasin] "water the taste and smell of which are not changed (min ma'in ghair asin)" [Muhammad 47:15]. 'Abdullah said to him: Have you read all the Qur'an except this? He said: I recite al-Mufassal [the Soorahs from Qaf to the end of the Qur'an] in one rak'ah. 'Abdullah said: Do you recite Qur'an as you recite poetry? The best part of the prayer is bowing and prostration, and some people recite the Qur'an but it does not go past their collarbones. But if he recites it and it takes root in his heart, he will benefit from it. I know the pairs للّهِ _ قَالَ سُلَيْمَانُ وَبَعْضُ الْحَدِيثِ عَنْ عَمْرِو نْنِ مُرَّة _ قَالَ: وَحَدَّنَتِي أَبِي، عَنْ أَبِي الشَّخى، عَنْ عَلَدِ اللهِ قَالَ: قَالَ: قَالَ النَّبِيُ الشَّخَة اقْرَأُ عَلَيْ اللهِ قَالَ: قَالَ: الْقَرَأُ عَلَيْك، وَعَلَيْكُ أَنْزِلَ؟ قَالَ: الْإِنِّي أُحِبُ أَنْ أَسْمَعَهُ وَعَلَيْكَ أُنْزِلَ؟ قَالَ: اللهِ عَلَى إِذَا بَلَغْتُ. ﴿ فَكَمْتَكَ مِنْ عَيْرِي * فَقَرَأْتُ، حَتَّى إِذَا بَلَغْتُ. ﴿ فَكَمْتَكَ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى عَلَى اللهِ عَلَى عَلَى اللهِ عَلَى اللهُ عَلَى عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهُ اللهُ عَلَى عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَّى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى

تخریج: إسناده صحیح، ح: (٤٥٨٢)،م: (٤٠٠٨).

٣٦٠٧- حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَغْمَثُ عَنْ شَقِيقٍ بْنِ سَلَمَةً، قَالَ: جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ مِنْ بَعِي بَجِيلَةَ، يُقَالُ لَهُ: نَهِيكُ بُنُ سِنَانِ، فَقَالَ ۚ يَا أَبَا عَبْدِ الرَّحْمَنِ، كَيْفَ تَقْرَأُ هَٰذِهِ الْأَيَّهِ. أَيَاءُ تَجِدُهَا أَوْ أَلِفًا ﴿مَن مَّآءِ عَبْر عَسِي﴾ (محمد: ١٥)؟ فَقَالَ لَهُ عَبْدُ اللَّهِ. أَوَ كُلِّ الْقُرآنِ أَخْصَيتَ غَيْرَ هَذِهِ؟ قَالَ: إِلَى لأَقْرَأُ لُمُفَصِّلِ فِي رَكْعَةٍ، فَقَالَ عَنْدُ اللهِ. هَذًّا كَهَذَّ الشُّعْرِ؟! إِنَّ مِنْ أَحْسَنِ الطَّلَاةِ الرُّكُوعَ وَالسُّحُودَ، وَلْيَقْرَأَنَّ الْقُرْآنَ أَقُوامٌ لَا تُحَاوِزُ تَرَاقِيَهُمْ، وَلَكِنَّهُ إِذَا قَرَأَهُ، فَرَسَخَ فِي قَلْبِهِ نَمَعَ، إِلَى لَأَعْرِفُ التَّطَايْرَ الَّتِي كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ سُورَتَيْنَ فِي رَكُّعَةٍ، قَالَ نْمُّ قَامَ فَدَخَلَ فَجَهُ عَلَقْمَةُ فَدَحَلَ عَلَيْهِ قَالَ: مَقُلْنَا لَهُ سِلْهُ لَنَا النَّطَائِزَ الَّتِي كَانَ رَسُولُ الله سَيْجُ يَقْرَأُ سُورَنَيْنِ فِي رَكَعَةٍ، قَالَ فَدَحَلَ of soorahs that the Messenger of Allah (ﷺ) used to recite in one rak'alı. Then he went in and asked him, then he came out to us and said: Twenty soorahs from the beginning of al-Mufassal, in the Mushaf of 'Abdullah.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (775) and Muslim (822)]

3608. It was narrated that 'Abdullah (🚓) said: The Messenger of Allah (divided some booty one day and a man from among the Ansar said: This is a division (of booty) that was not done for the sake of Allah, may He be glorified and exalted! I said: O enemy of Allah, I shall certainly tell the Messenger of Allah (%) of what vou have said. He mentioned that to the Prophet (and his face turned red. Then he said: "May Allah have mercy on Moosa; he was annoyed with more than this and he was patient."

Comments: [Its isnad is saleeh, al-Bukhari (3150) and Muslim (1062)]

3609. It was narrated that 'Abdullah (秦) said. The Messenger of Allah (囊) said: "No woman should talk about another woman and describe her to her husband so that it is as if he can see her."

Comments: [Its isnad is saheeh, al-Bukhari (5240)] فَسَأَلَهُ، نُمُّ حَرَح إِلِيْنَا، فَقَالَ: عِشْرُون شُورَةً مِنْ أَوَّلِ الْمُفْصَّرِ، فِي تَأْلِيفِ عَبْدِ اللهِ. [انظر. ٣٩٦٨، ٣٩٥٨، ٣٩١٨، ٤٠٦٤، ٤٠٦٤.

تخریج: اساده صحیح، ح. (۷۷۰)،م: (۸۲۲).

٣٩٠٨ حَدِّثْنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا اللَّهِ قَالَ: الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَلْدِ اللَّهِ قَالَ: فَسَمًا، فَسَمَ رَسُولُ اللَّهِ يَتِيَّةً ذَاتَ يَوْمٍ فَسْمًا، فَالَ فَقَالَ رَحُلٌ مِنَ الْأَنْصَوِ: أَنِ هَدِهِ لَقَسْمَةً مَا أُدِيدَ بِهَا وَجْهُ اللَّهِ عَثْرَ وَجَلًّ! فَالَ: فَقُلْتُ: فَا عَدُو اللَّهِ، أَمَا لَأُخْرِرَنَّ وَسُولَ اللَّهِ، أَمَا لَأُخْرِرَنَّ رَسُولَ اللَّهِ يَتِيَّةً بِمَا قُلْتُ، قَالَ: فَدَكَرَ رَسُولَ اللَّهِ يَتِيَّةً بِمَا قُلْتُ، قَالَ: فَدَكَرَ وَلَيْهُ مَنَ اللَّهِ عَلَى مُوسَى، لَقَدُ أُودِيَ فَالَ: ثُمَّ يَأْكُثُر مِنْ هَذَا فَصَرَّهُ. [انظر: ٢٩٠٣، ٢٩٠٣].

تخریج: اِساده صحیح، خ: (۳۱۵۰)،م (۱۰۱۲).

٣٦٠٩ حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَال رَسُولُ اللَّهِ قَالَ: قَال رَسُولُ اللَّهِ قَالَ: قَال رَسُولُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهُ الْمَرْأَةُ الْمَرْأَةُ الْمَرْأَةُ الْمَرْأَةُ الْمَرْأَةُ الْمَرْقَةُ الْمُرْقَةُ الْمَرْقَةُ الْمَرْقَةُ الْمَرْقَةُ الْمَرْقَةُ الْمَرْقَةُ الْمَرْقَةُ الْمُرْقَةُ الْمُرْقَةُ الْمُرْقَةُ الْمُمْ الْمُعْرَقِيقِ الْمُعْرَقِيقِ الْمُعْرَاقُ الْمُرْقُولُ اللَّهُ الْمُرْقَةُ الْمُرْقَةُ الْمُرْقَةُ الْمُرْقِقُ الْمُرْقَةُ الْمُرْقَةُ الْمُرْقَةُ الْمُرْقَةُ الْمُرْقِقُ الْمُرْقِقُ الْمُرْقَةُ الْمُرْقِقُ الْمُرْقَةُ الْمُرْقَةُ الْمُرْقَةُ الْمُرْقَةُ الْمُرْقَةُ الْمُرْقَةُ الْمُرْقُولُ الْمُعْلِقُولَ الْمُعْرِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُ الْمُعْلِقُولُ الْمُعْلِقُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُولُ الْمُعْلِقُ الْمُعْلِقُولُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُولُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُلْمُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُولُ الْمُعْلِقُلْمُ الْمُعْلِقُلُولُ الْمُعْلِقُ الْمُعْلِقُلُولُ الْمُعْلِل

تخريج: إسناده صحيح، خ. (٥٢٤٠).

3610. It was narrated that 'Abdullah said. We were walking with the Prophet (ﷺ) and he passed by Ibn Sayyad and said: "I am hiding something in my mind for you." Ibn Sayyad said: (It is) dukh [referring to Soorat ad-Dukhan]. The Messenger of Allah (ﷺ) said. "May you be disgraced and dishonoured; you will never go beyond your station." 'Unar said: O Messenger of Allah, let me strike his neck. He said: "No. If he is the one you fear he is, you will never be able to kill him."

Comments: [Its isnad is saheelt, Muslim (2924)]

3611. It was narrated that 'Abdullah (&) said: It is as if I can see the Messenger of Allah (ﷺ), telling the story of one of the Prophets who was beaten by his people, and he wiped the blood from his face and said: "Lord forgive my people, for they do not know."

Comments: [Its isnad is saheeh, al-Bukhari (3477) and Muslim (1792)]

3612. It was narrated that 'Abdullah (秦) said: I asked the Messenger of Allah (秦): Which sin is the worst before Allah? He said: "Attributing a partner to Allah when He has created you." I said: Then what? He said: "Then killing your child for fear that he may share your food." I said: Then what? He said: "Then committing adultery with your neighbour's

٣٦١٠- حَدَّثَنَا أَنُو مُعَاوِبَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ. كُنَا نَمْشِي مَعَ لَنَبَّ فَقَالَ: اللَّهِ قَالَ. كُنَا نَمْشِي مَعَ لَنَبَّ فَقَالَ: اللَّهِ قَالَ: اللَّهِ عَلَيْتُ فَقَالَ: اللَّهِ عَلَيْتُ اللَّهِ اللَّهِ اللَّهِ عَلَيْتُ اللَّهِ اللَّهِ عَلَيْتُ اللَّهُ عَلَيْتُ اللَّهِ عَلَيْتُ اللَّهُ عَلَيْنَ عَلَيْتُ اللَّهِ عَلَيْدُ اللَّهِ عَلَيْنَا عَمْمُ اللَّهِ عَلَيْهِ عَلَيْنَ اللَّهِ عَلَيْنَا عَلَيْنَ عَلَيْنَا عَلَيْنَ عَلَيْنَ عَلَيْنَا عَلَيْنَ عَلَيْنَ عَلَيْنَ عَلَيْنَا عَلَيْنَا عَلَيْنَا عَلَيْنَ عَلَيْنَا عَلَيْنَا عَلَيْنَ عَلَيْنَا عَلَيْنَ عَلَيْنَا اللَّهِ عَلَيْنَا اللَّهِ عَلَيْنَا اللَّهِ عَلَيْنَا عَلَيْن

تخريج: اسناده صحيح، م. (۲۹۲٤).

٣٦١١- حَلَّقَنَا أَبُو مُعَاوِنَة: حَلَّتُنَا الْأَعْمَشُ عَنْ شَفِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: لَكَانِّي أَنْظُرُ الى رَسُول اللَّه ﷺ يَحْجِي نَبِيًّا ضَرَبَهُ قَوْمُهُ، فَهُو يَمْسَحُ عَنْ وَجْهِهِ الدَّمْ، وَيَقُولُ: وَرَبُّ اغْفُرْ لقومي، فَإِنَهُمْ لَا يَعْلَمُونَ». [انظر: مُفْرُ لقومي، فَإِنَهُمْ لَا يَعْلَمُونَ». [انظر: 2004، 2004].

تخریج: إسناده صحیح، خ. (۳٤٧٧)،م. (۱۷۹۲). (۱۷۹۲).

٣٦١٧- حَدَّثَنَا أَبُو مُعَاوِيَةً. حَدُثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَلْ عَبْدِ اللَّه قَالَ: سُئِلَ رَسُولُ لَمَّهِ عَلَى اللَّه قَالَ: سُئِلَ رَسُولُ لَمَّهِ عَلَى اللَّه قَالَ: سُئِلَ رَسُولُ لَمَهِ بِنَدًا وَهُوَ حَلَفَكَ، قَالَ. ثُمَّ أَيُّ؟ قَالَ: سَأَنْ نَعْمَلَ عَنُلُ وَلَدَكَ أَنْ يَطْعَمَ مَعَكَ، قَالَ: ثُمَّ أَيُّ؟ وَلَدَكَ أَنْ يَطْعَمَ مَعَكَ، قَالَ: ثُمَّ أَيُّ؟ ولدَك أَنْ يَطْعَمَ مَعَكَ، قَالَ: ثُمَّ أَيُّ؟ ولدَ فَالَن ثُمَّ أَيُّ؟ عَدُ اللَّهِ. فَاتْرَانِي حَلِيلَةً جَادِكَ، قَالَ: ﴿ وَاللَّيْنِ عَلِيلَةً جَادِكَ، قَالَ: ﴿ وَاللَّيْنِ عَلِيلَةً تَعْدِيلَةً وَلَكَ اللَّهِ فَالَّذِنَ لَلْهُ تَصْدِيلَ وَلِكَ: ﴿ وَاللَّذِيلَ عَلَيْكَ اللَّهِ مَعْلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ تَصْدِيلَ وَلِكَ اللَّهُ وَاللَّذِيلَ اللَّهُ تَصْدِيلَ وَلِكَ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْعَلَى اللَّهُ عَلَى اللْعَلَى اللْعَلَى الْعَلَى اللْعَلَى اللَّهُ عَلَى اللْعَلَى الْعَلَى اللْعَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى اللْعَلَى الْعَلَى الْعَلَالَ عَلَى الْعَلَى الْعَلَالَ عَلَى اللْعَلَالَاع

wife." Then Allah revealed, confirming that: "And those who invoke not any other *slah* (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment" [al-Furqan 25:68].

لَا يَدَعُونَ مَعَ اللَّهِ إِلَهًا مَاحَرَ وَلَا يَقَتْلُونَ النَّفَسَ اللِّي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَرْمُونَ وَمَن يَفْعَلْ دَلِكَ يَلْقَ أَثَالُنا﴾ (الهرقان: ٦٨). [انظر: ٤١٠٢،

تخریج: اِسناده صحبح، ح: (۲۷۱۱)،م. (۸۱).

Comments: [Its isnad is saheeh, al-Bukhari (4761) and Muslim (86)]

3613. It was narrated that Masroog said: A man came to 'Abdullah (46) and said: I have left a man in the mosque who was interpreting the Qur'an according to his own opinion. He interpreted this verse, "the Day when the sky will bring forth a visible smoke" by saying: On the Day of Resurrection a smoke will overwhelm the people which they will inhale and they will get something like a cold from it. 'Abdullah said: Whoever knows something, let him speak of it, and whoever does not know, let him say: Allah knows best. It is a part of a man's understanding of religion to say regarding that of which he has no knowledge of it, Allah knows best. This (verse) was (revealed) because when Quraish displayed a stubborn attitude towards the Prophet (姓), he prayed against them and prayed for a famine like the famine of Yoosuf, and they were so afflicted by severe drought and famine that they even ate bones and a man would look at the sky and see something like smoke

٣٦١٣- حَدَّثْنَا أَبُو مُعَاوِيَّةَ: حَدُّثْنَا الْأَعْمَشُ عَنْ مُسْلِم، عَنْ مَسْرُوقِ قَالَ. جَاءَ رَجُلٌ إِلَى عَبْدِ اللَّهِ ، فَقَالَ: إِنَّى نَرَكْتُ فِي الْمَسْجِدِ رَجُلًا يُفَسِّرُ الْقُرْآنَ برَأْيهِ، يَقُولُ فِي هَذِهِ الْآيَةِ: ﴿ فَرَنَفِتْ يَوْمَ تَنَأْقِي ٱلنَّكَدَّةُ بِدُخَارٍ مُّبِينِ ﴾ (الدخان: ۱۰) إلَى (۱/ ۳۸۱) تَخِرهَا: يَغْشَاهُمْ يَوْمَ الْقَيَامَةِ دُخَانٌ يَأْخُذُ بِأَنْفَاسِهِمْ، حَنَّى يُصِيبَهُمْ مِنْهُ كَهَيْئَةِ الزُّكَامِ! قَالَ: فَقَالَ عَبْدُ اللَّهِ: مَنْ عَلِمَ عِلْمًا، فَلْيَقُلُّ بِهِ، وَمَنْ لَمْ يَعْلَمْ، فَلْيَقُلِ اللَّهُ أَعْلَمُ، فإنَّ مِنْ فِقْهِ الرُّجُل، أَنْ يَقُولَ لِمَا لَا يَعْلَمُ: اللَّهُ أَعْلَمُ، إِنَّمَ كَانَ هَذَا لِأَنَّ فُرَيْتًا لَمَّا اسْتَعْضَتْ عَلَى النُّبِيِّ ﷺ، دَعَا عَلَيْهِمْ بِسِنينَ كَسِنِي يُوسُفَ، فَأَصَانَهُمْ قَحْطٌ حَهُدٌ خَنَّى أَكُلُوا الْعِظَامَ، وَجَعَلَ الرَّاجُلُ يَنْظُرُ إِلَى السَّمَاءِ، فَيَنْظُرُ مَا بَيُّنَّهُ وَبَيْنَ السَّمَاءِ كَهَيْئَةِ الدُّخَانِ مِنَ لُجَهْد، فَأَمْزُلَ اللَّهُ عَزَّ وَحَلَّ: ﴿فَارْنَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَارٍ مُبِينِ ٥ يَغْشَى النَّاسَ هَدا عَدَاتٌ أَلِيمٌ﴾ (الدخان. ١١،١٠) فَأَتِيَ رَسُولُ اللَّه عَلَى، فَهَا : يَا رَسُولَ اللَّه،

between him and it, because of hunger. Then a man came to the Messenger of Allah (震) and said: O Messenger of Allah, pray to Allah for rain for Mudar, for they are dying. So he prayed to Allah for them, and Allah, may He be glorified and exalted, revealed the words: "Verily, We shall remove the torment for a while." [ad-Dukhan 44:151. But when it rained a second time, they reverted to their former ways. Then Allah, may He be glorified and exalted, revealed the words: "On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution" lad-Dukhan 44:16] This refers to the day of Badr.

اسْتَسْقِ اللَّه لِمُضَرَ، فَإِنَّهُمْ قَدْ هَلَكُوا. قَلَ قَدْعَا لَهُمْ، فَأَنْوَلَ اللَّهُ عَرَّ وَجَلَّ: ﴿ إِنَّ كَاشِهُمُ الْمَرَّةُ لَمَدَابِ ﴾ (الدخان: ١٥) فَلَمَّا أَصَابَهُمُ الْمُرَّةُ الْفَنْيَةُ عَادُوا، فَنَوْلَتُ ﴿ وَيَمَ سَطِقُ الْطَنَةُ لَكُثْرَى إِنَّا مُسْقِبُونَ ﴾ (الدخان: ١٦) يَوْمَ بَدْرٍ. تخريح: إساده صحيح، ح. (٢٨٢١)، م المعرفي .

Comments: [Its isnad is saheeh, al-Bukhari (4821) and Muslim (2798)]

3614. It was narrated that 'Abdullah (-66) said: I was hiding behind the curtain of the Ka'bah, and three people came, a Qurashi and his two Thagafi in-laws or a Thaqafi and his two Qurashi inlaws; they were very fat but not very smart. They said something I did not hear, then one of them said: Do you think Allah hears what we say? The other said: I think if we raise our voices. He will hear us but if we do not raise our voices He will not hear us. The other one said: If He hears some of it He will hear all of it. I mentioned that to the Prophet (鑑) and Allah, may He be glorified and exalted, revealed the words. "And you have not been

٣٦١٤ حَدَّثَنَا أَبُو مُمَاوِيةً: حَدَّثَنَا الْأَعْمَشُ عَنْ عُدِ الرِّحْمَنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ مُسْتَتِرًا بِسِتَارِ الْكَعْبَةِ، فَجَاءَ ثَلَاثَةُ نَفَوِ: قُرَشِيَّ، وَخَتَنَهُ ثَقَفِيّانِ، 'وُ فَجَنَدَهُ ثَقَفِيّانِ، 'وُ قَلِيقِيِّ وَخَتَنَهُ قُلُوبِهِمْ، فَتَكَلَّمُوا بِكَلَامٍ لَمْ أَسْمَعُهُ بَعُلُونِهِمْ، فَقَالَ اللَّهَ يَسْمَعُ كَلَامَ لَمْ أَسْمَعُهُ، فَقَالَ الأَخَرُ: إِنْ فَقَالَ الأَخَرُ: إِنْ مَنْكُمْ مَنْكُمْ مَنْكُمْ مَنْكُمْ اللَّهُ عَلَى وَجَلَّ: ﴿ وَمَا لَلْهُ عَلَى اللَّهُ عَلَى وَجَلَّ: ﴿ وَمَا لَكُونُ لَلُهُ عَلَى اللَّهُ عَلَى وَجَلًى اللَّهُ عَلَى وَجَلًى اللَّهُ عَلَى وَجَلًى اللَّهُ عَلَى وَجَلَّ: ﴿ وَمَا لَكُونُ لَلُكُ مَنْكُمْ مَنْعُكُمْ وَلَا لَكُ عَلَى اللَّهُ عَلَى وَجَلًى اللَّهُ عَلَى وَجَلَى اللَّهُ عَلَى وَجَلًى اللَّهُ عَلَى وَلَا اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْمُعَلِي عَلَى الْعَلَالِهُ عَلَى اللَ

hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!" [Fussilat 41:22,23].

أَصَرُكُمْ وَلَا خُلُودُكُمْ ﴾ إِلَى قَوْلِهِ ﴿ ذَٰلِكُمْ ظَنْكُمْ الَّذِي طَنْنَتُمْ بَرَبِّكُمْ أَرْدَاكُمْ فَأَصْبَحْنَمْ مِنَ الْخَاسِرِينَ ﴾ (مصلت: ٢٧، ٣٣). [الطر المحاسِرِينَ ﴾ (١٣٨٧، ٢٣٨).

تخریج: اِساده صحیح، ح: (٤٨١٧)،م: (٢٧٧٥).

Comments: [Its isnad is saheeli, al-Bukhari (4817) and Muslim (2775)]

3615. It was narrated that Zainab, the wife of 'Abdullah, said: When 'Abdullah came home from an errand and reached the door, he would clear his throat and spit, lest he take us by surprise and see us doing something he disapproved of, He came one day and cleared his throat, and there was an old woman with me who was doing ruqyalı for me for erysipelas. I put her under the bed and he came in and sat beside me, and he saw a thread around my neck. He said: What is this thread? I said: A thread with which rugyah was done for me. He took it and broke it, then he said: The family of 'Abdullah have no need of shirk I heard the Messenger of Allah (28) say: "Rugyalis, amulets and lovespells are shirk." I said: Why do you say that? By Allah, I had a discharge in my eye, and I kept going to So and so, the Jew, who did rugyah for me, and when he did ruqyah for me, it calmed

٣٦١٥- خَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرُو بْنِ مُرَّقً، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ائْسِ أَخِي زَيْنَبَ، عَنْ زَيْنَبِ الْمُزَأَةِ عَبْدِ اللَّهِ قَالَتْ: كَن عَنْدُ اللَّهِ إِذَا جَاءَ مِنْ خَاجَةٍ فَانْتَهَى إِلَى الْبَابِ، تُنَحْنَح وَبَزَقَ، كَراهِيَةَ أَنْ يَهْجُم مِنَّا عَلَى شَوْرِءِ يَكُرَهُهُ، فَالَتْ: وَإِنَّهُ خَاءً ذَاتَ يؤم، فَتَنْخُنَحَ قَالَتُ: وَعِنْدِي غَجُوزٌ تَرْقِيبِي مِنَ الْخُمْرَةِ، فَأَدْخَلُهُمَا تَحْتَ الشرير، فَذَحَلُ، فَجَلَسَ إِلَى جَنْبِي، فَرَأَى فِي عُنْتُمِي خَيْطًا، قَالَ: مَا هَدَا الْخَيْطُ؟ قَالَتْ: قُلْتُ: خَيْطٌ أَرْقِيَ لِي فيه، قَالَتْ: فَأَخَدُهُ فَقَطَعَهُ، ثُمَّ قَالَ: إِنَّ آلَ عَنْدِ اللَّهِ لَأَغْنِياءُ عَن لشَّرُكِ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: "إِنَّ الرُّقَى، وَالتَّمَائِمَ، وَالنُّولَةَ شِرْكٌ». قَالَتْ. فَقُلْتُ لَهُ. لِمَ تَقُولُ هَذَا، وَقَدْ كَاتُ عَنِي تَقْذِفُ، فَكُنْتُ أَخْتَلِفُ إِلَى فُلَانِ الْتُهُودِيُّ يَرْقِبُهَا، وَكَانَ إِذَا رَقَاهَا سَكَنَتْ؟! قَالَ: إِنَّمَا ذَلِكَ عَمَلُ الشَّيْطَانِ، كَنَ يَنْخُسُهَا

down. 'Abdullah said: That was the work of the Shaitan, who was poking it with his hand, but when he did ruqyah for it, it stopped. It would have been sufficient for you to say as the Messenger of Allah (ﷺ) used to say: "Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness."

بِيَدِه، فَإِذَا رَقَيْتِهَ كَفَّ عَنْهَا، إِنَّمَا كَانَ يَكُفِيكِ أَنْ تَقُولِي كَمَ قَال رَسُولُ اللَّهِ بَيْعَةٍ: *أَدُهِب الْبَاسَ رَبَّ النَّاسِ، اشْعِ أَنْتَ الشَّافِي، لَا شَفَّةَ لِلَّا شِفَاؤُكَ، شِفَاءً لَا يُعَادِرُ شَقَّمًا».

تحريج: صحيح لغيره، وهدا إسناد ضعيف. س أحي ريس، لكنه متابع.

Comments: [Salveh because of corroborating evidence, this is a da'eef isnad]

3616. It was narrated that 'Abdullah (泰) said: The Messenger of Allah (泰) said: "No one has more protective jealousy (gheerah) than Allah, may He be glorified and exalted. Hence He forbade immoral actions, both open and hidden. And none loves to be praised more than Allah, may He be glorified and exalted."

Comments: [Its isnad is saheeh, al-Bukhari (5220) and Muslim (2760)]

3617. It was narrated that 'Abdullah (泰) said: To swear by Allah nine times that the Messenger of Allah (梁) was killed is dearer to me than swearing once, because Allah, may He be glorified and exalted, chose him as a Prophet and made him a martyr.

Comments: [Its isnad is saheeh]

3618. It was narrated that 'Abdullah said: I entered upon the Messenger of Allah (と) and he

٣٦١٦ - حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَنْدِ اللّهِ قَالَ: قَالَ رَسُولُ للّهِ ﷺ "لَا أَحَدَ أَعْيَرُ مِنَ اللّه عَرَّ وَجَلَّ، فَلِذَلِكَ حَرَّمَ الْفَوَاحِشَ مَا ظَهْرَ مِنْهَا وَمَا بَطَنَ، وَلَا أَحَدُ أَحَبُّ إِلَيْهِ الْمَدْحُ مِنَ اللّهِ عَرَّ وَجَلَّ» [انظر: ٤٠٤٤، ٤٥٣].

تخریج: إساده صحیح، خ. (۵۲۲۰)،م: ۲۷٦۰).

٣٦١٧- حَدَّثَنَا أَنُو مُعَاوِيَةً: حَدَّثُنَا الْأَعْمَشُ عَنْ أَبِي الْأَحْوَصِ، عَنْ غَبْ اللَّهِ بَنِ مُرَّةً، عَنْ أَبِي الْأَحْوَصِ، عَنْ غَبْدِ اللَّهِ بَسْمًا. عَنْ خَبْفَ بِاللَّهِ بَسْمًا. أَنْ رَسُولَ اللَّهِ يَشِعُ قُتِلَ قَتْلًا، أَخَبُّ إِلَيُّ مَنْ أَنْ رَسُولَ اللَّهِ عَشِحٌ قُتِلَ قَتْلًا، أَخَبُّ إِلَيْ مَنْ أَنْ رَسُولَ اللَّهِ عَرَّ وَجَلّ أَنْ أَنْ اللَّهَ عَرَّ وَجَلّ أَنْ أَنْ اللَّهَ عَرَّ وَجَلّ التَّخَذَةُ نَبِيًّا، وَجَعَلْهُ شَهِيمًا.

تخريج: إساده صحبح.

٣٦١٨– حَدَّثْنَا أَبُو مُعَاوِيَةً: حَدَّثُنَا الْأَعْمَشُ عَنْ إِنْراهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، was running a fever. I touched him with my hand and said: O Messenger of Allah, you are running a high fever. The Messenger of Allah (經) said: "Yes, I am running a fever like two of you." I said: Then you will have two rewards. The Messenger of Allah (經) said: "Yes. There is no Muslim who is afflicted with sickness or anything else, but Allah will erase thereby his bad deeds just as trees shed their leaves."

Comments: [Its isnad is salieth, al-Bukhari (5647) and Muslim (2571)]

3619. Al-A'mash told us... A similar report.

Comments: [Its *isnad* is *sahech* like the previous report]

3620. It was narrated that 'Abdullah said: Keep refreshing your knowledge of these *Mushafs* - or he said, the Qur'an - for it is more inclined to escape from the hearts of men than camels from their ropes. And the Messenger of Allah (震) said: "No one of you should say, I have forgotten such and such a verse; rather he has been caused to forget."

Comments: [Its isnad is saheeh, al-Bukharı (532) and Muslim (790)]

3621. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (越) said: "The blood of a Muslim man who bears witness

عَنْ عَبْدِ اللّهِ قَالَ: دَخَلْتُ عَلَى النّبِيِّ ﷺ وَهُوَ يُوعَكُ، وَمَسسْتُهُ، فَقُلْتُ: يَا رَسُولَ اللّهِ، إِنَّكَ لَتُوعَكُ وَعُكَا شَدِيدًا؟ قَالَ. اللّهِ، إِنَّكَ لَتُوعَكُ وَعُكَا شَدِيدًا؟ قَالَ. الْحَنْ، بِنِي أُوعَكُ رَحُلَانِ مِنْكُمْ اللّهُ عَلْكُ رَحُلَانِ مِنْكُمْ فَلْتُ اللّهُ عَلْكُ رَحُلَانِ مِنْكُمْ فَلْكُ عَلَى الْأَرْضِ مُسْلِمٌ يُصِينَهُ نَصْبِي بَيْدِهِ، مَا عَلَى الْأَرْضِ مُسْلِمٌ يُصِينَهُ أَذَى، مِنْ مَرْصِ فَمَا سِوَاهُ، إِلّا حَطَّ اللّهُ عَنْهُ مَوْطَانَاهُ، كَمَا تَحُطَّ الشَّحْرُ وَرَقَهَا اللهِ عَنْهُ الشَّحْرُ وَرَقَهَا اللهِ عَنْهُ اللّهُ اللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ عَنْهُ اللّهُ اللّهُ عَنْهُ اللّهُ عَلْهُ اللّهُ عَلْهُ اللّهُ عَنْهُ اللّهُ عَلْهُ اللّهُ عَلْهُ اللّهُ عَنْهُ اللّهُ عَلْهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّ

تخریج: ساده صحیح، ح: (۵۲٤۷)،م[.] (۲۵۷۱).

٣٦١٩- حَدَّثْنَاهُ بَعْلَى: حَدَّثَنَا الْأَغْمَشُ.... مِثْلَهُ. [راجع: ٣٦١٨].

تحريج: إساده صحيح كسابقه.

٣٦٢٠- حَدَّثَنَا أَنُو مُعَاوِيَةَ ﴿ حَدَّثَنَا الْأَعْمَشُ عِنْ شَقِيقٍ ، عَلَيْ عَبْدِ اللّهِ قَالَ: تَعَاهَدُوا هَذِهِ (١/ ٣٨٢) الْمُصَاحِفَ _ وَرُبُهُا قَالَ القُرْآنَ _ فَلَهُو أَشَدُ تَغَصَّيَا مِنْ صُدُورِ الرِّجَالِ ، مِنْ النَّمَ مِنْ عُقْلِهِ ، قَالَ * وَقَالَ رَسُولُ اللّهِ عَلَيْهِ الصَّلاةُ وَالسَّلامُ . ﴿ لَا يَقُلُ أَحَدُكُمُ : إِنِي نَسِبُ آيَةً وَالسَّلَامُ . ﴿ لَا يَقُلُ أَحَدُكُمُ : إِنِي نَسِبُ آيَةً كَيْتُ وَكَبْتَ بَلْ هُو نُسِيْهِ . [انظر: ٣٩٦٠، ٣٩٦٠]

تخريج: إسناده صحيح، ح: (٥٣٧)، م (٧٩٠). ٣٦٢١ - خَدَّثَنَا أَنُو مُعاوِيَةَ: حَدَّثَنَ الْأَعْمَشُ عَنْ عَبْدِ اللَّه نُنِ مُرَّةً، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجِلُّ دَمُ امْرِيْ that there is no god but Allah and that I am the Messenger of Allah is not permissible except in one of three cases: a married adulterer, a soul for a soul, and one who leaves his religion and separates from the jama'ah (the main body of Muslims)."

Comments: [Its isnad is saheeh, al-Bukhari (6778) and Muslim (1676)]

3622. It was narrated that 'Abdullah (&) said: When we sat with the Messenger of Allah (281) in the prayer, we said: Peace be upon Allah before His slaves, peace be upon Jibreel, peace be upon Mika'eel, peace be upon So and so, peace be upon So and so. Then we heard the Messenger of Allah (素) say: "Allah Himself is as-Salam (peace), so when one of you sits in the prayer, let him say. 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah.' If he says that, it will reach all the righteous slaves in heaven and on earth. 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him choose whatever supplication he wants"

Comments: [Its isnad is saheeh, al-Bukhari (831) and Muslim (402)]

3623. It was narrated that 'Abdullah (46) said: Whoever

مُسْلِم، يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنِّي رَسُولُ اللَّهِ، وَأَنِّي رَسُولُ اللَّهِ، وَأَنِّي، وَالتَّفْسُ اللَّهِ، إِلَّا إِلِحْدَى ثَلَاثِ: النَّيْبُ الزَّانِي، وَالتَّفْسُ مَالنَفْسِ، وَالتَّارِكُ لِدِينِهِ الْمُفَارِقُ لِلْجَمَاعَةِ». [انظر: ٤٢٤، ٤٢٤٩]،

تخریج: إساده صحبح، ح: (۱۸۷۸)،م (۱۲۷۱).

٣٦٢٢- حَدَّثُنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقَتِي، عَنْ عَنْدِ اللَّهِ قَالَ: كُنًّا إِذَا حَلَسْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي الصَّلَاةِ، قُلْنَا السَّلَامُ عَلَى اللَّهِ قَبْلَ عِبَادِهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، السَّلَامُ عَلَى فُلَانٍ، لسَّلَامُ عَلَى فُلَان، فَسَمِعَنَا رَسُولُ اللَّه عِنْ ، فَقَالَ: ﴿ إِنَّ اللَّهَ هُوَ السَّلَامُ، فَإِذًا جَلَسَ أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَقُلُ: التَّحِيَّاتُ لِلَّه، وَالصَّلَوَاتُ، وَالطَّيَّاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرْخُمةُ النَّهِ وِيَزَكَاتُهُ، السَّلَامُ عَلَيْنَا وْعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، فَإِذَا قَالَهَا، أَصَابَتْ كُلِّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ، أَنْهَدُ أَنْ لَا إِلَهَ إِلَّا أَلَلُهُ, وَأَشْهَدُ أَنَّ مُحَمُّدًا غَنْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَمَّرُ نَعْدُ مِنَ الدُّعَاء مَا شاء». [انظر: ۲۹۲۰، ۲۲۲۳، ۲۰۱۷، 1113, PA13].

تخریج: إساده صحبح، ح (۸۳۱)، م (٤٠٢).

٣٦٢٣- حَدَّثَنَا أَبُو مُدَويَة: حَدَّثَنَ إِبْرَاهِيمُ بْنُ مُسْلِمِ الْهَجرِيُّ عَنْ أَسِ الْأَحْوَسِ، عَنْ عَبْدِ

would like to meet Allah tomorrow as a Muslim, let him pay attention to praying these five (daily) prayers when the call for them is given, for they are part of the ways of guidance, and Allah prescribed the ways of guidance to your Prophet (%). There is no one among you who does not have a prayer-space in his house, but if you pray in your houses as this one who stays away (from the prayer in congregation) does, you will have abandoned the Sunnah of vour Prophet (靏), and if you abandon the Sunnah of your Prophet you will go astray. I remember when no one stayed away from it (i.e., the prayer in congregation) except a hypocrite who was known for his hypocrisy. I have seen a man coming supported by two others, until he was made to stand in the row (of worshippers). The Messenger of Allah (ﷺ) said: "There is no man who does wudoo' and does it well. and comes to the mosque and prays there, but for every step that he takes he will be raised in status one degree thereby, or one of his sins will be erased, or one good deed will be recorded for him." So we would make our steps short. And a man's prayer offered in congregation is superior to his prayer offered on his own by twenty-five degrees."

Comments: [Saheeh; this is a da'eef isnad]

3624. It was narrated that 'Abdullah (秦) said The Messenger of Allah (紫), who is the most

اللَّهِ قَالَ: مِنْ سَرَّهُ أَنْ نَلْقَيَى النَّهَ عَزْ وَحَلَّ غَدًا مُسْلِمًا. فَلْيُحَافِطْ عَلَى هَؤُلَاءِ الصَّلَوَابِ الْمَكْتُوباتِ خَيْثُ يُنادَى بهنَّ، فَإِنَّهُنَّ مِنْ سُنَن الْهُدَى، وَإِنَّ اللَّهُ عَزَّ وَجِلَّ شَرَعَ لِنَبِيكُمْ سُنَنَ الْهُدَى، وَمَا مَنْكُمْ إِلَّا وَلَهُ مَسْجِدٌ فِي نَتْهِ. وَنَوْ صَلَّنُهُمْ فِي نُنُوتَكُمْ كَمَا يُصَلِّي هَذَا الْمُتَخَلِّفُ مِي بِئْتِهِ، لَتَرَكْتُمْ سُنَّةً لَبِيِّكُمْ. وَلَوْ نَرَكُتُمْ شُنَّةً لَيُكُمُّ لَضَلَلْتُمْ، وَلَقَدْ رَأَنْشِي وَمَا يتْخَلُّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومٌ نِفَاقُهُ، وَلَقَدُ رَأَيْتُ الرَّحُنِّ لُهَادَى بَيْنِ الرَّجُلَيْنِ خَتَّى يُقَامَ هِي الصَّفِّ. وَقَالَ رَسُولُ اللَّهِ ﷺ: "مَا مِنْ رَجُل يَتَوْصَّأُ، فَيُحْسِنُ الْوُصُوءَ، ثُمَّ يَأْبِي مُسْجِدًا مِن الْمَسَاحِبِ، فَيَخْطُو خُطُوةً، إلَّا رُفِعَ بِهَا دَرُجَةً. أَوْ خُطِّ عَنُّهُ بِهَا خَطينَةٌ. أَوْ كُتنتْ لَهُ بِهَا حِسَنةٌ" حتَّى إِنْ كُنَّا لَلْقَارِبُ لِيْنَ الْخُطَا، وَإِنَّ فَضْنَ صَلاةِ الرِّجُلِ فِي جَمَاعَةٍ عَلَى صَلَاتِهِ وَحْدَهُ، ىخَمْس وَعِشْرِينَ دَرَجَةٌ». [انظر: ٣٩٣٣].

تخريج: صحيح، وهذا إسناد صعيف، للين إبراهيم الهجري.

٣٦٧٤- حَلَثْنَا أَبُو مُعَاوِيَةً: خَلَّتُ الْأَعْمَتَنُ عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: خَنْثَنَا truthful one, told us: "The creation of any one of you is put together in his mother's womb for forty days, then he becomes a 'alagah (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (mudghali) for a similar period, then Allah sends to him an angel who breathes the soul into him and is enjoined to write down four things: his provision, his lifespan, his deeds and whether he is doomed (to Hell) or blessed (destined for Paradise). By the One besides Whom there is no other god, one of you may do the deeds of the people of Paradise until there is nothing between him and it but a cubit. then the decree overtakes him and he does a deed of the people of Hell and enters it. And one of you may do the deeds of the people of Hell until there is nothing between him and it but a cubit, then the decree overtakes him and he does a deed of the people of Paradise, and enters it."

ر سُولُ اللَّهِ عِيْهُ وَهُوَ الصّادِقُ الْمَصْدُوقُ: ﴿ إِنَّ الحَدِكُمْ يُجْمِعُ خَلْقُهُ فِي الطِّنِ أُنَّهِ فِي أَرْتَعِينَ وَمُنَا ، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مَصْغَةً مِثْلَ ذَلِكَ، ثُمَّ يَكُونُ مَصْغَةً مِثْلُ إلَيْهِ الْمَلَكُ، مُصْغَةً مِثْلُ إلَيْهِ الْمَلَكُ، مَصْغَةً مِثْلُ إلَيْهِ الْمَلَكُ، فَشَعْتُ أَمُّ سَعِيدٌ، فَسَفُخُ هِبِهِ الرُّوحَ، وَيَؤْمَرُ بِأَرْبَعِ كَلِمَاتِ: وَلَقَعْمُ مِعْمَلُ وَضَعَتِي أَمْ سَعِيدٌ، فوالَّذِي لَا إِلَهَ غَيْرُهُ، إِنَّ أَحَدَكُمْ لَيْعَمَلُ بِعَمَلِ وَاللَّذِي لَا إِلَهَ غَيْرُهُ، إِنَّ أَحَدَكُمْ لَيَعْمَلُ بِعِمَلِ اللَّهِ عَنْهُ وَبَيْنَهَا إِلَّا وَلِكَابُ، فَيُحْتَمُ لَهُ بِعَمِلِ الْمَلِ النَّرِ، فيشَجُلُ الرَّجُلُ لَيَعْمَلُ المَّالِ النَّرِ، فيشَجُلُ الرَّجُلُ المَعْمَلُ المَلِ النَّرِ، فيشَجُلُ المَيْكُونُ بَيْنَةُ وَبَيْنَهَا الْمَالِ النَّرِ، فيشَجُلُ عَلَيْهِ الْكِتَابُ، فَيُحْتَمُ لَهُ بِعَمِلِ النَّرِ، فَيْحَمَّمُ لَهُ بِعَمْلِ الْمُلِ النَّرِ، خَتَى مَا يَكُونُ بَيْنَةً وَبَيْنَهُ اللَّهُ وَبَيْنَهُ لَهُ اللَّهِ فَيْ الْمُحَلِّ اللَّهُ وَبَيْنَهُ الْمُحْمَلُ اللَّهُ وَيَنَهُمُ لَهُ الْمُولِ النَّذِي فَيْمُ اللَّهُ وَمَنَهُ عَلَيْهِ الْكِتَابُ، فَيُحْمَمُ لَهُ اللَّهُ وَبَيْنَهُ وَلِكَ اللَّهُ عَلَى اللَّهُ الْمُولُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِ الْكِتَابُ، فَيْحُمُ لَهُ اللَّهُ الْمَالِ النَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُ اللَّهُ الْمُؤْمُ اللَّهُ الْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمُ اللَّهُ اللْمُؤْمُ الْمُؤْمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمِلُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُؤْمُ اللَّهُ ا

تخریج: إساده صحیح، ح: (۳۲۰۸)،م: (۲۹٤۱).

Comments: [Its isnad is saliceli, al-Bukhari (3208) and Muslim (2641)]

3625. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (囊) said something and I may add something else. The Messenger of Allah (囊) said: "Whoever dies not associating anything with Allah will enter Paradise" And I say: Whoever dies associating anything with Allah will enter Hell.

Comments: [Its men are thigat]

٣٦٢٥- حَدُّقَنَا أَبُو مُعَاوِيَةً. حَمَّنُنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ. قَالَ رَسُولُ اللَّهِ يَشِيُّ كَلِمَةً، وَقُلْتُ أُخْرَى، قَالَ رَسُولُ اللَّهِ ﷺ: "مَنْ مَات لا يُشْرِكُ بِاللَّهِ شَيْنًا، دَخلَ الْجَنَّةُ». قَال: وَقُلْتُ أَنَا: مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْنًا، دحل الدّرَ. [راجع: ٣٥٥٣].

تخريج: رجاله ثقات إلا أن فيه قلما، فقد حعل المرفوع موفوفا، والموقوف مرفوعا، ح: (١٣٣٨)، م: (٩٣).

3626. It was narrated that 'Abdullah (🚓) said: The Messenger of Allah (幽) said: "Who among vou likes his heir's wealth more than his own wealth?" They said: O Messenger of Allah, there is no one among us for whom his own wealth is not dearer to him than his heir's wealth. He said: "You should know that there is no one among you for whom his heir's wealth is not dearer than his own wealth. You will have nothing of your wealth except what you send allead, and your heir's wealth is what you leave behind." And the Messenger of Allah (said: "Who do you consider to be a strong wrestler among you?" They said: The one who cannot be thrown to the ground by other men. He said: "No; the strong man is the one who can control himself at the time of anger." And the Messenger of Allah (😂) said: "Who do you consider to be childless among you?" We said: The one who has no children. He said: "No; the childless one is the one who has not sent any of his children ahead of him (i.e., none of his children died before him)."

٣٦٢٦- حَدُّلنَا أَنُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ النَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوِّيْدٍ، عِنْ عَنْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الَّيْكُمْ مَالُ وَارْبُهِ أَحَبُّ إِنَيْهِ مِنْ مَالِهِ؟» قَال. قالُوا. يَا رَسُولَ الله، مَا مِمَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِ وَارِثِهِ، قَالَ: «اعْلَمُوا أَنَّهُ لَيْسِ مِكُمْ أَحَدٌ إِلَّا مَالُ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ ماله، مَا لَكَ مِنْ مَالِكَ إِلَّا مَا قَدُّمْتَ، وَمَالَ وارِيْكَ مَا أُخَّرُتُ *. قَالَ: وَقَالَ رَسُولُ اللَّهِ يِنْهُ: "مَا تَعُدُّونَ فِيكُمُ الصُّرَعَةَ؟" قَالَ: قُلْنَا: الَّدِي لَا يَصْرَعُهُ الرِّجَالُ، قَالَ: قَالَ: ﴿ لَا ، وَلَكِنَ الصُّرَعَةُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَب»، قَالَ وَقَالَ رَسُولُ اللَّهِ ﷺ: "مَا تَعُدُّونَ فِكُمُ الرَّقُوب؟ ﴿ قَالَ: فَلْنَا * الَّذِي لَا وَلَدَ لَهُ. (١/ ٣٨٣) قَالَ: «لَا، وَلَكِين الرَّقُوبُ الَّذِي لَمْ يُقَدِّمْ مِنْ وَلَدِهِ شَبْئًا".

تخریج اساده صحبح، ح (۱۶۶۲)،م (۲۲۰۸) (۲۲۰۸).

Comments: [Its isnad is saheeh, al-Bukharı (6442) and Muslim (2608)]

3627. 'Abdullah told us two reports, one of them from himself and the other from the Messenger of Allah (ﷺ). 'Abdullah (⁂) said: The believer sees his sins as being like the bottom of a mountain that he fears will fall on him; the evildoer sees his sins as being like flies that land on his nose, and he

٣٦٢٧- حَدَّثَنَا أَنُو مُعاوِيَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِهِمَ التَّبِهِيّ، عَنِ الْخارِثِ بْنِ سُويْدِ: حَدَّثَنَا عَبْدُ للَّهِ حَدِيثِينِ: أَحَدُهُمَا عَنْ نَفْسِهِ، وَالْأَخَرُ عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَ الْمُؤْمِنَ يَرَى ذُنُونَهُ كَأَنَّهُ فِي أَصْلِ جَلِ يَحَافُ أَنْ يَقْعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى دُنُوبَهُ يَحَافُ أَنْ يَقْعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى دُنُوبَهُ

does this and they fly away. He said: And the Messenger of Allah (ﷺ) said: "Verily, Allah rejoices more over the repentance of His believing slave than a man who goes out in a desolate land and has his mount with him, on which is his food and drink and provisions and all that he needs, then he loses it, so he goes out looking for it until he is about to die and has not found it, so he says to himself: I will go back to the place where I lost it, and die there. He goes back to that place and falls asleep, then he wakes up and there is his mount, standing at his head, with his food and drink and provisions and all that he needs on it."

كَذُبَابِ وَقَعْ عَلَى أَنْفِهِ. فَقَالَ لَهُ هَكَذَا، فَطَارَ. قَالَ وَقَالَ رَسُولُ اللَّهِ ﷺ: "لَلَهُ أَفْرَحُ بِتَوْبَةِ غَلَيْهُا مَعْمُهُ وَشَرَابُهُ وَزَادُهُ وَمَا مِعْهُ رَاجِلَتُهُ عَلَيْهَا طَعَامُهُ وَشَرَابُهُ وَزَادُهُ وَمَا بِصْلِحُهُ، فَأَضَلَّهُا فَخَرَح فِي طَلَبِهَا، حَتَّى إِذَا مُحَكُمُ الْمَوْتُ فِيهِ، فَأَمُوتُ فِيهِ، قَالَ: أَرْجِعُ إِلَى مَكَانِي الَّذِي أَضْلَلُتُهَا فِيهِ، فَأَمُوتُ فِيهِ، قَالَ: أَرْجِعُ إِلَى فَأَتَى مَكَانِي الَّذِي أَضْلَلْتُهَا فِيهِ، فَأَمُوتُ فِيهِ، قَالَ: وَإِنَّهُ عَلِيهُ فَإِذَا وَمَا يُومِنَ عَلَيْهُا طَعَامُهُ وَشَرَابُهُ وَزَادُهُ وَمَا يُومِنُهُ عَنْدَ رَأْسِهِ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ وَزَادُهُ وَمَا يُومِنَا لِمُعْلَمُ عَنْدَ رَأْسِهِ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ وَزَادُهُ وَزَادُهُ وَمَا يُصْلِحُهُ . [انظر ٢٩٢٨].

تخریع: إساده صحیح، ح. (۱۳۰۸)،م (۲۷٤٤).

Comments: [Its isnad is saheelt, al-Bukhari (6308) and Muslim (2744)]

3628. A similar report was narrated from 'Abdullah (4.)...

Comments: [Its isnad is saheeh, al-Bukhari (6308) and Muslim (2744)] ٣٦٢٨- خَدُّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَ الْأَعْمَشُ عَنْ عُمَارَةً، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللّهِ... مِثْلَهُ. [راجع: ٣٦٢٧].

تخريج: إسناده صحيح، ح: (١٣٠٨)،م (٢٧٤٤).

3629. It was narrated that al-Aswad said: 'Abdullah (幸) said: The believer sees his sins as being like the bottom of a mountain that he fears will fall on him; the evildoer sees his sins as being like flies that land on his nose, and he does this and they fly away. He said: And the Messenger of Allah (老) said: "Verily, Allah rejoices more over the repentance of His believing slave than a man who

٣٦٢٩- خَلَّمْنَا أَنُو مُعَويَةً: حَدَّثُنَا الْأَعْمَشُ عَنِ الْحَارِثِ بَنِ الْمُؤْمِنَ بَرَى دُنُوبَهُ قَالًا: قَالَ عَبُدُ اللَّهِ ۚ إِنَّ الْمُؤْمِنَ بَرَى دُنُوبَهُ كَانَّةُ فِي أَصْلِ حَبَلِ يَخَافُ أَنْ يَقَعَ عَلَيْهِ، كَانَّةُ فِي أَصْلِ حَبَلِ يَخَافُ أَنْ يَقَعَ عَلَيْه، وَإِنَّ الْفَاحِرَ بَرَى دُنُوبَهُ كَذُبَابٍ وَفَعَ عَلَيْه، وَإِنَّ الْفَاحِرَ بَرَى دُنُوبَهُ كَذُبَابٍ وَفَعَ عَلَى الْفَاحِرَ بَرَى دُنُوبَهُ كَذُبَابٍ وَفَعَ عَلَى أَنْهِهِ، فَقَالَ بِهِ هَكَذَا، فَطَارَ. قَالَ: وَقَالَ إِنْ وَقَالَ بِهِ هَكَذَا، فَطَارَ. قَالَ: وَقَالَ إِنْ وَقَالَ إِنْ الْمُؤْمِنَ بَنَا اللّهِ عَلَى اللّهُ اللّهِ عَلَى اللّهَ اللّهِ الْمُؤْمِنَ بَنْ اللّهُ اللّهِ عَلَى اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللّهُ

goes out in a desolate land and has his mount with him, on which are his provisions and food and drink and all that he needs, then he loses it, so he goes out looking for it until he is about to die, so he says: I will go back to the place where I lost it, and die there. He goes back to that place and falls asleep, then he wakes up and there is his mount, standing at his head, with his provisions and food and drink and all that he needs on it."

Comments: [Its two isnads are saheeh; it is a repeat of 3627 and 3628]

رسُولُ اللَّهِ ﷺ اللَّهُ أَفْرَحُ عَوْتَةِ أَخِدِكُمْ، مَنْ رَجُلِ خَرَجَ بَأَرْضِ دَوْتَةِ _ ثُمَّ قَالَ أَبُو مَعْ وَيَةً _ ثُمَّ قَالَ أَبُو مُعَاوِيةً: قَالاً حَدَّيْنَا عَنْدُ اللَّهِ حَدِيثَيْنِ. أَخَدَهُمَا عَنْ نَفْسِه، وَالْأَخْرَ عَنْ رَسُولِ اللَّهِ وَلَمْعَامُهُ عَنْ مَسُولِ اللَّهِ وَطَعَامُهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ، فَأَضَلُها، وَطَعَامُهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ، فَأَضَلُها، فَخَرَجَ فِي طَلَمْها، خَتَّى إِذَا أَدْرَكُهُ الْمَوْتُ، فَخَرَجَ فِي طَلَمْها، خَتَّى إِذَا أَدْرَكُهُ الْمَوْتُ، فَخَرَجَ فِي طَلَمْها، خَتَى إِذَا أَدْرَكُهُ الْمَوْتُ، فَغَلَبْهُ عَيْهُ اللَّهُ عَلِيهُ فَلَمْ وَشَرَابُهُ وَمَا يُصْلِحُهُ فَيْهُ مَعْ فَعْلَمْهُ عَيْهُ وَشَرَابُهُ وَمَا يُصْلِحُهُ . [هما فاشْتُقطَ، وَشَرابُهُ وَمَا يُصْلِحُهُ . [هما مُكرر (٢٦٢٧) و (٢٦٢٣)].

تخريج: إسداه صحيحان، وهمه مكرر ماقبلهما.

3630. It was narrated that 'Abdullah said: The Messenger of Allah (愛) said: "No soul is killed unlawfully, but there is a share of the sin on the first son of Adam, because he was the first one to set the precedent of killing."

Comments: [Its isnad is saheeh, al-Bukhari (3335) and Muslim (1677)] ٣٦٣٠ حَدَّثَنَا الْأَعْمَشُ عَنْ مَسْرُوقِ، عَنْ عَدْ الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ شِي مُرَّةً، عَنْ مَسْرُوقِ، عَنْ عَدْ اللّه يَشْهُ: "لَا تُقْتُلُ اللّه يَشْهُ: "لَا تُقْتُلُ نَفْسٌ طُلْمًا، اللّه كَانَ عَلَى ابْنِ ادْم الْأُول يَفْسٌ طُلْمًا، اللّه كَانَ عَلَى ابْنِ ادْم الْأُول كِفْسٌ مِثْ مَنْ سَنَ كَانَ أُولَ مَنْ سَنَ لِكُفْلٌ مِنْ دَمِهَ، لِأَنْهُ كَانَ أُولَ مَنْ سَنَ الْفُتُلَ". [انطر، ٤٠٩٢، ٤١٢٣].

تخریج: إساده صحح، ح: (۳۳۳۵)،م (۱۹۷۷).

3631. It was narrated that 'Abdullah said: No one of you should give a share of himself to the *Shaitan* by thinking that it is obligatory to leave to the right only (after finishing the prayer). Most of the time I saw the Messenger of Allah (2) leave to his left.

٣٦٣١- حَلَثْنَا أَلُو مُعَاوِيَةً وَابُنُ لُمَيْرٍ عَنِ الْأَعْمَشِ حَلَّثَنِي الْأَعْمَشِ حَلَّثَنِي الْأَعْمَشِ حَلَّثَنِي عُمارَةً: عُدَّتُني الْأَسْوَدُ الْمُعْنَى عَنْ عُمَارَةً، عَنِ اللَّهِ: لَا يَجْعَلُ أَحَدُكُمْ لِللَّهِ: لَا يَجْعَلُ أَحَدُكُمْ لِللَّهِ: لَا يَجْعَلُ أَحَدُكُمْ لِللَّهِ: لَا يَجْعَلُ أَحَدُكُمْ لِللَّهِ: لَا يَرْى إِلَّا أَنْ حَقَا لِللَّهِ عَلَى إِلَّا أَنْ حَقَا اللَّهِ عَلَى إِلَّا أَنْ حَقَا اللَّهِ عَلَى إِلَّا أَنْ حَقَا اللَّهِ عَلَى إِلَيْ أَنْ حَقَا اللَّهُ عَلَى إِلَّا أَنْ حَقَا اللَّهِ عَلَى اللَّهُ عَلَى إِلَى الْحَلَيْلُ أَنْ حَقَا اللَّهُ عَلَى إِلَى اللَّهُ عَلَى إِلَّا أَنْ حَقَا اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللّهُ اللَّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ ع

Comments: [Its isnad is saheeh, a]-Bukhari (852) and Muslim (707)]

عَلَيْهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ، لَقَدْ رَأَيْثُ رَسُولَ اللّهِ رَبِيْكِ وَإِنَّ أَكْثَرَ انْصِرَافِهِ لَعْلَى بِنَارِهِ. [الظر: ٤٠٨٤، ٤٤٢٦، ٣٨٧٢. ٢٨٣٤، ٤٣٨٤]

تخریج: إسناده صحیح، ح: (۸۵۲)،م (۷۰۷).

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3632. It was narrated that 'Abdullah (4) said: On the day of Badr, the Messenger of Allah (24) said: "What do you think (we should do with) these prisoners?" Abu Bakr said: O Messenger of Allah, they are your people and your family; keep them alive and give them respite, and perhaps Allah may cause them to repent. 'Umar said: O Messenger of Allah, they drove you out and disbelieved you, bring them forth and strike their necks. 'Abdullah bin Rawahah said: O Messenger of Allah, find a valley with a lot of wood and put them there, then set it alight. Al-'Abbas said: Then you will have severed your ties of kinship with them. The Messenger of Allah (ﷺ) went in and did not give them any answer. Some people said: He will follow the suggestion of Abu Bakr. Others said: He will follow the suggestion of 'Umar; others said: He will follow the suggestion of 'Abdullah bin Rawahah. Then the Messenger of Allah (came out and said: Allah may make some men's hearts so soft that they are softer than milk, and He may make some men's hearts so hard that they are

٣٦٣٢ حَدَّثَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْأَعْمَشُ غَنْ عَمْرِو بْنِ مُرَةً، عَنْ أَبِي عُبِيْدَة، عَنْ غَلْدِ للَّهِ قَالَ. لَمَّ كَانَ يَوْمُ نَدْرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "مَا تَقُولُونَ فِي هَؤُلَاءِ الْأَسْرَى؟" قَالَ: فَفَالَ أَبُو نَكُرٍ: يَا رَسُولَ اللَّهِ، قَوْمُكَ وَأَهْلُكَ، اسْتَبْقِهمْ، وَاسْتَأْنِ بِهِمْ، لَعَلَّ اللَّهَ أَنْ يَتُوبِ عَلَيْهِمْ، قَالَ: وقَالَ عُمَرُ ۚ يَا رَسُولَ اللَّهِ، أَخْرَجُوكَ وَكَذَّبُوكَ، قَرَّبُهُمْ فَاضْرِبُ أَعْنَاقَهُمْ، فَالَ: وَفَالَ عَبْدُ اللَّهِ نُنُ رُواحَةً. يَا رشول للَّه، انْطُرُ وَادِيَ كَثِيرَ الْحَطَب، فَأَدْجِنْهُمْ فِيهِ، ثُمَّ أَضْرِمْ عَلَيْهِمْ نَارًا، قَالَ: فَقَالَ لُعُبَّاسُ: قَطَعْتَ رَحِمَكَ، قَالَ فَذَخَلَ رَسُولُ اللَّهِ ﷺ. وَلَمْ يَرُدَّ عَلَيْهِمْ شَيْئًا، قَالَ: فْقَالَ نَاسٌ: يَأْخُذُ بِقَوْلِ أَبِي بَكْرٍ، وَقَالَ نَاسٌ: يَأْخُذُ بِقَوْل عُمَرَ، وَقَالَ نَاسٌ: يَأْخُدُ بِهَوْلِ غَبْدِ اللَّهِ بْنِ رَوَاحَةً. قَالَ: فَخَرَجَ عَلَيْهِمْ رْسُولُ اللَّهِ ﷺ، فَقَالَ: إِنَّ اللَّهَ لَيُلِينُ قُلُوبَ رِجَالِ فِيهِ، حَتَّى تَكُونَ أَلْبَنَ مِنَ اللَّبَن، وَإِنَّ اللَّهَ لَيَشُدُّ قُلُوبَ رَجَالٍ فِيهِ، خَتَّى تَكُونَ أَشَدُّ منَ الْجِحَارَةِ، وَإِنَّ مَثْلُكَ يَا أَبَا بُكُر كَمَثْل إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ، قَالَ. (مَنْ تَبِعَبَى فَإِنَّهُ

harder than rock. Your likeness, O Abu Bakr, is that of Ibraheem (as) who said: 'But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful' [Ibraheem 14:36] and your likeness, O Abu Bakr, is that of Eesa who said: 'If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise' [al-Ma'idah 5:118]. And your likeness, O 'Umar, is that of Nooh who said 'My Lord! Leave not one of the disbelievers on the earth!' [Nooh 71:26], and your likeness, O 'Umar, is that of Moosa, who said: My Lord, 'harden their hearts, so that they will not believe until they see the painful torment' [Yoonus 10:88]. You are poor, so none of them should be set free except in return for a ransom or his neck should be struck." 'Abdullah said: l said: O Messenger of Allah, except Suhail bin Baida', for I heard him speak well of Islam. He remained silent, and I was never more afraid that a rock would fall on me from heaven except on that day, until he said: "Except Suhail bin Baida'." Then Allah, may He be glorified and exalted, revealed the words: "It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire the good of this world (i.e. the money of ransom for freeing the captives), but Allah

مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ) (إبراهيم: ٣٦) وَمَثَلُكَ يَا أَبَا بَكْرٍ، كَمَثَلِ عِيسَى قَالَ. ﴿ إِن تُعَذِّبَهُمْ فَإِنَّهُمْ عِنَادُكُّ وَإِن تَغَفِرُ لَهُمْ فَإِنَّكَ أَنتَ ٱلْمَرْمِ لَلْتَكِيدُ ﴾ (المائلة: ١١٨) وَإِنَّ مَثَلَكَ يَا عُمَرُ كَمَثْل نُوحٍ قَالَ: ﴿وَقَالَ مُحٌّ زُتِ لَا نَدَرُ عَلَى ٱلْأَرْضِ مِنَ ٱلْكَثِيرِينَ دَيَّانًا﴾ (نوح: ٢٦) وَإِنَّ مَثَلَكَ يَا عُمَرُ كُمَثَل مُوسَى، قَالَ: رِثَ ﴿اشْذُدُ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ﴾، أَنْتُمْ عَالَةٌ، فَلَا يَنْفَلِتَنَّ مِنْهُمْ أَحَدٌ إِلَّا بِفِدَاءِ أَوْ ضَرْبَةِ غُنْقِ"، قَالَ عَمْدُ اللَّهِ. فَقُلْتُ: (٣٨٤/١) يَا رَسُولَ اللَّهِ، إِلَّا شُهَيْلَ النَّ يَيْضَاءَ، فَإِنِّي قَدْ سَمِعْتُهُ يَذُكُرُ الْإِسْلَامَ، قَالَ. فَسَكُتَ، قَالَ: فَمَا رَأَيْتُنِي فِي يَوْم. أَحْوَفَ أَنْ نَفَعَ عَلَيٌ جِحَارَةٌ مِنَ الشَّمَاءِ فِي ذَلِكَ الْيَوْمِ حَتَّى قَالَ: "إِلَّا سُهَيْلَ ابْنَ بَيْصَاءَ» قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿مَا كَانَ لِنَهِيِّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُشْحِنَ فِي الْأَرْضِ تُرِيدُونَ عَرَضَ اللَّانْيَا وَاللَّهُ يُريدُ الْأَخِرَةَ وَاللَّهُ عَزِيزٌ حَكِيمٌ ٥ لَوْلَا كِتَابٌ مِن اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَخَذْتُمْ عَذَابٌ عَظِيمٌ﴾ OPIUL: YEAR).

تخريع: إسناده صعيف لانقطاعه، أمو عبدة لم يسمع من أبيه عبدالله. desires (for you) the Hereafter. And Allah is All-Mighty, All-Wise. Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took" [al-Anfal 8:67-68].

Comments: [Its isnad is da'eef because it is interrupted]

3633. Abu Mu'awiyah - meaning Ibn 'Amr - told us: Za'idah told us... And he narrated a similar report, except that he said: "Except Suhail Ibn Baida'." And he said with regard to the words of Abu Bakr: Abu Bakr said: O Messenger of Allah, your family, your origin, your people; pardon them, for perhaps Allah will save them through you from the Fire. He said: And 'Abdullah bin Rawahah said: O Messenger of Allah, you are in a valley with a great deal of wood; set it on fire then throw them into it. And al-'Abbas said: May Allah cut off your ties of kinship.

Comments: [Its isnad is da'cef because it is interrupted and it is a repeat of 3632]

3634. A similar report was narrated from al-A'mash, except that he said: 'Abdullah bin Jahsh said' O Messenger of Allah, (they are) the enemies of Allah; they disbelieved you, persecuted you, expelled you and fought you; you are in a valley with a great deal of wood, so gather a great deal of firewood for them, then set it on fire and burn them. And he said: Sahl Ibn Baida'.

٣٦٣٣- حَدَّثَنَا مُعَاوِيَة _ يَعْنِي ابْنُ عَمْرِو _:
حَدَثَنَا زَ بِندَةً... فَلَكُرَ نَحْوَهُ، إِلَّا أَنَّهُ قَالَ:
الآ سُهَيْنَ اثن بَيْضَاء وقالَ فِي قَوْلِ أَبِي
مَرْر. قَالَ: فَقَالَ أَبُو نَكْرٍ: يَا رَسُولَ اللّهِ،
عَرْتُكَ وَأَصْلُك وقَوْمُكَ، تَجَاوَزُ عَنْهُمْ،
عِسْتُمِدُهُمُ اللّهُ بِنَ مِنَ النَّارِ، قَالَ: وَقَالَ
يستُمِدُهُمُ اللّهُ بِنَ مَنَ النَّارِ، قَالَ: وَقَالَ
عَدُ اللّهِ بُنُ رَوَاحَةً. يَا رَسُولَ اللّهِ، أَنْتَ
عَدُ اللّهِ بُنُ رَوَاحَةً. يَا رَسُولَ اللّهِ، أَنْتَ
هِ كَثِيرِ الْخَطَف، فَأَصْرِمُهُ نَارًا، ثُمَّ أَلْقِهِمْ
هِ مِنْ اللّهِ الْعَبّاسُ: قَطَعَ اللّهُ رَحِمَكَ.
لر حع ٢٦٣٢.

تخريج: إساده صعبف لانقطاعه، وهو سكرر مافيله.

٣٦٣٤ - حَلَّثَنَا جُرِيرٌ _ يَغْيِى الْنَ مُحَمَّدِ:

_ حَلَّثَنَا جَرِيرٌ _ يَغْيِى الْنَ خَارِم _ ، غَنِ
لَا عُمْشِ... فَلَكَر نَحُوهُ إِلَّا أَنَّهُ قَالَ: فَقَامَ
عَدُ اللّهِ ثُنُ حَحْشٍ: فَقَالَ: يَا رَسُولَ
اللّه، أَغْدَاءُ اللّهِ كَذَّبُوكَ، وَآدَوْكَ،
وأَخْرَجُوكَ، وَقَاتَلُوكَ، وَأَنْتَ بِوَادٍ كَثِيرِ
الْحَطَّبِ، فَاجْمَعْ لَهُمْ حَطَبًا كَثِيرًا، ثُمَّ
اصْرِمْهُ عَلَيْهِمْ، وَقَالَ: سَهْلُ ابْنُ بَيْضَاء.
[راجع: ٣٥٣٢، ٣٥٣٣].

Comments: [Its *isnad* is *da'eef*; it is a repeat of the previous report]

3635. It was narrated from Ibn 'Mas'ood that the Messenger of Allah (建) set the *diyah* for accidental killing in fifths.

Comments: [Its isnad is da'eef]

تخريج: إساده صعيف، وهو مكرر ماقله.

٣٦٣٥- خَدَّقَنَا أَبُو مُعَاوِيَةً: حَدَّثَنَا الْحَجَّامُ عَنْ زَيْدِ بْنِ حُنْدٍ، عَنْ جَشْفِ بْنِ مَالكِ، عَنِ ابْنِ مَسْعُودٍ. أَنَّ رَسُولَ الله بِطِيِّةِ حَعَلَ الدِّية فِي الْحَطَا أَخْمَاسًا. [انظر: ٤٣٠٣].

تخريج: إساده صعيف، الحجاج بن أرطاة مدلس وقد عنعن خشف مجهول.

3636. It was narrated that 'Abdullah (去) said: The Messenger of Allah (去) said: "He is not poor (mskeen) who goes around begging or will be happy with a date or two or with a mouthful or two. Rather the poor man (mskeen) is the one who is reluctant to ask people for anything (out of dignity) and no one realises his situation so that they might give him some charity."

Comments: [Salieth because of corroborating evidence; this is a da'eef isnad]

3637. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah (泰) said: I never saw the Messenger of Allah (囊) offer any prayer that was not on time except in two cases: Maghrib and 'Isha' in Muzdalifah, and he prayed Fajr on that day before the time when he usually prayed it (but after ascertaining that dawn had broken).

Comments: [Its isnad is saheeh, al-Bukhari (1682) and Muslim (1289)] ٣٦٣٦ حَدَّثُنَا أَبُو مُعَاوِيَةً: حَدَّثَنَ إِبْرَاهِيمُ بَنُ مُسْلِمِ الْهَحَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عِلَيْمَ: "لَلْيُسَ اللَّهِ عَلَيْمَ: "لَلْيُسَ اللَّهِ عَلَيْمَ: "لَلْيُسَ الْمُسْكِينُ بِالطَّوَّافِ، وَلَا بِاللَّذِي تَرُدُهُ التَّمْرَةُ وَلَا بِاللَّذِي تَرُدُهُ التَّمْرَةُ وَلَا بِاللَّذِي تَرُدُهُ التَّمْرَةُ وَلَا اللَّقْمَةُ وَلَا اللَّقْمَةُ وَلَا اللَّقُمَةُ وَلَا اللَّهُ اللَّهُ اللَّهُ وَلَا اللَّهُ الللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ اللَّهُ اللِّهُ الللَّهُ ال

تخريع: صحيع لعيره، وها اسناد ضعف للبن إبراهيم الهجري.

٣٦٣٧ حَدَّثَنَا أَبُو مُعَاوِيَةً ﴿ حَدَّثَنَا الْأَعْمَسُ عَنْ عُمَارَةً ﴿ فَا عَنْ عَنْ الرَّحْمَ بْنِ يَزِيدَ قَالَ عَلَى عَنْ الرَّحْمَ بْنِ يَزِيدَ قَالَ قَالَ عَنْ اللَّهِ عَلَى مَا رَأَبْتُ رَسُولَ اللَّهِ عَلَى صَلَاةً إِلَّا صَلَاقًى عَنْ اللَّهِ عَلَى صَلَاةً اللَّهِ عَنْ صَلَاةً اللَّهِ عَنْ صَلَاةً الْفَجْرِ يَوْمَنْكِ الْمَعْرِبِ وَالْعِشَاءِ مَجْمَعٍ ، وَصَلَاةً الْفَجْرِ يَوْمَنْكِ الْمَعْرِبِ وَالْعِشَاءِ مَجْمَعٍ ، وَصَلَاةً الْفَجْرِ يَوْمَنْكِ فَلْكُونَ عَلَى اللهِ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ ال

تخریج: إساده صحیح، ح: (۱۹۸۲)،م (۱۲۸۹). 305

3638. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may continue to tell the truth until he is recorded with Allah as a speaker of truth. And beware of lying, for lying leads to wickedness and wickedness leads to Hell. A man may continue to tell lies and endeavour to tell lies, until he is recorded with Allah as a liar."

Comments: [Its isnad is saheeh, al-Bukhari (6094) and Muslim (2607)] ٣٦٣٨ خَدَّثَنَا أَبُو مُعَاوِيَةً حَدَّنَنَا الْأَعْمَشُ عَنْ عَلْدِ اللّهِ قَالَ: قَالَ رَسُولُ لَهُ يَلِكَ فَالَ: قَالَ رَسُولُ لَهُ يَلِكَ اللّهِ قَالَ: قَالَ رَسُولُ لَهُ يَلِهُ عَلَيْكُمُ بِالصِّدْقِ، فَإِنَّ الْمِرِّ يَهْدِي إلى يَهْدِي اللّي الْمَرِّةِ، وَإِنَّ الْمِرِّ يَهْدِي إلى لَحَدَّةِ، وَمَ يَزَالُ الرَّجُلُ يَصْدُفُ حَتَّى يُكْتَبَ عَنْدَ اللّهِ عَزَّ وَجَلَّ صِدِيقًا، وَإِيَّاكُمُ ، أَكْذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إلى الْفُجُورِ، وَم يَزَالُ ، وَيَتَحَرَّى الْكَذِبَ، وَم يَزَالُ ، وَيَتَحَرَّى الْكَذِبَ، حَتَّى نَكْذِبَ، حَتَّى الْكَذِبَ، حَتَّى اللّهِ عَرَّ وَحَلَّ كَذَّالًا". [الطر: ٢٧٢، ٢٥٩٥، ٢٨٩٦، ٤٠٢٤].

تخريع: إساده صحيح، ح: (٦٠٩٤)،م. (٢٦٠٧).

3639. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) said: "I will reach the Cistern ahead of you, and I will plead concerning some people then I will have to give them up. I will say: 'O Lord, my companions!' It will be said: 'You do not know what they did after you were gone.'"

Comments: [Its isnad is sahech, al-Bukhari (6576) and Muslim (2297)]

3640. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (秦) said: "There will be rulers over you and you will see selfishness (i.e., they will not give you your dues)." They said: O Messenger of Allah, what should

٣٦٣٩ - حَدَّثَنَا أَبُو مُعَارِيَةً حَدَّثَنَا الْأَعْمَشُ عَنْ شَفَقِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ سِيَّةٍ: اللَّهِ فَرَطُكُمْ عَلَى الْحَوْصِ، وَلَأَنَازَعَنَّ عُواف، ثُمَّ لَأُغْلَبَنَ عَلَيْهِمْ، فَأَقُولُ: يَ رَبِّ صُحَايِي، فَيْقُولُ: إِنَّكَ لَا تَدْرِي مَ أَحْدَثُوا عَدْكَ النظر: ٣٨١٧، ٣٨١٣، ٣٨١، ٣٨٥٠، ٣٨٥٠.

تخریج: إساده صحیح، ح. (۱۵۷۱)،م (۲۲۹۷).

٣٦٤٠- حَدَّثَنَا أَبُو مُعَاوِيَةً ﴿ حَدَّثَنَا الْأَعْمَشُ مِنْ رَيْدِ بُنِ وَهْبٍ، عَنْ عَلْدِ اللّهِ قَالَ. قَالَ رَسُولُ لِنَّهِ ﷺ ﴿ إِنَّهُ سَيَكُونُ عَلَيْكُمْ أَمْرَاهُ، رَشُولُ أَثَّرَةً ﴾ قَال أقَالُوا ﴿ يَا رَسُولَ اللَّهِ فَمَا those of us who live to see that do? He said: "Pay your dues and ask Allah for that which is due to you."

Comments: [Its isnad is saheeh, al-Bukhari (7052) and Muslim (1843)]

3641. Zaid bin Wahb said: I heard Abdullah (ﷺ) say The Messenger of Allah (ﷺ) said to us: "After I am gone, you will see selfishness (on the part of others) and things that you disapprove of." We said: What do you instruct us to do? He said: "Give them their dues, and ask Allah for what is due to you."

Comments: [Its isnad is salved, al-Bukhari (7052) and Muslim (1843)]

3642. It was narrated that llarithah bin Mudarrib said: 'Abdullah (泰) said to Ibn an-Nawwahah: I heard the Messenger of Allah (宏) say: "Were it not that you are an envoy, I would have killed you." ['Abdullah continued:] But today, you are not an envoy; O Kharashah, get up and strike his neck." So he got up and struck his neck.

Comments: [A saheeh hadeeth]

3643. It was narrated that Yusair bin Jabir said: A red wind blew in Koofah, and there came a man who had nothing to say except: O 'Abdullah bin Mas'ood, the Hour has come. He sat up, as he had

يَصْنَعُ مَنْ أَذْرَكَ ذَاكَ صِنَّا؟ قَالَ: "أَذُوا الْحَقَّ الَّذِي عَلَيْكُمُ، وَسَلُوا اللَّهَ الَّذِي لَكُمْ». [انطر: ٣٦٤١، ٣٥٥٣، ٢٠٦١، ٤٠٦٧.

تخریج: بساده صحیح، خ (۷۰۵۲)،م: (۱۸٤۳).

٣٦٤١ سَمِعْتُ بَعْنِي قَالَ: سَمِعْتُ سَلَيْمَانَ قَالَ: سَمِعْتُ سَلَيْمَانَ قَالَ. سَمِعْتُ عَلْدُ قَالَ. سَمِعْتُ عَلْدُ اللَّهِ قَالَ: سَمِعْتُ عَلْدُ اللَّهِ قَالَ: سَمِعْتُ عَلْدُ سَتَرَوْنَ تَعْدِي أَثْرَةً، وَأَمُورًا تُنْكِرُونَهَا"، قَالَ: مَا تَأْمُرُنَا؟ قَالَ: «أَدُوا إِلَيْهِمْ حَقَّهُمْ، وَسَلُوا اللَّهَ حَقَّكُمْ، [راحع: ٣١٤٠].

تخریج ٔ بساده صحیح ، ح ٔ (۲۰۵۲) ، م . (۱۸٤۳) .

٣٦٤٧ - حَدَّثَنَا أَنُو مُعَوِنَةً ﴿ حَدُّثَنَا الْأَعْمَشُ عِنْ أَبِي إِسْخَاقَ ﴿ عَنْ حَارِثَةً بْنِ مُضَرَّبٍ عَنْ أَبِي إِللَّهِ لِلْبُنِ التَّوَاحَةِ: سَمِعْتُ وَسُولُ اللَّهِ يَشُولُ ﴿ الْوَلَا أَنَّكَ رَسُولُ لَعَمْلُكُ ﴾ الْقَلَلُكُ ، فَأَمَّا الْيَوْمَ فَلَسْتَ بِرَسُولِ ، يَا خَرْشَةً ، قُمْ فَاضْرِبُ عُمِّقُهُ ، قَالَ: فَقَامَ إِلَيْهِ ، فَصَرَبَ عُنْقُهُ . قَالَ: فَقَامَ إِلَيْهِ ، فَصَرَبَ عُنْقُهُ . قَالَ: فَقَامَ إِلَيْهِ ، فَصَرَبَ عُنْقُهُ . [انظر ٢ ٣٧٠٨ ، ٣٧٦١ ، ٣٧٦٠ .

تخريج: حدث صحح.

٣٦٤٣ حَدَّثَنَا إِسْمَاعِيلُ: حَدُّثَنَ أَيُوبُ عَنْ خُمَيْدِ بْنِ هِلَالِ، عَنْ أَبِي قَنَادَةً، عَنْ يُسَيْرِ ابْنِ جَابِرِ قَالَ: هَاجَتْ رِيخٌ حَمْرَاءُ بِالْكُوفَةِ، فَجَاءَ رَحُلٌ لَيْسَ لَهُ هَخْيرَى إِلَّا: يَا عَنْدَ اللَّهِ 307

been reclining, and said: The Hour will not begin until shares of inheritance are not distributed and there is no rejoicing over war booty. He said: An enemy will gather against the people of Islam and the people of Islam will gather against them... And he narrated the hadeeth. The cry will reach them The Dajjal has taken your place among your offspring. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts. The Messenger of Allah (ﷺ) said: "I know their names, and the names of their fathers, and the colours of their horses. They will be the best horsemen on the face of the earth at that time, or among the best horsemen on the face of the earth at that time."

Comments: [Its isnad is saheeli, Muslim (2899)]

3644. It was narrated that Humaid bin 'Abdur-Rahman said: Ibn Mas'ood (%) said: I was never kept away from any conversation (of the Messenger of Allah (28), with someone else) or from such and such, or from such and such. -Ibn 'Awn [one of the narrators] said: He forgot one and I forgot one - I [Ibn Mas'ood] came to him [the Prophet (変)] when Malik bin Murarah ar-Rahawi was with him and I caught up with the end of their conversation, when he was saying: O Messenger of Allah, I have been given a share of the camels (i.e., booty) and I would not like anyone

تخريج: إساده صحيح، م' (٢٨٩٩).

٣٦٤٤ - حَدَّثَنَا إِسْمَاعِلُ عَنِ ابْنِ عَوْنٍ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ حُمَّبُدِ بْنِ عَبْدِ الرَّحْمَنِ قَلْ اللهِ عَبْدِ الرَّحْمَنِ قَلْ اللهِ عَنْ عَمْدِ الرَّحْمَنِ قَلْ اللهُ أَحْجَبُ عَنِ قَلْ اللهَ قَلْ اللهُ عَنْ كَذَا، قَالَ ابْنُ عَوْنِ: فَنَسِيقٍ وَاحِدَةً، وَنَسِيتُ أَمَّا وَاحِدَةً، فَالِثُ بْنُ مُوَارَةَ الرَّهَاوِيُّ، فَلَ: فَأَنْيِثُ مَوْارَةَ الرَّهَاوِيُّ، فَلَ: فَنَتَيْتُهُ وَعِئْدَهُ مَالِكُ بْنُ مُوَارَةَ الرَّهَاوِيُّ، فَذَرَكْتُ مِنْ آجِرِ حَدِيثِهِ، وَهُوَ يَقُولُ اللهُ الرَّهُولَ الله، قَدْ قُسِمَ لِي مِنَ الْجِمَالِ مَا تَرَى، فَمَا الله، قَدْ قُسِمَ لِي مِنَ الْجِمَالِ مَا تَرَى، فَمَا أَحْتُ مَنْ أَخِدًا مِنَ النَّاسِ فَضَلَنِي بِشِرَاكِيْنِ فَمَا لِنَاسٍ فَضَلَنِي بِشِرَاكِيْنِ فَمَا لِيسَ ذَلِكَ هُو النَّعْنِ؟ قَالَ: "لَا، فَنَا اللهُ وَلَكِنَّ النَّعْنِ؟ قَالَ: "لَا،

to have been given more than me, not even two shoelaces or more; is that injustice? He said. "No, that is not injustice; rather injustice is rejecting the truth and looking down on people."

Comments: [A salveeli hadeeli; this is a salveeli isnad]

3645. It was narrated that 'Abdullah bin Mas'ood (秦) said: When I tell you of a hadeeth from the Messenger of Allah (紫), then think of the Messenger of Allah (紫) as being the best, the most guided and the most pious.

Comments: [A saheeh hadeeh; this is a da'eef isnad]

3646. It was narrated that 'Abdullah (幸) said: I prayed one night with the Messenger of Allah (歲) and he kept standing until I thought of doing something bad. We said. What was that? He said: I thought of sitting down and leaving him.

Comments: Its isnad is saheeli, al Bukhari (1135) and Muslim (773)]

3647. It was narrated from 'Abdullah (4) that the Prophet (2) said: "Trading insults with a Muslim is an evil action and fighting him is kufr." I said to Abu Wa'il: Did you hear that from 'Abdullah? He said: Yes.

Comments: Its isnad is salieeh, al-Bukhari (48) and Muslim (64)] غَالَ: أَوْ قَالَ: شَفِهَ _ الْحَقّ، وَغَمَطَ النّاسَ!. [انطر: ٢٠٥٨].

تخريج: حدث صحيح، وهدا إساد صحيح إلى ثنت سماع حميد بن عبدالله.

٣٦٤٥- حَدَّثُنَا بَحْنَى نُنُ سَعِيدِ عَنِ الْنِ عَجْلَانَ قَالَ حَدَّثَنِي عَوْنٌ عَنْ عَبْدِ اللَّهِ نُنِ مَسْعُودِ قَالَ إِدَا حُدِّثُتُمْ عَنْ رَسُولَ اللَّهِ ﷺ خَدِينًا، فَظُنُوا بِرَسُولِ اللَّهِ ﷺ أَهْيَاهُ، وَأَنْقَاهُ، وَأَنْقَاهُ.

تخريج: حديث صحيح، وهما إساد صعبف، عول لم يسمع من عم أبيه عمالله.

٣٦٤٦ - حَدِّثُنَا يَحْنَى مُنْ سَعِيدِ عَنْ سُفْيَانَ. حَدَّثَنِي سُلَيْمَانُ عِنْ أَبِي وَائِلٍ، عَنْ عَنْدِ اللَّهِ قَلَ. صَلَّيْتُ مَعَ النَّبِيِّ عِيْجَةً ذَاتَ لَئِلَةٍ، فَلَمْ يَزَلُ قَائِمًا حَتَّى هممْتُ بِأَمْرٍ سَوْءٍ، فُلُك: وَمَا هَمَمْتَ بِهِ؟ قَالَ: هَمَمْتُ أَنْ أَجْلِسَ وَأَدْعَهُ. [انط ٢٧٦٦، ٣٩٣٧، ٤١٩٩].

تخریع: إساده صحیح، ح: (۱۱۳۵)،م: (۷۷۳).

٣٦٤٧ حَلَّنْنَا يَحْنِى عَنْ شُعْبَةً: حَلَّنْنِي رُبَيْدٌ عَنْ أَبُعِهُ اللَّهِ عَنِ اللَّهِ عَلِي اللَّهِ عَلِي اللَّهِ عَنِ اللَّهِ عَلِي اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهُ اللَّهُ عُلْرًا فَاللَّهُ كُفُرًا اللَّهُ فَاللَّهُ كُفُرًا اللَّهُ اللَّهُ عَلَيْكِ وَائِلَ: أَنْتَ سَمِعْتَ مِنْ عَبْدِ اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُوا عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّ

تخریج: إساده صحبح، ح (٤٨)،م. (٦٤).

3648. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) said: "There is no one among you who has not been allocated his companion from among the jinn and his companion from among the angels." They said: Even you, O Messenger of Allah? He said: "Even me, but Allah helped me against him, so he does not tell me to do anything except that which is right and proper."

Comments: [Its isnad is saheeh, Muslim (2814)]

3649. Abu 'Ubaidah narrated that his father said. We were sitting in the mosque of al-Khaif on the night of Arafat, before the day of Arafat, when we heard the hissing of a snake. The Messenger of Allah (ﷺ) said: "Kill it." We got up and it entered a crack in a rock. A palm branch was brought and fire was lit on it, and we took a stick and removed some of the rock, but we did not find it The Messenger of Allah (ﷺ) said: "Let it be; Allah saved it from your mischief as He saved you from its mischief."

Comments: [Its isnad is saheeli, al-Bukhari (1830) and Muslim (2234)]

3650. It was narrated that Ibn Mas'ood (♣) said: We used to go on campaigns with the Messenger of Allah (ஊ) and we had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that.

٣٦٤٨ حدَّفَنَا يَحْيى عَنْ شَعْبَانَ حَدَّثَنِي مَضُورٌ عَنْ سَالِم بُنِ أَبِي الْحَعْدِ، عَنْ أَبِيه، مَضُورٌ عَنْ سَالِم بُنِ أَبِي الْحَعْدِ، عَنْ أَبِيه، عَنْ أَبِيه، عَنْ أَبِيه، عَنْ أَبِيه، مَثْ عَبْ اللَّهِ قَالَتُ وَقَلْ بِهِ قَرِسُهُ مِنَ الْمَلَائِكَةِ قَالُوا: وَإِيَّاكَ يَا الْجَرِّ، وَقَرْبُهُ مِنَ الْمَلَائِكَةِ قَالُوا: وَإِيَّاكَ يَا الْجَرِّ، وَلَكِنَّ اللَّهَ أَعَانَنِي مِنْوَدٍ، فَلَا يَأْمُرُنِي إِلَّا بِحَقَّ اللَّهَ أَعانَنِي عَلَيْهِ، فَلَا يَأْمُرُنِي إِلَّا بِحَقَّ اللَّهَ أَعانَني عَلَيْه، وَلَكِنَّ اللَّهَ أَعانَني عَلَيْه، فَلَا يَأْمُرُنِي إِلَّا بِحَقَّ اللَّه الطر: ٣٧٧٩، ٣٢٧٩،

تخریج: إساده صحیح، م (۲۸۱٤).

٣٦٤٩ حَذْقُنَا نَحْنَى عَنِ ثُنِ جُرَيْعِ فَالَ:
احْرَنِي أَنُو النُّرُسُرِ. أَنْ مُجَاهِمًا أَخْنَرَهُ: 'نَّ مُجَاهِمًا أَخْنَرَهُ: 'نَّ مُسَجِدِ الْحَيْفِ لَيْلَةَ عَرَفَةَ الَّتِي قَبْلَ يَوْم عَرْفَةَ، مَسْجِدِ الْحَيْفِ لَيُلَةَ عَرَفَةَ الَّتِي قَبْلَ يَوْم عَرْفَةَ، مُسَجِدِ الْحَيْفِ لَيْلَةَ عَرَفَةَ الَّتِي قَبْلَ يَوْم عَرْفَةَ، مُسَجِدِ الْحَيْفِ بَسِعَنَةٍ فَقَالَ رَسُولُ اللَّه يَطِيعُ الْفَلُوا اللَّه يَطِيعُ اللَّه يَطِيعُ الْفَلُوا اللَّه يَطِيعُ اللَّه يَطِيعُ اللَّه عَلْم حَرْدٍ، فَلَالًا اللَّه يَطِيعُ اللَّه عَلَى الْجُحْرِ، فَلَم عَرْدَ، فَقَلَعْ عَنْها نَعْضَ الْجُحْرِ، فَلَم عَرْدَ، فَقَلَ رَسُولُ اللَّه يَعْظِيدُ: "دَعُوهَا، حَدْد اللَّه يَعْظِيدُ: "دَعُوهَا، وَقَدَ اللَّه يَعْظِيدُ: "دَعُوهَا، وَقَدَ لَلْهُ شَرَعُا، فَقَالَ رَسُولُ اللَّه يَعْظِيدُ: "دَعُوهَا، وَقَدَ لَهُ شَرَعُهُمْ، كَمَ وَقَاكُمْ شَرُهَا».

تخریج: اساده صحیح، ح (۱۸۳۰).م (۲۲۴۶).

٣٦٥٠ حَدَّثنا يَحْبَى حَدَّثَنَا بِسْمَاعِيلُ _ هُوَ نُنُ أَبِي حَالِدٍ _ حَدَّنُي قَيْسٌ عَنِ النِ مَسْعُودِ عَالَ كُنَّا نَغْزُو مَعَ رَسُولِ اللَّهِ ﷺ لَيْسٌ لَنَا سَاءٌ، فَفُنْ * يَا رَسُولِ اللَّهِ، أَلَا نَسْتَخْصِي؟! عَنَهَادَ عَنْ دَلِكَ. [الطر ٣٧٠٦، ٣٧٠٦]. Comments: [Its isnad is saheeli, al-Bukhari (5071) and Muslim (1404)]

3651. It was narrated that Ibn Mas'ood (秦) said: I heard the Messenger of Allah (達) say: "There is no cause for envy except in two cases: a man to whom Allah gives wealth and enables him to spend it appropriately, and a man to whom Allah gives wisdom and he rules in accordance with it and teaches it to the people"

Comments: [Its isnad is saheeh, al-Bukhari (1409) and Muslim (816)]

3652. It was narrated from 'Abdullah bin Mas'ood (36) that the Prophet (ﷺ) drew a square, and a line in the middle of the square, and lines beside the line in the middle of the square, and a line outside the square, and he said: "Do you know what this is?" They said: Allah and His Messenger know best. He said: "This is man, the line in the middle, and these lines beside him are the sicknesses and problems that assail him from all places. If one misses him, another will befall him. The square is his death that is surrounding him and the line outside it is his hope."

Comments: [Its isnad is saheeh, al-Bukhari (6417)] تخریج: إسناده صحیح، خ: (۵۰۷۱)،م (۱٤۰٤).

٣٦٥١- حَدَثْنَا يَحْنِي: حَدَّثَنَا إِسْمَاعِلُ. حَدَّثَنَا إِسْمَاعِلُ. حَدَّثَنِي قَبُسٌ عَنِ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللّهِ ﷺ يَقُولُ اللّهُ حَسَدَ إِلّا فِي اثْبَسِ: رَحُنٌ آتَاهُ اللّهُ مَالًا، فَسَلَّطُهُ عَلَى هَلَكَتِهِ فِي الْحَقِّ، وَرَجُلٌ آتَاهُ اللّهُ حِكْمَةً، فَهُو يَقْضِي بِهَا، وَيُعَلّمُهَا اللّهُ حِكْمَةً، الله عَلَى الْحَقَّادِ اللّهُ الللّهُ اللّهُ الل

تخریج: إساده صحیح، خ (۱٤٠٩)،م: (۸۱۲).

٣٦٥٢- خَلَّثَنَا يَخْبَى عَنْ سُغْيَانَ: حَلَّثَنِي أَبِي عَنْ أَبِي يَعْلَى، عَنْ رَبِيْعِ بُنِ خُشِمٍ، عَنْ رَبِيْعِ بُنِ خُشِمٍ، عَنْ رَبِيْعِ بُنِ خُشِمٍ، عَنْ حَبِيع بُنِ خُشِمٍ، عَنْ حَطَّ خَطَّ وَسَطَ أَنَّهُ خَطَّ خَطَّ مُرَبَّعًا، وَخَطَ خَطَّ وَسَطَ الْخَطِّ الْمُرتَع، وَخَطُ خَطَّ الْمُرتَع، وَخَطُ خَلِق الْخَطِّ الْمُرتَع، وَخَطُّ خَرِجٌ الْخَطِّ الْمُرتَع، وَخَطُّ خَرِجٌ مِنَ الْخَطِّ الْمُرتَع، وَخَطُّ خَرِجٌ مِنَ الْخَطِّ الْمُرتَع، وَخَطُّ خَرِجٌ مِنَ الْخَطِّ الْمُرتَع، وَخَطُّ خَرِجٌ مَنَ الْخَطُ الْمُرتَع، وَخَطُّ الْمُرتَع، وَخَطُّ الْمُرتَع، وَخَطُّ الْمُرتَع، وَخَطُّ الْمُرتَع، وَخَطُّ الْمُرتَع، وَلَمُولُهُ أَعْلَمُ، وَالْنَ اللّهُ وَرَسُولُهُ أَعْلَمُ، وَالْنَ اللّهُ وَرَسُولُهُ أَعْلَمُ، وَالْنَ الْخُطُوطُ الْبَي إِلَى جَنْهِ: الْأَعْرَاضُ تَنْهَشُهُ الْخُطُوطُ الْتِي إِلَى جَنْهِ: الْأَعْرَاضُ تَنْهَشُهُ الْخُطُ الْمُرتِعُ الْمُرتَع، الْأَعْرَاضُ تَنْهَشُهُ مِنْ كُلِّ مَكَانٍ، إِنْ أَحْطَأَهُ هَذَا، أَصَابَهُ هَذَا، وَالْخَطُّ الْمُرتِعُ الْأَجَلُ الْمُوعِطُ بِهِ، وَالْحَطُ الْمُرتِع الْأَجَلُ الْمُوعِطُ بِهِ، وَالْحَطُ الْمُرتَع أَلَا الْمُوعِطُ بِهِ، وَالْحَطُ الْمُرتِع الْمُرتِع الْمُوعِطُ بِهِ، وَالْمَلُ الْمُوعِ الْمُرتِع الْمُؤْمِ الْمُرتِعُ الْمُرتَع، وَالْمَلُهُ الْمُوعِطُ الْمُوعِطُ الْمُوعِطُ الْمُرتِع الْمُؤْمِ الْمُؤْمُ الْمُؤْمِ الْمُؤْ

تخريج: إسناده صحيح، ح: (٦٤١٧).

3653. It was narrated from Ibn Mas'ood (&) that a man kissed a woman once, then he came to the Prophet (28) and asked him about expiation. Then the words "And perform As-Salat (Igamatas- Salat), at the two ends of the day and in some hours of the night li.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins)." [Hood 11:114] were revealed. The man said: O Messenger of Allah, is that only for me? He said: "It is for anyone who does that among my ummah."

٣٦٥٣ - حَدَّقَنَا يَخْنَى عَنِ (٣٨٦/١) التَّبِعِيّ. عَنْ أَي عُثْمَانَ، عَن الْن مَسْعُودٍ: أَنَّ رَجُلًا عَنْ أَنِي النِّبِيّ بِيعِ يَسْأَلُهُ عَنْ وَحَلَّ وَحَلَّ ﴿ أَقِم عَنْ كَفَرَبَهَ، فَأَنَى النَّبِيِّ وَحَلَّ ﴿ وَأَقِم عَنْ كَفَرَبَهَ، فَأَنّى اللَّهُ عَزْ وَحَلَّ ﴿ وَأَقِم الطَّلَاة طَرْفِي النَّهُ إِ وَرُنْفَا مِنَ اللَيْلِ إِنَّ الطَّلَاة طَرْفِي النَّهُ إِ وَرُنْفَا مِنَ اللَيْلِ إِنَّ الطَّينَ النَّيْنَاتِ ﴾ (هود: ١١٤)، الحَسَناتِ يُدْهِنَ اللَّينَاتِ ﴾ (هود: ١١٤)، عملَ : يُ رسُول اللَّهِ، ألي هَدِهِ؟ فَقَالَ: "لِمَنْ عملَ كَمَا مِنْ أُمَّتِي». [انطر: ٣٨٥٤، ٣٨٥٤].

تخريج: إساده صحيح، ح. (٥٢٦)،م: (٢٧٦٣)

Comments: [Its isnad is saleeh, al-Bukharı (526) and Muslim (2763)]

3654. It was narrated that Ibn Mas'ood (♣) said: The Messenger of Allah (鑑) said: "None of you should let the adhan of Bilal keep him from his sahoor, because he gives the adhan so that those of you who are praying quam may go back (to rest), and those of you who are asleep should wake up. It is not when it is like this"- and he put his fingers together and raised (his hand - to indicate vertical) - "rather it is until it is like this"- and Yahya spread his forefingers apart (to indicate horizontal).

Comments: [Its isnad is saheeh, al-Bukhari (621) and Muslim (1093)]

3655. It was narrated from 'Abdullah bin Mas'ood (秦) that the Prophet (靈) said: "Indeed, those who go to extremes are doomed," three times.

٣٦٥٤ خَدُثْنَا نَحْيَى عَنِ النَّيْهِيّ، عَنْ أَمِي عُنْمُونَ، عَنْ أَمِي عُنْمُونَ، عَنِ النِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ الله ﷺ: ﴿لَا يَمْنَعَنَ أَحَدَكُمْ أَذَانُ بِلَالِ عَنْ سَمُحُورٍه، فَإِنَّهُ يُؤَدِّنُ _ أَوْ قَالَ: يُنَاجِي _ يرْجِع قَيْمُكُمْ، وَيُنْتَبَهَ نَايْمُكُمْ، لَيْسَ أَنْ يُورُجِع قَيْمُكُمْ، وَيُنْتَبَهَ نَايْمُكُمْ، لَيْسَ أَنْ يُولُجِعْ فَيْمُكُمْ، لَيْسَ أَنْ يُحْتَى بَيْنَ السَّبَابَتَيْنِ. خَتَى بَيْنَ السَّبَابَتَيْنِ. السَّبَابَتَيْنِ. [الطَّرَا ٢٧١٧، ٢٤١٤].

وَالَ أَبُو عَبْدِ الرَّحْمَنِ: هَذَا الْحَدِيثُ لَمْ الْمُعَدِّيثُ لَمْ اسْمَعْهُ مِنْ أَحَدِ.

تخریج: _اساده صحیح، ح^{. (۱۲۱)،م: (۱۰۹۳),}

 Comments: [Its isnad is saheeh,

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Muslim (2670)]

3656. It was narrated from Abu Ubaidah, from his father, that the Prophet (ﷺ) would, after the two *rak'alıs* (i.e., in the first *tashahhud*), be as if he were (sitting on) baked stones. I [the narrator] said: Until he got up? He said: Until he got up?

Comments: [Its isnad is da'eef because it is interrupted; Abu 'Ubaidah, the son of 'Abdullah bin Mas'ood, did not hear hadeeth from his father]

3657. It was narrated that 'Abdur-Rahman bin Abi 'Algamah said: I heard Ibn Mas'ood (36) say: The Prophet (建) came from al-Hudaibiyah at night, and we halted at some sandy ground. He said: "Who will keep watch?" Bilal said: I will He said: "But you might fall asleep." He said: No (I will not) But he slept until the sun rose, then some people woke up, including 'Umar, who said. Speak. The Prophet (24) woke up and said: "Do what you usually do" When they had done that, he said: "This is what you should do, if anyone among you falls asleep or forgets."

Comments: [Its isnad is hasan]

3658. It was narrated from 'Abdullah (泰), that the Prophet (舜) said: "He is not one of us who slaps his cheeks and rends

هَلَكَ الْمُثَنَطَّعُوں؛ ثَلَاثَ مِرَادٍ. قَالَ يَحْمَى: فِي خَدِيثِ طَوِيلِ.

تخريج إسناده صحيح، م (۲۹۷۰).

٣٦٥٦- خَدَثْنَا يَحْيَى بْنُ سَعِيدِ عَنْ شُعْنَةً وَالْنَ يَعْرَاهِمَ عَنْ أَبِي وَالْنَ خَدَثْنِي سَعْدُ بْنُ إِيْرَاهِمَ عَنْ أَبِي عَبِيدِهَ، عَنْ أَبِي عَبِيدِةً كَال فِي عُبِيدَةً، كَال فِي لَرَّتُعْنَبُ كَالًّا عَنَى الرَّضْف، قُلْتُ حَتَى لُمُومَ قَال: حتَى يَفُومَ. [الطر: ٣٨٩٥، ٣٨٩٥].

تخريج: إسده ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبه.

تخريج: إساده حس.

٣٦٥٨- حَدَثْنَا يَخْنَى: حَدَّثْنَا شُفْيَانُ: حَدَّثْنَا رُنَيْدٌ عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْد اللَّه عَنِ النَّبِي ﷺ قَالَ. وَلَئِسَنَ مِنَّا مَنْ ضَرَبَ الْحُدُودَ، his garment and calls with the call of Jahiliyyah."

Comments: [Its isnad is saheeh, al-Bukhari (1294) and Muslim (103)]

3659. It was narrated that 'Abdullah bin Salimah said: 'Abdullah (長) said: Your Prophet (定) was given the keys of everything except five things: "Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-Aware (of things)" [Luqman 31:34].

وشقَ لْجُنُوب، وَدَعَا بِدَعْوَى الْجَاهِبِيَّهِ». [انظر: ۲۱۵، ۲۱۱، ۴۸۱۱، ۴۲۱۵.

٣٦٥٩ حدَّثنَا يَحْيى عَنْ سُعْنَهُ خدَّثنِي عَمْرُو سُلِمَةً خَدَّثنِي عَمْرُو سُلَمَةً فَالَ: عَمْرُو سُلَمَةً فَالَ: عَمْرُو سُلَمَةً فَالَ: قد عَمْدُ اللّهِ أُوتِي نَبْيُكُمْ بِيَنِيْكُمْ بِيَنِيْكُمْ بَيْنِيْكُمْ بَيْنِكُمْ بَيْنِيْكُمْ بْنِيْكُمْ بَيْنِيْكُمْ بَيْنِيْكُمْ بْنِيْكُمْ بْنِيْلِكُمْ بْنِيْكُمْ بْعِيْكُمْ بْنِيْكُمْ بْعِيْكُمْ بْنِيْكُمْ بْنِيْكُمْ بْنِيْكُمْ بْنِيْكُمْ بْعِيْكُمْ بْنِيْكُمْ بْعِيْكُمْ بْعِيْكُو

تخريج صحيح لعبره، وهذه إساد يحمل

Comments: [Salueh because of corroborating evidence; this is an isnad that could reach the level of hasan]

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3660. It was narrated that 'Abdullah (泰) said: I saw the Messenger of Allah (金) saying takbeer every time he lowered or raised his head (in prayer), and every time he moved to stand or sit, and he said the salam to his right and to his left, until the whiteness of his cheeks - or cheek - became visible, and I saw Abu Bakr and 'Umar doing likewise.

Comments: [Saheeh; this is a da'eef isnad]

3661. It was narrated that 'Abdullah (秦) said: We were with the Prophet (委), nearly forty

٣٦٦٠ حدَّثَنَا يَحْنِى عَنْ رُهَبْرٍ قَالَ حَدَّثَنِي أَبُو بَسَخَاقَ عَنْ عَبْدِ الرَّحْمَ بْنِ الْأَسُودِ، عَنِ الْاسُودِ وَعَلْفَمَةً، عَنْ عَبْدِ اللَّه قَالَ. أَنَا رَأَيْتُ رسُول اللهِ ﷺ بُكَثِّرُ فِي كُلِّ حَفْضٍ وَرَفْعٍ، وَقِيَامٍ وفْعُودٍ، وَيُسْلَمُ عَنْ يَمِيهِ وَعَنْ يَسَارِهِ، حَتَى لُوى تَبُوصُ حَدَّيْهِ _ أَوْ حَدَّهِ _ وَرَأَيْثُ أَبًا بَكُرٍ وسُمرَ يَعْعَلانَ ذَلِك. [انظر: ٤٠٥٥].

تخريج: صحبح، وهذا إساد ضعيف، زهير ممع من أبي سحاق السبعي، عداختلاطه.

٣٦٦١ حَدُّثُنا يَعْنَى عَنْ شُعْبَة: حَدَّثُنَا أَبُو اسْحَاق عَنْ عَمْرُو ثَنِ مَيْشُونٍ، عَنْ عَبْدِ اللَّهِ

people in a tent, and he said: "Would it please you to be one quarter of the people of Paradise?" We said: Yes. He said: "Would it please you to be one third of the people of Paradise?" We said: Yes. He said: "By the One in Whose hand is my soul, I hope that you will be half of the people of Paradise, and that is because no one will enter Paradise except a Muslim soul, and you, compared to the mushrikeen, are like a white hair on the hide of a black bull, or a black hair on the hide of a red bull."

Comments: Its isnad is saheeh, al-Bukhari (6528) and Muslim (221)]

3662. It was narrated that 'Abdullah (⁂) said: The Messenger of Allah (ﷺ) passed by me when I was praying and said: "Ask, you will be given, O son of Umm 'Abd." Abu Bakr and 'Umar (泰) raced (to ask him about his supplication). 'Umar said: I never competed with Abu Bakr in anything but he beat me to it. They asked him about what he had said, and he said: Part of my supplication that I almost never omit to say is: O Allah, I ask You for blessing that never ends and joy that never ceases and to accompany the Prophet Muhammad (ﷺ) in the highest part of Paradise, the Paradise of eternity.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted]

قَالَ: كُنَّا مَعَ النِّبِيِّ ﷺ فِي قُتُو نَحْوٌ مِنْ أَرْمَعِينَ، فَقَالَ: «أَنْرَضُونَ أَنْ نَكُونُوا رُبُعَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: «أَنْرَضُونَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: مُكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ، قَالَ: بِمُكُونُوا ثُلُثِ أَهْلِ لَحْنَةٍ، وَذَاكَ أَنَّ الْجَنَّةَ لَا يَذَخُلُهَا بِصِفَ أَهْلِ لُحْنَةٍ، وَذَاكَ أَنَّ الْجَنَّةَ لَا يَذَخُلُهَا يَصْفَ أَهْلِ لُحْنَةٍ، وَذَاكَ أَنَّ الْجَنَّةَ لَا يَذُخُلُهَا يَكُونُوا تَنْسُ مُسْلِمَةً، وَمَا أَنْتُمْ فِي الشَّرْكِ إِلَّا يَنْسُ مَسْلِمَةً، وَمَا أَنْتُمْ فِي الشَّرْكِ إِلَّا يَشُوذَا عِنِي جِلْدِ تَوْرِ أَحْمَرَ». [انظر: الشَوْذاء فِي جِلْدِ تَوْرِ أَحْمَرَ». [انظر: الشَوْداء فِي جِلْدِ تَوْرِ أَحْمَرَ». [انظر: النظر: المَدَوداء فِي جِلْدِ تَوْرِ أَحْمَرَ». [انظر:

تخریج، إسناده صحیح، خ· (۲۰۲۸)،م: (۲۲۱).

٣٦٦٢ - حَدَثْنَا يَحْنِي عَنْ شُعْنَةً ﴿ حَدَّثْنَا أَبُو السَّحَاقَ عَنْ أَبِي عُنِيْدَةً ، عَنْ عَبْدِ اللَّهِ قَالَ ﴿ مَرَّ بِي رَسُولُ اللَّهِ يَشِيَّةً وَأَنَا أُصَلِّي ، فَقَالَ : اسَلْ تُعْطَهُ يَا ابْنَ أُمْ عَبْدٍ * فَابْتَدَرَ أَبُو بِحُرِ وَعُمْرُ رَصِيَ اللَّهُ عَنْهُمَا ، فَالْ عُمَرُ نَمَا تَادَرَبِي أَبُو بَحُرٍ ، وَعُمْرُ رَصِيَ اللَّهُ عَنْهُمَا ، فَالْ عُمَرُ نَمَا تَادَرَبِي أَبُو بَحُرٍ ، وَعُمَرُ أَنِي اللَّهِ أَبُو بَحُرٍ ، وَعُمَلًا فَالْ عُمَرُ نَمَا تَادَرَبِي فَقَالَ : مِنْ دُعَانِي اللّهِ أَبُو بَحْرٍ ، فَقَالَ : مِنْ دُعَانِي اللّهِ أَبُو بَحْرٍ ، فَقَالَ : مِنْ دُعَانِي اللّهِ اللّهِ يَلِيدُ ، وَمُرَافَقَةَ النَّبِي اللّهِ مُحَمَّدٍ وَمُرَافَقَةَ النَّبِي اللّهِ مُحَمَّدٍ فَقَالَ : مِنْ دُعَانِي اللّهِ مُحَمَّدٍ وَمُرَافَقَةَ النَّبِي اللّهُ مُحَمَّدٍ فَي اللّهُ مُحَمَّدٍ فَي الْعَلَى الْجَبِّ ، جَمَّةٍ الْخُلُدِ . [انظر: في النَّعْلَ اللّهِ اللّهُ مُحَمَّدٍ في الْعَلَى الْجَبِّ ، جَمَّةٍ الْخُلُدِ . [انظر: في النَّعْلَ اللّهِ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ مُعَلّمُ اللّهُ اللللّهُ اللّهُ الللللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللهُ اللّهُ اللّهُ اللللهُ اللّهُ ال

تخريج: صحيح لغبره، وهذا إساد ضعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه. **3663.** Zaid bin Wahb said: I heard 'Abdullah (♣) say: The Messenger

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of Allah (ﷺ) said to us: "After I am gone, you will see selfishness (on the part of others) and things that you disapprove of "We said: What do you instruct us to do? He said: "Give them their dues, and ask Allah for what is due to you."

Comments: [Its isnad is saheeh, al-Bukhari (7052) and Muslim (1843)]

3664. It was narrated that al-Aswad bin Yazeed said: The igamalı for prayer was given in the mosque and we came walking with 'Abdullah bin Mas'ood (&). When the people bowed, 'Abdullah bowed and we bowed with him whilst we were still walking. A man passed in front of him and said: Assalamu 'alaika ya Aba 'Abdur-Rahman. 'Abdullah said whilst he was bowing: Allah and His Messenger spoke the truth. When he had finished, some of the people asked him: Why did you say, when the man greeted you, Allah and His Messenger spoke the truth? He said: I heard the Messenger of Allah (鑑) say: "One of the portents of the Hour will be when greetings are restricted to people whom one knows."

٣٦٦٣- سَمِعْتُ يَحْيَى قَالَ: سَمِعْتُ سُلَيْمَانَ قَالَ: سَمِعْتُ سُلَيْمَانَ قَالَ: سَمِعْتُ مُلَيْمَانَ عَلَىٰ اللّهِ قَالَ: سَمِعْتُ عَلَىٰ اللّهِ قَالَ: قَالَ لَنَا رَسُولُ اللّهِ ﷺ. (١/ ٣٨٧) "إِنَّكُمْ سَتَرَوْنَ بَعْدِي أَثَرَةً، وَأَمُورًا لَكُرُونَهَا * فَالَ: قُلْنَا: وَمَا تَأْمُرُنَا؟ قَالَ: لَكُرُونَهَا * فَالَ: قُلْنَا: وَمَا تَأْمُرُنَا؟ قَالَ: لَا فَالَ: لَا فَالَ تَعْدُوا اللّهَ حَقَّكُمْ».

تخریج: إساده صحیح، خ (۷۰۵۲).م. (۱۸:۲۳).

٣٦٦٤- خَذَلْنَا ابْنُ نُمَيْرِ عَنْ مُحَالِدٍ، عَنْ عُدِهِ، عَن عُدهِ، عَن الْأَسْوَدِ بْنِ يَرِيدَ قَالَ: أَفِيمَتِ لَصَلَاةً فِي الْمُسْجِدِ، فَجَنْنَا نَصْبِي مَعْ عَبْدِ اللّه بْنِ مَسْعُودٍ، فَلَمَّا رَكْعَ النَّاسُ، رَكّعَ عَبْدُ اللّه بْنِ مَسْعُودٍ، فَلَمَّا رَكْعَ النَّاسُ، رَكّعَ عَبْدُ اللّه وَرَكَعْن مَعْهُ، وَنَحْنُ نَمْشِي، فَمَرَّ رَجُلٌ سَن بَديهِ، فَقَالَ عَنْدُ اللّه وَهُوَ رَاكِعٌ: صَدَقَ الرّحْمَقِ، فَقَالَ عَنْدُ اللّه وَهُوَ رَاكِعٌ: صَدَقَ اللّه وَرُسُولُهُ، فَلَمَّا انْصَرَفَ، سَأَلَهُ بغضُ اللّه وَرُسُولُهُ، فَلَمَّا انْصَرَفَ، سَأَلَهُ بغضُ الرّجُلُ اللّه وَرُسُولُهُ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللّه وَرُسُولُ النَّاعَةِ، إِذَا اللّه وَرُسُولُهُ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللّه وَرُسُولُهُ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللّه وَرُسُولُهُ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللّهَ عَلَى المَعْرَفَةِ». [الظر: ٢٨٤٨].

تخريج: حدث حس، وهذا إسناد صعف، تصعف محالد.

Comments: [A hasan hadeeth; this is a da'eef isnad]

3665. It was narrated that 'Abdullah (季) said: When the Messenger of Allah (囊) was taken on the Night Journey, he was taken as far as Sidratal-Muntaha, which is

٣٦٦٥ حدَّثَنَا انْنُ نُمَيْرٍ. اخْبَرَنَا مَالِكُ بْنُ معْدَلِ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ طَلْحَةً، عَنْ مُوَه، عَنْ غَبْدِ اللَّهِ قَالَ: لَمَّا أَسْرِيَ بِرَسُولِ

in the sixth heaven; anything that ascends from earth stops there and is taken from there; anything that comes down from above stops there and is taken from there. He said: "When that covered the lote tree which did cover it!" [an-Najm 53:16]. He said: Butterflies of gold. He said: And the Messenger of Allah (was given three things: he was given the five daily prayers, he was given the final verses of Soorat al-Bagarah, and those of his ummah who do not associate anything with Allah were forgiven major sins that may cause one to end up in Hellfire.

Comments: [Its isnad is saheen, Muslim (173)]

3666. It was narrated that Zadhan said: 'Abdullah (秦) said: The Messenger of Allah (舜) said: "Allah has angels who travel about the carth and convey to me the salams of my ummah."

Comments: [Its isnad is saheeh]

3667. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (囊) said: "Paradise is closer to one of you than his shoelace and the Fire is likewise."

Comments: [Its isnad is salueli, al-Bukhari (6488)]

3668. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (曇) said: "No woman should describe another woman to her husband as if he can see her."

اللهِ يَشْهُ النَّهِيَ بِهِ إِلَى سِدْرةِ الْمُنْتَهَى، وهِي فِي السَمَاءِ السَّادِسَةِ، إِلَيْهَا يُنْتَهَى مَا بُعْرَحُ بِهِ مِنْ الْأَرْصِ، فَنْقُنصُ مِنْهَا، وَإِلَيْهَا يَسْهِي مَا بُهْبَطُ بِهِ مِنْ فَوْقَهَ، فَيُقْبَضُ مِنْهَا، قَال: ﴿إِذَ مُشْنَى الْمِنْدَةَ مَا مَنْشَىٰ﴾ (المحم. ١٦) قال: فَرَاشُ مِنْ ذَهْبِ، قَالَ. فَأَعْطِي رَسُولُ اللّهِ يَشِيعُ ثَلَانًا: وَأَعْطِي الصَّلْوَاتِ الْخَمْس، وَأَعْطِي خَوَاتِيمَ سُورَةِ النَّقَرَة، وغُفِرَ لَمَنْ لا يُشْرِكُ إِللّهِ مِنْ أُمّتِهِ سَيْنًا الْمُقْجَمَتُ.

تخريج: إساده صحيح، م (١٧٣).

٣٦٦٦ حدَّثنا بُنُ نُمنِي أَخْرَنَا سُفْيَادُ عَنْ عَبْدِ اللَّهِ ثَنِ السَّنْفِ، عَنْ زَاذَانَ قَالَ: قَالَ عَنْ عَدُ اللَّهِ عَنْ زَاذَانَ قَالَ: قَالَ عَدُ اللَّهِ عَنْدُ اللَّهِ عَلَيْهِ: "إِنَّ لِلَّهِ فِي الْأَرْضِ مَلائِكَةً سَيَّة حِينَ، يُتَمْعُونِي مِنْ أُمْتِي السَّلَامَة. [الطر: ٤٢١٠، ٤٢١٥].

تخريج: إسناده صحيح.

٣٦٦٧– خَلَّنْنَا النَّ نُمَبْرٍ عَنِ الْأَعْمَشِ، عَنْ شَهِيقٍ، عَنْ عَبْدِ اللَّهِ. قَالَ: قَالَ رَسُولُ اللَّهِ عِلَيْهِ: "الْحَثَّةُ أَقْرُبُ إِلَى أَخْدِكُمْ مِنْ شِرَاكِ نَعْلِه. وَالنَّارُ مِثْلُ ذَلِكَ».[انطر ٣٩٢٣، ٤٢١٦].

تخریج: إسناده صحیح، ح. (٦٤٨٨).

٣٦٦٨ حَدَّثَنَا ابْنُ لْمَثْرِ حَدَّثَنَا الْأَعْمَشُ عَنْ شَهِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ اللَّهُ الللللْمُ الللللِهُ الللللْمُ اللللللللْمُ الللللْمُ الللللْمُ اللللللْمُ الللللْمُ الللللْمُ اللللللللللْمُ الللللْمُ الللللللللْمُ الللللْمُ اللللللللْمُ اللللللْمُ اللللللْمُ الللللْمُ الللللْمُ اللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ الللللْمُ اللللْمُ الللللْمُ الللْمُ الللْمُ اللللْمُ اللللْمُ اللْمُ اللللْمُ الللَ

Comments: [Its isnad is saheeh, al-Bukhari (5240)]

3669. It was narrated that 'Abdullah (雲) said: The Messenger of Allah (墨) said: "Follow one Hajj and 'Umrah with another, it will erase poverty and sin as the bellows eliminates the dross of iron and gold and silver. And an accepted Hajj brings no less a reward than Paradise."

Comments: [Saheeh because of corroborating evidence; this is a hasan isnad]

3670. It was narrated that 'Abdullah (毒) said: The Messenger of Allah (霉) said, then the colour of his face changed, then he said something like that or something similar to that.

Comments: [A salieeli report]

3671. It was narrated that 'Abdullah bin Mas'ood (秦) said: The Messenger of Allah (全) said one day: "Feel shy before Allah in the true sense of the word." We said: O Messenger of Allah, we do feel shy before Him, praise be to Allah. He said: "That is not what I meant. Rather the one who feels shy before Allah in the true sense of the word, let him guard his head and whatever is in it, guard his stomach and whatever it contains, and let him remember death and decay. Whoever seeks the Hereafter

تخريج: إساده صحيح، ح. (٥٢٤٠).

٣٦٦٩ حَلَّثَنَا أَلُو خَالِدِ الْأَحْمَرُ فَالَ: سَمَعْتُ عَمْرُو لَنَ تَبْسِ عَنْ عَاصِمٍ، عَنْ سَمَعْتُ عَمْرُو لَنَ تَبْسِ عَنْ عَاصِمٍ، عَنْ سَقِيقٍ، عَنْ عَاصِمٍ، اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ بَيْخٍ: التَّبِعُوا بَنْنَ الْحَجِّ وَالْعُمْرَةِ، وَلَيْمَا نَبْعِي الْكِيرُ خَبْتَ لَجِينِ الْفَهْرَةِ، وَالْفِصَةِ، وَالْفِصَةِ، وَالْشِنَ لِلْحَجَةِ الْمَعْرَدِةِ، وَالْفِصَةِ، وَالْشِنَ لِلْحَجَةِ الْمَعْرُورَةِ قَوَالِ دُونَ الْجَبَّةِ،

تخريج: صحيح لعيره، وهذا إسناد حس.

٣٦٧٠ حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عُمرُ بْنُ سَعْدِ خَدَّثَنَا شَفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ وَلِيْجَ، تُمَّ عَنْ عَبْدِ اللَّهِ وَلِيْجَ، تُمَّ عَيْ وَجُهُهُ ثُمَّ قَالَ نَحْوًا مِنْ ذَا، أَوْ فَرِيبٌ مِنْ دَ. [انطر: ٤٣١٥، ٤٣٢١].

تخريج: أثر صحيح.

٣٦٧١ حَذَّفَنَا مُحَمَّدُ بْنُ عُبَيْدٍ حَدَّثَنَا أَبَانُ نُنْ إِسْخَافَ عَنِ الصَّبِّحِ بْنِ مُحمَّدٍ، عَنْ مُرَّةً لَهُ إِسْخَافَ عَنِ الصَّبِّحِ بْنِ مُحمَّدٍ، عَنْ مُرَّةً لَهُمْذَانِيِّ، عَنْ عَبْدِ اللّٰهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللّهِ بِيَنِعُ ذَاتَ يَوْمٍ: "اسْتَحْيُوا مِنَ اللّهِ عَزِ وَحَلّ حَقَّ الْحَيَاءِ" قَالَ قُلْمَا: يَا رَسُولَ لَمْ وَحَلّ حَقَّ الْحَيَاءِ" قَالَ قُلْمَا: يَا رَسُولَ لَلّهِ مَقَل لَكِه بَوَالْحَمْدُ لِلّهِ مَقَل اللهِ عَقَ ذَكَ، وَلَكِنْ مَنِ اسْتَحَيْي مِنَ اللّهِ حَقَى ذَكَ، وَلَكِنْ مَنِ اسْتَحَيْي مِنَ اللّهِ حَقَى لَحْمَاء، فَلْبَحْفَظ الرَّأْسَ وَمَ حَوَى، وَلَيَحْفَظ لُحَيَاء، فَطَن وَمَا وَعَى، وَلَيْحُفَظ لِمُؤْتَ وَالْمِلَى، فَطَن وَمَا وَعَى، وَلَيْحُفَظ فَمَنْ أَرَادَ الْأَجْرَهُ، وَلَيْدُكُو الْمَوْتَ وَالْمِلَى، وَمَن أَرَادَ الْأَجْرَهُ، وَلَيْدُكُو الْمُوتَ وَالْمِلَى، وَمَن أَرَادَ الْأَجْرَهُ، وَلَيْدُكُو الْمُؤْتَ وَالْمِلَى، وَمَن أَرَادَ الْأَجْرَهُ، وَلَيْدُكُو الْمُؤْتَ وَالْمَلْكَ، فَمَنْ

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would give up the adornment of this world, and whoever does that has felt shy before Allah, may He be glorified and exalted, in the true sense of the word."

فَعَلَ ذَلِكَ، فَقَدِ اشْنَحْتِى مِنَ اللَّهِ عَزَ وَجَلَّ حَتَّى الْحَيَاء".

تخريج: إساده صعيف، الضعف الصاح بن محمد.

Comments: [Its isnad is da'eef because As-Sabbah bin Muhammad is da'eef]

3672. It was narrated that 'Abdullah bin Mas'ood (36) said: The Messenger of Allah (ﷺ) said: "Allah shared out different natures and attitudes among you as He shared out your provision among vou. Allah, may He be glorified and exalted, grants worldly gain to those He loves and those He does not love, but He only gives religious commitment to those He loves. Whoever Allah gives religious commitment to, He loves him. By the One in Whose hand is my soul, no person becomes Muslim until his heart and tongue are sound, and no one believes until his neighbour is safe from his annoyance." They said: What is his annovance, O Prophet of Allah? He said: "His being unfair to him and wronging him. And no person who acquires wealth from haram sources and spends from it will be blessed in it, and if he gives it in charity it will not be accepted from him, and if he leaves it behind, it will be his provision on his journey to Hell. Allah, may He be glorified and exalted, does not erase a bad deed by means of another bad deed, rather He erases bad deeds by means of good deeds. Evil does not erase evil."

٣٦٧٢- حَدَّثُنَا مُحَمَّدُ بْنُ عُنَيْدٍ خَدَّثُ أَنَانُ ابْنُ إِسْحَاقَ عَنِ الصَّنَّاحِ بْنِ مُحَمَّدٍ، عَنْ مُرَّةً لْهِمْدَاسِيٍّ، غَنْ غَنْد اللَّهِ نُنِ مَسْغُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إنَّ اللَّهَ قَسَمَ نَيْنَكُمْ أَخْلَا قَكُمْ. كَمَا فَسَمَ بَيْنَكُمْ أَرْزَافَكُمُ. وَإِنَّ الله عَرُّ وَجَلَ يُعْطَى الدُّنْيَا مَنْ يُحِبُّ وَمَنْ لَا يُجِبُ، وَلا يُعْطَى الدِّينَ إِلَّا لِمَنْ أَحَبَّ، فَمَنْ أَعْطَاهُ اللَّهُ الذِّينَ، فَقَدْ أَحَبَّهُ، وَالَّذِي نَفْسِي بِيَدِهِ، لَا يُسْلِمُ عَبْدٌ حَتَّى يَسْلَمَ قَلْتُهُ ولِسَانُهُ. وَلَا يُؤْمِنُ حَتَّى يَأْمَنَ جَارُهُ بَوَائِقُهُ»، فَالُوا: وَمَ نَوَائِقُهُ يَا نَبِيَّ النَّهِ؟ قَالَ: "عَشْمُهُ وَظُلْمُهُ، وَلا يَكْسِتُ عَنْدٌ مَالًا مِنْ حَرَام، فَيْنْهِقَ مِنْهُ فَيُبَارَكَ لَهُ فيهِ، وَلَا يَتَصَدَّقُ بِهِ فَيُقْبَلَ مِنْهُ، وَلَا يَتُوُكُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ، إِنَّ اللَّهَ عَرَّ وَجَلَّ لَا يَمْحُو السِّيِّيَّ مالشِّيع، وَلَكِنْ يَمْخُو الشِّيِّيِّ بالْحَسْنِ. إنَّ الْخَسَثَ لَا يَمْخُو الْخَسِثَ».

تخريج: إساده صعف، لضعف الصاح ال

Comments: [Its ssnad is da'eef because As-sabbah bin Muhammad is da'eef]

3673. It was narrated from Ibn Mas'ood (♣) that the Messenger of Allah (ॡ) said: "When the last third of the night comes, Allah, may He be glorified and exalted, descends to the lowest heaven, then He opens the gate of heaven, then He stretches forth His Hand and says: 'Is there anyone who is asking, so that he may be given what he asked for?' And He remains like that until dawn breaks."

Comments: [A saheeh hadeeth, and its men are reliable]

3674. It was narrated that Shaqeeq said: 'Abdullah (秦) said: The Messenger of Allah (寒) said: "The first matter that will be judged between people on the Day of Resurrection will be bloodshed."

Comments: [Its isnad is saheeh, al-Bukhari (6533) and Muslim (1678)]

3675. It was narrated that 'Abdullah (李) said: The Messenger of Allah (曇) said: "Whoever asks of people when he has enough to suffice him, his begging will come on the Day of Resurrection like scratches or gouges on his face." It was said, O Messenger of Allah, what is sufficient for him? He said, "Fifty dirhams, or their value in gold."

Comments: [Hasan; this is a da'eef isnad]

٣٦٧٣- (٣٨٨/١) حَدَّثَنَا عَبْدُ الطَّمْدِ: حَدُّنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِم: حَدَّثَنَ أَبُو سُخَافَ الْهَمْدَانِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنِ نَي مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا كَانَ ثُلُثُ اللَّيْلِ الْبَانِي، يَهْبِطُ اللَّهُ عَرَّ وَجَلَّ إِلَى السَمَاءِ الدُّنْيَا، ثُمَّ تُفْتَحُ أَبُوابُ السَّمَاءِ، ثُمَّ يَسُطُ يَدَهُ، فَيَقُولُ: هَلْ مِنْ سَنِسٍ يُعْطَى سُؤلَهُ عَلَا يَزَالُ كَذَلِكَ، حَتَّى يَطْلُعَ الْفَجُرُ».

تخريج. حديث صحيح رحاله ثفات.

٣٦٧٤ - حَدُّثَنَا مُحَمَّدُ بُنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَثُ عَنْ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَثُ عَلَ مُنْ اللَّهِ: قَالَ الْأَعْمَثُ عَلَ اللَّهِ: قَالَ رَسُولُ اللَّهِ ﷺ: ﴿أَوْلُ مَا يُفْضَى بَيْنَ النَّاسِ عَرْمَ لُقِيامَةِ فِي الذَّمَاءِ». [انظر: ٤٢٠٠.

تخریج: إساده صحیح، خ: (۱۵۳۳)،م ۱۸۷۸).

٣٦٧٥ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شَفْيَانُ عَنْ حَكِيم بْن جُنِيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَن يُجَيِّدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ بَعْنِيهِ، مَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ انتَّهِ يَعِيمٌ: "مَنْ سَأَلَ وَلَهُ مَا يُغْيِيهِ، حَانَ يَوْمَ الْقِيَامَةِ حُدُوشًا، أَوْ كُدُوشًا فِي وَمَا عِنَاهُ؟ وَمَا عِنَاهُ؟ وَمَا عِنَاهُ؟ قَلُ حَمْمُونَ وَرُهُمًا، أَوْ حِسَابُهَا مِنَ لَنَهُ مِنَ الْمَاهُ فَي حَمْمُونَ وَرُهُمًا، أَوْ حِسَابُهَا مِنَ لَنَهُ مِنَ الْمَاهُ؟ . (انظر: ٤٤٤٠، ٤٤٤٠).

تخريع: حس، وهدا إساد صعف، لضعف حكيم س حير. 3676. It was narrated that 'Abdullah bin Mas'ood (素) said: The Messenger of Allah (鑑) said: "Do not buy fish in the water, for it is an ambiguous transaction."

Comments: [Its isnad is da'eef]

٣٦٧٦- حَدَّنَنَا مُحَمَّدُ بِنُ السَّمَّاكِ عَنْ يَزِيدَ ابْنِ أَبِي دِبَادٍ، عَنِ الْمُسْتِبِ بَنِ زَافِعٍ عَنْ عَرْ عَبْدِ اللَّه بْنِ مَسْعُودِ قَالَ: قَالَ رَسُولُ اللَّهِ عَبْدِ اللَّه بْنِ مَسْعُودِ قَالَ: قَالَ رَسُولُ اللَّهِ عَبْدِ الله نَشْتَرُوا السَّمَكَ فِي الْمَاء، فَإِنَّهُ عَرَرُه.

تخريج! إساده صعبف، وقد روي مرفوعا وموقوقا، والموقوف "صح، يربد ضعف والمسيب لم يسمع من بن مسعود، محمد بن السماك مختلف فيه.

3677. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said. "On the Day of Resurrection, Allah, may He be glorified and exalted, will send a caller to call out: 'O Adam, Allah is commanding you to send a group of your offspring to the Fire.' Adam will say: 'O Lord, out of how many?' It will be said to him: 'Out of every hundred, ninety-nine."' A man among the people said: Who is the one among us who will be saved after that, O Messenger of Allah? He said: "Do you know what you are in relation to the people? In relation to the people you are no more than a mole on the chest of a camel."

Comments: [Salieth because of corroborating evidence; this is a da'eef isnad]

3678. A similar report was narrated from Ibraheem bin Muslim Abu Ishaq al-Hajari, and he said: "Adam will say: O Lord, how many shall I send?""

Comments: [Saheeh because of corroborating evidence and it is a da'eef isnad, it is a repeat of the previous report]

٣٦٧٧ - حَدَّثَنَا عَمَّارُ بْنُ مُحَمِّدِ النَّ أَحْبَ النَّعُورِيِّ عَنْ إِبْرَاهِمَ عَنْ أَبِي اللَّهِ قَانَ: قَالَ رَسُولُ مُنَادِيًا يُخْدِي: يَا اَدَمُ، إِنَّ اللَّهَ بَأُمُرُكَ أَنْ مُنَادِيًا يُخْدِي: يَا اَدَمُ، إِنَّ اللَّهَ بَأُمُرُكَ أَنْ بَعْثَ بَعْنًا مِنْ دُرِّيْكَ إِلَى النَّرِ، فَبَقُولُ آدَمُ يَا يَعْدَ بَعْنَالُ لَهُ: مِنْ كُلِّ عَنْ الْقَوْمِ مِنْ مَدْ هَذَا يَ رَسُولَ اللَّهِ عَلَى النَّامِ عَنْ الْقَوْمِ مَنْ هَذَا النَّاحِي مِنَّا نَعْدَ هَذَا يَ رَسُولَ اللَّهِ عَلَى النَّامِ عَنْ اللَّهِ عَلَى النَّامِ عَنْ الْقَوْمِ فَي النَّاسِ إِلَّا كَالشَّامَةِ فِي النَّاسِ عَلَى النَّامِ عَنْ النَّامِ فَي النَّاسِ إِلَّا كَالشَّامَةِ فِي النَّاسِ عَلَى النَّامِ إِلَّا كَالشَّامَةِ فِي صَدْرِ الْبَعِيرِ،

تخريج: صحبح لغيره، وهدا إساد صعيف للبي إلواهيم لهجري وعمار مختلف فيه.

٣٦٧٨- حَدَّثَنَا عَبِيْدَةُ عَنْ إِبْرَاهِيمَ بْنِ مُسْلِمِ أَبِي إِسْخَاقَ الْهَجَرِيِّ ... فَدَكَرَ مَعْنَاهُ، وَقَال: فَيُقُولُ آدَهُ ۚ يَمَا رَبِّ كَمْ أَنْعَكُ؟*.

تخريج: صحيح لعيره، وهذا إسناد ضعيف، هو مكرر ماقيله. **3679.** It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) said: "Let one of you protect his face from the Fire, even if it is with half a date (given in charity)."

Comments: [Sahceh because of corroborating evidence; this is a da'eef isnad]

3680. It was narrated that 'Abdullah (泰) said: The Messenger of Allah (泰) said: "When the servant of one of you brings his food, let him start with him and feed him, or make him sit with him, because he endured its heat and smoke."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

3681. It was narrated that 'Alqamah said. Ibn Mas'ood (泰) said: Shall I not show you how the Messenger of Allah (寒) prayed? Then he prayed, and he only raised his hands once.

Comments: [Its men are thigat]

٣٦٧٩ حدَّثَنَا عَمَارُ بْنُ مُحَمَّدِ عَنْ إِنْرَاهِبَمْ، حَنْ أَبِي الْأَحْوَصِ، عَنْ عَنْدِ اللَّهِ قَالَ: قَالَ رَسُونُ اللَّهِ يَلِيَّةً "لِيَتَّقِ أَحَدُكُمْ وَحَهَهُ النَّارَ، دلو شِينَ تَمْرَةً". [انظر: ٤٢٦٥].

تخريج: صحيح لعيره، وهذا إساد صعنف لس الراهم الهجري.

-٣٦٨٠ حدَّثَنَا عَمَّرُ بْنُ مُحَمَّدٍ عَن عَبْدِ اللَّهِ فَهَجْرِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ رَسُولُ للَّهِ يَشْخُ الْإِذَ جَاءَ خَادِمُ حَدِيمُ بِطَعَامِهِ، فَلْيَبْدَأُ مِ فَلْيُطْمِمُهُ، أَوْ لَيْحَلِمْهُ فَأَيْدَا مِ فَلْيُطْمِمُهُ، أَوْ لَيْحَلِمْهُ مَعَهُ، فَإِنْهُ وَلِي حَرَّهُ وَدُخَانَهُ .

تخريج: صحيح لعبره، وهدا إساد ضعيف نس الهجري، وهو إبراهيم بن مسلم، وعمار بن محمد، مختلف فيه.

٣٦٨١- خَدَثْنَا وَكِيعٌ حَدَّثَنَا سُفْيَادُ عَلَٰ عَاصِهِ لَن كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمَٰ بُن لَأَسْوَدٍ، عَنْ عَلْقَمَةً قَال. قَال بُنُ مَسْعُودٍ لا أُصْلِي لَكُمْ صَلَاةً رَسُولِ اللَّهِ بِيَثِيْقٌ قَالَ عَصلَى، فَلَمْ يَرْفَعُ يَدَيْهِ إِلَّا مِرَّةً.

تخريج: رحاله ثقات، لكنه ليس هو بصحيح على هذا اللفط كما قال أبوداود.

3682. It was narrated from Ibn Mas'ood (秦) that the Prophet (靈) prostrated in (Soorat) an-Najm and the Muslims prostrated, except one man of Quraish who took a handful of dust and raised it to his forehead and prostrated

٣٦٨٢- حَدَّقَنَا وَكِيعٌ حَدَّثَنَا شُفْيَانُ عَنْ أَي شِحاق، عَن الْأَسُودِ سُ يزِيدَ، عَنِ الْبُن مَسْعُودٍ أَنَّ النَّبِيِّ يَشِيْرٌ سَجَد بِالنَّجْم وَسَجَد لَمُسْمُون، اللَّا رَخْلًا مِنْ قُرْيُشٍ أَخَذَ كَتَّالًا مَنْ تُرْيُشٍ أَخَذَ كَتَّالًا، مَنْ تُرْيُشٍ أَخَذَ كَتَّالًا، مَنْ نُراب، وَوَعَهُ إِلَى جَبْهَتِهِ، فَسَحَدَ عَلَيْه،

on it. 'Abdullah said: And later on I saw him slain as a *kafir*.

Comments: [Its isnad is salieth, al-Bukhari (1067) and Muslim (576)]

3683. It was narrated that 'Abdullah (泰) said: When the verse "When there comes the Help of Allah (to you, O Muhammad (委) against vour enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed to the Messenger of Allah (窦), if he recited it and bowed, he would often say: "Glory and praise be to You, O Allah our Lord. O Allah, forgive me, for You are the Acceptor of repentance, the Most Merciful," three times.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because it is interrupted]

3684. It was narrated that 'Abdullah (幸) said: The Messenger of Allah (曇) said: "Permission to enter upon me will be granted when you lift the curtain and you will be permitted to listen to my private conversation until I tell you not to."

Comments: [A saheeh hadeeth; Muslim (2169) this is a da'eef isnad] قُالَ عَبْدُ اللَّهِ: فَرَأَيْتُهُ بَغْدُ قُتِلَ كَافِرًا. [انظر ٣٨٠٥، ٢٦٦].

تخریج: إساده صحیح، خ: (۱۰۱۷)،م. (۵۷۱).

٣٦٨٣- حَلَّثُنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ قَالَ: إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَا أَنْوِلَ عَلَى رَسُولِ اللَّهِ يَشْعُ: ﴿إِذَا حَكَةَ نَصْرُ اللَّهِ وَالْفَائِدَ اللَّهِ يَشْعُ: ﴿إِذَا حَكَةَ وَمَالَهُ اللَّهِ مَا أَنْ يَقُولَ: "سُبْحَانَكَ اللَّهُمَّ إِذَا قَرَأَهَا وَرَكَعَ أَنْ يَقُولَ: "سُبْحَانَكَ اللَّهُمَّ رَبِّنَا وَرَحَمْدك، اللَّهُمُ اغْفِرْ لِي إِنَّكَ أَنْتَ اللَّهُمَّ اغْفِرْ لِي إِنَّكَ أَنْتَ اللَّهُمَّ الْقُولُ: [انظر: ٣٧١٩]. التَّوَابُ الرَّحِيمُ " ثَلَاثًا. [انظر: ٣٧١٩]. ٢٤٧٦.

تخريج: حس لغيره، وهذا إساد صعيف لانقطاعه، أبو عبيدة لم يسمع من أبيه عبدالله.

قَالَ أَنُو عَبْد الرَّحْمَٰںِ. قَالَ أَبِي. سَوَادِي سِرِّي، قَالَ: أَدِنَ لَهُ أَنْ بَسْمَعَ سِرَّهُ.

تخريج: حديث صحيح، م (٢١٦٩)، وهذا إسناد صعيف إبراهيم لم يسمع من عبدالله.

3685. It was narrated that 'Abdullah (幸) said: The Prophet (達) went out to relieve himself and he said to me: 'Find me three stones.' I brought him two stones and a piece of dung; he took the two

٣٦٨٥ حَدُّفُنَا وَكِيعٌ حَدَّثَنَا إِسْرَائِيلُ عَنْ
بِي إِسْحَاقَ، عَنْ أَبِي غُيْدَةً، عَنْ عَبْدِ اللَّهِ
قَالَ. خَرِحَ النَّبِيُّ عَلَىٰ لِحَاجَتِهِ، فَقَالَ لِي:
التَّمِسُ لِي ثَلَائَةً أَحْخَارِهُ قَالَ فَأَتَّئِنُهُ

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stones and threw the piece of dung away, and he said: "It is dirt."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted]

لحجزيْنِ وَرَوْتُهُ، قَالَ: فَأَحَذَ الْحَجَزِيْنِ. وِالْقَى الرَّوْتُهُ، وَقَالَ «إِنَّهَا رِكْسُ». [نظر: ٣٩٦٦, ٢٠٥٣, ٤٠٥٦, ٤٠٥٦.

تخريج: صحيح لعيره، ح (١٥٦) وهذا إساد صعيف لانقطاعه، أبو عبيده لم يسمع من أبيه عند لله.

3686. It was narrated that 'Abdullah (本) said: The Messenger of Allah (生) used to disapprove of us staying up after 'Isha'.

Comments: [A hasan hadeeth; this is a da'eef isnad]

٣٦٨٦ - حَدَّثَنَا وَكِعٌ عَنْ أَبِيهِ، عَنْ عَطَاءٍ، عَنْ أَبِي (٣٨٩/١) وَ بَلِ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ اللَّهِ يَتَعَدُّ يَحْدِبُ لَنَا السَّمَرُ بَعْذَ الْعِشَاءِ. [انظر: ٣٨٩٤، و راجع: ٣١٠٣].

تخريج: حديث حس، وهدا إسناد ضعيف، والد وكيع محتلف فيه وقد سمع من عصاء بعد لاحلاط، بكنه منابع.

3687. It was narrated that 'Abdullah (﴿) said: The Messenger of Allah (﴿) said: "(Believing in) bird omens is shirk" There is no one among us who does not (think of them), but Allah takes away (such thoughts) by means of putting trust in Him.

Comments: [Its isnad is saheeh]

3688. It was narrated that 'Abdullah (秦) said: I was walking with the Prophet (經) in some farmland in Madinah and he was leaning on a palm tree branch. He passed by some of the Jews, who said to one another: Ask him about the spirit [ar-rooh]. And some of them said: Do not ask him. So they asked him about the spirit. They said: O Muhammad, what is the spirit? He stood up and leaned on the palm tree

٣٦٨٧- حَدَثْنَا وَكِيعٌ حَدَّثَنَا سُفْيَانُ عَنْ سَدَهُ بُن كُهَيْنٍ، عَنْ عَسَى بْنِ عَاصِمٍ، عَنْ رَرَ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ قَالَ. قَالَ قَالَ. قَالَ رَسُولُ اللَّه يَعِيْجُ: اللَّهِ عَبْدِ اللَّهِ قَالَ. قَالَ رَسُولُ اللَّه يَعِيْجُ: اللَّهِ عَبْدِ اللَّهِ عَبْدُ مِنْ مَنْا رَبُولُ ، وَمَا مَنَّا لِلَّهِ بُدُهِبُهُ بِالتَّوكُلِ. [انظر. ونكب الله بُدُهِبُهُ بِالتَّوكُلِ. [انظر. 2141].

تخريج: إسناده صحيح.

٣٦٨٨ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ الْرَاهِيمَ، عَنْ عَلْقَمَةً، عَنْ عَلْدِ اللَّهِ قَالَ: كَنْتُ أَمْسَي مَعْ النَّبِيِّ بِيَلِيَّةٍ فِي حَرْثِ بِالْمَدِينَةِ، وَهُو مُتَوَكِّيُ عَلَى عَلِيب، قَالَ فَمَرَّ بِقَوْمٍ مِن اللَّهُودِ، فَقَالَ بَعْضُهُمُ لِيَمْضِ: سَلُوهُ عَنِ الرُّوحِ، قَالَ بَعْضُهُمُ لِيَمْضِ: سَلُوهُ عَنِ الرُّوحِ، قَالَ بَعْضُهُمُ لِيَمْضِ: سَلُوهُ عَنِ الرُّوحِ، قَالَ بَعْضُهُمُ: لَا تَسْأَلُوهُ، فَسَأَلُوهُ عَنِ الرُّوحِ، فَقَالُوا يَا مُحَمَّدُ! مَا الرُّوحُ؟ فَقَامَ، وَوَكَا عَنِي الْعَبِيبِ، قَالَ فَظَنَتْتُ أَنَّهُ يُوحَى وَوَكَا عَنِي الْعَبِيبِ، قَالَ فَظَنَتْتُ أَنَّهُ يُوحَى وَوَكَا عَنِي الْعَبِيبِ، قَالَ فَظَنَتْتُ أَنَّهُ يُوحَى وَوَكَا

branch, and I thought that he was receiving revelation. Then he said "And they ask you (O Muhammad (ﷺ)) concerning the *Rooh* (the spirit). Say: "The *Rooh* (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little" [al-Isra' 17:85]. And some of them said. We told you not to ask him.

إلَيْهِ، فَقَالَ: ﴿ وَيَسْتُونَكَ عَنِ ٱلرُّوْجَ قُلِ ٱلرُّوحُ مِنَ مَسْرِ وَقِي وَمَّ أُوتِيتُم مِنَ ٱلْمِنْمِ إِلَّا فَلِيلًا ﴾ مُسْرِ، وهم) قَالَ: فَقَال بَعْصُهُمْ: قَدْ قُلْنَا لَكُمْ. لَا تَسْأُلُوهُ. [انظر: ١٩٨٩].

تخریج: إساده صحیح، خ. (۷۶۵۱)، م. (۲۷۹۶) (۲۷۹۶)،

Comments: [Its isnad is saheeh al-Bukhari (7456) and Muslim (2794)]

3689. It was narrated that 'Abdullah (﴿) said: The Messenger of Allah (﴿) said: "I have nothing to do with any close friendship. If I were to take a close friend, I would have taken Abu Bakr as a close friend. But your companion is the close friend of Allah, may He be glorified and exalted."

Comments: [Its isnad is saheeh, Muslim (2383)]

3690. It was narrated that Abdullah (*) said: Prisoners would be brought to the Messenger of Allah (*) and he would give an entire family [to someone, as slaves], because he did not want to separate them.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnail]

3691. It was narrated that al-Huzail bin Shurahbeel said: A man came to Abu Moosa and Salman bin Rabee'ah and asked them ٣٦٨٩ حَلَّنْنَا وَكَيعٌ: حَلَّنْنَ الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ ثَن مُرَةً، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَنْ عَلْ عَلْدِ اللَّهِ بِشَخْهُ. «أَلَا عَلْدِ اللَّهِ بَاللَّهُ عَلْ: قَالَ رَسُولُ اللَّهِ بِشَخْهُ، وَلَو إِنِّي أَبُراً إِلَى كُلِّ حبيلٍ مِنْ خُلِّتِه، وَلَو اتَّحَدُثُ أَبَا نَكْمٍ حبيلًا، اتَّحَدُثُ أَبَا نَكْمٍ حبيلًا، إِنَّ صَجتكُمْ خَلِيلً اللَّهِ عَزُّ وَحَلَّ. [راجع. ٣٥٨٠].

تخريح: إساده صحيح، م: (٢٣٨٢).

٣٦٩٠ حَدَّثُنَا وَكِيعٌ خَدَّثَنَا سُفْيَانُ عَنْ خَارِهِ، عَنِ الْفُاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَيهِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَيهِ، عَنْ عَبْدِ اللَّهِ قَالَ وَكَانَ رَسُولُ اللَّهِ يَئِقَ بُؤْتِي بِالسَّبْيِ، فَبُعْطِي أَهْلَ الْنَيْتِ حَمِيعًا، كراهيه أَنْ يُعرِّق بَيْهُمْ.

تخريج: حس بعيره، وهدا إسباد صعيف، حامر الجعفي ضعيف وعبدالرحمن بن عبدالله لم يسمع من أبيه إلا الشيء اليسر.

٣٦٩١ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا شُفْيَانُ عَنْ أَبِي قَيْسٍ، عَن الْهُرَيْلِ بْنِ شُرْحْبِيلِ قَالَ: جَاءَ

about a daughter, a son's daughter and a half sister through the father li.e., a case of inheritancel. They said. The daughter gets half and the sister gets half. Go to Ibn Mas'ood (and check with him); he will agree with us. So he went to Ibn Mas'ood and told him what they had said. Ibn Mas'ood said: "I would go astray if I did (agree with them) and would not be one of the rightly guided" [al-An'am 6:56]. I shall judge according to the verdict of the Messenger of Allah (變): half goes to the daughter and one-sixth goes to the son's daughter. That makes two-thirds, and the remainder goes to the sister.

رَحُلَّ الْمَى أَمِي مُوسَى وَسَلْمَانَ مَن ربعة، وَالْمَهِ مِن وَأَحْتِ لأَبِ، وَالْمُعْنِ اللَّهِ مِنْ وَأَحْتِ لأَبِ، فَاللَّا لللَّهِ اللَّهِ مَنْ وَلَلْأُخْتَ اللَّهْفُ، وَللْأُخْتَ اللَّهْفُ، وَللْأُخْتَ اللَّهْفُ، وَأَت اللَّهُ مَنْ مَنْ عُودٍ، فِينَة سَيّت عُمّنا، قَالَ: فَآتِي مَن مَنْعُودٍ، فَسَالُهُ وَأَحْبَرَهُ بِمَا قَالًا. فَعَالَ بَنُ مَسْعُودٍ، فَسَالُهُ وَأَحْبَرَهُ بِمَا قَالًا. فَعَالَ بَنُ مَسْعُودٍ، لَقَدْ صَلَلْتُ إِذًا وَمَا أَمَا مِن لَمُهُدينِ الشَّقْفِي بِمَا مَضَى بِهِ رَسُولُ اللَّهُ لَمْ اللَّهُ مِن السَّمُ لُهُ اللَّهُ مِن السَّمُ لُهُ السَّمُ لَهُ اللَّهُ مِن السَّمُ اللَّهُ اللَّهُ مَن اللَّهُ وَالْمُؤْخَتِ. [انظر: 1840، 251، [انظر: 1840]

تخريج: إساده صحيح، خ: (٦٧٤٢).

Comments: [Its isnad is sanceli, al-Bukhari (6742)]

3692. It was narrated from 'Abdullah (♣) that the Prophet (♣) used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means."

Comments: [Its isnad is sanech, Muslim (2721)]

3693. It was narrated that 'Abdullah bin Mas'ood (場) said: The Messenger of Allah (雲) said: "Ibn Sumayyah ['Ammar bin Yasir (季)] is never given two options but he will choose the most guided one."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because it is interrupted]

٣٦٩٢ حمَّثنا وكِيعٌ خَمَّنَنَا بِشَرَائِيلُ عَنْ أَمِي بِسُحِق، عَنْ أَمِي الْأَخْوَص، عَنْ عَنْدِ اللَّهِ أَنَّ النَّبَيْقِ كَانَ يَقُولُ: ﴿ اللَّهُمُ أَنِي أَسْأَلُكُ لُمُهُمْ إِنِّي أَسْأَلُكُ لُمُهُمْ وَالنَّقِي. وَالْعَفَّةَ، وَالْغِنْي. [الضر: لُهُدَى، والنَّقَي. [الضر: ٤٤٣٣، ٤١٦٢، ٤١٣٥].

تخريج: إساده صحيح، م. (٢٧٢١).

٣٦٩٣ حَلَثُنَا وَكِبعٌ عَنْ شُمْيَانَ، عَنْ عَمَّارِ ثَنِ مُخَوِية الدَّهْمِيّ، عَنْ سَائِمٍ ثَنِ أَبِي الْجَعْدِ الْأَشْحِيِّ، عَنْ عَنْدِ اللَّهِ بَنِ مَسْعُودٍ فَلَ عَنْدِ اللَّهِ بَنِ مَسْعُودٍ فَلَ قَالَ رَسُونُ اللَّه ﷺ. وَانْنُ شُمَيَّةً مَا عُرِض عَنْيَهِ أَمْرَ ل فَطُّ، إِلَّا اخْتَارَ الْأَرْشَدَ مَنْهُما وَ.

تخریج: حين لعبره، وهذه إساد صعيف لانتصاعه، سالم لم يسمع من عبدالله.

3694. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, that his father said: The Messenger of Allah (海) summoned us and we were forty men. 'Abdullah said: I was one of the last to come to him and he said: "You are on the right path and will prevail, and you will conquer other lands. Whoever among you lives to see that, let him fear Allah, enjoin what is good and forbid what is evil And whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [Its isnad is hasan according to those who regard as saheeli what 'Abdur-Rahman says he heard from his father in all cases; it is ua'eef according to those who say that he did not hear anything from his father except a few reports]

3695. It was narrated that Abu Wa'il said: I was sitting with 'Abdullah and Abu Moosa, and they said: The Messenger of Allah (愛) said: "Ahead of the Hour will be days during which ignorance will appear and knowledge will be taken away, and there will be a lot of *harj*." We said: What is *harj*? He said: "Killing."

Comments: [Its isnad is salieeli, al-Bukhari (7062) and Muslim (2672)]

3696. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (靈): "Whoever has a need and refers his need to people deserves not to have his need met,

٣٦٩٤ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ مِسْمَاكِ، عَنْ عَنْدِ اللَّهِ بُنِ مَسْعُودِيُ عَنْ مَسْعُودِي عَنْ أَسِهِ فَانَ: جَمَعَنَا رَسُولُ اللَّهِ بُنِ كُنْتُ وَنَحْنُ أَرْبَعُونَ، قَالَ عَنْدُ اللَّهِ: فَكُنْتُ مِنْ أَدَّهُ، فَقَالَ: إِنَّكُمْ مُصِسِعُونَ، وَمَصْمُورُونَ، وَمَعْتُوحٌ لَكُمْ، فَمَنْ أَدْرِكَ ذَلِكَ وَمَصْمُورُونَ، وَمَعْتُوحٌ لَكُمْ، فَمَنْ أَدْرِكَ ذَلِكَ مِنْكُمْ، فَمَنْ أَدْرِكَ ذَلِكَ مَنْكُمْ، وَمَنْ كَذَبَ عَلَى مُتَعَمِّدًا، فَلِيتُ مُنْعُمْدًا، فَلَيْتُواً مَقْعَدُهُ مِنَ النّارِ». [انظر ٢٨٠١، ٣٨٠١].

تخريج: إساده حسن، عند من يصحح سماع عبدالرحمل بن عبدالله بن مسعود من أبه مطلقاً، وضعيف عند من يقول: إنه لم يسمع منه إلا اليسير،

٣٦٩٥ حَدِّقَتُ وَكِيعٌ حَدَّقَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ قَالَ. كُنتُ جَالِسًا مَعَ عَبُدِ اللَّهِ وَأَي مُوسَى، فَقَالًا قَالَ رَسُولُ اللَّهِ وَلِيَّةً وَأَي مُوسَى، فَقَالًا قَالَ رَسُولُ اللَّهِ وَلِيَّةً وَأَيْنَ مُوسَى اللَّهَ عَلَى اللَّهِ وَلَيْ وَيَهَا الْجَهْلُ، وَيُكْثُرُ فِيهَا الْهَرْجُ * قَالَ: وَمَا الْهَرْجُ * قَالَ: «الْقَتْلُ *. [انظر: قُلُلُ: وَمَا الْهَرْجُ * قَالَ: «الْقَتْلُ *. [انظر: قُلُلُ: وَمَا الْهَرْجُ * قَالَ: «الْقَتْلُ *. [انظر: قُلْلَ: هَالْمُعُلُ *. [انظر: قُلْلَ: هَالْمُعُلُ *. [انظر: هَالْمُعُلُ * [انْمُعُلُ * [انْمُعُلُ * [انْمُعُلُ * [انْمُعُلُ * [انْمُعُلُلُ * [انْمُعُلُ * [انْمُعُلُ * [انْمُعُلُ * [انْمُعُلُ * [انْمُعُلُلُ * [انْمُعُلُ * [انْمُعُلُ * [انْمُعُلُ * [انْمُعُلُلُ * [انْمُعُلُ * [انْمُعُلْ * [انْمُعُلُ * [انْمُعُلُ * [انْمُعُلُلُ * [انْمُعُلُ * [انْمُولُ * [انْمُعُلُ * [انْمُعُلُ * [انْمُعُلُ * [انْمُعُلُ * [انْمُولُ * [انْمُعُلُ * [ا

تخریج: إساده صحیح، ح (۷۰۲۲)،م: (۲۲۷۲).

٣٦٩٦- حَدَّثُنَا وَكِيعٌ: حَدَّثَنِي بَشِيرُ بَنُ سَلْمَانَ عَنْ سَيَّارِ أَبِي الْحَكَمِ، عَنْ طَارِقِ نَنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ but whoever turns to Allah, He will grant him provision immediately or death at a later time."

Comments: [Its isnad is hasan]

يه مَنْ مَزْلَ بِهِ حَاحَةٌ فَأَنْرَلَهَا بِالنَّسِ، كَانَ قَمْنَا مِنْ أَنْ لَا تَسْهُلَ حَاجَتُهُ، وَمَنْ أَنْزَلَهَا مالله، أَتَاهُ بِرِزْقِ عَاجِلٍ، أَوْ بِمَوْتِ آجِلِ". [ابطر: ٣٨٦٩، ٣٢٢].

تخريج: إسناده حسن، سيار هذا هو أبو حمزة الكوفي وليس أبا الحكم.

3697. 'Abdullah () said: I learned seventy soorahs from the lips of the Messenger of Allah () when Zaid bin Thabit was still a boy with braided hair, learning to read and write.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

تخريج: حديث صحيح، ح: (٥٠٠٠)، م: (٢٤٦٢)، وهذا بساد صعيف، حميّر مجهول.

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3698. It was narrated that Tariq bin Shihab said: 'Abdullah (46) said: I was present with al-Migdad - Abu Nu'aim bin al-Aswad said during an incident which, if it were to happen to me, it would be dearer to me than anything else. He came to the Messenger of Allah (鑑) when he was praying against the mushrikeen and said: By Allah, O Messenger of Allah, we will not say as the Children of Israel said to Moosa, "So go you and your Lord and fight you two, we are sitting right here" [al-Ma'idah 5:34]; rather we will fight on your right and on your left, in front of you and behind you. And I saw the face of the Messenger of Allah (契) brighten and he was pleased with that. Aswad said: And I saw the face of the Messenger of Allah (ﷺ) brighten at that, and he was ٣٦٩٧ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفَيَانُ عَنْ أَبِي إِلَّهُ مَالِكِ قَالَ: قَالَ عَنْدُ إِلَيْ وَاللَّهِ وَاللَّهِ وَلَيْ مَالِكِ قَالَ: قَالَ عَنْدُ اللَّهِ وَلَيْ مَنْعِينَ اللَّهِ وَلَيْ مَنْعِينَ سُبْعِينَ سُورَةً، وَزَيْدُ بُنُ تَابِي لَهُ دُوْابَةٌ فِي الْكُتَابِ. [انظر ٣٩٠٦].

٣٦٩٨ حَدَّثَنَا عَمْرُو بَنُ مُحَمَّدٍ أَبُو سَعِيدٍ _ يَمْيِ الْعَنْقَرِيَّ _: أَحْبَرَنَا إِسْرَائِيلُ وَأَسُودُ بَنُ عَامِ : حَدَّثَنَا إِسْرَائِيلُ وَأَسُودُ بَنُ عَامِ : حَدَّثَنَا إِسْرَائِيلُ عَنْ مُخَارِقِ، (٣٩٠/١) عَنْ طَارِقِ نَي سَهَابٍ قَالَ: قَالَ عَبْدُ اللَّهِ: طَارِقِ نَي شَهَابٍ قَالَ: قَالَ عَبْدُ اللَّهِ: سَهِدْتُ مِن الْمِقْدَادِ _ قَالَ أَبُو نُعْبُمٍ، انْنِ الْمُقْرِكِينَ أَنَا صَاحِبُهُ اللَّهُ وَهُو يَدْعُو عَلَى الْمُشْرِكِينَ، فَقَالَ: اللَّهِ يَا رَسُولَ اللَّهِ وَهُو يَدْعُو عَلَى الْمُشْرِكِينَ، فَقَالَ: اللَّهِ يَا رَسُولَ اللَّهِ اللَّهِ يَا رَسُولَ اللَّهِ الْمَشْرِكِينَ، فَقَالَ: اللَّهِ يَا رَسُولَ اللَّهِ اللَّهِ يَا رَسُولَ اللَّهِ اللَّهِ يَا رَسُولَ اللَّهِ اللَّهِ عَلَى الْمُشْرِكِينَ، فَقَالَ: اللَّهِ اللَّهِ يَا رَسُولَ اللَّهِ، لَا نَقُولُ كَمَا قَالَتُ سَوْمَ اللَّهِ يَا رَسُولَ اللَّهِ، لَا نَقُولُ كَمَا قَالَتُ سَوْمَ اللَّهِ اللَّهِ عَلَى الْمُشْرِكِينَ، فَقَالَ: عَلَى الْمُسْرِكِينَ وَرَبُّكَ وَبَنَى الْمُوسَى: ﴿ الْمُعْرِكِينَ الْمُعْرِكِينَ الْمُعْرِكِينَ الْمُعْرِكَ الْمُعْلِكَ، وَعَنْ يَسَارِكَ، وَمِنْ فِيلِكُنْ مُقَاتِلُ عَنْ يَعِينِكَ، وَعَنْ يَسَارِكَ، وَمِنْ اللّهِ يَعْمَلُ اللّهُ اللّهِ عَلَى الْمُشْرِقِينَ اللّهِ عَلَى الْمُعْرِقَ مُولَ اللّهِ اللّهِ عَلَى اللّهُ اللّهُ اللّهِ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللهُ الللللّهُ اللّهُو

pleased with that. Abu Nu'aim said. And I saw the Messenger of Allah (避) with his face brightening, and he was pleased with that.

Comments: [Its isnad is salieeli, al-Bukhari (3952)]

3699. It was narrated from 'Abdullah (毒) that the Prophet (愛) used to say the salam to his right and to his left, "As-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah," until the whiteness of his cheek could be seen.

Comments: [Its isnad is saheeh]

3700. It was narrated that 'Abdullah (ڋ) said: Umm Habeebah, the daughter of Abu Sufyan, said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (金), and my father Abu Sufyan, and my brother Mu'awiyah (all my life). The Prophet (said: "You have asked Allah about lifespans that have already been determined, days that have already been counted and provisions that have already been allotted. Allah will never do anything before its due time or delay it beyond its due time. If you had asked Allah to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better or preferable." He said: And mention of monkeys was made in his

أَسْوَدُ: فَرَأَيْتُ وَجُهَ رَسُولِ اللَّهِ ﷺ يُشْرِقُ لِلْالِكَ، وَسَرَّهُ دَلِكَ. قَالَ أَبُو نُعبْم فَرَأَيْثُ رَسُولَ اللَّهِ ﷺ 'شْرَقَ وَجُهُهُ، وَسُرَّهُ ذَاكَ. [مط: ٢٧٦].

نخريج: إساده صحيح، خ (٣٩٥٢).

[رحع. ٣٦٦٠].

تخريج أساده صحيح.

٣٠٠٠ حَدَّثَنَا وَكِبعُ عَنْ مَسْعَوِ، عَنْ عَلْقَمْةَ نُن مَرْثُو، عَنِ الْمُغْرَو بْن سُوْبُلِه، عَنْ عَلْقَمَة النَّهُ كُبِيّ، عِنِ الْمُغْرُورِ بْن سُوبُلِه، عَنْ عَلْد اللَّهِ اللَّهِ قَالَ قَالَتُ أُمُّ حَبِيبَةً البُنَّةُ أَبِي سُفْيَانَ: اللَّهِ قَالَ قَالَتُ أُمُّ حَبِيبَةً البُنَّةُ أَبِي سُفْيَانَ: اللَّهِ مَلْفَيَانَ: اللَّهِ مَلْفَيَانَ، وَبَرُّحِي رَسُولِ اللَّهِ يَلِيْقِ، وَلَن: فَقَالَ لَهَا أَبِي سُفْيَانَ، وَبَرُّحِي مُعَاوِيَةً، وَلَن: فَقَالَ لَهَا رَسُولُ اللَّهِ يَلِيْقِ: ﴿ إِينِكِ سَأَلْتِ اللَّهَ لَإَجَالٍ مَضْرُوبَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، مَضْرُوبَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، وَأَرْزَاقٍ مَقْسُومَةٍ، وَلَنْ يُعِجَلُ سَيْعٌ عَنْ جَلّه، وَلَوْ كُنْتِ سَأَلْبِ اللَّهَ أَنْ يُعِينَاكِ مِنْ عَلْهَ، وَلَوْ كُنْتِ سَأَلْبِ اللَّهَ أَنْ يُعِينَاكِ مِنْ عَلْهَ، وَلَوْ كُنْتِ سَأَلْبِ اللَّهَ أَنْ يُعِينَاكِ مِنْ عَنْ مَعْمَى الْقَارِمُ وَعَلَى اللَّهَ أَنْ يُعِينَاكِ مِنْ الْقَرْرَةُ مَنْ الْعَرْرَةُ وَلَا وَالْحَنْرِيرُ وَالْحَنْرِيرُ وَالْحَنْرِيرُ وَالْعَنْمَ عَلَى اللَّهُ الْمُورَةَ مَلَا اللَّهُ اللَّهُ اللَّهُ مَمَّالَ اللَّهُ اللَّهُ اللَّهُ مَمَّا فَقَالَ اللَّهُ عَلَى اللَّهُ وَالْمَ وَالْحَنْرِيرُ وَالْعَنْمَ وَلَهُ مَنَالَ اللَّهُ اللَّهُ مَنَا اللَّهُ اللَّهُ مَالَعُ اللَّهُ وَالْمَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَلَا اللَّهُ الْمُؤْمَةُ وَلَا اللَّهُ اللَّهُ اللَّهُ اللَّهُ مَنَا اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللْعُولُولُولُولُولُ

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presence. Mis'ar said: And pigs, which were transformed. The Prophet (ﷺ) said: "Allah never gives those who have been transformed offspring. Monkeys

Comments: [Its isnad is saheeh, Muslim (2663)]

and pigs existed before that."

3701. It was narrated from 'Abdullah (本) that some people came to the Prophet (独) and said: A friend of ours is sick; should we use cautery? And he kept quiet. Then they said: Should we use cautery? And he kept quiet. Then he said: "Cauterize him using hot stones."

Comments: [Its isnad is saheeli]

3702. It was narrated that 'Abdullah (秦) said: I have not forgotten, among the things I forgot, that the Messenger of Allah (爱) used to say the salam to his right and to his left, "Assalamu 'alaikum wa rahmatullah, assalamu 'alaikum wa rahmatullah," until the whiteness of his cheeks could be seen - or until we could see the whiteness of his cheeks.

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3666. (sic) It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) said: 'Allah has angels who travel about the earth, conveying to me the salam of my ummah."

مَنِئًا فِيدَعُ لَهُ نَسُلًا أَوْ غَافِيَةً، وَفَدْ كَانَتِ
عُرْدَةُ، أَوِ الْخَنَارِيرُ قَتْلَ دَيِكَ ﴿ [الطرا معرَدَةُ، أَوِ الْخَنَارِيرُ قَتْلَ دَيِكَ ﴿ [الطرا مع ٣٩٢، ٤١١٩، ٤١٢٠، ٤٢٥٤، ٤٤٤١، ٤٢٥٤، ٣٧٤٧.

تخريج: إسده صحيح، ١٠ (٢٦٦٣).

٣٧٠١ حدَثَنَا وكِيعٌ حدَثَنَا إِسْرَائِيلُ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْد لَى إِسْرَائِيلُ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْد لَنهِ أَن قَوْمً الْمُوا اللّبِيُ يَتَظِيعٌ، فَعَالُون لَنهِ اللّبَيْ يَتَظِيعٍ، فَعَالُون صاحِبٌ لَن يَشْتَكِي، أَنكُوبِهِ؟ قَالَ: فَعَالَن مَنْمُ عَنكَ مَنْمُ عَلَى اللّهِ عَنكَ مَن مُنْمً عَلَى اللّهِ اللّهِ اللّهِ اللّهُ وَهُ وَارْصِفُوهُ وَارْصِهُ وَارْصِفُوهُ وَالْرَصِفُوهُ وَالْمُوهُ وَالْمُعُومُ وَالْمُوهُ وَالْمُوهُ وَالْمُعِيمُ وَالْمُعُلِيمُ الْحِبْدِيمُ الْعِنْ الْعُومِ وَالْمُوهُ وَالْمُعُمُونُ وَالْمُعُمُ وَالْمُعِلَيْمُ وَالْمُعُمُونُ وَالْمُعِمِيمُ الْعُمُونُ وَالْمُعُمُونُ وَالْمُوا الْمُعْمِونُ وَالْمُعِلَّا الْعِلْمُ عِلَامُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعُلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعُلْمُ الْعِلْمُ الْعُلِمُ الْعِلْمُ الْعِلْمُ

تخريج: إسناده صحبح.

تخريج عديث صحيح، وهدا إساد ضعيف همعف حامر الجعفي.

٣٦٦٦م- حَلَّقُنَا وَكِيعُ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ اللهُ اللهُ

Comments: [This hadceth was omitted from al-Usool; it appears in Atraful-Musnad by Ibn Hajar, 4/135; it appeared above (3666 [sic])]

3703. It was narrated that 'Abdullah (﴿) said: The Messenger of Allah (﴿) said: "No one should say: I am better than Yoonus bin Matta."

Comments: [Its isnad is saheeh, al-Bukhari (4804)]

3704. It was narrated that 'Abdullah bin Mas'ood (%) said: The Messenger of Allah (%) said. "Allah did not forbid anything but He knew beforehand that he would see some of you [committing it], but I will grab hold of your waistbands lest you fall into the Fire like moths or flies."

Comments: [Its isnad is hasan]

أُمْتِي الشَّلَامَّة. [راجع: ٣٦٦٦، والطر: ٤٢١٠، ٤٣٢٠.].

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تخريج: سقط هذا الحديث من الأصول ماعدا سبحة (ط١٤) وتقدم برقم (٣٦٦٦).

٣٧٠٣ حَدِّثْنَا وَكِيعٌ: حَدِّثَنَا شَفْيَانُ عَنِ اللهِ قَالَ الْأَعْمَشِ، عَنْ أَمِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ قَالَ رَسُولُ اللهِ عَجْهِ. «لَا يَتَبْغِي لِأَحَدِ أَنْ يَقُولَ: أَنَا حَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى». [انطر يُقُولُ: أَنَا حَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى». [انطر 1973، 1974].

نخريج. إساده صحيح، ح (٤٨٠٤).

٣٠٠٤ حَدَّفَنَا وَكِيعٌ عَنِ الْمَسْعُوديّ، عَنْ عُنْمَانَ الثَّقَعيِّ لَ أَوِ الْحَسِرِ بْنِ سَعْدٍ، شَكَّ عُنْمَانَ الثَّقَعيِّ عَنْ عَنْد اللَّهِ الْمَسْعُودِيُّ، عَنْ عَنْد اللَّهِ النَّهِ لِيَّا عَنْ عَنْد اللَّهِ اللَّهِ مَسْعُودِ قَالَ قَالَ رَسُولُ اللَّه ﷺ "إِنَّ اللَّهِ مَسْعُودِ قَالَ قَالَ رَسُولُ اللَّه ﷺ "إِنَّ اللَّهِ مَسْعَلِغُهَا اللَّهِ مَسْعَلِغُهَا مَنْكُمْ مُطَلِّعٌ، أَلا وإِنِّي آخِذٌ بِحُجَزِكُمْ أَنْ تَهَافُتِ الْفَراش، أَو اللَّهِ كَنْهَافُتِ الْفَراش، أَو الذَّر، كَنْهَافُتِ الْفَراش، أَو اللَّهُ عَلَى النَّهُ الْمَاس، أَو اللَّهُ الْمُنْ الْمُنْ اللَّهُ اللَّهُ الْمُسْتَعِلَى اللَّهُ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الْمُنْ الْمُنْ اللَّهُ الْمُنْ الْمُنْ الل

تخريج: إساده حس، سماع وكبع من المسعودي قبل الاحتلاط.

3705. It was narrated from 'Abdah an-Nahdi... And he narrated it. And this was narrated by Yazeed and Abu Kamil from al-Hasan bin Sa'd. Rawh said: al-Mas'oodi told us, Abul-Mugheerah told us, from al-Hasan bin Sa'd, and he said: Moths or flies.

Comments: [Its isnad is hasan]

٣٠٠٥ - حَدَّثَنَا أَبُو فَطنِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَسَنِ بْنِ سَعْدِ، عَنْ عَبْدَةَ التَّهْدِيِّ... فَذَكَرَهُ، وَكَذَا فَالْ بَرِيدُ وَأَتُو كَامِلٍ عَنِ الْحَسَنِ بْنِ سَعْدٍ، قَالَ رَوْحُ: حَدَّثَنَا الْمَسْعُودِيُّ: حَدَّثَنَا أَتُو الْمُغِيرَةِ عَنِ الْحَسَنِ بْنِ سَعْدٍ، وَقَالَ: الْفَرَاشُ، الْمُغِيرَةِ عَنِ الْحَسْنِ بْنِ سَعْدٍ، وَقَالَ: الْفَرَاشُ، أَوْ اللّهٰ بَالْهُ بَابُ. [راجع. ٢٧٠٤].

تخريج: إساده حس، سماع أبي قطن وروح من المسعودي قبل الاختلاط.

3706. It was narrated that Ibn Mas'ood said: We were on a campaign with the Prophet (ﷺ), and we were young men and had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that.

Comments: [Its isnad is saheeh, al-Bukhari (5071) and Muslim (1404)

3707. It was narrated from 'Abdullah (46) that the Prophet (囊) said: "The millstone of Islam will turn for thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years."

Comments: [A hasan hadeeth]

٣٧٠٦ حَدِّثْنَا يَزِيدُ حَدَّثَثَ إِسْمَاعِيلُ عَنْ فيْس، عَن ابْنِ مَسْعُودٍ قَالَ: كُنَّا نَغْزُو مَعَ الشِّي ﷺ وَنَحْنُ شَمَاتٌ، وَلَيْسَ لَمَا يَسَاءُ، فَقُلْتُ: يَ رَسُولَ اللَّهِ، أَلا نَسْتَخْصِي؟ فَنَهَانَا عَنْ دَلِثَ. [راجع: ٣٦٥٠].

تخریج: إسناده صحیح، خ (۵۰۷۱)، م (12.2)

٣٧٠٧- حَدَّثُنَا يَزِيدُ: أَخْمَرُنَا الْعَوَّامُ: حَدَّثَنِي نُو إِسْحَاقُ الشَّيْبَانِيُّ عَنِ الْقَسِمِ بْنِ عَنْدِ الرَّحْمَن، عنْ أبيهِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ عِنْهُ قَالَ: اتَّدُورُ رَحَى الْإِشْلَامِ عَلَى رَأْس حَمْسِ وَثَلَاثِينَ، أَوْ سِتٌّ وَثَلَاثِيَنَ، أَوْ سَبْع وَتُلَاثِينَ، فَإِنْ هَلَكُوا، فَسَيِّهُ مَنْ هَلَكَ، وَإِنَّ نَفُوا. يَقُمُ لَهُمْ دِينُهُمْ سَبْعِينَ سَنَةً». [انظر: .777, 1777, 1677].

3708. It was narrated that Abu Wa'il said: 'Abdullah (46) said when Ibn an-Nawwahah was killed: This man and Ibn Uthal came to the Prophet (鑑) as envoys of Musailimah the Liar. The Messenger of Allah (鑑) said to them: "Do you bear witness that I am the Messenger of Allah?" They said: We bear witness that Musailimah is the messenger of Allah! He said, "If I were to kill any envoy, I would have struck your necks." And it became a precedent that envoys were not to be killed. As for Ibn Uthal, Allah, may He be

تخريج: حديث حس، وأن عبدالرحمن بن عبدالله لم يسمع من أبيه إلا الشيء اليسير. ٣٧٠٨- حَدَّثَنَا نريدُ: أَخْتَرَنَا الْمَسْعُودِيُّ. حَنَّتَنِي عَاصِمٌ عَنْ أَبِي وَائِلِ قَالَ: قَالَ عَنْدُ اللَّه خَبْثُ قَتَلَ اثْنَ النَّوَّاخَةِ. إِنَّ هَدَا وَابْنَ أَثَابُ، كَانَا أَيَّا الشِّيُّ 海، (٣٩١/١) رَسُولَيْنِ لِمُسَيْلِمَةَ الْكَذَّابِ، فَقَالَ لَهُمَا رَسُولُ انْدِهِ ﷺ: "أَتَشْهَدَانِ أَنِّي رَسُولُ اللَّهِ؟» قَالًا: سُمْهِدُ أَنَّ مُسَيْلِمَةَ رَسُولُ اللَّهِ!! فَقَالَ. «لَوْ كُنْتُ قَاتَلًا رَسُولًا، لَصَرَيْتُ أَعْنَاقَكُمَا». قَالَ. وحرَتْ شُنَّةٌ أَنْ لَا يُقْتَلَ الرَّسُولُ. فَأَمَّا الذُّ أُنْكِ، فَكَفَانَهُ اللَّهُ عَزَّ وَجَلُّ، وَأَمَّا هَذَا، فَلَمْ glorified and exalted, took care of him for us. And as for this one, he persisted in his misguidance until Allah enabled the Muslims to capture him now.

Comments: [A salteelt hadeeth; this is a da'eef isnad]

3709. It was narrated that 'Abdullah (ఉ) said: The Messenger of Allah (🍇) lay down on a reed mat and it left marks on his side. When he woke up, I started wiping his side and I said: O Messenger of Allah, why don't you allow us to spread something on top of this reed mat for you? The Messenger of Allah (変) said: "What do I have to do with this world? What do I have to do with this world? The likeness of me and this world is that of a traveller who seeks shade under a tree, then he moves on and leaves it."

Comments: [A saheeli hadeeth]

3710. It was narrated that 'Abdullah bin Mas'ood (素) said. When we were on our way back after the campaign of al-Hudaibiyah, the Messenger of Allah (雲) said: "Who will guard us tonight?" 'Abdullah said: I said: I will. He said: "You will fall asleep." Then he repeated it: "Who will guard us tonight?" I said: I will. That happened several turnes. I said: I will, O Messenger of Allah. He said: "So you will guard us then." I guarded them until, as morning approached, the words of the Messenger of Allah (曇), "You

يْرِلْ دَلِكَ مِيه، حَتِّى أَمْكُنَ اللَّهُ مِنْهُ الأَلَ. [انظر ٧٦١٠، وراحم: ٣٦٤٢].

تغریج: حدیث صحیح، وهدا رساد صعف، بربد سمع من المسعودي بعد ما اختلط، والمسعودي كان يعلط فيما برويه عن عاصم،

٣٧٠٩ حَدَثْنَا يريدُ أَخْنَرَدُ الْمُسْعُودِيُّ عَنْ عَمْرُو بْنِ مُرَّة، عَنْ بُرْ جِبَمَ النَّحْعِيْ، عَنْ عَلَمُو بُنِي مُرَّة، عَنْ بُرْ جِبَمَ النَّحْعِيْ، عَنْ عَدَد الله قال: اضطحع رَسُولُ للَّه بَيْنَة عَلَى حَصِيرٍ، فَأَثَرَ فِي جَبْبِه، فَلَمَّا اسْتَثَقَطَ حَعْلُتُ أَمْسَحُ جَبْبُه، فَقُلْتُ: يَا اسْتَثَقَطَ حَعْلُتُ أَمْسَحُ جَبْبُه، فَقُلْتُ: يَا رَسُولُ الله يَشْقَطُ لَكَ عَلَى رَسُولُ الله يَشْقَ لَكَ عَلَى وَمَنَلُ وَلِيدُنْنِا؟ مَا أَنْ وَالدُّنْنِ؟ بِمَمَا مَثَلِي وَمَنَلُ الدُّنْ عَلَى الله يَشْقِي وَمَنَلُ الدُّنْ عَلَى الله يَشْقِرَوْ، ثُمَّ راح وَلَدُنْنِ؟ بِمُمَا مَثَلِي وَمَنَلُ الدُّنْ عَرَاكِ طَلَّ تَحْتَ شَجَرَوْ، ثُمَّ راح وَنْزَكِهِ ١ لَطُر ١ ٤٢٠٨].

تخريج: حديث صحيح، يريد وإن سمع من المنعودي بعد الاختلاط- متاع،

٣٧١٠ حدَّثُنَا بريدُ أَخْبَرَنَ الْمَسْعُودِيُ عَنْ حَدِيمِ مِنْ شَدَّادٍ، عَنْ عَبْدِ الرِّحْسَ مِنْ أَبِي عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودِ فَلَ. عَلْقَمَةُ الثَّقَفَيّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودِ فَلَ. لَقُ الْصَرَفْتِ مِنْ عَزْوَة الْخُدَيْبَيْةِ، قَالَ رَسُونُ لَتَّ بِيَحَةً عَمْنُ مِنْ عَزْوَة الْخُدَيْبَيْةِ، قَالَ رَسُونُ لَتَّ بَعْدَ عَمْنُ مِنْ بِحُرْسُ اللَّبِينَةً اللَّهِ مَلَى عَبْدُ اللَّهِ اللَّهُ الْمُنْ اللَّهُ الْمُؤْمِنُ اللَّهُ اللْمُؤْمِنُ اللَّهُ اللْمُؤْمِ الللْمُؤْمِلُ الللَّهُ اللْمُؤْمِنُ الللَّهُ اللَّهُ اللَّهُ الْ

will fall asleep," caught up with me and I fell asleep. And we did not wake up until we felt the heat of the sun on our backs. Then the Messenger of Allah (ﷺ) got up and did what he used to do of wudoo' and praying the two (Sunnah) rak'ahs of Fajr, then he led us in praying Fair. When he had finished, he said: If Allah, may He be glorified and exalted, had willed that you should not sleep (and miss it), you would not have fallen asleep. But He willed that you should (set an example) for those who come after you. This is what one who falls asleep or forgets should do." Then the she-camel of the Messenger of Allah (24) and the people's camels had scattered, so the people set out looking for them, and they brought their camels except the she-camel of the Messenger of Allah (經). 'Abdullah (&) said: The Messenger of Allah (25) said to me: "Go and look in that direction," So I went where he told me and I found that its reins had got caught on a tree and could only be undone by hand. So I brought it to the Prophet (24) and said: O Messenger of Allah, by the One Who sent you with the truth as a Prophet, I found its reins caught on a tree and they could only be undone by hand. Then Soorat al-Fath, "Verily, we have given you (O Muhammad 🚎) a manifest victory." [al-Fath 48:1], was revealed to the Messenger of Allah (趣).

Comments: [Its isnad is da'eef]

يَنِيرَ. ﴿ إِنَّكَ تُنَّامُ * فَنَمْتُ ، فَمَا أَيْفَطَنَ إِلَّا خَرُّ السَمْس في ظُهُورَ. فَقَامَ رَسُولُ اللَّه عِينَ، وصنع كما كَانَ يَصْنَعُ مِنَ الْوُصُوء، وَرَكْعَتَى اعجْرٍ، ثُمَّ صَنَّى مَا الصُّبْحُ، فَلَمَّ انْضَرِفَ، قال. "إنَّ اللَّهُ عَزَّ وَحَلَّ. لَوْ أَرَادَ أَنْ لَا تدمُّوا عنها، لم تنامُوا، ولَكِنْ أَزادَ أَنْ خُونُو، لَمَنْ بِعُدِكُمْ، فَهِكِذَا لَمَنْ يَامَ أَوْ نَسَى ﴿، قَالَ أَنُمَ إِنَّ نَاقَةً رَسُولِ اللَّهِ ﷺ وَالِمَلَ القرَّم تَقْرُفتُ، فَخَرْخَ النَّاسُ فِي طَلْبَهَا، فحاءُوا بالمِهمْ، إلَّا فَاقَةَ رَسُولِ اللَّهِ ﷺ، فدر عندُ اللَّهِ قَالَ لِي رَسُولُ اللهِ ﷺ: وَحَدْ هَهُمُ * فَأَخَدْتُ حَيْثُ قَالَ بِي، فَوَحَدْتُ ره مها قد الْتؤى عَلْى سَخَرَة، مَا كَانتُ لِمُحَلُّهِ إِلَّا يَدُّ، قَالَ فَجِئْتُ بِهَا النَّبِيِّ ﷺ، هْنُتُ: يَا رَسُولَ اللَّهِ، وَالَّذِي نَعَنُكَ بِالْحَقِّ سَبِّ، لَقَدْ وَحَدْتُ رَمَامَهَا مُنْتُويًا عَلَى شَجَرَةِ. مَ كَانَتْ لِتَخُلُّهَا إِلَّا يَدُّ، قَالَ: وَنَزَلَتْ عَلَى رَسُولَ اللَّهُ ﷺ شُورَةُ الْفَتْحِ. ﴿ إِنَّا فَتَحْنَا لَكَ ف مُبِيام (التنع. ١). [انظر: ٤٤٢١. ورجع ۲۵۷۷].

تخريج: إساده صعيف، يريد سمع من لمسعودي بعد الاحتلاط.

3711. It was narrated that Abu Majid said: A man came to Ibn Mas'ood with a nephew of his and said: This is the son of my brother; he drank alcohol. 'Abdullah said: The first hadd punishment to be carried out in Islam was a woman who stole, and her hand was cut off. The face of the Messenger of Allah (壅) changed a great deal (i.e., in disapproval), then he said: "Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful" [an-Noor 24:22].

Comments: [Its isnad is a chain of weak narrators]

3712. It was narrated that 'Abdullah 🐗) said: The Messenger of Allah (ﷺ) said: "There is no-one who is afflicted by distress and grief, and says: 'O Allah, I am Your slave, son of Your slave, son of Your maidservant; my forelock is in Your hand, Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You have named Yourself with, or You taught to any of Your creation, or You revealed in Your Book or You have preserved in the knowledge of the Unseen with You, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety,' but Allah will take away his distress and grief, and replace it with joy." It was said: O Messenger

٣٧١١ حَدَّثَنَا يَزِيدُ: أَخْبَرْنَا الْمَسْعُودِيُّ عَنْ يَخْبَى بْنِ الْحَارِبِ الْجَابِرِ، عَنْ أَبِي مَاجِدِ قَال: أَنَى رَجُلٌ ابْنَ مَسْعُودِ بانْنِ أَخِ لَهُ؛ عَنْ اللهِ: أَنَّى رَجُلٌ ابْنَ مَسْعُودِ بانْنِ أَخِ لَهُ؛ عَثَلًا: إِنَّ هَذَا ابْنُ أَخِي، وَقَدْ شَرِب، فَقَالَ عَدْ اللهِ: لَقَدْ عَلِمْتُ أَوَّلَ حَدُّ كَانَ فِي الْإِسْلَامِ، الْمَزَأَةُ سَرِفَتْ، فَقُطِعْتُ يَدُهَ، فَتَغَيَّرُ اللهِ يَلِيدُ تَغَيِّرُ اللهِ يَلِيدًا، ثُمَّ قَالَ: ﴿ وَلَمَعْفُوا وَلِيَسْعَعُونُ أَلَا يُجْبُونَ أَن يَعْهِرَ اللهِ يَلَا يَعْمِرُ اللهِ يَلْعَلَى اللهِ عَلَيْهِ اللهِ اللهِ يَعْمِرُ اللهِ لَكُمْ وَلَتَهُ عَنْ اللهِ عَلَيْهُ اللهِ اللهِ عَلَيْهِ اللهِ اللهُ اللهِ اللهُ الل

تخريج: إساده مسلسل بالضعفاء، يريد سمع من المسعودي بعد الاختلاط يحيى صعبف أبو ماحد مجهول.

٣٧١٧- خَدَنْنَا يَرِيدُ: أَخْرَنَا فَضَيْلُ بُنُ مَرْرُوقٍ: خَدَنْنَا أَبُو سَلَمَةُ الْخُهَيْ عَنِ الْقاسِمِ الْنِ عَدْدِ اللَّهِ عَلَى الْبِهِ، عَنْ عَبْدِ اللَّهِ عَلَى الْمَابَ أَحَدًا الْنِ عَلَى اللَّهُمَّ وَلَا حَرَدٌ، فَقَالَ: "اللَّهُمَّ إِنِي عَدُكُ، فَقَالَ: "اللَّهُمَّ إِنِي عَدُكُ، ابْنُ أَمَيَكُ، وَصَيْتِي بِبَبِكُ، مَاضُ فَقَالً عَدُكُ، ابْنُ أَمَيَكُ، وَصَيْتِي بِبَبِكُ، مَا أَصَابَ لَكُلُّ ابْنُ عَدُكُ، وَصَيْتِي بِبَبِكُ، مَا أَلْكُ بِكُلُّ ابْنُ أَمْيَكُ، وَصَيْتِي بِبَبِكُ، أَنْ عَدُكُ، مَا أَمْرَكُ فَي قَضَاؤُكَ، أَنْ اللَّهُمَّ اللَّهُ عَدْمَتُهُ اللَّهُ عَدْدُ، أَوْ مَنْكُ، أَوْ أَمْرِكُ فَي كِتْبِكُ، أَوْ الشَّالُكُ بِكُلُّ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى الْمَنْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْمَنْ اللَّهُ عَلَى الْمَنْ اللَّهُ عَلَى الْمَنْ اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّه

of Allah, should we not learn it (by heart)? He said: "Of course. Everyone who hears it should learn it (by heart)."

تحریج: إساده ضعیف، وأنو سلمه الحهني، مجهول.

Comments: [Its isnad is da'eef, Abu Salamah al-Juhani is unknown]

3713. It was narrated that 'Abdullah (ڋ) said: The Messenger of Allah (ﷺ) said "When the Children of Israel fell into sin, their scholars told them to give it up but they did not give it up, yet they (the scholars) joined them in their gatherings - Yazeed said: I think he said and their marketplaces - and they ate with them and drank with them. So Allah hardened their hearts equally and cursed them on the lips of Dawood and 'Eesa bin Maryam, because they disobeyed [Allah and the Messengers] and were transgressors (cf. al-Ma'idah 5:38)." The Messenger of Allah (ﷺ) was reclining and he sat up and said: "No, by the One in Whose hand is my soul, not until you put firm pressure on them to follow the truth."

٣٧١٣ - حَذَثْنَا يَرِيدُ أَخْتَرَنَا شَرِيكُ بُنُ عَبْدِ اللّه عَنْ عَلِي بْنِ بَلِيمَةً، عَنْ أَبِي عُبَيْدَةً، عَنْ عَدْ اللّهِ عِلَيْدَةً، عَنْ عَدْ اللّهِ عَلَيْدَةً، عَنْ عَدْ اللّهِ عَلَيْدَةً، عَنْ مُقَعْتُ مُو اللّهِ عَلَيْدَ، فَقَالَ وَسُولُ اللّهِ عِلَيْهِ: قَلْمُ عُلَمَاؤُهُمْ، قَلْمَ يَنْتَهُوا، فَجَلَسُوهُمْ في مُحالسِهِمْ قَلْ يَنْتَهُوا، فَجَلَسُوهُمْ في مُحالسِهِمْ قَلْ عَلَى وَالْمُؤُهُمْ، فَضَرَبَ مَحالسِهِمْ فَلُوتَ تَعْضِهِمْ يَبْعُضِ، وَلَعَنْهُمْ عَلَى اللّهُ قُلُوتَ تَعْضِهِمْ يَبْعُضٍ، وَلَعَنْهُمْ عَلَى اللّهُ يَعْفِي وَالْمَوْلُ اللّهِ يَعْفِي عَلَى الْمَوْلُ اللّهِ يَعْفِي عَلَى الْمُولُ اللّهِ يَعْفِي عَلَى الْمُولُ اللّهِ يَعْفِي عَلَى الْمُولُ اللّهِ يَعْفِي عَلَى اللّهِ يَعْفِي عَلَى اللّهِ يَعْفِي عَلَى الْمُولُ اللّهِ يَعْفِي اللّهِ يَعْفِي اللّهِ اللّهِ يَعْفِي اللّهِ يَعْفِي اللّهِ يَعْفِي اللّهِ يَعْفِي الْمُولُ اللّهِ يَعْفِي اللّهُ وَلُولُ اللّهِ يَعْفِي اللّهِ اللّهِ يَعْفِي اللّهُ اللّهِ اللّهِ اللّهِ يَعْفِي اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

تخريج: إسناده صعيف الانقطاعه، أبو المددة لم يسمع من أبيه عبدالله.

Comments: [Its isnad is da'eef because it is interrupted]

3714. It was narrated from 'Abdullah bin Mas'ood (३) that the Prophet (३) said: "The last one to enter Paradise will be a man who will walk on the Sirat; he will stumble once and walk once and be touched by the Fire once. When he has crossed the Sirat, he will turn to it and say: 'Blessed be the One Who has saved me from you. Allah has given me that which was not given to anyone of the first and the last.' Then a tree will be raised

٣٧١٤ حَدِّثْنَا يَزِيدُ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَة عَنْ ثَابِتِ الْبُنَانِيّ، عَنْ أَنَسِ بْنِ مَالِكِ، عَنْ عَنْ ثَابِتِ اللّٰبِيّ يَشِيّقُ اللّٰبِيّ يَشِيّقُ اللّٰبِيّ يَشِيّقُ وَ عَنِ اللَّبِيّ يَشِيّقُ فَلَ اللّٰبِيّ يَشِيّقُ مَا يَنْ مَسْعُودٍ عَنِ اللَّبِيّ يَشِيّقُ فَلَ اللّٰمِيّ وَاللّٰبِيّ يَشْبُي مَلَّ عَلَى الصّراط، فَيَنْكَتُ مَرَّةً، وَيَمْشِي مَلْقَلَ اللّٰهِ اللّٰهُ مَا نَمْ يُعْطِ أَحَدًا مِنَ اللّٰهُ مَا نَمْ يُعْطِ أَحَدًا مِنَ اللّٰوَلِينَ اللّٰهُ مَا نَمْ يُعْطِ أَحَدًا مِنَ اللّٰوَلِينَ اللّٰهُ مَا نَمْ يُعْطِ أَحَدًا مِنَ اللّٰوَلِينَ اللّٰوَلِينَ اللّٰهُ مَا نَمْ يُعْطِ أَحَدًا مِنَ اللّٰوَلِينَ اللّٰهُ مَا نَمْ يُعْطِ أَحَدًا مِنَ اللّٰوَلِينَ اللّٰهُ مَا نَمْ يُعْطِ أَحَدًا مِنَ اللّٰوَلِينَ اللّٰهُ مَا نَمْ يُعْطِ

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for him and he will look at it and will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' He will say: 'O My slave, perhaps if I bring you close to it, you will ask Me for something else.' He will say: 'No, O Lord,' and he will promise Allah that he will not ask Him for anything else, although the Lord knows that he will ask Him, because he will see something that he cannot help wanting. So He will bring him close to it. Then he will raise up for him another tree that is even more beautiful than it, and he will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' He will say: O My slave, did you not promise Me,' i.e., that you would not ask Me for anything else? He will say: O Lord, only this, and I will not ask You for anything else.' And he will make a promise to Him, although the Lord knows that he will ask Him for something else. So He will bring him close to it. Then he will raise up for him a tree at the gate of Paradise that is more beautiful than it, and he will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' He will say: 'O My slave, did you not promise Me that you would not ask Me for anything else?' He will say 'O Lord, only this tree and I will not ask You for anything else.' And he will make a promise to Him, although the Lord knows that he

وَالْأَجِرِينِ، قَالَ فَتُرْفَعُ لَهُ شَجْرَةٌ فَيَنْظُرُ لِيْهَا، فَيَقُولُ: يَا رَبِّ أَدْبِي مِنْ هَذِهِ الشَّحَرَهِ. فَأَسْنَظِلُ بِطلُّهَا وَأَشْرَتَ مِنْ صَابِهَ. فَيُقُولُ أَيْ عَبْدِي، فَنَعَنِّي إِنَّ أَذُنْيَتُكَ مِنْهَا سَأَلْتَنِي غَيْرَهَا، فَيَقُولُ. لَا نَا رَتَّ، وَبُغَاهِدُ اللَّهَ أَنْ لَا يَسْأَلُهُ عَيْرِهَ، ولرَّبُّ عرَّ وخلّ نَعْلَمُ أَنَّهُ سَبِشَأَلُهُ، لأَنَّهُ يَرَى مَا لَا ضَبَّرَ لَهُ _ يَعْنِي عَلَهُ _ فَيُدْمِيهِ مِنْهَا ، ثُمَّ تُرْفَعُ لَهُ شَخَرَةً . وَهِيَ أَحْسَنُ مِنْهَا. فَنَقُولُ: يَا رَبِّ، أَذْنِنِي مِنْ هَٰذِهِ الشَّحَرَةِ، فَأَسْتَطِلُ بِظُلُّهَا، وَأَشْرُبَ مِنْ مَنْهِ، فَيَقُولُ. أَيْ عَبْدِي، أَلَمْ نُعَاهِدْنِي؟ نِنْنِي أَنْكَ لَا تَسْأَلْنِي غَيْرَهَا! فَيَقُولُ. يَا رَبُّ، هَٰذِهِ لَا أَسْأَلُكَ عَيْرَهَ، وَيُعَاهِدُهُ، وَالرَّبُّ بَعْلَمُ أَنَّهُ سَيَسًالُهُ غَيْرَهَا، فَبُدْنِيهِ مِنْهَا، فَتُرْفَعُ لَهُ شَجِزَةٌ عِنْدَ بَابِ الْجَنَّةِ، هِيَ أَحْسَلُ مِنْهَا، يَقُونُ رَتِّ أَدْنِنِي مَنْ هَذِهِ الشَّجَرَةِ، أَسْتَظِلُّ طِلِّهَا، وَأَشْرَبُ مِنْ مَائِهَ، فَيَقُونُ: أَيْ غَنْدي، أَلَمْ تُعَاهِدُنِي أَنَّ لَا تَسْأَلَنِي غَيْرَهَا؟! فَيَقُولُ. يَا رَبُّ، هَٰذِهِ الشَّجْرَةُ، لَا أَسْأَلُكَ غَيْرَهَ. وَيُعَاهِدُهُ، وَالرَّتُ يَعْلَمُ أَنَّهُ سَبَسْأَلُهُ عَيْرِهَا، لِأَنَّهُ يَرَى مَا لَا ضَمْرِ لَهُ عَلَيْهَا، فَيُدُنِيهِ منْهِ ، فَيَسْمِعُ أَصْوَاتَ أَهْلِ الْجَنَّةِ ، فَيَقُولُ. يَا رت، الْحنَّة، الْجَنَّة، فَيَقُولُ عَلْدِي، أَلَمْ تُعَمَّدُني أَنَّكَ لَا تَسْأَلُني غَيْرَهَا؟! فَيَقُولُ. يَا رَبِّ أَدْحِلْنِي الْجَنَّةِ، قَالَ ۖ فَيْفُولُ عَزَّ وَحَلَّ: مَا يَصْرِينِي مِنْكَ، أَيْ عَنْدِي؟ أَيُرْضِيكَ أَنْ أُعْطِنَكَ مِنَ الْجَبَّةِ الدُّنيَا وَمِثْلُهَا مَعَهَا ۗ قَالَ:

will ask Him for something else, because he will see something that he cannot help wanting. So He will bring him close to it. Then he will hear the voices of the people of Paradise, and he will say: 'O Lord, Paradise, Paradise.' He will say: 'O My slave, did you not promise Me that you would not ask Me for anything else?' He will say: 'O Lord, admit me to Paradise,' Allah. may He be glorified and exalted will say: 'What will make you stop asking, O My slave? Would it please you if I give you of Paradise the equivalent of the world and as much again?' He will say: 'Are you making fun of me, O my Lord, when You are the Lord of Glory?" And 'Abdullah smiled so much that his molars could be seen, then he said: Why don't you ask me why I am smiling? They said: Why are you smiling? He said: Because the Messenger of Allah (ﷺ) smiled, then the Messenger of Allah (##) said to us. "Why don't you ask me why I am smiling?" They said: Why are you smiling, O Messenger of Allah? He said: "because the Lord smiled when he said, 'Are you making fun of me, when You are the Lord of Glory?"

عِنُولُ: أَنَهُوْأُ بِي، أَيْ رَبِّي، وَأَنْتَ رَتُ الْعَرَوْ٩، قَال: فَصَجِك عَبْدُ اللهِ، خَتَّى نَدْتَ وَاجِدُهُ، ثُمَّ قَال: فَصَجِك عَبْدُ اللهِ، خَتَّى نَدْتَ وَاجِدُهُ، ثُمَّ قَال. أَلَا تَشَالُونِي لِمَ صَجِكْتُ؟ وَلُولِ وَلُوا لَهُ. لِمَ صَجِكْتُ؟ قَالَ: لِضَجِك رَسُولِ اللهِ ﷺ: مَأَلا اللهِ ﷺ: مَأَلا اللهِ ﷺ مَلَا اللهِ ﷺ مَنْجُكَتَ اللهُ وَلُول اللهِ؟ قَالَ: لِضَجِكِ الرَّب، حينَ لِمُولِ اللهِ؟ قَالَ: لِضَجِكِ الرَّب، حينَ وَأَنْتَ رَبُ الْمِرَّةِ؟! اللهِ وَاجِم، وَأَنْتَ رَبُ الْمِرَّةِ؟! اللهِ وَاجِم، واجم، و

تخریج: إساده صحیح، ح· (۱۹۷۱)،م: (۱۸۲).

Comments: [Its isnad is saheeh, al-Bukhari (6571) and Muslim (186)]

3715. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (೨೮) forbade us to wear gold rings or iron rings.

Comments: [Saheeh because of corroborating evidence; this is a da eef isnad because Yazeed is da'eef]

٣٧١٥ حَدَّثنا بَزِيدُ. أُخْبَرَنِي شُغْبَةُ بْنُ الْحِحَّاحِ عَنْ يَزِيدُ بْنَ أَبِي رِيَادٍ، عَنْ أَبِي سَعْدٍ، عَنْ أَبِي اللّهَ قَال: نَهَانَ رَسُولُ اللّهِ يَشِحُ عَنْ خَانَمِ اللّهَ قَال: نَهَانَ رَسُولُ اللّهِ يَشِحُ عَنْ خَانَمِ اللّهَمَبِ. أَوْ خَلَقْةِ اللّهَمَبِ. اللّه يَشِحُ عَنْ خَانَمِ اللّهَمَبِ. أَوْ خَلَقْةِ اللّهَمَبِ. [نظر ٢٥٨٤].

تخريج: صحيح لغيره، وهذا إسناد ضعيف لصعف يربد.

3716. It was narrated that 'Abdullah (﴿) said: The Messenger of Allah (﴿) said: "They kept us from offering the middle prayer until the sun set; may Allah fill their bellies and their graves with nre."

Comments: [A saheeh hadeeth]

تخريج: حديث صحيح، م: (٦٢٨) وهذا إسناد فيه محمد بن طلحة مختلف فيه.

3717. It was narrated from Ibn Mas'ood (3) that the Messenger of Allah (24) said: "None of you should let the adhan of Bilal keep him from his sahoor, because he gives the adhan so that those of you who are praying qiyam may go back (to rest), and those of you who are asleep may wake up. It is not when it is like this; rather it is until it is like this" - and Ibn Abi 'Adiyy Abu 'Amr put his fingers together and held them pointing down (to indicate vertical) -and he spread his forefingers apart (to indicate horizontal), i.e. the dawn.

Comments: [Its isnad is saheeh, al-Bukhari (621) and Muslim (1093)]

3718. It was narrated from 'Abdullah (秦) from the Prophet (宗) that he said: "a man will be with those whom he loves."

Comments: [Its isnad is saleeli, al-Bukhari (6168) and Muslim (2640)] ٣٧١٧ - حَدَّثْنَا ابْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ، عَنِ الْنِ مَسْعُودٍ أَنَّ رَسُولَ عَنْ أَبِي عَنْمَانَ، عَنِ الْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ عِيْمَةٌ قَلَ: الله يَمْنَعَنُ أَخَدَكُمْ أَدَانُ بِلالِ مِنْ سَحُورِهِ، فَإِنَّهُ إِنَّمَا يُنَادِي (أَوْ قَالَ: بُؤَدِّلُ) لِيَرْجِعَ قَابْمَكُمْ، ويُنَبَّهُ نَائِمكُمْ، لَيْسَ أَنْ يَقُولَ لِيَرْجِعَ قَابْمَكُمْ، ويُنَبَّهُ نَائِمكُمْ، لَيْسَ أَنْ يَقُولَ هَكَدَا، وَضَمَّ ابْنُ هَكَدَا، وَضَمَّ ابْنُ أَبِي عَدِيٍّ أَنُو عَمْرٍو أَصابِعَهُ، وَصَوْنَهَا، وَفَتَمَ ابْنُ وَقَتَحَ مَا نَيْنَ أَشُو عَمْرٍو أَصابِعَهُ، وَصَوْنَهَا، وَقَتَحَ مَا نَيْنَ أَشُعْنِهِ السَّبَّابَئِيْنِ، يَعْنِي الْفَجْرَ. (الحم: ٣٦٥٤].

تخریج: اساده صحیح، ح (۱۲۱)،م (۱۰۹۳).

٣٧١٨ حَدَّثَنَا مُحَمَدُ بْنُ جَعْفَرٍ: حَدَّثَنَا مُحَمَدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةً عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنِ اللَّهِ عَنْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهُ عَلَى اللَّهُ عَنْ اللَّهِ عَلَى الللَّهِ عَلَى اللَّهِ عَلَى اللّهِ عَلَى اللَّهِ عَلَى اللّهِ عَلَى اللّهُ عَلَ

تخریع: إساده صحیح، خ: (۱۱٦۸)،م. (۲۲٤٠). 3701. (sic) It was narrated that 'Abdullah (♣) said: Some people asked the Prophet (♣) about a companion of theirs who cauterized himself, and he remained silent. Then the third time (they asked) he said. "Cauterize him with hot stones, burn him." And he disliked that.

Comments: [This hadeeth appears in this place in some copies, it appeared above, no. 3701, and will be repeated below, nos. 3852, 4021 and 4054]

3719. It was narrated from 'Abdullah (♠) that one of the things that the Prophet (繰) often said was: "Glory and praise be to You our Lord, O Allah forgive me." When the soorah "When there comes the Help of Allah (to you, O Muhammad (變) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, he said: "Glory and praise be to You, O Allah our Lord O Allah, forgive me, for You are the Acceptor of repentance, the Most Merciful."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because it is interrupted].

3720. It was narrated from 'Abdullah (♣) that the Prophet (ﷺ) taught us *Khutbatal-Hajalı*: "All praise is to Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls. Whomsoever Allah guides will never be led astray, and whomsoever Allah leaves astray,

٣٧٠٨ م- حَدَّثَنَا مُحَمَّدُ مَنُ جَعْفَرِ: حَدَّثَنَا مُحَمَّدُ مَنُ جَعْفَرِ: حَدَّثَنَا مُعَمَّدُ مَنُ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: إِنَّ ماسًا سَأَلُوا النَّبِيُّ بِيلِيجً عَنْ صَاحِبِ لَهُمْ يَكُوي نَفْسُهُ، قَالَ. فَي الثَّالِثَة. "ارْضِمُوهُ، فَالَ. فَي الثَّالِثَة. "ارْضِمُوهُ، فَالَ. وَكَرِه ذَلِكَ. [انظر: ٣٨٥٢، ٣٨٥٢].

تخريج: هذا الحدث الفردت بسحة (ط١٤) بيراده هنا وقد تقدم برقم (٣٧٠١).

٣٧١٩- حَلَّثَنَا مُحَمَّدُ بْنُ حَغْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ عَنْ أَبِي عُبِيْدَةً، عَنْ عَبْدِ لَمُ أَبِي عُبِيْدَةً، عَنْ عَبْدِ لَمُو أَنَّ النَّبِيَّ عِيْدً كَانَ مِمَّا كُثِيرُ أَنْ يَغُولُ: لَمَو أَنَّ اللَّهُمُّ اغْفِرُ لِي السُبْحَنَكَ، وَتَنَا وَبِحَمْدِكَ، اللَّهُمُّ اغْفِرُ لِي اللَّهُمُّ اغْفِرُ لَي اللَّهُمُّ اغْفِرُ لَي اللَّهُمُّ اغْفِرُ لَي وَالْفَارِ فَلَكَ مَنَّ مَنْ اللَّهُمُّ اغْفِرُ لِي وَالْفَارِ السُنْحَانَكَ رَبَنَا وَبِحَمْدِكَ، اللَّهُمُّ اغْفِرُ لِي وَلَكَ السُنْحَانَكَ رَبَنَا وَحَمْدِكَ، اللَّهُمُّ اغْفِرُ لِي وَلَكَ السُنْحَانَكَ رَبَنَا التَّوَّالِ وَحَمْدِكَ، اللَّهُمُّ اغْفِرُ لِي وَلِي اللَّهُ اللَّهُمُّ الْفَوْرُ لِي وَلِي اللَّهُمُّ الْفَوْرُ لِي وَلَكَ اللَّهُمُّ الْفَوْرُ لِي وَلِكَ اللَّهُمُّ الْفَوْرُ لِي وَلِي اللَّهُمُ اللَّهُمُّ الْفَوْرُ لِي وَلِي اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ الللَّهُمُ اللَّهُمُ الللِّهُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّه

تخريج: حس لعيره، وهدا إساد صعيف لا قطاعه، أنو عسدة لم يسمع من عدالته.

٣٧٢٠ حَدَّثَنَا مُحَمَّدٌ حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَنَا إِسْحَاقَ يُحَدَّثُ عَنْ أَبِي عُبَيْدُهَ، عَنْ عَنْ أَبِي عُبَيْدُة، عَنْ عَنْ أَبِي عُبَيْدُة، عَنْ عَنْدِ اللَّهِ عَنِ النَّبِيِّ بِيلِيجٍ قَالَ عَلَّمَا خُطَبَةً رُحَحَجَةٍ: ﴿الْحَمْدُ لِلَهِ نَسْتَعِينُهُ، وَنَسْتَغَفِرُهُ، وَخَرَدُ بِاللّهِ مِنْ شُرُورٍ أَنْفُسِنا، مَنْ يَهْدِهِ اللّهُ عِلْ مُضِلَّ لَهُ. وَمَنْ يُضْلِلُ فَلَا هَادِيَ لَهُ.

no one can guide. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. Then he recited three verses: 'O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam (as Muslims) with complete submission to Allah.' [Al 'Imran 3 102] 'O mankind! Be dutiful to vour Lord, Who created you from a single person, and from him He created his wife, and from them both He created many men and women, and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allah is Ever an All-Watcher over vou.' [an-Nisa' 4:1] 'O you who believe! Keep your duty to Allah and fear Him, and speak (always) the truth He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allah and His Messenger, he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise') [al-Ahzab 33:70, 71], then state your need."

وأَشْهِدُ أَنْ لاَ لَهِ إِلَّا اللّهُ، وأَشْهِدُ أَنْ مُحَمّدًا عَدُهُ وَرَسُولُهُ فَمْ يَقُرأُ ثَلَاثُ آبَاتٍ: ﴿ يَا يُّهُ اللّهِ مَنْ أَنْهُ اللّهِ وَلَا تَمُوثُنَّ إِلّا لَيْنَ مَسُونُ اتَقُوا اللّه حَقَ ثُقَالِهِ. وَلا تَمُوثُنَّ إِلّا لَيْهَا لَيْهَا مُنْهُ اللّهِي خَلْفُكُمْ مِنْ نَفْسِ وَاحِدُو وَحَهَا وَبِثَ مِنْهُما رِحلًا كَثِيرًا وَنَسَاءً وَاتَّقُوا اللّهِ اللّهِي خَلْفُكُمْ مِنْ نَفْسِ كَثِيرًا وَنَسَاءً وَاتَّقُوا اللّهِ اللّهِي نَسَاءُلُونَ بِهِ وَمِنْ مِنْهَا رَوْحَها وَبِثَ مِنْهُما رِحلًا اللّهَ كَانَ عَلَيْكُمْ وَمِنْ يُطِيعًا وَلِنَّ مِنْهُما وَمَنْ يُطِع اللّهَ مَنْ اللّهِ عَلَى اللّهَ عَالَ عَلَيْكُمْ وَمَنْ يُطِعِ اللّهَ اللّهِ وَتُولُوا قَوْلًا سيبِمًا 0 يُصْلِع لَكُمْ وَمَنْ يُطِعِ اللّهَ وَرَسُولُهُ فَقَدْ فَازَ فَوْرًا عَظِيمًا ﴾ (الأحراب: عُطيمًا ﴾ (الأحراب: ورَسُولُهُ فَقَدْ فَازَ فَوْرًا عَظيمًا ﴾ (الأحراب: ٢٧٨) ثُمُّ تَذْكُرُ حَاجَتَكَ. [انطر: ٢٧٢،

تخريج: حديث صحيح، وهذا إساد صعف لانقطاعه، أبو عبدة بن عبدالله، تم يسمع من أبيه.

Comments: [A salieeh hadeeth; this is a da'eef isnad because it is interrupted]

3721. It was narrated from Abu 'Ubaidah and Abul-Ahwas, who said: This is the hadeeth of Abu 'Ubaidah from his father, who said: The Messenger of Allah (ﷺ) taught us two khutbals, khutbatalhajah and khutbatas-salah (i.e., "attahiyyatu..."): "'Praise be to Allah or 'Verily praise is to Allah we

٣٧٢١- حَدَّثُنا عَفَّانُ: حَدَّثَنا شُعْبَةُ: أَخْبَرَنَا أَبُو اللهُ عَنْ أَبِي عُبَيْدَة وأَبِي الْأَخُوصِ، قَالَ: وَهَذَ خَدِيثُ أَبِي عُبَيْدَة عَنْ أَبِيهِ، قَالَ: عَلَمْنَا رَسُولُ اللّهِ بَيْثَةَ خُطُنَيْنِ وَخُطُبَةَ لُخَاجَةِ، وَخُطُبَةَ الْخَاجَةِ، وَخُطُبَةَ الصَّلَاةِ. الْحَمْدُ لِلّهِ، أَوْ. إِنَّ الْخَمْدُ لِلّهِ نَشْعِيهُ... فَذَكَر مَعْنَاهُ. [الطر1113].

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seek His help...''' And he mentioned a similar report.

تخريج: إساده من طريق ألى عبدة صعبف لانقطاعه، ومن طريق ألي الأحوص، صحيح.

Comments: [The *isnad* via Abu 'Ubaidah - i.e. Ibn 'Abdullah bin Mas'ood - is da'eef because it is interrupted. The *isnad* via Abul-Ahwas - i.e., 'Awf bin Malik bin Nadlah al-Jushami is *salteeh* according to the conditions of Muslim]

3722. It was narrated that 'Abdullah (46) said: Whilst the Messenger of Allah (建) was prostrating and some people of Quraish were around him, 'Uqbah bin Abi Mu'ait brought the placenta of a she-camel and threw it on the back of the Messenger of Allah (ﷺ), and he did not raise his head. Then Fatimah came and took it from his back, and she prayed against those who had done that. And he said: "O Allah, I urge You to deal with this group of Quraish: Abu Jahl bin Hisham, 'Utbah bin Rabee'ah, Shaibah bin Rabee'ah, 'Ugbah bin Abi Mu'ait and Umayyah bin Khalaf" or "Ubayy bin Khalaf" - Shu'bah Jone of the narrators] was not sure. He said: and I saw them slain on the day of Badr. They were thrown into a dry well, except for Umayyah or Ubayy, because his body started disintegrating, so he was not thrown into the well.

تخریج: إسناده صحح، ح (۳۸۵٤).م: (۱۱۹٤).

Comments: [Its isnad is saheeli, al-Bukhari (3854) and Muslim (1794)]

3723. Isra'eel narrated... And he mentioned the *hadeeth*, except that he said: 'Amr bin Hisham and Umayyah bin Khalaf, and he added: and 'Umarah bin al-Waleed.

Comments: [Its isnad is saheeh, al-Bukhari (520) and Muslim (1794)] ٣٧٢٣ حَلَّثْنَا حَلَفٌ: حَدَّثَنَا إِسْرَائِيلُ .. فَذَكَرَ أحديثَ، إِلَّا أَنَّهُ قَالَ: عَمْرَو بْنَ هِشَام، وَأُمَيَّةً لَى خَلْفٍ، وَزَادَ وعُمَارَةَ بْنِ الْوَلِيدِ.

تخریج: إساده صحیح، ح (۵۲۰)،م (۱۷۹٤).

3724. It was narrated from 'Abdullah (ᆃ) that he said: I heard a man reciting a verse and I had heard it differently from the Messenger of Allah (22), so I brought him to the Messenger of Allah. The face of the Messenger of Allah (霙) changed, or I saw disapproval on the face of the Messenger of Allah (). And the Messenger of Allah (霆) said: "You are both good. Those who came before you got into disputes concerning it (the Book) so they were doomed." Shu'bah said: Mis'ar narrated it to me from him. and attributed it to 'Abdullah from the Prophet (ﷺ): "So do not differ."

Comments: [Its isnad is salweh, al-Bukhari (2410)]

3725. It was narrated from 'Abdullah bin Mas'ood (泰) that he said: Two deals in one are not valid. The Messenger of Allah (海) said: "May Allah curse the one who consumes *riba*, the one who pays it, the one who witnesses it and the one who writes it down."

Comments: [Saheeh because of corroborating evidence, Muslim (1597) and its isnad is hasan]

3726. It was narrated that Simak said: I heard 'Abdur-Rahman bin 'Abdullah narrate from his father - Shu'bah said: I think he attributed it to the Messenger of Allah (建) - that he said: "The likeness of the one who helps his

٣٧٧٤ - حَدَثَنَا مُحَمَّدٌ هُوَ ابْنُ جَعَفْرٍ: حَدَثَنَا مُحَمَّدٌ هُوَ ابْنُ جَعَفْرٍ: حَدَثَنَا مُعَمَّدٌ هُوَ ابْنُ جَعَفْرٍ: حَدَثَنَا مُعَمَّدٌ مُو ابْنُ جَعَفْرٍ: عَنِ النَّوَّالِ الْنِ مَبْسَرَةً، عَنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: سَمِعْتُ رَجُلًا يَقْرَأُ آيَةً، وَسَمِعْتُ مِنْ رَسُولِ اللَّهِ بِيلِيْ فَيَرْهَ، فَأَتَيْتُ بِهِ رَسُولَ اللَّهِ بِيلِيْ ، فَتَغَيَّرَ وَحُهُ رَسُولِ اللَّهِ بِيلِيْ ، أَوْ عَرَفْتُ فِي وَجْهِ رَسُولِ اللَّهِ بِيلِيْ ، أَوْ عَرَفْتُ فِي وَجْهِ رَسُولِ اللَّهِ بِيلِيْ ، أَوْ عَرَفْتُ فِي وَجْهِ رَسُولِ اللَّهِ بِيلِيْ اللَّهِ بِيلِيْ ، أَوْ عَرَفْتُ فِي وَجْهِ رَسُولِ اللَّهِ بِيلِيْ اللَّهِ عَنِ النَّبِي بِيلِيْ عَنْهُ عَنْهُ اللَّهِ عَنِ النَّبِي بِيلِيْ اللَّهِ عَنْ النَّبِي بِيلِيْ اللَّهِ عَنْ النَّبِي بِيلِيْ اللَّهِ عَنْ النَّبِي بِيلِيْ اللَّهِ اللَّهِ اللَّهِ عَنْ النَّبِي اللَّهِ عَنْ النَّبِي بِيلِيْ اللَّهِ عَنْ النَّبِي اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ عَنْ النَّبِي اللَّهِ عَنْ النَّهِ اللَّهِ اللَّهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهِ عَلْهُ اللَّهِ اللَّهِ اللَّهُ الْمُعْلَقُولُ الللَّهُ اللَّهُ اللَهُ اللَّهُ اللَهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَهُ اللَّهُ اللَ

تخریج: إساده صحیح، ح (۲٤١٠).

٣٧٢٥- حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شُعْنَةً عَنْ سِمَاكِ بْنِ حَرْبِ قَالَ: سَمِعْتُ عَنْ الرَّحْمَنِ الرَّحْمَنِ اللَّهِ بْنِ مَسْعُودِ اللَّهِ بْنِ مَسْعُودِ اللَّهِ بْنِ مَسْعُودِ اللَّهِ أَنَّهُ قَالَ: لَا تَصْلُحُ سَفْقَتَابِ فِي سَفْقَةٍ وَإِنَّ رَسُولَ اللَّهُ آكِلَ الرِّبَا، رَسُولَ اللَّهُ آكِلَ الرِّبَا، وَمُعاهِدهُ، وَكَاتِبُهُ». [انظر ٢٨٣٣].

تخريج: صحيح لغيره، م (١٥٩٧)، وهدا اساد حسار، وعبد لرحما بن عبدالله بن مسعود صرح بسماعه لهذا الحديث من أبيه.

٣٧٢٦ حَدَّثُنَا مُحَمَّدٌ: حَدَّثَنَا شُعْبَةً عَنْ سَعْبَةً عَنْ سَمَاكِ قَالَ. سَمِعْتُ عَبْدِ الرَّحْمَنِ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ شُعْبَةً: وَأَحْسِبُهُ قَدْ رَفَعَهُ إِلَى رَسُولِ اللَّهِ بَيْنِةٍ _ فَالَ: "مَثَلُ اللَّهِ عَيْمٍ الْحَقَّ، مَثَلُ

clan in an unjust cause is that of the camel that falls into a dry well

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get out)."

Comments: [Its isnad is hasan according to those who regard what 'Abdur-Rahman heard from his father as saheeh; and it is regarded as da'cef by those who say that he only heard a little from him]

and stretches out its tail (trying to

3727. It was narrated from 'Abdullah bin Mas'ood from the Prophet (美) that he said: "A man may continue to tell the truth and endeavour to be truthful until he is recorded as a speaker of truth or he may continue to tell lies and endeavour to tell lies until he is recorded as a liar."

Comments: [Its isnad is saheeli, al-Bukhari (6094) and Muslim (2607)]

3728. It was narrated from 'Abdullah that the Prophet (鑑) said: "Those who show the most restraint at the time of killing are the people of faith."

Comments: [A hasan hadeeth]

3729. It was narrated that Ibn Mas'ood (场) said: I heard the Messenger of Allah (斑) say: "Verily those who show the most restraint at the time of killing are the people of faith."

Comments: [It is a repeat of the previous report]

الْمعيرِ رَدَى فِي بِئْرٍ، فَهُوْ يَمُدُّ بِذَنْبِهِ". [انظر ٣٨٠١، و راحم: ٣١٩٣].

تخريج: إساده حس عند من يصحح سماع مدالرحمن من أبيه، وضعيف عند من يقول إنه لم سمع مه إلا السير.

٣٧٢٧ حَدَّثَنَا مُحَمَّدُ بِنُ جَعْفَرِ: حَدَّثَ شُعْتُهُ عِنْ جَعْفَرِ: حَدَّثَ شُعْتُهُ عِنْ مَنْشُورٍ، عَنْ عَبْدِ اللهِ عَنِ اللّهِ عَنِ اللّهِ عَنْ عَبْدِ اللهِ عَنِ اللّهِ عَنْ اللّهُ وَلا وَحَرَّى الطّهْدُق، حَتَّى يُكُتُبُ صِدْنَفًا، وَلا يَرانُ يَكُدِب، خَتَّى يُكُتُبُ يَرِانُ يَكُدِب، خَتَّى يُكُتُبُ كَذَبًا». [انطر: ٤١٨٧ وراجع: ٣٦٣٨].

تخریج: بساده صحیح، خ. (۲۰۹٤)،م: (۲۲۰۷).

٣٧٢٨- حَلَّنْنَا مُحَمَّدٌ عَنْ شُعْبَةً، عَن الْمُعِيرَةِ، عَنْ أَمُعْيَةً بَنِ نُوْتُرَةً، الْمُعِيرَةِ، عَنْ هُنَيِّ بُنِ نُوْتُرَةً، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِي ﷺ أَنَّهُ قَالَ: «أَعَفُ النَّاسِ قِتْلَةً أَهْلُ الْإِيمَان». [لط: ٣٧٧٩].

تخریج: حدیث حسن.

٣٧٢٩ حَدَّثَنَا سُزِيْجُ بُنُ النَّعْمَانِ: حَدَّثَنَا مُنْزِيْجُ بُنُ النَّعْمَانِ: حَدَّثَنَا هُسَبُمُ: أَخْرَنَ مُعِيرَةً عن إِبْراهِيم، عن عَمْمَةَ عَنِ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ بَشَيْقَ يَقُولُ: ﴿إِنَّ أَعَفَّ النَّاسِ قِتْلَةً أَهْلُ لَا مَانِهِ. [راجع: ٣٧٢٩].

تخریج: هو مکرر سابقه.

3730. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said: "The millstone of Islam will turn for thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years." I said: (Seventy years) including that or seventy years in addition to that? He said: "In addition to that"

Comments: [A hasan hadceth]

3731. A similar report was narrated from Ibn Mas'ood (♣) from the Prophet (♣), except that he said: 'Umar said to him: O Messenger of Allah, does that includes what has passed or is it in addition to that? He said: "It is in addition to that."

Comments: [It is a repeat of the previous report]

3732. It was narrated that 'Abdullah (本) said: The Messenger of Allah (些) said: "I have given you permission to lift the curtain and to listen to my private conversation until I tell you not to"

Comments: [A saheeh hadeeth; and Muslim (2169)this is a da'eef isnad]

3733. It was narrated that 'Abdullah (♣) said: The bone (with meat attached) that was most liked by the Messenger of

٣٧٣٠- خَدَثْنَا عَنْدُ الرَّحْمَٰنِ عَنْ سُلْنَانَ، عَنْ مُلْشَانَ، عَنْ مُلْشَانَ، عَنْ مُلْشُور، عَنْ رَبْعِتِّ، عِن الْبَرَاءِ سُ نَاجِيَةً، غَنْ غَبْدِ اللَّهِ عِي النَّبِيِّ ﷺ قَالَ. "تَدُورُ رحى الْإِسْلامِ بَحْمَسِ وَثَلَاثِينَ، أَوْ سِبْعَ وَتَلاثِينَ، أَوْ سِبْعَ فَلَاثِينَ، أَوْ سِبْعَ فَلَاثِينَ، أَوْ سِبْعَ فَلْدِينَ، أَوْ سَبْعَ فَيْكَ، وإنَّ يَهُمْ لَكُمْ مَشْ بَقِيَ؟ فَلَ: "مَمَّا فَيَ". فَلَنَ الْمُشْ مَضَى أَمْ مَضَّ بَقِيَ؟ فَلَ: "مَمَّا فَيَ". وانظر ٣٧٣١، وراحع ٣٧٠٧].

تخریج: حدیث حس، لبراء بن باحیة. قد عرفه العجلی واس حال.

٣٧٣١- حَدَثَنَا بِشَحَقُ حَدَّثَنَا سُمُعَدُ عَنْ مُنْصُورٍ، عَنْ رِبْعِيَّ ثَنِ جِرَاشٍ، عِنِ انْبراء ثَنِ مَنْصُورٍ، عَنْ انْبراء ثَنِ مَا النَّبِيِّ الْحَجِيَةُ الْكَافِيةِ، عِنِ ابْنِ مَسْعُورٍ عَنِ النَّبِيِّ عَلَيْهُ، إِلَّا أَنَّهُ قَالَ: فَقَالَ لَهُ عُمَرُ: يَا رَسُولَ اللّهِ، (١/٣٩٤) مَا خَصَى امْ مَا يَقِيهُ، [راجع: ٣٧٠٧].

ت**حریج**. هو مکرر ساغه.

٣٧٣٧- حَدَّثَنَا عَنْدُ الرَّحْمَٰ عَنْ سُفْيَانَ، عَنِ اللَّهِ مِنْ سُفْيَانَ، عَنِ الْخَسَنِ يَغْنِي ابْنُ عُبِيْدِ اللَّهِ مِ عَنْ ابْرَاهِبِمَ بْنِ سُوبْدِ، عَنْ عَنْد اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ يَصِيْحُ الْعَجَاب، وَتَسْمَعَ الْعَجَاب، وَتَسْمَعَ سِوَادِي، خَتَّى أَنْهَاكَ». [الظر، ٣٨٣٣].

تخريج: حديث صحيح، م (٢١٦٩) وهدا مساد صعيف، إسراهيم لم يسمع من اس مسعود. ٣٧٣٣ خَدَّثُنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ حَدَّثُنَا رُهَيْرٌ حَدَّثُنَا بُو إسْحاقَ عَنْ سَعْدِ بُن Allah (ﷺ) was the foreleg, the foreleg of a sheep. Poison was put in the foreleg and he thought that the Jews were the ones who poisoned him.

Comments: [Its *isnad* is *da'eef*, and Sa'd bin 'Iyad is unknown]

عياض، عَنْ عَدْ اللَّهِ قَالَ: كَالَ أَحَتُ الْغُرَاقِ إِلَى رَسُولِ لَنَّه بِيَحْقِ، لَذَرَاغ، فَرَاغُ النَّرَاغ، وَكَانَ يَرَى السَّاة، وَكَانَ فَذْ شُمَّ فِي الدِّرَاع، وَكَانَ يَرَى أَنَ الْيُهُودَ هُمْ سَمُّوهُ. [انظر: ٣٧٧٧، ٣٧٧٧، ٢٧٩٨].

تخريج: إساده ضعف، سعد بن عناص محهول.

3734. Abu Majid, a man of Banu Haneefah, narrated that 'Abdullah bin Mas'ood (泰) said: We asked our Prophet (靈) about walking with the bier and he said: "A rapid walk, for if he (the deceased) was good, it is good to which you are hastening him, and if he were otherwise, then away with the people of Hell. The bier should be followed rather than follow, he is not one of us who walks ahead of it."

Comments: [Its isnad is da'eef because Abu Majid is unknown]

3735. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (羅) said: "The Hour will not come except upon the most evil of people."

Comments: [Its isnad is saliech, Muslim (2949)]

3736. It was narrated that 'Abdullah (*) said: I saw the Messenger of Allah (*) saying takbeer every time he raised or lowered his head (in prayer), when standing and sitting, and he

تخريج: إساده صعبت لحهالة أبي ماجد. وبحبى الحابر صعيف.

٣٧٣٥ حَدَّثَنَا نَهْزُ: حَدَّثَنَا شُعْمَةً حَدَّثَنَا عَلِيْ لَنْ الْأَحْوَصِ يُحَدِّثُ لَنْ الْأَحْوَصِ يُحَدِّثُ عَنْ عَلَى عَنْدِ لَلَّهِ بَشِيْدٍ: "لَا عَنْ عَنْدِ لَلَّهِ بَشِيْدٍ: "لَا تَفْوِمُ اللَّهِ بَشِيْدٍ: "لَا تَفْوِمُ السَّاعَةُ إِلَّا عَلَى شِرَارِ السَّاسِ".

تخريج: بساده صحبح، م: (۲۹٤۹).

٣٧٣٦- حَلَّثُنَا أَنُو كَامِلِ ﴿ حَلَّثَنَا زُهَيْرٌ : حَلَّثُنَا أَنُو كَامِلٍ ﴿ حَلَّثُنَا زُهَيْرٌ : حَلَّثُنَا أَنُو إِسْخَاقَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَن الْاَسْوَدِ وَعَلْقَمَةً ، عَنْ عَبْدِ اللَّهِ قَالَ : رَأَيْتُ النَّبِي ﷺ يُكَبِّرُ مِي كُلِّ رَفْعٍ وَوَضْعٍ ، وَقِيَامٍ النَّبِي ﷺ يُكَبِّرُ مِي كُلِّ رَفْعٍ وَوَضْعٍ ، وَقِيَامٍ

said the salam to his right and to his left, as-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah, until I could see the whiteness of his cheek and I saw Abu Bakr and 'Umar doing likewise.

Comments: [A salveel hadeeth; this is a da'eef isnad]

3737. It was narrated that Ibn Mas'ood (秦) said The Messenger of Allah (雲) cursed the one who consumes *riba*, the one who pays it, the two who witness it, and the one who writes it down.

Comments: [A saheeh hadeeth, Muslim (1597)]

3738. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (囊) used to teach us the tashahhud as he used to teach us a soorah of the Qur'an.

Comments: [Saheeh, al-Bukhari (6265) and Muslim (402) this is a da'eef isnad because Shareek is da'eef] وَقُمُودٍ، وَيُسَلِّمُ عَنْ يَمِبِنِهِ وَعَنْ شِمَالِهِ: الشَّلَامُ عَلَيْكُمْ وَرَحْمَهُ اللَّهِ، الشَّلَامُ عَلَيْكُمْ وَرَحْمَهُ اللَّهِ، حَتَّى أَرَى تَيَاضَ خَدَّه، وَرَأَيْتُ أَنَا بَكْرٍ وَعُمَرَ يَهْمَلَانِ ذَاكَ. [راجع: ٣٦٦٦].

تخريج. حديث صحيح، وهذا إسناد ضعيف، رهير سمع من أي إسحاق بعد الاختلاط.

٣٧٣٧ حَدَّثَنَا عَبْدُ الرُّزَاقِ: أَخْمَرَنَا إِسْرَائِيلُ عَنْ سَمَاكِ، عَنْ عَبْدِ الرَّحْمَ ثَنِ عَبْدِ اللَّهِ، عَن ابْنِ مَسْعُودٍ قَالَ. لَعْنَ رَسُولُ اللَّهِ ﷺ ابْلَ الرِّنَ، وَمُوبِلُهُ، وَشَاهِدَيْهِ، وَكَاتِبُهُ. [راجع: ٣٧٢٥].

تخريج: حديث صحيح، م: (١٥٩٧).

٣٧٣٨- حَلَّثَنَا يَحْيَى بُنُ ادَمَ: حَلَّثَنَا شَرِيكٌ عَنْ خَامِعٍ مِن أَبِي وَائِلٍ، عَنْ غَنْ خَامِعٍ مِن أَبِي وَائِلٍ، عَنْ غَنْ خَامِعٍ مِن أَبِي وَائِلٍ، عَنْ غَنْدِ اللَّهِ قَالَ * كَانَ رَسُولُ اللَّهِ عَلَيْهُ يَعْلَمُنَا السُّورَةَ مِنَ الْقُرْآنِ. [انظر: الشّر: قَامَ مِنَ الْقُرْآنِ. [انظر: ٣٩٣٥].

تخريج: صحيح، خ (٦٢٦٥)، م: (٤٠٢) وهذا إسناد صعيف لصعف شريك.

3739. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (曇) continued to recite the *Talbiyah* until he stoned *Jamratal-'Aqabah*.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because Thuwair bin Abu Fakhitah is da'eef]

3740. It was narrated from 'Abdullah concerning the verse, "The (Prophet's) heart lied not in

٣٧٣٩ حَلَّقُنَا يَحْيَى بُنُ آدَمَ عَنْ شُرِيكِ، عَنْ فُولِ بُنِ أَبِي فَاختَةً، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ فَالَ: لَنَى رَسُولُ اللّهِ ﷺ حَتَّى رَمَى حَمْرَةَ الْمُقَبِدِ. [راجع, ٣٥٤٩].

تخريج: صحيح لعبره، مَ (١٢٨٣) وهذا إسناد صعيف، تصعف ثوير، وشريك س عندالله سيء الحفظ. ٣٧٤٠ - حَدَّثْنَا بَحْيَى نْنُ آذَمَ: حَدُّثْنَا إِشْرَائِيلُ عَنْ أَبِي إِشْجَاقَ، عَنْ عَنْدِ لرَّحْمَن مْن يَزْيِدَ. what he (Muhammad (建)) saw" [an-Najm 53:11], that he said: The Messenger of Allah (建) saw Jibreel (as) in a suit of the finest brocade, filling the space between heaven and earth.

Comments: [Its isnad is saleeh, al-Bukhari (3232) and Muslim (174)]

3741. It was narrated that 'Abdullah bin Mas'ood (法) said: The Messenger of Allah (達) taught me [the verse], "Inni Anar-Razzaqu dhul-quwwatil-mateen" [a variant reading of "Innallaha huwarrazzaqu... (Verily, Allah is the All-Provider, Owner of Power, the Most Strong)" [adh-Dhariyat 51:58].

Comments: [Its isnad is saheeh]

3742. It was narrated from 'Abdullah (泰) that when the Prophet (娄) lay down on his side on his bed, he said: "Protect me from Your punishment on the Day You gather Your slaves together."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted]

3743. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "I thought of ordering a man to lead the people in prayer, then I would order that the houses of people who do not pray with us to be burned down around them."

عَنْ عَنْدِ اللَّهِ فِي قَوْلِهِ. ﴿ مَا كَذَبَ الْفُوَادُ مَا رَأَى لَهُ اللَّهِ بَشِيْتٍ جِئْرِيلَ فِي رَأَى رَسُولُ اللَّهِ بَشِيْتٍ جِئْرِيلَ فِي خُلَةٍ مِنْ رَفَرَفٍ. قَدْ مَلاَ مَا نَيْنَ السَّمَاءِ وَالْارْضِ. [انظر: ٣٨٦٨، ٣٧٨٠، ٣٨٦٢، ٣٨٦٣].

تحریج: إساده صحیح، خ. (۳۲۳۲)،م: (۱۷۷)

٣٧٤١ - حَدَّثَنَا يَخْيَى مِّنُ اَدَمَ: حَدَّثَنَا إِسْرَابِيلُ غَنْ أَبِي إِسْحَقَ، غَنْ عَبْدِ الرَّحْمَٰنِ بْنِ يَزِيدُ، عَنْ غَبْدِ اللَّهِ مِّي مَسْعُودٍ قَالَ: أَقْرَأَتِي رَسُولُ اللَّهِ يَشِيْدَ: إِنِّي أَمَا الرَّزَّاقُ دُو الْقُوَّةِ الْمَتِينُ. [نظر: ٣٩٧٠، ٣٧١٧].

تخريج: اسناده صحيح.

٣٧٤٧ حَدَّثُنَا يَخْيَى بُنُ آدَمَ: حَدَّثُنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَقَ، عَنْ أَبِي عُبَيْدَةً، عَنْ عَبْدِ اللّهَ أَنَّ النَّبِيَ يَشِيِّةً كَانَ إِذَا وَضَعَ جَبَّبُهُ عَلَى فَرْ سِهِ قَالَ: "قِنِي عَذَابِكَ يَوْمَ تَجْمَعُ عِبَادَكُ». [الطر: ٣٩٣١، ٣٩٣١].

تخريج: صحيح لعيره، وهذا إسناد صعيف لاخطاعه، أبو عبيدة لم يسمع من أبيه عمدالله.

٣٧٤٣- حَدَّثُنَا يَحْبَى بْنُ أَدَمَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَسِ، عَنْ عَنْ اللهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: الْقَدْ هُدهْتُ أَنْ آمُرَ رَجُلًا، فَيُصَلِّيَ بَأْنَاسٍ، ثُمَّ آمُرَ يِأْمَاسٍ لَا يُصَلُّونَ مَعَنَا، فَتُحَرَّقُ عَلَيْهِمْ Comments: [Its isnad is salicen, Muslim (652)]

3744. It was narrated that 'Abdullah (&) said - Abu Ahmad said: that Ibn Mas'ood said - The Prophet (ﷺ) liked to repeat supplications three times and prayers for forgiveness three times.

Comments: [Its isnad is saheeh]

3745. It was narrated that 'Abdullah (去) said: After the verse "When there comes the Help of Allah (to you, O Muhammad (些) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed to the Messenger of Allah (寒), if he recited it and bowed, he would often say: "Glory and praise be to You, O Allah our Lord. O Allah, forgive me, for You are the Acceptor of repentance, the Most Merciful," three times.

Comments: [Hasan because of corro-borating evidence; this is a da'eef isnad because it is interrupted]

3746. It was narrated that Abul-Ahwas al-Jushami said: Whilst Ibn Mas'ood was delivering a khutbah one day, he saw a snake on the wall, so he interrupted his khutbah and struck it with his stick or cane and killed it, then he said: I heard the Messenger of

ئيونَهُمْ. [غفر: ٣٨١٦، ٤٠٠٧، ٤٢٩٥، ٢٩٧٧، ٨٤٣٨].

تخريج. إساده صحيح، م (٦٥٢).

٣٧٤٤ حَدَّثُنَا بَحْنِي نَنُ آدم: أَخْبِرِنَا إِسْرَائِيلُ
وَأَنُو أَحْمَد: حَدَّثُنَا إِسْرَائِيلُ عَنْ أَبِي
إِسْخَاق، عَنْ عَفْرِو ثَنِ مَيْمُونِ، عَنْ عَبْ اللّه شِدْ قَالَ : _ قَالَ أَبُو أَخْمَذَ عَنِ ابْنِ مَسْعُودِ
قَالَ كَانَ النّبِيُّ يَثِيَّةً لُعْجِئُهُ أَنْ بَدْعُو تَلَاتًا،
وَيَشْتَعْفِيْمَ تَلَاثًا، [انطر ٢٧٦٩].

تخريج: إساده صحنح،

٣٧٤٥ - حَدَّثُنَا يَحْيَى بُنُ ادَمَ حَدَّثَنَا إِسْرَائِلُ عَنْ عَبْد عَنْ أَبِي عُنِيْدَةً، عَنْ عَبْد اللّهِ قَلَ. مُنْذُ أُثُولَ عَلَى رَسُوبِ لللّهِ بَيْتَةً: عَنْ عَبْد ﴿ إِذَا حَكَاتَهُ نَصْبُرُ اللّهِ وَٱلْمَائِحُ ﴾ (النصر: ١) كَان بُكْثُرُ أَنْ يَقُولَ. إِذَا قَرَاهَا ثُمُّ رَكَعْ بَهِ، كَان يَقُولَ. إِذَا قَرَاهَا ثُمُّ رَكَعْ بَهِ، أَن يَقُولَ "سُبْحانك رَبّنا وَبِحَمْدِك، اللّهُمُ الْمُعْرَ لِي، إِنْك أَنْتَ النّوَّابُ الرَّحِيمُ كَلاَتًا. [رحم ٣٨٨٣].

تخريج: حس لعبره، وهد، إساد صعيف لانقطاعه، أو عيده لم يسمع من عدالله وهو أبوه.

٣٧٤٦ حَدَّثْنَا عَبْدُ اللَّهِ ثُنُ يَرِبِدَ وَيُوسُنُ، فَالَا: حَدَّثْنَا ذَ وُدُ _ يَغْنِي ابْنَ الْفُراتِ _ عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي (١/ ٣٩٥) الْأَغْبَنِ الْمَسْدِيِّ، غَنْ نَبِي الْأَخُوصِ الْحُشَمِيِّ، قَالَ: نَيْنَ نُنْ مُسْعُودٍ يخْطُبُ دَتَ يَوْمٍ، فَإِذَ هُو بِحَيَّةٍ نَمْشي عَلَى يخْطُبُ دَتَ يَوْمٍ، فَإِذَ هُو بِحَيَّةٍ نَمْشي عَلَى Allah (ﷺ) say: "Whoever kills a snake, it is as if he killed a mushrik man whose blood it is permissible to shed."

Comments: [Its isnad is da'eef and it is marloo']

أحدَارِ، فَقَطَعَ خُطْمَتُهُ، ثُمَّ ضَرَبَهَا بِقَضِيهِ، أَوْ عَصَدَةٍ _ قَالَ يُولُسُ، فَصِيبِهِ _ حَتَى فَلَهَ، ثُمَّ قال: سَمِعْتُ رَسُول اللَّهِ بَيْلِةِ يَتُولُ: المَنْ قَتَلَ حَبَّهُ، فَكَأَنَّمُا فَتَل رَجُلًا مُسْرِكًا فَدْ حَلَّ دَمْهُ!. إراجع ٢٠٠٠].

تخريج: إساده صعيف مرفوعا، أبو الأعيل العبدي ضعيف، لكه صحيح موفوقا

3747. It was narrated that Ibn Mas'ood (♣) said: We asked the Messenger of Allah (₤) about monkeys and pigs - were they the offspring of the Jews? The Messenger of Allah (₤) said: "Allah never cursed any people and transformed them, then gave them offspring when He caused their doom. These (animals) are a creation that existed before. When Allah got angry with the Jews, He transformed them and made them like them."

Comments: [Hasan because of corroborating evidence; this is a da vef isnad]

3748. It was narrated that 'Abdullah (李) said: The Messenger of Allah (塞) saw Jibreel in his true form: he has six hundred wings, each of which fills the horizon and there falls from his wings things of different colours, pearls and rubies, of which Allah knows best.

Comments: [Its *isnad* is *da'eef* because Shareek is *da'eef*]

تخریج: حس عیره، وهدا _اسناد صعیف. و الاعین العندی[،] صعیف.

٣٧٤٨ - حَدَثْنَا حَجَاجُ ﴿ حَدَثْنَا شَرِيكٌ عَنْ عَبْدِ اللّهِ قَالَ: عَاصِم، عَلْ أَبِي وَ ثَلٍ، عَنْ عَبْدِ اللّهِ قَالَ: (أَى رُسُولُ اللّهِ ﷺ جَرْيِلَ فِي صُورَتِهِ، وَلَهُ سَتُّ مِانَةٍ جَنَحٍ، كُلُّ جَنَحٍ مِنْهُ قَدْ سَدَّ لَأُفَنَ، يَشْفُطُ مِنْ حَنَحهِ مِنَ لَتَّهَاوِيلِ وَاللّٰذُّ وَاللّهُ وَاللّهُ لَا عَلِيمُ [راحع ٣٧٤٠].

تخریج: إساده ضعیف نضعف شریك واصله فی، خ (۳۲۳۲)، م. (۱۷٤). 3749. Ma'mar narrated concerning the verse, "And Allah did take Ibraheem (Abraham) as a Khalcel (an intimate friend)" [an-Nisa' 4:125]: 'Abdul-Malik bin 'Umair told me, from Khalid bin Rib'i, from Ibn Mas'ood (泰) that he said: Allah took vour companion as a close friend, meaning Muhammad (變).

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

3750. It was narrated that Khalid bin Rib'i al-Asadi said: I heard Ibn Mas'ood (表) say: I heard the Messenger of Allah (經) say: "Your companion is the close friend of Allah, may He be exalted and glorified."

Comments: [Sahech because of corroborating evidence; this is a repeat of the previous report]

3751. It was narrated from Khalid bin Rib'i that he heard Ibn Mas'ood (泰) say: I heard the Messenger of Allah (囊) say: "Verily, your companion is the close friend of Allah, may He be exalted and glorified."

Comments: [Sahech because of corroborating evidence; this is a repeat of the previous report]

3752. It was narrated that 'Abdullah (本) said The Messenger of Allah (美) said: "Verily, your companion is the close friend of Allah, may He be exalted and glorified."

٣٧٤٩- حَدَّثَنَا عَنْدُ الرَّزُّ قِ: حَدَّثَنَا مَعْمَرٌ فِي قَوْلِهِ: ﴿ وَالْتَعَدَ اللَّهُ ﴿ إِلَهِمِهَ خَلِيلًا ﴾ (الساء: ١٢٥)، قال أَخْبَرَبي عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، عَنْ خَالِدِ بْن رِبْعِيِّ عَنِ ابْنِ مَسْعُودٍ أَنَّهُ قَالَ: إِنَّ اللَّهَ التَّخَذَ صَاجِبُكُمْ حَلِيلًا، يَعْني مُحمَّدًا إِنَّ اللَّهَ التَّخَذَ صَاجِبُكُمْ حَلِيلًا، يَعْني مُحمَّدًا يَعِيْقَ أَرَاحِعِ: ٢٥٨٠].

تخریج: صحح لغیره، م: (۲۳۸۲)وهد اسناد صعیف حالد بن ربعی محهول.

٣٧٥٠ حَدَّثَنَا أَنُو الْوَلِيدِ حَدَّثَنَا أَنُو عَوانَةً: عَنْ عَنْد الْمَلْكِ عَنْ خَالِدِ بْنِ رِنْعِيَّ الْأَسَدِيِّ قَلْ سَمِعْتُ ابْن مَسْعُودٍ يَقُولُ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: "إِنَّ صَاحِبَكُمْ خَلِيلُ اللهِ ﷺ يَقُولُ: "إِنَّ صَاحِبَكُمْ خَلِيلُ اللهِ عَلَيْ رَجُولُه.

تخريج: صحيح لغيره، وهو مكرر ماقىله.

٣٧٥١ - حَدَثْنَا عَفَانُ: حَدَّثْنَا أَنُو عَوَانَةَ: حَدَثْنَا أَنُو عَوَانَةَ: حَدَثْنَا عَنْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ خَالِدِ بْنِ رِبْعِيِّ الْأَسْدِيِّ أَنَّهُ سَمِعَ ابْنَ مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ بَيْثُةً يَقُولُ: "إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَزِّ وَجَلَّه. [راحع: ٣٥٨٠].

تخريج. صحبح لعيره، وهو مكرر ماقىله.

٣٧٥٢ حدَّثَنَا مُعَاوِيَةُ بُنُ هِشَامٍ حَدَّثَنَا مُعَاوِيَةُ بُنُ هِشَامٍ حَدَّثَنَا سُفْيَانُ عَنْ خَالِدِ سُفْيَانُ عَنْ خَالِدِ نُنِ مِعْنِي، عَنْ خَالِدِ نُن رِنْعِيِّ، عَنْ عَنْدِ اللَّهِ قَال: قَالَ رَسُولُ اللَّهِ عَلَيْهُ خَلِيلُ للَّهِ". اللَّهِ عَلَيْهُ خَلِيلُ للَّهِ". [راجع ٣٥٨٠].

Comments: [Saheeh because of corroborating evidence; this is a repeat of the previous report]

3753. It was narrated that Khalid bin Rib'i said: 'Abdullah (&) said: Verily, your companion is the close friend of Allah, may He be exalted and glorified.

Comments: [Saheeh because of corroborating evidence; this is a repeat of the previous report]

3754. It was narrated from Ibn Mas'ood that the Prophet (运) said: "No matter how much *riba* increases, it will ultimately lead to less."

Comments: [A saheeli hadeeth]

تخريج: صعيح لغيره، وهو مكرر ماقبله.

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٣٧٥٣- حَذَّفَنا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِي عَنْ سُعْيَانَ، عَنْ حَالِدِ بْنِ رِبْعِيْ شَعْيَانَ، عَنْ حَالِدِ بْنِ رِبْعِيْ فَالْذَ: قَالَ عَبْدُ اللَّهِ: إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ عَرْ وَجَلَّ.

تخريج: صحيح لغيره، وهو مكرر ماقله.

٣٧٥٤ حَدَّثَنَا حَجَاعٌ: حَدَّثَنَا شَرِبكٌ عَنِ الرَّيْعِ، عَنِ ائْنِ مَسْعُودٍ لَرُّكِيْنِ بْنِ الرَّبِيعِ، عَنْ أَسِهِ، عَنِ ائْنِ مَسْعُودٍ أَنَّ النَّبِيَّ ﷺ قَالَ: اللَّرِّنَا وَإِنْ كَثْرٌ، فَإِنْ عَنْقَهُ تَصِيرُ إِلَى قُلِّ». [انظر: ٢٦٢٦].

تخريج: حديث صحيح، شريك وإن كان سي، الحفظ، متابع.

3755. It was narrated that Ibn Mas'ood (泰) said: The Messenger of Allah (秦) taught me "And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember (or receive admonition) [fahal min muddakir]?" [al-Qamar 54:17]. A man said: O Abu 'Abdur-Rahman, is it muddakir or mudhdhakkir? He said: The Messenger of Allah (秦) taught me (to say) "muddakir"

Comments: [Its isnad is saheeli, al-Bukhari (3345) and Muslim (823)]

3756. It was narrated from 'Abdullah bin Mas'ood that the Prophet (愛) said: "Horses are of three types: horses that are for the

٣٧٥٥ خدَّثَنَا حَجَّاجٌ خدَّثَتَ إِسْرَائِيلُ عَنْ أَنِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنِ ابْنِ مَسْعُودٍ فَلَ ابْنِ مَسْعُودٍ فَلَ ابْنِ مَسْعُودٍ فَلَ اللَّهِ عَلَيْ الْمُولَى اللَّهِ عَلَيْ فَقَالَ نِسَرْنَا الْقُرْآنِي رَسُولُ اللَّهِ عَلَيْ مِنْ مُدَّكِرٍ فَهَلْ مِنْ مُدَّكِرٍ فَقَالَ رَحْلٌ عِنْ الرَّحْمَ، (مُدَّكِرٍ) أَوْ رُحُلٌ عَلَيْ الرَّحْمَ، (مُدَّكِرٍ) أَوْ رُمُولُ اللَّهِ عَلَيْ (مُدَّكِرٍ) قَالَ: أَقْرَأْنِي رَسُولُ اللَّهِ عَلَيْ (مُدَّكِرٍ) أَوْ (مُدَّكِرٍ) وَاللهِ عَلَيْ (مُدَّكِرٍ) أَوْ (مُدَّكِرٍ). [انطر ٣٨٥٣، ٣٩١٨، ٣٩١٨. ٤١٠٥.]

تخریج: اسناده صحیح، ح. (۳۳٤٥).م. ۸۲۲).

٣٧٥٦- حَدَّثْنَا الْحَجَاحُ: أَخْتَرَنَا شَرِيكٌ غَيِ
﴿ رُحُيْنِ نُنِ الرَّبِيعِ ، عَنِ الْقَاسِمِ بْن حَسَّان، عَنْ عَنْد اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ:

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Most Merciful, horses that are for man, and horses that are for the Shaitan. As for horses that are for the Most Merciful, they are the ones that are allocated for (jiliad) for the sake of Allah; (their owner will be rewarded for) their food, dung and urine - and he mentioned whatever Allah willed. As for the horses that are for the Shaitan, they are those on which people gamble and bet. As for the horses that are for man, they are horses that a man keeps for breeding and they ward off poverty."

Comments: [Salveeh; this is a da'eef isnad]

3757. It was narrated from a man of the Ansar that the Prophet (强) said: "Horses are of three types..." And he narrated the hadeeth.

Comments: [Its isnad is saheeh]

3758. It was narrated that 'Abdullah bin Mas'ood (36) said. The Messenger of Allah (蹇) said: "Verily the millstone of Islam will stop turning after thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years." 'Umar said: O Messenger of Allah, (seventy years) including that or seventy years in addition to that? He said: "In addition to that."

"الْحَيْلُ ثَلاثَةً، فَفُرَسٌ لِلرَّحْمَن، وَفَرَسُ لِلْإِنْسَانِ، وَفَرَسٌ لِلشَّيْطَانِ، فَامَّ فَرَسْ الرَّحْمَنِ عَالَّدِي يُرْبِطُ فِي سَبِيلِ اللَّهِ، فَعَلَقُهُ وَرَوْتُهُ وَبَوْلُهُ، وَدَكَرَ مَا شَاءَ اللَّهُ، وَأُمَّ فَرَسُ الشَّيْطَان: فَالَّذِي يُقْمَرُ أَوْ يُرَاهَنُ عَنْيه، وَأُمَّا فَرُسُ الْإِنْسَانِ: فَالْفَرَسُ يَرْتَبِطُهَا الْإِنْسَدُ فَرُسُ الْإِنْسَانِ: فَلْفَرَسُ يَرْتَبِطُهَا الْإِنْسَدُ

تخريج: صحيح، وهذا إساد صعيف، شريك . سيء الحفظ القاسم لم يدرك عبدالله.

٣٧٥٧- حَدَثْنَا مُعَاوِيّةُ بْنُ عَمْرِو: حَدَّثَنَا رَبُولَةً بْنُ عَمْرِو: حَدَّثَنَا الرُّكَيْنُ عَنْ أَبِي عَمْرِو الشَّيْبَانِيّ، عَنْ رَجُلٍ مِنَ الْأَنْصارِ عَي النّبِيّ الشَّيِّةِ قَالَ: «الْحَيْلُ ثَلاثَهُ... فَذَكَرَ الْحَدِيثَ.

تخريج: إساده صحيح، وسيأتي في مسند رجل من الأنصار.

٣٧٥٨ حَدُّثَنَا حَحَّاجٌ حَدُّثَنَا سُمُيَانُ : خَدُّثَنَا مَنْصُورٌ عَنْ رِبْعِيّ، عَنِ الْبَرَاءِ بْنِ مَسْعُودٍ لَاجَيَّةَ الْإِنْ مَنْ مَسْعُودٍ لَاجَيَّةَ الْإِنْ مَنْ مَسْعُودٍ قَالَ رَسُولُ اللَّهِ ﷺ اللهِ مَسْتُرُولُ بِخَمْسِ وَثَلَاثِينَ، أَوْ سِتِّ وَثَلَاثِينَ، أَوْ سِتِّ وَثَلَاثِينَ، فَإِنْ يَهُلِكُ، وَإِنْ يَقُمْ لَهُمْ دِينُهُمْ، يَقُمْ لَهُمْ دِينُهُمْ، يَقُمْ لَهُمْ دِينُهُمْ، يَقُمْ لَهُمْ شَعْمِينَ عَامًا ﴿ قَالَ : قَالَ عُمْرُ : يَا رَسُولَ لِهُمْ شَعْمِينَ عَامًا ﴿ قَالَ : قَالَ عُمْرُ : يَا رَسُولَ لِهَا لَهُمْ أَمْ بَمَا بَقِيَ ﴾ قَالَ : البَلْ بِمَا لِيَهِي ؟ قَالَ : البَلْ بِمَا يَقِي ؟ قَالَ : البَلْ بِمَا بَقِي ؟ قَالَ : البَلْ عُمْرُ : يَا رَسُولَ بَقِي ؟ قَالَ : البَلْ عُمْرُ اللّهُ اللّهُ عَلَى اللّهُ الللّهُ اللّهُ اللّ

Comments: [A hasan hadeeth]

3759. It was narrated that 'Abdullah bin Mas'ood (36) said: The Messenger of Allah (😹) said to his Companions: "I do not want anyone to tell me anything (negative) about any of my Companions, for I like to come out to you with no ill feeling in my heart (towards anyone)." Some wealth came to the Messenger of Allah (25) and he shared it out. Then I passed by two men, one of whom was saying to the other: By Allah, in the way he divided it Muhammad was not seeking the Countenance of Allah or the Hereafter. I paused so that I could hear what they were saying, then I went to the Messenger of Allah (ﷺ) and said. O Messenger of Allah, you said to us, "I do not want anyone to tell me anything (negative) about any of my Companions," but I passed by Soand-so and So-and-so, and they were saying such and such. The face of the Messenger of Allah (ﷺ) turned red and he was very distressed. Then he said: "Leave us alone. Moosa was annoyed with more than this and he was patient."

Comments: [Its isnad is da'eef with this wording; there is corroborating evidence for some of it]

3760. It was narrated that Ibn Mas'ood (泰) said: The Messenger of Allah (霙) delayed 'Isha' prayer then he came out to the mosque

تخریج: حدیث حس، البراء بن باحبة قد عرفه العجبی وابن حداد.

٣٧٥٩- حَدَّثُنَا حَجَّاحٌ قَالَ سَمِعْتُ إِسْرَائِيلَ نْ يُونُسَ عَنِ الْوَلِيدِ بْنِ (٣٩٦/١) أبي هشَام مَوْلَى لِهَمْدانَ، عَنْ رَيْدِ بْنِ أَبِي زَائدٍ، عِنْ غَنْدِ اللَّهِ لَىٰ مَسْغُودٍ قَالَ. قَالَ رَسُولُ اللَّهِ عِينَ لأَصْحَابِهِ ﴿ لَا يُسْغُنِي أَخَدٌ عَنْ أَخَدِ مِنْ ْصْحَامِي شَيْئًا، فَإِنِّي أُحِثُ أَنْ أَخْرُخَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ» قَالَ: وَأَتَى رَسُولَ اللَّهِ عَنْ مَالٌ، فَقَسَمَهُ. قَالَ فَمَرَرْتُ مِرَجُلَيْن، وأَخْدُهُم بَقُولُ لضاجه، والله مَا أَرَادَ مُحمَّدٌ بَقِسْمَتِهِ وَجُهَ اللَّهِ، وَلَا الدَّارَ الْأَحِرةَ، فِتَنَتُّ، خَتَّى سَمِعْتُ مَا قَالًا: ثُمَّ أَتَيْتُ رِسُولَ اللَّهِ عِينَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّكَ فُلْتَ كَ: «لَا يُنَعْنِي أَخَدٌ عَنْ أَحَدٍ مِنْ 'صْحَابِي شَيْئًا"، وَإِنِّي مَرِزْتُ بِفُلَانٍ وَفُلَانٍ، وهُمَا يَقُولَان كَذَا وَكَذَا، قَالَ: فَاحْمَرَّ وَجُهُ رَسُولِ اللَّهِ ﷺ، وَشَقَّ عَلَيْهِ، ثُمُّ قَالَ: «دَعْنَا مِنْكَ، فَقَدْ أُودِيَ مُوسَى أَكْثَرَ مِنْ ذَلِكَ، ثُمَّ ضدً ال

تخريج: إسناده صعيف بهذه السياقة ولمضه شواهد، لوليد مستور وربد لا بصح حديثه.

٣٧٦٠ حدثنا أنو لنَّصْرِ وحَسَنُ بْنُ مُوسَى
 ٧٤: حدَّنا شبدنُ غنْ غاصم، غنْ زِزْ، غَنِ
 نن مشغردٍ قالَ أخَرْ رَسُولُ اللهِ ﷺ صَلاةً

and saw the people waiting for the prayer. He said: "Verily, none of the followers of these other religions is remembering Allah at this moment except you." Then these verses were revealed: "Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allah during the hours of the night, prostrating them- selves in prayer. They believe in Allah and the Last Day; they enjoin Al-Ma'roof (Islamic Monotheism, and following Prophet Muhammad (鑑)) forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad (鑑)); and they hasten in (all) good works; and they are among the righteous. And whatever good they do, nothing will be rejected of them; for Allah knows well those who are Al-Muttagoon (the pious" [Al 'Imran 3:113-115].

الْعِشَاءِ، ثُمُّ خَرَجَ إِلَى الْمُسْجِدِ، فَإِدَا النَّسُ يَتْعَطِرُونَ الصَلَاةَ، قَالَ: «أَمَّ إِنَّهُ لَيْسَ مِنْ أَهْلِ هَذِهِ الْأَذْيَانِ أَحَدٌ يَذْكُرُ اللَّهَ هَذِهِ السَّاعَةَ عَيْرُكُمْ "، فَالَ: وَأُنْزِلَ هَؤُلَاءِ الأَيَاتِ ﴿لَيْسُوا مَوْلَةٌ تِنْ أَهْلِ ٱلْكِتَتِ ﴾ حَتَى نَمَغَ: ﴿وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَلَنْ تُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَقِيرَ ﴾ (آل عمران: ١١٣- ١١٥).

تخريج: صحيح لعيره، وهذا إساد حسن.

Comments: [Salueh because of corroborating evidence; this is a hasan isnad]

3761. It was narrated that 'Abdullah bin Mas'ood (秦) said: Ibn an-Nawwahah and Ibn Uthal came as envoys of Musailimah to the Prophet (秦) and he said to them: "Do you bear witness that I am the Messenger of Allah?" They said: We bear witness that Musailimah is the messenger of Allah! He said: "I believe in Allah and His Messengers. If I were to kill any envoy, I would have killed you." 'Abdullah said: And it became a precedent that envoys were not to be killed.

٣٧٦١ حَدَّثُنَا أَبُو النَّضْرِ: حَدَّثَنَا عَاصِمُ بْنُ أَبِي النَّجُودِ عَنْ الْمَسْعُودِيُّ: حَدَثَنَا عاصِمُ بْنُ أَبِي النَّجُودِ عَنْ أَبِي وَيْ النَّجُودِ عَنْ أَبِي وَيْ النَّجُودِ عَنْ اللَّهِ بْنِ مَسْعُودٍ قَالَ: أَلِي وَائِنُ أَثَالٍ رَسُولًا مُسَئِلِمَةً رَسُولًا وَسُولًا مُسَئِلِمَةً رَسُولُ اللَّهِ؟، قَالًا: نَشْهَدُ أَنَّ مُسَئِلِمَةً رَسُولُ اللَّهِ!! فَقَالَ النِّبِيُ عِلَيْهِ: "آمَنْتُ بِاللَّهِ وَرُسُلِهِ، اللَّهِ!! فَقَالَ النِّبِيُ عَلَيْهِ: "آمَنْتُ بِاللَّهِ وَرُسُلِهِ، لَوْ كُنْتُ قَاتِلًا رَسُولًا لَقَتَلُتُكُمَا". قَالَ عَنْدُ اللَّهِ. وَلَ فَفَضَتِ السُّنَّةُ أَنَّ الرُسُلَ لَا تُقْتَلُ. الرَّسُلَ لَا تُقْتَلُ. [راجع: ٣٧٠٨].

Comments: [A saheeh hadeeth; this is a da'eef isnad]

3762. It was narrated that 'Abdullah (�) said: We regarded verses (of Qur'an) at the time of the Prophet (�) as blessings, but you regard them as a cause of alarm.

Comments: [A saheeli hadeeth; this is a hasan isnad]

3763. It was narrated from 'Abdullah (季) that he said: The Prophet (選) halted in some place and went to relieve himself. Then he came and found that a man had set fire to an ant colony, either on the ground or in a tree. The Messenger of Allah (鑑) said: "Which of you did this?" One of the people said: I did, O Messenger of Allah. He said: "Put it out, put it out."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

3764. It was narrated from 'Abdullah (本) that a man came to the Messenger of Allah (建) and asked him about Lailatal-Qad? The Messenger of Allah (建) said: "Who among you remembers the night when there was some brightness in the sky?" 'Abdullah said: I do, by Allah, I remember it O Messenger of Allah, may my father and mother be sacrificed for you. I had some dates in my

تخريج. حديث صحيح، وهذا إسناد ضعيف، أو النصر سمع من المسعودي بعد ما حتلط والمسعودي كان يغبط.

٣٧٦٢- خَدِّثُنَا مُعَاوِيَةً بُنُ هِشَامٍ: حَدَّثَنَا مُعَاوِيَةً بُنُ هِشَامٍ: حَدَّثَنَا مُعَاوِيَةً بُنُ هِشَامٍ: حَدَّثَنَا مَعْنَ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَنْدِ اللّهِ قَالَ. كُنَّا نَزى الْآناتِ فِي زَمَانِ النّبِيِّ بِيضِيِّ بَرَكَاتٍ، وَأَنْتُمُ تَرَوْنَهَا بَحُويَةً بَرَكَاتٍ، وَأَنْتُمُ تَرَوْنَهَا بَحُويةً . [انطر: ٣٩٣].

تغريج. حديث صحيح، وهذا إسناد حس. ٣٧٦٣ حَدَّثَنَا الْمَسْعُودِيُّ عِن الْحَسْنِ بْنِ سَعْدِ، عَنْ عَبْد الرَّحْمَنِ بْنِ عَبْد اللَّهِ، عَنْ عَبْد الرَّحْمَنِ بْنِ عَبْد اللَّهِ، عَنْ عَبْد الرَّحْمَنِ بْنِ عَبْد اللَّهِ أَنَّهُ قَالَ: مَزَلَ النَّبِيُّ ﷺ مَنْزِلًا، فانطلَقَ لِخَاجَتِهِ، فَجَاءَ وَقَدْ أَوْقَدُ رَجُلٌ مَنْ عَلَى عَلَى قَرْيَةِ نَمْلٍ، إِمَّا فِي الْأَرْضِ، وَإِمَّا فِي على قَرْيَةِ نَمْلٍ، إِمَّا فِي الْأَرْضِ، وَإِمَّا فِي سَجَرَةِ، فَقَالَ رَحُلٌ مِنَ الْقَوْمِ، أَنَا يَا رَسُولَ اللَّهِ، هَذَا؟ افْقَالَ رَحُلٌ مِنَ الْقَوْمِ، أَنَا يَا رَسُولَ اللَّهِ، فَعَلَ فَلَا . [انطر. ٢٠١٨].

رُو النَّصَرَ سَمِع مِن المسعودي بعد الاحتلاط.

7078 حَدَّثُنَا أَبُو النَّصَّرِ: حَدَّثُنَا الْمَسْعُودِيُّ
عَنْ سَعِيدِ بْنِ عَمْرِو بُنِ حَعْدَةَ، عَنْ أَبِي عُمَيْدَةَ،
عَنْ عَبْدِ اللَّهِ: أَنَّ رَجُلًا أَنَى رَسُولَ اللَّهِ ﷺ
يَشْأَلُهُ عَنْ لَيُلَةَ الْقَدْرِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ
النَّكُمْ يَذْكُرُ لَيُلَةَ الصَّهْبَاوَاتِ؟ * فَقَالَ عَبْدُ اللَّهِ:
مَا يُكُمْ يَذْكُرُ فَلِلَةَ الصَّهْبَاوَاتِ؟ * فَقَالَ عَبْدُ اللَّهِ:
مَا وَللَّهِ أَذْكُرُهَا، يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ
وَللَّهِ أَنْكُوهُا، يَا رَسُولَ اللَّهِ، بِأَبِي أَنْتَ
وَلْمَهِ، وَإِنَّ فِي يَدَيُّ لَتَمَوَّاتٍ أَتَسَحَّرُ بِهِنَّ.

تخريج: حس لعيره، وهذا إسناد ضعيف،

hand that I was eating for sahoor, and I was concealing myself behind the back of my saddle to eat them before dawn came. And that was when the moon rose.

Comments: [Its *isnad* is *da'cef* because it is interrupted]

3765. It was narrated that 'Abdullah (秦) said: When the Messenger of Allah (金) died, the Ansar said: A leader from among us and a leader from among you 'Umar came to them and said: O Ansar, do you not know that the Messenger of Allah (霉) ordered Abu Bakr to lead the people in prayer? Who among you could feel at ease putting himself ahead of Abu Bakr? They said: We seek refuge with Allah from putting ourselves ahead of Abu Bakr.

Comments: [Its isnad is hasan]

3766. It was narrated that 'Abdullah (泰) said I prayed with the Messenger of Allah (金), and he stood for such a long time that I thought of doing something bad. We said: What was it? He said: I thought of sitting down.

Comments: [Its isnad is saleeh, al-Bukhari (1135) and Muslim (773)] مُسْتَتِرًا بِمُؤْجِرةِ رَحْلِي مِنَ الْفَحْرِ وَدَٰلِكَ جَينَ طَلَعَ الْقَمَرُ. [انظر ٢ ٣٨٤٢].

تخريج: إساده صعيف لانقطاعه، أبو عبيدة لم يسمع من أبه عبد لله.

٣٧٦٥ حدثنا خسين نن علي عن ر بدة. من عاصد، عن رزيدة. من عاصد، عن رزد عن عند الله قال لم فيص رسون الله قال لم فيص رسون الله بيطة، قالت الأنضار وبنا مير ومنكم أمير، قال: فأناهم عمر، فقل يا معشر الأنصار، ألمشم تعلمون أن رسول الله يعيد أمر أن نكر أن بؤم بالناس؛ فأبكم لطيت نفشه أن يتقدم أن بكر؟ فقائوا: معود بالله أن متقدم أنا بكر.

تخريج: إساده حسن.

٣٧٦٦ حَلَّثَنَا حُسِيْنُ بَنُ عَلِيٍّ عَنْ زَايِدَةً، عَنْ سَلَيْمَانَ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ عَنْ سَلَيْمَانَ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ عَلَيْهِ، فَأَطَالَ اللَّهِ عَلَيْهِ، فَأَطَالَ الْفِيامَ، حَتَّى هَمَمْتُ بِأَمْرِ سَوْءٍ، فَالَ: قُلْدَ. وَمَا هُوَ؟ قَالَ: هَمَمْتُ أَنْ الْفَعْدَ. [راجه: ٣٦٤٦].

تخریج: رساده صحیح، ح (۱۱۳۵)، م ۱ (۷۷۳).

3767. It was narrated that Ibn Mas'ood (﴿) said. I said: O Messenger of Allah, what act of wrongdoing is worst? He said: "A cubit of land that a man detracts from what belongs to his brother. There is not even a pebble of land

٣٧٦٧- حَلَّثُنَا أَبُو سَعِيدٍ مَوْلَى نِي هَاشَمٍ. خَدُّثُنَا عَنْدُ اللَّهِ بُنُ لَهِيعةً: حَدَّثَنَا عَنْدُ اللَّه بُنُ أَبِي حَعْدِ الرَّحْمَى الْحُبُيِّ، عَنِ الرَّحْمَى الْحُبُيِّ، عَنِ الرَّحْمَى الْحُبُيِّ، عَنِ ابْنِ مَسْعُودٍ فَلَ قُلْتُ: يَ رَسُولَ لِلّهِ، أَيُّ الطُّلْمِ أَعْضُمُ قَالَ الدَرَاعُ مِنَ الْأَرْضِ يُتَقِضُهُ الطُّلْمِ أَعْضُمُ عَنْ الْأَرْضِ يُتَقِضْهُ

that he takes, but he will be encircled by it on the Day of Resurrection down through the depths of the earth, and no one knows how deep it is except the One Who created it."

Comments: [Its *tsnad* is *da'ecf* because 'Abdullah bin Lahee'ah is *da'ecf* and because it is interrupted].

3768. It was narrated that Ibn Mas'ood (♣) said: We asked the Messenger of Allah (ౖ) about monkeys and pigs - were they the offspring of the Jews? The Messenger of Allah (ᢓ) said. "It never happened that Allah cursed any people and transformed them, and they had offspring until they died. These (animals) are a creation that existed before. But Allah, may He be glorified and exalted, got angry with the Jews, so He transformed them and made them like them."

Comments: [Hasan because of corroborating evidence and its isnad is da'eef]

3769. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) liked to repeat supplications three times, and prayers for forgiveness three times.

Comments: [Its isnad is saheeh]

3770. It was narrated that 'Abdullah bin Mas'ood (♣) said: The Messenger of Allah (⇐) liked

مِنْ حَنَّ أَجِيدٍ، فَلَيْسَتُ خَصَاةٌ مِنَ الْأَرْضِ ، خَدَهُ، إِلَّا طُوِّقَهَ يَوْمُ الْقَيَامَةِ إِنِّى فَعْرِ الْأَرْضِ، ولا يَعْلَمُ فَعْرَهَا إِلَّا الَّذِي خَلَقَها!. [نَف: ٣٧٧٣].

تخريج: إساده صعيف لصعف عبدالله بل الهجة ولانقطاعه، أبو عبدالرحس الحبلي الم بذكر أنه روى عن ابن مسعود.

٣٧٦٨ - حَدَّثَنَا أَنُو مَعدِ: هُو مَوْلَى بي هُ هُو مَوْلَى بي هُ هُ هُمَدُ نُنُ أَبِي الْفُرَابِ. حَدَثَنَا هُرَدُهُ نُنُ أَبِي الْفُرْابِ. حَدَثَنَا هُرَدُهُ نُنُ أَبِي الْفُرْسِ الْعَلَديِّ، عَنَ أَبِي الْأَحُوصِ (١/ ٣٩٧) الْجُنْسِيِّ، عَي الْفِردَة مَسْعُودِ قَلَ اسْأَنَا رَسُولَ اللَّهِ بِيَيْقٌ عَي الْفِردَة وَالْحَمَازِيرِ. أَمِنْ شَلِ الْبَهُودِ؟ فَقَالَ رَسُولُ اللَّهِ بَيْقُ عَي الْفِردَة بَيْقًا فَطَّ، مَسْمَحُهُمُ وَلَحَى اللهِ عَلَى الْفَهُودِ، وَلَكِنَ اللهَ عَرَفَا فَطَّ، مَسْمَحُهُمُ وَكَالِ اللهِ عَلَى الْنَهُود، وَلَكِنَ اللهَ عَرَفَا فَطَّ، مَسْمَحُهُمُ وَلَكِنَ اللهَ عَرَفَا فَطَّ، مَسْمَحُهُمُ وَلَكِنَ اللهَ عَرَفَا فَطَّ ، مَسْمَحُهُمُ وَكَالِ اللّهِ عَلَى الْنَهُود، وَمَسْمَحُهُمُ وَلِكِنَ اللهَ عَرَفَا فَطَ ، مَصَمَحُهُمُ وَلِكِنَ اللهَ عَرَفَا فَطَ اللّهُ عَلَى الْنِهُود، فَمَسْمَحُهُمُ وَلِكِنَ اللهَ عَرَفَا فَطَ اللّهُ اللّهُ عَلَى الْنِهُود، فَمَسْمَحُهُمُ وَلِكِنَ اللهُ عَلَى الْنِهُود، فَمَسْمَحُهُمُ وَلِكِنَ اللهُ عَلَى الْنِهُودِ، فَمَسْمَعُهُمُ وَلِكُونَ اللهُ عَلَى الْنِهُود، فَمَسْمَعُهُمُ وَلِكُونَ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَى الْمُؤْمُ وَلَالِكُونَ اللهُ اللهُ

تخریج: حسن لغیره، وهذا إسناد صعیف. أبو لاعس العندي ضعیف.

٣٧٦٩ خَدَثْنَا أَنُو سَعِيدٍ. خَدَّتَ إِسْرَائِيلُ خَدَّثُنَا أَنُو إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُودٍ، عَنْ عَبْدِ اللّهِ، فَالَ: كَان رَسُولُ اللّهِ ﷺ، يُعجِبُهُ أَنْ بَدْعُوْ تَلَانَ، وسَسْتَغْفِرَ تَلاَثُهُ. [راجع: ٣٧٤٤].

تخريج: إساده صحيح.

٣٧٧٠ (وقع في النسخةالحديث، -هو ملفق من تداخل إسناد الحديث الأتي to repeat supplications three times, and prayers for forgiveness three times.

مع متن الحديث السابق: وآثرنا إبعاء رقمه هنا فقط).

Comments: [This *hadeeth* is not repeated in this place in any of the manuscript copies except in the Maimaniyyah copy and the Shaikh Ahmad Shakir edition.]

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3771. It was narrated that 'Abdullah bin Mas'ood (%) said: The Messenger of Allah (%) taught me [the verse], "Inni Anar-Razzaqu dhul-quwwatil-mateen" [a variant reading of "Innallaha huwarrazzaqu... (Verily, Allah is the All-Provider, Owner of Power, the Most Strong)" - adh-Dhariyat 51:58].

Comments: [Its isnad is saheeh]

3772. It was narrated from lbraheem bin 'Ubaid bin Rifa'ah that Abu Muhammad, who was one of the companions of lbn Mas'ood (%), told him, narrating from the Messenger of Allah (%), that mention of the martyrs was made in his presence and he said: "Most of the martyrs of my ummah will be people who die in their beds. It may be that the one who dies on the battlefield, Allah knows best what his intention is."

Comments: [Its isnad is da'eef because Ibn Lahee'ah is da'eef]

3773. It was narrated that Ibn Mas'ood (﴿) said: I said: O Messenger of Allah, what act of wrongdoing is worst? He said: "A cubit of land that a Muslim man detracts from what belongs to his brother. There is not even a pebble of land that he takes, but he will be encircled by it on the

٣٧٧١ - حَلَّشَا أَنُو سَعِيدٍ: حَدَّتَنَا إِسْرَائِيلُ: حَدَّثَنَا إِسْرَائِيلُ: حَدِّثَنَا أَنُو إِسْحَاقَ عَنْ عَنْدِ الرَّحْمَنِ بَن يَزِيدُ، عَنْ عَبْدِ اللَّهِ ﷺ: إِنِّي عَنْ عَبْدِ اللَّهِ ﷺ: إِنِّي أَنْ الرَّاقَ ذُو الْقُوَّةِ الْمَتِينُ. [راحع: ٣٧٤١].

تخريج: إسناده صحيح.

٣٧٧٧- حَلَّثُنَا حَسَى مَنْ مُوسَى: حَلَّثُنَا ابْنُ لَمِيعَةً عَنْ حَلِيثُنَا ابْنُ لِمِيدَ، عَنْ سَعِيدِ مْنِ أَبِي لَمِيدَ، عَنْ سَعِيدِ مْنِ أَبِي هِلَالٍ، عَنْ إِثْرَاهِيم بْنِ عُبَيْدِ بْنِ رِفَاعَةً: أَنَّ أَبُا مُحَمَّدِ أَخْتَرَهُ، وكَانَ مِنْ أَصْحَابِ ابْنِ مَسْعُودٍ، حَلَّنَهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ ذُكِرَ مَسْعُودٍ، حَلَّنَهُ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ ثُكِمَ اللَّهُ هَذَاءُ، فَقَالَ لَا اللَّهِ عَلَيْهِ اللَّهُ عَنْ الطَّقْبُ، أَصْحَابُ الْفُرُشِ، وَرُبَّ قَتِيلٍ بَيْنَ الطَّقْبُ، اللَّهُ أَعْلَمُ بَيْتِهِ اللَّهِ عَلَيْكِ بَيْنَ الطَّقْبُ، اللَّهُ أَعْلَمُ بَيْتِهِ اللَّهِ اللَّهُ الللللْمُ اللَّهُ اللَّهُ اللْمُعْلِمُ اللْمُولَا الللللْمُ الللْمُ الللْمُ ال

تخريج: إسناده صعيف لصعف ابن لهيعة وأبو محمد محهول.

٣٧٧٣- حَدَّثَنَا حَسَنَ حَدَّثَنَا ابْنُ لَهِيعَةَ:
حَدَّثَنَا عُبَيْدُ اللَّهِ بْلُ أَبِي حَعْفَرِ عَنْ أَبِي عَدِ
الرَّحْمَنِ الْحُبْلِيِّ عَنِ ابْنِ مَسْعُودٍ قَالَ: قُلْتُ:
يَ رَسُولَ لِللَّهِ أَيُّ الظَّلْمِ طَظْلَمْ ۖ قَلَ: "وَزَاعٌ
مِنَ الْأَرْضِ يَنْتَقِصُهَا الْمَرْءُ الْمُسْلِمُ مِنْ حَقّ
أَجِيهِ، فَلَيْسَ حَصَاةٌ مِنَ الْأَرْضِ يَأْخُذُهَا أَحَدُ

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Day of Resurrection down through the depths of the earth, and no one knows how deep it is except Allah, may He be glorified and exalted, Who created it."

Comments: [Its *isnad* is *da'eef*; because Ibn Labee'ah is *da'eef* and it is interrupted]

3774. It was narrated that Ibn Mas'ood (36) said: The Prophet (鑑) disliked ten characteristics: sufrah (a type of perfume); changing grey hair; wearing gold rings; letting the lower garment drag; showing one's adornment before non-malirams (for women); stamping the heels; coitus interruptus ('azl); intercourse with a woman who is breastfeeding a child (because if pregnancy results, it may interrupt the supply of milk) - but he did not say that it is haram; wearing amulets; and ruqyali except by means of al-mu'awwidhat (soorahs praying for refuge with Allah).

Comments: [Its isnad is da'eef]

3775. It was narrated that Ibn Mas'ood (\$) said: The Messenger of Allah (\$) turned to face the Ka'bah and prayed against seven people of Quraish, including Abu Jahl, Umayyah bin Khalaf, 'Utbah bin Rabee'ah, and Shaibah and 'Uqbah the sons of Abu Mu'ait. And I swear by Allah that I saw them lying slain at Badr, when the sun had changed them and it was a hot day.

إِلَّا طُوِّقَهَا يَوْمَ الْقِيَامَةِ إِلَى قَمْرِ الْأَرْصِ وَلَا يَعْلَمُ قَمْرَهَا إِلَّا اللَّهُ عَزَّ وَجَلَّ الَّذِي خَلَقَهَا».

تخريج: إسناده صعيف، لضعف ابن لهعبة ولانقطاعه، أنو عبدالرحمن الحبلي لم يدكر أنه روى عن ابن مسعود.

٣٧٧٤- حَدَّثَنَا الرُّكِيْنُ عَنِ الْقَاسِمِ بْنِ حَدَّنَا المُكِيْنُ عَنِ الْقَاسِمِ بْنِ حَدَّنَا الرُّكِيْنُ عَنِ الْقَاسِمِ بْنِ حَدَّنَا الرُّكِيْنُ عَنِ الْقَاسِمِ بْنِ حَدَّالَةُ عَنِ ابْنِ مَسْعُودٍ، قَالَ. كَانَ النَّبِيُّ بِيَنِيَّةً يَكُونُهُ عَشْرَ حَلايِ الطَّيْقِ، وَتَغْيِيرُ النَّيْنِ، وَتَخْتُمُ النَّيْفِ، وَتَخْتُمُ اللَّذَهِبِ، وَجَرُّ الْإِزَارِ، وَالتَّيْرُجُ بِالرِّينَةِ بِغَيْرِ مَحَلِّهِ، وَضَرْبُ الْكِعَابِ، وَعَزْنُ الْمَاءِ عَنْ مَحَلِّهِ، وَفَسَادُ الصَّبِيِّ غَيْرَ مُحَرِّمِهِ، وَعَقْدُ مَحَلِّهِ، وَعَقْدُ التَّالِيةِ، وَقَفْدُ التَّالِيةِ، وَقَفْدُ التَّهِ اللَّهِ عَلْمَ مُحَرِّمِهِ، وَعَقْدُ التَّهِ، وَقَفْدُ التَّهِ، وَعَقْدُ التَّهِ، وَقَفْدُ التَّهِ، وَقَفْدُ اللَّهُ اللَّهِ اللَّهُ عَلْمُ مُحَرِّمِهِ، وَعَقْدُ التَّهِ، وَالْتُعْرَامِهِ، وَعَقْدُ التَّهِ، وَاللَّهُ عَلَى المُعَودُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الْمُعْلِقُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللْمُعَلِيْ

تخريج: إسناده صعيف، القاسم حديثه مكر وعبدالرحمر، متكلم فيه.

٣٧٧٥- حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرِو نَنِ مُوسَى، حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرِو نَنِ مَنْعُودٍ قَالَ: سَنَقْبَلَ رَسُولُ اللَّهِ بِيَنِ مَنْعُودٍ قَالَ: سَنَقْبَلَ رَسُولُ اللَّهِ بِيَنِجَ الْنَيْفَ، فَدُعَا عَلَى نَفَو مِنْ فَرَيْشِ سَبْعَةٍ، فِيهِم أَبُو جَهْلٍ، وَأُمَيَّةُ نَنُ حَلَفٍ، وَعُمْبَةُ بَنُ رَبِيعَةً، وَشَيْبَةُ بِنُ رَبِيعَةً، وَشَيْبَةُ بِنُ رَبِيعَةً، وَشَيْبَةُ بِنُ رَبِيعَةً، وَعُمْبَةُ نَنُ أَبِي مُعَيْطٍ، فَأَقْسَمُ بِاللَّهِ لَقَدْ رَأَيْنُهُمْ صَرْعَى عَلَى نَدْرٍ، وَقَدْ عَيَرَتْهُمُ الشَّمْسُ، وكَانَ يَوْمًا حَارًاه.

Comments: [Its isnad is saliceli, al-Bukhari (3960) and Muslim (1794)]

3776. 'Amr bin al-Harith al-Khuza'i said: I heard 'Abdullah bin Mas'ood (秦) say: I did not fast twenty-nine days with the Messenger of Allah (光) more often that I fasted thirty days with him.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

تخریج بسده صحیح، ح. (۳۹۹۰)، م. (۱۷۹۶).

٣٧٧٦- حَدَّثُنَا أَبُو الْمُنْذِرِ، حَدَّثَنَا عِبِسَى سُ دِينَارٍ الْخُزَاعِيُّ، قَالَ حَدَّثَنِي أَبِي، أَنَّهُ سَمِع عَمْرَو بْنِ الْحَارِثِ الْحُزَاعِيُّ يَقُولُ: سَمِعْتُ عَبْدُ اللَّهِ بْنِ مَسْعُودِ نَقُولُ: المَا صُمْتُ مَع رَسُولَ اللَّهِ ﷺ تَسْعًا وعِشْرِينَ أَكْثَرُ مَمَّ صُمْتُ مَعَهُ تُلاثرة. [الطر: ٣٨٤٠. عَمْدُ مَعَهُ تُلاثرة. [الطر: ٣٨٤٠].

تخريج: حسن لعبره، وهذا إسناد صعيف لحهالة حال دينار والله عيسي.

3777. It was narrated that 'Abdullah bin Mas'ood (秦) said: The bone (with meat attached) that was most liked by the Messenger of Allah (建) was the foreleg of a sheep. He used to think that he had been poisoned with poison put in the foreleg of the sheep, and we used to think that that the Jews were the ones who poisoned him.

Comments: [Its isnad is da'eef]

3778. It was narrated that Ibn Mas'ood (秦) said: Some eloquence is magic. We used to think that the Messenger of Allah (差) had been poisoned with poison put in the foreleg of a sheep, that the Jews had poisoned.

Comments: [Its isnad is da'eef]

3779. It was narrated from Ibn Mas'ood (秦) that the Prophet (海) said: "There is no one among you

٣٧٧٧- حَدَثْنَا أَسُودُ بْنُ عَامِرِ: حَدَثَنَا زُهِيْرٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْبِ، أَوْ سَعِيدِ بْنِ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْبِ، أَوْ سَعِيدِ بْنِ عِنْضٍ، عَنْ عَدُ الله بْن مَسْعُودٍ، قَلَ كَالَ أَحَبُّ الْعَرْقِ بِلَى رَسُولَ لَلَّهِ ﷺ ذِرَاعُ لَشَاقٍ، وَكُنَّا نَرَى وَكَالَ لَرَى أَنَّهُ سُمَّ فِي ذِرَاعِ الشَّاقِ، وَكُنَّا نَرَى أَنَّهُ سُمَّ فِي ذِرَاعِ الشَّاقِ، وَكُنَّا نَرَى أَنْ الْبِهُودِ اللَّهِي سَمُّوهُ.

تخریج: إسناده صعیف، سعد أو سعید هذا محهول

٣٧٧٨ حَدِّثَنَا أَشُودُ: حَدَثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْدِ بْنِ عِينَصٍ، عَنِ انْنِ مَسْعُودٍ، قَالَ: إِنَّ مِنَ الْبَيَانِ سِحْرًا، قَالَ: وَكُدَّ نَرَى أَنَّ رَسُولَ اللَّهِ يَنْ شُمَّ في ذِرَاعٍ شَاءٍ، سَمَّتُهُ الْبَهُودُ. [راحع ٣٧٣٣].

تخريج: إسناده صعيف، وهو مكرر ماقىله. ٣٧٧٩- حَدَّثْنَا أَشْوَدُ نُنُ عَامِرٍ، حَدَّثْنَا شُفْبَانُ ابْنُ سَعِيدٍ النَّوْرِيُّ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ 361

who does not have his companion from among the angels and from among the jinn." They said: Even you, O Messenger of Allah? He said: "Even me, but Allah helped me against him and he became Muslim, and he does not tell me to do anything but good."

Comments: [Its isnad is saheeh, Muslim (2814)]

3780. Abu Ishaq ash-Shaibani said: I came to Zirr bin Hubaish and I felt at ease with him. There were some young men with him who said to me: Ask him (about the verse), "And was at a distance of two bows' length or (even) nearer" [an-Najm 53:9]. So I asked him and he said: 'Abdullah bin Mas'ood (金) told us that the Messenger of Allah (金) saw Jibreel with six hundred wings.

Comments: [Its isnad is saheeh, al-Bukhari (3232) and Muslim (174)]

3781. It was narrated that Masrooq said: We were sitting with 'Abdullah bin Mas'ood and he was teaching us the Qur'an. A man said to him: O Abu 'Abdur-Rahman, did you ask the Messenger of Allah (愛) how many caliphs this ummah would have? 'Abdullah said' Nobody has asked me about that before you, since I came to Iraq. Then he said: Yes, we asked the Messenger of Allah (愛) (about that) and he said: "Twelve, like the number of the leaders of the Children of Israel."

ئَن أَسِي الْحَعْدِ، عَنْ أَسِه، عَنِ ابْنِ مَسْعُودٍ عَنِ ابْنِ مَسْعُودٍ عَن سَيّ بَرْكِ مَنْ أَحَدِ إِلَّا وَمَعَهُ قَرِيمًا مِنْ أَحَدِ إِلَّا وَمَعَهُ قَرِيمًا الْجَنَّ وَلَا يَقُودٍ: وَ أَنْتَ نَا رَسُونَ اللّهِ، قال: "وَأَنّ ، إِلَّا أَنَّ اللّهِ، قال: "وَأَنّ ، إِلَّا أَنَّ اللّهِ عَالَى: "وَلَا يَنْمُرُنِي (١/ اللّهِ عَلَيْهِ فَأَسْلَمَ، وَلَا يَنْمُرُنِي (١/ ١٣٩٨) إِلَا بَخْيُرِه. [راجع: ٣٦٤٨].

تخريج: إساده صحيح. م (٢٨١٤).

٣٧٨- حَدَّقَنَا حَسَنُ بْنُ مُوسى، حَدَّتَنَا زُهيْرٌ، حَدِّتَنَا أَبُو إِسْحَى الشَّبْبَيِّ، قَالَ أَنْبُتُ زِرَ بُنَ خَبْيَسٍ، وَعَلَيْ مَحَبُهُ مِنهُ، خَبْيَسٍ، وَعَلَيْ مَحَبُهُ مِنهُ، وَعِنْدَهُ سَمَابٌ، فَقَالُوا لِي سَلْهُ: ﴿ يَكُانَ قَبَ فَوْسَيَقٍ ثَوَ السَحَم: ٩] فَسَالُهُ فَقَالَ. حَدَّثَنَا عَبْدُ أَوْ أَنْنَ مَسْعُودٍ، أَنْ رَسُولَ اللَّهِ يَشْعُهُ رَأَى حِبْرِيلَ اللَّهِ يَشْعُهُ رَأَى حِبْرِيلَ وَلُهُ سِتُ مِائَةٍ حَنَاح.

تخریج: إسناده صحیح، ح· (۳۲۳۲)، م· (۱۷٤).

٣٧٨١- حَدَّثَنَا حَسَنُ مَنُ مُوسى حَدَّثَنَ حَمَّادُ مُنُ رَبِّهِ، عَنِ الْمُجَالِدِ، عَنِ الشَّعْبِيّ، عَنِ الشَّعْبِيّ، عَنِ الشَّعْبِيّ، عَنْ مَشْرُوقِ، قَال: كُمَّا جُلُوسًا عِنْدَ عَبْدِ اللّهِ مَن مَسْعُودٍ، وهُوَ يُقْرِئُنَا الْقُرْآنَ، فَقَالَ لَهُ رَحُلٌ. يَا أَنَا عَبْدِ الرّحُمّي، هَلْ سَأَلُتُمْ رَسُولَ اللّهِ بَيْهِ، كَمْ يَمْبِكُ هَذِهِ الْأُمّةُ مِنْ خَلِيفَةٍ؟ مَنْ خَلِيفَةٍ؟ فَنَالَ عَبْدُ الله مَن سَأَلَي عَنْهَا أَحَدٌ مُنْدُ فَنَالَ عَبْدَ الله مَن سَأَلَي عَنْهَا أَحَدٌ مُنْدُ فَنالَ الله وَلَيْدُ مَنْدُ الله وَلَيْدُ، فَمَ قَالَ: الْعَرْهُ وَلَقَدُ مَنْدُ، مَنْ الله وَلَيْدُ، فَمَ قَالَ: الْعَرْهُ وَلَقَدُ مَنْدُ، وَلَقَدُ كَمُدُةً لَكُذَا وَلَوْدَ اللّهِ بَيْعَةً، وَقَلْلَ عَشَرَ، عَلَيْهُ الْعَرْدُ وَلَقَدُ كَمُدُةً لَكُذَا وَلَوْدَ اللّهِ بَيْعَةً، وَلَقَدْ كَمُدُودًا لَكُولُ اللّهِ بَيْعَةًا اللّهِ اللّهِ اللّهِ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللّهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللهُ

Comments: [Its isnad is da'eef because Mujalid - bin Sa'eed al-Harndani - is da'eef]

3782. It was narrated from 'Abdullah bin Mas'ood (泰) that he was with the Messenger of Allah (選) on the night of the jinn. The Prophet (樂) said to him: "O 'Abdullah, do you have any water with you?" ['Abdullah] said: I have some naheedh in a vessel. He said: "Pour it for me." And he did wudoo'. And the Prophet (寒) said: "O 'Abdullah bin Mas'ood, a drink and a means of purification."

Comments: [Its isnad is da'eef because Ibn Lahee'ah is da'eef]

تخريج: إسناده ضعيف لصعف مجالد.

تخريج: إساده صعيف لضعف بن لهعية، وقد ثبت بإسناد صحيح، أن اس مسعود لم يشهد لبلة الحن مع المسي تلك

3783. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood (泰), that his father said: The Messenger of Allah (雲) forbade two transactions in one. Aswad said: Shareek said: Simak said: A man makes a sale and says: The price on credit is such and such and the price if paid on the spot is such and such.

Comments: [Saheeh because of corroborating evidence. This is a da'eef isnad because Shareek is da'eef]

3784. It was narrated that 'Abdullah (泰) said: The Messenger of Allah (曇) said: "Islam began as something strange and will go back to being something strange as

٣٧٨٣- حَلَثْنَا حَسَنٌ وَأَلُو النَّضْرِ، وأَسُودُ بْنُ عَامِرٍ، قَالُور: حَلَّنَنَا شَرِيكٌ، عَنْ سِمَاكِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِهِ، قَال: نَهْى رَسُولُ اللَّهِ يَشِيعٌ عَنْ صَفْقَتَنِي فِي صَفْقَةَ وَاحِدَةٍ قَالَ أَسُودُ. قَالَ شَرِيكٌ: قَال شَرِيكٌ: قَال سَمَاكٌ: الرَّجُلُ نِبِيعُ الْمُعَ، فَيَقُولُ هُو نَسَدَء بِكُذَا وَكُذَا، وَهُو بِنَقْدٍ بِكَذَا وَكَذَا. وَهُو بِنَقْدٍ بِكَذَا وَكَذَا. وَهُو بِنَقْدٍ بِكَذَا وَكَذَا.

تخريج: صحيح لغيره، وهذا إساد صعيف صعف شريك.

٣٧٨٤ - حَدَّثَنَا عَبُدُ اللَّهِ بْنُ مُحَمَّدِ نُنِ أَبِي شَيِّهُ، أَنَا شَيِّهُ، أَنَا وَسَمِعْتُهُ أَنَا مَنْ أَخْمَدُ] وَسَمِعْتُهُ أَنَا مَنْ أَنِي شَيِّنَةً، حَدُّثَنَا خَفْصُ نُنُ غِيَاثٍ، مِن اسْ أَبِي شَيِّنَةً، حَدُّثَنَا خَفْصُ نُنُ غِيَاثٍ،

it began, so glad tidings to the strangers." It was said: Who are the strangers? He said: "Those who are alienated from their tribes."

Comments: [Its isnad is saheeh]

3785. It was narrated from 'Abdullah bin Mas'ood (3%) that there was a man who had never done any good deed except believing in the Oneness of Allah (Tawheed). When he was dying, he said to his family: When I die, take me and burn me until I become like charcoal. Then grind me up and scatter me on the sea on a windy day. So they did that for him, then he immediately found himself in the grasp of Allah. Allah, may He be glorified and exalted, said to him: What made you do what you did? He said: Fear of You. And Allah forgave him.

Comments: [Saheeh because of corroborating evidence; this is a hasan isnad]

3786. A similar report was narrated from Abu Hurairah (泰), from the Prophet (變).

Comments: [Its isnad is saheeh, al-Bukhari (3481) and Muslim (2756)]

3787. It was narrated that Ibn Mas'ood (秦) said: The two sons of Mulaikah came to the Prophet

عِي لْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي السُّحَاقَ، عَنْ أَبِي اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ قَالَ: قَالَ رَسُولُ للَّهِ يَئِنَا غَرِيبًا، وَسَيَعُودُ عَرِيبًا خَوْمَا بَدَأَ، فَطُوبَى لِلْغُرَبَاءِ قِبِلَ: وَمَي مَنْ الْفُرْبَاءِ قِبِلَ: وَمَي الْفُرْبَاءِ قَبِلَ: وَمَي الْفُرْبَاءِ قَبِلَ: وَمَي الْفُرْبَاءِ قَبِلَ: وَمَي الْفُرْبَاءِ قَبِلَ: وَمَي

تخريج: إساده صحيح.

٣٧٨٥ حَدَّثُنَا يَحْيَى بْنُ إِسْحَاقَ: أَخْرَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ عَاصِم بْنِ بَهْدَلَةً، عَنْ أَيِ وَائِلٍ، عَنْ عَلْدِ الله،أَنَّ رَجُلًا لَمْ يَعْمَلُ أَي وَائِلٍ، عَنْ عَلْدِ الله،أَنَّ رَجُلًا لَمْ يَعْمَلُ مِنْ الْخَيْرِ شَيْنًا فَطُّ إِلَّا التَّوْجِيدَ، فَلَمَّا حَضَرَتُهُ لُوعَاةً، قَال لِأَهْلِهِ. إِذَا أَنَا مِتُّ، فَخُدُويِي وَاحْرُقُوسِي، حَتَّى تَدَعُوبِي حُمَمَةً، ثُمَّ الْخُرُونِي فِي الْبَحْرِ فِي يَوْم وَاحْرُقُوسِي، شُمُّ الْمُرْونِي فِي الْبَحْرِ فِي يَوْم راحٍ، قَالَ: فَقَالَ اللَّهُ عَزَّ وَحَلَّ لَهُ: مِن قَالَ: فَقَالَ اللَّهُ عَزَّ وَحَلَّ لَهُ: مَا صَعْتَ؟ قَالَ: مَخَافَتُكَ، مَا صَعْقَةً قَالَ: مَخَافَتُكَ، مَا صَعْتَ؟ قَالَ: مَخَافَتُكَ، فَالَ: مَخَافَتُكَ، مَا صَعْتَ؟ قَالَ: مَخَافَتُكَ، فَالَ: مَخَافَتُكَ، فَالَ: مَخَافَتُكَ، فَالَ: مَخَافَتُكَ، فَالَ: مَخَافَتُكَ،

تخريج: صحيح لعيره، وهدا إساد حس.

٣٧٨٦ قَالَ يَخْيَى: و حَدَّثَنَا حَمَّادٌ، عَنْ دَبِتٍ، عَنْ أَبِي زَافِعٍ، عَنْ أَبِي هُوَيْرَةً، غَنِ النَّبِيِّ ﷺ بِمِثْلِهِ. [انطر: ٧٥٣٥، ٨٠٢٧].

تخریج: اِساده صحیح، ح: (۳٤۸۱)، م: ۲۷۵٦).

٣٧٨٧- حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا عَلِيُ مُنُ الْحَكَم

(z/z) and said: Our honoured her husband, was kind to her children - and he mentioned guests - but she had buried an infant alive during the Jahiliyyah. He said: "Your mother is in the Fire." They turned away, looking upset. Then he ordered that they be called back, so they came back looking happy and hoping that something had happened. He said: "My mother is with your mother." One of the hypocrites said: This man cannot even help his mother yet we are following in his footsteps. One of the Ansar - and I never saw any man ask more questions than him said: O Messenger of Allah, has your Lord made you any promise concerning her or concerning them (your parents)? He said: He thought that (this man) based it on something he heard. He said: "I did not ask my Lord, and He did not promise me anything concerning that, even though I will stand in the station of praise and glory (al-magamul-mahmood) on the Day of Resurrection." The Ansari said: What is that station of praise and glory? He said: "That will be when you are brought, naked, barefoot and uncircumcised. The first one to be clothed will be Ibraheem. It will be said: 'Clothe My close friend.' And he will be given two white garments and will put them on, then he will sit facing the Throne. Then I will be given my garment and I will put it on, then I will

الْمَانِي، عَنْ عُثْمَانَ، عَنْ بِرُواهِيم، عَنْ عَلْقَمَةَ وَ لَأَسْودٍ، عَنِ أَسْ مَسْعُودٍ، قالَ. حاءً ابْنَا مُلَيْكَةً إِنَّى النَّتِيِّ بَالْتِيِّ، فَقُدُلًا. إِنَّ أُمَّنَ كَنْتُ أَكْرُمُ الرَّوْحِ، وتَعْطِفُ عَلَى الْوَلَدِ، فَنَ: وَدِي لَصَنْفٍ. عَيْرِ أَنَّهَا كَانَتُ وَأَدْتُ مِي الْجاهليّة. قال «أُمُّكُم فِي النّار؛ فأَدْمِرا، وَالثَّرُّ بُرَى فِي وُخُوهِهِمَا، فَأَمَرَ بِهِمَا، فَرُدًّا. فَرَحَعَا وَ لَــُـزُورُ ثُرِى فِي وُخُوهِهِمَاء رَحَيًا أَنْ يَكُونَ فَدُ حَدَثَ سَيْءٌ، فَقَالَ: وَأُمِّي مَعَ أُمْكُمًا ﴾ فَقَالَ رَجُلٌ مِنَ الْمُنافِقِي. ﴿وَفَا يُعْيِي هَٰدُ. غَنْ أُمَّهِ شُنًّا، ونَحْنُ نَطَأً عَقِبيُّهِ، فَقَالَ رْجُلٌ مِن لْأَصْارِ ۚ وَنَمْ أَرْ رَحُلًا قَطُّ أَكْثَر سُورَلًا مِنْهُ. مَا رَسُولَ اللَّهِ، هَلْ وَعَدَكَ رَتُكَ فِيهَا أَوْ فِيهِمَا ، قَالَ اللَّهِ فَلَنَّ أَنَّهُ مِنْ شَيْءٍ قَدْ سَمِعَهُ، فَقَالَ: مَا سَأَلْتُهُ رَبِّي، وَمَا أَطْمِعْي عِيهِ، وَإِنِّي لَاقُومُ الْمُقَامَ الْمُحْمُود تَوْمَ النَّفِيَ مِهِ * فَقَالَ الْأَنْصَارِيُ: وَمَا دَاكَ الْمَقَامُ الْمَحْمُودُ؟ قَالَ: "دَاكَ إِذَا حِيءَ بِكُمْ عُرَاةً خُفَةً غُرُلًا، فَيَكُونُ أَوَّلَ مَنْ يُكْسى إِبْرَاهِيمُ، للهُولُ: اكْسُوا حَبِيلِي، فَيُؤْتَى بِرَيْطَتَيْنِ يُضَوَيْنِ فَلَيَلْسُهُمَا ثُمَّ يَقْعُدُ فَيَسْتُقْبِلُ الْعَرْشَ ثُمَّ أُوتِي بِكَمْوَتِي فَأَلْسُهَا فَأَقُومُ عَنْ بَمِيبِهِ مَقَامًا لَا يَقُومُهُ أَخَدٌ (٣٩٩/١) غَيْرِي، يُعْبِطُنِي بِهِ الْأَوَّلُونَ وَالْآخِرُونِ قَالَ. *وَيُفْتَحُ نَهَرٌ مِنَ الْكَوْثُرِ إِلَى الْحُوْضِ» فَقَالَ الْمُنَافِقُونَ. فَإِنَّهُ مَا حَرَى مَاءٌ قَطُّ إِلَّا عَلَى حَالٍ، 'وْ رَضْرَ صَ، قَالَ: يَا رَسُولَ اللَّهِ،

stand on his right, in a position where no one will stand but me, and the first and the last will envy me for it." He said: "Then a channel will be opened up from al-Kawthar to the Cistern." The hypocrites said: Water could only flow on mud or small pebbles. He said: O Messenger of Allah, will it flow on mud or small pebbles? He said, "Its mud is musk and its small pebbles are pearls." The hypocrite said: I have never heard anything like today; water hardly ever flows over mud or small pebbles but it must have some vegetation. The Ansari said: O Messenger of Allah, will it have any vegetation? He said: "Yes, reeds of gold." The hypocrite said. I have never heard anything like today. Reeds hardly ever grow but they have leaves and fruit. The Ansari said: O Messenger of Allah, will it have fruit? He said: "Yes; different kinds of gems, and its water is whiter than milk and sweeter than honey. Whoever drinks one draught from it will never thirst after that, and if he is deprived of it, his thirst will never be quenched."

سى حال أَوْ رَضْرَاضِ؟ قَالَ. الْحَالُهُ لَمْسُكُ، وَرَصْرَصُهُ النَّوْمُ قَلَ الْمُنَافِقُ: لَمْ النَّوْمُ قَلَ الْمُنَافِقُ: لَمْ النَّوْمُ قَلَ كَالَ الْمُنَافِقُ: لَمْ الْمُنْفِي خَالِ وَرَضْرَاصِ اللَّهِ، هلْ لَهُ البَّتُ؟ فَقَالَ الْمُنَافِقُ: يَا رَسُولِ اللَّهِ، هلْ لَهُ البَّتُ؟ قَالَ الْمُنَافِقُ: قَلَ الْمُنَافِقُ: قَلَ اللَّمَةِ كَالُومٍ، فَإِنَّهُ قَلْمَا نَبَ قَضِيبٌ إِلَّا الْمُنَافِقُ: يَا رَسُول اللَّهِ، هَلْ مِنْ قَصْرِ؟ قَالَ الْمُنَافِقُ: يَا اللَّهِ، هَلْ مِنْ تَمْرِ؟ قَالَ الْمُنَافِيُّ: يَا الْمَوْفِ اللَّهِ، هَلْ مِنْ تَمْرِ؟ قَالَ اللَّهِ، الْوَالُ الْمُنَافِقُ: يَا اللَّهِنِ، وَمَوْهُ أَشْلُهُ بِيَاضًا مِنَ اللَّهِنِ، وَمُوْهُ أَشْلُهُ بِيَاضًا مِنَ اللَّهِنِ، وَمُؤَمُّ أَشْلُهُ بَعْدَهُ، وَإِنْ خُرِمِهُ لَمْ يُرْوَ يَعْدَهُا.

تخريج: إساده صعف لصعف عثمان، وسعيد محتلف فيه.

Comments: [Its *isnad* is *da'eef* because 'Uthman is *da'eef* - he is Ibn 'Umair al-Bajali Abul-Yaqazan]

3788. It was narrated from 'Abdullah bin Mas'ood (泰): 'Amr said: 'Abdullah said: The Messenger of Allah (窦) asked me to come with him, so we set out until I came to such and such a place. He drew a line for me and said to me: "Stay there, within

٣٧٨٨- حَلَّتُنَا عَارَمٌ وَعَفَّانُ قَالَا: حَلَّتُنَا مُعْمَرٌ، قَالَ خَلَّتُنَا مُعْمَرٌ، قَالَ فَالَ أَبِي: حَلَّتُنِي أَنُو تَمِيمَةً، عَن عَمْرِو، لَعَلَّهُ أَنْ يَكُونَ فَلْ قَالَ: الْبِكَالِيُ يُحَمِّدُهُ عَمْرٌو، عَن عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ عَمْرٌو: إِنَّ عَنْدَ اللّهِ قَالَ السَّنَبْعَتَمِي رَسُولُ عَمْرٌو: إِنَّ عَنْدَ اللّهِ قَالَ السَّنَبْعَتَمِي رَسُولُ

this line, and do not come out. If you come out you will perish." So I stayed within it. The Messenger of Allah (ﷺ) went on, as far as one could throw a stone or a little further - or words to that effect. Then he mentioned the shapes of figures as if they were black people; they were not wearing any clothes but I could not see their private parts, and they were tall and slim. They came and started climbing on the Messenger of Allah (爽), and the Prophet of Allah (ﷺ) started reciting Qur'an to them. He said: And they started coming and going around me, getting in my way. 'Abdullah said. And I got very scared of them, so I sat down - or words to that effect. When dawn came, they began to leave - or words to that effect. Then the Messenger of Allah (靏) came, looking drawn and tired, or almost ill because of their climbing over him. He said: "I feel very tired" - or words to that effect. The Messenger of Allah (憲) put his head in my lap - or words to that effect. Then these figures came, wearing long white garments - or words to that effect. The Messenger of Allah (ﷺ) had gone to sleep. 'Abdullah said: And I felt more afraid of them than I had the first time. ('Arim said in his hadeeth:) they said to one another: This slave of Allah has been given something good - or words to that effect - his eyes are sleeping, or his eye is sleeping - or words to that effect -

اللَّهِ ﷺ، قَالَ: فَانْطَلَقْنَا، حَتَّى أَتَيْتُ مَكَالَ كَذَا وَكَدَا فَخَطَّ لِي خِطَّةً، فَقَالَ لِي: الكُنْ بَيْنَ طَهْرَيْ هَذِهِ لَا تَخْرُجُ مِنْهِا، فَإِنَّكَ إِنَّ خَرَجْتُ هَلَكُتُ ۗ قَالَ: فَكُنْتُ فِيهَا، قَالَ: فَمَضَى رَشُولُ اللَّهِ ﷺ، خَذَفَةً، أَوْ أَبْعَدَ شَيْئًا، أَوْ كَمَا قَالَ: ثُمُمْ إِنَّهُ ذَكَرَ هَبِيًّا كَأَنَّهُمْ الزُّطُّ. - قَالَ عَفَّانُ أَوْ كَمَا قَالَ عَفَّانُ إِنْ شَاءَ اللَّهُ ﴿ لَيْسَ عَلَمْهِمْ لِيَّاكُ، وَلَا أَرَى سَوْآبَهِمْ، طِوَالًا، قَلِيلٌ لَحْمُهُمْ. قَالَ: فَأَتَوَا، فَجَعَلُوا يَرْكُبُونَ رَسُولَ اللَّهِ ﷺ. قالَ: وَجَعَلَ نَبُّي اللَّه ﷺ يَقْرَأُ عَلَيْهِمْ. قَالَ: وَحَعَلُوا يَأْتُونِي فَبُحِيلُونَ حَوْلِي،وَيَعْتَرِضُونَ لِي. قَالَ عَبْدُ للَّه فَأَرْعِتُ مِنْهُمْ رُغْبًا شَدِيدًا. قَالَ فَجَلَسْتُ، أَوْ كَمَا قَالَ قَالَ: فَلَمَّا انْشُقَّ عَمُودُ الصُّبْحِ خَعَنُوا يَذْهَنُونَ، أَوْ كَمَا قَالَ قَالَ: ثُمَّ إِنَّ رَسُولَ اللَّهِ ﷺ جَاء ثَقِيلًا وَجِعًا، أَوْ يَكَادُ أَنْ يَكُونَ وَجِعُ مِمَّا رَكِبُوهُ قَالَ · "إِنِّي لَأَجِدُنِي نْقِيلًا»، أَوْ كُمَا قَالَ فَوَضَعَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ فِي حِحْرِيَ أَوْ كُمَا قَالَ قَالَ: ثُمَّ إِنَّ هْبِينِ أَتَوْا، عَلَيْهِمْ ثِيَابٌ بيصٌ طِوَالٌ أَوْ كَمَا قَالَ، وَقَدْ أَغْفَى رَسُولُ اللَّهِ ﷺ. قَالَ عَبْدُ اللَّهِ: فَأَرْعِنْتُ أَشَدُّ مِمَّا أَرْعِبْتُ الْمَرَّةَ الْأُولَى (قَالَ عَارِمٌ فِي حَدِيثِهِ) قَالَ. فَقَال بَعْضُهُمْ لِبَعْض: لَقَدْ أَعْطِيَ هَذَا الْعَبْدُ خَيْرًا، أَوْ كَمَا قَالُوا ۚ إِنَّ عَيْنَيْهِ نَائِمَتَنِ، أَوْ قَالَ ۚ عَيْنَهُ، أَوْ كَمَا قَالُوا ۚ وَقَلْنَهُ يَقْظَانُ، ثُمَّ قَالَ: (قَالَ عَارِمٌ وَعَمَّانُ) قالَ بَعْضُهُمْ لِيَعْضِ هَلُمَّ

but his heart is awake. Then they said to one another: Let us try to find a likeness for him - or words to that effect. They said to one another: Coin for us a likeness and we will interpret it, or we will coin a likeness and you interpret it. They said to one another: His likeness is that of a leader who builds a fortified structure. Then he invites people to come and eat - or words to that effect. And whoever does not come and eat his food, or who does not follow him, he punishes him severely - or words to that effect. Others said: As for the leader, he is the Lord of the Worlds. As for the structure, it is Islam: the food is Paradise and he is the caller: whoever follows him will be in Paradise - or words to that effect. And whoever does not follow him will be punished - or words to that effect. Then the Messenger of Allah (22) woke up and said: "What did you see, O Ibn Umm 'Abd?" 'Abdullah said: I saw such and such. The Prophet (趣) said: "Nothing of what they said was hidden from me" The Prophet of Allah (ﷺ) said: "They are a group of the angels" or he said, "some of the angels, or whatever Allah willed."

Comments: [Its isnad is da'eef]

3789. It was narrated that 'Abdullah bin Mas'ood (泰) said: The Messenger of Allah (鑑) said: "No one will enter the Fire who has in his heart faith the weight of

فَنْضُرِتْ لَهُ مُثَلًا، أَوْ كُمَا قَالُوا. قَالَ يَعْضُهُمْ لىغض. اضْرِبُوا لَهُ مَثَلًا وَمُؤَوِّلُ نَحْنُ. أَوْ ىظْىرِتْ نَحْنُ وَنُؤَوِّلُونَ أَنْتُمْ فَقَالَ بَعْضُهُمُ لنعُص مَثْلُهُ كَمَّلُ سَيِّدِ النَّتَنِي لُنْيَانٌ خَصِبنًا، ثُمَّ أَرُّسُلَ إِلَى النَّاسِ بِطَعَامٍ، أَوْ كُمَا قَالَ فَمَنْ لَمْ يَأْتِ طَعَامَهُ، أَوْ قَالَ لَمْ يَتْبَعْهُ، عدِّبهُ عَدَابًا شَيِيدًا أَوْ كَمَا قَانُوا قَالَ الْآخَرُونَ. أَمَّا السَّيِّدُ فَهُوَ رَبُّ الْعَالَمِينَ. وَ مَا النُّنْ اللُّهُ فَهُوَ الْإِسْلَامُ، وَالطَّعَامُ الْحَنُّة. وَهُوَ الدَّاعِي، فَمَنِ اتَّبَعَهُ كَانَ فِي الْجَنَّةِ (قَالَ عرمٌ فِي حَدِيثِهِ) أَوْ كُمَا قَالُوا. وَمَنْ لَمْ يَتَّبَعْهُ عُدْتُ أَوْ كُمَ قَالَ. ثُمَّ إِنَّ رَسُولُ اللَّهُ ﷺ اسْتَيْقُط، فَقَالَ اللهِ زَنَّيْتُ يَا الْهُ أُمُّ عَلْداً عَمَٰ عُبْدُ اللَّهِ: رَأَيْتُ كَذَ. وَكَذَا فَقَالَ لَـى الله يطيع: الما خَفِيَ عَلَيْ مِمًّا قَالُوا شَيٌّ ا قَالَ نَبِيُّ اللَّهِ يَشِيعُ * "هُمْ نَفِرٌ مِنَ الْمَلَا بُكَةِ. أَوْ ور : هُمْ مِنَ الْمَلَائِكُ ، أَوْ كُمَا شَاءَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّه

تخريج: إسناده صعبف عمرو الكالي، لم يشت سماعه لهدا الحديث من الن مسعود.

٣٧٨٩- حَدَّثَنَا عَارِمٌ، حَدَّثَنَ عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ انْقَسْمَلِيُّ، حَدَّثَنَا شَلَيْمَانُ الْأَعْمَشُ، عَنْ حَبِيبٍ بْنِ أَبِي تَابِتٍ، عَنْ يَحْيَى بْنِ حَمْدَة، عَنْ عَنْدِ للَّهِ بْنِ مَسْعُودٍ، قَال: قَالَ a grain, and no one will enter Paradise who has in his heart pride the weight of a grain." A man said: O Messenger of Allah, I like my garment to be clean, my hair to be well groomed and my shoelaces to be in good condition and he mentioned some other things, until he mentioned the handle of his whip - is that pride, O Messenger of Allah? He said: "No, that is beauty. Allah is beautiful and loves beauty. Rather pride is rejecting the truth and looking down on people."

Comments: [Marfoo', saheeh because of corroborating evidence; this is a da'eef isnad because it is mursal]

3790. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "There will be in charge of your affairs after I am gone men who will extinguish the sunnah and introduce bid'ah (innovation); they will delay the prayer from its proper time." Ibn Mas'ood (ﷺ) said: O Messenger of Allah, what should I do if I live to see them? He said: "O Ibn Umm 'Abd, there is no obedience to the one who disobeys Allah." And he said it three times.

Comments: [Its isnad is hasan according to those who think it is true that 'Abdur-Rahman heard from his father 'Abdullah, it is da'ref according to those who say that he only heard a little from his father]

رسُولُ اللّه ﷺ اللّه يَدْخُلُ النّارَ مَنْ كَانَ فِي فَلْهِ مِثْقَالُ حَبَّةٍ مِنْ إِيمَانٍ، وَلَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي عَلْهِ مِثْقَالُ حَبِّةٍ مِنْ كِبْرٍ" فَقَالَ رَجُلُ: يَا رَسُولَ اللّهِ، إِنِّي لَيُعْجِبُي أَنْ يَكُونَ نَوْجِي غَبِيلًا، وَرَأْسِي دهبت، وَشِرَاكُ نَعْلِي جَبِيدًا، وَرَكُونَ أَشْيَاء، حَتَّى ذَكْرَ عِلَاقَةَ عَبِيدًا، وَذَكْرَ أَشْيَاء، حَتَّى ذَكْرَ عِلَاقَة مَوْطِلًا الله؟ قَالَ: شَوْطِه، أَقَمَنَ الْكِبْرِ ذَاكَ يَا رَسُولَ الله؟ قَالَ: الْحَمَالُ، إِنَّ اللّهَ حَمِيلٌ بُحِبُ الْحَمَّانَ، إِنَّ اللّهَ حَمِيلٌ بُحِبُ الْحَمَّانَ، وَلَكِنَّ الْكِبُرُ مِنْ سَفِهَ الْحَقّ، وَلَكُونَ الْكَاسَ".

تخریج مرفوعه صحیح لعیره، م. (۹۱) وهذا إساد صعف لارسه، یحیی بن جعدة لم یلق این مسعود.

٣٧٩٠ حَدَّثَنَا مُحَمَّدُ بْنُ الصَّنَاحِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكْرِيًا، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ ابْن خُشِهِ، عَنْ الْفَاسِمِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ ابْن خُشِهِ، عَنْ عَبْدِ اللَّهِ عَلْ اللَّهِ عَلْ أَبِيهِ عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَجَالٌ أَبِيهُ سَيَلِي مُرْكُمُ (٤٠٠/١) مِنْ نَعْدِي رِجَالٌ يُطْفِئُونَ اللَّمِّةَ، وَيُحْدَثُونَ بِدْعَةً، وَيُؤخّرُونَ لِلْعَقِّةِ، وَيُؤخّرُونَ الصَّلَاةَ عَنْ مَو قبِتِهَا ، قَالَ النَّ مَسْعُودٍ. يَ الصَّلَاةَ عَنْ مَو قبِتِهَا ، قَالَ النَّ مَسْعُودٍ. يَ رَسُولَ اللَّهِ، كَيْفَ بِي إِذَا أَدْرَكُنْهُمْ ؟ قَالَ اللَّهِ اللَّهُ عَلَى اللَّهُ اللهِ مَنْ أَحْمَدًا. اللَّهُ اللهِ مَنْ أَحْمَدًا. قَالَ عَبْدُ اللهِ مِنْ أَحْمَدًا. وَاللَّهُ مِنْ الصَّبَاحِ مِثْلَهُ. وَاللَّهُ مَنْ الصَّبَاحِ مِثْلَهُ.

تخريع: - إساده حس عد من يصحح سماع عبدالرحمل من أبيه عبدالله، وهو صعيف عبد من يقول ابه لم يسمع من أبيه إلا البسير.

3791. It was narrated from 'Abdullah bin Mas'ood (泰) that the Prophet (蛭) used to eat meat, then he would get up and pray and he would not touch water.

Comments: [Sahech because of corroborating evidence; this is a da'eef isnad because it is interrupted]

٣٧٩١ حَدَثَنَا شُلَيْمانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: الْحَبْرَنَى إِسْمَاعِيلُ: الْحُبْرَنِي عَمْرُو - يَعْنِي شَنَ الْحَبْرَنِي عَمْرُو - يَعْنِي شَنَ اللَّهِ وَحَمْزُة، ابْنَيْ عَنْد لَيْهِ شِنَ عَمْدِ اللَّهِ مْنِ مَسْعُودٍ، أَنَ لَيْهِ شِنْ عَشْدَ، عَنْ عَمْدِ اللَّهِ مْنِ مَسْعُودٍ، أَنَ لَيْهِ مُنْ عَشْدَ كُمْ يَقُومُ إِلَى لَيْمَ عَلَا اللَّهُمَ ثُمَّ يَقُومُ إِلَى لَيْمَ اللَّهُمَ ثُمَّ يَقُومُ إِلَى لَصَلاة وَلا يَفْسُ مَاءً. [الطر ٢٧٩٢].

تخريج: صحيح لعيره، وهذا إساد صعيف لانقطاعه، عبيد لله وحمزة لم يدركا عم أبيهما عبدالله بن مسعود.

3792. It was narrated that Ibn Mas'ood (♣) said: I saw the Messenger of Allah (₺) eating meat, then he got up to pray and he did not touch a drop of water.

Comments: [Saheeh; this is a da'eef isnad because it is interrupted]

٣٧٩٢ خَدَّثَنَا قُتَبَنَةُ بْنُ سَعِيدٍ، حَدَّثَنَا عَبْدُ سَعَزِيزِ مْنُ مُحَمَّدٍ، عَنْ عَمْرٍو يَعْنِي امْنَ أَبِي عَسْرٍو - عَنْ عُبَيْدِ اللَّهِ مْنِ عَنْدِ اللَّهِ مْنِ عُنْتَة سَ مَسْعُودٍ، عَنِ ابْنِ مَسْعُودٍ، قَالَ رَأَيْتُ رَسُولَ اللَّه يَتِيْتُ بُأْكُلُ اللَّحْمَ، ثُمَّ يَقُومُ إِلَى الصّلاةِ، فَمَا يَمَسُ قَطْرَةً مَاءٍ.

تخريج: صحيح، وهذ إساد صعيف لانقطاعه، وهو مكرر سابقه.

3793. It was narrated that Ibn Mas'ood (%) said: I saw the Messenger of Allah eating meat, then he got up to pray and he did not touch water.

Comments: [Sahech because of corroborating evidence; this is a da'eef isnad because it is interrupted]

٣٧٩٣- حَلَّثَنَا أَبُو سَعِيدٍ: حَلَّثُنَا سُلَيْمَانُ بْنُ علالٍ، عَنْ عَمْرِو اللهِ أَبِي عَمْرِو، عَنْ حَمْزَةَ لَا عَلْدِ اللهِ اللهِ عُنْنَةَ بْنِ مَسْعُودٍ، عَنِ الْنِ مَسْعُودٍ، فَالَ رَائِثُ رَسُولُ اللَّهِ ﷺ أَكَلَ الْحُمَّا ثُمَّ قَامَ إِلَى الصَّلَاةِ، وَلَمْ يَمَسُ مَاءً.

تخريج: صحيح، وهد إسناد صعيف لانقطاعه، حمزة لم يدرك ابر مسعود.

3794. It was narrated that 'Abdullah (&) said: Sa'd bin Mu'adh set out to do 'umrah and he stayed with Safwan bin Umayyah bin Khalaf. When Umayyah went to Syria and passed by Madınah, he used to stay with Sa'd.

٣٧٩٤ حدَّثَنَا أَنُو سَبِيدٍ، حَدَّثَنَا إِسْرَائِيلُ، حَدَّثَنَا أَبُو بِسُحَاقَ، عَنْ عَمْرِو سُ مَيْمُودٍ، عَنْ عَمْرِو سُ مَيْمُودٍ، عَنْ عَمْرِو سُ مَيْمُودٍ، عَنْ عَبْدِ مُغَتَمِرًا، فَنَرَلَ عَنْ عَنْدٍ مُغَتَمِرًا، فَنَرَلَ عَنى صَعْوَان بْنِ أُمَيَّةُ بْنِ حَلَفٍ، وَكَانَ أُمَيَّةُ عِنى صَعْوَان بْنِ أُمَيَّةً

Umayyah said to Sa'd Wait until midday, when there are not many people around, then go and do tawaf. Whilst Sa'd was doing tawaf, Abu Jahl came to him and said: Who is this who is circumambulating the Ka'bah in safety? Sa'd said: I am Sa'd. Abu Jahl said: Are you circumambulating the Ka'bah in safety when you have given refuge to Muhammad? And they traded insults. Umayyah said to Sa'd: Do not raise your voice to Abul-Hakam, for he is the leader of the people of the valley. Sa'd said to him: By Allah, if you prevent me from circumambulating the House, I shall certainly cut off your trade with Syria. Umayyah kept saying: Do not raise your voice to Abul-Hakam, and he tried to hold him back. Sa'd got angry and said: Leave us alone, for I heard Muhammad (ﷺ) saying that he is going to kill you. Umayyah said: Me? He said: Yes, He said: By Allah, Muhammad does not tell lies. Then when they left, he went back to his wife and said: Do you know what the Yathribi [i.e. Sa'd] said to me? And he told her about it When the call for mobilization came and they set out for Badr, his wife said: Don't you remember what your brother the Yathribi said? He wanted not to go out, but Abu Jahl said to him: You are one of the nobles of the valley; come with us for a day or two. So he went with them, and Allah, may He be exalted and glorified, caused him to be killed.

إِذَا انْطَلَقَ إِلَى انشُّوم، فَمَرَّ بِالْمَدِينَةِ، نَوْلَ عَدُ سَعْد، فَقَالَ أُمْيَّةُ لِسَعْدِ: النَّظُرْ، خَتَّى إِذَا النَّصْفَ النَّهَارُ، وَغَفَلَ النَّاسُ، انْطَلَقْت فطُفت، فَيْنَمَا سَعْدٌ يَطُوفُ، إذْ أَتَاهُ أَبُو جَهْل، فَقَالَ: مَنْ هَذَا يَطُوفُ بِالْكَعْبَةِ آمِنًا؟ قَالَ سَعْدٌ: أَنَا سَعْدٌ، فَفَالَ أَبُو حَهْنِ ۖ تَطُوفُ ولْكُعْنَة آمد، وقَدْ أَوْيْتُمْ مُحَمِّدًا؟ فَتَلَاحَنِا، فَقَالَ أُمَيُّهُ لِنعْدِ: لَا تَرْفَعِيُّ ضَوْتُكَ عَلَى أَمِي نُحَكَم، فَإِنَّهُ سَيِّدُ أَهْلِ الْوَادِي، فَقَالَ لَهُ سَعْدٌ: وَاللَّهِ إِنْ مَعْسَي أَنْ أَطُوفَ بِالْبَيْتِ، لَأَقْطَعَنَّ عَلَيْكَ مَتْجَرَكَ إِلَى الشَّأْمِ، فَحَعَلَ أُمَيَّةُ يَقُولُ: لَا تَرْفَعَنَّ صَوْتَكَ عَلَى أَبِي الْحَكَم، وَخَعَلَ يُمْسِكُهُ، فَغَضِبَ سَعْدٌ، فَقَالَ: دَعْنَا مِنْك، فَإِنِّي سَمِعْتُ مُحَمَّدًا يَرْعُمُ أَنَّهُ فَاتِلُكُ، قَالَ إِيَّايَ؟ قَالَ: لَعَمَّ. قَالَ وَاللَّهِ مَا يَكُدتُ مُحَمَّدٌ. فَلَمَّا حَرَجُوا، رَجَعَ إِلَى امْرَأَتِهِ، فَقَالَ أَمَا عَلِمْتِ مَا ولَ لِيَ الْبِشْرِبِيُّ ؟ فَأَخْبَرَهَ بِهِ فَلَمَّا جَهَ الصَّرِيخُ، وَخَرَخُوا إِلَى بَدْرٍ، قَالَتِ امْرَأَنَّهُ: أَمَّا تَذْكُرُ مَا قَالَ أَحُوكَ الْيَثْرِيُّ؟ فَأَزَادَ أَنُ لَا يَخْرُخ، فَقَالَ لَهُ أَبُو جَهْل · إِنَّكَ مِنْ أَشْرَافِ الْوَادِي. فْسِرْ مَعَنَا يَوْمًا أَوْ يَوْمَيْنِ. فَسَارَ مَعَهُمْ، فَقَتَلَهُ اللُّهُ عَرَّ وحلُّ.

تخريج: إسده صحيح، ح: (٣٦٣٢).

Comments: [Its 15nad is saheel,, al-Bukhari (3632)]

3795. It was narrated that 'Abdullah (&) said: Sa'd bin Mu'adh set out to do 'umrah and he stayed with Umayyah bin Khalaf bin Safwan. When Umayyah went to Syria and passed by Madinah, he used to stay with Sa'd... And he narrated the hadeeth, except that he said: He went back to Umm Safwan and said: Do you know what my brother the Yathribi said to me? She said: What did he say? He said. He claimed that he heard Muhammad say that he is my killer. She said: By Allah, Muhammad does not tell lies. And when they set out for Badr... And he quoted the report.

Comments: [Its isnad is sahech]

3796. It was narrated from 'Abdullah (秦) from the Prophet (海) that when he went to sleep, he would put his right hand under his cheek and say: "O Allah, protect me from Your punishment on the Day when You gather Your slaves together."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted]

3797. It was narrated from 'Abdullah (4) that he was in the mosque, offering supplication, when the Prophet (2) came in whilst he was offering supplication and he said: "Ask, you will be given," when he was saying: O Allah, I ask You for faith that does

٣٧٩٥ حَلَّثَنَا خَلَفُ بْنُ الْوَلِيدِ حَدَثَنَا اسْرائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِه بْنِ مَمُوهِ، عَنْ عَمْرِه بْنِ مَمُوهِ، عَنْ عَمْرِه بْنِ مَمُوهِ، عَنْ عَمْرِه بْنِ مَعْلَدٍ مُعْنَمِوًا فَنَزَلَ عَلَى أُمِيَّةً بْنَ خَلَفِ بْنِ صَفُوانَ، وَكَانَ أُمَيَّةً إِذَا الْطَلَقَ إِلَى الشَّام، ومَر ولمبية مَرلَ عَلَى سَعْدِ فَذَكَر ومر ولمبية مَرلَ عَلَى سَعْدٍ فَذَكَر صَفُوانَ، فَقَالَ: فَمَ جَعَ إلى أَنَّهُ قَالَ: فَرَجَعَ إلى أَمْ صَفُوانَ، فَقَالَ: أَمَا تَعْلَمِي مَا قَالَ أَنِهُ مَا لَكُ بِي صَفُوانَ، فَقَالَ: وَمَا قَالَ؟ قَالَ: وَعَمَ أَنَّهُ سَمِعَ مُحَمَّدٌ فَلَمًا خَرَخُوا إِلَى بَدُرٍ ... كُذِبُ وسَقَهُ.

تغريج إساده صحيح، وهو مكرر سابقه.
٣٧٩٦- حَدَّثَنَا حُخْيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا اسْرَائِلُ، عَنْ أَبِي إِسْخَاقَ، عَنْ أَبِي عُمَّدُةً،
عَنْ عَبْدِ اللَّهِ، عَيِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ إِذَا
عَنْ عَبْدِ اللَّهِ، عَيِ النَّبِيِّ ﷺ، أَنَّهُ كَانَ إِذَا
عَنْ عَبْدِ اللَّهِ، عَي النَّبِيِّ ﷺ، وَقَالَ. «اللَّهُمُ
عَمْدَانَكَ، يَوْمُ تَجْمُعُ عِبَادَكَ».

تخريج: صحيح لغيره، وهذا إساد ضعيف لاعطاعه، أنوعبيدة لم يسمع من عبدالله وهو انوه.

٣٧٩٧- حَدَّثَنَا حُحَيْنُ بُنُ الْمُثَنَّى: حَدَّثَنَا بُسُرائِيلُ، عَنْ أَبِي إِسْخَاقَ، عَنْ أَبِي عُبَيْدَةَ. عَنْ عَلْدِ اللَّهِ، أَنَّهُ كَانَ هِي الْمَسْجِلِدِ يَدْعُو. عَدْ النَّبِيُ يَشِيْق، وَهُوَ يَدْعُو، فَقَالَ: اسْلُ تُعْطَفْ، وَهُوَ يَدْعُو، أَنِّي أَسْأَلُكَ إِيمَانًا لِعَمَانًا فَعَطَفْ»، وَهُوَ يَتُعُولُ: اللَّهُمَّ إِنِّي أَسْأَلُكَ إِيمَانًا

not waver, blessing that does not end and to accompany the Prophet (ﷺ) in the highest station in Paradise, the Paradise of eternity.

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted]

3798. It was narrated that Abu Hurairah (泰) said: The Messenger of Allah (愛) said: "Whoever sees me in a dream it is as if he has seen me when awake, for the Shaitan cannot appear in my form."

Comments: [Its isnad is saheeh]

لَا يُرْتَدُّ، وَنَعِمَّا لَا نَفَدُ، وَمُرَافَقَةُ النَّبِيِّ ﷺ مُخَمَّدٍ، وَمُرَافَقَةُ النَّبِيِّ ﷺ مُخَمَّدٍ، في أعْلَى عُرف لُخَةٍ جَبَّةِ الْعُلْدِ. [راجع ٣٦٦٦، و الطر. ٤٢٥٥، ٤٢٣٤].

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تخريج. صحيح لعره، وهذا إساد ضعيف لانقطاعه، أبر عسده لم يسمع من أبيه عبدالله.

٣٧٩٨ حدثنا وَكَعٌ عَنْ شَفْيَانَ، عَنْ أَبِي حَسِيرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ فَنَ أَبِي هَرَيْرَةَ فَنَ نَا فَالَ زَسُولُ اللّه يَالِجُ: المَنْ رآيي فِي الْمُنَامِ فَفَدُ رآيي فِي الْيُقَطَّة، فَإِنَّ الشَّيْطَالُ لَا تَتَمَثّلُ عَلَى صُورَتِي."

تخريج: إسدده صحيح، وسيأني في مسد أي هريرة.

3799. A similar report was narrated from 'Abdullah (♣) from the Prophet (★).

Comments: [Its isnad is saheeh]

٣٧٩٩- حَدَّثَنَا وَكَبِعٌ، عَنْ شَفْيَانَ، عَنْ أَبِي السَّحَاق، عَنْ عَبْدِ اللَّهِ، السَّحَاق، عَنْ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ، عَنْ اللَّهُ، (إسناده صحيح). [راحع: ٣٥٥٩].

تخريج: إساده صحح.

-٣٨٠- (٤٠١/١) خَدَثْنَا وَكِيغٌ خَدَثْنَا وَكِيغٌ خَدَثْنَا سُفْيَنُ، عَنْ أَبِي الضَّحَى، عَنْ عَبْدِ اللَّهِ، قَالَ رَسُولُ لَلَّهِ يَتِلِثُو "إِنَّ لِكُلُ نَبِيّ وَلَا قَالَ رَسُولُ لَلَّهِ يَتِلِثُو "إِنَّ لِكُلُ نَبِيّ وَلَا قَالَ رَسُولُ لَلَهِ مِنْهُمْ أَبِي وَخَلِيلُ رُبِّي وَلَا قَالَ النَّبِينَ وَإِنَّ وَلِيّي مِنْهُمْ أَبِي وَخَلِيلُ رُبِّي إِنْوَاهِيمُ قَالَ: شُمِّ قُولًا: ﴿إِنَّ وَلَا كَانِينَ وَإِنَّ وَلَيْ مَنْهُمْ أَبِي وَخَلِيلُ رُبِّي إِنْوَاهِيمُ قَالَ: شُمِّ قُولًا: ﴿إِنْ اللَّهِ اللَّهِ وَلَا عَمِوانَ. آمَ عَرَانَ ٢٨] إِلَى آخِو الْاَيْةِ.

تخریج: إساده صعیف لانقطاعه، أبو الصحی، لم یدرك اس مسعود.

3800. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (秦) said: "Every Prophet has a close associate among the Prophets, and my close associate among them is my father and the close friend of my Lord, Ibraheem" Ihen he recited: "Verily, among mankind who have the best claim to Ibraheem (Abraham) are those who followed him, and this Prophet (Muhammad (紫)) and those who have believed (Muslims). And Allah is the Wali (Protector and

Helper) of the believers' [Al 'Imran 3:68].

Comments: [Its isnad is da'eef because it is interrupted]

3801. It was narrated that 'Abdullah (46) said: I came to the Prophet (ﷺ) when he was in a red tent ('Abdul-Malik said: of leather) with approximately forty men. He said: "You will conquer other lands and you will prevail and acquire booty. Whoever among you lives to see that, let him fear Allah and enjoin what is good and forbid what is evil, and let him uphold his ties of kinship. And whoever tells a lie about me deliberately, let him take his place in Hell. The likeness of the one who helps his people in something other than the truth is like that of the camel that falls into the well and stretches out its tail."

Comments: [Its isnad is hasan according to those who think it is true that 'Abdur-Rahman heard from his father 'Abdullah; it is da'eef according to those who think that he only heard a little from his father]

3802. It was narrated that Ibn Mas'ood (♣) said: The Messenger of Allah (♣) said: "There is no one of you but he has appointed to him a companion from among the jinn and a companion from among the angels." They said: Even you, O Messenger of Allah? He said: "Even me, but Allah helped me against him and he became Muslim, so he does not tell me to do anything but good."

وَمُوْمَلٌ، فَالَا: حَدَّثَنَا مُبْدُ لُمْنِكِ بُنُ عَمْرُو، وَمُوْمَلٌ، فَالَا: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكِ، عَنْ عَد ارَّحْم، عَنْ عَبْد لَبّه، فَالَ: النّهيْتُ إلَى عَنْد النّهيْتَ وَهُوَ فِي قُبّهِ حَمْرَاءَ (فَالَ عَبْدُ الْمَلِثِ. مِنْ أَدَم) فِي نَحْوِ مِنْ أَرْبَعِينِ رَحُلًا، الْمَلِثِ. مِنْ أَدَم) فِي نَحْوِ مِنْ أَرْبَعِينِ رَحُلًا، وَمُصِيوُن، فَمَنْ أَدْرَكَ ذَلِثَ مِنْكُمْ، مَنْصُورُون، وَمُصِيوُن، فَمَنْ أَذَرَكَ ذَلِثَ مِنْكُمْ، فَلْيَتِقِ اللّه، ومُصيوُن، فَمَنْ أَذَرَكَ ذَلِثَ مِنْكُمْ، فَلْيَتَقِ اللّه، ومُصيوُن، فَمَنْ أَدْرَكَ ذَلِثَ مِنْكُمْ، فَلْيَتَقِ اللّه، ومُصيوُن، فَلَيْتَ عَلَى مُنْعَمِّدًا، فَلْيَتَقِ أَمْمُعَدَهُ مِن النّهِ، ومَثَلُ النّهِ يُعِينُ قُونَهُ علَى غَيْرٍ مَنْ النّهِ، ومَثَلُ النّهِ يُعِينُ قُونَهُ علَى غَيْرٍ مَنْ مَنْ بَعْرٍ رُدْنِي فِي يَثْرٍ، فَهُو يَتُرْعُ مِنْهَا الْمَنْكِ. [راجع: ٢٧٢٤، ٣٦٩٤].

تخريج: إسناده حس عند من يصحح سماع عبدالرحمن من أيه، وضعيف عند من بقول لم يسمع مه إلا الير.

٣٨٠٢- خَدُّثَنَا عَبْدُ لرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شَعْيانَ، عَنْ مَنْطُودٍ، عَنْ سَالِمٍ بْنِ أَبِي لَحَعْدِ، عَنْ أَبِيهِ، عَنْ ابْنِ مَسْعُودٍ، قَالَ: قَد رَسُولُ اللَّهِ بَيْجَةَ: "مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَمَدْ وُكُل بِهِ مِبِنَهُ مِنَ لَجِنّ وَقَرِينَهُ مِنَ أَمَدٍ فَلَا يُحْدِرُهُ وَلَا يَكُونُ اللَّهِ؟ قَالَ اللَّهِ اللَّهِ اللَّهِ؟ قَالَ اللَّهِ اللَّهِ؟ قَالَ اللَّهِ اللَّهُ الْمُعْلَى اللَّهُ اللَّهُ اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ اللَّهُ الْمُعْلَى اللَّهُ اللَّهُ اللَّهُ الْمُعْلَى اللَّهُ اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى اللَّهُ الْمُعْلَى الْمُعْلِمُ اللَّهُ الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلَى الْمُعْلِمُ الْمُعْلَى ا

Comments: [Its isnad is saheeh, Muslim (2814)]

3803. It was narrated that 'Abdullah (🚓) said: I heard a man reciting Ha-Meem (i.e. al-Ahgaf); he recited it in one mode of recitation and another man recited it in another mode of recitation that his companion did not use, and I recited it in yet another mode of recitation that my two companions had not used. We came to the Prophet (ﷺ) and told him, and he said: "Do not differ; those who came before you were destroyed because they differed." Then he said: "See which one among you has the most knowledge of recitation, and follow his recitation."

Comments: [Saheeh, its isnad is hasan, al-Bukhari (2410)]

3804. It was narrated that Abul-Kanood said: I got a ring of gold during one of the campaigns and I put it on and came to 'Abdullah. He took it and put it between his jaws and chewed it, and he said: The Messenger of Allah (紫) forbade wearing rings of gold.

Comments: [Salieth because of corroborating evidence; this is a da'eef isnad because Yazeed bin Abi Ziyad is da'eef]

3805. It was narrated that 'Abdullah (季) said: The Messenger of Allah (寒) prostrated in Soorat an-Najm, and there was no one among the people who did not prostrate, except an old man who took a handful of pebbles and

تخريج: إساده صحيح، م: (٢٨١٤).

٣٨٠٣ حَذَّفَنَا عَبْدُ الرِّحْمَن عَنْ هَمَّامٍ، عَنْ عَاصِم، غَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّه، قَال: عَاصِم، غَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّه، قَال: سَمِعْنُ رَجُلًا يَقْرَأُ حَم الثَّلَاثِينَ، يَغْنِي (اللَّحْفَافَ) فَقَرَأَ حَرْفًا، وَقَرَأَ رَجُلٌ آخَرُ حَرْفًا، لَمْ يَقْرَأُهُ لَمْ يَقْرَأُهُ لَمْ يَقْرَأُهُ فَا خَرُقًا اللَّهِ بِيْلِيْقٍ، فَأَعْلَمُ يَقْرَأُهَا صَاحِتُه، وقَرَأُتُ أَحُرُقًا مَلَى بَيْلِيْق، فَأَعْلَمُ يَقْرَأُهَا صَاحِبًة، فَأَعْلَمُ اللَّهِ بِيلِيْق، فَأَخُرُنَاه، فَقَالَ: "لَلْهُ مَلَ مَنْ كَانَ فَبْلَكُمْ فَقَالَ: "لَا لَنْظُرُوا أَقْرَأَكُمْ رَجُلًا، فَخُدُوا بَقِرَاتِهِ الرَّاجِة (اجع: ٣٧٢٤].

تخریج: صحیح، إسناده حسن، ح. (۲٤۱٠).

٣٨٠٤ حَلَّثُنَا مُحمَّدُ بَنُ جَعْفَرِ حَدَّثَنَا شُعْمَةُ عَنْ يَرِيدَ بْنِ أَبِي رِبَادٍ، وَعَنْ أَبِي سَعْدٍ، عَنْ أَبِي الْكَنُودِ، قَالَ: أَصْبُتُ حَاتَمَا مِنْ دَهَبٍ فِي بَعْضِ الْمَغَازِي، فَلَسِنْتُهُ، فَأَتَبْتُ عَبْدَ اللّهِ، فَأَخَذُهُ، فَوَضَعَهُ بَيْنَ لَحْيَيْهِ، فَمَضَعَهُ، وَقَالَ: نَهَى رَسُولُ اللّهِ يَشِيْحُ أَنْ يُتَخَتَّمَ بِحَاتَمِ وَقَالَ: نَهَى رَسُولُ اللّهِ يَشِيْحُ أَنْ يُتَخَتَّمَ بِحَاتَمِ الذَّهَبِ، أَوْ قَالَ بِحَلْقَةِ الدَّهَبِ، أَوْ قَالَ بِحَلْقَةِ الدَّهَبِ، أَوْ قَالَ بِحَلْقَةِ الدَّهَبِ.

تخريج: صحيح لغيره، وهذا إسناد صعبف لصعف يزيد.

٣٨٠٥ حَدَّثَنَا يُرِيدُ: أُخْبَرَنَا شُعْبَةُ عَنْ أَبِى
 إِسْحَاق، عَنِ الْاَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ:
 سَجَد رَسُونُ اللَّهِ يَشْتُخ فِي سُورَةِ النَّجْم، فَمَا
 بَقِيَ أَحَدٌ مِنَ الْقَوْم إلَّا سَجَدَ، إلَّا شَيْخٌ أَحَدَ

raised it to his forehead, and he said This is enough for me. And 'Abdullah said: I saw him slain as a *kafir*

Comments: [Its isnad is saheeli, al-Bukhari (1070) and Muslim (576)]

3806. It was narrated that Ibn Mas'ood (美) said: We talked a great deal in the presence of the Messenger of Allah (鑑) one night, then we came to him the following morning and he said: "The Prophets were shown to me last night with their nations. A Prophet came past with three people, and another with a small group, and another with a few followers, and another with no one with him. until Moosa passed by me with a company of the Children of Israel, and they impressed me. I said: Who are these? It was said to me: This is your brother Moosa, and with him are the Children of Israel. I said: Where is my ummah? It was said to me: Look to your right. I looked and I could not see the hills because of so many people. Then it was said to me: Look to your left So I looked and I saw the horizon filled with people. It was said to me: Are you pleased? I said: I am pleased, O Lord; I am pleased, O Lord. It was said to me: With these are seventy thousand who will enter Paradise without being brought to account." The Prophet (ﷺ) said: "May my father and mother be sacrificed for you; if you can be one of the seventy

كمًّا منْ خَصَّى، فَرَفَعُهُ إِلَى جَنْهَتِهِ، وَقَالَ: بِكُسِنِي هَذَا. قَالَ عَبْدُ اللّهِ: فَلَقَدْ رَأَيْتُهُ قُتِلَ كَامِرًا. [راجع: ٣٦٨٧].

تحریج: بساده صحیح، خ (۱۰۷۰)، م (۲۷۵).

٣٨٠٦- حَدَّثْنَا عَنْدُ الرَّرَّاقِ: حَدَّثْنَا مَعْمَرٌ عَنْ فَدَدَةً، عَنِ الْحُسِنِ، عَنْ عِمْرَانَ سُ خُصَيْنٍ، عن ابْن مَسْعُودٍ، قَالَ أَكْثِرُنا الْحَدِيثَ عِنْدَ رسُولِ اللَّهِ بَيْخِ، ذَاتَ لَيْلَةٍ، ثُمَّ غَدَوْنَا إِلَيْهِ، عِمَالَ: "عُرضَتْ عَلَى الْأَنْبِيَاءُ اللَّيْلَةَ بِأُمِّمِهَا، فَحَقَلَ النَّبِيُّ يَمُرُّ، وَمَعَهُ الثَّلَائَةُ، وَالنَّبِيُّ وَمَعَهُ الْعِضَانَةُ، وَالنَّبِيُّ وَمَعَهُ النَّفَرُ، وَلنَّبِيُّ لَيْسَ مِعَهُ أَخَدٌ، خَتَّى مَرَّ عَلَيَّ مُوسَى، مَعَهُ كَبْكَنَّهُ مَنْ بَنِي إِسْرَائِيلَ، فَأَعْجَبُونِي، فَقُلْتُ: مَنْ هُوْلَاءِ؟ فَقِيلَ لِي: هَذَا أَخُوكُ مُوسَى، مَعَهُ سُو رِسْرَائِيدَ فَالَ فُلْتُ. فَأَيْنَ أُمَّتِي؟ فَقَيلَ لى: انْظُرْ عَنْ يَمِينِكَ فَكَرْتُ، فَإِذَا الظِّرَابُ قَدْ سُدٌّ يُؤخُوهِ الرِّخَالِ، ثُمٌّ قِيلَ لِي انْظُرْ عنْ يَسَارِكَ فَنظَرْتُ، فَإِذَا الْأُفُقُ قَدْ سُدَّ بؤُحُوهِ الرِّجَالِ، فقيلَ لِي: أَرْضيتَ؟ فَقُلْتُ: رُصيتُ يَا رَبِّ رَضِيتُ يَا رَبِّ، قَالَ: فَقِيلَ لِي: إِنَّ مَعَ هَؤُلاءِ سَبْعِينَ أَلْفًا. يَدُخُلُونَ الْحَنَّةُ مَغَرُ حِسَابِ اللَّهُ السَّى ﷺ: "فِدَّا لِكُمْ أَمِي وَأُمِّي، إِنِ اسْتَطَعْتُمْ أَنْ تَكُونُوا مِنَ الْسَنْعِينَ الْأَلْفِ، فَافْعَلُوا، فَإِنْ قَصَّرْتُمْ، فَكُونُوا مِنْ أَهْلِ الظِّرَابِ، فَإِنْ قَصَّرْتُمْ. فَكُونُوا مِنْ أَهْلِ الْأُفُقِ، فَإِنِّي قَدْ رَأَيْتُ ثُمَّ

thousand, then do so. If you cannot, then be among the people of the hills; and if you cannot, then be among the people on the horizon, for I saw a lot of people crowded there." Then 'Ukkashah bin Mihsan stood up and said: Pray to Allah for me, O Messenger of Allah, to make me one of the seventy. So he prayed for him, then another man stood up and said: Pray to Allah for me, O Messenger of Allah, to make me one of them. He said "'Ukkashah beat you to it." Then we talked and said: Who do you think these seventy thousand are? Are they people who were born in Islam and did not associate anything with Allah until they died? News of that reached the Prophet and he said: "They are the ones who did not use cautery or ask for rugyah or believe in bird omens, and they put their trust in their Lord."

Comments: [A salieeli liadeeth]

3807. It was narrated that 'Abdullah (%) said: We were with the Prophet (on a journey and when they did not find any water, a vessel of water was brought. The Prophet (ﷺ) put his hand in it and spread his fingers apart, and I saw water spring up between the fingers of the Prophet (🚉). Then he said: "Come and do wildoo' and the blessing is from Allah.' Al-A'mash said: Salim bin Abul-Ja'd told me: I said to Jabir bin 'Abdullah: How many were the people? He said: We were one thousand and five hundred

السّا بنهاوشُون فَقَام عُكَّاشَهُ بْنُ مَحْضِ، فَقَالَ: ادْعُ اللّهَ لِي، يَا رَسُولَ اللّهِ، أَنْ يَجْعَلَى مِنَ اللّهِ، أَنْ احْرُ، هَمَّلَ اللّهِ، أَنْ يَجْعَلَى مِنَ السَّعْنِ، فَدَعَا لَهُ، فَقَام رَجُلُ الْحَرُ، هَمَّلَ ادْعُ لَنَّهُ، يَ رَسُولَ اللّهِ، أَنْ يَجْعَلَى مِنْهُمْ، فَقَالَ "فَدْ سَبْقَكَ بِهَا عُكَّاشَةً" فَلَا. أَنْ مَرَوْنَ هُولًا يَخْعَلَى مِنْهُمْ، فَقَالَ "فَدُ سَبْقَكَ بِهَا عُكَّاشَةً" لَمَنْ مَرَوْنَ هُولًا إِلَيْ اللّهِ مَنْهُمْ وَلَدُوا هِي لِمُسْرِمُوا بِاللّهِ سَنِنًا خَتَى ماتُوا ؟ فَبَلَغَ ذَلِكَ النّبِي بَيْحَةً فَعَالَ "هُمْ اللّذِينَ لَا يَكْتَوُونَ لَا يَشْرَعُونَ اللّهُ سَنِنًا خَتَى ماتُوا ؟ فَبَلَغَ ذَلِكَ النّبِي بَيْحَةً فَعَالَ "هُمْ اللّذِينَ لَا يَكْتَوُونَ وَلَا يَسْتَعُونَ اللّهُ سَنِنًا خَتَى ماتُوا ؟ فَبَلَعَ ذَلِكَ وَلَا يَشَعْرُونَ وَعَلَى رَبِّهِمْ اللّذِينَ لَا يَكْتَوُونَ . وَلَا يَسْتَعُونَ اللّهُ عَلَى مَنْهُمْ اللّذِينَ لَا يَكْتَوُونَ . وَلَا يَسْتَعُونَ اللّهُ مِنْهُمْ اللّذِينَ لَا يَكْتَوُونَ . وَلَا يَسْتَعُونَ اللّهُ عَلَى مَنْهُمْ اللّذِينَ لَا يَكْتَوُونَ . وَلَا يَسْتَعَلَى وَلَهُ مِنْ اللّهُ اللّهُ عَلْكُ مَنْ اللّهُ عَلَى اللّهُ عَلَى اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ الللّهُ الللّهُ اللللّهُ اللّهُولُ الللّهُ اللّهُ اللّهُ الللللّهُ الللللّهُ الللللّهُ اللّهُ ال

تخريج: حدث صحبح، الحس النصري وإن لم يسمع من عمران، قد تابعه بعلاء بن رياد.

٣٨٠٧ حَلَثْنَا عَبْدُ الرّزُّ قِ الْخَبْرَا سُمْيانُ عَيِ الْأَعْمَشِ، عَنْ إِنْرَاهِيم، عَنْ عَلْقَمَةً، عَنْ عَلَقَمَةً، عَنْ عَلَقَمَةً، عَنْ عَلَقَمَةً، عَنْ عَلَقَمَةً، عَنْ عَلَقَمَةً، عَنْ عَلَقِه، قال. (٢٠٢١) كُنَّا مَعَ النّبِيّ بِيهِ وَمَنْ مَاءٍ، فَوَيَّتِ بِنَوْدٍ مِنْ مَاءٍ، فَوصَعَ النّبي يَهِ فِيهِ يَدَهُ، وَفَرَّحَ نَيْنَ مِنْ مَاءٍ، فَوصَعَ النّبي يَهِ فِيهِ يَدَهُ، وَفَرَّحَ نَيْنَ أَصَابِهِهِ، قَالَ: فَرَائِتُ الْمَاء يَتَفَحَّرُ مِنْ نَيْنِ أَصَابِهِهِ، قَالَ: "حَيَّ عَلَى الْوُصُوءِ، وَالْبَرْكَةُ مِنْ لَيّهِ" قَالَ: "حَيَّ عَلَى الْوُصُوءِ، وَالْبَرْكَةُ مِنْ لَيّهِ" قَالَ: الْأَعْمَشُ: فَالَ: هُلْتُ اللّهُ عَلَى الْجَعْدِ، قَالَ: قُلْتُ لَحْمَشُ: لَحَابِر بْنِ عَنْدِ اللّهِ: كَمْ كَانَ النّاسُ يؤمنِدِ؟

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Comments: [Its isnad is saliech]

قال كُنَّا أَلْمًا وَخَمْس مائةٍ. [انظر ٤٢٩٣، و ١٠حع - ٣٧٦٢].

تحريج <u>.</u> ــده صحيح.

3808. It was narrated that 'Abdullah bin Mas'ood (秦) said: A man said to the Messenger of Allah (秦): How can I know whether I am doing good or bad? The Prophet (寒) said: "If you hear your neighbours saying that you have done good, then you have done good, and if you hear them saying that you have done bad, then you have done bad."

Comments: [Its isnad is saheeh]

3809. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, from his father, that the Prophet (ﷺ) said: "May Allah curse the one who consumes *rıba*, the one who pays it, the two who witness it and the one who writes it down." And he said: "Rıba and zina never become widespread among a people but they bring down the punishment of Allah upon themselves."

٣٨٠٨- حَدَّثَنَا عَنْدُ لِرُزَّ فِ: حَدَثَنَا مَعْمَرُ عَنْ مَضُودٍ، عَنْ عَبْدِ اللَّهِ بَنِ مَضُودٍ، عَنْ عَبْدِ اللَّهِ بَنِ مَسْعُودٍ، قَالَ: قَال رَحُلٌ لِرَسُولِ اللَّهِ ﷺ: كنْ لَكُ لِنَ اللَّهِ وَإِذَا أَسَالُكُ؟ كنْ لِي اللَّهِ اللَّهِ اللَّهِ عَنْكَ، وَإِذَا أَسَالُكُ؟ عَنْكَ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللَّهُ اللللَّهُ الللَّهُ اللللْمُ الللَّهُ اللَّهُ اللْمُعَالَمُ اللَّهُ اللَّهُ اللللّهُ اللللّهُ اللللّهُ الللللّهُ الللّهُ اللللّهُ اللللّهُ الللللّهُ الللللّهُ الللللّهُ الللّهُ الللّهُ اللللّهُ الللللّهُ الللللّهُ اللللّهُ الللللّهُ الللّهُ اللللّهُ اللللّهُ الللّهُ الللّهُ الللللّهُ الللللّه

تخريج: إساده صحيح.

تخریج: صحیح لعبره، م: (۱۵۹۷) وهذا بسدد ضعیف، لصعف شریك.

Comments: [Saheeli because of corroborating evidence; Muslim (1597) this is a da'eef isnad because Shareek is da'eef]

3810. It was narrated that Ibn Mas'ood (%) said: I was with the Prophet (%) on the night he met the jinn and he said: "Do you have any water with you?' I said: No. He said: "What is this in the vessel?" I said: Nabeedh. He said. "Show me; good dates and purifying water." And he did

٣٨١٠ حَدُّثْنَا يَحْيَى بْنُ زَكْرِيًّا عَنْ السَرائِينَ، عَنْ أَبِي زَيْدِ السَرائِينَ، عَنْ أَبِي زَيْدِ مَوْالَى عَمْرِو بْنِ حَرَيْثِ، عِنِ ابْنِ مَسْعُودٍ، مَا نَبْنِ مَسْعُودٍ، فَالَّبِي يَتَثَاثُ لَيْنَةَ نَقِيَ الْجِنَّ، فَلَا * فَقَالَ * * أَمْعَكَ مَا * فَقُلْتُ لَا * فَقَالَ * هَا هَدُ فَقُلْتُ لَا فَقَالَ * هَا هَدُ فَقُلْتُ لَا فَقَالَ * هَا هَدُ فَقَالَ * هَا إِلَادَاوَةِ؟ * قُلْتُ: نَبِيدٌ فَلَا: مَلِيدٌ فَلَا:

wudoo' with it, then he led us in prayer.

Comments: [Its isnad is da'eef because Abu Zaid the freed slave of 'Amr bin Huraith is unknown]

3811. 'Abdullah (♣) said: I heard the Messenger of Allah (ﷺ) say: "Whoever ascribes a rival to Allah, Allah will put him in Hell." And he ['Abdullah] said: And there is something else I say that I did not hear from him: whoever dies not ascribing any rival to Allah, Allah will admit him to Paradise. And these prayers are expiation for whatever (sins) come in between, so long as killing (murder) is avoided.

Comments: [Saheeh; this is a hasan isnad]

3812. It was narrated that 'Abdullah (秦) said The Messenger of Allah (震) said: "I will reach the Cistern ahead of you, and I will plead for some people of my ummah, but I will have to give them up. I will say O Lord, my companions. But it will be said: You do not know what they did after you were gone."

Comments: [Saheeh; this is a hasan isnad, al-Bukhari (6576) and Muslim (2297)]

3813. It was narrated from Ibn Mas'ood (泰) that the Messenger of Allah (慈) used to fast when he was travelling (sometimes) and he would not fast (sometimes), and he would pray two rak'ahs only, i.e. he did not add to them - i.e., the obligatory prayers.

«أرنِيهَا، تَمْرَةٌ طَيْبَةٌ، وَمَاءٌ طَهُورٌ فَتَوَضَّأَ
 مِنْهَا، ثُمَّ صَلَى بنا. [رجع: ٣٧٨٢].

تخريج: إسناده ضعيف لحهالة أبي زيد.

٣٨١٦- حَلَّثُنَا أَسْوَدُ بُنُ عَامِرٍ: أَخْبَرَنَا أَبُو بَكْمٍ
عَنْ عَاصِمٍ، عَنْ أَبِي وَابْلِ، قَالَ: قَالَ عَبْدُ
اللَّهِ: سَمِغَتُ رَسُولَ اللَّهِ يَثْجُةٍ يَفُولُ: "مَنْ جَعَلَ
للَّهِ نِدَّ ، جَعَلَهُ اللَّهُ فِي النَّارِ »، و قَالَ: وَأُخْرَى
أَقُولُهَا، لَمْ أَسْمَعُهَا مِنْهُ: مَنْ مَاتَ لَا يَجْمَلُ للَّهِ
نَدًا، أَذْخَلَهُ اللَّهُ الْجَنَّةَ، وَإِنَّ هَذِهِ الصَّلَوَاتِ
كَفَّارَاتُ لِمَا نَبِّهُنَّ مَا اجْتُنِتَ الْمَقْتَلُ. [راحع: كَفَّارَاتُ لِمَا نَبِّهُنَّ مَا اجْتُنِتَ الْمَقْتَلُ. [راحع: كَالَّهُ الْحَدَيْدَ الْحَدْدُ الْحَدَيْدَ الْحَدَيْدَ الْحَدَيْدَ الْحَدَيْدَ الْحَدَيْدَ الْحَدَيْدَ الْحَدَيْدَ الْحَدَيْدَ الْحَدَيْدَ الْوَلَادُ الْحَدَيْدَ الْحَدْدُ الْحَدَيْدَ الْحَدَيْدَ الْحَدْدُ الْحَدْدُ الْحَدْدُ اللَّهُ الْحَدْدُ الْحَدْدُ الْحَدْدُ اللَّهُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْفَالُونُ اللَّهُ الْمُؤْتِدُ الْحَدْدُ الْحَدْدُ اللَّهُ الْحَدْدُ الْحَدْدُ الْمُؤْتِدُ الْمُؤْتَدُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُ اللَّهُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدْرُاتُ الْمُؤْتِدُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدِيْدُ الْحَدْدُ الْحُدْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدُودُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدُودُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدُودُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدِيْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدُودُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدُودُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُودُ الْحَدُودُ الْحَدُودُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُودُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُ الْحَدْدُو

تخريج: صحيح، وهذا إساد حسن.

٣٨١٧- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: أَخْتَرَنَا أَبُو تَكُو عَنْ عَاصِمٍ، عَنْ أَبِي وَائلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ بِطِيْقَ "إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ، وَإِنِّي سَأْنَازَعُ رِجَالًا، فَأَغْلَبُ عَلَيْهِمْ، فَأَقُولُ: يَا رَبِّ أَصْحَابِي، فَيُقَالُ: لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ الحديث الأعمش راجع: ٣٦٣٩، و حديث المعبرة انطر: ٤١٨٠].

تخریج: صحیح، وهدا إسناد حس، ح: (۲۵۷۲)، م: (۲۲۷۷).

٣٨١٣- حَدَّثَنَا رَوْعٌ: حَدَّثَنَا سَعِيدٌ عَنْ عَبْدِ السَّلَامِ، عَلْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةً، عَن اثْنَ مَسْعُودٍ أَنَّ رَسُولَ للَّهِ بِيْلِيْ، كَانَ بَصُومُ في الشَّفْرِ، وَتُعْطُرُ، وَيُصَلِّي رَكْعَتَبْنِ، لَا بَدْعُهُمَا، يَفُولُ: لا يَزِيدُ عَلَيْهِمَا، يَعْنِى الْمُريضَة. **Comments:** [Its isnad is da'eef jiddan (very weak)]

3814. It was narrated from Ibn Mas'ood that the Messenger of Allah (鑑) said: "Whoever tells a lie about me deliberately, let him take his place in Hell."

Comments: [A saheeh hadeeth; this is a hasan isnad]

3815. It was narrated from 'Abdur-Rahman bin 'Abdullah, from his father, that the Prophet (經) said: Do not go back to *kufr* after I am gone, striking one another's necks."

Comments: [Saheeh. This is a saheeh isnad according to those who think it is true that 'Abdur-Rahman heard from his father 'Abdullah; it is da'eef according to those who say that he only heard a little from his father]

3816. It was narrated from 'Abdullah (秦) that the Prophet (愛) said concerning the people who stayed away from Jumu'ah: "I thought of instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from Jumu'ah."

Comments: [Its isnad is saheeh, Muslim (652)] تخریج: إسنده صعیف جدا، عبدالسلام صعیف حدا، مکر الحدیث.

تخريج: حدث صحيح، وهذا إسناد حسن. ٣٨١٥ خَدَّتُنَا وَهُبُ بُنُ جَرِيرٍ ﴿ حَدَّتُنَا أَبِي، فَلَ جَرِيرٍ ﴿ حَدَّتُنَا أَبِي، فَلَ سَمِعْتُ عَمْدُ الْمُلِكِ بُنِ عُمَيْرٍ بُحَدُّثُ عَنْ عَبْدِ اللّهِ، عَنْ أَبِيهِ ﴿ أَنَّ عَلْ اللّهِ، عَنْ أَبِيهِ ﴿ أَنَّ اللّهِ عَنْ اللّهِ عَنْ أَبِيهِ ﴿ أَنَّ اللّهِ عَنْ اللّهِ عَنْ أَبِيهِ ﴿ أَنَّ اللّهِ عَنْ اللّهِ ﴿ عَنْ اللّهِ عَنْ اللّهُ عَلَيْكُمُ وَاللّهُ عَلَيْكُمُ عَلَيْكُمْ وَاللّهُ عَلَيْكُمُ اللّهُ عَلَيْكُمْ وَاللّهُ عَلَيْكُمْ اللّهُ عَلَيْكُمْ وَاللّهُ عَلَيْكُمْ اللّهُ عَلَيْكُمُ عَلَيْكُمْ اللّهُ عَلَيْكُمْ اللّهُ عَلَيْكُمْ اللّهُ عَلَيْكُمْ اللّهُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ اللّهُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ عَلَيْكُمُ اللّهُ عَلَيْكُمْ عَلْمُ اللّهُ عِلْمُ عَلَيْكُمْ عَلْمُ عَلَيْكُمْ عَلْمُ اللّهُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلْمُ اللّهُ عَلَيْكُمْ عَلَيْكُمْ عَلْمُ اللّهُ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمْ عَلَيْكُمُ عَلَيْكُم

تخريج: صحيح، وهذا إسناد صحيح، عد من يصحح سماعه عدالرحمن عن أبيه مطلقا، وصعيف عند من يقول. إنه لم يسمع منه إلا السير.

٣٨١٦ حَدَّثَنَا يَحْنَى بْنُ آدَمَ حَدَّثَنَ زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَنْد اللهِ إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَنْد اللهِ تُنَّ اللهِ يَتَخَلَّقُونَ عَنِ اللهِ المُجْمُعَةِ: «لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلاً يُصَلِّي بِالنّاسِ، ثُمَّ أُحَرِّقَ عَلَى رِحَالِ يَتَخَلَّقُونَ عَنِ بِلنّاسِ، ثُمَّ أُحَرِّقَ عَلَى رِحَالِ يَتَخَلَّقُونَ عَنِ الْجُمُعَةِ بُيُوتَهُم قَالَ زُهَيْرٌ: حَدَّتَنَا أَبُو إِسْحَقَ، الْجُمُعَة بُيُوتَهُم قَالَ زُهَيْرٌ: حَدَّتَنَا أَبُو إِسْحَقَ، أَنْ أَمْرُ رَجُلاً يَتَخَلَّقُونَ عَنِ الْخُوصِ. [راحع. ٣٧٤٣، والطر: ٢٧٤٣.

تخريج: إساده صحيح، م: (٦٥٢).

3817. It was narrated that 'Abdullah and Abu Moosa al-Ash'ari (ﷺ) said: The Messenger of Allah (ﷺ) said "Ahead of the Hour there will be some days in which knowledge will be taken away and ignorance will prevail, and there will be a lot of harj." He said: And harj means killing.

Comments: [Its isnad is saliceh, al-Bukhari (7062) and Muslim (2676)]

3818. It was narrated from 'Abdullah bin Mas'ood (%) that the Messenger of Allah (%) said: "Beware of sins that are thought of as little, because they accumulate until they cause a man's doom" The Messenger of Allah (%) gave us the likeness of that: the likeness of people who have halted in the desert and the time comes to cook, so one man goes out and brings a stick, and another man brings another stick, until they have accumulated a lot, then they light a fire and cook what they put on it."

Comments: [Hasan because of corroborating evidence; this is a la'eef isnad because 'Abd Rabbihi (one of the narrators) is unknown]

3819. It was narrated from Ibn Mas'ood (泰) that the Messenger of Allah (﴿) was shown the nations during Hajj season, and his ummah came late. He said: "I was shown my ummah and I liked their large numbers; they filled the plain and the mountain. It

تخریج: اساده صحیح، ح (۲۲۰۲۲)، م (۲۲۷۲).

٣٨١٨ حَدَّننا سُلِيْمَانُ ثُنُ دَاوُد: حَدَنا عَمْرالُ عَنْ قَنادَهَ، عَنْ عَبْدِ رَبِّه، عَنْ أَبِي عَمْرالُ عَنْ قَنادَهَ، عَنْ عَبْدِ رَبِّه، عَنْ أَبِي عِياضٍ، عَنْ عَبْدِ اللّه بْنِ مَسْعُودِ آنَّ رَسُولَ اللّهِ يَنْ عَبْدِ اللّه بِي كُمْ وَمُحَثِّراتِ النَّنُوبِ، وَإِنَّهُ يَنْ يَعْمَدُ عَنَى الرّحُل حَتَّى يُهْمَكُهُ وَإِنَّ وَلِنَّ مِرْبِ لَهُنَّ مَثْلًا كَمَثَنِ قَوْمٍ وَلِنَّ مِرْبِ لَهُنَّ مَثْلًا كَمَثَنِ قَوْمٍ وَلِنَّ مِرْبِ لَهُنَّ مَثْلًا كَمَثَنِ قَوْمٍ وَلِنَا الرِّجُلُ يَنْطَلِقُ، فَجَعَلَ صَنِيع الْقَوْم، فَجَعَلَ الرِّجُلُ يَنْطَلِقُ، فَبِحَيْ بِالْعُودِ، (٤٠٣/١٤) والرَّحُنُ حَمْعُوا سَوَادًا، والرَّحُن حَمْعُوا سَوَادًا، والرَّحُو مَ فَذَفُوا فَيها.

تخريج حديث حسن أغيره، وهذه إساد صعف لحهاله حال عند ربه.

٣٨١٩ - حَلَّثُنَا عَنْدُ الصَّمَدِ: حَدَّثَنَا حَمَّدٌ عَنْ عَدْ عَنْ عَدْ عَنْ عَدْ عَنْ عَدْ عَنْ عَدْ عَنْ عَدْ عَنْ مَسْعُودٍ أَنَّ رَسُولَ اللّهِ بَيْنَةُ أُرِينَ الْأَمْمَ بِلْمَوْسِم، فراثَتْ عَلَيْه أُمْتُهُ، قَالَ الْفَرْبُهُمْ عَنْ كُثْرُتُهُمْ فَقَلَ لِي كَثْرُتُهُمْ فَقَلَ لِي إِنْ مَعَ قَلْدُ مَلُوا السِّهُلُ وَالْجَنَلَ، فَقَلَ لِي إِنَّ مَعَ قَلْدُ مَلُوا السِّهُلُ وَالْجَنَلَ، فَقَلَ لِي إِنَّ مَعَ فَلَا مَلَوا السِّهُلُ وَالْجَنَلَ، فَقَلَ لِي إِنَّ مَعَ

was said to me: Along with these are seventy thousand who will enter Paradise without being called to account. They are the ones who did not use cautery and did not seek ruqyah and did not believe in bird omens, and they put their trust in their Lord." 'Ukkashah said: O Messenger of Allah, pray to Allah to make me one of them. So he prayed for him, then another man stood up and said: O Messenger of Allah, pray to Allah to make me one of them. He said: "Ukkashah beat you to it."

Comments: [A salech hadceth; this is a hason isnad]

3820. It was narrated from Ibn Mas'ood (♣) that it was said to the Messenger of Allah (♣): How will you recognize those of your *ummali* who have not seen you? He said: "They will have shining faces and limbs because of the traces of wudoo'."

Comments: [Saheeh because of corroborating evidence and its is and is da'eef]

3821. It was narrated from Ibn Mas'ood (拳) that the Messenger of Allah (寒) said: "When the last third of the night comes, Allah, may He be glorified and exalted, descends to the lowest heaven, then He opens the gate of heaven, then He stretches forth His Hand and says: 'Is there anyone who is asking, so that he may be given what he asked for?' And He remains like that until dawn breaks."

Comments: [A saheeh hadeeth]

هؤلاء سنغون الْفَ يَلْخُلُون الْجَنَةَ بغير حَمَاتِ، هُمُ الَّذِينَ لاَ يَكْتُوُونَ، وَلاَ سَنَرْقُونَ، وَلاَ بَنطَيْرُونَ، وَعَلَى رَبِّهِمُ يَوكُنُونِ فَقَالَ عُكَاشَةً. يَا رَسُولَ اللّهِ! ادْعُ لَلّهَ أَنْ يَتَحْمَلَنِي مِنْهُمْ. فَدَعَا لَهُ، ثُمْ قَامٍ -لَمْ يَجْعَلَنِي مِنْهُمْ فَالَ: "سَفَفَ بَهَ عُكَاشَةً". نُ يَجْعَلَنِي مِنْهُمْ قَالَ: "سَفَفَ بَهَ عُكَاشَةً". [[احم ٣٨٦].

تخريج: حدث صحيح، وهدا إساد حس.

• ٣٨٢ - حَلَثْنَا عَنْدُ الصَّمْدِ حَدَّثْنَا حَمَّادٌ عَنْ عَاصِمٍ عَنْ رَرِّ عَنِ ابْنِ مَسْغُودٍ. أَنَّ رَسُول عَاصِمٍ عَنْ رَرِّ عَنِ ابْنِ مَسْغُودٍ. أَنَّ رَسُول اللَّهِ يَعِلَمُ قَبَلُ نَغْرِفُ مِنْ لَمْ يَرِكُ مِنْ أَمْتِكَ؟ فَقَالَ : "إِنَّهُمْ عُرِّ مُحَكَّلُون مُلْقٌ مِنْ أَمْتِكَ؟ فَقَالَ : "إِنَّهُمْ عُرِّ مُحَكَّلُون مُلْقٌ مِنْ أَمْتِكَ؟ لَكُون مُلْقٌ مِنْ أَمْدِهُ ١٤٣٤٩].

تخريج: صحبح بغره، وهدا إساد حس.

٣٨٢١- حَدَّثنا عَدْ الصَّمدِ. حَدَّثَ عَبْدُ لَعُويِر بُنُ مُسْلِمٍ. حَدَّثَنَا أَبُو إِسْحَاقَ الْعَوْسِ، عِن الْسِ الْمُعَدُونِ، عِن الْسِ الْمُعَدُودِ أَنَّ رَسُولَ اللَّهِ يَنْهُ فَلَ: إِذَا كَالَ لَمُنْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ الللْمُعُلِمُ اللْمُعُلِمُ الللَّهُ الللَّهُ الللْمُلِلْمُ اللللْمُعُلِمُ اللللْمُعُلِمُ الللْمُعُلِمُ الللْمُعُمِلُهُ الْمُعُلِمُ الْمُعُلِمُ الللْمُعُمِلِمُ الللْمُعُمِلُهُ اللْمُعُلِمُ الللْمُعُلِمُ الللْمُعُلِمُ اللْمُعُمِلُولُ اللَّهُ اللْمُعُلِمُ الللْمُو

تخريع: حدث صحح.

3822. It was narrated from Kareem bin Abi Hazim, from his grandmother Salma bint Jabir, that her husband was martyred and she came to 'Abdullah bin Mas'ood (3) and said: I am a woman whose husband has been martyred, and men have proposed marriage to me, but I refused to marry until I meet him (i.e., her first husband, in the Hereafter). Do you think, if I meet him, I will be one of his wives? He said: Yes. A man said to him: We have not heard you narrate that since we started sitting and learning from you. He said: I heard the Messenger of Allah (變) say: "The first of my ummah to join me in Paradise will be a woman from (the tribe of) Ahmas."

Comments: [Its isnad is da'eef and Kareem is unknown]

3823. It was narrated from Ibn Mas'ood (♣) that the Messenger of Allah (ஊ) used to say: "O Allah, You have given me a good physical shape so grant me a good attitude."

Comments: [Its isnad is hasan]

3824. It was narrated from Abu 'Ubaidah that his father said: I came to Abu Jahl when he had been wounded and his foot had been cut off, and I started striking him with my sword but it did not do anything to him - it was said to Shareek in the *hadeeth*: Did he try to ward him off with his sword? He said: Yes - He said: So I carried on until I took his sword

اللهِ الْبَخلِيُ عَنْ كَرِيمٍ مَنِ أَبِي حَازِمٍ، عَنْ اللهِ الْبَخلِيُ عَنْ كَرِيمٍ مَنِ أَبِي حَازِمٍ، عَنْ جَبِيهِ الْبَعْشَهِدَ، جَدَّتِهِ سَلْمَى بِنْتِ جَارِمٍ، أَنَّ رَوْجَهَا اسْتُشْهِدَ، فَأَتَتْ عَبْد اللَّهِ بْنَ مَسْعُودٍ، فَقَالَتْ إِنِّي امْرَأَةً فَلْ اسْتُشْهِدَ (وْحِي، وَقَلْ خَطَنِي الرِّحَالُ، فَنْرُحُو لِي إِن فَلْبَيْتُ أَنْ أَنُونَ مِنْ أَزْوَاجِهِ، قَالَ: احْتَمَعْتُ أَنْ أَنُونَ مِنْ أَزْوَاجِهِ، قَالَ: احْتَمَعْتُ أَنْ أَكُونَ مِنْ أَزْوَاجِهِ، قَالَ: احْتَمَعْتُ أَنْ أَكُونَ مِنْ أَزْوَاجِهِ، قَالَ: الْمَعْمُ فَقَالَ لَهُ رَحُلُ مَا رَأَيْنَاكَ نَقَلْتُ هَذَا مُذْ اللهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ اللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ وَاللَّهِ اللَّهِ وَلَا إِنْ سَمِعْتُ رَسُولَ اللَّهِ وَاللَّهِ وَاللَّهِ اللَّهِ وَاللَّهِ وَلَيْ إِن الْجَنَّةِ، وَاللَّهِ اللَّهِ وَلَيْ إِن اللَّهِ وَلَا إِنْ سَمِعْتُ رَسُولَ اللَّهِ وَلِي إِن يَتَوْلُ اللَّهِ وَاللَّهِ وَلَا إِنْ سَمِعْتُ رَسُولَ اللَّهِ وَلَيْ إِن الْمَالَة فِي الْجَنَّةِ، وَلَيْ إِنْ الْمُؤْوَا فِي الْجَنَّةِ، وَلَا أَنْ الْمُؤْوَا فِي الْجَنَّةِ، وَلَا أَنْ الْمُؤْوَةُ فِي الْجَنَّةِ، وَلَا أَنْ أَنْ أَنْ أَنْ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْوَا فِي الْجَنَّة ، وَلَا أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَوْلًا فِي الْجَنَّة ، وَلَا أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَنْ أَلَّا لَمُ اللَّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللللّهُ الللللّهُ اللللللّهُ الللّهُ الللّهُ اللللّهُ اللّهُ الللللّهُ اللللّهُ الللللّهُ اللللللللللللللّهُ اللللّ

تخريج: إساده ضعيف، كريم مجهول.

٣٨٢٣ حَلَّثُنَا مُحَاصِرٌ أَبُو الْمُوَرَّعِ حَدَّثُنَا عَاصِمٌ أَبُو الْمُوَرَّعِ حَدَّثُنَا عَاصِمٌ عَنْ عَلْدِ اللَّهِ عَاصِمٌ عَنْ عَلْدِ اللَّهِ الْنِ أَبِي الْهُدَيْلِ، عَن النِ مشعُودِ. أَنَّ رَسُولَ اللَّهِ يَشِحُ كَانَ يَقُولُ: «اللَّهُمّ أَحْسَتُ خَلْقي فَأَخْسِنْ خُلُقِي.

تخريج: إساده حسن.

٣٨٧٤ حدَّثُنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُنْدَةً، عَنْ أَبِيهِ، قَالَ: أَنْبُتُ أَنَا جَهْلِ وَقَدْ جُرِحٍ، وَقُطِعَتْ رِحُلُهُ، قَالَ فَحَعَلْتُ أَضْرِبُهُ بِسَيْفِي، فَلَا يَعْمَلُ فِيهِ سَيْنًا. قِبلَ لِشَرِيكِ فِي الْحَديثِ وَكَانَ يَدُتُ بِسَيْفِهِ؟ قَالَ نَعْمُ، قَالَ: فَلَمْ أَرَنْ حَتَّى أَخَذْتُ سَيْقَهُ، فَصَرَبْتُهُ بِهِ، حَتَى and struck him with it, until I killed him. Then I went to the Prophet (鑑) and said: Abu Jahl has been killed - Perhaps Shareek said: 1 have killed Abu Jahl - and he said: "Did you see him?" I said: Yes. He said: "Do you swear by Allah?" twice. I said: Yes. He said: "Then let us go so that I can look at him." He went to him and the sun had changed him somewhat, so he ordered that he and his companions be dragged and thrown into the dry well, then he followed the people of the well with a curse and said: "This was the pharaoh of this nation."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

3825. It was narrated from 'Abdullah (♣) from the Prophet (挫), that he said: "This was the pharaoh of my nation."

Comments: [Its *isnad* is *da'eef*; it is a repeat of the previous report]

3826. It was narrated that 'Abdullah (秦) said: I was present with the Messenger of Allah (差) when he prayed for this clan of an-Nakha', or he said: he praised them until I wished that I was one of them

Comments: [Its isnad is hasan]

3827. It was narrated that Ibn Mas'ood (♣) said: I saw the Prophet (౹ౢౚౚ) eating meat, then he

فَتَلْتُهُ، قَلَ ثُمُّ أَتَيْتُ النَّيْ تَكَثَّى، فَقُدْتُ: قَدْ فَتُلْتُ ، فَلْ أَبُو جَهْلٍ - وَرُبَّمَا قَالَ شَرِيكَ: قَدْ فَتَلْتُ اللَّهِ جَهْلٍ -، قَالَ: "أَنْتَ رَأَيْتَهُ؟" قُلْتُ: نَعَمُ قَالَ: وَقَالَ. وَقَالَ: نَعَمُ قَالَ: وَقَالَ. وَقَالَ: فَدَهَتَ، وَقَالَ: فَدَهَتَ، وَقَالَ: فَدَهَتَ، وَقَالَ: فَدَهَتَ، وَقَالَ: فَدَهَتَ، وَقَالَ: فَدَهَتَ، وَقَالَ: فَدُهَتَ، وَقَالَ: فَدُهَتَ، وَقَالَ: فَدُهَتَ، وَقَالَ: فَدُهَتَ، وَقَالَ: فَدُهَتَ، وَقَالَ: فَدُهَتَ، وَقَالَ: وَلَا الشَهْمِ فَيْ أَلْفُوا فِي الْقَلِيبِ، فَشَجِبُوا حَتَّى أَلْفُوا فِي الْقَلِيبِ، فَلْ وَقَالَ: "كَانَ وَلَا فَقُلِيبٍ، هَذَا فِي عُوْنَ هَذِهِ الْأُمْقِ " [راجع : ١٦٧٠ . ١٦٧٠ . وانظر: ٣٨٥٦ . ٢٨٢٥].

تخريج: إساده صعيف لانقطاعه، أبو عيدة لم يسمع من أبيه عبدالمه.

٣٨٢٥ خَدَّثْنَا أَشُودُ: حَدَّثُنَا زُهْيْرُ عَلْ أَبِي
 إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةً، عَنْ عَنْدِ اللَّهِ عَنِ
 لَبِّينَ يَظِيرٌ، أَنَّهُ قَالَ. "هَذَا فِرْعَوْنُ أُمَّتِي"

تخريج: إساده ضعيف، وهو مكور سابقه.

٣٨٢٦ خَدْثَنَا طَلْقُ بْنُ غَنَام بْنِ طَلْقِ: حَدَّثَنا رَكِرَ بْنُ غَنَام بْنِ طَلْقِ: حَدَّثَنِي رَكِرَ عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي سِنْحٌ بِنْ نَنِي أَسَدِ، إِمَّا قَالَ: شَقِيقٌ، وَإِمَّا قَالَ: رَبِّهِ عَنْ عَبْدِ اللَّهِ، قَالَ: شَهِدْتُ رَسُولَ اللّهِ بِيلِيْه، وَلَمْ يَلْهُ عَلَى مِنَ التَّخَعِ، أَوْ قَالَ: يُنْنِي يَدْعُو لِهَذَا الْحَيِّ مِنَ التَّخَعِ، أَوْ قَالَ: يُنْنِي سِنْهِمْ، حَتَى تَمَنَّيْتُ أَنِّى رَحُلٌ مِنْهُمْ.

تخريج: اساده حس.

٣٨٢٧– خَنْتُنَا أَبُو سَلَمَةَ: أَحْبَرَنَا عَبْدُ الْعَزِيزِ اللهُ مُحَمَّدٍ عَنْ عَمْرِو _ يَعْنِي ابْنَ أَبِي عَمْرِو got up to pray and he did not touch a drop of water.

Comments: [Saheeh; this is a da'eef isnad because it is interrupted. It is a repeat of 3791]

عَنْ عُبَيْدِ اللّهِ سَ عَنْدِ اللّهِ، عن ابْنِ مَسْعُودٍ، قَالَ رَآيْتُ النّبِيِّ بِيلِيْ يَأْكُلُ اللّحْمَ، ثُمَّ يَقُومُ إِلَى لصّلاة، فَمَا يَمَسُ قَطْرَةً مِنْ ماءٍ. [راجع. ٣٧٩١].

تخریج: صحبح، وهذا إساد ضعیف لاقطاعه، عبدالله، لم یدرك عمر أبیه عبدالله بن مسعود. 3828. It was narrated from 'Abdullah bin Mas'ood (ﷺ) from the Prophet (ﷺ) that he used to seek refuge with Allah from the Sharker and name of the control of the Prophet (ﷺ).

seek refuge with Allah from the Shaitan, from his prodding, his spit and his breath. He said. His prodding is madness, his spit is poetry and his breath is arrogance.

Comments: [Saheeh because of corroborating evidence; this is an *isnad* that may be *hasan*]

3829. It was narrated that 'Abdullah bin Mas'ood (♣) said: The *mushrikoon* kept the Messenger of Allah (ﷺ) from praying 'Asr until the sun turned yellow or red. He said: "They distracted us from the middle prayer; may Allah fill their bellies and their graves with fire."

Comments: [Saheeh and its isnad is gawi, Muslim (628)]

3830. It was narrated from 'Abdullah (秦) that the Prophet (溪) used to say: "O Allah, I seek refuge with You from the Shaitan, from his prodding, his spit and his breath. He said: His prodding is madness, his spit is poetry and his breath is arrogance.

وَرُوْقِ عَنْ عَطَّ الْهُ الْحَوْبِ: حَدَّقَنَا عَمَّارُ بْنُ الْمُنْقِ عَنْ عَطَّ الْهُ الْحَوْبِ: حَدَّقَنَا عَمَّارُ بْنُ الْمُنْقِيقِ عَنْ عَطْ اللّهِ مْنِ مَسْعُودٍ عَنِ اللّبِيِّ اللّهِ مْنِ مَسْعُودٍ عَنِ اللّبِيِّ اللّهِ مِنْ مَسْعُودٍ عَنِ اللّبِيِّ اللّهِ مِنْ مَسْعُودٍ عَنِ اللّبِيِّ اللّهِ مِنْ مَسْعُودٍ عَنِ اللّبِيِّ وَنَفْحَهُ مِنَ الشّيْطَانِ، مِنْ هَمْرِهِ، وَنَفْحَهُ لِيَ اللّهُ وَهَمْرُهُ: الْمُوتَةُ، وَنَفْحَهُ لَكِمْرِياءُ.

تخريج: صحيح لعيره، وهذا إسناد محسن متحسن.

٣٨٢٩ حَدَّثْنَا خَعَفُ بُنُ لُولِيدِ حَدَّثْنَا مُحَمَّدُ اللهِ بَنِ اللهِ بَنِ اللهِ بَنِ اللهِ بَنِ مَسْعُودٍ، قَالَ حَس الْمُشْرِكُونَ ((٤٠٤/١) مَسْعُودٍ، قَالَ حَس الْمُشْرِكُونَ ((٤٠٤/١)) رَسُولَ اللهِ بَنِ عَلَى صلاه الْعَصْرِ حَتَّى اصْفَرَّتْ أَو احْمَرَتِ الشَّمْسُ فَقَالَ اللهُ الْعَصْرِ حَتَّى اصْفَرَّتْ أَو احْمَرَتِ الشَّمْسُ فَقَالَ اللهُ اللهُ عَلَى اللهُ اللهُ اللهُ أَجُوافَهُمْ _ أَوْ حَشَا اللَّهُ أَجُوافَهُمْ _ أَوْ حَشَا اللَّهُ أَجُوافَهُمْ _ أَوْ حَشَا اللَّهُ أَجُوافَهُمْ _ أَوْ اللهِ اللهُ اللهِ اللهُ ال

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad]

أَعُودُ مِنَ مِنَ شَيْطَانِ، مِنْ هَمْزِهِ، وَنَعْثِهِ، وَغَثْبِهِ، وَغَثْبُهُ: الشَّعْرُ، وَغُدُهُ: الشَّعْرُ، وَغُدُهُ: الشَّعْرُ، وَغُدُهُ: السَّعْرُ، وَغُدُهُ: السَّعْرُ،

تخريج: صحيح لعيره، وهذا إساد صعبف، محمد سمع من عطاء بعد الاحتلاط.

3831. It was narrated that 'Abdullah (-∞) said. The Messenger of Allah (金) said: "There will emerge at the end of time people who are foolish and young. They will speak the best of people's speech and will recite the Qur'an with their tongues but it will not go past their collarbones. They will pass out of Islam as the arrow passes out of the prey. Whoever lives to see them, let him kill them for in killing them there is great reward with Allah, for the one who kills them."

Comments: [A saheelt hadeeth; this is a hasan isnad]

3832. It was narrated that 'Abdullah (♣) said: The first ones to show Islam openly were seven: the Messenger of Allah (姓), Abu Bakr, 'Ammar and his mother Sumayyah, Suhaib, Bilal and al-Miqdad. As for the Messenger of Allah (鑑), Allah protected him by means of his paternal uncle Abu Talib. As for Abu Bakr, Allah protected him by means of his people. As for the rest of them, the mushrikoon took them and clothed them in shirts of iron, and they exposed them to the heat of the sun, and there was not one of them but he did what they

٣٨٦٠ حدَّثَنَا يَخْيَى بْنُ أَبِي بُكَيْرٍ. حَدَّتَنَا يَخْيَى بْنُ أَبِي بُكَيْرٍ. حَدَّتَنَا نَوْ كَثْرِ مُنْ عَاصِم، عَنْ زَرَّ، عَنْ نَوْ كَثْرِ مُنْ عَالَم مُنْ زَرَّ، عَنْ فَوْمٌ فِي اجِرِ الزَّمَان، شُفَهَاءُ الْأَخْلامِ، فَوْمٌ فِي اجِرِ الزَّمَان، شُفَهَاءُ الْأَخْلامِ، عُداتُ _ أَوْ قَالَ حُدَثَاءُ _ الْأَسْدَنِ، مُولُونَ مَنْ خَيْرٍ قَوْل النّاس، يَقْرَءُونَ الْقُرْآنَ مُولُونَ مَنْ خَيْرٍ قَوْل النّاس، يَقْرَءُونَ الْقُرْآنَ الْسَنِهِمُ لَا يَعْدُو نَرَاقِيهُمْ، يَمْرُقُون مِن الرَّمِيَّة، فَمَنْ الْسَنِهِمْ مَنَ الرَّمِيَّة، فَمَنْ الْمَرْتُهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرَ عُلَيْمُ عَلَيْهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرً عَلِيمًا عَلْمَ عَلَيْمُ عَلَيْهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرً عَلِيمًا عَلْمَ اللّهِمْ اللّهِمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرً عَلِيمًا عَلْمُ اللّهِمْ اللّهِمْ اللّهُمْ، فَإِنَّ فِي قَتْلِهِمْ أَجْرً

تخريج: حديث صحيح، وهذا إساد حس،

٣٨٣٧- حَدَّثَنَا يَخْيَى بْنُ أَبِي بُكَيْرٍ. حَدَّثَنَا رَائِدةً عَنْ عَاصِم بْنِ أَبِي النّجُودِ، عَنْ دِرِّ، عَنْ عَاصِم بْنِ أَبِي النّجُودِ، عَنْ دِرِّ، عَنْ اللّهِ عَلَى النّجُودِ، عَنْ دِرَّ، سَبْعةٌ: رَسُولُ اللّهِ عَلَى وَأَنُو نَكْرٍ، وَعَمَّارٌ، وَأَمُّهُ سُمَيَّةُ، وَصُهَيْبٌ، وَبَلَالٌ، وَالْمِقْدَادُ، وَأَمُّهُ سُمَيَّةُ، وَصُهَيْبٌ، وَبَلَالٌ، وَالْمِقْدَادُ، وَأَمَّا اللّهِ عِلَيْهِ، فَمَنْعَهُ اللّهُ بِعَمْهِ أَبِي وَأَمَّا الله يَعْرَبُ فَمَنْعَهُ الله يَعْرَبُهُ فَمَا الله يَعْرَبُهُ فَمَنْعَهُ الله يَعْرَبُهُ فَمَا الله يَعْرَبُهُ أَلْمُشْرِكُونٍ، فَأَلْبُسُوهُمْ وَأَمَّا اللّهُ مِنْ فَمَا اللّهُ مِنْ الشّمْسِ، فَمَا وَأَمْ اللّهُ مِنْ السّمْسِ، فَمَا اللهُمْ عَلَى مَا أَرَادُوا، فَأَلْهُ فِي اللّهُمْ عَلَى مَا أَرَادُوا، لَا لِهُ مُنْ فَيْ اللّهِ عَلَيْهِ نَفْسُهُ فِي اللّهُمْ عَلَى مَا أَرَادُوا، لَا لَهُ مَنْ مَا لَهُ مَنْ عَلَيْهِ نَفْسُهُ فِي اللّهِ اللّهُ اللهُمْ عَلَى اللّهُ عَلَى مَا أَرَادُوا، لَا لَهُ مَنْ مَنْ عَلَيْهِ نَفْسُهُ فِي اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللهُ عَلَيْهِ نَفْسُهُ فِي اللّهُ عَلَى اللهُ وَاللّهِ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللهُ عَلَيْهِ نَفْسُهُ فِي اللّهُ عَلَى اللّهُ عَلَيْهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّه عَلَيْهِ عَلَيْهِ عَلَى مَا أَرَادُوا، فَاللّهُ عَلَيْهِ عَلَيْهِ عَلَى مَا أَرَادُوا، فَاللّهُ عَلَى مَا أَرَادُوا، فَاللّهُ عَلَيْهِ عَلَيْهُ عَلَى مَا أَرَادُوا، فَاللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ ال

wanted him to do, except Bilal, for he did not care what was done to him for the sake of Allah and his people did not care what happened to him. They handed him over to the children who paraded him around the streets of Makkah as he was saying: One, One.

Comments: [Its isnad is hasan]

3833. It was narrated from 'Abdur-Rahman bin Yazeed that 'Abdullah told them that the Prophet of Allah (建) said: "I give you permission to raise the curtain and listen to my private conversation until I tell you not to."

Comments: [Its isnad is saheeh, Muslim (2169)]

3834. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (變) said: "I give you permission to raise the curtain."

Comments: [A saheeh hadeeth This is a da'eef isnad because of ambiguity concerning the one from whom Sulaiman heard hadeeth]

تخريج: حديث صحيح، م. (٢١٦٩) وهذا إساد ضعيف لإبهام من سمع منه سليمان.

3835. It was narrated that 'Abdur-Rahman bin 'Abdullah said: The Messenger of Allah (達) halted at a place and a man went to a thicket and brought out the eggs of a bird. The bird came and started soaring above the heads of the Messenger of Allah (炎) and

وَهَانَ عَلَى قَوْمِهِ، فَأَعْطَوْهُ الْوِلْدَانَ، وَأَحَلُوا يَطُوفُونَ بِهِ شِعَابَ مَكَّةً، وَهُوَ يَقُولُ: أَحَدٌ أَحَدُ.

تخريج: إسدده حسن

٣٨٣٠- حَدُّتُنَا مُعَاوِيَةُ بْنُ عَمْرُو حَدَّتُنَا وَاللّهِ: عَنْ اللّهِ: عَنْ وَاللّهِ: عَنْ اللّهِ: عَنْ اللّهِ: عَنْ اللّهِ عَنْ عَلْدِ الرّحْمَى بْنِ نِلْهِ عِنْ عَلْدِ الرّحْمَى بْنِ نِللّهِ نِللّهِ حَدَّتُهُمْ: أَنَّ نَبِيَّ اللّهِ عَدَّتُهُمْ: أَنَّ نَبِيَّ اللّهِ عَدَّتُهُمْ: أَنَّ نَبِيَّ اللّهِ عَدَّتُهُمْ: أَنَّ نَبِيَّ اللّهِ عَدَّتُهُمْ: أَنَّ نَبِيًّ اللّهِ عَدَّتُهُمْ: أَنَّ نَبِيًّ اللّهِ عَدَّتُهُمْ أَنْ تَرْفَعَ الْحِجَابَ، عَلَيْ أَنْ تَرْفَعَ الْحِجَابَ، وَأَنْ تَنْمَعَ سِوَادِي، حَتَّى أَنْهَاكَ اللّهِ الرّاجِع: ١٤٤٤].

تخريج: إساده صحيح، م. (٢١٦٩).

٣٨٣٤ حَلَّثُنَا مُعَونِةُ بُنْ عَمْرِو: حَلَّثُنَا زَائِدَةً.
قَالَ: قَالَ سُلَيْمَانُ: سَمِعْتُهُمْ يَذْكُرُونَ، عَنْ بِرَاهِيمَ بْنِ سُوئِدٍ، عَنْ عَلْقَمَةً، عَنْ عَلْقِهِ، عَنْ عَلْقَمَةً، عَنْ عَبْدِ اللَّهِ، قَالَ: فَالَ رَسُولُ اللَّهِ بَيْنِيَّةٌ: "إِذْنُكَ عَلَيَّ أَنْ نَكْشِفُ السَّتْرَ". [راحع: ٣٦٨٤].

٣٨٣٥- حَدَّثَنَا أَنُو فَطَنِ: حَدَّثَنَا الْمَسْعُودِيُّ عَنِ الْحَسَنِ نْنِ سَعْدٍ، عَنْ عَنْدِ الرَّحْمَٰ بُنِ عَبْدِ اللَّهِ كَلْكُهُ مَنْزِلَ رَسُولُ اللَّهِ كَلْكُهُ مَنْزِلًا، فَانْطَنَقَ إِنْسَانٌ إِلَى غَيْصَةٍ، فَأَحْرَجَ مَنْهَا يَيْضَ حُمْرَةٍ، فَخَانَتِ الْحُمْرَةُ تَرِفُ عَلَى رَأْسِ his Companions. He said: "Which of you upset it?" A man said: I took its eggs. The Messenger of Allah (と) said: "Put them back."

Comments: [Its isnad is da'cef]

تخريج: إسناده صعيف لإرساله، عبد لرحمن تابعي.

3836. It was narrated that 'Abdur-Rahman bin 'Abdullah said: The Messenger of Allah (ﷺ) halted at a place... And he narrated a similar report. And he said: "Put them back out of kindness to it."

Comments: [Its *isnad* is *da'eef* because it is *mursal*]

3837. 'Asim told us, from Abu Wa'il, from Ibn Mu'aiz as-Sa'di who said: I went out to give water to a horse of mine just before dawn, and I passed by the mosque of Banu Haneefah when they were saying: Musailimah is the messenger of Allah. I went to 'Abdullah and told him, and he sent the police to bring them. He asked them to repent, and they repented, so he let them go but 'Abdullah ordered that the neck of Ibnun-Nawwahah be struck. They said: You captured people all for the same reason, then you killed some of them and let some of them go. He said: I heard the Messenger of Allah (建) say, when this one and Ibn Uthal bin Hajar came, "Do you bear witness that I am the Messenger of Allah?" They said: We bear witness that Musailimah is the messenger of Allah. The Prophet

٣٨٣٦ حَدَّثْنَا بَرِبدُ: أَخْتَرَنَا الْمَسْعُودِيُّ عَنِ لَمْسَعُودِيُّ عَنِ لَمُسَعِّودِيُّ عَنِ لَمَسْعُودِيُّ عَنِ لَمَسْعُودِيُّ عَنِ الرَّحْمَنِ الرَّحْمَنِ الرَّحْمَنِ اللَّهِ يَظِيْهُ مَنْزِلًا اللَّهِ يَظِيْهُ مَنْزِلًا لَا اللَّهِ يَظِيْهُ مَنْزِلًا اللَّهِ عَلَيْهِ مَنْزِلًا لَا اللَّهِ عَلَيْهِ مَنْزِلًا لَا اللَّهِ عَلَيْهِ مَنْزِلًا اللَّهُ عَلَيْهُ مَنْزِلًا اللَّهُ عَلَيْهُ مَنْزِلًا اللَّهُ عَلَيْهِ مَنْزِلًا اللَّهُ عَلَيْهُ عَلَيْهُ مَنْزِلًا اللَّهُ عَلَيْهُ مَنْزِلًا اللَّهُ عَلَيْهُ مَنْزِلًا اللَّهُ عَلَيْهُ مَنْزِلًا اللَّهُ عَلَيْهُ عَلَيْهُ مَنْزِلًا اللَّهُ عَلَيْهُ مَنْزِلًا اللَّهُ عَلَيْهُ مَنْزِلًا اللَّهُ عَلَيْهُ عَلَيْهُ مَنْ اللَّهُ عَلَيْهُ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهُ عَلَيْهِ عَلَيْ عَلَاهُ عَلَيْهِ عَلَيْكُوا عَلَاءً عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْهِ عَلَيْكُوا عَلَا عَلَيْهِ عَلَيْ

رِسُولِ اللَّهِ ﷺ، وَرُءُوسِ أَصْحَابِهِ، فَفَالَ:

" يُكُمُ فَخَعَ هَدِهِ؟ " فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا

اصنتُ لَهِ تَصًا ، قَالَ رَسُولُ اللَّهِ ﷺ : «ارْدُدْهُ».

تخريج: إساده صعيف لإرساله، وهو مكرر سابقه.

٣٨٣٧- حَدَّثَنَا سُلَبْمانُ بْنُ دَاوُدَ الْهَاشِمِيُّ: أَحْبَرَنَا أَبُو بَكُر بْنُ عَيَّاشِ: حَدَّثَنَا عَاصِمٌ عَنْ ْبِي وَائِنِ، عَنِ ابْنِ مُغَيْرِ السَّعْدِيِّ، قَالَ: خَرَجْتُ أَسْقِي فَرَسًا لِي فِي السَّخَرِ، فَمَرَرْتُ نَمْسُجِدِ نَنِي خَنِيفَةً، وَهُمْ يَقُولُونَ: إِنَّا مُسَيْلِمةً رسُولُ اللَّه، فَأَنْيُتُ عَنْدَ اللَّهِ، فَأَحْرُنُّهُ، فَيَعَثَ الشُّرْطَةَ، فَحَاءُوا بهمُ، فَاسْتَنَابَهُمْ فَتَابُوا فَخَلِّي سبيلهُمْ، وَضَرَتَ عُنْقَ عَبْدِ اللَّهِ ثُنَ النَّوَّاحَةِ، فَمَالُوا: آخَذُتَ قَوْمًا فِي أَمْرِ وَاحِدٍ، فَقَنَلْتَ نَعْضَهُمْ، وَتَرَكَّتْ نَعْضَهُمْ، قَالَ: إنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَقَدِم عَلَيْهِ هَذَا وَابْنُ أَثَالِ بْنِ حجَر، فَقَالَ. "أَتَشْهَدَانِ أَنَّى رَسُونُ اللَّهِ؟" فَقَالًا . نَشْهَدُ أَنَّ مُسَيِّلُمةً رِشُولُ اللَّهِ . فَقَالَ السَّيُّ عُيْرٌ: "أَمَنْتُ بِاللَّهِ وَرُسُنِهِ، لَوْ كُنْتُ فَاتِلًا وَفْدً لْقَنْدُتُكُمَا"، قَالَ: فَلْذَلْكَ قَتَلْتُهُ". [انظ: ۲۷۰۸، ۳۷۱۱، وراجع: ۳۱٤۲]..

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(﴿ﷺ) said: "I believe in Allah and His Messengers. If I were to kill any envoy, I would have killed vou." That is why I killed him.

تخريج عديث صحيح، وهذا إساد صعيف، اس معير محهول.

Comments: [A saheelt hadceth, this is a da'eef isnad]

3838. It was narrated that 'Abdullah bin Mas'ood (素) said: The Messenger of Allah (塗) said: "Accept invitations and do not reject gifts, and do not strike the Muslims."

٣٨٣٨ حَدَثنَا مُحَمَّدُ بْنُ سَابِقٍ حَدَّثَنَا فَعَمْدُ بَنُ سَابِقٍ حَدَّثَنَا إِسْرَائِيلُ عَنِ الْأَعْمَسِ، عَنْ شَفِيقٍ، عَنْ عَبْدِ اللَّه بْنِ مَسْعُودٍ، قَالَ: قَالَ رَسُولُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللْمُعُلِمُ الللْمُعِلَى الللَّهُ اللَّهُ اللَّهُ الللْمُواللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّه

Comments: [Its isnad is jayind]

تخريج: إساده حبد.

3839. It was narrated that 'Abdullah bin Mas'ood (秦) said: The Messenger of Allah (墨) said: "He is not a believer who maligns people or curses people a great deal or is foulmouthed and rude."

٣٨٣٩ حَدَّثَنَا مُخَمَّدُ بن سابِقِ: حَدَّثَنَا مُخَمَّدُ بن سابِقِ: حَدَّثَنَا الْمُخْمَسُ، عَنْ (٤٠٥/١) إِسْرَاهِيلَ عَنْ عَبْدِ الله بْنِ إِنْرَاهِيمَ، عَنْ عَبْدِ الله بْنِ مَمْسُعُودِهِ، قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: "لَيْسَ مَسْعُودِه، قَالَ: قَالَ رَسُولُ اللّهِ ﷺ: "لَيْسَ الْمُؤْمِنُ طِعَّةُ نِي وَلَا إِنْفُحْشِ وَلَا الْفُخْصِ وَلَا اللهَ عَلَيْهِ، وَلَا الْفُخْصِ اللّهَاتِيءَ وَقَالَ البُنُ سَابِقِ مَرَّةً. بِالطَّعَابِ، وَلَا اللهَ عَلَيْهِ وَلَا اللهَّعَابِ، وَلَا

Comments: [A saheeh hadeeth, but this is a munkar isnad]

تخريج: حديث صحبح، ولكن هذا الإسناد مبكر، المحمد بن سابق حديثه عن إسرائين.

3840. 'Amr bin al-Harith said: I heard 'Abdullah bin Mas'ood (為) say: I did not fast twenty-nine days with the Messenger of Allah (次) more often that I fasted thirty days with him.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

ائنَ مَشْعُودٍ، يَقُونُ ﴿ مَا صُمْتُ مَعَ النَّبِيِّ بِيَلِيْهِ تِسْعَةً وَعَشْرِينَ أَكْثَرُ مِمَّا صُمْتُ مَعَهُ ثَلاَتِينَ. تخريج: حس لعبره، وهذا إساد ضعيف

لحهالة دسار والدعيسي.

٣٨٤٠ حَدَّثُنَا مُحَمَّدُ بُنُ سَابِق حَدَّثَنَا

عِيسَى ئُنُ دِينَارٍ. خَدَّئْنِي أَبِي. أَنَّهُ سَمِع

عَمْرُونِي الْحَارِث، يَقُولُ: سمِعْتُ عَبْدَ اللّهِ

3841. It was narrated that Shaqeeq said: I was sitting with 'Abdullah and Abu Moosa, when

٣٨٤١ - حَدَّثُنَا مُعَاوِيَةُ بْنُ عَمْرِو: حَدَّثَ رُونَةُ عَى الْأَعْمَشِ، عَنْ شَقِيقِ، قَالَ كُنْتُ

they were talking and they said: The Messenger of Allah (%) said: "Ahead of the Hour there will be some days in which knowledge will be taken away and ignorance will prevail, and there will be a lot of harp." And harp means killing.

Comments: [Its isnad is salveli, al Bukhari (2062) and Muslim (2672)]

3842. It was narrated that 'Abdullah (秦) said. When the Messenger of Allah (秦) died, the Ansar said: A leader from among us and a leader from among you. 'Umar came to them and said: O Ansar, do you not know that the Messenger of Allah (秦) ordered Abu Bakr to lead the people in prayer? They said. Yes indeed. He said: Who among you could feel at ease putting himself ahead of Abu Bakr? They said: We seek refuge with Allah from putting ourselves ahead of Abu Bakr.

Comments: [Its isnad is hasan]

3843. It was narrated that 'Abdullah (秦) said: A black slave joined the Prophet (囊). He died and the Prophet (囊) was informed of that. He said: "See whether he left anything behind?" They said: He left behind two dinars. The Prophet (囊) said: "Two brands of fire."

Comments: [Its isnad is hasan]

حالِسًا مَعَ عَبْدِ اللهُ، وَأَبِي مُوسَى، وَهُمَا يَخَدُّنَانِ، فَقَالًا قَالَ رَسُولُ اللهِ يَشِقُ. السُّنَ لدي السَّاعَة أَيَّامٌ يُرْفعُ فِيها الْمِلْمُ، وَيَنْزَلُ فِيهِلَ الْمِلْمُ، وَيَنْزَلُ فِيهِلَ الْمَرْخ، وَالْهَرْخ، فَيهِلَ الْهَرْخ، وَالْهَرْخ، لَعْشُرُ، [راجع ٢٦٩٥].

تخریج: _بساده صحیح، خ: (۲۰۹۲)، م. (۲۹۷۲).

٣٨٤٧ حَدَّثَنَا مُعَاوِيَةُ لَنُ عَمْرِو: حَدَّثَنَا رَائِدهُ حَدَّثَنَا عاصِمُ عَنْ رَدِّ، عَنْ عَبْدِ اللّهِ، قَالَتِ الْأَنْصَارُ مَنَّا لَمِيْ، قَالَتِ الْأَنْصَارُ مَنَّا لَمِيْ، فَقَالَ: يَ أَمِيرٌ، فَأَنَّهُمْ عُمْرُ، فَقَالَ: يَ مَعْسر الْأَنْصَارِ! أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللّهِ عَيْمٍ أَمْر أَنْ بَكُمٍ أَنْ يَقْلَمُ أَنْ يَتَقَدَّمُ أَبَا بَكُمٍ؟ فَالَتِ الْأَنْصَارُ! بَلْيَى، قَالُوا. بَلَى، فَالَ وَاللّهِ أَنْ يَتَقَدَّمُ أَبًا بَكُمٍ؟ فَالْتِ الْأَنْصَارُ: نَعُوذُ بِاللّهِ أَنْ يَتَقَدَّمُ أَبًا بَكُمٍ؟ وَرَحِم. وَ٣١٥].

تخريج: إساده حس.

٣٨٤٣- حَدَثَنَا مُعَاوِيَهُ: حَدَّثَنَا زَائِدَهُ عَنْ عِلْمِ عُلِي النَّجُودِ، عَنْ رِرَّ، عَنْ عَبْدِ مَلْ اللّهِ، فَالَ: لَجِقَ بِاللّهِ بِيهِ عَنْ أَشُودُ اللّهِ بِيهِ عَنْدٌ أَشُودُ فَمَاتُ، فَأُودِنَ النَّبِيُّ بِيهِ فَقَالَ: أَ فَظُرُوا هَلُ رَكُ شَنْنَا؟ وَقَالُوا: تَرَكَ دِينَازَيْنِ، فَقَالَ الرَّبِيُ يَعِيدُ النَّبِيُ اللّهِ اللّهِ اللهِ ١٩٤٣، ١٩٩٤، ١٩٩٤، ١٩٩٤، ١٣٩٩٤.

تخريج. بساده حس. ٣٨٤٤ خَدَّثُنَا مُعاوِيَةُ خَدَّثُنَا رَائِدَةُ عَنْ 3844. It was narrated that 'Abdullah (為) said: I heard the Messenger of Allah (之) say: "The most evil of people will be those upon whom the Hour comes when they are still alive and those who take graves as places of worship."

Comments: [Its isnad is hasan]

3845. It was narrated that 'Abdur-Rahman bin 'Abis said: A man from Hamdan, one of the companions of 'Abdullah (♣), but he did not tell us his name, told us: When 'Abdullah wanted to go to Madinah, he gathered his companions together and said: By Allah, I hope that among you are the best of the troops of the Muslims with regard to religious commitment, understanding of religion and knowledge of Qur'an. This Qur'an was revealed with different modes of recitation but by Allah, (it so happened that) two men would dispute in the strongest terms (at the time of the Prophet (ﷺ)). One reader would say: This is how I learned it. He (the Prophet (鑑)) would say: You did well. And when the other one said (how he learned it) he would say: Both of you are good. And he taught us that truthfulness leads to righteousness and righteousness leads to Paradise, and lying leads to wickedness and wickedness leads to Hell. Think of that when one of you says concerning his companion that he lied or committed some evil, and think about that if he believed him, he

عَاصِم بْنِ أَبِي النَّحُودِ، عَنْ شَقِيقِ، عَنْ عَبْد اللَّهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ بَشِيْقَ، يَقُولُ: اللَّهِ بَشِيْقَ، يَقُولُ: فإلَّ مِنْ شِرارِ النَّاسِ مَنْ لُدْرِكُهُ السَّاعَةُ وَلَهُمْ أَخْيَاءً، وَمَنْ يَتَّخِذُ الْقُبُورَ مَسَاجِدَ". [راحع: مُتَعَامً، وانظر: ٤١٤٣، ٢٣٣٤].

تخريج: إسناده حسن.

٣٨٤٥- حَدَّثْنَا مُحَمَّدُ بْنُ جَعْفُر: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَاسِي، قَالَ: حَدُّثَنَا رَجُلٌ مِنْ هَمْدَانَ، مِنْ أَصْحَابٍ عَنْدِ اللَّهِ، وَمَا سَمَّاهُ لَنَا، قَالَ لَمَّ أَرَادَ غَيْدُ اللَّهِ أَنْ يَأْتِنَ الْمَدِينَةَ، جَمَعَ أَصْحَابَهُ، فَقَالَ: وَاللَّهِ إِنِّي لَأَرْخُو أَنْ بَكُونَ قَدْ أَصْبَحِ الْيَوْمَ فِيكُمْ مِنْ أَفْصَل مَا أَصْبَحَ فِي أَجْنَادِ الْمُسْلِمِينَ مِن الدَّينِ وَالْفِقْهِ وَالْعِلْم بِالْقُرْآنِ، إِنَّ هَذَا الْقُرْآنَ أَرْل عَلَى خُرُوفِ، وَاللَّهِ إِنْ كَانَ الرَّجُلَانِ لْيَخْتَصِمَانَ أَشُدُّ مَا اخْتَصَمَا فِي شَيْءٍ قَطُّ، فَإِدا قَالَ الْقَارِئُ فَذَا أَقْرَأَيِي، قَالَ: أَخْسَنْت، وَإِذَا قَالَ الْآخِرُ، قَالَ: كِلَاكُمَا مُحْمِنٌ، فَأَقْرَأْنَا ﴿ إِنَّ الصَّدْقَ يَهْدِي إِلَى الْبِرِّ، وَالْبِرُّ يَهْدِي إِلَى الْجَنَّةِ، وَالْكَدِبُ يَهْدِي إِلَى الْفُجُورِ، وَالْفُجُورَ يَهْدِي إِلَى النَّارِ، وَاغْتَبرُوا ذَاكَ يِقَوْلِ أَحَدِكُمْ لِصَاحِهِ: كَذَبَ وَفَجَرَ، وَبِقَوْلِهِ إِذَا صَدَّقَهُ: صَدَقْتَ وَبَوَرُتَ، إِنَّ هَذَا الْقُرْآنَ، لَا نَخْتَلِفُ، وَلَا يُسْتَشْنُ، وَلَا يَتْفَهُ لِكَثْرُهِ الرَّدِّ، فمنْ قَرْأَهُ عَلَى حَرّْفِ، فَلا يَدُعْهُ رَغْبَةً عِنْهُ، وَمَنْ قرَاهُ عِلَى شَيْءٍ مِنْ بَلْكَ

would say: you told the truth and you were righteous. This Qur'an does not change and does not wear out, and it does not become less precious by being recited repeatedly. Whoever learns it in one mode of recitation should not abandon it in favour of another mode. Whoever learns it in any mode of recitation that the Messenger of Allah (變) taught, should not abandon it in favour of another, for whoever denies one verse has denied all of it. Rather it is like if one of you says to his companion, 'hurry up' or 'quickly.' By Allah, if there was a man who had more knowledge of what Allah revealed to Muhammad (数), I would have sought him out so that I could add his knowledge to mine. There will be people who delay the prayer, so pray on time and make your prayer with them voluntary. The Messenger of Allah (25%) used to review the Our'an every Ramadan, and I reviewed it with him twice in the year in which he died and he told me that I was good. I learned from the lips of the Messenger of Allah (ﷺ) seventy soorabs.

الْحُرُوب، الَّتِي عَلَمَ رَسُولُ اللَّهِ ﷺ، فَلَا يَدَعُهُ رَغْبَةً عَنْهُ، فَإِنَّهُ مَنْ يَجْحَدُ بِآيَةٍ مِنْهُ، يَجْحَدُ بِآيَةٍ مِنْهُ، يَجْحَدُ بِآيَةٍ مِنْهُ، لَجْحَدُ بِهِ كُلِّهِ، فَإِنَّمَا هُوَ كَفَوْلِ أَحَدِكُمْ لِصَاحِبِهِ: اعْجَلَ، وَاللَّهِ لَوْ أَعْلَمُ رَجُلًا أَعْلَمُ بِما أَنْزَلَ اللَّهُ عَلَى مُحَمّدٍ ﷺ مَنْيَ لَطَنَبْتُهُ، حَنَّى أَرْدَادَ عِلْمَهُ إِلَى عِلْمِي، إِنَّهُ مِنْكُولُ فَوْمٌ يُهِيتُونَ الصَّلاة، مَصَلُّوا الصَّلاة مَنْهُمُ تَطُوْعًا، وَإِنَّ يَعُارَضُ بِالْقُورَانِ فِي كُلُّ رَمْضَانَ، وَإِنِّي عَرَضْتُ فِي الْعَامِ اللَّذِي قُبِضَ رَمْضَانَ، وَإِنِّي عَرَضْتُ فِي الْعَامِ اللَّذِي قُبِضَ رَمْضَانَ، وَإِنِّي عَرَضْتُ فِي الْعَامِ اللَّذِي قُبِضَ مَنْ مُونَى وَقَدْ قَرَأْتُ مِنْ وَقَدْ قَرَأْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ مَنْهُمِينَ سُورَةً.

تخريج: إساده صعيف لجهالة الرجل ص همدان.

Comments: [Its isnad is da'vef because the man from Hamdan is unknown]

3846. It was narrated that 'Abdullah (泰) said: I learned seventy soorahs from the lips of the Messenger of Allah (經) when Zaid bin Thabit was still a boy with braided hair, learning to read and write.

Comments: [A salteelt liadeeth, al-Bukhari (5000) and Muslim (2462) and its tsnad is da'eef and Khumair is unknown] ٣٨٤٦ حَدَّفُنَا وَكَيْعٌ عَنْ شُفْيَانَ، عَنْ أَبِي بِسُحَاقَ، عَنْ أَبِي بِسُحَاقَ، عَنْ أَبِي بِسُحَاقَ، عَنْ خُمَيْرِ بْنِ مَالِكِ، عَنْ عَبْدِ اللَّهِ، قَلَ فَرَأْتُ مِنْ فِي رَسُولِ اللَّهِ ﷺ سَبْعِينَ سُورَةً، وَإِنَّ زَيْدَ بْنَ ثَابِتِ لَهُ ذُوْانَةٌ فِي الْكُتَّابِ.

تخریج: حدیث صحبح، خ· (۵۰۰۰)، م (۲٤٦٢) وهده إساد ضعیف، حمیر محهول. 3847. It was narrated that Abdullah (森) said: The Messenger of Allah (建) said: "Whoever tells a lie about me deliberately, let him take his place in Hell." One of them said: in the Fire.

Comments: [A saheeh hadeeth; this is a hasan isnad]

3848. It was narrated that Ibn Mas'ood (李) said: The Messenger of Allah (靈) said: "One of the portents of the Hour is that a man will greet another man, and he will only greet him because he knows him."

Comments: [A hasan hadeetn; thus is a da'ecf isnad because Shareek is da'cef]

3849. It was narrated that 'Abdullah (�) said: I saw the Messenger of Allah (�) saying the salam to his right, as-salamu 'alaikum wa rahmatullah, until the whiteness of his right cheek could be seen, and to his left in like manner.

Comments: [Its isnad is saheeh]

3850. It was narrated that 'Abdullah (基) said: The Messenger of Allah (囊) said. "I will reach the Ctstern ahead of you, and I will plead concerning some men of my Companions, then I will have to

تخريج: حديث صحيح، وهد إسده حس المده حس عبر الله عبر الله الله الله الله عبر الأسود في (٤٠٦/١) عبر الأسود في (٤٠٦/١) هلال، عبر النب مشعود، قال: قال رَسُولُ الله بيطة الله عبر أشراط الساعة، أنْ يُسَلِّم الرَّجُلُ عَلَى الرَّحُل لَا مُسَلَّمُ عَلَيْه، إلّا لِلْمَعْرِفَةِه، [راحع، ٣٦٦٤، وانظر: ٣٨٧].

تخريج: حديث حسن، وهذا إسناد صعبف لصعف شريك بن عبدالله النجعي

٣٨٤٩ حَدَّثَنَا هَاشِمُ: وَحُسَيْنُ الْمَعْنَى، فَالْدِ. حَدَّتَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاق، عَنْ أَبِي الشَّحَاق، عَنْ أَبِي اللَّحْوَصِ، وَالْأَسْوَدِ بْن يَزِيدَ، عَنْ عَبْدِ اللَّه، قَالَ: رَأَيْتُ رَسُونَ اللَّه ﷺ يَشِحَه، يُسَلِّمُ عَنْ يَبِيدِه، السَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَّى يَبْدُو يَبِيطِهُ وَلَيْمَةً اللَّهِ، حَتَّى يَبْدُو يَبِيطِهُ خَدُو الْأَيْمَ، وَعَنْ يَسَارِهِ بِمِثْلِ ذَلِك.

تخریج: إساده صحيح.

٣٨٥٠- حَدَّثْنَا هَاشِمٌ وَحَسَنُ بْنُ مُوسَى،
 وَلا: حَدَّثْنَا شَيْبَانُ عَنْ عَاصِم، عَنْ أَبِي وَالْإِنِ، عَنْ عَنْد الله، قَالَ. قَالَ رَسُولُ اللّهِ يَشِيْدٍ. "أَنَ فَوَضُكُمْ عَلَى الْحَوْص، وَلا نَازِعَنَ

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give them up. It will be said to me: 'You do not know what they did after you were gone.'''

Comments: [Saheeh; this is a hasan isnad]

رَخَالًا مِنْ أَصْخَابِي، وَلَأُغْلَنَ عَلَيْهِمْ، ثُمَّ الْقَانَلَ لِي لِللَّهُ لَا تَدْرِي مَا أَخْذَتُوا بَعْدَكَ». [رحع ۲۸۱۲، ۳۲۲۹].

تخريج: صحيح، وهذا إسناد حس، ح. (١٥٧٦)، م: (٢٢٩٧).

3851. It was narrated from 'Abdullah (本) that the envoy of Musailimah came to the Prophet (經), who said to him: "Do you bear witness that I am the Messenger of Allah?" He said something to him, and the Prophet (海) said. "Were it not that I do not kill envoy - or were I to kill any envoy - I would have killed you."

Comments: [A saheeh hadceth; this is a da'eef isnad because Shareek is da'eef]

3852. It was narrated that 'Abdullah (♣) said: A man was brought to the Prophet (₺) on whom cautery had been performed and he said: "Cauterize him or use hot rocks."

Comments: [Its isnad is salieeli]

3853. It was narrated from 'Abdullah that the Prophet (≱♥) used to recite "then is there any one who will remember (or receive admonition) [fahal min muddakir]?" [al-Qamar 54:17].

Comments: [Its isnad is sahech, al-Bukhari (3341) and Muslim (823)]

3854. It was narrated that 'Abdullah (秦) said. A man came to the Prophet (美) and said: O

٣٨٥١ خدّثنا أَسُودُ بُلْ عَامِرِ أَخْتَرَنَا سَرِيكٌ عِنْ صِلْقَ، عَنْ صِلْقَ، عَنْ عِنْدِ سَرِيكٌ عِنْ اللَّبِيّ يَشْتِحَ، فَقَالَ لَهُ شَبْتًا، لَهُ النَّبِيّ يَشْتَعَ، فَقَالَ لَهُ شَبْتًا، فَقَالَ لَهُ شَبْتًا، فَقَالَ لَهُ شَبْتًا، فَقَالَ لَهُ النَّبِيّ يَشْتُحَ اللَّهُ الللَّهُ اللَّهُ اللَّلْمُ الللَّهُ اللَّهُ اللَّلْمُ الللَّهُ اللَّهُ ا

تخريج: حديث صحيح، وهدا إسناد صعيف لصعف شريك بن عبدالله المحعي.

٣٨٥٢ حَدَّثَنَا أَنُو أَخْمَدَ حَدَثَنَ سُفْيَانُ عَلْ
الِي إِسْخَاقَ، عَلْ أَبِي الْأَخْوَصِ، عَنْ عَلْدِاللّهِ،
عَلْ: أَنِيَ النَّبِيُ ﷺ بِمِرْ لِرَحْلٍ قَدْ نُجِتَ لَهُ الْكَيُّ،
عَلَا: "اكْتُووْهُ أَوِ ارْضِفُوهُ". [راجع: ٣٧٠١].

نخريج: إساده صحيح.

٣٨٥٣ حدَّثَنَا 'بُو أَحْمَد' حَدَّثَنَا سُفْبَانُ عَنْ نَبِي إِسْحَاق، عَنِ الْأَسْودِ، عَنْ عَبْدِ اللَّهِ عَنِ لَنَّبِيِّ ﷺ، أَنَّهُ كَان بَقْرَأُ ﴿ ﴿فَهَلْ مِنْ مُدَّكِرٍ ﴾ [راحم: ٣٧٥٥].

نخریج: إساده صحیح، خ^{. (۳۳}۲۱)، م[.] (۸۲۳).

٣٨٥٤ خَدِّثَنَا الْحَسَلُ بْنُ يَحْيَى مِنْ أَهْلِ مِنْ أَهْلِ مِنْ أَهْلِ مِنْ أَهْلِ مِنْ مُوسَى عَنْ شُفْيانَ

Messenger of Allah, I did everything with a woman, except that I did not have intercourse with her. Then Allah revealed the words: "And perform As-Salat (Iqamatas-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sms)" [Hood 11:114].

Comments: [A saheeh hadceth; this is a da'eef isnad]

تخریج: حدث صحیح، ح (٥٢٦)، م. (٢٧٦٣)، وهذا إسناد صعیف الحس س یحیی المروزی، مجهول.

3855. It was narrated from 'Abdullah (為) that the Prophet (織) said to a man: "Were it not that you are an envoy, I would have killed you."

Comments: [A salieeli hadeetli; this is a hasan isnad]

3856. It was narrated that 'Abdullah (泰) said: I came to the Messenger of Allah (愛) and said: O Messenger of Allah, Allah has caused Abu Jahl to be killed. He said: "Praise be to Allah Who has granted victory to His slave and caused His religion to prevail." On one occasion he - i.e., Umayyah said: "... Who has fulfilled His promise to His slave and has caused His religion to prevail."

Comments: [Its isnad is da'eef because it is interrupted; Abu 'Ubaidah did not hear from his father 'Abdullah bin Mas'ood] تخريج: حديث صحيح، وهذا إساد حسر.
- ٣٨٥٦ حَدَّثُنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثُنَا شُعْبَةُ
عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبِيْدَةً، عَنْ عَلِي اللَّهِ، قَالَ أَنْبُتُ رَسُولَ اللَّهِ عِلَيْهِ، فَقُلْتُ: يَا
رَسُولَ اللّهِ، إِنَّ اللَّهَ قَدْ قَتَلَ أَبْ جَهْلٍ، فَقَالَ: اللَّهِ مَلْهُ لَلَهِ مَلْهُ وَقَالَ: اللَّهِ اللَّهِ عَدْهُ وَقَالَ: اللهِ اللهِ اللهِ اللهِ اللهِ قَدْ قَتَلَ أَبْ جَهْلٍ، فَقَالَ: وَالْحَمْدُ لِلَّهِ اللَّذِي بضر عنده، وأَعَرَّ دينهُ وقَالَ مَرَةً _ نعْنِي أُمَيَّةً _ .. "صَدَقَ عَبْدَهُ وَأَعَرَّ دينهُ الْمَا لَهُ إِلَيْهُ وَاعْرَ

تخريج: إسناده صعيف لانقطاعه، أبو عيدة لم يسمع من أبنه عبدالله بن مسعود. 395

3857. It was narrated that Abu 'Agrab said: I went to Ibn Mas'ood one morning in Ramadan and I found him sitting on the roof of his house. We heard his voice and he was saying: Allah spoke the truth and His Messenger conveyed the message We said: We heard you saying, Allah spoke the truth and His Messenger conveyed the message. He said: Verily the Messenger of Allah (癜) said[.] "Lailatal-Qadr is halfway through the last seven nights of Ramadan, and on that morning the sun rises clear, with no rays." I looked at it and I found it as the Messenger of Allah (鑑) said.

Comments: [Hasan because of corroborating evidence; this is a da'ecf isnad because Abus-Salt is unknown]

3858. It was narrated that Abu 'Aqrab al-Asadi said: I went to 'Abdullah bin Mas'ood (♣) one morning... And he narrated a similar report.

Comments: [Its *isnad* is *da'eef*, it is a repeat of the previous report]

3859. It was narrated that Masrooq said: We were sitting with 'Abdullah in the mosque and he was teaching us Qur'an. A man came and said: O Ibn Mas'ood, did your Prophet tell you how many caliphs there would be after him? He said: Yes, like the number of the leaders of the Children of Israel."

٣٨٥٧ خدثنا أبو النَّصْرِ: خَدَّتَنَ أَبُو مُعاوِيةً يَغْنِي شَيْنَانَ _ عَنْ أَبِي الْيَعْفُورِ، عَنْ أَبِي الْيَعْفُورِ، عَنْ أَبِي الْسَعْفُورِ، عَنْ أَبِي الْسَعْفُودِ، عَنْ أَبِي الْسَعْفُودِ، عَنْ أَبِي عَقْرَبِ، قَال: غَدَوْتُ إِلَى بَنِ مَسْعُودِ ذَاتَ عَدَاةٍ فِي رَمَضَانَ، فَوَجَدُتُهُ فَوْفَ بَيْنِهِ جَالِسًا، فَسَمِعْنا صَوْنَهُ، وَهُو يَتُولُ فَوْفَ بَيْنِهِ جَالِسًا، فَسَمِعْنا صَوْنَهُ، وَهُو يَتُولُ فَوْفَ بَيْنُولُ مَصْدَقَ اللّهُ، وَبَلّغَ رَسُولُهُ، فَقُلُ: سَمِعْناكَ فَولُ اللّهِ يَشِيعٌ قَالَ: "إِنَّ لَيْلَةَ الْقَلْرِ فِي نُولُكُ، وَبَلّغَ رَسُولُهُ، فَقَالَ لِنَ إِنَّ لَيْلَةَ الْقَلْرِ فِي لَمُولُكُ اللّهُ الْقَلْرِ فِي النَّسُولُ اللّهُ اللللّهُ اللّهُ ال

تخريج: حس لغيره، وهذا إسناد صعيف لحهابة أمي الصلت.

٣٨٥٨- حَدَّثَنَا عَفَّانُ: حَدَثَنَا أَثُو عَوَانَةَ حَدَّثَنَا أَبُو يَعْفُورِ عَنْ أَبِي الصَّلْتِ، عَنْ أَبِي عَفْرَبِ الْأَسَدِيِّ، قَالَ: غَدَوْتُ عَلَى عَبْدِ اللَّهِ اسْ مَسْعُودٍ فَذَكُرَ مَعْنَاهُ. [راحع. ٣٨٥٧، وانظر: ٤٣٧٤].

تخريج: إسده ضعف، وهو مكرر سالقه. ٣٨٥٩- حَدَّثْنا 'بُو النَّصْرِ: حَدَّثْنَا أَبُو عَقِيلِ:

حدَّثَتَ مُخَابِدٌ عَنِ الشَّغْنِيِّ، عَنْ مَسْرُوقِ، قَالَ: تُنَا مَعَ عَنْدِ اللَّهِ جُلُوسًا فِي الْمَسْجِدِ يُقْرِئُنَا، مَّتَاهُ رَحُلٌ، فَقَالَ: يَا ابْنَ مَسْعُودٍ، هَلْ حَدَّثَكُمُ سَيُّكُمْ، كَمْ يَكُونُ مِنْ يَعْدِهِ خَلِيقَةً ؟ قَالَ نَعَمْ. كَعِدْة نُفَبَاءِ بَنِي إِسْرَائِيلَ. [راجع: ٢٧٨١]. **3860.** It was narrated that 'Abdullah (&) said: The Messenger of Allah (&) used to fast three days at the beginning of every month, and he rarely did not fast on a Friday.

Comments: [Its isnad is hasan]

3861. It was narrated that 'Abdullah bin Mas'ood (♣) said: Whilst we were with the Messenger of Allah (ﷺ) on one of his journeys, we heard a caller calling: Allahu Akbar, Allahu Akbar. The Prophet of Allah (ஊ) said: "In a state of fitrali (sound human nature)." He said: I bear witness that there is no God but Allah The Prophet of Allah (ﷺ) said: "He has escaped the Fire." We rushed to see who it was, and it was a man tending a flock of sheep; the time for prayer had come and he gave the call for it.

Comments: [Its isnad is saheeh]

3862. Shaqeeq bin Salamah said: I heard Ibn Mas'ood say: The Messenger of Allah (ﷺ) said: "I saw Jibreel at Sidratal-Muntaha; he had six hundred wings." He said: I asked 'Asim about the wings and he refused to tell me. Then one of his companions told me that the wing (filled the area between) the east and the west.

Comments: [Its isnad is hasan]

تخريج: إساده صعيف لصعف محالد.

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٣٨٦٠ حَدَّثْنا أَنُو لَنَصْرِ وَحَسَنْ، قَالَا حَدَّثَنَا شَبْالُهُ، قال .
شَبْالُ عَنْ عَاصِم، عَنْ رِزٌ، عَنْ عَنْباللَّه، قال .
كَانَ رَسُولُ اللَّهِ بَشِيْق، يَضُومُ لَلاَثَةَ أَيَّامٍ مِنْ عُرَّةً
كُلُ هلَالٍ، وقلْمَ كَانَ بَفْطِرُ يَوْم الْجُمُعَة.

تخريج: إساده حس.

تخريج: إساده صحيح.

٣٨٦٢- حَدَثْنَا زَيْدُنْ حَبَابِ عَدَثْنِي حُسَيْنَ عَلَيْنَ عَلَيْنِ عَلَيْنَ عَلَيْنَ عَلَيْهِ فَالَ سَمِعْتُ شَفِيقَ الْنِ سَلْمَة بَقُولُ سَمِعْتُ ابْنِ مَسْعُودٍ، يَقُولُ : قَلَ رَسُولُ اللّه ﷺ الرَّأَنْتُ حَرْيِنَ عَلَى سِدْرَةِ الْمُثْنَهَى، ولَهُ سِتُّ مِنَةٍ جَنَاحِ قَلَ. سَأَلْتُ عَلَيْنِ مَنْ عَلَى سِدْرَةِ المُشْتَهَى، ولَهُ سِتُّ مِنَةٍ جَنَاحِ قَلَ. سَأَلْتُ عَلَيْمِ مَنْ الْأَخْبِحَة الْمَاتِي أَنْ يُخْبِرَنِي، قَالَ الْمُشْرَنِي بَعْضُ أَصْحَابِهِ أَنَّ الْجَنَحَ مَا نَيْنَ لَمُشْرِق والْمَعْرِب.

3863. Shaqeeq said I heard Ibn Mas'ood (♣) say: The Messenger of Allah (१०) said: "Jibreel came to me in green brocade to which pearls were attached."

Comments: [Its isnad is saheeh, al-Bukahri (4858) and Muslim (174] ٣٨٦٣ حدَّثَنَا رَبَهُ مَنُ أَخْبَابِ حَدَّثَنِي شَقِيقٌ، خَسَبُنْ. حَدَّنَنِي شَقِيقٌ، خَسَبُنْ. حَدَّنَنِي شَقِيقٌ، وَلَ: قَالَ رَسُولُ وَلَ: قَالَ رَسُولُ اللهِ يَصِيدُ النَّرَ مَسْعُودٍ، يَقُولُ: قَالَ رَسُولُ اللهِ يَصِيدُ النَّرَانِي جِبْرِيلُ فِي خُضْرٍ مُعَنَقٌ بِهِ النَّرُهُ.

تخریج: إساده صحیح، ح (۵۵۸)، م (۱۷٤)

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3864. It was narrated from Ishaq bin Abil-Kahtalah: Muhammad said: I think it was narrated from Ibn Mas'ood that he said: Muhammad did not see Jibreel in his real form except on two occasions. On one occasion he asked him to show himself in his real form. so he showed him his real form and he filled the horizon. On the other occasion, it was when he ascended with him (to heaven). [Allah said:] "While he [Jibreel (Gabriel)] was in the highest part of the horizon, (Tafseer Ibn Katheer) Then he [Jibreel (Gabriel)] approached and came closer, And was at a distance of two bows' length or (even) nearer. So (Allah) revealed to His slave [Muhammad (鑑) through Jibreel (Gabriel) 🕮] whatever He revealed" [an-Najm 53:7-10]. When Jibreel came close to his Lord, he went back to his real form and prostrated. [And Allah says:] "And indeed he (Muhammad (變)) saw him [Jibreel (Gabriel)] at a second descent (i.e. another time). Near Sidratul-Muntaha (a lote tree of the utmost boundary over the seventh heaven beyond which none can pass). Near it is the ٣٨٦٤- خَلَّتُنَا أَنُو النَّصْرِ، خَدْتُ مُحمَّدُ نُالُ طَنْحَةً عن الْوَلِيدِ بْي قَيْس، عَنْ اِسْحَاقَ بْي نْى الْكَهْتَلَةِ، قَالَ مُحمَّدٌ. أَظُنُّهُ عَنِ ابْس مشعُودٍ، أَنَّهُ قَالَ. إِنَّ مُحمَّداً لَمْ يَرَ حَبْرِيلِ هي صُورتهِ، إلَّا مَرْتَيْنِ، أَمَّا مَرَّةً، فإنَّهُ سَأَنَّهُ الْ يُرِيهُ نَفْسهُ في صُورَتِهِ، فأَرَاهُ صُورَتهُ فسَدّ الْأَفْقِ، وَأَمَّا الْأُحْرَى، فَإِنَّهُ ضَعِدَ مَعْهُ جِينَ ضَعِدَ به _ وقَوْلُهُ ﴿ وَهُوَ بِالْأُفُقِ الْأَعْلَى ٥ نُمْ دَنَا فَتَدَلِّي o فَكَانَ قَاتِ قَوْسَيْنِ أَوْ أَدْنَي () وَوْجَى لِي عَنْدِهِ مَا أَوْجَى اللهِ قَالَ: فَلَمَّا اخس حيريل رئية، عاد في صورته، وسَجَد، فَمُولُهُ: ﴿ وَلَقَدُ رَاهُ نَزْلَةً أُخْرَى ٥ عِنْدُ سِدْرَةِ الْمُنْتَهَى 0 عِنْدَهَا جَنَّةُ الْمَأْوَى 0 إِذْ يَعْشَى السِّدْرَةَ مَا يِغْشِي ٥ مَا زَاغَ الْبَصَرُ وَمَا طُغْي 0 لَقَدْ رأى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى ﴾ قال: حَنْقَ جَبْرِيلَ عَلَيْهِ السَّلَامُ. [راحع: ٣٧٤٠]. تخريج: اساده صعيف، لحهالة حال

تخریج: اساده صعبف، لحهالة حال اسحاق، وأصله في ح: (٤٨٥٨)، م (١٧٤). Paradise of Abode. When that covered the lote tree which did cover it! The sight (of Prophet Muhammad (ﷺ) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it). Indeed he (Muhammad (ﷺ)) did see of the Greatest Signs, of his Lord (Allah)" [an-Najm 53 13-18], he [Ibn Mas'ood] said: Jibreel's real form.

Comments: [Its *isnad* is *da'eef* because the status of Ibraheem bin Abıl-Kahtalah is unknown]

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3865. It was narrated that Abu Wa'il said: 'Abdullah (♣) said: I heard the Messenger of Allah (♣) say: "Whoever ascribes a rival to Allah, Allah will put him in Hell." And he ['Abdullah] said: And there is something else I say that I did not hear from him: whoever dies not ascribing any rival to Allah, Allah will admit him to Paradise. And these prayers are expiation for whatever (sins) come in between, so long as killing (murder) is avoided.

-٣٨٦٥ خَدَّثَنَا أَسْوَدُ بْنُ عَمِرِ حَدَّثَنَا أَبُو لَكِي عَانِي وَائِلٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُونُ. هَنْ جَعَلَ اللَّهِ ﷺ، يَقُونُ. هَنْ جَعَلَ اللَّهُ فِي النَّارِ اللَّهِ غَلَ اللَّهُ فِي النَّارِ اللَّهِ عَلَلُ اللَّهُ فِي النَّارِ اللَّهُ فَي النَّارِ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ الللَّهُ اللَّهُ الللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللللْهُ الللّهُ اللَّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللَّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

تخريج: صحيح، وهذا إساد حس.

Comments: [Salueli and its isnad is hasan]

3866. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (ಱ) said: "I will reach the Cistern ahead of you, and I will plead for some people of my ummah, but I will have to give them up. I will say: O Lord, my companions. But it will be said: You do not know what they did after you were gone."

Comments: [Saheeh and its isnad is hasan, al-Bukhari (6576) and Muslim (2297)]

٣٨٦٦ حَدَّثَنَا 'سْوَدُ بْنُ عَامِرِ. أَنْبَأَنَا أَبُو بَكْرٍ عَنْ عَامِرِ، أَنْبَأَنَا أَبُو بَكْرٍ عَنْ عَاصِم، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ الله بَشِخُ، "وَبِنِي فَرَطُكُمْ عَلَى الْحَوْضِ، وَإِنِّي سَأَنَازَعُ رِحَالًا فَرُطُكُمْ عَلَى الْحَوْضِ، وَإِنِّي سَأَنَازَعُ رِحَالًا فَأَغْلَبُ عَنْبِهِمْ، فَأَقُولُ: يَارَبُّ،أَصْحَابِي، فَيُعُولُ؛ يَارَبُّ،أَصْحَابِي، فَيُعُولُ؛ يَارَبُّ،أَصْحَابِي، فَيُعُولُ؛ يَارَبُّ،أَصْحَابِي، فَيُعُولُ؛ يَارَبُّ،أَصْحَابِي، فَيُعُولُ؛ يَارَبُّ،أَصْحَابِي، فَيُعُولُ؛ يَارَبُّ،أَصْحَابِي،

تخریج: صحیح، وهذا اِساد حسن، ح[.] (۱۵۷٦)، م[.] (۲۲۹۷). **3867.** It was narrated from Ibn Mas'ood (参) that the Messenger of Allah (愛) used to fast when he was travelling (sometimes) and he would not fast (sometimes), and he would pray two *rak'ahs* only, i.e. he did not add to them - i.e., the obligatory prayers.

Comments: [It isnad is da'eef]

٣٨٦٧ حَدَّثَنَا رَوْحٌ. حَدَّثَنَ سَعِيدٌ عَنْ عَبْدِ السَّلَامِ، عَنْ حَدَّثَنَ سَعِيدٌ عَنْ عَبْدِ السَّلَامِ، عَنْ إِبْرَاهِيمَ، عَنْ عَنْهِ اللّه: أَنَّ رَسُولَ اللَّهِ عِلَيْهِ كَانَ مَصُومٌ فِي السَّفرِ ويُغْطِرُ، ويُصَنِّي كَانَ يَصُومُ فِي السَّفرِ ويُغْطِرُ، ويُصَنِّي لَرَيْدُ لَرَيْعَتَيْنَ لَا يَزِيدُ لَيْهَا، يَغُولُ: لَا يَزِيدُ عَنْهِم، يغيى الْفريضة.

تخريج: إساده ضعيف حدا، عدالسلام صعبف حدا، مكر لحديث.

3868. It was narrated from 'Abdullah (泰) that the Messenger of Allah (秦) said: "Those who will be most severely punished on the Day of Resurrection are: a man who was killed by a Prophet or who killed a Prophet, a leader who led people in the way of misguidance, and a maker of images."

Comments: [lts isnad is nasan]

3869. It was narrated that 'Abdullah (♣) said. The Messenger of Allah (♣) said: Whoever is stricken with poverty and refers his need to people, his poverty will not be alleviated, but whoever refers his need to Allah, may He be glorified and exalted, soon Allah will make him independent of means, either by bringing about his death soon or by swiftly making him independent of means."

Comments: [Its isnad is hasan]

3870. It was narrated that Tariq bin Shihab said: We were sitting with 'Abdullah when a man came

٣٨٦٨- حَدَثْنَا عَنْدُ الصَّمَد: حَدَّثْنَا أَن نُ عَدِّثُنَا أَن نُ عَدِّثُنَا أَن نُ عَدِّنَا غَاصِمٌ عَنْ أَبِي وَائِنٍ، عَنْ عَنْد اللهِ. أَن رَسُول اللهِ يَشِيَّة قَال الْأَشَدُ النَّاس عَذَا بُا عَرْمَ الْمُعَلِّلُ النَّاس عَذَا بُا عَرْمَا أُمْ اللهِ عَلَى اللهِ اللهُ عَلَى اللهُ اللهِ اللهُ عَلَى اللهُ اللهِ اللهُ عَلَى اللهُ اللهِ اللهُ عَلَى اللهُ اللهِ اللهُ اللهُ

تحریج: ،ساده حس.

٣٨٦٩ حَدَّثُنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدِّثَنَا سَيْمُ نَ أَبُو أَحْمَدَ الزُّبَيْرِيُّ حَدِّثَنَا سَيْمُ نَ عَانَ يَنْزِلُ فِي مَسْجِدِ الْمُطَمُّورَةِ، عَنْ سَيَّارٍ بِي الْحَكَمِ، عَنْ طَارِقِ مَنْ عَبْدِ اللَّهِ، قَالَ: قَانَ رَسُولُ اللهِ، قَانَ رَسُولُ اللهِ تُسَدِّ فَقَدُهُ، وَمَنْ أَمْرَلُهَا بِاللّهِ، عَزَ وَحَلَ، لَمْ تُسَدِّ فَاقْتُهُ، وَمَنْ أَمْرَلُهَا بِاللّهِ، عَزَ وَحَلَ، أَوْلُهَا بِاللّهِ، عَزَ وَحَلَ، أَوْشَكَ اللّهُ لَهُ بِالْعِنى، إِمّا أَجَلِ عَاجِلٍ أَوْ عَلَى عَلَيْ عَاجِلٍ أَوْ عَلَى اللّهِ عَاجِلٍ أَوْ عَلَى عَلَيْ عَاجِلٍ أَوْ عَلَى عَلَيْ عَاجِلٍ أَوْ عَلَى اللّهِ عَلَى عَاجِلٍ أَوْ عَلَى عَلَيْ عَاجِلٍ أَوْ عَلَى عَلَيْ اللّهِ اللّهِ عَلَى عَاجِلٍ أَوْ عَلَى عَلَى اللّهِ اللّهِ اللّهِ عَلَيْ عَاجِلٍ أَوْ عَلَى عَلَيْهِ اللّهِ عَلَيْ عَلَيْ اللّهِ اللّهِ اللّهِ اللّهِ عَلَى عَلَيْ عَاجِلٍ أَوْ عَلَى اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ لَهُ اللّهُ لَهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهُ لَهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ال

تخريج: إساده حسن، سار هدا هو أبو حمره لكوفي وليس أبا الحكم.

٣٨٧٠- خَدَّثَنَا أَبُو أَخْمَدَ الزَّبَيْرِيُّ: حَدُّثَنَا سَيرُ نُنُ سَنْمَانَ عَنْ سَيَّارٍ، عَنْ طَارِقِ بْنِ

and said: The igamah (call immediately preceding the prayer) has been given. So he got up and we got up with him, and when we entered the mosque we saw the people bowing at the front of the mosque, so he said takbeer and bowed, and we bowed, then we walked and did what he did. A man came rushing past and said, 'Alaikas-salam (upon you be peace) O Abu 'Abdur-Rahman. He said: Allah and His Messenger spoke the truth. When we had prayed and gone back, he went in to see his family and we sat and said to one another: Did you not hear his response to the man: Allah spoke the truth and His Messengers conveyed (the message)? Which of you will ask him? Tariq said I will ask him. So he asked him when he came out, and he narrated from the Prophet (24): "Ahead of the Hour, greetings of salam will only be given to people whom one knows; commerce will become so wide spread that a woman will help her husband in trade; ties of kinship will be severed; there will be false testimony and concealment of testimony; and there will be widespread use of the pen (i.e., literacy)."

Comments: [Its isnad is hasan]

3871. It was narrated that 'Amr bin al-Harith bin Abi Dirar al-Khuza'i said: I heard 'Abdullah bin Mas'ood (泰) say: I did not fast twenty-nine days with the Messenger of Allah (窦) more

شِهِاتِ، قَالَ كُمَّا عِنْدَ عَلْدِ اللَّهِ خُلُوسَ، فَجَاءَ رَحُلٌ، فَفَالُ ۚ قَدْ أُقِيمَتِ الصَّلَاةُ فَقَامَ وَقُمْنَ مِعِهُ، فلمّا دخلُ المشحد، رَأَيْنَا النَّاسَ رُكُوعًا فِي مُنذَّم الْمَسْجِد، فَكَتْرَ وَرَكَعَ، وَرَكَعْنَا ثُمَّ مَشْيْنَا، وَصَنَعْنَا مِثْلَ الَّذِي صَنعَ، فَمَرّ رَخُلُ يُسْرعُ، فَقَالَ عَلَيْك السلامُ يَا أَمَا عَنْدِ الرَّحْمَى، فَقَالَ: ضَدَقَ اللَّهُ وَرَسُولُهُ، فَلَمَّا صَلَّبْنَا وَرَحَعْنَا، دَحَلَ الْي أَهْبِهِ، جَلَسْنَا، فَقَالَ بَعْصُنَا لِتَعْصِ أَمَّا سَمِعْتُمْ ردَّةً عَلَى الرَّجُلِ: صَدْقَ اللَّهُ، وَبَلَّغَتْ رُسُلُهُ. أَيُّكُمْ سَأَلُهُ؟ فَعَالَ طَارَقٌ: أَنَا أَسْأَلُهُ. فَسَأَلُهُ حِينَ حَرْجَ. فَلَكَرَ عَنِ النَّبِيِّ ﷺ: ﴿أَنَّ يْنَ يَدَي السَّاعَةِ تَشْلِيمَ الْخَاصَّةِ، وَفُشُوًّ التَّجَارَةِ. حَتَّى (٤٠٨/١) نُعينَ الْمَوْأَةُ زَوْجَهَ عَلَى النَّحَارَةِ، وَقَطُّعُ الْأَرْحَامِ، وَشَهَادَةً الزُّورِ، وَكِتْمَانَ شَهَادَةِ الْخَقِّ، وَظُهُورَ الْقَلْمِ". تخريج: إسناده حسن.

٣٨٧١ حَلَثْنَا أَنُو أَخْمَدَ: حَلَّنَنَا عِيسَى بْنُ دِينَارٍ عَنْ أَبِيهِ، عَنْ عَشْرِو بْنِ الْحَارِثِ بْنِ أَبِي صِرَارٍ لُخُرَعِيّ، فَالَ: سَمعْتُ عَبْد اللَّهِ ابْنَ مَسْعُودٍ، يَقُولُ: مَا صُمْتُ مَعْ رَسُول اللَّهِ often that I fasted thirty days with him.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad. It is a repeat of no. 3776 and 3840]

3872. It was narrated from 'Abdur-Rahman bin al-Aswad, from his father, that Ibn Mas'ood (季) told him that the Messenger of Allah (紫) usually departed, after the prayer, to the left, towards the apartments of his wives.

Comments: [Saheeh; this is a hasan isnad]

تخریج: صحیح، وهذا پساد حس، ح (۸۵۲)، م (۷۰۷) محمد بن إسحاق- وإن عنعن-صرح بالتحدیث.

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3873. It was narrated that 'Abdullah (幸) said: To swear nine times that the Messenger of Allah (楚) was killed is dearer to me than swearing once that he was not killed. That is because Allah made him a Prophet and took him as a martyr. Al-A'mash said: I mentioned that to Ibraheem and he said: They used to think that the Jews had poisoned him and Abu Bakr.

Comments: [Its isnad is sahech]

3874. It was narrated from Ibraheem that 'Abdur-Rahman said: 'Abdullah (->>) used to stone the Janrat from al-Maseel. I [the narrator] said: Do you stone them from here? He said: From here, and by the one besides Whom

على، تِسْعَ وَعِشْرِينَ أَكْثَرُ مِمَّا صُمْتُ مَعَهُ ثلاثينَ.

تخريج: حسن لعبره، وهذا اسناد صعيف حهالة دينار والدعيسي.

٣٨٧٢ - خَدَّثْنَا يُونُسُ: حَدَّثْنَا لَئِثٌ عَنْ يَزِيدَ الْسِ أَبِي حَبِيب، عَنْ مُحَمَّد بُنِ إِسْحَاق، عَنْ عَبْ الرَّحْمنِ بُن الْأَسْود، حَدَّثَهُ عَنْ أَبِيه: أَنَ مَن مَنْعُودٍ حَدَّثَهُ. ثَنَّ رَسُول الله يَشِيُّ كَانَ عَمْ مَن الصَّلاةِ عَنى يَسَارِهِ إِلَى عَمْةً مَا يَنْصَرِفُ مِنَ الصَّلاةِ عَنى يَسَارِهِ إِلَى النَّهُ مَنْ يَسَارِهِ إِلَى النَّهُ مَنْ اللهُ عَنْ يَسَارِهِ إِلَى النَّهُ عَلَى يَسَارِهِ إِلَى النَّهُ عَلَى يَسَارِهِ إِلَى النَّهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَى اللهُ الله

٣٨٧٣- خَدَّتُنَا عَنْدُ الرَّرَّاقِ: أَخْتَرَنَ سُفَيَانُ عِنِ الْأَعْمَشِ، عَنْ عَنْدِ اللَّهِ بْنِ مُرَّةً، عَنْ أَبِي لَأَخُوص، عَنْ عَبدِ اللَّهِ، فَانَ: لَأَنْ أَخْلِفَ نَسْعً أَنَّ لَأَنْ أَخْلِفَ نَسْعً أَنَّ لَكُنْ أَخْلِفَ لَمْ يَقْتَلَ، أَحْبُ لَنَّ مِنْ أَنْ أَخْلِفَ وَجَدَةً أَنَّهُ لَمْ يُقْتَلْ، وَلِكَ بِلْ اللَّهِ عَلَيْهُ فَتَلًا، وَاتَّخَذَهُ شَهِيدًا. ولِكَ بِلْ اللَّهُ عَمَشُ . فَذَكَرُتُ دَلِثَ لِإِبْرَاهِيم، ولَل اللَّهُ عَمَشُ . فَذَكَرُتُ دَلِثَ لِإِبْرَاهِيم، وَاللَّهُ فَعَلَى اللَّهُ عَمَشُ . فَذَكَرُتُ دَلِثَ لِإِبْرَاهِيم، وَأَلِنَ فَقَالَ: كَانُوا يُرُونَ أَنَّ الْيَهُودَ سَمُوهُ، وَأَلِنَ كَنُوا يُرُونَ أَنَّ الْيَهُودَ سَمُوهُ، وَأَلِنَ كَذُر الطر ٤١٣٤].

تخريج: إسناده صحيح.

٣٨٧٤- حدَّفْنَا عَدْ الرَّرَّافِ: أَخْتَرَنَا سُفْيَانُ عِنِ الْأَعْمَسِ، عَنْ إِثْرَاهِيمَ، عَنْ عَبْدِ اللَّه يَرُمِي الْحَمْرَةُ اللَّه يَرُمِي الْحَمْرَةُ مِن الْمَسِيلِ، فَقُلْتُ اللَّه يَرُمِيهَا؟ مَن هَاهُمَا تَرُمِيهَا؟

there is no other god, the one to whom Soorat al-Baqarah was revealed stoned them from here.

Comments: [Its isnad is salech, al-Bukhari (1747) and Muslim (1296)]

3875. It was narrated that 'Abdullah bin Mas'ood (🗞) said: I was hiding beneath the curtain of the Ka'bah when three men came, a Thaqafi and his two Qurashi inlaws. They were very fat but not very smart. They talked among themselves, then one of them said: Do you think Allah hears what we say? The other said: I think that He will hear us if we raise our voices, but He will not hear us if we lower our voices. The other one said: If He hears some of it He will hear all of it. I mentioned that to the Prophet (ﷺ) and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that Allah knew not inuch of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!" [Fussilat 40:22-23].

Comments: [A sahech hadeeth, al-Bukhari (4817) and Muslim (2775)]

3876. It was narrated from al-'Aizar bin Jarwal al-Hadrami, from a man among them who was known by the kunyah Abu 'Umair, that he was a friend of 'Abdullah bin Mas'ood and that نَقَالَ. مِنْ هَاهُنَا، وَالْدِي لَا إِلَهَ غَيْرُهُ، رَمَاهَا لَّذِي، أُنْرِلتُ عَلَيْهِ سُورَةُ الْبُقَرَةِ.

تخریج: إساده صحبح. خ^{. (۱۷}٤٧)، م[.] (۱۲۹۱).

٣٨٧٥ حَدُثْنَا عَبْدُ الرَّزَّاقِ: أَخْبَرْنَا سُفيَانُ عَيْ لَاعْمَش، عَنْ عُمَارَةً، عَنْ وَهُبِ بُنِ رَبِعةً، عَنْ عَنْ عَلَارَةً، عَنْ وَهُبِ بُنِ لَمُسْتَرُ بِأَسْارِ الْكَعْبَةِ، إِذْ جَاءَ ثَلاثَةُ نَفَرٍ، لَمُسْتَرُ بِأَسْارِ الْكَعْبَةِ، إِذْ جَاءَ ثَلاثَةُ نَفَرٍ، لَمُعَيِّ وَحَتْنَا فُرْسَبُّانِ، كَثِيرٌ شَخْمُ بُعُلُوبِهِمْ، فَتَحَدَّنُوا بَيْنَهُمْ بِحَدِثِ، فَلَلَ فِقْهُ قُمُوبِهِمْ، فَتَحَدَّنُوا بَيْنَهُمْ بِحَدِثِ، فَاللَّ فِقْهُ قُمُوبِهِمْ، فَتَحَدَّنُوا بَيْنَهُمْ بِحَدِثِ، فَاللَّ عَرَّ وَجَلَّ فَاللَّ عَرَّ وَجَلَّ فَاللَّ عَلَى اللَّهُ عَرَّ وَجَلَّ بَيْنَمُعُ إِذَا خَفَضًا، قَالِ الْاَحْرَ: إِنَّ كَانَ كَنْ مَنْ اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ ع

تخريج: حلث صحح، ح. (٤٨١٧)، م. (٢٧٧٥) وفي هذا الإسناد وهب بن رسعة محهول.

٣٨٧٦- حَلَّثُنَا وَكِيمٌ: حَدَّثُنَا عُمَرُ بُنُ ذَرٌ عَنِ الْعَيْرَادِ مِن جَرُوَلِ الْحَضْرَمِيّ، عَنْ رَحُلِ مِنْهُمْ يُكُنّى أَنَا عُمَيْرٍ، أَنَّهُ كَانَ صَدِيقًا لِعَبْدِ اللَّهِ بُنِ مَسْعُودٍ، وَأَنَّ عَنْدَ اللَّهِ بْنَ مَسْعُودٍ رَارَهُ فِي 'Abdullah bin Mas'ood visited him at home but did not find him. So he asked permission from his wife to enter and he asked for a drink. She sent the slave girl to bring him a drink from their neighbours, but she was slow and she cursed her, so 'Abdullah left. Abu 'Umair came and said: O Abu 'Abdur-Rahman, one would not feel protective jealousy concerning someone like you. Why did you not greet the wife of your brother and sit down and have something to drink? He said: I did that, and she sent the servant and she was slow; either they did not have anything or they had something but did not want to give it. She thought the servant was too slow and she cursed her, but I heard the Messenger of Allah (鑑) say: "If a curse is directed at someone, if it finds a way to reach him it will stay, otherwise it will say: 'O Lord, I was sent to So and so, but I could not find any way to reach him.' Then it is said to it: 'Go back from whence you came." And I was afraid that the servant had an excuse and that the curse would come back, and I would be the cause of it.

Comments: [Its isnad is hasan]

3877. It was narrated that Ibn Mas'ood (季) said: The Messenger of Allah (囊) was taught all that is good and how to attain it. We did not know what to say in prayer until he taught us and said: "At-Tahiyyatu Lillahi was-salawatu wat-

أَمْلِهِ، فَلَمْ يَجِدُهُ، قَالَ: فَاسْتَأَذَن عَلَى أَمْلِهِ، وسُلَّمَ، فَاسْتَسْقَى، قَالَ: فَبَعَثْتِ الْجَارِيَّةَ تَحِينُهُ بِشْرَابِ مِنَ الْجِيرَانِ، فَأَبْطَأَتْ فَلَعَنتْهَا، فَخَرَجَ عَنْدُ اللَّهِ، فَحَاءَ أَبُو عُمَيْرٍ، فَقَالَ: يَا ا عَلْدِ الرَّحْمَلِ، لَيْسَ مِثْلُكَ بُعَارُ عَلَيْهِ، هلَّا سَلَّمْتَ عَلَى أَهْلِ أَحِيكَ، وَخَلَسْتَ وَأَصَسْتَ منَ الشَّرابِ؟ قَالَ: فَدْ فَعَلْتُ، فَأَرْسَلَتِ الْخَادِمْ، فَأَبْطَأَتْ، إِمَّا لَمْ يَكُنُ عِلْدُهُمْ، وَإِمَّا رَعِبُوا فِيما عِنْدَهُمْ. فَأَنْطَأَتِ الْخَادِمُ، فَنَعَنَتْهَا، وَسَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: " إِنَّ اللَّعْنَةُ إِلَى إِدا وُجِّهَتْ إِلَى مَنْ وَجِّهَتْ الَبُهِ، فَهِنْ أَصَابَتُ عَلَيْهِ سَيلًا، أَوْ وَجَدَتْ بِيهِ مَسْلَكًا، وَإِلَّا قَالَتْ: يَا رَبِّ، وُجُّهُتُ إِلَى فُلانٍ، فَلَمْ أَجِدْ عَلَيْهِ سَبِيلًا، وَلَمْ أَجِدْ فِيهِ مَسْلَكًا ، فَيُقَالُ لَهَا: ارْجعي مِنْ خَيْثُ جَنْبِ " وحشِيتُ أَنْ تَكُونَ الْخَادِمُ مَعْذُورَةً، وَتَرْجِعَ اللَّعْنَهُ، فَأَكُونَ سَسهَا.

تخريج: إساده محتمن للتحسين.

٣٨٧٧ حَدُّثْنَا عَبْدُ الرَّزَّاقِ: حَدُّثُنَا مَعْمَرٌ عَنْ أَبِي الْأَخْوَصِ، عَنِ ابْسِ أَبِي الْأَخْوَصِ، عَنِ ابْسِ مَسْعُودٍ، قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ عُلْمَ مَوَاتِحَ لُحَيْرِ وَجَوَامِعَ الْخَيْرِ وَهَوَانِحَهُ _ وَابِّحَ وَابِّعَ الْخَيْرِ وَهَوَانِحَهُ _ وَابِّعَ مُنْ فَقُولُ فِي صَلَاتِنا، حَتَى وَانَّ عَلَى مَا نَقُولُ فِي صَلَاتِنا، حَتَى

tayyibatu. As-salamu 'alaika ayyulian-Nabiyyu wa rahmatullahi wa barakatuhu. As-salamu 'alaina wa 'ala 'ibadillahis-saliheen. Ashhadu an la ilaha illallah wa ashhadu anna Muhammadan 'ahduhu wa rasooluh (All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger)."

عَلَّمُنَ ، فَقَالَ: فُولُوا: ﴿النَّحِبَّاتُ لِلَّهِ وَالصَّمُوَاتُ وَالطَّيْرَاتُ وَالطَّيْرَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُ ، وَرَحْمَةُ اللَّهِ وَلَوْمَةُ ، السَّلامُ عَلَيْنَا وَعَلَى عِنَادِ اللَّهِ الصَّالِحِينَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وأَشْهدُ أَنَّ مُحمَّدًا عَنْدُهُ وَرَسُولُهُ . [انطر . ٢٩٢١، ٣٩٢٠ . وراحع: ٣٦٢٢].

تخریج: إساده صحیح، م' (٤٠٢)

Comments: [Its isnad is saliceli, Muslim (402)]

3878. It was narrated that Ibn Mas'ood (ﷺ) said: The Messenger of Allah (ﷺ) said: "If I were to take anyone as a close friend, I would have taken Ibn Abu Quhafah [i.e., Abu Bakr] as a close friend."

Comments: [Its isnad is saheeh, Muslim (2383)]

3879. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) used to say the salam to his right and to his left until the whiteness of his cheek could be seen: As-salamu 'alaikum wa ralimatullah,"

Comments: [A salieelt hadeeth]

3880. It was narrated that Abul-Ahwas said: 'Abdullah (毒) said: The Messenger of Allah (霉) said:

٣٨٧٨ - حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ أَبِي الْأَخْوَصِ، عِنِ أَبِي الْأَخْوَصِ، عِن الْنِ مَسْعُودٍ، قَالَ وَسُولُ اللَّهِ ﷺ: "لَوْ كُنْتُ مُشْخِدًا أَخَدًا خَلِيلًا، لَا تُخَدُّثُ النَّنَ أَبِي فَخَافَة خَلِيلًا، لَا تُخَدُّثُ النَّنَ أَبِي فَخَافَة خَلِيلًا، [راحم. ٣٥٨٠].

تخريج: إساده صحبح، م. (۲۳۸۳).

٣٨٧٩ حَدَثَنَا حُمِيْدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْحَسْنُ عَنْ أَبِي إِسْحَاق، حَدَّثَنَا أَنُو الْأَخْوَصِ، عَنْ عَبْدِ اللّهِ، قَالَ. كانَ رَسُولُ اللّهِ بِيْنِيْق، يُسَلِّمُ عَنْ يَمِينِه، وَعَنْ يَسَاره، حَتَّى يُرَى بَيَاضُ حَدْه، السَّلَامُ عَلَيْكُمْ وَرَحْمَهُ اللَّهِ. [راحع: ٣٦٩٩، ٣٦٦٩].

تخريج: حديث صحح.

٣٨٨٠- (٤٠٩/١) حَلَّثْنَا عَنْدُ الرَّرَّاقِ. أَخْرَنَا شُفْدُنُ عَيِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ مُنِ "I disavow the friendship of anyone who claims I am his close friend. If I were to have taken a close friend (khaleel) I would have taken Ibn Abu Quhafah [i.e., Abu Bakr] as a close friend, but your companion (meaning himself) is the close friend (khaleel) of Allah."

Comments: [Its isnad is salieeli, Muslim (2383)]

3881. It was narrated that al-Harith bin 'Abdullah al-A'war said 'Abdullah (46) said. The one who consumes riba, the one who pays it, the one who writes it down and the two who witness it, if they are aware of it, and the woman who does tattoos and the woman who has tattoos done for the purpose of beautification, those who withhold zakah and those who go back to living as Bedouin in the wilderness after migrating, will be cursed on the lips of Muhammad (🐲) on the Day of Resurrection. He said: I mentioned it to Ibraheem and he said: 'Algamah told me: 'Abdullah said: The one who consumes riba and the one who pays it are the same.

Comments: [A hasan hadceth]

3882. It was narrated that 'Abdullah (﴿) said: We were with the Messenger of Allah (﴿), and he inade one row stand behind him, and there was another row facing the enemy. They all joined the prayer; he said takbeer and they all said takbeer together. Then he led the row that was behind

مُزَة، عَنْ أَبِي الْأَخْرُصِ، قَالَ: قَالَ غَبْدُ انه. قالَ رَشُولُ لِلَّهِ بِلِيِّةِ: "إِنِّي أَبْرَأُ إِلَى كُلَّ حلىلٍ مَنْ حَنِّهُ وَلَوْ كُنْتُ مُتَّخَذً، خَبِيلًا، لاتَخَذْتُ ثَنْ أَبِي فُخَافَةً خَلِيلًا، وَإِنَّ صاحِبَكُمْ خَلِيلُ اللّهِ، عَزَّ وَخَلَّ"

تحریج. بساده صحیح، م (۲۳۸۳).

٣٨٨١ حَلَقْنَا عَلْدُ الرِّزَاقِ أَحْرَن شَفَانُ مِن أَخْرَن شَفَانُ مِن أَخْمَش، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةً، عِي السَّحِ بْنِ مُرَّةً، عِي السَّمِ أَنَّ مَلْكَ اللَّهِ اللَّهِ أَنِي مُرَّةً، عِي السَّمَ آكُلُ الرَّبُ وَمُوكِنَّهُ وَكَاتِبُهُ وَشَاهِدَاهُ، إِذَ عَلَمُوا بِهِ، وَالْوَاسِمَةُ وَالْمُشْتَوْشِمَةً لِلْحُسْ، ولا وِي الصَّدَفَةِ، وَالْمُشْتَوْشِمَةً لِلْحُسْ، ولا وِي الصَّدَفَةِ، وَالْمُرْنَدُ أَعْرَابِ بَعْدَ هَرِّتِهِ بَعْدَ الصَّدَفَةِ، وَالْمُرْنَدُ أَعْرَابِ بَعْدَ هَرْتِهِ مَنْ مَلَّهُ وَلَوْنَ عَلَى لِسَانِ مُحمَدِ يَعْقِهُ، يَوْم النَّهِ وَلَيْ فَلَكَ لِلْمُراهِمِم، فَقَالَ مَدَّشَى عَلْقَمَةً، فَالَ: قَالَ عَنْدُ السَّهِ وَيَعْلَمُ مَنْ اللَّهِ وَيَعْلَمُ اللَّهِ وَيَّالِ اللَّهِ وَيَعْلَمُ اللَّهِ وَيَعْلَمُ اللَّهِ وَيَعْلَمُ اللَّهِ وَيَعْلَمُ اللَّهِ وَيَعْلَمُ اللَّهِ وَيَعْلِمُ اللَّهِ وَيَعْلَمُ اللَّهِ وَيَعْلِمُ اللَّهِ وَيَعْلَمُ اللَّهُ وَيْوَالِهُ اللَّهِ اللَّهِ وَيَعْلَمُ اللَّهُ وَيَعْلِمُ اللَّهُ وَيَعْلِمُ اللَّهِ وَيَعْلَمُ اللَّهُ وَيْقِ وَاللَّهُ اللَّهُ اللَّهُ اللَّهُ وَيَعْلِمُ اللَّهُ وَيْعُولُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَيُعْلُهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَيْعُولُهُ اللَّهُ وَيَعْلِمُ اللَّهُ اللَّهُ اللَّهُ وَيَعْلِمُ اللَّهُ وَيَعْلَمُ اللَّهُ الْمُنْتُلُولُ الْمُؤْمِلُ الْمُعْلِلْ الْمُعْلِقُلُهُ الْمُعْلِقُولُ الْمُعْلِقُ الْمُعْلِقُولُ الْمُعْلِقُ الْمُعْلِي الْمُعْلِقُولُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُ الْمُعْلِقُولُ الْمُعْلِقُ الْمُ

تخريج ؛ حديث حسن، الحدرث بن عبدالله، وال كان صعيف فد نوبع وأصله في م (١٥٩٧).

٣٨٨٢ حَدُّفْنَا عَبْدُ ،لَرَرَّاقِ حَدَّثْنَا سُفْنَانُ عَنْ خُصِمُونِ عَنْ أَبِي عُبَيْدَهُ، عَنْ عَبْدِ اللّهِ، عَنْ خُصِمُونِ اللَّهِ ﷺ، فَصَفَّ ضَمَّ حَمْدُ، وَصَفَّ ضَمَّا حَمْدُهُ، وَصَفَّ مُوازِي الْعَدُوّ، قَالَ. وَهُمْ فِي صلاةِ كُلُهُمْ، قَلْ: وَكُثَرَ وكَبُّرُوا حَمِيعًا، وصلاةِ كُلُهُمْ، قَلْ: وَكُثَرَ وكَبُّرُوا حَمِيعًا، وصلاةً يُلِيهِ رَكْعَةً، وَصَفَّ وصَفَّ

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him in praying one rak'ah, whilst the other row was facing the enemy. Then they went, and the others came, and he led them in praying one rak'ah. Then those whom he had led in praying the second rak'ah stood up and made up (the rak'ah they had not prayed with the Prophet (ﷺ)), then they went back and switched places with the others, and the others came and made up the rak'ah they had missed.

مُوَاذِي الْعَدُوِّ، قَالَ ثُمَّ ذَهَبَ هَوُلَاءِ وَجَاءَ هَوُلاء، فَصَلَّى بِهِمُ رَكْعَةً، ثُمَّ قَامَ هَوُلاءِ الَّذِينَ صَلَّى بِهِمُ الرَّكْعَةَ، الثَّانِيَّةَ، فَقَضَوْا مَكَانَهُمْ، ثُمَّ دَهَبَ هَؤُلاءِ إِلَى مَضافٌ هَوُلاءِ. وَجَاءَ أُولَئِكَ فَقَضُوْا رَكْعَةً. [راجع: ٣٥٦١].

تخريج. إساده صعيف لانقطاعه، أبو عبيدة لم بسمع من أبيه عبدالله.

Comments: [Its *isnad* is *da'eef* because it is interrupted. Abu 'Ubaidah - who was the son of 'Abdullah bin Mas'ood - did not hear from his father]

3883. It was narrated from 'Abdullah (秦) that the Prophet 摯 prayed Zuhr or 'Asr with five rak' ahs, then he did the two prostrations of forgetfulness. Then the Messenger of Allah (靈) said: "These two prostrations are for anyone among you who thinks that he did more or less."

Comments: [Its isnad is da'eef because Jabir is da'eef, i.e. Ibn Yazeed al-Ju'fi]

3884. It was narrated that Ibraheem said: 'Abdullah (4) said: We used to greet the Messenger of Allah (4) with salam when he was praying (and he would return our greeting), until we came back from being with the Negus; we greeted him with salam (whilst he was praying) and he did not return the greeting. And he said: "There is sufficient preoccupation in the prayer."

تخريج: إلىناده صعيف، لصعف حالر الجعفي.

٣٨٨٤ - حَدَّثْنَا عَنْدُ الرَّرَاقِ. أَحْبَرَنَا سُفْيَانُ عَنْدُ الرَّرَاقِ. أَحْبَرَنَا سُفْيَانُ عَنْدُ اللَّهِ. فَالَ: قَالَ عَنْدُ اللَّهِ. كُنَّا لُسُلَّمُ عَلَى النَّبِيِّ ﷺ فِي الصَّلَاةِ، خَتَّى رَجْعَنَدَ مِنْ عِنْدِ النَّجَاشِيِّ، فَسَلَّمْنَا عَلَيْهِ، فَسَلَّمْنَا عَلَيْهِ، فَلَمْ يُرُدُ عَلَيْنَا وَقَالَ النَّجَاشِيِّ، فَسَلَّمْنَا عَلَيْهِ، فَلَمْ يُرُدُ عَلَيْنَا وَقَالَ الرَّافِيةِ شُعْلَا». [راجع ٢٥٧٥، وانطر: ٣٨٨٥، وانطر: ٣٨٨٥].

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Comments: [A saheelt hadeeth, al-Bukhari (1199) and Muslim (538) this usnad appears to be interrupted]

3885. It was narrated that 'Abdullah (&) said: I used to greet the Messenger of Allah (&) when he was praying and he would return my greeting. One day I greeted him [when he was praying] but he did not return the greeting and I felt sad. When he had finished praying I said: O Messenger of Allah, I used to greet you when you were praying and you would return the greeting. He said. "Allah introduces whatever He wants into His matter [i.e., religion]"

Comments: [A saheeh hadeeth; this is a hasan isnad]

ا تخريج: حديث صحيح، وهد. إساد حسن في المتابعات. وانظر ماقبله.

3886. It was narrated that Ibn Mas'ood (義) said: A man said to the Prophet (鑑): Will one of us be blamed for what he did during the Jahiliyyah? He said: "Whoever does well in Islam will not be blamed for what he did during the Jahiliyyah, but whoever does badly in Islam will be blamed for his earlier and later actions."

Comments: [Its isnad is saheeh, al-Bukhari (6921) and Muslim (120)]

3887. It was narrated that 'Abdullah (森) said: I did not forget, among the things I forgot from the Messenger of Allah (紫), that he used to say salam to his

تخریج: حدیث صحیح، ح. (۱۱۹۹)، م (۵۳۸) وهذا إساد ظهره لانقطاع، إبراهيم البحعی لم يسمم ص ابن مسعود.

٣٨٨٦ خَلَثْنَا عَبْدُ الرِّزَّاقِ: أَخْبَرْنَا سُفَّانُ عِن ابْنِ مَنْصُورٍ، عَنْ أَبِي وَ بْلِ، عَنِ ابْنِ مَسْعُودٍ، قَالَ: قَالَ رَحُلُ لِلنَّيِّ بَعِيْقٍ، أَيُوَاحِدُ مَسْعُودٍ، قَالَ: مَنْ أَيوَاحِدُ بِمَا عَمِلَ فِي الْحاهِلِيَّةِ؟ قَالَ: مَنْ أَخْسَنَ فِي الْإِسْلَامِ لَمْ يُوَاخَدُ بِمَا عَمل فِي الْحاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ، أُخِدَ الْحَاهِلِيَّةِ، وَمَنْ أَسَاءَ فِي الْإِسْلَامِ، أُخِدَ لَوْلَ وَالْآخِرِ» [راجع: ٣٩٥٦].

تخریج: اِسده صحبح، ح (۱۹۲۱)، م (۱۲۰)

٣٨٨٧ خَلَّفْنَا عَبْدُ الرَّزْاقِ حَدَّثَنَا النَّوْرِيُّ غَنْ جَارٍ، عَنْ أَبِي الضَّحَى، عَنْ مَسْرُوقِ، عَنْ غَنْدِ اللَّه، قَالَ: مَا نَسِيتُ فِيمَا نَسِيتُ right, as-salamu 'alaikum wa rahmatullah, (turning) so far that the whiteness of his cheek could be seen, and to his left, as-salamu alaikum wa rahmatullah, (turning) so far that the whiteness of his cheek could be seen.

Comments: [Sahech; thus is a da'cef isnad because Jabir is da'cef - he is Ibn Yazeed al-Ju'fi]

3888. A *liadeeth* similar to that of Abud-Duha was narrated from 'Abdullah, from the Prophet (鑑).

Comments: [Its isnad is saheeh]

3889. It was narrated from Ibn Mas'ood (﴿) that the Prophet (ﷺ) said: "How will you be, O 'Abdullah, when you have in charge of you rulers who neglect the Sunnah and who delay the prayer from its proper time?" He said: What do you instruct me to do, O Messenger of Allah? He said: "Are you asking me what you should do? There is no obedience to any created being if it involves disobedience towards Allah, may He be glorified and exalted."

Comments: [Its isnad is da'cef because it is interrupted. Al-Qasim bin 'Abdur-Rahman bin 'Abdullah bin Mas'ood did not hear from his grandfather]

3890. Al-Waleed bin al-'Aizar bin Huraith said: I heard Abu 'Amr ash-Shaibani say: The owner

عنْ رَسُولِ اللهِ ﷺ، أَنَّهُ كَانَ يُسَلِّمُ عَنْ يُسَلِّمُ عَنْ يُسَلِّمُ عَنْ يُمِنَ لِمُسَلِّمُ عَنْ يُمِن يَمسه: السَّلَامُ عَلَيْكُمُ وَرَحْمَةُ لَنَّهِ، حَتَّى يُرَى يَاصُ خَدِّهِ، وعَنْ يَسَرِهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، حَتَى يُرى نَيَاصُ حَدِّهِ، أَيْصً. [رجم. ٣٦٩٩، ٣٦٩٩].

تخريج: صحيح، وهذا اساد صعف لصعف حار الحقي.

٣٨٨٨- حدَّثْنَا عَنْدُ الرَّرَاقِ: حدَّثَنَا مَعْمرٌ وَالنَّوْرِيُ عَنْ أَبِي الْأَحْوَصِ، وَالنَّوْرِيُ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَنْدِ اللهِ عَنِ لَشِيَّ بِيْلِيَّةٍ.... مثلَ حَدِيثِ أَنِي الشَّيِّ بِيْلِيَّةٍ.... مثلَ حَدِيثِ أَنِي الشَّيِّ بِيْلِيَّةٍ.... مثلَ حَدِيثِ أَنِي الشَّيِّ بِيْلِيِّةٍ.... مثلَ حَدِيثِ

تخريج: إساده صحيح.

٣٨٨٩ حَلَّانِنا عَنْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ عَبْدِ اللَّهِ نَنْ عُثْمَان بُنِ حُثَيْمٍ، عِنِ الْفَسِم بْنِ عَبْدِ الرَّحْمَن، عِنِ انْ مَشَعُودٍ أَنَّ النَّبِيِّ يَشِيعً قَالَ. اكْنُفَ مِكْ يَعْ عَبْدَ اللَّهِ إِذَا كَانَ عَلَيْكُمُ فَالَاً. اكْنُفَ مِكْ يَعْ رَاللَّهِ إِذَا كَانَ عَلَيْكُمُ أَمْرَاهُ يُضَعِّعُون الشَّنَة، ويُؤخّرُونَ الصَلاة عَلْ أَمْرَاهُ يُضَعِّقُون الصَلاة عَلْ مَيْقَاتِهَا اقَالَ تَكْفَ تَأْمُرُينِي يَا رَسُولَ اللّهِ عَلَى مَعْلَى لا يَسُولُ اللّهِ عَلَى مَعْصَيَةِ اللّهِ عَزَ وَحَلَّ الطَّعَة لَمَخْلُوقٍ فِي مَعْصَيَةِ اللّهِ عَزَ وَحَلَّ الرَاجِع: ٢٧٩٠].

تخريج: إساده صعب الانقطاعه، القاسم لم يسمع من جده، عبدالله بن مسعود.

٣٨٩٠ حدَّثَنَا عَفَانُ بْنُ مُسْلِم: حَدَّثَنَا شَعْبُهُ: أَخْرِنِي الْوليدُ بْنُ الْعَنْزَارِ بْنِ خُرِيْتٍ

of this house - and he pointed to the house of 'Abdullah (ﷺ) but he did not name him - said: I asked the Messenger of Allah (ﷺ) which deed is dearest to Allah? He said: "Prayer offered on time." I said: Then which? He said: "Then honouring one's parents." I said: Then which? He said: "Then jihad for the sake of Allah." He told me about them and if I had asked him for more he would have told me more.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (527) and Muslim (85)] قال سَمعْتُ أَمَا عَمْرِهِ الشَّيِّدِيْقِ قَالَ. حَدَّنَا صِحِبُ هَدِهِ اللَّارِ _ وَأَشَارَ إِلَى دَارِ عَبْدِ اللَّهِ، وَلَمْ يُسَمِّهِ _ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ اللَّهِ، وَلَمْ يُسَمِّهِ _ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ مِنْ أَيُّ الْعَمَلِ (١٠/١١) أَحَبُّ إِلَى اللَّهِ؟ مَنْ اللَّهِ؟ فَالَ: اللَّهَمَ إِنَّ لَوَالِمَيْنِ، ا قَالَ قُلْتُ تُمَّ النِّهِ عَلَى وَقُبْهَا». قَالَ قُلْتُ تُمَّ النِّهِ عَلَى وَقُبْهَا». قَالَ قُلْتُ تُمَّ النِّهِ عَلَى اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهُ اللْلَّهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللْهُ اللللْهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ الللْهُ الللْهُ الللْهُ اللللْهُ الللْهُ الللْهُ الللْهُ الللْهُ الللْهُ الللْهُ الللْهُ الللْهُ الللْهُ اللللْهُ الللْ

تخریج: إساده صحیح، ح: (۵۲۷)، م (۸۵).

3891. It was narrated that Abu Ishaq said: I heard Abu 'Ubaidah narrate that his father said: The Prophet (些) often used to say: "O Allah, glory and praise be to You; O Allah, forgive me." When the soorah "When there comes the Help of Allah (to you, O Muhammad (些) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, he started saying: "O Allah, glory and praise be to You; O Allah, forgive me; for You are the Acceptor of repentance."

٣٨٩١ - خَدَّثْنَا عَفَّانُ: حَدَّتَنَا شُعْنَةُ عَنْ أَبِيهِ قَالَ السِّحَانَى فَال: سَمِعْتُ أَن عُبِيْدَةً عَنْ أَبِيهِ قَالَ السِّحَانَكَ النَّيْ وَبَحْمُدِكَ اللَّهُمُّ اغْفِرْ لِي ". فَلَمَا نَزَلَتُ اللَّهُمُّ وَبِحَمْدِكَ اللَّهُمُّ اغْفِرْ لِي ". فَلَمَا نَزَلَتُ اللَّهُمُّ وَبِحَمْدِكَ اللَّهُمُّ اغْفِرْ لِي ". فَلَمَا نَزَلَتُ اللَّهُمُّ اغْفِرْ لِي اللَّهُمُّ الْعَلْمُ اللَّهُمُّ الْعُلْمُ وَبِحَمْدِكَ ، اللَّهُمُّ اغْفِرْ لِي اللَّهُمُّ الْعُلْمُ اللَّهُمُّ الْعُلْمُ اللَّهُمُّ الْعَلْمُ اللَّهُمُ الْعَلْمُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُ الللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ الللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ الللِّهُ الللْهُمُ الللْهُمُ اللَّهُمُ اللَّهُمُ اللْهُمُ اللْهُمُ اللْهُمُ اللْهُمُ اللْعِلْمُ اللْهُمُ اللْهُمُ اللْهُمُ اللْهُمُ اللْهُمُ اللِّهُ اللْلِهُ اللْهُمُ اللْهُمُ اللْهُمُ اللْهُمُولُولُ اللْهُمُ اللْمُعُل

تخريج: حس لغيره، وهد إساد ضعف الاقطاعه، أبو عبيدة لم يسمع من من مسعود.

Comments: [*Hasan* because of corroborating evidence, its *isnad* is *da'eef* because it is interrupted; it is a repeat of 3719 and also appears above, no. 3683]

3892. It was narrated from Khalid bin Rib'i al Asadi that he heard Ibn Mas'ood (ﷺ) say: I heard the Messenger of Allah (ﷺ) say: "Your companion is the close friend of Allah, may He be glorified and exalted."

٣٨٩٧- خَدَّثْنَا عَفَّانُ حَدَّثْنَا أَبُو عَوَانَةً.
حَدَّثْنَا عَنْدُ الْمَبِكَ بُنُ عُمَيْرٍ عَنْ حَالِدِ بْنِ
رِبْعِيَّ الْأَسْدِيِّ أَنَّهُ سَمِع النَّ مَسْعُودٍ يَقُولُ:
سَمَعْتُ رَسُولَ النَّهِ بَشِيْ يَقُولُ: "إِنَّ صَاحِبَكُمُ
حَدِيلُ اللّه عَرُوحِلُ". [راجع: ٣٥٨٠].

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef]

3893. It was narrated that 'Abdur-Rahman bin Yazeed said: We performed Hajj with Ibn Mas'ood (\$\infty\$) during the caliphate of 'Uthman. When we stood in 'Arafah, when the sun set, Ibn Mas'ood (46) said: If Ameer al-Mu'mineen moves on now, he will have done the right thing. He said: I do not know which came first, the words of Ibn Mas'ood (缘) or 'Uthman's moving on. The people rushed, but Ibn Mas'ood moved at a measured pace until we came to Muzdalifah. Ibn Mas'ood led us in praying Maglirib, then he called for his supper and ate his supper, then he got up and prayed 'Isha'. Then he went to sleep until, when dawn first broke, he got up and prayed Fajr. I said to him: You do not usually pray at this hour! - he said. he used to pray when it got very light - and he said: I saw the Messenger of Allah (鑑) on this day, in this place, praying at this hour.

Comments: [A saheeli liadeeth; al-Bukhari (1683)]

3894. It was narrated that 'Abdullah bin Mas'ood (♣) said: The Messenger of Allah (♣) disapproved of us stayed up after 'Isha'.

Comments: [Hasan because of corroborating evidence; this is a da'cef isnad. It appears above, no. 3603]

تخريج: صحبح لعيره، وهذا إسناد صعبف.

٣٨٩٣- حَدُّنَنَا عَمَّانُ: حَدَّثَنَا جَرِيرُ بُنُ حَارِم قَالَ. سَمِعْتُ أَبَ إِسْحَاقَ يُحَدِّثُ عَنْ عَلْدِ الرَّحْمَنِ بُن يَزِيدُ قَالَ: حَجَجْنَا مَعَ ابْنِ مَسْعُودٍ فِي خِلَافَةٍ عُثْمَانَ، قَالَ ۚ فَلَمَّا وَقُفْنَا بِعَرَفَةَ، قَالَ: فَلَمَّا غَابَتِ الشَّمْسُ قَالَ ابْنُ مَسْعُودٍ: لَوْ أَنَّ أَمِيرَ الْمُؤْمِيينَ أَفَاضَ الْأَنَّ كَانَ فَد أَصَابَ، فَالَ. فلا أَدْرى كَلِمَةُ ابْن مَسْغُودٍ كَانَتْ أَسْرَعَ، أَوْ إِفَاضَةً عُثْمَانَ، قَالَ ۚ فَأَوْضَعَ النَّاسُ، وَلَمْ يَرِدِ النُّ مَسْعُودٍ عَلَى الْعَنْقِ، حتَّى أَنْتِنَا جَمْعًا، فَصَلَّى بِنَا ائنُ مَسْعُودِ الْمَغْرِبُ، ثُمَّ دَعَا بِعَشَائِهِ، ثُمُّ تَغَشَّى، ثُمَّ قَامَ فَصَلَّى الْعِشَاءَ الْآخِرَةَ، ثُمَّ رَقَدَ، حَتَّى إِذَا طَلَعَ أُوَّلُ الْفَجْرِ، قَامَ فَصَلَّى الْغَدَاةَ، قَالَ: فَقُلْتُ لَهُ: مَا كُنْتَ تُصَلِّي الصَّلاةَ هَذِهِ السَّاعَةَ، _ قَالَ: وَكَانَ يُسْفِرُ بِالصَّلَاةِ _ ، قالَ إِنِّي رَأَيْتُ رَسُولَ اللَّهِ عِينَ فِي هَذَا الْيَوْم، وَهَذَا الْمَكَانِ، يُصَلَّى هَذه السَّاعَةُ. [راحع: ٣٦٣٧].

تخریج: حدیث صحیح، ح: (۱۹۸۳).

٣٨٩٤ حَلَّثنا خَلَفُ بْنُ الْوَلِيدِ خَدَّثَنا خَالِدٌ عَنْ صَفِيقِ بْنِ سَلَمَةً، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ شَقِيقِ بْنِ سَلَمَةً، عَنْ عَدْ اللهِ بْنِ صَلْعُودٍ قَل: جَدَبَ إِلَيْنَ رَسُولُ اللهِ بَشِيَّةِ الشَّمَرَ بَعْدَ الْعِشاءِ، قَالَ خَالِدٌ مَعْنَى خَلَت إليْنا، يَقُولُ: عَانهُ، ذَمَّهُ. خَالِدٌ مَعْنَى خَلَت إليْنا، يَقُولُ: عَانهُ، ذَمَّهُ. [راجع: ٣٦٠٣].

تخريج: حس لغيره، وهدا إسناد ضعيف، حالد الواسطي سمع من عطاء بن السائب بعد لاحتلاط.

3895. It was narrated from Abu 'Ubaidah, from his father, that the Prophet (姓) would, after the two rak'ahs (i.e., in the first tashahhud), be as if he were (sitting on) baked stones. I [the narrator] said. Until he got up? He said: Until he got up.

Comments: [Its isnad is da'cef because it is interrupted; Abu 'Ubaidah, the son of 'Abdullah bin Mas'ood, did not hear hadeeth from his father. It appears above, no. 3656.]

3896. It was narrated that Abul-Ahwas said: 'Abdullah (本) used to say: Lying is not appropriate, either in earnest or in jest - on one occasion 'Affan said: in earnest, and no man should make a promise to a child and not fulfil it. He said: Verily Muhammad (全) said to us: "A man will continue to speak the truth until he is recorded with Allah as a speaker of truth, and a man will continue to tell lies until he is recorded with Allah as a liar."

Comments: [Its isnad is saheeh according to the conditions of Muslim]

3897. It was narrated from 'Abdullah (♣) that the Prophet (曇) used to say: "Labbaika Allahumma labbaiyk, labbaika la shareeka laka labbaik. Innal-hamda wan-nı'mata laka (Here I am, O Allah, here I am. Here I am, You have no partner,

٣٨٩٥ حَلَّثُنَا عَمَّانُ وَتَهُزُّ: قَالَا حَلَّثُنَا عَمَّانُ وَتَهُزُّ: قَالَا حَلَّثُنَا شُعْبَهُ فَل. سَعْدُ مْنُ إِبْرَاهِيمَ أَحْبَرَنِي قَالَ: سَمَعْتُ أَمَا عُبَيْدَةً يُحَدِّثُ عَنْ أَبِيه عَم النَّيِّ جَيْد: كَانَ فِي الرَّكْعَتَيْنِ الْأُوَّلَتَيْنِ كَأَنَّهُ عَلَى لِبَضْف، قُلْتُ: حَتَّى بَقُومَ؟ قَانَ خَتَّى يَقُومَ؟ قَانَ خَتَّى يَقُومَ؟ قَانَ خَتَّى يَقُومَ؟ قَانَ خَتَّى يَقُومَ؟ قَانَ خَتَّى يَقُومَ وَاللَّهُ عَلَى يَقُومَ وَاللَّهُ عَلَى يَقُومَ وَاللَّهُ عَلَى يَقُومَ وَاللَّهُ عَلَى عَلَى يَقُومَ وَاللَّهُ عَلَى يَقُومَ وَاللَّهُ عَلَى يَقُومَ وَاللَّهُ عَلَى اللَّهُ وَاللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى الْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى اللْهُوالْمُ اللَّهُ عَلَى اللَّهُ عَلَى الْهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَل

تخريج: إساده صعيف لانقطاعه، أبو عبدة لم يسمع من ابن مسعود.

٣٨٩٦ حَدِّثْنَا عَمَّانُ حَدِّثَنَا شُعْبَةُ قَانَ: أَبُو إِسْحَاقَ أَنْنَانَا عَنْ أَبِي الْأَخْوَصِ قَان: كَانَ عَدُ اللَّهِ نَقُونُ: إِنَّ الْكَذِبَ لَا يَصْلُحُ مِنْهُ حِدِّ وَلَا يَعِدُ وَلا هَرُّلٌ _ وَقَان عَمَّانُ مَرَّةً جِدٍّ _ وَلَا يَعِدُ الرَّجُلُ صَبِيًّا، ثُمَّ لا يُنْجِزُ لَهُ، قَانَ: وَإِنَّ الرَّجُلُ صَبِيًّا، ثُمَّ لا يُنْجِزُ لَهُ، قَانَ: وَإِنَّ مُخَمَّدًا قَالَ لَنَا: "لا يَرَانُ الرَّجُلُ يَصَدُقُ مَحْمَدًا قَالَ لَنَا: "لا يَرَانُ الرَّجُلُ يَصَدُقُ مَحْمَدًا وَلا يَرَانُ الرَّجُلُ يَعَدُقُ اللهِ حَدِيقًا، وَلا يَرَانُ الرَّجُلُ يَكْتَبَ عِنْدِ اللَّهِ كَدَّابًا". الرَّجُلُ يَكُنبُ عِنْدِ اللَّهِ كَدَّابًا". [[راجع. ٣٦٣٨].

تخريج اساده صحيح، المرفوع مه أحرجه مسلم: (٢٦٠١)، وأبو يعلى نقسميه الموقوف والمرفوع مطولاً (٥٣٦٣).

٣٨٩٧- حَدَثَنَا عَبِيُّ مِنْ عَبْدِ اللَّهِ: حَدَّثَنَا حَمْهُ مِنْ عَبْدِ اللَّهِ: حَدَّثَنَا حَمْهُ أَنِي حَمَّادُ مِنْ زَبْدِ عَلْ أَبِي سِخَافَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ عَمْد الدَّهِ، ذَكَرَ السَّيَّ سِيْجٌ أَنَّهُ خَانَ يَفُولُ: «النَّبِكَ الدَّهُ، ذَكَرَ السَّيَّ سِيْجٌ أَنَّهُ خَانَ يَفُولُ: «النَّبِكَ

Comments: [Saheeli because of corroborating evidence; this is a da'eef isnad]

3898. It was narrated that 'Abdullah (♣) said: Whilst the Prophet (ﷺ) was in some farmland, leaning on a palm tree branch, some of the Jews came to him and asked him about the spirit. He remained silent, then he recited this verse to them: "And they ask you (O Muhammad (ﷺ)) concerning the Rooh (the spirit). Say: 'The Rooh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little"' [al-Isra' 17:85].

Comments: [Its isnad is saheeh, Muslim (2794)]

3899. It was narrated from Ibn Mas'ood (♣) that the Messenger of Allah (१५) said: "The last person to enter Paradise will be a man. He will walk once, crawl once, and the Fire will rise above him once. When he has crossed it, he will turn to it and say: 'Blessed be the One Who has saved me from you. Allah has given me that which was not given to anyone of the first and the last.' Then a tree will be raised for him and he will

النَّهُمْ لَبَيْكَ, نُنْيُكَ لا شريكَ لَكَ لَبَيْكَ، إِنَّ الْحَمْدَ وَالنُّعْمَةُ لَكَ*

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تخريج. صحح لعيره، وهد إساد ضعيف، أدان بن بعلم لا تعلم روايته عن أبي إسحاق النسعي هن كانت قبل التعبر أو بعده وقد حالقه شعة فرواه عن أبي سحاق موقوفا، وهذا أصح.

٣٨٩٨ حَدَثنا عُنْهَا لُ بُنُ مُحَمّد بُنِ أَبِي نَبِيّهُ _ إِفَالَ عَنْدُ اللهِ بُنُ أَحْمَدَ]: وسَمعْتُهُ أَنَّ مِنْ عُنْمان بُنِ بُينَ اللهِ بُنُ أَحْمَدَ]: وسَمعْتُهُ أَنَّ مِنْ عُنْمان بُنِ بُينَ مُرَةً، إِذْرِيسَ عَن عُنْد الله بُنِ مُرَةً، عَنْ مَسْرُوقٍ، عَنْ عَنْد اللهِ قَالَ سُنَمَ السَّيُ عَنْ مَسْرُوقٍ، عَنْ عَنْد اللهِ قالَ سُنَمَ السَّيُ اللهِ عَلَى عَبِيبٍ، فَتَم السَّيُ أَنْهُ عَمْ مِنْ الْهُود، فَسَأَلُوهُ عَن الرُّوحِ، فَسَأَلُوهُ عَنْ الرَّوحِ، وَسَأَلُوهُ عَن الرُّوحِ، وَسَأَلُوهُ عَنْ الرَّوحِ مِنْ أَمْر ربِي فَلَيْهُ إِلَا قَلِيلًا ﴾ (الإسواء وَمَا أُوتِيتُمْ مِنَ الْعِلْم إِلّا قَلِيلًا ﴾ (الإسواء ٥٨) [راحع: ٢٨٨٨].

تخريج: إسناده صحيح، م. (٢٧٩٤).

say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water.' Allah will say to him: 'O son of Adam, perhaps if I give it to you, you will ask Me for something else.' He will say: 'No, O Lord,' and he will promise Him that he will not ask Him for anything else, and his Lord will excuse him, because he is seeing that which he has no patience to refrain from asking for. So He will bring him close to it and he will seek its shade and drink its water. Then (another) tree will be raised up for him that is more beautiful than the first one. He will say: 'O Lord, (bring me close to) this one, so I may drink from its water and seek its shade, and I will not ask You for anything else. He will say: 'O son of Adam, did you not promise Me that you would not ask Me for anything else? Perhaps if I bring you close to it, you will ask Me for something else?' And he will make a promise to Him not to ask Him for anything else, and his Lord will excuse him, because he is seeing that which he has no patience to refrain from asking for. So He will bring him close to it and he will seek its shade and drink its water. Then a tree will be raised up for him at the gate of Paradise, and it will be more beautiful than the first two. He will say: 'O Lord, bring me close to this tree, so that I might seek its shade and drink from its water, and I will not ask You for

بَظِلَّهَا، فَأَشْرَتَ مِنْ مَائِنَي، فَيَقُولُ اللَّهُ إِنَّ انْ أَدْم، فَلَعَلِّي إِذَا أَعْطَيْتُكُهَا سَأَلْتَنِي غَبْرُهُ. فَتُولُ لا يَا رَبِّ، وَنْعَاهِدُهُ أَنْ لَا نَسْالُهُ غَيْرَهَا، فَالَ وَرَبُّهُ عَزَّ وَجَلَّ يَعُدَّرُهُ. لأَنَّهُ يرى مَا لَا ضَبْرَ لَهُ عَلَيْهِ، فيدييه منها، فَيَسْتَظِلُّ مَظِلُّهَا، وَيَشْرَبُ مِنْ مَائِهَا، ثُمَّ تُرْفَعُ نَهُ شَخَرَةً هِيَ (١/ ٤١١) أَخْسَنُ مِنَ الْأُولِي. فَيقُولُ: أَيُّ رَبِّ، هَذِهِ فلأَشْرَبَ مِنْ مَائِهَا، وَأَسْتَظِلُّ بِطُلِّهِا، لا أَسْأَلُكَ غَيْرَهَا، فَيَقُولُ ائن آدَمَ. أَلَمْ تُعَاهِدُنِي أَنْ لَا تَسُأَلَنِي عَيْرَهَا؟ عَقُولُ. لَعْلَى أَنْ أَدْنَيُّتُ مِنْهَا تَسْأَلُنِي غَيْرِهَ. فُعُاهِدُهُ أَنْ لَا يَسْأَلُهُ غَيْرَهَا، وَرَبُّهُ عَزَّ وَجَآ نَعْدَرُهُ، لاَنَّهُ يَرَى مَا لَا صَنْرَ لَهُ عَلَيْه، فَنُدْسه مِنْهَا، فَيَسْتَظِلُّ بَطِلُّهُ، وَيَشْرِتُ مِنْ مَايِهَا، نُمِّ تُرْفعُ لَهُ شَخرَةً عِنْدَ بابِ لْحَلَّةِ، هِيَ أَحْسَلُ مِنَ الْأُولَيْتِي، فَيَقُولُ ۖ أَيْ رَبِّ، أَدْمِي مِنْ هَدِهِ الشُّجَرَةِ، فَأَسْتَظِلُّ بِظُلِّهَا. وَأَشْرَبَ مِنْ مَائِهَا ۥ لَا أَسْأَلُك غَيْرَهَا . فَيَقُولُ: بَا ابْنَ آذَمَ. لَمْ تُعَاهِدُينِ أَنْ لا تَسْأَلَنِي عَيْرَهَا؟ قَالَ. لَلَى، أَيْ رَبِّ هَدِه لَا أَسْأَلُك عَسْهَا، مِفُولُ: لَعَلِّي إِنْ أَذْنَبْتُكَ مِنْهَا تَسْأَلُنِي غَيْرُهَا، فُعاهدُهُ أَنَّ لا يَسْأَنَّهُ عُنْزَهَا، وَرَبُّهُ يَعْدِرُهُ، لأنَّهُ ترى مَا لَا صَرْ لَهُ عَلَيْهِ، فَيُدْنِهِ مِنْها، فَإِذَا أَدْبَاهُ مِنْهَ، سَمِع أَصْوَاتَ أَهُلِ الْجَنَّةِ، فَيَقُونُ: ايْ رَبِّ أَدْخِلْبِيهِ، فَيَقُولُ: يَا الْذَرَ الدُّنْ، وَمِثْلَهَا مَعْهَ؟ فَتُقُولُ: أَيْ رَبّ،

anything else.' He will say: 'O son of Adam, did you not promise Me that you would not ask Me for anything else?' He will say: 'Yes indeed, O Lord, (bring me close to) this one, and I will not ask You for anything else.' He will say: 'Perhaps if I bring you close to it, you will ask Me for something else?' And he will make a promise to Him not to ask Him for anything else, and his Lord will excuse him, because he is seeing that which he has no patience to refrain from asking for. So He will bring him close to it, and when He brings him close to it, he will hear the voices of the people of Paradise, and he will say: 'O Lord, admit me to it.' He will say: 'O son of Adam, what will make you stop asking of Me? Would it please you if I give you of Paradise the equivalent of the world and as much again?' He will say: 'O Lord, are you mocking me, when You are the Lord of the Worlds?" Ibn Mas'ood smiled and said: Why don't you ask me why I am smiling? They said: Why are you smiling? He said: Because the Messenger of Allah (幾) smiled, then the Messenger of Allah (些) said to us: "Why don't you ask me why I am smiling?" They said: Why are you smiling, O Messenger of Allah? He said: "Because the Lord smiled when he said, 'Are you mocking me, when You are the Lord of the Worlds?' and He will say: I am not mocking you, but I am able to do whatever I will.""

أَتُسْنَهُزَىُ بِي، وَأَنْتَ رَبُّ الْعَالَمِينَ؟ فَضَجِكُ الْبُنُ مَسْعُودٍ، فَقَالَ: أَلَا تَسْأَلُونِي مِمَّا أَصْحَكُ؟ فَقَالَ: هَكَذَا صَجِكَ رَسُولُ اللهِ يَسِيَّة، فَقَالَ أَلَا تَسْأَلُونِي مِمَّا صَحِكَ رَسُولُ اللهِ يَسِيَّة، فَقَالَ أَلَا تَسْأُلُوبِي مِمَّ أَصْحَكُ يَا رَسُولُ مِمْ تَصْحَكُ يَا رَسُولُ الله كَالَة عَلَى الله وَعَلَى الله الله وَعَلَى الله الله وَعَلَى الله الله وَعَلَى الله وَالله وَله وَالله وَله وَالله وَله وَالله وَلّه وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَاله وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَالله وَالله

تخريج: إسناده صحيح، م (١٨٧).

Comments: [Its isnad is saheeh, Muslim (187)]

3900. It was narrated from 'Abdullah (秦) that the Prophet (鑑) said: "For every betrayer there will be a banner on the Day of Resurrection."

Comments: [Its isnad is saheeh, al-Bukharı (3184) and Muslım (1736)]

3901. It was narrated that 'Abdullah bin Mas'ood (本) said: On the day of Badr we were three men to one camel, and Abu Lubabah and 'Ali bin Abi Talib were the two who rode with the Messenger of Allah (金). It was the turn of the Messenger of Allah (寒) to walk, and they said: We will walk and let you ride He said: "You are not stronger than me and I am not in less need of reward than you."

Comments: [Its isnad is hasan]

3902. Abu Wa'il said: I heard 'Abdullah (曇) say: The Messenger of Allah (曇) divided some booty one day and a man among the people said: This is a division (of booty) that was not done for the sake of Allah, may He be glonfied and exalted! I went to the Messenger of Allah (墨) and told him about that. He got angry and I could see the signs of anger on his face. Then he said: "May Allah have mercy on Moosa; he was annoyed with more than this and he was patient."

Comments: [Its isnad is salveeh, al-Bukhari (3405)] ٣٩٠٠ حَدَثَنَا عَفَانُ حَدَّتَنَا شُعْبَةً عَنْ شَلْبَمَانَ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَنْدِ اللَّهِ عَنِ النَّبِيِّ رَبِيْعَ قَالَ: "لِكُلِّ عَادِرٍ لِوَاءٌ يَوْمَ النَّبَيَامَة». [انظر ٢٩٥٩، ٤٢٠١، ٤٢٠١].

تخریج: إساده صحیح، ح: (٣١٨٦)، م (١٧٣٦).

٣٩٠١ - حَدَّثَنَا عَفَّالُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَهُ: أَخْرَنَا عَاصِمُ نُنُ بَهْدَلَةَ عَنْ زِرْ بْسِ حُنيْش، عَنْ عَبْدِ اللّهِ بْنِ مَسْعُودِ قَالَ: كُنَّا يَوْمَ بَدْرٍ كُلُّ ثَلَاثَةِ عَلَى بَعِيرٍ، كَانَ أَبُو لُبَابَةً وَعَلِيُّ بْنُ أَبِي طَالِبٍ، زَمِينِيْ رَسُولِ اللّهِ ﷺ، قَالَ: وَكَانَتْ عُقْنَهُ رَسُولِ اللّهِ ﷺ، قَالَ: فَقَالَ: فَكَانَتْ عُقْنَهُ مَنْكَ، فَقَالَ: "مَا أَنْتُمَا بِأَقْوَى مِنْي، وَلا أَنْ بِأَغْنَى عَنِ الْأَجْرِ مِنْكُمَا». [انظر: ٣٩٦٥.

تخريج: إسناده حسن من أجل عاصم.

٣٩٠٢ حَلَّثُنَا عَنَّانُ: حَلَّثَنَا شُعْبَةُ قَالَ: شَيْبُهُ لَا الْمُعْبَثُ أَبَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا وَالِمِ قَالَ: سَمِعْتُ أَبَا وَالِمِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ يَقُولُ. قَسَمَ رَسُولُ اللّهِ يَقُولُ. قَسَمَ رَسُولُ اللّهِ يَقُولُ. قَسَمَ إِنَّ هَفِهَا وَجُدٌ مِنَ الْقَوْمِ: إِنَّ هَذِهِ اللّهِ عَزَّ وَجُدُ اللّهِ عَزَّ وَجَلًا قَالَ: فَأَنَّبُتُ اللّهُ عَزَّ يَهَا وَجُدُ اللّهِ عَزَّ وَجَلًا قَالَ: فَأَنَّبُتُ اللّهُ عَلَى يَعِيْقٍ، فَحَدَّثُتُهُ قَالَ. وَجَلًا قَالَ: هَا فَاللّهُ عَلَى اللّهُ عَلْ اللّهُ عَلَى اللّهُ عَ

تخریج: إساده صحیح، ح: (٣٤٠٥).

3903. It was narrated from 'Abdullah (桑) that the Prophet (逸) said: "Trading insults with a Muslim is an evil action and fighting him is kufr." Zubaid said: I said to Abu Wa'il twice: Did you hear it from 'Abdullah from the Prophet (愛)? He said: Yes.

Comments: [Its isnad is salueth, al-Bukhari (6044) and Muslim (64)] ٣٩٠٣ حدَّقُ عَفَّانُ. حَدَّئُن شُعْبَةً قَالَ:
رُنَيْدٌ وَمَنْصُورٌ وَشَلَيْمَانُ أَحْرُوبِي: أَنَّهُمْ
سَمِعُو أَبِ وَاللِ يُحذَّكُ عَنْ عَبْدِ اللَّه عَلِ
النَّبِيِّ بَيْعَةً قَالَ: ﴿سِبَابُ الْمُسْلَمِ فُسُوقٌ وَقِتَنُهُ كُفُرٌ * قَالَ رُبِيْدٌ: فَقَنْتُ لِأَسِ وَابْلِ
مرَّيْنِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللْهِ عَلَى اللَّهِ عَلَى اللهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللْهُ اللَّهُ عَلَى الْهَا لَهُ اللَّهُ عَلَى اللْهُ اللَّهُ اللَّهُ عَلَى اللَّهُ اللللْهُ اللللْهُ اللْهُ اللللْهُ اللْهُ اللَّهُ الللّهُ الْهُ اللللّهُ اللْهُ الللّهُ اللْهُ اللْهُ اللْهُ اللْهُ اللْهُ ال

تخریج: بساده صحبح، ح (۲۰۲٤)، م (۲۶).

٣٩٠٤ حَدَثَنَا عَقَالُ. حَدَّثَنَا شُعْبَةُ قَالَ أَنُو الْوَالْسَحَاقَ أَخْرَلُ فَالَ سَمِعْتُ أَنَا الْأَحُوصِ عَنْ عَبْدِ اللَّهِ عَنِ النّبِي بِشِي أَنَّهُ كَانَ يَقُولُ. "النَّهُمُّ إِنِّي أَشَأَلُكُ التَّغَى، وَلُهُدَى، وَلُهُدَى، وَلُهُدَى، وَلُهُدَى، وَلُهُدَى،

تخریج: اساده صحیح، م: (۲۷۲۱).

٣٩٠٥ خَدَّثَنَا عَقَّالُ حَدَّثَنَا مَسْعُودُ مِنْ سَعْدِ وَ حَدَّثَنَا مُسْعُودُ مِنْ سَعْدِ وَحَدَّثَنَا خُصَيْفٌ عِنْ أَبِي عُنَيْدَة، عَنْ أَبِيهِ قَالَ كَنْتَ رَسُولُ اللَّهِ بَشِيْةٍ فِي صَدْفَة الْبَقِي: "إِذَا بَلَغَ الْنَقَرُ ثَلَائِين، فِيهَا نَبِيعٌ مِنْ الْبَقْر، خَذَعٌ أَوْ حَدَعٌ، خَتَى تَنْلُغُ أَرْبِعِين، فَإِذَا لَلْغَتْ أَرْبَعِين، فَإِذَا كَثُرَتِ الْنَقَرُ، فَفِي كُلِّ فَبِينَةٌ، وَإِذَا كَثُرَتِ الْنَقَرُ، فَفِي كُلِّ أَرْبِعِينَ مِنْ أَوْمُ مُسِنَّةً اللَّهُ وَاللَّهُ اللَّهُ وَاللَّهُ اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُعْلِقُولَ اللَّهُ اللَّهُ الْمُعْلَى اللَّهُ اللَّهُ الْمُنْ اللَّهُ الْمُولَةُ الْمُعْلَى الْمُعْلِقُولَ اللَّهُ الْمُعْلَى اللَّهُ الْمُولَ اللَّهُ الْمُعْلِقُولَ اللَّهُ الْمُعْلِقُولُ اللَّهُ الْمُعْلِقُولُ اللَّهُ الْمُعْلِقُولَ الْمُعْلَمُ اللَّهُ الْمُعْلَمُ ا

تخريج: حس لعيره، وهدا إساد ضعيف الانقطاعه، أبو عيدة لم يسمع من أبيه اس مسعود، وحصف سي، الحفط.

٣٩٠٦ - حدَّثَنا عَفَّانُ ﴿ حَدَّثَنَا عِنْدُ الْوَاجِدِ. حَدَثَنَ شَلَيْمَانُ الْأَعْمِشُ عَنْ شَقِيق بْن سَلْمَةَ

3904. It was narrated from 'Abdullah (♣) from the Prophet (₤) that he used to say: "O Allah, I ask You for piety, guidance, abstinence (from that which is haram and inappropriate) and independence of means."

Comments: [Its isnad is saheeh, Muslim (2721)]

3905. It was narrated from Abu 'Ubaidah that his father said. The Messenger of Allah (ﷺ) wrote concerning *zakah* on cattle: "When (the number of cattle) reaches thirty, a one year old, male or female, is due (as *zakah*), up to forty. When (the number) reaches forty, a two year old, male or female, is due (as *zakah*). If the number of cattle is great, then for every forty, a two year old cow is due (as *zakah*)."

Comments: [Hasan because of corroborating evidence, this is a da'ecf isnad because it is interrupted - Abu 'Ubaidah did not hear from his father Ibn Mas'ood]

3906. It was narrated that Shaqeeq bin Salamah sa.d: 'Abdullah bin

Mas'ood (泰) addressed us and said I learned seventy-odd soorahs from the lips of the Messenger of Allah (建) when Zaid bin Thabit was still a young boy with two braids, playing with the other boys.

Comments: [Its isnad is saheeh, al-Bukhari (5000) and Muslim (2462)]

3907. An-Nazzal bin Sabrah said. I heard a man reciting a verse differently than the way the Messenger of Allah (建) taught it to me, so I took him by the hand and brought him to the Messenger of Allah (迷), who said: "Both of you are good; do not differ." To the best of my knowledge, or as Mis'ar narrated it to me, "For those who came before you differed concerning it, then they were doomed."

Comments: [Its isnad is saheeh, al-Bukhari (2410) it is a repeat of 3724]

3908. It was narrated that 'Abdullah (♣) said: I heard a man reciting a verse differently than the way the Messenger of Allah (♣) taught it to me, so I took him by the hand and brought him to the Messenger of Allah (♣), who said: "Both of you have done well." And he got so angry that anger could be seen in his face. Shu'bah said: I think it most likely that he said: "Do not differ, for those who came before you differed concerning it, then they were doomed."

فَالَ حَطَيْنَا غَبْدُ اللَّهِ بْنُ مَسْعُودٍ، فَقَالَ. لَقَدْ أَحَذْتُ مَنْ فِي رَسُولِ اللَّهِ ﷺ ضُعًا وَسَبْعِينَ سُورَةً وزيْدُ نُنُ ثَابِتٍ غُلامٌ لَهُ دُوْابَنَانِ، يَلْعَبُ مَعَ لَعِلْمَانِ. [راحع: ٣٥٩٨].

تخریج: بساده صحیح، ح (۵۰۰۱)، م (۲۲۲۲).

٣٩٠٧ حَدَّفَنَا عَفَّانُ. حَدَّنَ شُعْنَةً: أَخْتَرَنِي عِبْدُ الْمَلِكُ بْنُ مُئِسَرَةً قَالَ: سَمِعْتُ النَّرَال بْنَ سَمِعْتُ النَّرَال بْنَ سَمِعْتُ النَّرَال بْنَ سَمِعْتُ النَّرَال بْنَ اللَّهِ يَقُولُ: سَمِعْتُ رَحُلًا يَقْرَأُ إِيَّةً عَلَى غَيْرِ مَا أَقْرَأَيِهَا رَسُولُ اللّهِ يَعْتِي فَأَحَدُتُ بِيَبِهِ، حَتَّى ذَهَنُ إِلَى رَسُولُ اللّهِ يَعْتِي فَأَحَدُتُ بِيبِهِ، حَتَّى ذَهَنُ إِلَى رَسُولُ اللّهِ يَعْتِي (١/ ١٢٤) قَالَ: الكَلاكُمَا مُحْسِنٌ، لَا تَحْتَلِفُوا اللّهِ وَاللّهِ مُحْسِنٌ، لَا تَحْتَلِفُوا اللّهِ وَاللّهِ عَلْمِي وَاللّه مِنْعَرِ حَدَّثَي بِهِ _ : الْفَإِنَّ مَنْ قَلْلُكُمْ الْحَدَلُوا فَيه، فَهَلْكُوا اللّهِ وَاللّهِ اللّهِ وَاللّهِ اللّهِ اللّهُ اللّهُ اللّهِ اللّهِ اللّهِ اللّهُ اللللّهُ اللّهُ ال

تخريج: إساده صحيح، ح: (٢٤١٠).

٣٩٠٨ خَلَّثَنَا بَهْزٌ: خَدَّثَنَا شُغْبَةُ: خَدُّنَى عَدْ الْمُطَلِّ ثُنُ مَيْسِرَةً قَالَ: سَمِعْتُ النَّرَّالَ ثَن مَيْسِرَةً قَالَ: سَمِعْتُ النَّرَّالَ ثَن مَيْسِرَةً قَالَ: سَمِعْتُ النَّرَالَ يَشْرُهُ أَنَةً عَلَى عَيْرِ مَا أَقْرَأَنِي رَسُولُ اللَّهِ يَتَلِيّهُ، فَأَتَيْتُ بِهِ النَّبِيَّ اللَّهِ قَالَ: اكِلاَكُمَا قَدْ أَحْسَنَهُ. قَالَ: الْجَلاَكُمَا قَدْ أَحْسَنَهُ. قَالَ: وَعَلِيْ مَا أَعْرَلُهُوا فَي وَجْهِهِ، قَالَ: هَلَ مَحْلِلُهُوا فَي وَجْهِهِ، قَالَ: هَلَ مَحْلِلُهُوا فَي وَجْهِهِ، قَالَ: هَلَ مَحْلِلُهُوا فَي مَنْ عَلَيْهُوا فِي وَجْهِهِ، قَالَ مَنْ مَنْ قَدَلَكُمْ الْخَلَلُوا فِيهِ فَهَاكُوا فِيهِ فَهَاكُوا الْمَعْتَلُوا فِيهِ فَهَاكُوا وَلِهِ فَهَاكُوا الْمَاكِمُ الْمُتَلِقُوا فِيهِ فَهَاكُوا وَلِهِ فَهَاكُوا الْمَاكِمُ الْمُتَلِقُوا فِيهِ فَهَاكُوا الْمَاكِمُ الْمُتَالِقُوا فِيهِ فَهَاكُوا الْمِاكَالَ.

Comments: [Its isnad is saheeh, al-Bukhari (3476)]

3909. Abul-Ahwas said: 'Abdullah used to say, narrating from the Prophet (達): "If I were to take a close friend from among my *ummah*, I would have taken Abu Bakr as a close friend."

Comments: [Its isnad is saheeh, Muslim (2383)]

3910. It was narrated from Zirr that a man said to Ibn Mas'ood (為): How do you read this phrase: ma'in ghairi yasin or asın (in the verse, "water the taste and smell of which are not changed (ma'in ghairi asin)" [Muhammad 47:15])? 'Abdullah said to him: Have you read all the Qur'an except this? He said: I recite al-Mufassal in one rak'ah. 'Abdullah said: Do you recite Qur'an as you recite poetry (i.e., quickly)? I learned the pairs of soorahs that the Messenger of Allah (經) used to recite together, pair by pair, from the beginning of al-Mufassal. And the beginning of al-Mufassal according to Ibn Mas'ood was (Soorat) ar-Rahman

Comments: [Saheeh; this is a hasan isnad]

3911. It was narrated that Ibn Udhnan said: I loaned two thousand dirhams to 'Alqamah, then when he received his stipend, I said to him: Pay me back. He said: Give me respite until next year. But I insisted that he pay and I took it. Then I came to him afterwards and he said: You caused me trouble

تخریج: إسناده صحیح، خ (۳٤٧٦).

٣٩٠٩ حَدَّثَنَا عَمَانُ: خَدَّثَنَا شُغْنَهُ عَنْ أَبِي السَّحَاقَ قَالَ سَبِعْتُ أَنَا الْأَحْوَصِ يَقُونُ السَّحَاقَ قَالَ سَبِعْتُ أَنَا الْأَحْوَصِ يَقُونُ كَانَ عَبْدُ اللَّهِ يَقُولُ عَنِ الشَّيِّ ﷺ «لَوْ كُنْتُ مُنْجَدًا خَلِيلًا مِنْ أُمْتِي، لَاتَّخَذُنْتُ أَبَا بَكُوا. [راحع: ٣٥٨٠]

تخريج: إساده صحيح، م: (٢٣٨٣).

٣٩١٠- حَدَّثَنَا عَمَّانُ: حَدَّثَنَ حَمَّادُ: حَدَّثَنَا حَمَّادُ: حَدَّثَنَا عَاصِمٌ عَنْ رِزْ: ثَنَّ رَجُلًا قَالَ لِابْنِ مَسْعُودٍ: عَاصِمٌ عَنْ رِزْ: ثَنَّ رَجُلًا قَالَ لِابْنِ مَسْعُودٍ: كَيْفَ تَعْرِفُ مَذَا الْحُرْفُ: مَاءِ غَيْرِ يَاسِنِ أَمْ السَنِ فَقَالَ: كُلَّ الْقُرْآنِ فَدْ قَرْأُتَ؟ قَالَ: إِنِي لَافُرَأُ الْمُفَصِّلَ أَجْمَعَ فِي رَكُعَةِ وَاجِدَةٍ، لَافُرُأُ الْمُفَصِّلَ أَجْمَعَ فِي رَكُعةِ وَاجِدَةٍ، فَقَالَ: أَهَدُ الشَّعْرِ لَا أَبَا لَكَ؟! قَدْ عَلِمُتُ فَقَالَ: أَهَدُ الشَّعْرِ لَا أَبَا لَكَ؟! قَدْ عَلِمُتُ فَقَالَ: مَقْرُنُ مَوْلِ المُفَصِّلِ، وَكَنْ مَقْرُنُ وَكُنْ مَنْ أَوَّلِ الْمُفَصِّلِ، وَكَنْ مَوْلِ الْمُفَصِّلِ، وَكَنْ مَوْلِ الْمُفَصِّلِ، وَكَنْ أَوْلِ الْمُفَصِّلِ، وَكَنْ أَوْلِ الْمُفَصِّلِ، وَكَنْ أَوْلِ الْمُفَصِّلِ، وَكَنْ أَوْلِ الْمُفَصِّلِ، وَكُنْ اللَّهِ اللَّهِ الْمُفَالِ الْمُفَصِّلِ، وَكُنْ الْمُفَالِ الْمُفَصِّلِ، وَكُنْ الْمُؤْلِدُ الْمُفَصِّلِ، وَكُنْ اللَّهُ الْمُعْلِمُ الْمُنْ الْمُفَالِ الْمُعْلِى الْمُعْلِى اللْمُعْلِى الْمُعْلِى الْمُفَالِ الْمُعْلِى الْمُعْلِى الْمُنْ الْمُنْ الْمُنْ الْمُؤْلِى اللْمُعْلِى الْمُعْلِى الْمُنْ الْمُعْلِى الْمُنْ الْمُؤْلِى الْمُعْلِى الْمُؤْلِى الْمُعْلِى الْمُؤْلِى الْمُؤْلِى الْمُعْلِى الْمُولِي الْمُعْلِى الْمُؤْلِى الْمُؤْلِى الْمُؤْلِى الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُؤْلِى الْمُؤْلِى الْمُؤْلِى الْمُؤْلِى الْمُعْلِى الْمُؤْلِى الْمُعْلِى الْمُؤْلِى الْمُؤْلِى الْمُعْلِى الْمُؤْلِى الْمُعْلِى الْمُؤْلِى الْمُؤْلِي الْمُؤْلِقُ الْمُؤْلِيلِ الْمُؤْلِى الْمُؤْلِقِ الْمُؤْلِقِيْلِيْ الْمُؤْلِقِ الْمُؤْ

تخريج صحيح، وهدا إساد حس.

 and withheld it from me. I said: Yes, it is because of you. He said: What about me? I said: You told me from Ibn Mas'ood (秦) that the Prophet (經) said: "Lending money is akin to charity." He said. Yes, that is so. He said: Then take (a loan) now.

Comments: [Its isnad is hasan]

3912. It was narrated from Ibn Mas'ood (森) from the Prophet (齊) that he said: "The eyes commit zina, the hands commit zina, the feet commit zina, and the private part commits zina."

Comments: [A salwelt hadeeth, this is a hasan isnad]

3913. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (囊) said: "No one in whose heart is pride the size of a grain will enter Paradise, and no one in whose heart is faith the size of a mustard seed will enter Hell."

Comments: [Its isnad is salieeh, Muslim (91)]

3914. It was narrated from 'Abdullah bin Mas'ood (泰) that a man of Ahlus-Suffah died. Two dinars were found in his cloak and the Prophet (愛) said: "Two brands of fire."

Comments: [Its isnad is hasan]

تخريج. إساده حسن.

٣٩١٢ حَدَّقَنَا عَفَّانُ ﴿ حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا مَمَّامٌ: حَدُّثَنَا عاصِمُ ثَنُ نَهْدَلَةَ غَنْ أَبِي الضَّحَى، غَنْ مَسْرُوقٍ، عَنِ السِّيِّ ﷺ أَنَّهُ مَسْرُوقٍ، عَنِ السِّيِّ ﷺ أَنَّهُ عَلَىٰ السِّيِّ ﷺ وَلَنْ عَلَىٰ اللَّهِ اللَّهِ عَنْ اللَّهِ عَلَىٰ اللَّهِ اللَّهِ عَلَىٰ اللَّهُ اللْحَلْمُ الْمُعْلِمُ اللْمُعْلِمُ اللْمُعْلِمُ اللَّهُ الْمُعَلِمُ اللْمُعْلِمُ اللْمُعْلِمُ اللْمُعْلِمُ اللْمُعُلِمُ اللَّهُ الْمُعْلِمُ ا

تخريج: إنده صحيح، م. (٩١).

٣٩١٤ - حَدَّثَنَا عَنَّانُ ؛ حَدَّثَنَا حَمَّادُ بُنُ سَلَمَةَ ؛ أَخْبَرُنَا عَاصِمُ بُنُ بَهْدَلَةً عَنْ زِرْ بْنِ خُبَيْشٍ ، عَنْ عَدْ اللَّهِ بْن مَسْعُودٍ : أَنَّ رَجُلًا مِنْ أَهْلِ الصُّفَّةِ مَدْ اللَّهِ بْن مَسْعُودٍ : أَنَّ رَجُلًا مِنْ أَهْلِ الصُّفَّةِ مَدَّ اللَّهِ مَدْ فَقَالَ الشُّقِ مَا مَنْ ، فَوْجِدَ فِي بُرْدَيه دِيدَراكِ ، فَقَالَ الشَّيُ الشَّيُ اللَّمِيُ : ٢٣٨٤].

تخريج: إساده حس.

3915. It was narrated from Ibn Mas'ood (%) that he said concerning the verse, "And indeed he (Muhammad (ﷺ)) saw him [Jibril (Gabriel)] at a second descent (i.e. another time)" [an-Najm 53:13]: The Messenger of Allah (ﷺ) said: "I saw Jibreel at Sidratal-Muntaha, with six hundred wings; there fall from his wings things of different colours, pearls and rubies."

Comments: [Its isnad is hasan]

3916. It was narrated from Ibn Mas'ood (\$\dagger\$) that the Messenger of Allah (ﷺ) said: "Whoever says, (() Allah, Creator of the heavens and the earth, Knower of the unseen and the seen, I give You my covenant in the life of this world that I bear witness that there is no God but You alone with no partner or associate, and that Muhammad is Your slave and Your Messenger; if you leave me to my own devices, You will cause me to get closer to evil and cause me to get further away from good. Verily I trust nothing but Your mercy, so make a covenant for me with You, that You will fulfil for me on the Day of Resurrection, for You never break Your covenant,' Allah will say to His Angels on the Day of Resurrection: 'My slave made a covenant with Me, so fulfil it for him.' And Allah will admit him to Paradise." Suhail said: and al-Oasim bin 'Abdur-Rahman told me that 'Awn told him such and

٣٩١٥- حَدَّثَنَا عَمَانُ: حَدَثَنَ حَمَّدُ مِنْ سَلَمَةً عَنْ يَرِدُ، عَنِ البُّنِ عَلَيْهِ عَنْ يَرِدُ، عَنِ البُّنِ مَسْعُودِ أَنَّهُ فَالَ فِي هَذَهِ الأَنهَ ﴿ وَلَقَدَ رَمَاهُ رَلَةً لَمَنَاهُ وَلَقَدَ رَمَاهُ رَلَةً لَمَعُودِ أَنَّهُ فَالَ فِي هَذَهِ الأَنهَ ﴿ وَلَقَدَ رَمَاهُ رَلَةً لَمُنَاهُ فَي اللّهِ عَنْهُ اللّهِ عَنْهُ سَتُّ الرَّأَيْثُ جَبْرِيلَ عِنْد سَدُرة الْمُنْهُي، عَلَيْه سَتُّ الرَّأَيْثُ جَبْرِيلَ عِنْد سَدُرة الْمُنْهَى، عَلَيْه سَتُّ مِنْ يَشْهُ التَّهَاوِيلُ: الدَّرُ مِنْ يَشْهُ التَّهَاوِيلُ: الدَّرُ وَالْبَاقُونُ اللّهُ الرَّاجِعِ ٢٠٤٥٠].

تخريج: إساده حس.

٣٩١٦- خَلَثْنَا عَمَانُ خَدَثْنَا حُمَّادُ نُنُ سَلَمَةً: أَخْتَرَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ وَعَنْدُ اللَّهِ انْنُ عُتْمانَ سْ خُثِهم عَنْ عَوْنَ سْ عَبْدِ اللَّه سْ غُنْـةُ بْنِ مَسْغُودٍ، غَنْ عَنْدِ اللَّهِ بْنِ مَسْغُودٍ. أَنَّ رَسُولِ اللَّهِ ٢ قَالَ المُنْ قَالَ اللَّهُمّ فَاطِرِ لُسِّمُوَاتِ وَالْأَرْضِ، عَالَمَ لَغَيْبِ والشُّهَ دَهِ، إِنِّي أَعْهَدُ إِلَيْثُ مِي هَٰدِهِ الْحِياهِ لدُّنْيَا، أَنِّي أَشْهَدُ أَنْ لا إِلَه إِلَّا أَنْتَ، وحْمَكَ لَا شَرِكَ لِكَ، وأَنَّ مُحمَّدًا عَبْدُكَ ورسُولُكَ. فَإِنَّكَ إِنْ تَكَلِّنِي إِلَى نَفْسى، تُقرِّنْيي مِنَ الشَّرِّ، وتُنَاعِدْيِي مِنَ الْحَيْرِ، وَإِنِّي لَا أَنْوُ بِلَّا بِرْحُمَيكَ، فَ خُعَلْ لِي عَلْلَكَ عَهْدًا، نُوفِيدِهِ يؤم الْقيامةِ، إِنَّكَ لَا تُخْلِفُ الْمِبعَادُ، إِلَّا قَالَ اللَّهُ لِملَائكَتِهِ يَوْمُ الْقِيدِمَةِ إِلَّا عَبْدِي قَدْ عَهدَ إِلَى عَهْدًا، فَأَوْفُوهُ إِيَّاهُ، فَيُدْحِلُهُ اللَّهُ انْجَلَّهُ ال قَالَ سُهَا " فَأَحْرُتُ الْقَاسِمِ بْنَ عَبْدِ الرَّحْمَنِ. أَنَّ عَوْمًا أَخْرَ بَكُمَا وَكُمَّا، فَقَالَ: مَا فِي أَهْلِنَا خَرِيةٌ إِلَّا وَهِيَ نَقُولُ هَذَا فِي جِدْرِها.

such. He said: There is no young girl among our family who does not say this (du'a') in her seclusion

تخریج: رحاله ثناب، وهدا إنساد مقطع، عول بن عندانته لم يسمع من ابن مسعود.

Comments: [Its men are *thiqut* and its *isnad* is interrupted, 'Awn bin 'Abdullah did not hear from 'Abdullah bin Mas'ood]

3917. It was narrated from 'Abdullah (*) that the Prophet (**) said. "There should be no staying up at night for anyone except two men: one who is praying and one who is travelling."

Comments: [Hasan because of corroborating evidence and its isnad is interrupted]

3918. It was narrated from 'Abdullah (ﷺ), from the Prophet (ﷺ), that he used to recite this verse: "then is there any one who will remember (or receive admonition) [fahal min muddakir]?" [al-Qamar 54:17], with (the letter) dal.

Comments: [Its isnud is salueli, al-Bukhari (4869) and Muslim (823)]

3919. It was narrated that 'Abdullah (秦) said When we prayed behind the Messenger of Allah (秦), one of us would say in his prayer: Peace be upon Allah, peace be upon So and so, mentioning some specific names. Then the Messenger of Allah (秦) said to us one day: "Allah, may He be glorified and exalted, is as-Salam, so when one of you sits in his prayer, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the

٣٩١٧ حَدَّثُنَا عَمَّانُ: حَدَّثُنَ شُعْنَهُ. 'خْبَرِيي منْطُورُ قَالَ سَمِعْتُ حَبَّقَمَهُ عَنْ عَبْدِ اللَّهِ عَن النَّيِّ ﷺ قالَ: الله سَمَرُ إلَّا لأحدِ رَجْلَيْن لمُضَنَّ، أَوْ مُسَاورِهِ. إراحع ٣٦٠٣] (١/٤١٣)

تخریج: حسن تعیره، وهذا إساد منطع، حیمة لم یسیع من این مسعود

٣٩١٨- حدّثنا عَمَّانُ. حَدَثَنا شُعْبَةُ قَالَ أَبُو السَّحَاقَ أَخْبُو اللَّهِ يُحدَّنُ السَّحَاقَ أَخْبُوا فَانَ سَمِعْتُ لأَسُود يُحدَّنُ عَنْ عَنْد لَنَهِ عَنِ النَّبِيِّ يَشِيَّةُ أَنَّهُ كَانَ يَمْرَأُ هَد لُحَرُف ﴿ وَهَنَ مَنْ مُبَكِرَ ﴾ (القمر. ١٥) مالذُ ل. [راجع ٢٧٥٥].

تخریج: إساده صحیح، ح (٤٨٦٩)، م: (٨٣٣)

٣٩١٩ حدَّثنا ثو سعيدٍ حدَّث رابذةً. خدَثنا منْصُورٌ عنْ شقيقٍ، عَنْ عَدْ اللَّهِ فَانَ خَدَثنا منْصُورٌ عنْ شقيقٍ، عَنْ عَدْ اللَّهِ فَانَ كُذَ إِذَا صَلَّيْنَا خَلْفَ رَسُولِ للَّهِ يَتِيْعِهِ، يَقُونُ الرَّحُنْ مِنَا فِي صَلَاتِهِ. السَّلامُ عَلَى اللّهِ، السَّلامُ عَلَى اللّهِ، السَّلامُ عَلَى فَلَانٍ، يخُصُّ، فَفَان لَنَا رَسُولُ اللّهِ يَتَتَخَذُ ذَاتَ يَوْمٍ اللّهَ اللّهَ عَرِ وَجَنَّ هُو السَلامُ، وَإِذَ فَعَد أَحَدُّكُمُ فِي صَلاتِه، فَلَفْلُ لِنَجْيَاتُ لِلّهِ، والصّلواتُ والطّيباتُ، السَّلامُ على الله أنها النّبيُ وزحْمَهُ اللّه السَّلامُ على أنها النّبيُ وزحْمَهُ اللّه السَّلامُ على الله النّبيُ وزحْمَهُ اللّه

mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah' - If you say that, you will have sent salams upon every slave (of Allah) in the heavens and on earth - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him choose whatever supplication he wants - or he likes."

وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعلى عِنَادِ اللَّهِ الطَّهِ الصَّالِحِينَ _ فَإِذَا قُلْتُمْ ذَلِكَ، فَقَدْ سَلَّمْتُمْ عَلَى كُلِّ عَبْدِ فِي السَّمَوَاتِ وَالْأَرْضِ _ أَشْهَدُ أَنْ لَا إِلَه إِلَّا اللّهُ، وأَشْهِدُ أَنْ مُحمَّدًا عَنْدُهُ وَرَسُولُهُ، ثُمَّ يَتَحَبَّرُ مِنَ الدُّعَاءِ مَ شَاءً _ أَنْ مُرَسُولُهُ، ثُمَّ يَتَحَبَّرُ مِنَ الدُّعَاءِ مَ شَاءً _ أَنْ مُرَاحِم. ٣٦٢٣].

تخریج: بساده صحیح، ح (۱۳۲۸)، م. (٤٠٢).

Comments: [Its isnad is saheeh, al-Bukhari (6328) and Muslim (402)]

3920. It was narrated that 'Abdullah (4) said: When we sat in the prayer, we would say: Peace be upon Allah, peace be upon us from our Lord, peace be upon Jibreel and Mika'eel, peace be upon So and so, peace be upon So and so. Then the Messenger of Allah (ﷺ) said: "Allah is as-Salam, so when you sit in the prayer, say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah' for if you say that, it will reach every righteous slave in heaven and on earth - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him choose whatever words he wants."

Comments: [Its isnad is saheeh, al-Bukhari (6328) and Muslim (402)]

٣٩٢٠ خَدُّنُنَا أَنُو سَعِيدٍ: خَدَّنُنَا رَائدَةُ حدَّثنَا الْأَعْمَشُ عَنْ شَفِيقِ، عَنْ عَبْدِ اللَّهِ قالَ كُنَّا إِذَا فَعَدًا فِي الصَّلَاةِ، قُلْدَ: السَّلَامُ عَلَى لَّهِ، السُّلامُ عَلَيْنَا مِنْ رَبُّنَا، السَّلامُ عَلَى حُريلَ وَمِكَ نبلَ. السَّلامُ عَلَى فُلَانِ، السَّلامُ عَلَى فُلانٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهِ هُو السَّلَامُ، فَإِذَا قَعَدْتُمْ فِي الصَّلَاقِ، فَقُولُوا. لْنَحِتَّاتُ لِمَهِ، وَالْصَّلُواتُ وَالطُّنَّاتُ، السُّلَامُ عَلَيْكَ أَيُّهَ النَّمِيُّ وَرَحْمَةً اللَّهِ وَبَرْكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِنَادِ اللَّهِ الصَّالِحِينَ _ فَإِنَّهُ إِذَا قَالَ دَلِكَ، أَصَابِتْ كُلُّ عَنْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْصِ _ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَنْدُهُ وَرَسُولُهُ، ثُمَّ يَتَخَيَّرُ مِنَ الْكَلَامِ مَا شَاءَ». قَالَ سُلَيْمَانُ ۚ وَحَدَّثَيِهِ أَيْصًا إِبْرَاهِيمُ عن الأشود، غز عند الله [راحع: ٣٦٢٢].

تخریج: سناده صحح، ح: (۱۳۲۸)، م: (٤٠٢).

3921. It was narrated that 'Abdullah (♣) said: The Prophet (寒) used to teach us the tashahhud in the prayer: "All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger."

Comments: [A sahech hadceth, al-Bukhari (1202)]

3922. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (德) said: "Allah, may He be glorified and exalted, has not sent down any disease, but He has also sent down a remedy for it. Those who know it know it, and those who do not know it do not know it."

Comments: [Saheeh because of corroborating evidence, this is a hasan isnad]

3923. It was narrated that 'Abdullah bin Mas'ood (秦) said: The Messenger of Allah (靈) said: "Paradise is closer to one of you than the strap of his sandal, and Hell is likewise."

Comments: [A saheeh hadeeth, al-Bukhari (6488)]

3924. It was narrated that 'Abdullah (ﷺ) said: The moon split at the time of the Messenger

٣٩٢١ - حَدَّثَنَا مُؤَمَّلٌ. حَدَّثَنَا شُفْيَانُ عَنْ أَبِي الْمُحُوصِ وَأَبِي الْمُحُوصِ وَأَبِي الْمُحُوصِ وَأَبِي عُمْنُكَ، عَنْ عَبْدِ اللَّهِ قَالَ. كَانَ النَّبِيُ ﷺ عَلَيْكَ النَّبِي عَلَيْكَ النَّبِي عَلَيْكَ اللَّهِ وَالصَّلَوَةِ: اللَّيْجِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلامُ عَلَيْكَ أَيُّهَا وَالصَّلُواتُ وَالطَّيِّبَاتُ، السَّلامُ عَلَيْكَ أَيُّهَا النَّبِي وَرَحْمَةُ اللَّهِ وَرَزَكَاتُهُ، السَّلامُ عَلَيْكَ أَيُّهَا لِنَّبِي وَمَرَكَاتُهُ، السَّلامُ عَلَيْكَ أَيُّهَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَه إِلَّه اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَه إِلَّه اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَه إِلَه اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَه إِلَه اللَّهُ السَّلَامُ وَرَسُولُهُ». وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ». [راحع: ٣٦٢٢].

تخریج: حدیث صحبح، خ (۱۲۰۲).

٣٩٢٢ حَدَّثَنَا مُؤَمَّلُ: حَدَّثَنَ سُمْيَانُ عَنْ عَطَاءِ _ عَنْ أَبِي عَنْدِ النَّ الشَّنِبِ _ ، عَنْ أَبِي عَنْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ عِنْدِ اللَّهِ عَنْ وَحَلَّ ذَاءً، إِلَّا أَنْوَلَ لَلَّهُ عَرَّ وَحَلَّ ذَاءً، إِلَّا أَنْوَلَ لَهُ ذَوَاءً، عِلْمَهُ مَنْ عَلِمَهُ، وَجَهِلَهُ مَنْ جَهِلَهُ". [راحع: ٣٥٧٨].

تخريج: صحح نغيره، وهذا إسناد حسن.

٣٩٢٣- حَلَّثَنَا مُؤَمِّلٌ: حَدَّثَنَا سُمْيَانُ عَيِ اللَّهِ فَال. الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ فَال. فَلَ عَبْدِ اللَّهِ فَال. فَلَ رَسُولُ اللَّهِ يَعْلَىٰ: «الْجَنَّةُ أَفْرَبُ إِلَى أَحَدِكُمْ مِنْ تِبْرَاكِ نَعْلِهِ، وَالنَّارُ مِثْلُ ذَلِكَ». [راجع: ٣٦٦٧].

تخریج: حدیث صحح، ح. (٦٤٨٨). ٣٩٢٤- خَدََّتُ مُؤَمَّلٌ خَدَّتُنَا إِسْرَائِيلُ عَنْ سَمَاكِ، عَنْ إِنْرَاهِمَ، عَن الْأَسُود، عَنْ عَنْد of Allah (ﷺ) such that I saw the mountain between the two halves of the moon.

Comments: [A saheeh hadeeth]

اللَّهِ قَالَ. نُشْنَ الْقَمَرُ عَلَى عَهْدِ رَسُولِ اللَّهِ يَطْهُ، خَتَى زَائِتُ الْحَبْلُ مِنْ نَثْنِ فُرْحَتَي الْقَمْرِ. [رحع: ٣٥٨٣].

تخريج: حديث صحيح، ح (٣٦٣٦)، م (٢٨٠٠)، مؤمل وإن كان سيء الحفظ- منابع.

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3925. It was narrated that 'Abdullah (🚓) said: Umm Habeebah said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (變), and my father Abu Sufyan, and my brother Mu'awiyah (all my life). The Prophet (ﷺ) said: "You have asked Allah about lifespans that have already been determined, provisions that have already been allotted and limits that have already been set. Nothing will be done before its due time or delayed after its due time. If you had asked Allah to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better for you." A man said: O Messenger of Allah, monkeys and pigs, are they (descendents of) those who were transformed [as a punishment]? The Prophet (ﷺ) said: "Allah does not transform a people or cause their doom, then give them offspring. Monkeys and pigs existed before that."

٣٩٧٥ حَلَّثُنَا عَبْدُ الرِّرَاقِ. أَحْبَرِكَ النَّوْرِيُّ عَنْ عَلْقُمَهُ مْنِ مَرْتَدِ، عَنِ الْمُغِيرَةِ لَى عَبْدِ اللَّه الْبَشْكُرِيّ، عن الْمغزور بن شويْدٍ، عن عندِ اللَّهِ قَالَ: قَالَتْ أُمُّ حَبِيَةً. اللَّهُمَّ مَتَّعْبَى بزَوْحي رَسُولِ اللهِ ﷺ، وَنأْبِي أَسِي شُفْدِن، وَبِأَخِي مُعَاوِنِهُ، فَقَالَ النَّبِيُّ ﷺ ﴿ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ سَأَنْ اللَّهَ لِآحالِ مَصْرُوبَةِ، وَأَرْزَاقِ مَقْسُومَةِ، وآثَارِ مَسُوغَةِ، لَا يُعْجَلُ مِنْهَا شَيْءٌ قَلْ جِلُّهِ، وَلَا يُؤخِّرُ مِنْهَا شَيْءٌ نَعْدَ حَلَّهِ. وَلَوْ سَأَلُتِ اللَّهَ أَنْ يُعَامِيَكِ مِنْ عَذَابٍ مِي النَّارِ، وْعَدَابٍ في الْفَرْ، كَانَ حَيْرًا لَكِ، فَانَ ۚ فَقَالَ رَجُلٌ يَا رَسُولِ اللَّهِ، الْقِرَدَةُ وَالْخُنَارِيرُ. هِي مَمَّا مُسِيحٌ؟ فَقَالَ السَّيُّ ﷺ. «لَمْ يَمْسَح اللَّهُ قَوْمًا أَوْ يُهْلِكُ قَوْمًا، فَيَخْعَلْ لْهُمْ نَسْلًا، وَلا عَاقِنَةً، وَإِنَّ الْقِرْدَةُ وَالْخَنَازِيزَ قَدُّ كَانَتُ قَدُرَ دَلكَ. [راحم: ٣٧٠٠].

تخريج. إسناده صحيح، م (٢٦٦٣).

Comments: [Its isnad is saheeh, Muslim (2663)]

3926. It was narrated that 'Abdullah (泰) said: The Messenger of Allah (愛) said: "The Shaitan passed by me and I grabbed hold of him and strangled him until I

٣٩٢٦ حَدَّثَنَا أَسْوَدُ بُنُ عَامِرٍ: أَخْبَرَنَا إِسْرَانِيلُ قَالَ ذَكَرَ أَنُو إِسْحَقَ عَنْ أَبِي عَبْدُنَةً، عَنْ عَدْ لللهِ قَالَ: قَالَ رَسُولُ اللَّهِ

felt the coolness of his tongue on my hands and he said: 'You hurt me, you hurt me.'''

Comments: [Its isnad is da'eef because it is interrupted. Abu 'Ubaidah - who is the son of 'Abdullah bin Mas'ood - did not hear from his father]

3927. It was narrated from 'Alqamah and al-Aswad that they were with Ibn Mas'ood (泰) when the time for prayer came 'Alqamah and al-Aswad were late, so Ibn Mas'ood took them by their hands and put one of them on his right and the other on his left, then they bowed and they put their hands on their knees. He smacked their hands, then he put his palms together and interlaced his fingers, and put (his hands) between his thighs. And he said: I saw the Prophet (曇) do that.

Comments: [Its isnad is saheelt, Muslim (534)]

3928. It was narrated from al-Aswad bin Yazeed and 'Alqamah bin Qais... And he narrated (the same report).

Comments: [Its usuad is saheeh, Muslim (534)]

3929. It was narrated that Khumair bin Malik said: Instructions were issued to replace the *Musliafs*, and Ibn Mas'ood (♣) said: Whoever among you is able to keep his *Musliaf*, let him do so, for the one who keeps something will come with it on the Day of Resurrection. Then he said: I learned seventy

تَلَيُّهُ. "هَرَ عَمَى السَّيْطَالُ، فَأَخَذُنُهُ، فَحَفَّنُهُ، حَتَّى بِنِي لَأَجِدُ نَرْدُ لِسَنِهِ فِي يَدِيِّ، فَقَال: اوْحَعْنِسِ، أَوْحَعْنِسِ».

تخريج: إساده ضعنك لانقطاعه، أبو عبدة لم يسمع من أبيه أبن مسعود.

نخریج اساده صحیح، م (۵۳٤).

٣٩٢٨– حَلَّثْنَاه خُسَيْنٌ ﴿ حَلَّثْنَا ,سُرِائِيلُ عَلْ اي إسْحَاقَ، عَن الْأَسْوَد بْنِ بَرِيدُ وعَلْهُمةُ ابْنِ فِيْسٍ . . . فَذَكَرَهُ. [راحع ٣٩٢٧].

تخريج: إساده صحيح، م (٥٣١).

٣٩٧٩- حَدَّثَنَا أَسْوَدُ بْلُ عَامِرِ: حَدَّثَنَا سُرَائِلُ عَنْ خُمَيْرِ بْنِ سَرَائِلُ عَنْ أَبِي إِسْحَافَ، عَنْ خُمَيْرِ بْنِ صَلِيقٍ قَالَ مَلِيقٍ قَالَ أَبُنِ مَسْعُودٍ مِن اسْنَطَعَ مَنْكُمُ الْ يَخُلُ مُصْحَفَّهُ فَلْغُمَّهُ ، فَإِنَّهُ مَنْ عَلَّ شَيْئًا حَاءَ بِهِ يَوْمَ الْقِيْمَةِ، قَالَ شَيْئًا حَاءً بِهِ يَوْمَ الْقِيْمَةِ، قَالَ ثَمَّ قَالَ قَرَأُتُ مِنْ فَم رَسُولِ

soorahs from the lips of the Messenger of Allah (經); should I abandon what I learned from the Messenger of Allah (繼)?

Comments: [A salieth hadeeth, al-Bukhari (5000) and Muslim (2462) its isnad is da'eef]

3930. It was narrated that Ibn Mas'ood (%) said: al-'Aqib and as-Sayyid, the leaders of Najran, came and wanted to engage in mula'anah (mutual invoking of curses upon whichever party is wrong) with the Messenger of Allah (達). Then one of them said to the other: Do not engage in mula'anah with him, for by Allah if he is a Prophet and engages in mula'anah with us, we will never prosper and neither will our offspring. Then they went to him and said: We will not engage in mula'anah with you; rather we will give you what you asked for. Send with us a trustworthy man. And the Prophet (ﷺ) said: "I shall certainly send a trustworthy man; he is indeed trustworthy, he is indeed trustworthy." All the Companions of Muhammad (變) hoped to be the one, then he said: "Get up, O Abu 'Ubaidah bin al-Jarrah." When he left with them, he (the Prophet (些)) said: "This is the trustee of this ummah."

اللَّهِ ﷺ صَعْمِنَ شُورَةً، أَفَاتُرُكُ مَا أَخَدْتُ مِنْ فِي رَشُولِ اللَّهِ ﷺ [راحع: ٣٩٠٦].

تغريج: حديث صحيح، ح (٥٠٠٠)، م: (٢٤٦٢)، وهذا إسناد صعيف، حمير بن مالك اعرد بالرواية عنه أبو إسحاق السيعي، ولم يوثقه عبر ابن حيان.

٣٩٣٠ حَدَّثَنَا أَسْوَدُ قَالَ: وأَخْبِرَنَا حَنفُ نَنُ الْوِلِيدِ خَدَّثَا إِسْرَاسُلُ عَنْ أَبِي إِسْحَق، عَنْ أَبِي الْسِحَق، عَنْ وَالسَّيِّدُ صَاحِبَ نَحْرَانَ، قَالَ. وَأَر دَا أَنْ لَيْلًا عِنَا رَسُولُ اللَّهِ يَسِطَة، قَالَ فَقَالَ أَخَدُهُمَا لِللَّهِ يَسِطَة، فَوَاللَّهِ لَئِنْ كَانَ نَسِيًّا فِقَالًا وَقَالَ أَخَدُهُمَا وَلَا عَنْنَا وَقَالَ أَخَدُهُمَا وَلَا لَمْ لَيْكُ نَحْنُ لَسِيًّا وَقَالَ أَنْدًا، قَالَنَا هُ فَقَالًا: لَا فَقِلًا لَكُنْ مُعْلِيفٌ مَا سَأَلْتُ، فَالْعَثُ لَلْمُ مُعَنَا رَجُلًا أَمِينًا كَفَالًا النَّبِي يَعِيثُ الْمِينَ عَقَ أَمِينِ قَلَلَا وَلَمْ مُعَلَّا وَلَا الْمَثِي يَعِيثُ الْمُؤْمِنُ لَلْمُ الْمَعْنَا وَلَا اللَّهِ يَعِيثُ الْمِينِ عَقَلَ اللَّهِ يَعْلَمُ اللَّهُ عَلَى الْمُعْنَا وَلَا اللَّهِ يَعْلَمُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الْمُنْ الْمُؤْلِقُ الْمُؤْلِقُ الْمُلِيدِ الْمَلَّة الْمُذَا الْمُذَا الْمُذَا الْمُذَا الْمُذَا الْمُؤْلُ الْمُذَا الْمُذَا الْمُذَا الْمُذَا الْمُذَا الْمُذَا الْمُؤْلِقُ الللَّهُ الللّهُ الْمُؤْلِقُ الللّهُ اللّهُ الللّهُ الْمُؤْلِقُ الللّهُ الللّهُ الللللّهُ الللللّهُ الللّهُ الللّهُ الللللّهُ ا

تخريج: إساده من طريق أسود صحبح.

Comments: [Its isnad via Aswad is sahech]

3931. It was narrated that 'Abdullah bin Mas'ood said. When the Prophet (ﷺ) went to

٣٩٣١ - حَدَّثَنَا أَسْوَدُ نُنُ عَامِرٍ وَأَبُو أَخْمَدَ قَالَا: خَدُّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ

sleep - Abu Ahmad said: went to his bed - he put his right hand under his cheek - Abu Ahmad said: his right cheek - then he said: "O Allah, protect me from Your punishment on the Day You gather Your slaves together."

Comments: [Saheeh because of corroborating evidence. This is a da'eef isnad because it is interrupted. Abu 'Ubaidah - who is the son of 'Abdullah bin Mas'ood - did not hear from his father]

3932. Wakee' told us... A similar report.

Comments: [It is a repeat of the previous report]

3933. It was narrated from 'Abdullah bin Mas'ood (泰) that the Messenger of Allah (曇) used to say salam in his prayer to his right and to his left, (turning his face so far that) the whiteness of his cheek could be seen.

Comments: [A sahceh hadceth; this is a da'eef isnad because Ibn Lahee'ah is da'eef]

أَبِي عُسَّدَة، عَنْ عَلَدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ. كَانَ النَّبِيُّ بَسِيْةٍ إِذَا نَامَ _ قَالَ أَبُو أَحْمَلَدُ: إِذَا أَوَى إِلَى فَرَاشِهِ _ وَضَعَ يَدَهُ الْيُمْنَى تَحْتَ حَدَّ وَ قَالَ أَيْمُنَى أَحْدَ عَلَى الْأَيْمُنِ _ ثُمَّ قَالَ اللَّهُمَ فِنِي عَذَابَكَ يَوْمَ تَجْمَعُ عِبَادَكُ. اللَّهُمَ فَعِيدَدُكُ. [[راحع ٢٤٢٢].

تخريج: صحيح لعبره، وهذا إسناد صعيف لانقطاعه، أنو عبيدة لم يسمع من ابن مسعود.

٣٩٣٢– حَلَّثْنَاه وَكِيعٌ بِمَعْنَاهُ. [راجع: ٣٧٤٢].

تخريج: صحيح لعيره، وهذ. إسناد ضعف لانقطعه، أنو عبيدة لم يسمع من ابن مسعود.

٣٩٣٣- خَدِّثْنَا نَحْيَى نُنُ إِسْحَاقَ: أَحْرَنَا ابْنُ لَهِبِعَةً عَنْ مُحَمَّد بْنِ عَبْد اللَّهِ نُنِ مَالِكِ، عَنْ سَهْلِ بْنِ سَعْدِ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللَّهِ بُنِ مَسْعُودٍ: أَنَّ رَسُولَ اللَّهِ بَيْجَةً كَانَ يُسَلِّمُ في صَلَاتِهِ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى يُرَى صَلَاتِهِ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ، حَتَّى يُرَى بَيْنَصُ خَتَّى يُرَى

تخريج: حديث صحيح، وهذا إسناد صعبف لصعف ابن لهيعة.

3934. It was narrated that 'Abdullah bin Mas'ood (♣) said: I heard the Messenger of Allah (ஊ), who is the most truthful one, (say): "The creation of any one of you is put together in his mother's womb for forty days, then he becomes a 'alagah (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (mudghah) for a similar

٣٩٣٤- حَدَّثَنَا خَسَيْنُ بْنُ مُحَمَّدٍ: حَدَّنَنَ فَطْرٌ عَنْ رَئِيدِ بْنِ وَهْبِ عَنْ رَئِيدِ بْنِ وَهْبِ الْجُهَنِيِّ، عَنْ رَئِيدِ بْنِ وَهْبِ الْجُهَنِيِّ، عَنْ عَلْدِ اللَّهِ بِمُنْ مَسْعُودِ قَالَ. سِمِعْتُ رَسُولَ اللَّهِ بِيَلِيَّةً بَقُولُ _ وَهُوَ الصَّادِقُ الْمَصْدُوقُ _: البُحْمَعُ خَلْقُ أَخِدِكُمْ فِي بَطْنِ الْمَصْدُوقُ _: البُحْمَعُ خَلْقُ أَخِدِكُمْ فِي بَطْنِ أَمُو أَرْبَعِينَ لَيْلَةً، ثُمَّ يَكُونُ عَلْقَةً مِثْلَ دَلِكَ، ثُمَّ يَبْعَثُ اللَّهُ عَرَّ مَنْ يَتَعَثُ اللَّهُ عَرَّ اللَّهُ عَرَّ اللَّهُ عَرَّ اللَّهُ عَرَّ اللَّهُ عَرَّ اللَّهُ عَرَّ اللَّهُ عَرَ اللَّهُ عَرَّ اللَّهُ عَلَيْ اللَّهُ عَرَّ اللَّهُ عَرَّ اللَّهُ عَرَّ اللَّهُ عَرَّ اللَّهُ عَلَى اللَّهُ عَرَّ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَرَّ اللَّهُ عَرَّ اللَّهُ عَرَّ اللَّهُ عَلَى اللَّهُ عَرَّ اللَّهِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَرْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَرْ الْمُؤْلِدُ اللَّهُ عَلَى الْحَلِيْمُ اللَّهُ عَلَيْ الْمُؤْلِدُ اللَّهُ عَلَى اللَّهُ عَلَمْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْعَالَ اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَا اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَا اللَّهُ عَلَى اللْهُ عَلَا الْهُ عَلَا اللَّهُ عَلَا اللَّهُ عَلَهُ اللْهُ عَلَا اللْهُ عَلَا اللْهُ عَلَا اللْهُ عَلَا اللَّهُ عَلَا اللَّهُ عَلَا اللَّهُ عَلَا اللَّهُ عَلَا اللَّهُ عَلَا اللَّهُ عَلَا اللْهُ عَلَا اللَهُ عَلَهُ عَلَا اللَّهُ عَلَا اللَّهُ عَلَا اللَّهُ عَلَا اللَّهُ

period, then Allah sends to him one of the angels and says: 'Write down his deeds, his lifespan, his provision, and write down whether he is doomed (to Hell) or blessed (destined for Paradise)."" Then he said: By the One in Whose hand is the soul of 'Abdullah, a man may do the deeds of the people of Paradise until there is nothing between him and Paradise but a cubit, then the misfortune overtakes him and he does the deeds of the people of Hell, then he dies and enters Hell. Then he said: By the One in Whose hand is the soul of 'Abdullah, a man may do the deeds of the people of Hell until there is nothing between him and Hell but a cubit, then the good fortune overtakes him and he does the deeds of the people of Paradise, then he dies and enters Paradise.

وحل إليه منكا من الفلائكة، فيقولُ كُتُ عَمْلهُ وَاخْمَهُ وَرَدْفَهُ، وَاكْتُهُ شَقِبًا أَوْ سَعِبدُاهِ، فَمُلهُ وَاخْتُهُ شَقِبًا أَوْ سَعِبدُاهِ، فَمْ قَالَ: واللّهِ يَده، إنَّ أَمْ قَالَ: واللّهِ يَعملُ بعملِ أَهْلِ لُحبَّةٍ، ختى مَا لِلرَّجُلَ لَيْعملُ بعملِ أَهْلِ لُحبّةٍ، ختى مَا للّهَ فَهُ وَيَنْ الْحَبّة غَيْرُ ذراع، ثُمْ يُدْرِكُهُ للشّقَة، فَيعملُ بعمل أَهْلِ النّارِ، فَمْ يُدْرِكُهُ فَدُحُلُ النَّارِ، فَهُ قَال: وَاللّذِي فَسُمُ عند اللّهِ يَيده، إلّ الرّخل لَيْعملُ بعمل أَهْلِ المَّلِ عَيْر برَاع، ثُمّ يُدْرِكُهُ مَا يَكُونَ نَيْنَهُ وَبَيْنِ النّارِ عَيْرُ برَاع، ثُمّ يُدْرِكُهُ لَيْعادُ وَاللّهِ عَيْرُ برَاع، ثُمّ يُدْرِكُهُ للسّعادَة، فيمُوتُ، فيهُوتُ، فيمُوتُ، فيمُوتُ أَمْ فيمُوتُ أَلَا فيمُوتُ أَمْ فيمُوتُ أَلَا فيمُوتُ أَمْ فيمُوتُ أَمْ فيمُوتُ أَمْ فيمُوتُ أَمْ فيمُوتُ أَمْ فيمُوتُ أَمْ فيمُوتُ أَنْ فيمُوتُ أَيْنِ فيمُوتُ أَمْ فيمُوتُ فيمُوتُ أَمْ فيمُونُ أَمْ فيمُونُ أَمْ فيمُونُ فيمُوتُ أَمْ فيمُوتُ أَمْ فيمُونُ فيمُونُ أَمْ فيمُونُ فيمُونُ أَمْ فيمُونُ أَمْ فيمُونُ

تخریج: إساده فلجح، ح (۳۲۰۸)، م (۲۲۵۳).

Comments: [Its isnad is saheeli, al-Bukhari (3208) and Muslim (2643)]

3935. 'Abdullah bin Sakhbarah Abu Ma'mar said: I heard Ibn Mas'ood (♣) say: The Messenger of Allah (變) taught me the tashahhud - with my hand between his hands - as he would teach me a soorah of the Qur'an. He said: All compliments, prayers and pure words are due to Allah Peace be upon you, O Prophet, and the mercy of Allah and His blessings Peace be upon us, and on the righteous slaves of Allah, I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. (That was) when he

٣٩٣٥- حدّثنا أبُو نُعيْم: حَدَّثَ سَيْفٌ قال سَمِعْتُ مُخَاهِنَا عُولًا حَدَثَى عَبُدُ اللّهِ بْنُ سَخْرَة أَنُو مَعْمِ قالَ. سَمعْتُ النَّ مَسْعُودِ يَقُولُ. حَدَثَى عَبُدُ اللّهِ بْنُ سَخُرَة أَنُو مَعْمِ قالَ. سَمعْتُ النَّ مَسْعُودِ يَقُولُ. عَلَمْي رَسُولُ اللّه اللهِ النَّشَهُدُ _ كَفَى بَيْنَ كَنْبُهِ _ كَمَا يُعلَمُنِي السُّورة مِن لَقُوْد، قالَ. «التَحيَّاتُ للّهِ، وَالصّلوَ لُ والطّيَّاتُ، السَّلامُ عَلَيْكَ أَيْهِ النَّيِّ وَرَحْمةُ اللَّه وَبَرَكَانُهُ، السَّلامُ عَلَيْكَ أَيْهِ النَّيِّ وَرَحْمةُ اللَّه وَبَرَكَانُهُ، السَّلامُ بَلْكُ إِلَّا اللَّهُ، وأَشْهَدُ أَنَّ مُحَمَّد، عَبْدُهُ وَرَسُولُهُ اللهِ إِلَّا اللَّهُ، وأَشْهَدُ أَنَّ مُحَمَّد، عَبْدُهُ وَرَسُولُهُ وَهُو لَهُو لَهُ اللّهِ اللّه اللّه مَنْ فَلْدَ: السَّلامُ عَلَى النَّيْ اللّه اللّه مَا قَمْص فُلُدَ: السَلامُ عَلَى النَّهِ [رحم: ٣٦٢٢].

was still among us; when he passed away we began to say: peace be upon the Prophet.

تخریج: بسنده صحیح، ح: (۲۲۹۵)، م: (۲۰۲).

Comments: [Its isnad is saheeh, al-Bukhari (6265) and Muslim (402)]

3936. It was narrated from 'Abdullah that he said Whoever would like to meet Allah, may He be exalted, tomorrow as a Muslim, let him regularly offer these prayers where the call to prayer is given, for Allah has prescribed the ways of guidance to your Prophet (鑑) and they (the prayers) are among the ways of guidance If you pray in your houses like this one who stays away from the mosque prays in his house, you will have forsaken the Sunnah of your Prophet, and if you forsake the Sunnah of your Prophet you will go astray. There is no man who purifies himself and purifies himself well, then he goes to one of these mosques, but Allah will record one good deed for him for every step he takes, and will raise him in status one degree thereby, and will erase one bad deed thereby. I remember when no one would stay away from it but a hypocrite whose hypocrisy was known, and a man would come staggering between two others in order to stand in the row.

٣٩٣٦- حَدُّثْنَا أَبُو نُعَيْم: خَدَّثَنَا أَنُو عُمَسْس فال: سَمِعْتُ عَلِيَّ بْنَ ٱلْأَقْمَرِ يَذْكُرُ عَنْ أَبِيَ لْأَحْوَصِ، عَنْ غَنْدَ اللَّهِ أَنَّهُ قَالَ ۚ فَيْ سَرَّهُ د يَنْغَى لَنَّهُ عَدًا مُسْبِمًا، فَلَيْحَافِظُ عَلَى هؤلاء لصَنوب (٤١٥/١) خَيْثُ يُنادي عِنَ، وَنَ اللَّهِ شَرَعُ لِنَبِيُّكُمْ شُنَنِ الْهُدَى، وَإِنَّهُنَّ مِنْ شُنُنَ الْهُدَى، وَلَوْ أَنَّكُمْ ضَلَّيْتُمْ هِي نُنُوبَكُمْ، كَمَا يُصَلِّي هَذَا الْمُتَحَلِّفُ فِي بِنْنِهِ، لتركْتُمْ سُنَّةَ نَبِّكُمْ، وَلَوْ أَنَّكُمْ يَرَكُتُمْ سُنَّةً نَسَكُمْ لصللْنُمْ، وَمَا مِنْ رَجُلِ يَنْطَهَّرُ، فَيُحْسِنُ الطُّهُورِ، ثُمَّ يَعْمِدُ إِلَى مَسْجِدٍ مِنْ هَذِهِ الْمُسَاحِد، إَلَّا كَتَتَ اللَّهُ لَهُ بِكُلِّ خُطُوهِ يَحْطُوهَا حَسنَةً، وَيَرْفَعُهُ بَهَا ذَرَجَةً، وَيَحُطُّ عِنْهُ بِهَا سَيِّئةً، وَلُوْ رَأَيْتُنَا، وَمَا يَتَحَيُّفُ عَنْهَا لِّلَا مُنَافِقٌ مَعْنُومُ النَّفاقِ، وَلَقَدْ كَانَ اللَّحْلُ نُؤْنِي بِهِ يُهادَى بَيْنِ الرَّجُلِيْنِ، حَتَّى يُقَامَ فِي ا شَفَّ. إراجع. ٣٦٢٣].

تخريج: إساده صحبح، م (٢٥٤).

Comments: [Its isnad is saheeh, Muslim (654)]

3937. It was narrated that 'Abdullah (秦) said: I prayed one night with the Messenger of Allah (楚) and he remained standing until I thought of doing something bad. We said: What did you

٣٩٣٧ خَدَثْنَا سُنِيْمَانُ بُنُ حَرْبِ: حَدَثَنَا شُغِبُهُ عَنْ أَبِي وَائِلٍ، شُعْبُهُ عَنْ أَبِي وَائِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَنْ اللّهِ فَالَ صَلّئِتُ نُئِنَةً مَعَ رَسُولِ اللّهِ عَنْ عَنْد لِللّهِ عَلْمَ عَنْ عَنْد بَرُلُ قَائِمًا، حَتّى هَمَمْتُ بِأَمْر

think of doing? He said: I thought of sitting down and leaving the Prophet (42).

Comments: [Its isnad is saheeh, al Bukhari (1135)]

3938. It was narrated from Ibn Mas'ood (急) that the Messenger of Allah (避) said: "Forbidden to the Fire is everyone who has a soft, gentle, easy-going disposition and is close to people."

Comments: [Hasan when added to other reports; this is a da'eef isnad]

تخریج صدر بشواهده، وهد بساد صعبف، عبدالله بن عمرو الأودى لم يرو عه عبر موسى بن عقبة، ولم يؤثر توثيقه عن عير ابن حبان.

3939. It was narrated that 'Abdullah bin Mas'ood (拳) said: We asked our Prophet (霙) about walking with the bier and he said: "A rapid walk, for if he (the deceased) was good, he will be hastened (to something good), and if he was otherwise, then away with the people of Hell. The bier should be followed rather than follow; he is not one of us who walks ahead of it."

Comments: [Its isnad is da'eef because Abu Majid al-Hanafi is unknown]

3940. It was narrated that 'Abdullah bin Mas'ood (桑) said: When I tell you of a hadeeth from the Messenger of Allah (霙), then think of the Messenger of Allah

سَوهِ، قُلْنَا: ومَا هَمَشَتَ بِهِ؟ قَالَ: هَمَمْتُ نُنْ أَقُمُدَ، وَأَدَعَ النَّبِي ﷺ، قَالَ سُلْبُمانُ: وَحَدَّثَنَ مُحَمِّدُ ثُنُ طَلْحَةً بِثُلَهُ. [[راجع. ١٣٦٤].

تخریج: إساده صحیح، ح (۱۱۳۵).

٣٩٣٨ حَدُّقَنَا سُلَيْمَانُ بْنُ دَاوُدَ الْهَاشِيهِيُ : حَدُّتَنَا سَعِيدٌ _ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْجُمِحِيِّ _ ، عَنْ مُوسَى بْنِ عُفْبَةً ، عَنْ الْجُمِحِيِّ _ ، عَنْ مُوسَى بْنِ عُفْبَةً ، عَنْ الْجُمِحِيِّ _ ، عَنِ الْسِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ بِيطِحُ قَالَ: الْحُرِّمَ عَلَى النَّارِ كُنُّ هَبِّنِ لَبَّنِ سَهْلٍ قَالَ: الْحُرِّمَ عَلَى النَّارِ كُنُّ هَبِّنِ لَبَّنِ سَهْلٍ قَرب مِن النَّسِ».

٣٩٣٩ - حَدَّثُنَا مُوسَى بُنُ دَاوُدَ: أَخْرَنَا زُهَيْرٌ عَنْ أَبِي الْحَرِبُ يَحْنَى النَّيْمِيِّ، عَنْ أَبِي مَا خَرِبُ اللَّهِ قَالَ سَأَلُنَا نَيْبَنَا مَا جِدِ الْحَنْمِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ سَأَلُنَا نَيْبَنَا مُوحَدِ الْحَنْمِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ: "السَّيْرُ مَا لَمُونَ الْخَبْب، فإنْ يَكُ خَيْرٌ تَعْجُنْ أَوْ تُعجَّنْ لَمُوعَةً وَلاَ نَشَعُ، فَهْدَا لأَهْلِ النَّهِ، وَإِنْ يَكُ سِوَى ذَلِكَ، فَعْدَا لأَهْلِ النَّهِ، وَإِنْ يَكُ سِوَى ذَلِكَ، فَعْدَا لأَهْلِ النَّهِ، الْبَسْ مِنَّا مَنْ تَعَدَّمُ الْبُسْ مِنَّا مَنْ تَعَدَّمُهُ الْبُسْ مِنَّا مَنْ تَعَدَّمُهُ الْبُسْ مِنَّا مَنْ تَعَدَّمُ الْبُسْ مِنَّا مَنْ تَعَدَّمُهُ الْبُسْ مِنَّا مَنْ تَعَدَّمُهُ الْبُسْ مِنَّا مَنْ تَعَدَّمُهُ الْبُسْ مِنَّا مَنْ تَعَدَّمُهُ اللَّهِ الْمُسْلُومَةُ وَلا نَشَعُ، لَيْسْ مِنَّا مَنْ تَعَدَّمُهُ اللَّهُ الْمُوعَةُ وَلا نَشَعُ، لَيْسْ مِنَّا مَنْ تَعَدَّمُهُ اللَّهُ الْمُوعَةُ وَلا نَشْعُ، لَيْسْ مِنَّا مَنْ تَعَدَّمُ اللَّهُ الْمُعْلَى الْمُنْ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُعْلِى الْمُعْلِى الْمُؤْلِقُولَ اللَّهُ اللَّهُ الْمُنْ الْمُعْلِى الْمُعْلِى الْمُعْلِى الْمُلِلْمُ الْمُؤْلِقُولُ الْمُعْلِى الْمُعْلِيلِ الْمُعْلِى الْمُعْلِقُلْمُ الْمُعْلِقُلْمُ الْمُؤْلِقُلْمُ الْمُؤْلِقُلْمُ الْمُعْلِقُلْمُ الْمُؤْلِقُلْمُ الْمُؤْلِقُلْمُ الْمُؤْلِقُلْمُ الْمُؤْلِقُلْمُ الْمُؤْلِقُلْمُ الْمُؤْلِقُلْمُ الْمُؤْلِقُلْمُ الْمُؤْلِقُلُمُ الْمُؤْلِقُلْمُ الْمُؤْلِقُلْمُ الْمُؤْلِقُلْمُ اللَّهُ

تخريج إسناده صعف لحهالة أبي ماحد الحنفي.

٣٩٤٠ حَدَّفْنَا نَحْيَى نُنُ سَعِيدٍ عَنِ اثْنِ
 غَجْلَانَ قَالَ: خَدَّثَنِي عَوْنُ نُنُ عَبْدِ اللَّهِ قَالَ:
 قَالَ عَدُ اللَّهِ إِذَا خُدَثَنِي عَنْ رَسُولِ اللَّهِ ﷺ

(囊) as being the best, the most guided and the most pious.

Comments: [A saheeh hadeeth and its isnad is da'eef because it is interrupted]

حديثًا فَطُنُّوا بِرَسُولِ اللَّهِ ﷺ الَّذِي هُوَ *هُبَاهُ وَأَهْدَاهُ وَأَثْقَاهُ. [راحع: ٣٦٤٥].

تخريج: حديث صحيح، وهذا إمناد صعيف لانقطاعه، عون لم يسمع من عم أنه ابن مسعود.

3941. It was narrated from 'Abdur-Rahman bin Yazeed that he did Hajj with 'Abdullah (﴿). He stoned the biggest Jamarah with seven pebbles, putting the House (the Ka'bah) on his left and Mina on his right, and he said: This is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Its isnad is salieeli, al-Bukhari (1748) and Muslim (1296)]

3942. It was narrated from 'Abdur-Rahman bin Yazeed that 'Abdullah bin Mas'ood went to the bottom of the valley and stood perpendicular to the *Jamarat*, putting the mountain behind his back, then he stoned (the *Jamarat*) and he said: This is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [A saheeli hadeeth, Muslim (1296)]

3943. It was narrated that 'Abdullah said: A black slave came and joined the Prophet (ﷺ). He died and was brought to the Prophet (☒), who said: "Look and see whether he left anything?" They said: He left two dinars. He said: "Two brands of fire."

Comments: [Its isnad is hasan]

٣٩٤١ - حَدَّثْنَا رَوْحٌ وَمُحَمَّدُ بْنُ حَعْفِرِ قَالا حَدِّنَا شُعْنَةً قَالَ رَوْحٌ وَحَدَّثْنَا الْحَكَمُ عَنْ الرَّحْمِنِ بْنِ يَرِيدَ أَنَّهُ حَحَّ عَبْدِ للله، فَرْمَى الْحَمْرَةَ الْكُثرى بِسَمْ حَبْدِ لله، فَرْمَى الْحَمْرَةَ الْكُثرى بِسَمْ حصياتٍ، وَجَعلَ النَّيْتَ عَنْ يَسَارِو، وَمِكَى عَنْ يَمِيهِ، وَقَالَ: هَذَا مَقَمُ اللّهِي أُنْرِلَتْ عَنْ يَمِيهِ، وَقَالَ: هَذَا مَقَمُ اللّهِي أُنْرِلَتْ عَنْ يَمِيهِ،

تخریج: إساده صعیح، ح: (۱۷٤۸)، م (۱۲۹۱).

٣٩٤٧ حدَّفْنَا رَوْحُ. حَدَّثَنَا حَمَّادُ عَنْ حَمَّادٍ، عَنْ جَمَّادٍ، عَنْ إِنْوَاهِمِمْ، عَنْ عَنْدِ الرَّحْمَنِ بْنِ يَرِيدَ أَنَّ عَنْد اللَّهِ بْنِ مَسْعُودٍ اسْتَبْطَن الْوَادِي، وَاعْتَرَصَ الْجَدَرَ اعْتِرَاصًا، وَجَعَلَ الْجَلَلَ فَوْقَ طَهْرِهِ، لَمْ رَمَى، وقَالَ هَذَا مَفَامُ الَّذِي أُنْزِلَتُ عَلَيْهِ سُورَةُ الْنَمْرَةِ، [راجع ٤٨٠٥].

تخريج: حديث صحيح، م. (١٢٩٦).

٣٩٤٣- حَدُفَا أَبُو سَعِيدٍ مَوْلَى نَبِي هاشِم حَدَّنَا وَاللَّهِ عَنْ عَبْد اللَّهِ حَنَّا وَاللَّهِ عَنْ عَبْد اللَّهِ قَلْ اللَّهِ قَلْ اللَّهِ قَلْ اللَّهِ قَلْ اللَّهِ قَلْ اللَّهِ عَنْ عَبْد أَسْوَدُ، فَمَاتَ، فَأَتِيَ بِهِ لَنَبِي بَعْضٍ، فَقَالَ: « نُطُرُوا هَلْ تَرَكَ شَيْئَا ؟ ، قَالُوا: لَنَبِي بِيَعْضٍ، فَقَالَ: « نُطُرُوا هَلْ تَرَكَ شَيْئًا ؟ » قَالُوا: فَنْ رَبِع بِي اللَّهِ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللَّهُ عَلَى اللْهُ عَلَى اللْهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى

تخريج: إسناده حسن.

3944. It was narrated that Ibn Mas'ood said: I used to greet the Prophet (ﷺ) with salam when he was praying and he would return the greeting. Then I greeted him with salam one day and he did not say anything to me in response, and I felt upset. I said: O Messenger of Allah, I used to greet you with salam when you were praying and you would return my greeting. Then I greeted you with salam and you did not say anything to me in response. The Messenger of Allah (1541) said: "Verily Allah introduces into His matter (i.e. religion) whatever He wants."

Comments: [A saheelt hadeeth; this is a hasan isnad when joined to other reports]

3945. It was narrated from Masroog that a woman came to Ibn Mas'ood and said: I have been told that you forbid hair extensions? He said: Yes. She said: Is it something that you find in the Book of Allah or that you heard from the Messenger of Allah (變)? He said: I find it in the Book of Allah and from the Messenger of Allah (24). She said: By Allah, I have read what is between the covers of the Mushaf and I did not find in it what you are saying He said: Did you find in it (the words), "And whatsoever the Messenger (Muhammad (ﷺ)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7]? She said: Yes. He said: Then I heard the Messenger of Allah (鑑) forbid plucking facial

٣٩٤٤ حدَّثَنَا أَسْبَاطُ وَاثِنُ فُضَيْنِ الْمَعْنَى قَالَا حَدَّثَ مُطرِّفُ عَنْ أَبِي الْجَهْمِ، عَنْ أَبِي الْجَهْمِ، عَنْ أَبِي الْجَهْمِ، عَنْ أَبِي الْرَصْرَاض، عن ابْن مَسْعُودِ فَانَ. كُنْتُ أُسلَمُ عَلَى النَّبِي ﷺ وَهُوَ فِي الصّلاة، فَيَرُدُ عَلَيْ عَلَيْ، فَسَلَّمْتُ عَلَيْهُ ذَات يَوْم، فَلَمْ يَرَدُ عَلَيْ نَمْدُ عَلَيْ السَّولَ اللهِ عَلَيْكَ، فَلَمْ يَرَدُ عَلَيْ السَّلاةِ، كُنْتُ أُسَلَمُ عَلَيْكَ، وَأَنْت فِي الصَّلاةِ، فَيْرُدُ عَلَيْ الصَّلاةِ، فَيْرُدُ عَلَيْكَ، فَلَمْ تَرُدُ اللّهِ عَلَيْكَ، وَالْعَلَاقِ اللّهِ عَلَيْكَ، فَلَمْ تَرُدُ عَلَيْكَ، فَقَالَ رَسُولُ اللّهِ عَلَيْكَ، وَالْتَعْمَ عَلَيْكَ، فَلَمْ تَرُدُ عَلَيْكَ، فَلَمْ تَرُدُ عَلَيْكَ، فَقَالَ رَسُولُ اللّهِ عَلَيْكَ، وَالْتِهِ عَلَيْكَ، فَيَالَعُهُ عَلَيْكَ، فَلَمْ تَرُدُ عَلَيْكَ، فَقَالَ رَسُولُ اللّهِ عَلَيْكَ، وَالْعَلَاقِ عَلَى فَيْ أَمْرِهِ مَا يَشَاءُهُ. [راحع: ٢٥٥٥].

تخريج: حديث صحيح، وهدا إساد حس في لمتابعات

hair, filing teeth, adding hair extensions and tattooing, except in the case of disease. The woman said: Perhaps some of your womenfolk do that? He said: Go inside (and see). She went inside, then she came out and said: I did not see anything wrong. He said: (If it were otherwise) I would not have paid heed to the recommendation of the righteous slave of Allah, "I wish not, in contradiction to you, to do that which I forbid you" [Hood 11:88]

Comments: [Its isnad is gawi]

والْوَاشِرَةِ وَالْوَاصِلَةِ وَالْوَاشِمَةِ إِلَّا مِنْ دَاءِ، قَالَتِ الْمِرْأَةُ فَلَعَلَّهُ فِي بَعْضِ نَسَائِكَ، قَالَ نها: الْأَخْلِي، فَلَخَلَتُ ثُمَّ حَرِجَتْ، فَقَالَتْ: ما رأَيْتُ بَأْسًا، قَالَ: مَا حَفَظْتُ إِذَا وَصِيَّة مُغَبِّد الصَّالَحِ: ﴿وَمَا أُربِدُ (١/٤١٦) أَنْ نُعَبِّد الصَّالَحِ: ﴿وَمَا أُربِدُ (١/٤١٦) أَنْ خَالِفَكُمْ إِلَى ما أَنْهَاكُمْ عَنْهُ [انظر: ٤٢٥٥، ٤٢٥٥، ٤٢٨٤. ٤٣٤٤، ٤٣٤٤، ٤٣٤٤، ٤٢٥٤، ٤٢٨٤.

تخريج: إسناده قوي، ح: (٥٩٤٨)، م. (٢١٢٥). عبدالوهاب بن عطاء الحدف: عله كلام حسف، وقد عرف بصحبته لسعيد بن أبي عروبة، وسمع مه قبل الاحتلاط، وكنب كتبه.

3946. It was narrated that 'Abdullah (泰) said: The Messenger of Allah (寒) said: "Whoever usurps the wealth of a Muslim unlawfully will meet Allah, may He be glorified and exalted, when He is angry with him."

Comments: [Saliech; this is a hasan isnad]

3947. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "No man in whose heart is pride the size of a grain will enter Paradise, and no man in whose heart is faith the size of a grain will enter Hell."

Comments: [Its isnad is salieeli]

3948. It was narrated that 'Abdullah said: The Messenger of Allah (愛) said: "The believer is

٣٩٤٦ - حَدَثَنَا أَسْوَدُ بُنُ عَامِرٍ قَالَ: أَخْبَرَنَا أَبُو كُرٍ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِاللَّهِ عَالَ قَالَ: رَسُولُ اللَّهِ ﷺ امْنِ اقْتَطَعَ مَالَ امْرِيَ مُسْلِم بِغَيْرِ حَقَّ، لَتَيْ اللَّه عَزَّ وَجَلَّ وَهُوَ عَنْهِ غَصْبَانَه. [راجع: ٣٥٧٦].

تخريج: صحيح، وهذا إسناد حسن.

٣٩٤٧- حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ أَخْبَرْنَا أَبُو يَكُو عَنِ الْأَعْمَشِ، عَنْ عَلْقَمَةً، يَكُو عَنِ الْأَعْمَشِ، عَنْ عَلْقَمَةً، عَنْ عَبْدِ اللهِ يَلِيُخَا اللهِ يَلِيُخَا اللهِ يَلِيْخَا اللهِ يَلِيْخَا اللهِ يَلِيْخَا اللهِ يَلِيْخَا اللهِ عَنْقَالُ ذَرَةٍ مِنْ كَبْرِ، وَلَا يَدْحُلُ النَّارَ رَجُلٌ فِي قَلْبِهِ مِثْقَالُ دَرَةٍ مِنْ كَبْرِ، وَلَا يَدْحُلُ النَّارَ رَجُلٌ فِي قَلْبِهِ مِثْقَالُ دَرَةٍ مِنْ دَرَةً مِنْ إِيمَانِهِ. [راجع: ٣٩١٣].

تخريج: إسناده صحيح، م. (٩١).

٣٩٤٨ حَدَّثَنَا أَسْوَدُ: أَخْتَرَنَا أَنُو بَكْرٍ عَنِ الْحَسَنِ بْنِ عَمْرِو، عَنْ مُحَمَّدِ بْنِ عَدْدِ not given to cursing people, he does not malign people, and he is not foul-mouthed or rude."

Comments: [Its isnad is saheeh]

3949. It was narrated from Ibn Mas'ood that the Prophet (鑑) said: "Our Lord, may He be glorified and exalted, admires two men, a man who got up and left his mattress and blanket, and left his family and friends, to pray, and our Lord says: 'O My angels, look at My slave: he has got up and left his mattress and blanket, and left his family and friends, to pray seeking that which is with Me and fearing that which is with Me.' And [our Lord admires] a man who goes out to fight for the sake of Allah, may He be glorified and exalted; then others fled but he realized the consequences of fleeing and the consequences of returning to the fight, so he went back (and fought) until his blood was shed, seeking that which is with Me and fearing that which is with Me. And Allah, may He be glorified and exalted, says to His angels: 'Look at My slave, he went back (and fought) seeking that which is with Me and fearing that which is with Me, until his blood was shed.""

Comments: [Its isnad is hasan except that ad-Daraqutni classed the mawgoof version as salieeli]

الرَّحْمَٰنِ بْنِ يَرِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَانَ: قَالَ رَسُولُ اللَّهِ ﷺ: "إِنَّ الْمُؤْمِنَ لَيْسَ بِاللَّعَانِ وَلا الضَّعَّان، وَلا الْفَاحشِ ولَا الْنَدِيءِ. [راحع: ٣٨٣٩].

تخريج: ,ساده صحيح.

٣٩٤٩ حَدِّثْنَا رَوْحٌ وَعَفَّانُ فَالَا: حَدَّثْنَا حَمَّادُ لُرُ سَلَمَةً، قَالَ عَفَّانُ ۚ أَخُنَرُنَ عَضَّاءُ بُنُّ السَّانِب عِنْ مُرَّةَ الْهِمْدَائِي، عَنِ ابْنِ مُسْغُودٍ عَنِ النَّبِيِّ بَيْنِيَّ قَالَ "عَحبَ رَبُّنَا عَرَّ وَحَلَّ مِنْ رُحُلَيْن، رُخُل ثَارَ عَنْ وطَانِهِ وَلِحَافِهِ، مِنْ يِّي أَهْلِهِ وَخَيِّهِ إِلَى صَلابَهِ، فَيَفُولُ رَبُّنا. أَيَا مَلائِكتِي، انْضُرُو إِلَى عَنْدِي، ثَارَ مِنْ فِرَاشِهِ وْرَطَ بُهِ، وَمِنْ بَيْنِ خَيِّهِ وَأَهْلِهِ إِلَى صَلَاتِهِ، رَغْمَةً فِيمًا عِنْدِي، وَشَفَقَةً مِمَّا عِنْدِي، وَرحُل غَرًا فِي مُسلِ اللَّهِ عَزَّ وَجَلَّ، فَانْهَزَمُوا، فَعَلِمَ مَا عَلَيْهِ مِنَ الْفِرَارِ، ومَا لَهُ في الرُّجُوعِ، فَرَحِعَ حَتَّى أَهْرِيقَ دَمُّهُ، رَغْنَةً فِيمَا عِنْدِي، وشَفَقَةً مِمَا عِنْدي، فَنَقُولُ اللَّهُ عَزَّ وَجَا ا لِمَلَائِكَتِهِ. الْطُرُّوا إِلَى عَبْدِي، زَخَعَ رَغْبَةً فِيمَا عِنْدِى، وَرَهْنَةً مِمَّا عَنْدِى، خَتَّى أُهَرِيقَ روو دمه)

تخريج: إسناده حس إلا أن الدارقطي صَحَحَ وقفه.

3950. It was narrated from 'Abdullah bin Mas'ood from the Prophet (強) that he used to recite this supplication: "O Allah, I ask You for guidance, piety, abstinence (from that which is haram and is not appropriate) and independence of means."

Comments: [Its isnad is salveelt]

3951. It was narrated from Abu 'Ubaidah bin 'Abdullah bin Mas'ood, 'Affan said: that his father Ibn Mas'ood said: Verily Allah sent His Prophet (数) to be the cause of a man entering Paradise. He entered the synagogue and saw some Jews, and a Jew was reading the Torah to them When they came to a description of the Prophet (建), they stopped reading. There was a sick man in the gathering, and the Prophet (24) said: "Why did you stop reading?" The sick man said: They came to a description of a Prophet, so they stopped reading. Then the sick man came crawling, until he took the Torah and read until he came to the description of the Prophet (20) and his ummah. And he said: This is a description of you and your umniah; I bear witness that there is no god but Allah and that you are the Messenger of Allah. Then he died, and the Prophet (鑑) said to his companions: "Take care of your brother."

٣٩٥٠ حَدَّثَنَا رَوْحٌ: حَدَّثَنَا شُعْبَةُ فَلَ: سَمِعْتُ أَبَا إِسْحَاقَ قَلَ: سَمِعْتُ أَنَا الْمُحْوَمِ فَلَ: سَمِعْتُ أَنَا اللَّهِ بْنِ مَسْعُودٍ عنِ اللَّهِ بِهِذَا لَدُعَاءِ اللَّهِ بِهِذَا لَدُعَاءِ اللَّهُمَ إِنِي أَسْأَلُكَ اللَّهُدَى وَالتَّقَى وَالتَّقَى وَالْعَفَافَ وَالتَّقَى وَالتَّقَى وَالْعَفَافَ وَالْعَفَافَ وَالْعَفَافَ . [راحع. ٣٦٩٢].

تخريج: إسناده صحح.

٣٩٥١– حَدَّثَنَا رُوحٌ وَعَفَّانُ الْمَعْنَى قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَّمَةً عَنْ عَطَاءِ بْنِ السَّائِب، عَنْ أَبِي عُبِيْدَةَ بُنِ عَبِدِ اللَّهِ بُنِ مَسْعُودٍ، قَالَ عَفَّانُ. عَنْ أَبِيهِ ابْنِ مَسْعُودٍ قَال: إِنَّ اللَّهَ عَرّ وَجَلَّ ابْنَعَثُ نُبيَّهُ ﷺ لِإِذْخَالِ رَجُل إِلَى الْجَنَّةِ، فَدَخَلَ الْكَنِيسَةَ، فَإِذَا هُوَ سِهُودٌ، وَإِذَا يُهُودِيُّ يُقْرَأُ عَلِيْهِمُ التَّوْرَاةَ، فلَمَّا أَتَوْا غلَى صفَهَ النَّبِيُّ بِينِيِّةٍ، أَمْسَكُوا، وَفِي نَاحِبَتِهَا رَجُلُّ مَربضٌ، فَقَالَ النَّبِيُّ يَظِيُّهُ الْمَا لَكُمْ أَمْسَكُنُّمْ؟ ا قَالَ الْمَرِيصُ لِنَّهُمْ أَتَوا عَلَى صِفَة نَيِّ، فَأَمْسَكُوا، ثُمَّ حَاءَ الْمُريضُ يَحْبُو، حَتَّى أَخَذَ النَّوْرَاةَ. فَقُرااً حَتَّى أَتَّى عَلَى صِفْقِ النَّبِيِّ عِلَيْهِ. وَأُمَّتِهِ، فَقَالَ ۚ هَذِهِ صَفَئُكَ وَصَفَةُ أُمَّتُكَ. أَسْهَدُ أَنْ لَا إِلَهَ إِلَّا لِلَّهُ، وَأَنَّكَ رَسُولُ اللَّهِ، ثُمّ مَاتْ. فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: اللَّهِ أَحَاكُمُ".

تخریج: إساده صعیف لانقطاعه، أبو عملة لم سمع من أبیه ابن مسعود.

Comments: [Its *isnad* is *da'cef* because it is interrupted. 'Abu 'Ubaidah bin 'Abdullah bin Mas'ood did not hear from his father]

3952. It was narrated that 'Abdullah bin Mas'ood (36) said: Beware of saying, So and so died as a martyr or So and so was killed as a martyr, for a man may fight to get booty, or he may fight to be remembered, or he may fight to show off. If you must bear witness that someone is a martyr, then bear witness for the group whom the Messenger of Allah (建) sent on a campaign and they were killed, and they said: O Allah, tell our Prophet (选) about us, that we have inct You and we are pleased with You and You are pleased with us.

Comments: [Its isnad is da'eef because it is interrupted. 'Abu 'Ubaidah - who was the son of 'Abdullah bin Mas'ood - did not hear from his father]

3953. It was narrated that 'Abdullah bin Mas'ood (♣) said: I prayed two rak'ahs with the Messenger of Allah (♣) in Mina, and two rak'ahs with Abu Bakr (♣), and two rak'ahs with 'Umar (♣), and I wish that I had of these four rak'ahs two that are accepted.

Comments: [Its isnad is sahech, al-Bukhari (1084) and Muslim (695)] ٣٩٥٧ حدّ فَنَا رَوْعٌ حَدَّ تَنَا حَمَّادٌ. أَخْبَرَنَا عَطَاءُ بْنُ السّائِبِ عَنْ أَبِي عُبِيْدَةً، عَنْ عَنْ عَنْ اللّهِ بْن مَسْعُودٍ قَالَ: بِيَّاكُمْ أَنْ نَقُولُوا. مَاتَ فَلانٌ شَهِيدًا، أَوْ قُبَل فُلانٌ شَهِيدًا، فَإِنْ فَلانٌ شَهِيدًا، فَإِنْ اللّهُ تَكُل شَهِيدًا، فَإِنْ اللّهُ تَكُل شَهِيدًا، فَإِنْ كُنْتُمْ شَاهِدِينَ لَا سَخَالَةً، لِيْرى مَكَانَةً، فَإِنْ كُنْتُمْ شَاهِدِينَ لَا سَخَالَةً، ويُقْتَلُ لِللّهُ تَكُل اللّهُ عَلَيْ فَيْتُلُوا، فَفَلُوا اللّهُمْ بَلّعُ بَيْنَ فِي سَبِيّةٍ، فَقُبِلُوا، فَفَلُوا اللّهُمْ بَلّعُ بَيْنَ فِي سَبِيّةٍ، فَقْبِلُوا، فَفَلُوا اللّهُمْ بَلّعُ بَيْنَ فَي سِبِيّةٍ، فَقْبِلُوا، فَفَلُوا اللّهُمْ بَلّعُ بَيْنَ فَرضِيد عَنْ.

تخريج: إساده صعيف لانقطاعه، أنو عبدة لم بسمع من أنبه انن مسعود.

٣٩٥٣ - حَدِّثَنَا رَوْحٌ وَمُحَمَدُ بْنُ جَعْفَرِ قَالَا خَدَّتُ شُعْبَةُ عَنْ شُلْبُمانَ قَالَ: سَمعْتُ عُمَارَةً الله عَمْرِ يُحَدِّثُ _ قَالَ ابْنُ جَعْفَرٍ. أَوْ ابْرَاهِيمَ، شُعْبَةُ شَكَ _ قَالَ ابْنُ جَعْفَرٍ. أَوْ ابْرَاهِيمَ، شُعْبَةُ شَكَ _ عَنْ عَبْدِ الرّحْمِ بْنِ بَرِيدَ، عَنْ عِبْدِ الرّحْمِ بْنِ مَرْدَهُ وَقَالَ صَلَّيْتُ مَعْ رَصُولِ اللّهِ بِيهِ مِمْ رَحْعَيْنٍ، وَمَعَ غَمَر رَصِي اللّهُ عَنْهُ رَحْعَيْنٍ، وَمَعَ غَمَر رَصِي رَحْنِي مِنْ أَرْبِعِ رَحْعِيْنٍ، فَلَيْنَ حَظِّي مِنْ أَرْبِعِ رَحْعِيْنٍ، فَلَيْنَ حَظِّي مِنْ أَرْبِعِ رَحْعَيْنِ، وَعَعْ عَمْر رَحِي

تخریج: بسده صحیح، ح (۱۰۸٤)، م (۱۹۵)

3954. It was narrated from Ibn Mas'ood (♣) that the Messenger of Allah (♣) said: "I spent last night reciting Qur'an to the jinn

٣٩٥٤ - حَدَثْنَا غَنْمانُ بْنُ عُمْرَ. حَدَّثْنا يُونُسُ غَيِ الزُّهْرِيِّ، غَنْ عُنَبْدِ للَّهِ بْن عَبْدِ اللَّهِ بْن عُنْبَة، غَي ابْن مَشْعُودٍ أَنَّ رَسُولَ اللّهِ ﷺ who were accompanying me in al-Hajoon."

Comments: [Its isnud is da'cef because it is interrupted. 'Ubaidullah bin 'Utbah bin Mas'ood did not hear from his father's paternal uncle 'Abdullah bin Mas'ood]

3955. It was narrated that Qabeesah bin Jabir al-Asadi said: I went with an old woman of Banu Asad to Ibn Mas'ood and he said: I heard the Messenger of Allah (蹇) curse women who ask for their facial hair to be plucked, women who file their teeth, and women who do tattoos, who change the creation of Allah."

Comments: [A sahech hadeeth; this is a hasan isnad]

تخریج: حدیث صحح، ح (٥٩٤٨)، م: (٢١٢٥)، وهدا إسناد حس.

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3956. It was narrated that Qabeesah bin Jabir al-Asadi said: I went with an old woman of Banu Asad to Ibn Mas'ood - and he mentioned the story. 'Abdullah said: I heard the Messenger of Allah (ﷺ) curse women who ask for their facial hair to be plucked, women who file their teeth, and women who do tattoos, who change the creation of Allah, may He be glorified and exalted."

Comments: [A saheeh hadeeth; this is a hasan isnad]

3957. It was narrated from 'Abdur-Rahman bin 'Abdullan bin Mas'ood, from his father who

قال. أبتُ اللَّيْلَةَ أَقُرأُ عَمَى الْجِنِّ، رُفَقَةَ لَا يَخِيرُونِ. [انظر: ١٤٩٤]

تخريج: إساده صعب الانقطاعة، عيدالله الى عبدالله الى عبدالله الى عبد الى مسعود لم يسمع من عم اليه عبدالله إلى مسعود.

٣٩٥٥- حدَّثَنَا هِنْ مُ نَنُ عَبِدِ الْمَلِك: حدَّثَنَا هِنَهَ مُ نَنُ عَبِدِ الْمَلِك: حدَّثَنَا هَرَادُ) أَلُو عَوانَهُ، ويَحْنِى نُنُ حَدَّدٍ قال احْرَر أُو عَوَنَهُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَن الْعُرْبَاذِ نْنِ الْهَيْمَ، عَنْ فِيضَهَ نُنِ خَادٍ الْأَسَدِيِّ قَلْ الْمُ قَلْ الْمُ مَنْ عَجُورٍ مِنْ مِي أَسَدِهُ إِلَّا أَسَدِيً مَنْ فَيَ فَيْضَهَ نُنِ خَادٍ الْأَسَدِيِّ قَلْ الْمُ مَنْ عَجُورٍ مِنْ مِي أَسَدِهُ إِلَي الْمِ مَنْ عَنْ أَسِدٍ، إِلَى الْمُ مَنْعُودٍ، فَقَالَ اسْمَعْتُ رَسُولَ لَنَّهِ عَنْ لَيْ اللَّهِ لَنَّا لَكُو اللَّهُ مَنْ مَنْ أَنْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ اللَّهُ عَلَيْ اللَّهُ وَسَمَاتِ اللَّاتِي اللَّهُ عَلَيْ اللَّهُ اللَّهِ مَنْ اللَّهُ عَلَيْ وَالْمُوسِمَاتِ اللَّهُ اللَّهِ مِنْ اللَّهُ عَلَيْ وَالْمُوسِمَاتِ اللَّاتِي اللَّهُ اللَّهُ مِنْ عَلَى اللَّهُ اللَّهُ مِنْ عَلَيْ وَاللَّهُ وَسَمَاتِ اللَّهُ عَلَيْ اللَّهُ مِنْ اللَّهُ اللَّهُ مِنْ عَلَيْ اللَّهُ مِنْ عَلَيْ اللَّهُ مِنْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ مِنْ أَنْ اللَّهُ مِنْ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْ اللَّهُ عَلَيْكُونَ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْهُ عَلَيْهُ اللَّهُ عَلَيْ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْكُ اللْمُعَلِيْكُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ الْمُعُلِقُ اللْهُ اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُ اللْهُ عَلَيْكُ الْمُعَلِيْكُ الْمُعَلِيْكُ الْمُعَلِيْكُ عَلَيْكُ الْمُعَلِيْكُ الْمُعَلِيْكُ الْمُعَلِيْكُ الْمُعَلِيْكُ اللَّهُ عَلَيْكُ الْمُعِلِيْكَ الْمُعَلِيْكُ الْمُعَلِيْكُ الْمُعَلِيْكُ الْمُعَلِيقُولُ الْمُعَلِيْكُ الْمُعَلِيْكُ الْمُعُلِيْكُ الْمُعُلِي عَلَيْكُ الْمُعُلِي الْمُعَلِي الْمُعَلِيْكُ الْمُعُلِمُ اللَّهُ الْم

٣٩٥٦ حَدَّقَنَا حَسنٌ حَدَّقَنَا شَيْبَانُ عَنْ عَبْد الْمُوْيَانِ نُنِ الْهَيْثَمِ، عَنْ قَبِصَة الْمُولِيَ عَنْ الْهُيْثَمِ، عَنْ قَبِصَة الْب حبرِ لَأَسْدِي قال: الْطَلَقْتُ مَعَ عَجُوزِ اللهِ عَنْ الْعَلْقُتُ مَعَ عَجُوزِ اللهِ عَنْ الْمُتَمَّصَاب عَنْ الْمُتَمَّصَاب اللهِ عَلْ الْمُتَمَّصَاب اللهِ عَلَى الْمُتَمَّصَاب اللهِ عَلَى الْمُتَمَّصَاب اللهِ عَرَّ وَجَلَّ الْمُتَمَّصَاب اللهِ عَرَّ وَجَلْ الْمُتَمَّرُن خَلْقَ اللهُ عَمْرُن خَلْقَ اللهِ عَرَّ وَجَلْ [رجع: ٣٩٤٥].

تخریج: حدیث صحیح، ح (۵۹٤۸)، ه: (۲۱۲۵)، وهذه اِساد حسن.

٣٩٥٧ خَلَثَنَا هِشَامُ ثُنُ عَبْد الْمَبِكِ حَدَثَنَا فِي عَلْمَ الْمَبِكِ مَدَثَنَا الْمُلِكِ، عَنْ عَبْدالرَّحْمَن

said: The Messenger of Allah (變) said: "For a Muslim to fight his brother is *kufr* and reviling him is an evil action."

Comments: [A saheeli hadeeth]

3958. It was narrated from Naheek bin Sinan as-Sulami that he went to 'Abdullah bin Mas'ood and said: Last night I recited al-Mufassal in one rak'ah. He said: This is like reciting poetry quickly, like dry dates falling from a branch when shaken. Rather it was divided so that you might read it with ease. I learned the pairs that the Messenger of Allah (ﷺ) used to put together in one rak'alı, twenty soorahs: ar-Rahman and an-Najm, according to the order of Ibn Mas'ood, each two soorahs in one rak'ah. And he mentioned ad-Dukhan and 'Amma yatasa'aloon in one rak'alı.

ائْنِ عَبْدَ اللّهُ نُنِ مَسْغُودٍ، عَنْ أَنِيهِ قَالَ. قَالَ رَشُولُ اللّهِ ﷺ "قِتَـُلُ مُشْلِمٍ أَحَاهُ كُفْرٌ، وَسِبَائِهُ فُسُوقٌ". [راحع: ٣٦٤٧].

تخريج: حديث صحيح.

٣٩٥٨ حَلَّثَنَا هِشَامُ مِنْ عَبْدِ الْمَلِكِ حَلَّثَنَا هِنَامُ مِنْ عَبْدِ الْمَلِكِ حَلَّثَنَا إِنْرَاهِيمُ ابْو عَوَانَةَ عَلْ حُصَيْنِ قَالَ: خَلَّنْي إِنْرَاهِيمُ عَلْ نَهِيكِ بْنِ سِنَانِ الشَّلْمِيّ: أَنَّهُ أَنِّى عَبْدَ اللَّهِ مِنْ مَسْعُودٍ، فَقَالَ: قَرَأْتُ الْمَفْصَلُ اللَّبَلَةَ فِي رَكْعَةِ، فَقَالَ هَذَّ مِثْلَ هَذَّ الشَّعْرِ، أَوْ يَهُو مِثْلَ يَتُفْصَلُوا، لَقَدْ عَلْمَ مُشْلُولُ، لَقَدْ عَلْمَ مَثْلُ الشَّعْرِ، أَوْ عَلِمْتُ الشَّعْرِ، أَوْ عَلَى مَشُولُ اللَّه بَيْتُهُ عَلَى مَشُولُ اللَّه بَيْتُهُ عَلَى مَشُولُ اللَّه بَيْتُهُ تَلْمُولُ اللَّه بَيْتُهُ الْمُعْرِدِ، كُلُّ شُورَتَيْنِ فِي رَكْعَةٍ، وَقَلَى اللَّهِ عَلَى مَشْعُودٍ، كُلُّ شُورَتَيْنِ فِي رَكْعَةٍ، وَقَلَى اللَّهُ عَلَى مَسْعُودٍ، كُلُّ شُورَتَيْنِ فِي رَكْعَةٍ، وَقَلَى اللَّهُ اللَّهُ عَلَى مَنْ وَالنَّحْمُ، عَلَى وَخَعَةٍ، وَقَلَى اللَّهُ عَلَى مَنْ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ الللَّهُ اللَّهُ اللَهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ الل

تخريج: صحيح عيره.

Comments: [Saheeli because of corroborating evidence]

3959. It was narrated from Abdullah, from the Prophet (經) that he said: "Every betrayer will have a banner, and it will be said: This is the betrayer of So and so."

Comments: [Its isnad is saheeh, al-Bukhari (3186) and Muslim (1736)] ٣٩٥٩- حَدَّثَنا سُلَيْمَانُ بْنُ دَاوُدَ أَخْبَرَنَا شُخْبَرَنَا شُخْبَرَنَا شُخْبَرَنَا شُخْبَةً عَن الْأَعْمَشِ: سَمَعَ أَنَا وَائِلِ يُحَدِّثُ عَنْ عَنْدِ اللَّهِ عَن النَّبِيِّ يَقِيقٍ أَنَّهُ قَالَ: "لِكُلِّ عَدرٍ لِوَاءً، وَيُقَالُ. هَذِهِ عَدْرُةً فُلَانِه [راحع. ٣٩٠٠].

تخریج: إساده صحیح، خ: (٣١٨٦)، م: (١٧٣١).

3960. It was narrated from 'Abdullah that the Prophet (鑑) said: "What a bad thing for one of you - or for one of them - to say, I forgot such and such a verse.

٣٩٦٠- حَدَّثُنَا سُلَيْمَانُ بْنُ ذَاوُدَ: حَدَّثَنَ شَعْمُ أَبَا وَايْلٍ شَعْمُةُ عَنْ مَنْطُورٍ قَالَ: سَمِعْتُ أَبَا وَايْلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَي النَّبِيِّ ﷺ قَالَ.

Rather he was caused to forget. Keep revising the Qur'an, for by the One in Whose hand is my soul, it is more likely to flee from the hearts of men than camels from their hobbles."

Comments: [Its isnad is saheeh, al-Bukhari (5032) and Muslim (790)] "بِئْسَمَ لِأَحَدِكُمْ _ أَوْ بِئْسَمَا لِأَحَدِهِمْ _ أَنْ يَقُولَ: سَبِسَتُ آيَةَ كَنْتَ وَكَبْتَ، بَلْ هُوَ سُسِيَ، اسْتَذْكِرُوا الْقُرْآنَ، فَوَالَّذِي نَفْسِي بِبَدِهِ، لَهُوَ أَشْدُ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ، مِنَ النَّمَمِ مِنْ غَفْلِهَا". [راحع: ٣٦٢٠].

تخریج: إساده صحیح، ح: (٥٠٣٢)، م. (٧٩٠).

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3961. It was narrated that Ibn Sakhbarah said: I went out in the morning with 'Abdullah bin Mas'ood from Mina to 'Arafat, and he was reciting the Talbiyan. 'Abdullah was a dark man with two braids, and he had the look of the people of the desert. Some thugs gathered around him and said: O Bedouin, this is not a day for Talbiyah; rather it is a day for takbeer! At that, he turned to me and said: Are the people ignorant or have they forgotten? By the One Who sent Muhammad (ﷺ) with the truth, I went out with the Messenger of Allah (w) and he did not stop reciting the Talbıyah until he stoned Jamratal-'Agabalı, except that sometimes he mixed it with takbeer or tableel.

Comments: [Its isnad is salieeh, Muslim (1283)]

3962. It was narrated that 'Abdullah (♣) said: I never saw the Messenger of Allah (♣) pray against Quraish except on one day. He was praying and a group of Quraish were sitting (nearby), and there was the placenta of a she-camel near him. They said:

تخریج إساده صحیح، م (۱۲۸۳).

٣٩٦٢- حَدَّثَنَا وَهَتُ مِنْ جَرِيرٍ: حَدَّثَنَا شُعْنَةُ غَنْ أَبِي إِسْحَاقَ، عَنْ غَمْرِو بْنِ مَنِمُونٍ، عَنْ عَبْدِ اللّهِ قَالَ مَا رَأَيْتُ رَسُولَ اللّهِ بَيْثِيَّةَ دَعَا غَنَى قُرَيْشٍ غَيْرَ يَوْمٍ وَاحِدٍ، فَإِنَّهُ كَانَ يُصَلِّي، ورهْظٌ مِنْ قُرِيْشٍ جُلُوسٌ، وسَلَا جَزُورٍ قَرِيبٌ

Who will take this placenta and throw it onto his back? 'Uqbah bin Abi Mu'ait said: I will. He took it and threw it onto his back, and he remained prostrating until Fatimah came and took it from his back. Then the Messenger of Allah (霆) said: "O Allah, I urge You to deal with this group of Quraish. O Allah, I urge You to deal with 'Utbah bin Rabee'ah, O Allah, I urge You to deal with Shaibah bin Rabee'ah, O Allah, I urge You to deal with Abu Jahl bin Hisham, O Allah, I urge You to deal with 'Uqbah bin Abi Mu'ait, O Allah, I urge You to deal with Ubayy bin Khalaf, or Umayyah bin Khalaf." 'Abdullah said: I saw them all slain on the day of Badr, then they were dragged to the dry well, except Ubayy or Umayyah; he was a huge man and he began to disintegrate

Comments: [Its isnad is saheelt, al-Bukhari (3854) and Muslim (1794)]

3963. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are my generation who are with me, then those who come after them," And I do not know whether he said after the third or fourth time: "There will come people after them one of whose testimony will come before his oath and his oath before his testimony.

Comments: [Its *isnad* is *saheeh*, Muslim (2533)]

3964. It was narrated from Ibn Mas'ood (♣) that the nations were shown to the Prophet (★)

منة، فَقَانُوا: مِنْ بَأُحُدُ هَذَا لِسَلا، فَيْلَقِيهُ عَلَى ظَهْرِهِ؟ فَال فَقَال عَقْبَةُ نِنْ بِي مُعْيَطِا أَن ، فَأَحَدُهُ فَأَلْفاهُ عَلَى طَهْرِهِ، فَلَمْ يَرَلُ سَاجِدًا، حَتَى جَاءَتْ فَاطَمةُ صَلوَاتُ لَلَهِ سَاجِدًا، حَتَى جَاءَتْ فَاطَمةُ صَلوَاتُ لَلَهِ عَلَيْهُ، فَأَخَذَتُهُ عَنْ ظَهْره، فَفَالَ رَسُولُ اللَّه يَعْهُ اللَّهُمُ عَلَيْكَ أَنْهلا مِنْ فُرَسُر، اللَّهُمُ عَلَيْكَ سَنْيةً لَى مَعْيَلْ مَعْيَلْ مَعْيَلْ اللَّهُمُ عَلَيْكَ سَنْيةً لَى اللّهُمُ عَلَيْكَ سَنْيةً لَى عَلَيْكَ سَنْيةً لَى اللّهُمُ عَلَيْكَ سَنْيةً لَى عَلَيْكَ اللّهُمُ عَلَيْكَ سَنْيةً لَى اللّهُمُ عَلَيْكَ اللّهُ اللّهُ عَلَيْكَ اللّهُ اللّهُ اللّهُمُ عَلَيْكَ اللّهُمُ عَلَيْكَ اللّهُ اللّهُمُ عَلَيْكَ اللّهُ عَلَيْكَ اللّهُ اللّهُ عَلْهُمْ فَلَوْلًا يَوْم عَلَيْكَ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْكَ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْكَ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَيْكَ اللّهُ ا

تخریج: إساده صحیح، ح (۳۸۵٤)، م (۱۷۹٤).

٣٩٦٣ - حَدَثْنَا `زَهْرُ ' نُنُ سَعْدِ. أَخْمَرَنَ بَنُ عَوْنِ عَنْ يَبْرَاهِيم، عَنْ عُشَدَةً، عَنْ عَنْدَ اللَّهِ عَن عَوْنِ عَنْ يَبْرَاهِيم، عَنْ عُشَدَةً، عَنْ عَنْدَ اللَّهِ عَن النَّبِيِّ يَقِيْتُهُ قَالَ الْحَبُرُ النَّاسِ أَفْرَانِي اللّهِ اللّهِ يَنُونِهِمْ _ لَئُونِي، ثُمَّ اللّهِينَ يَلُونَهُمْ _ يَلُونِهِمْ أَنَّهُمْ أَنْ فَي النَّالِمَةِ كَالَتُ مَنْهُ أَوْ فِي النَّالِمَةِ كَالَتُ مَنْهُ أَوْ فِي النَّالِمَةِ كَالَتُ مَنْهُ أَوْ فِي النَّالِمَةِ كَاللّهُ مَنْهُ مَنْهُ مَا خَلْفُ مَنْهُ أَنْهُمْ خَلْفُ مَنْهُ أَمْ فَي النَّالِمَةِ كَاللّهُ مَنْهُ اللّهُ مَنْهُ أَمْ اللّهُ اللّهُ مَنْهُ مَنْهُ مَنْهُ أَلْهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللللّهُ اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الل

تخريج: إساده صحيح، م (٢٥٣٣).

٣٩٦٤- حَدَّثُنَا عَبُدُ (٤١٨/١) الصَّمَدِ: خَدُّثُنَا هَمَّامٌ فَالَ: حَدَّنُنَا عَاصِمٌ عَنْ ررِّ، عَن

He said: His unmah was shown to him and he liked their large numbers. Then it was said: With these are seventy thousand who will enter Paradise without being called to account.

Comments: [Its isnad is hasan]

3965. It was narrated that Ibn Mas'ood said: On the day of Badr, they had one camel for three men, and the ones who rode with the Prophet (些) were 'Ali and Abu Lubabah. When it was the Prophet's turn to walk, they said to him: Ride, and we will walk instead of you He said: "You are not stronger than me and I am not in less need of reward than you."

Comments: [Its isnad is hasan]

3966. 'Abdur-Rahman bin al-Aswad (narrated) from his father that he heard 'Abdullah bin Mas'ood (象) say: The Prophet (些) went to relieve himself and he instructed me to bring him three stones. I found two stones and I did not find a third, so I picked up a piece of dung, and I brought them to the Prophet (愛). He took the two stones and threw away the dung and said: "It is impure."

Comments: [Its isnad is saheeh, al-Bukhari (156)]

3967. A similar report was narrated from 'Abdullah from the Prophet (些); and by Mansoor, al-

الْس مَسْعُودٍ. أَنَّ الْأَمْمَ عُرِضَتُ عَلَى النَّبِيِّ اللهِ مَالَ عَعُرِضَتُ عَلَيْهِ أَمَّتُهُ، فَأَعْجَنَّهُ كَثُرْتُهُمْ، فَهِيل، إِنَّ مَع هَؤُلًا، سَبْعِينَ أَلْفُ لَدُّنُونَ الْجَنَّةُ مَعَيْرٍ جِسَابٍ. [راجع، ١٣٨١٩].

تخريج: إسناده حس

٣٩٦٥ خَدَّقْنَا عَنْدُ لَصَّمَدِ: حَدَّثْنَا خَمَّادُ عَنْ عَاصِم، عَنْ زَرِّ، عَنِ ابْن مَسْعُودٍ قَالَ: كَانُوا بَوْمَ شُورٍ قَالَ: كَانُوا بَوْمَ شُورٍ بَيْن كُنْ زَمِيلُ اللَّبِيِّ بَيْقَ وَأَنُو لُبَانَه، قَالَ وَكَان إِذَا كَانَتُ عُفْنَةُ النِّبِيِّ عَلِيٍّ وَأَنُو لُبَانَه، قَالَ وَكَان إِذَا كَانَتُ عُفْنَةُ النِّبِيِّ عَلِيٍّ قَالًا لَهُ الرَّكُ حَتَّى نَمْشِي عَنْف، فَيْقُولُ. (ما أَنْتُمَا بِأَقُونِي مَنِّي، وَمَا أَنَ عَنْف، فَيْعَ عِنْلُا عَمْدِي الْمُعْرِي مَنْكُمَاه. [راجع، ٣٩٠٨].

تخریج: إساده حس.

٣٩٦٦ خَدَّثُنَا يَحْيَى بْنُ اَدَمَ: حَدَّثُنَا زُهْيُرُ: حَدَّثُنَا أَهُ عَيْنَاةَ ذُهَرُهُ، حَدَّثُنَا أَبُو عُنَيْنَاةَ ذَكَرَهُ، وَلَكِنْ عَنْدُ الرَّحْمَ بْنُ الْأَسْوَدَ عَنْ أَبِيهِ: أَنَّهُ سَمِعَ عَبْدُ اللَّهِ شَمْعُودِ يَقُولُ أَتَى اللَّبِيُ ﷺ الْغَابُطَ، عَبْدُ اللَّهِ شَمْعُودِ يَقُولُ أَتَى اللَّبِيُ ﷺ الْغَابُطَ، وَمُحَدَّرُنِي، وَمَرَّنِي أَنِيكُ جَمَرَنِي، وَأَلْقَى الرَّوْنَةَ، فَأَنْيَتُ بِهِنَّ لِنِي عَلَيْهِ، فَأَخْدَ الْخَجَرَيْنِ، وَأَلْقَى الرَّوْنَةَ، لِنِي عَلَيْهِ، فَأَخْد الْخَجَرَيْنِ، وَأَلْقَى الرَّوْنَةَ، وَتَلَا المَّوْنَةَ، وَقَلْ الْهَدِهِ رَكْسُهُ، [راجع. ٢٥٨٥].

تخريج: إساده صحيح، ح (١٥٦). إهبر: وإن سمع من ألي إسحاق عد الاحتلاط؛ روايته هذه مما انتفاه المحاري من مروياته.

٣٩٦٧– حَدَّثْنَا يَخْيَى ثُنُّ آدمَ. حَدَّثْنَا شُفْيَانُ، وَدَكَرَ النَّشَهُدَ، نَشَهُدَ عَبْدِ اللَّهِ قَالَ حَدَثَنَا

A'mash and Hammad, from Abu Wa'ıl, from 'Abdullah, from the Prophet (鑑).

Comments: [Its isnad is saheeh, al-Bukhari (1202)]

'Abdullah that a man came to him and said: I recited al-Mufassal in one rak'ah. He said: Rather you recited it quickly like poetry or like dry dates falling from a branch when it is shaken. But the Messenger of Allah (經) did not do what you did. He used to recite pairs (of soorahs), ar-Rahman and an-Najm in one rak'ah. And Abu Ishaq mentioned ten rak'ahs, with twenty soorahs, according to the order of 'Abdullah, the last (pair) of which was Idhashshamsu kuwwirat and ad-Dukhan.

Comments: [A salieeli hadeeth]

تخريج: حديث صحبح، رهير بن معاوية- وإن سمع من أبي إسحاق السبيعي بعد الاحتلاط متابع، وأبو إسحاق لم يسمع من علقمة المحعى، لكه متابع بالأسود بن يزيد، وقد سمع منه.

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3969. It was narrated that 'Abdur-Rahman bin Yazeed said' I was with 'Abdullah bin Mas'ood in Muzdalifah, and he offered the two prayers, each prayer on its own with an adhan and iqamah, and 'Isha' in between them. And he prayed Fajr when the first light of dawn showed, or when someone might say, dawn has broken, and someone else might say, dawn has not broken. Then he said: The Messenger of Allah (全) said: "These two prayers are to be

أَبُو إِسْحَاقَ عَنْ أَبِي الْأَحْوصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، وَمَنْصُورٌ وَالْأَعْمَشُ وَحَمَّادٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّتِيِّ ﷺ مِنْلَهُ. [راحع ٣٦٢٣].

تخريج: إسناده صحيح، خ (١٢٠٢).

٣٩٦٨ حَدَّثَنَا يَخْتَى بَنُ آدَمَ: حَدَّثَنَا زُهَيْرُ عَنْ أَهِيْرُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ وَعَلَقْمَةً، عَنْ عَشْدِ اللَّهِ: أَنَّ رَجُلًا أَتَاهُ، مَقَالَ: قَرَأْتُ الْمُفَصَّلَ فِي رَكْمَةٍ، فَقَالَ: بَلْ هَذَذُت كَهَذَ الشَّعْرِ، أَوْ كَشْرِ الدَّقَلِ، لَكِنَّ هَذَذُت كَهَذَ الشَّعْرِ، أَوْ كَشْرِ الدَّقَلِ، لَكِنَّ مَشُولَ اللَّه عِلَى اللَّهُ مَنْ وَالنَّحْمَ فِي رَكْمَةٍ، قَالَ: يَشْرَأُ النَّظُرُ، الرَّحْمَنَ وَالنَّحْمَ فِي رَكْمَةٍ، قَالَ: يَشِرُ اللَّهُ عَلَى كَمَا فَعَمْتَ، كَانَ فَذَكَرَ أَبُو إِسْحَاق عَشْرَ رَكَعَاتٍ، بِعِشْرِينَ فَذَكَرَ أَبُو إِسْحَاق عَشْرَ رَكَعَاتٍ، بِعِشْرِينَ فَذَكَرَ أَبُو إِسْحَاق عَشْرَ رَكَعَاتٍ، بِعِشْرِينَ الشَّهُ مُ فَي رَكْعَةٍ، قَالَ: الشَّهُ مُن تَأْلِفُ عَبْدِ اللَّهِ، آخِرُهُنَّ : إِذَا الشَّمْسُ كُورَتْ، وَالدُّحَنْ. [راجع: ٢٦٠٧].

٣٩٦٩- حَلَّثُنَا بَحْيَى بْنُ ادَمَ حَدَّثُنَا إِسْرَائِيلُ عَنْ أَبِي إلْسَحَافَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ عَنْ أَبِي الرَّحْمَنِ بْنِ يَزِيدَ قَالَ كُنْتُ مَعْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِجَمْعٍ، قَالَ كُنْتُ مَعْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ بِجَمْعٍ، فَصَلَّى الصَّلَاقِ وحْدَهَ بِأَدَانٍ فَصَلَّى الصَّلَاقِ وحْدَهَ بِأَدَانٍ وَقَالَ عَبْلُهُما، وَصَلَّى الْفَهْرَ جِينَ وَقَالَ عَبْلُهُما، وَصَلَّى الْفَهْرَ جِينَ مَطْعَ الْفَهْرُ، أَوْ قَالَ جِينَ قَالَ قَائِلٌ: طَلَمَ مَطَعَ الْفَجُرُ، وَقَالَ قَائِلٌ: لِمْ يَطْلُعُ، ثُمَّ قَالَ: إِنَّ مَلْكُونِ، لَمْ يَطُلُعُ، ثُمَّ قَالَ: إِنَّ مَنْ وَقُنِهِمَا فِي هَذَا الْمَكَانِ، لَا يُحْوَلُانِ عَنْ وَقُنِهِمَا فِي هَذَا الْمَكَانِ، لَا لَمُكَانِ، لَا

shifted from their regular time in this place, and people should not come to Muzdalifah until it is dark, and Fajr prayer should be offered at this time "

Comments: [Its isnad is saheeh, al-Bukhari (1683)]

3970. It was narrated that 'Abdullah bin Mas'ood (♣) said: The Messenger of Allah (⇐) taught me [the verse], "Inni Anar-Razzaqu dhul-quwwatil-mateen" [a variant reading of "Innallaha huwarrazzaqu... (Verily, Allah is the All-Provider, Owner of Power, the Most Strong)" [adh-Dhariyat 51:58].

Comments: [Its isnud is salieeli]

3971. It was narrated from 'Abdullah concerning the verse, "The (Prophet's) heart lied not in what he (Muhammad (ﷺ)) saw" [an-Najm 53:11], that he said: The Messenger of Allah (☒) saw Jibreel (as) in a suit of the finest brocade, filling the space between heaven and earth.

Comments: [Its isnad is saheeh]

3972. It was narrated that 'Abdullah (ﷺ) said: I saw the Messenger of Allah (ﷺ) saying takbeer with every bowing and prostration, every time he raised or lowered his head (in prayer), and I saw Abu Bakr and 'Umar (doing likewise), and they said the salam to their right and to their left, assalamu 'alaikum wa rahmatullah.

يَفْذَمُ النَّاسُ جَمْعًا حَتَّى يُعْتِمُوا، وَصَلَاةُ لَفَجُر هَذِه السَّاعَةَ». [راجع. ٣٦٣٧]. تخريج: إسده صحح، خ (١٦٨٣).

٣٩٧٠ حَدَّثَنَا يَحْيَى بْنُ اَدَمَ وَيَحْيَى بْنُ أَبِي السَّحَاقَ، عَنْ أَبِي إَسْحَاقَ، عَنْ عَدْ اللَّهِ بْنِ مَسْعَود عَدْ اللَّهِ بْنِ مَسْعُود عَدْ اللَّهِ بْنِ مَسْعُود قَالَ: أَقْرَأَيي رَسُولُ اللَّهِ ﷺ "إِنِّي أَنَا الرَّزَاقُ ذُو الْقُوْةِ الْمَنْيَنْ". [راجع: ٥٣٣٣].

تخريج إساده صحيح.

٣٩٧١ حَدَقَنَا بَحْنَى: حَدَّثَنَا إِسْرَائِيلُ عَنْ ابِي إِسْخَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَرِيدَ، عَنْ عَبْدِ اللّهِ، فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿مَا كُنَبَ الْفَوْادُ مَا رَأَى ﴾ (النجم: ١١) قال: رَبِي رَسُولُ اللّهِ يَشْخَ جِنْرِيل فِي حُلَّةٍ مِنْ رَبُولُ اللّهِ يَشْخَ جِنْرِيل فِي حُلَّةٍ مِنْ رَفُوفٍ، قَدْ مَلَأَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. رَفْرُفِ، قَدْ مَلَأَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. لراحم: ٣٧٤٠].

تخريج: إساده صحيح.

٣٩٧٧ - حَدَّقَنَا يَحْيَى بْنُ آدَمْ وَأَبُو أَخَمَدَ قَالَا حَدَثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَلِ بْنِ الْأَسْرَدِ، عَنْ أَبِيهِ وَعَلْقَمَةَ، عَنْ عَبْدِ اللّهِ قَالَ: كَانَ رَسُولُ اللّهِ يُكَبِّرُ فِي كُلِّ رُكُوعِ اللّهِ قَالَ: كَانَ رَسُولُ اللّهِ يُكَبِّرُ فِي كُلِّ رُكُوعِ وَشُخُودٍ، وَرَفْعِ وَوَصْعٍ، وَأَنُو نَكْمٍ وَعُمَرُ رِضْوَانُ اللّهِ عَلَيْهِمَا، ويُسَلّمُونَ عَلَى أَيْمَانِهِمْ وَشَمَا يُلِهِمْ: اللّهِ عَلَيْهِمَا، ويُسَلّمُونَ عَلَى أَيْمَانِهِمْ وَشَمَا يُلِهِمْ: اللّهِ عَلَيْهُمْ وَسُمَا يُلِهِمْ: اللّهِ اللّهِ الرّحِم عَلَيْكُمْ وَرَحْمَةُ اللّهِ [رحع: ٣٦٦٠].

تخريج: اساده صحيح.

Comments: [Its isnad is saheeh]

3973. It was narrated that 'Abdullah said I asked the Messenger of Allah (验): Which deed is best? He said: "Prayer offered on time, honouring one's parents, and pluad for the sake of Allah." And if I had asked for more, he would have given me more.

Comments: [Its isnad is salieeli, al-Bukhari (527) and Muslim (85)]

تخريج: إساده صحيح، خ (٥٢٧)، م: (٨٥)، أبو عبيدة- وإن لم يسمع من أبيه س مسعود متاسم،

3974. It was narrated that 'Abdullah said: The Messenger of Allah (趨) taught us the prayer: he said takbeer and raised his hands, then he bowed and put his hands together and placed them between his knees. News of that reached Sa'd and he said: My brother has spoken the truth; we used to do that, then we were commanded to do this, and he took hold of his knees (with his hands).

Comments: [Its isnad is salieeli, Muslim (534)]

3975. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) offered a prayer, and I do not know whether he added something or omitted something, then he said the salam and prostrated twice.

٣٩٧٣- حدَّثنا عجي بْنُ أَدْمَ وْخُسَيْنُ نُنُ مُحمَّدِ قَالًا: خَدَّتُنَا إِشْرُ يَهِلُ عِنْ أَنِي إِشْحَاقَ، عَنْ أَنِي الْأَخُوصِ وَأَنِي غَبِيْدَةً، عَنْ عَنْدِ اللَّهِ قَالَ

سألتُ رسُول الله وَ أَيُّ الْأُعْمِلِ أَفْضُو } } عِنَالَ النَّاصُّلاةُ لَوَقَّتُهَا، ويرُّ الْوالِدِينَ، وَ نُحهَادُ فِي سَبيلِ لَنَّهِ، وَلَوَ ،سُتَزَدْتُ لَرُادَى، قالَ حُسَيْنُ السُرْدُتُهُ. [ر،حع، ٣٨٩٠].

٣٩٧٤ حدَّثنا يَحْنِي نْنُ آدَمَ حَدَثنا عَبْدُ لَنَّه يْنُ إِذْرِيسَ أَمْلاهُ عَنَى مِنْ كَتَابِهِ _ عَنْ عَاصِم بْن كُليْب، عَنْ عَبْد الرَّحْمَى سُ الْأَشُودِ. حدَّثَنَا غَلُهُمَةً عَنْ عَبِّدِ لَهِ قَالَ عَلَّمُهَا رَسُولُ اللَّهِ بِيعِ الصَّلَاةَ، فَكُثَّرُ ورَفع يَديُّه، ثُمَّ ركَعَ وطبَّقَ يَديْهِ، (١٩/١٤) وَخَعْنَهُمَا نَيْنَ زُكَّنَّتُهُ، فَلَعْ سَعْدُ، فَقَالَ. صَدِق أَحِي، قَدْ كُنَّا نَفْعَلْ ذَلْكَ، ثُمَّ أُمرُّنَا بهَدا، و حد برُكْبيهِ، خَدَّتي غاصِمُ بنُ كُلْبُ . . مكد . [رجع ٢٥٨٨].

تخريج: إساده صحيح، م (٥٣٤).

٣٩٧٥ حَدَّثنا نَحْنِي بْرُ آدمَ حَدَّثْنا شُفْيَانُ عِنْ مِنْضُورٍ ، عِنْ إِبْرِاهِيمٍ ، عِنْ غَلْقُمَةً ، عَنْ عَيْدِ اللَّهِ قَالَ: ضَلَّمَ رَسُولُ لَيَّهِ يَعِيْقُ ضَلاةً، لا أَدْرِي زَاد أَوْ نَفضَ، ثُمَّ سَلَّمَ، وَسَجِدَ سَخْدَتُيْنِ. [راجع: ٣٥٦٦]. Comments: [Its isned is salech, Muslim (527)]

3976. It was narrated from 'Abdullah that he recited the *l'albiyah* on the night of Muzdalifah, then he said: Here I saw the one to whom Sooratal-Baqarah was revealed recite the *l'albiyah*

Comments: [Its isnad is saheeh, Muslim (1283)]

3977. It was narrated that Abul-Majid said: A man came to 'Abdullah and he mentioned this story and started narrating from the Messenger of Allah (25). He said: The first man whose hand was cut off in Islam - or among the Muslims - was a man who was brought to the Prophet (25) and it was said: O Messenger of Allah, this man has stolen. And it was as if the face of the Messenger of Allah (24) was covered with dust (i.e., his face changed colour). Some of them said: O Messenger of Allah, what's wrong? He said: "How can I not be upset when you are the Shaitan's helpers against your companion? Allah is forgiving and loves forgiveness; no case should be brought to the ruler but he should carry out the hadd punishment." Then he recited. "Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful" [an-Noor 24:22].

تخريج. إساده صحيح، م' (٥٧٢).

٣٩٧٦ حَدَثْنَا يَحْنِي بُنُ أَدَمْ: حَدَثْنَا شُفْيَانُ عَنْ عَبْدِ عَنْ عَبْدِ اللّهِ. أَنْ مُدْرِكِ، عَنْ عَبْدِ الرَّحْمَٰ ثَنْ يَزِيدَ، عَنْ عَبْدِ الرَّحْمَٰ ثَنْ يَزِيدَ، عَنْ عَبْدِ اللّهِ. أَنَّهُ لَتَى لَيْلَةً جَمْعٍ، ثُمَّ قَالَ: هَاهُنَا رَأَيْتُ اللّهِ. أَنْزِلْتُ عَلَيْهِ سُورَةً لُبُقَرَةٍ يُلِنِي. أراجع ٣٥٤٩].

تخریج: إساده صحب، م (۱۲۸۳).

تخريج: حس بسواهده، وهدا إسناد صعيف لصعف يحيى س عبدالله الحالر ولجهاله ألى الساجد.

Comments: [Hasan when other reports are joined to it; this is a da'eef isnad because Yahya bin 'Abdullah is da'eef and because Abul-Majid is unknown]

3978. It was narrated that 'Abdullah bin Mas'ood (3) said: We asked our Prophet (2) about walking with the bier and he said: "A rapid walk, for if he (the deceased) was good, he will be hastened (to something good), and if he was otherwise, then away with the people of Hell. The bier should be followed rather than follow; he is not one of us who walks ahead of it."

Comments: [Its is nad is da'eef because Abu Mapd al-Hanafi is unknown and Yahya al-Jabir is da'eef]

3979. It was narrated that 'Abdullah said: I remember, as soon as the *iqamah* (call immediately preceding the prayer) was given, the rows would be complete. Whoever would like to meet Allah, may He be exalted, tomorrow as a Muslim, let him regularly offer these prayers where the call to prayer is given, for they (the prayers) are among the ways of guidance and Allah has prescribed the ways of guidance to your Prophet (囊).

Comments: [Saheeh; this is a da'eef isnad because Sharcek is da'eef, he is the son of 'Abdullah an-Nakha'i]

3980. It was narrated that Ma'dikarib said: We came to 'Abdullah and asked him to recite to us, Ta-Seen-Meem al-Mi'ataın [i.e., ash-Shu'ara']. He said: I do not know it; you should go to one who learned it from the Messenger of Allah (ﷺ): Khabbab bin al-Aratt. So we went to Khabbab bin al-Aratt and he recited it to us.

٣٩٧٨ - حَدَّثَنَا يَحْنِي نَنُ آدَم: حَدَّثَنَ سُفْيَانُ عَنْ يَحْنِي الْمُحَفِيِّ. عَنْ يَحْنِي الْمُحَفِيِّ. عَنْ المَّخِدِ الْحَفَيِّ. عَنْ عَلْدُ عَنْ السَّيْرِ الْمَاجِدِ الْحَفَيِّ. عَنْ السَّيْرِ اللَّهَ عَنْ السَّيْرِ اللَّحَازَةِ، فَقَالَ: "السَّيْرُ دُونَ الْحَنَبِ، فَإِنْ يَكُ خَيْرًا تُحْحَلْ إِلَنْهِ، وَإِنْ يَكُ سِوَى دَلَكَ. يَكُ خَيْرًا تُحْحَلْ إِلَنْهِ، وَإِنْ يَكُ سِوَى دَلَكَ. فَعُدَّ الْأَهْلِ النَّارِ، الْجِنَارَةُ مَنْلُوعَةً، وأَيْسِ مَنَّا مَنْ تَقَدَّمَهَا». [راحع ٣٥٨٥]..

تخريع: إساده صعبف لجهالة أبي ماحد الحمي، وصعف بحيي الحابر.

٣٩٧٩ - حَدَّثَنَا يَحْنَى بْنُ آدَمَ: حَدَّثَنَا شَرِيكٌ: خَدَثَنَا عَلِيُّ بْنُ الْاقْمَرِ عَنْ أَبِي الْاحْوَصِ، خَدَثَنَا عَلِيُّ بْنُ الْاقْمَرِ عَنْ أَبِي الْاحْوَصِ، غَنْ عَبْدِ اللَّهِ قالَ: لَقَدْ رَأَيْتُنَا، وَمَا تُقَامُ الصَّلَاةُ خَتَى نَكَامَلَ بِنَا الصَّمُوفُ، فَمَنْ سَرَّهُ أَنْ يَلْفَى اللَّه عَرَّ وَحَلَّ غَدًا مُسْلِمًا، فَلْبُخَافِطُ أَنْ يَلْفَى اللَّه عَرَّ وَحَلَّ غَدًا مُسْلِمًا، فَلْبُخَافِطُ عَلَى هَوْلِاءِ لصَّلَوْاتِ الْمَكْثُوبَتِ خَيْثُ عَلَى هَوْلِاءِ لصَّلَوَاتِ الْمَكْثُوبَتِ خَيْثُ يُنْ وَعِلَ قَدْ شَرَعَ لَلْيَكُمْ عَلَيْهُ سُنَنَ الْهُدَى، وَإِنَّ اللهُدَى، عَرْقَ اللهُدَى، قَالَ اللهُدَى، قَرْقَ اللهُدَى، عَرْقَ اللهُدَى، عَرْقَ اللهُدَى، عَرْقَ اللهُدَى، عَرْقَ اللهُدَى، وَإِنَّ اللهُدَى، عَرْقَ اللهُدَى، وَإِنَّ اللهُدَى، وَاللّهُ لَنْ اللّهُ لَنْ اللّهُ اللّهُ عَرْقُ وَجَلّ قَدْ شَرَعَ لَلْبِيْكُمْ عَلَيْكُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُولُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّ

تخريج: صحيح، وهذا إسناد صعيف لصعف شريك بن عبداليه التجعي، وهو متابع.

٣٩٨٠ حَدَّثُنَا يَحْنِى بْنُ آدَمَ: حَدَّثَنَ وَكِيعٌ عَنَ أَيِهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مَعْدِي كَرِبَ قَدَلَ الْمَانَئِينِ عَبْدَ لَهُ إِسْحَاقَ، عَنْ مَعْدِي كَرِبَ قَدَلَ الْمَانَئِينِ، فَقَالَ: مَا هِيَ مَعِي، وَلَكِنْ عَلَيْكُمْ مَنْ أَخْدَمَا مِنْ رَسُولِ للّهِ يَسِعُ خَتَابَ مْنَ الْأَرْتُ، فَقَرَأَهَا عَلَيْنَا.
فَلَ: فَأَتَيْنَا خَتَابَ بْنَ الْأَرْتُ، فَقَرَأَهَا عَلَيْنَا.

3981. It was narrated that

Comments: [Its isnad is da'eef]

تخريج: إساده ضعيف، معديكوب الهمداني العددي لم يروعه إلا أبو إسحاق، ودكره بن حداد في «الثقات» (٤٥٨/٥)، ولم يؤثر توثيقه عن عبره.

٣٩٨١- حَدَثْنَا يَخْنِي ثُنُ آذَمَ: خَدَّثُ أَنُو بِكُر عَنْ عَاصِم بْنِ أَبِي التَّجُودِ، عَنْ زرِّ بْنِ حُبَيْش، عَنْ عَنْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: أَقْرَأَيِي رَسُولُ اللَّهِ ﷺ شورةً من الثَّلَاثِينَ، مِنْ آل حم، يَعْنِي الْأَحْفَاف، قَال: وَكَانَتِ السُّورَةُ إِذَا كَانَتُ أَكْثَر مِنْ ثَلَاثِينِ آيَةً سُمِّبَتِ الثَّلَاثِينَ، قَالَ فَرُحْتُ إِلَى الْمَسْجِدِ، فَإِدَا رَجُلٌ يَقْرُؤُهَا عَلَى عَيْرِ مَا أَقْرَأُبِي. فَقُلْتُ: مِنْ أَقْرَأُكُ؟ فَقَالَ: رَسُولُ اللَّهِ ﷺ، قَالَ: فَقُلْتُ لِآخَرُ: اقْرَأْهَا، فَقَرَأَهَا عَلَى غَيْر قِرَاءَتِي وَفِرَاءَةِ صَاحِبِي، فَانْطَلُقْتُ بِهِمَا إِلَى النَّبَىٰ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ هَدَيْنِ بُحَالِفَانِي فِي الْقِرَاءَةِ، قَالَ الْغَصَابَ، وَتَمَعَّرُ وَجْهُهُ، وَقَالَ: ﴿إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الإحْتِلَافُ اللَّهُ قَالَ: قَالَ زرِّ: وَعِنْدُهُ رَجُلٌ، فَانَ ۚ فَقَالَ الرَّحُلُ ۚ إِنَّ رَسُولَ اللَّهِ ﷺ يْأُمُوْكُمْ أَنْ يِقْرَا كُلُّ رَجُلِ مِنْكُمْ كَمَا أُقْرِئَ، هِنَّمَا مُهْلَكَ مَنْ كَانَ قَبْلَكُمْ الإِخْتِلَافُ، قَالَ غَنْدُ النَّهِ: فَلَا أَدْرِي أَشَيْتُ أَسَرَّهُ إِلَيْهِ رَسُولُ اللَّهِ ﷺ، أَوْ عَلِمَ مَا فِي نَفْسِ رَسُولِ اللَّهِ عَلَيْهُ ؟ فَالْ. وَالرَّجُلُ هُو عَلِيٌّ بْنُ بَي طَالِب صَلَوَاتُ اللّهِ عَلَيْهِ. [راحع: ٣٧٢٤].

'Abdullah bin Mas'ood said: The Messenger of Allah (鑑) taught me a soorah of ath-thalatheen, one of the family of Ha-Meem, i.e., al-Ahgaf, If a soorah contained more than thirty verses, it was called aththalatheen (thirty). So I went to the mosque in the morning and I saw a man reciting it in a way different from the way he had taught me. I said: Who taught you it? He said: The Messenger of Allah (霙). I said to another man: Recite it. And he recited it in a way that was different from my recitation and that of my companion. I took them to the Prophet (ﷺ) and said: O Messenger of Allah, these two recite differently from me. He got angry and it could be seen from his face that he was upset, and he said: "Those who came before you were destroyed because of differences." Zirr said: There was a man with him and the man said: The Messenger of Allah (愛玄) is instructing you each to recite as he was taught; those who came before you were only destroyed because of differences. 'Abdullah said' I do not know whether it was something that the Messenger of Allah (ﷺ) had told him privately or if he sensed what the Messenger of Allah (嫣) wanted to tell people.

تخريج: إساده حس.

And that man was 'Ali bin Abi Talib (4.).

Comments: [Its 19nad is hasan]

3982. It was narrated from Tariq that 'Abdullah said to him: O Abu 'Abdur-Rahman, the man said salam to you. I said: Allah and His Messenger spoke the truth. And he said: The Messenger of Allah (ﷺ) said: "Ahead of the Hour, greetings of salam will only be given to people whom one knows; commerce will become so widespread that a woman will help her husband in trade; and ties of kinship will be severed."

Comments: [Its isnad is hasan]

تخريج: بساده حس، وقوله: سبار أبو الحكم خطأ، صوابه سيار أبو حمزة، والإمام أحمد بهـ، نه عنى هذا الحطأ في «العبل» برقم: (٥٨٨).

3983. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) prayed five rak'ahs, in Zuhr or 'Asr, and when he finished, it was said to him: O Messenger of Allah, has something been added to the prayer? He said: "No." They said: But you prayed five. So he did the two prostrations of forgetfulness, then he said: "I am only human; I remember as you remember and I forget as you forget."

Comments: [Its isnad is saheeh]

3984. It was narrated that Ibn Mas'ood said: The Messenger of Allah (囊) said: "Whoever kills a

٣٩٨٣ - حَدَّثَنَا يَحْمَى بْنُ دَمَ: حَدَّتَنَا أَبُو بَكْرِ
انْنُ عَبْدِ اللّهِ النَّهُشَلِيُّ قَالَ : حَدُّتُنَا عَبْدُ
الرَّحْمَى بْنُ الْأَسْوَدِ عَنْ أَبِه، عَنْ عَبْدِ اللّهِ
الرَّحْمَى بْنُ الْأَسْوَدِ عَنْ أَبِه، عَنْ عَبْدِ اللّهِ
النِ مَسْعُودِ قَالَ: صَلَّى رَسُولُ اللّهِ يَلِظُهُ
انْنِ مَسْعُودِ قَالَ: صَلَّى رَسُولُ اللّهِ يَلِظُهُ
اللّهِ قَالَ: فَلِلّهِ أَرْبِدَ فِي الصَّلَاة، قَالَ:
اللّه قَالُوا: فَإِنَّكَ صَلَّيْتَ خَمْسًا، قَالَ:
اللّه قَالُوا: فَإِنَّكَ صَلَّيْتَ خَمْسًا، قَالَ فَسَحَدَ سَحْدَتْنِ السَّهُو، ثُمَّ قَالَ: "إِنَّمَا أَنَا فَسَحَدَ سَحْدَتْنِ السَّهُو، ثُمَّ قَالَ: "إِنَّمَا أَنَا فَسَحَدَ سَحْدَتْنِ السَّهُو، ثُمُّ قَالَ: "إِنَّمَا أَنَا فَيَا لَمُ سَحِدَتُ مِنْ السَّهُو، ثُمُّ قَالَ: "إِنَّهُ كَالَ فَعَلَى السَّهُونَ وَأَنْسَى كَمَا نَشَلَلُ كَالَتُهُ وَلَا اللّهِ الْمَالَى اللّهُ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ اللّهُ

تخريج إساده صحيح، م (٥٧٢).

٣٩٨٤ - حَدَّثْنَا أَسْاطٌ قَال. حَدَّثُنَا السَّيْبَابِيُّ عَنِ الْمُسْيَبِ ثَنِ رَافعٍ، عَنِ ابْنِ مشعُودٍ snake will have seven hasanat; whoever kills a gecko will have one hasanah, whoever leaves a snake alone for fear of its harm is not one of us."

Comments: [Its isnad is da'eef because it is interrupted. Al-Musayyab bin Rafi' did not meet Ibn Mas'ood]

3985. It was narrated that Ibn Mas'ood said: A group of Quraish passed by the Messenger of Allah (ﷺ) when Khabbab, Suhaib, Bilal and 'Ammar were with him, and they said: O Muhammad, are you content with these? Then Qur'an was revealed concerning them: "And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, - up to but Allah knows best the Zalimoon (polytheists and wrong-doers,)."" [al-An'am 6:51-58].

Comments: [A hasan hadceth and its isnad is da'eef because Ash'ath alkindi is da'eef]

3986. It was narrated that 'Abdullah said: We used to go on campaigns with the Messenger of Allah (ﷺ) and we had no wives with us. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that. Then after that we were granted a

فَالَ. فَالَ رَسُولُ اللّهِ بِيهِ: "مَنْ قَتَلَ حَيّةً، فَلَهُ سَبْعُ خَسَنَاتٍ، وَمَنْ قَتَلَ وَرَعًا فلهُ حَسَنَةً، ومنْ تَرَكُ خَيّةً مَحْفَةً غَاقِبَتَهَا فَلَيْسَ مَنَا".

تخریج: إسده صعیف لانقطاعه، المسبب من رافع لم یلق اس مسعود قوله من قتل ورغاً. . له شدهد من حدیث نی هریزة عد مستم (۲۲٤٠)، وقوله من برك حیة . . . له شاهد من حدیث این عباس تقدم برقم (۳۲۵٤) باسدد صحیح.

-٣٩٨٥ خدَّثَنَا أَسْنَاطٌ حَدِّثَنَا أَشْعَثُ عَنْ كُودُوسٍ، عَنِ ابْنِ مَسْغُودٍ فَالَ: مَرَّ الْمَلَأُ مِنْ فُرِيْسِ عَنَى رَسُولِ اللَّهِ عِلَيْقَ، وَعِنْدَهُ، حَبَّثُ، وَعِنْدَهُ، حَبَّثُ، وَعَمَّارٌ، فَقَالُوا. حَبَّثُ، وَعَمَّارٌ، فَقَالُوا. نَ مُحَمَّدُ، أَرْصِيتَ بِهَوْلَاءِ؟ فَنَزَلَ فِيهِمُ الْقُرْآنُ فِيهِمُ الْقُرْآنُ ﴿ وَمَنْ اللّهِ عَلَمُ اللّهِ اللّهِ عَلَمُ اللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ اللللّهُ اللّهُ الللّهُ اللّهُ ال

تخریع: حدیث حس، وهدا بسناد صعف نضعت أشعث الكندي.

 concession allowing us to marry a woman in return for a garment for a limited time. Then 'Abdullah recited: "O you who believe! Make not unlawful the *Tayyıbat* (all that is good as regards foods, things, deeds, beliefs, persons) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors' [al-Ma'idah 5:87].

الَّذِينَ عَامَنُوا لَا عُمَرِهُوا طَيِّنَتِ مَا لَسَلَّ اللَّهُ لَكُمُّمَ وَلَا تَشَنَدُوَأُ إِنَّ اللَّهَ لَا يُحِبُّ الْلُعْتَبِينَ﴾ (المائدة: ٨٧). [راجع. ٣٦٥٠].

تخریج: إساده صحیح، خ (۵۰۷۵)، م (۱٤۰٤).

Comments: [Its isnad is saheeh, al-Bukhari (5075) and Muslim (1404)]

3987. It was narrated from 'Abdullah bin Mas'ood that he said: We talked a great deal in the presence of the Messenger of Allah (些) one night, then we came to him the following morning and he said: "The Prophets were shown to me last night with their nations and their followers from among their nations. A Prophet came past with three people of his nation, and another with a small group of his nation, and another with a few followers of his nation, and another with one man of his nation, and another with no one with him from his nation, until Moosa bin 'Imran passed by me with a company of the Children of Israel, and when I saw them they impressed me. I said: O Lord, who are these? He said: This is your brother Moosa bin 'Imran, and those with him are the Children of Israel, I said: O Lord, where is my ummali? He said: Look to your right. I looked and I saw the hills, the hills of Makkah, covered with

٣٩٨٧- حَدِّثنَا عَنْدُ لصَّمَدِ حَدِّثَنَا هِشَامٌ عَنْ قَتْدَة، عَن الْحَسَ، عَنْ عِمْرَانَ بْن خُصَيْن، عَنْ عَبْدِ اللَّهِ بْنِ مَشْغُودٍ أَنَّهُ قَالَ: تَحَدَّثْنَا لَيْلَةً عِنْدَ رَسُولِ اللَّهِ عِلَى حَتَّى أَكُرَيْنَا الْحَدِيثَ، ثُمَّ رَجْعُنَا إِلَى أَهْلِنَا، فَلَمَّا أَصْبَحْنَا غَدَوْنَا غَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ. "عُرضَتْ عَلَيْ الْأَنْبِيَاءُ بَأَمْمِهَا، وَأَثْنَاعُهَا مِنْ أَمْمِهَا، فَحَعَلَ النَّـى يَمُرُ وَمَغَهُ الثَّلَاثَةُ مِنْ أُمَّتِهِ، وَالنَّبِيُّ مَعَهُ الْعِضابَةُ مِنْ أُمَّتِهِ، وَالنَّبِيُّ مَعَهُ النَّفَرُ مِنْ أُمَّتِهِ، وَالنَّتُى مَعْهُ الرَّحْلُ مِنْ أُمَّتِهِ. وَالنَّتُى مَا مَعْهُ أَخَدٌ مِنْ أُمَّتِهِ خَتَّى مرَّ عَلَىٰ مُومَى بْنُ عِمْرَانَ رِ فِي كَبْكَبَةٍ مِنْ بَنِي إِسْرَائِيلَ، فَلَمَّا رَأَيْتُهُمْ أَعْجُبُونِي، قُنْتُ: يَا رَبّ، مَنْ هَؤُلاء؟ فَقَالَ اللَّهُ اللَّهُ وَلَدُ مُوسَى بْلِّ عِمْرَالَ وَمَنْ مَعْهُ مِنْ بَعِي إِسْرَائِيلَ، قُلْتُ. يَا رَبِّ، فَأَيْنَ أُمَّنِي؟ فَالَ: انْطُو عَنْ يَمِيكَ، فَإِذَا الظِّرَاتُ ظِرَاتُ مَكَّةً، قَدْ سُدَّ وُجُوه الرِّحَال، فُتُن: مَنْ هَوْلَاءِ يَا رَبِّ؟ قَالَ أُمِّنُكَ، قُلْتُ وَضيتُ رَبِّ، قَالَ: أَرُصِيتَ؟ قُنْتُ: نَعَمْ، قَالَ: 451

the faces of men. I said: Who are these, O Lord? He said: Your ummah. I said: I am pleased, my Lord. He said: Are you pleased? I said: Yes. He said: Look to your left. So I looked, and I saw the horizon covered with the faces of men. He said: Are you pleased? I said: I am pleased. It was said: And verily with these are seventy thousand who will enter Paradise without being brought to account." Then 'Ukkashah bin Mihsan stood up and said: O Prophet of Allah, pray to Allah to make me one of them. He said. "O Allah, make him one of them." Then another man stood up and said: O Messenger of Allah, pray to Allah to make me one of them. He said "'Ukkashah beat you to it."

الْطُوْ عَنْ يَسَارِكَ، قَالَ: فَنَظَرْتُ، فَإِذَا الْأَفْقُ قَدْ سُدَّ بِوْحُوه الرِّجَال، فَقَالَ: رَضِيتَ؟ قُلْتُ رَضِيتْ، قِيلَ: فَإِنَّ مَعَ هُولًا بِسَبْعِينَ أَلْمَا يَدُخُلُونَ الْحَنَّةُ، لَا جَسَاتَ عَلَيْهِمْ فَنْشَأَ عُكَسَّةُ بْنُ مِحْصَنِ، أَحَدُ بَنِي أَسِي بُنِ عُكَسَّةُ بْنُ مِحْصَنِ، أَحَدُ بَنِي أَسِي بُنِ خُرِيْمَةَ، فَقَالَ يَا نَبِيَّ اللهِ، اذْعُ اللهَ أَنْ جُعَلَنِي مِنْهُمْ، فَقَالَ "اللَّهُمَّ اجْعَلَهُ مِنْهُمْ الْمُعَلِّي اللهِ، اذْعُ الله أَنْ الشَّا رَحُلُ آخَرُ مِنْهُمْ فَقَالَ: يَا رَسُول الله، اذْعُ اللَّهَ أَنْ يَجْعَنِي مِنْهُمْ، قَالَ: "سَبَقَكَ بِهَا اذْعُ اللَّهَ أَنْ يَجْعَنِي مِنْهُمْ، قَالَ: "سَبَقَكَ بِهَا عُكَاشَةُ". [راحع: ٢٨٠٦].

تخريج: حديث حس، وهدا إساد صعيف علته عنعته الحس النصري، فإنه لم يسمع من عمران بن حصين،

Comments: [A saheeh hadeeth; this is a da'eef isnud, because al-Hasan - al-Basn - narrated it saying 'an (from); he did not hear from 'Imran bin al-Husain]

3988. It was narrated from 'Imran bin Husain that Ibn Mas'ood said: We talked a great deal in the presence of the Messenger of Allah (憲) one night... And he mentioned the hadeeth.

Comments: [Its isnad is da'eef because it is interrupted; al-Hasan - al-Basri -did not hear from 'Imran bin al-Husain] ٣٩٨٨ حَدُّنَا عَبْدُ الْوَهَّابِ: أَخْبَرَنَا هِشَامٌ عَنْ عَمْرَانَ مِنْ عَنْ عِمْرَانَ مَنِ حَضَيْنِ، عَنْ عِمْرَانَ مَنِ حُضَيْنِ، عَنْ عَمْد اللَّهِ بَى مَسْعُودٍ قَالَ: تَحَدَّثُنَا دَاتَ لَلِلَهِ فَدَكَرَ مَعْنَاهُ، و حَدَّثَنَا عَنْ سَعِيدٍ، عَنْ قَتَدَدَةً، عَنِ الْحَسَنِ، عَنْ عَمْرَانَ بَنِ حُصَيْنِ أَنَّ ابْنَ مَسْعُودٍ قَالَ: عَمْرَانَ بَنِ حُصَيْنِ أَنَّ ابْنَ مَسْعُودٍ قَالَ: تَحَدَّثُنَا عِنْدَ نَبِي اللَّهِ عَلَى اللهِ عَلَى الْحَدَى الْعَدَى الْحَدَى اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ

تخريج: إمناده صعيف لانقطاعه، الحس لنصري لم يسمع من عمران بن خصين.

3989. It was narrated that 'Abdullah bin Mas'ood said: We talked a great deal in the presence

٣٩٨٩ - حَدَّثُنَا مُحَمَّدُ بُنُ نَكُرٍ قَالَ: أَخْنَرَنَا سَعِيدٌ عَنْ قَدَدَةً، عَنِ الْحَسَنِ وَالْغَلَاءِ بُنِ

of the Messenger of Allah (ﷺ) one night... And he mentioned the hadeeth.

Comments: [Its isnad via al-'Ala bin Ziyad, from al-Hasan al-Basri, is saheeh] إِيَّادٍ، عَنْ عِمْرَانَ بْنِ خُصَيْنٍ، عَنْ عَنْدَ لَلهُ اللهِ مَسْعُودٍ قَالَ: تَحَدَّثُنَا عَنْدَ رَسُولِ الله ﷺ ذَاتَ الْيُوْ حَتَى أَكْرَتُ الْحَدِيثَ ... فَذَكَرْهُ. [راجع: ٣٨٠٦].

تخريج: سياده من طريق العلاء بن رياد، متابع أحسن البصري، صحيح، وسلف برقم (٣٨٠٦)، وذكريا هناك شواهده.

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3990. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) issued orders that a snake be killed in Mina.

Comments: [Its isnad is saheeh]

-٣٩٩٠ حَدَثْنَا عَدُ الصَّمَدِ ﴿ خَدَّثَنَا الْأَعْمَشُ عَنْ يَعْنِي ابْنِ عَبَاتٍ _ حَدِّثَنَا الْأَعْمَشُ عَنْ شَتِيقٍ ، عَنْ عَبْدِ لَنَدَ لَ زَسُول اللّهِ يَتَثِيَّةُ أَمْرٍ فِيْنَا خَيْةٍ بِمِنَى . [راجع ٢٥٧٤].

تخريج: يساده صحبح، وهو محصر، (٣٥٨٦)، واظر (٣٦٤٩).

3991. It was narrated from Zirr bin Hubaish from Ibn Mas'ood that he was cutting swak from an arak tree; he had skinny legs and the wind was pushing him The people laughed at him and the Messenger of Allah (ﷺ) said: "What are you laughing at?" They said: O Prophet of Allah, at the thinness of his legs. He said: "By the One in Whose hand is my soul, they weigh more heavily in the Balance than Uhud."

Comments: [Sahceh because of corroborating evidence; this is a hasan isnad]

3992. It was narrated that Ibn Mas'ood said: The Messenger of Allah (實) taught me Soorat al-Ahqaf, and he taught it to another man, and he differed from me in his recitation of one verse. I said

٣٩٩١- حَلَّثُنَا عَلْدُ الصَّمدِ وحسلُ لَنُ مُوسى قَالاً خَدَثُنَا حَمَّادٌ عَلْ عَصِم، عَنْ رَرِّ لَنْ خَلِش، عن الله مشغود الله كَانَ يَحْتَني بوك من لأزك، وكانَ دَقِيق السَّقَيْر، فَحَلَّت الزِيغ (١/ ٤٢١) نَكْفَوْهُ، فَصَحَك الْقَوْمُ مِنْه، فَقَالَ رَسُولُ اللّهِ يَعِيْج، "مِمَّ تَصْحَكُونَ؟! قَالُور: يَا نَبِي اللّه، مِنْ دِقِّة لَصْحَكُونَ؟! قَالُور: يَا نَبِي اللّه، مِنْ دِقِّة سَاقِيْه، فَقَالَ "وَالّذِي نَفْسِي سَدِه، لَهُمَا أَمُورُه فِي الْمِبْرانِ مِنْ أَحْدِه.

تخریج: صحیح بغیره، وهدا بساد حسر، وله شاهد من حدیث علی برقم (۹۲۰) بوساد حسن.

٣٩٩٢ حَدِّثْنَا عَنْدُ الصَّمَدِ وَعَصَّنُ أَمْعَنَى قَلَا حَدَّثُنَا حَمَّدُ قَالَ عَصَّنُ أَخْبَرَنَ عَاصِمْ عَنْ زَرَّ، عَن الله مَسْعُودٍ قال: أَقْرَأَيي رسُولُ الله يَنْجُعُ سُورَةَ الْأَخْفَاف، وأَقْرَأُهَا

to him: Who taught it to you? He said[.] The Messenger of Allah (鑑). So he and I went, with a group of people, and I said: O Messenger of Allah, did you not teach me such and such a verse? He said: "Yes indeed" I said: This man claims that you taught it to him in such and such a way. The face of the Messenger of Allah (🚌) changed, and the man who was with him said: Let each man among you recite it as he heard it, for those who came before you were only destroyed because of differences. By Allah I do not know whether the Messenger of Allah (🌠) told him to say that or he said it by himself

Comments: [Its isnad is hasan]

3993. A similar report was narrated from 'Abdullah from the Prophet (⋈). He said: He got angry and looked upset, and he said: "Those who came before you were only destroyed because of differences."

Comments: [Its isnad is hasan]

3994. It was narrated from Ibn Mas'ood that a man among *Ahlus-Suffah* died, and they found two dinars in his cloak. The Messenger of Allah (ﷺ) said: "Two brands of fire."

Comments: [Its isnad is hasan]

3995. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) addressed the women

رَحُلًا آخر، فَحَالَمَنِي فِي ابِقِ، فَقُلْتُ لَهُ: مَنْ أَفُراكِهِ، فَقَالَتُ لَهُ: مَنْ أَفُراكِهِ، فَقَالَ رَسُولُ اللّهِ ﷺ، فأَنْتُهُ وَهُو عِي نَعْرِ، فَقُلْتُ: يَا رَسُولَ اللّهِ ﷺ، أَنْمُ تُقُرِئُني ابِهِ كَنَا وَكَذَا وَقَلْتُ: فِيلَ هَذَا يَرْعُمُ أَلِّكُ اقْرَأْتُهِ بَيَّهُ كَذَا وَكَذَا وَكَذَا وَتَعَيَّرُ هَمُ كَذَا وَكَذَا وَكَذَا وَتَعَيَّرُ هَمُ كَذَا وَكَذَا وَتَعَيَّرُ اللّهِ عِيدُهُ رَسُولَ اللّهِ عِيدًا فَقَلَ الرَّجُلُ اللّهِ عِيدًا فَقَلَ الرَّجُلُ اللّهِ عِيدًا فَي مَنْكُمُ كَمَا سَمِع، فَإِنّمَا هَلَكُ مَنْ بِالإَخْتِكَافِ، قَالَ هَلَكُ مَنْ بِالإَخْتِكَافِ، قَالَ فَلْكُمْ بِالإَخْتِكَافِ، قَالَ فَوْلَلَهُ مَنْ فَلْكُمْ بِالإَخْتِكَافِ، قَالَ فَلْكُمْ وَلَلّهُ وَلِيدًا اللّهِ عَلَيْهُ مُونَ فَلَكُمْ اللّهِ عَلَيْهُ مُونَ فَلْكُمْ اللّهِ عَلَيْهُ أَمْوَى اللّهِ عَلَيْهُ مُونَ فَلَهُ } اراحع، ١٣٧٤٤.

تخريج اساده حس

٣٩٩٣ خَدَّثَنَا يَخْبَى ثُنُّ آدَمَ حَدَّثَنَا أَنُو مَكْرٍ عَنْ النَّبِي عَنْ عَبْدِ لَلَّهِ عَنِ النَّبِيِّ عَنْ عَبْدِ لَلَّهِ عَنِ النَّبِيِّ عَنْ عَبْدِ لَلَّهِ عَنِ النَّبِيِّ عَنْ عَنْ النَّبِيِّ عَنْ عَنْ كَانَ فَبُلْكُمْ وَقَالَ. فَعَصِبَ وَنَمْعَرَ وَقَالَ. فَعَصِبَ وَنَمْعَرَ وَقَالَ. فَعَصِبَ وَنَمْعَرَ وَقَالَ. فَعَصِبَ وَنَمْعَرَ وَخَلْهُمُ وَقَالًا فَبُلْكُمْ فَلْكُمْ فَلْ كَانَ فَبُلْكُمْ الرَّاجِع: ٣٧٢٤].

ت**خریج**. اساده حس،

٣٩٩٤ حَدِّثنا عَنْدُ الصَّمَدِ وَعَفَّانُ فَلَا: حَدَثَ حَمَّادٌ عَنْ عَاصِم، عَنْ رِزِّ، عَنِ ابْن مَسْعُودِ: أَنَّ رَجُلًا مِنْ أَهُلِ الصُّقَهِ ماتَ. فؤخذُوا فِي نُوْدَنه دِيدَزيْنِ، ففال رَسُولُ اللّهِ عِنْ الْمِنْ اللّهِ ١٤٩٤.

تخریج: ساده حس

٣٩٩٥- خَدَفَا عَنْدُ الصّمدِ خَدَّنَا خَمَّادُ حَمَّادُ حَدِّنا عَاصِمُ عَنْ أَبِي وَيُهِ، عَنْ أَبِّي

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and said to them: "There is no woman among you for whom three of her children die but Allah, may He be glorified and exalted, will admit her to Paradise." The most dignified of the women said O Messenger of Allah, will the one for whom two of her children die enter Paradise? He said: "The one for whom two of her children die will enter Paradise too."

Comments: [Saheeh; this is a hasan isnad]

3996. It was narrated that Abul-Ahwas al-Jushami said: Whilst Ibn Mas'ood was delivering a khutbah one day, a snake appeared on the wall. He interrupted his speech, then he struck it with his stick until he killed it. Then he said: I heard the Messenger of Allah (室) say: "Whoever kills a snake, it is as if he killed a mushrik man whose blood it is permissible to shed."

Comments: [Its *isnad* is *da'eef*. See 3746]

مَسْعُودٍ. أَنَّ رَسُولَ اللَّهِ ﷺ حَطَنَ السَّناء، فَقَالَ لَهُنَّ فَ مِنكُنْ الْمَرْأَةُ يَمُوتُ لَهَا ثَلَاثَةٌ، إِلَّا أَدْخَمُهَا اللَّهُ عَزِّ وَجَلُّ الْحَنَّةُ فَعَالَتُ أَجَلُهُنَّ الْمُرَأَةُ يَا رَسُولَ اللَّه، وَصَاحِبةُ الإثنين فِي الْجَنَّةِ؟ قَالَ: "وَصَاحِبةُ الإثنَّنِ فِي الْحَنَّةِ». [راحع: ٣٥٥٤].

تخریج: صحیح، وهدا إساد حس، وله شاهد عند البخاري (۱۰۱)مسلم (۲۲۳۳).

٣٩٩٦ حدَّثَنَا عَنْدُ الصَّمَدِ حَدَثَنَا دَاوُدُ _ نَعْنِي ابْنَ أَبِي الْفُرَات _ : حَدَّثَنَا مُحَمَّدُ سُ يَعْنِي ابْنَ أَبِي الْفُرَات _ : حَدَّثَنَا مُحَمَّدُ سُ زِيْدِ عَنْ أَبِي الْأَعْنِي الْعَبْدِيِّ، عَنْ أَبِي الْأَعْنِي الْعَبْدِيِّ، عَنْ أَبِي الْمُحُودِ الْأَحْوَصِ الْجُشْمِيِّ قَالَ: بَيْنَمَا ابْنُ مَسْعُودِ يَخْطُبُ دَتَ يَوْم، إِذْ مَرْ بِحَيَّةٍ تَمْشِي على الْجِدَارِ، فَقَطَعَ خُطْنَهُ، ثُمَّ صَرَعِهَا بَقْضِيهِ الْجِدَارِ، فَقَطَعَ خُطْنَهُ، ثُمَّ صَرَعِهَا بَقْضِيهِ حَتَّى فَتَلَهَا، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ يَتَعْقِ كَتَلَ رَجُلا يَتَوْلُ: "مَنْ قَتَلَ حَيَّةً، فَكَأَنَّمَا قَتَلُ رَجُلا يَتُولُ: "مَنْ قَتَلَ حَيَّةً، قَتَلُ رَجُلا عَنْ رَجُلا اللَّهِ يَعْمُ الْمُعْدِيةِ الْمُعْدِيةِ الْمَعْدُ وَسُولَ اللَّهِ يَعْقِيهِ يَعْدِيهِ الْمُعْدِيةِ اللّهُ الْمُعْدِيةِ الْمُعْدِيةِ اللّهُ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ اللّهُ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدُودِ اللْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدُيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدِيةِ الْمُعْدُلِيةِ الْمُعْدُودِ الْمُعْدُلِيقُولُ اللّهِ الْمُعْدُ الْمُعْدِيةِ الْمُعْدُلِيةِ الْمُعْدُلِيقُولُ الْمُعْدُلِيةِ الْمُعْدُلِيةِ الْمُعْدِيقِ الْمُعْدُلِيةِ الْمُعْدِيقِيقِ الْمُعْدُلِيقِ الْمُعْدُلِيقِ الْمُعْدُلِيقِ الْمُعْدُلِيقُولُ الْمُعْلِيقِ الْمُعْدِيقِ الْمُعْدُلِيقِ الْمُعْدِيقِ الْمُعْدُلِيقِ الْمُعْدِيقِ الْمُعْدِيقِ الْمُعْدُلِيقِ الْمُعْدُلِيقُ الْمُعْدُولُ الْمُعْدُلِيقِ الْمُعْدِيقِ الْمُعْدُلِيقِ الْمُعْدِيقِ الْمُعْدُلِيقِ الْمُعْدِيقِ الْمُعْدِيقِ الْمُعْدِيقِ الْمُعْدُلِيقِيقُ الْمُعْدِيقُ الْمُعْدُولُ الْمُعْدِيقِيقُولُ الْمُعْدُلِيقُ

تخريج: إساده صعيف، أبو الأعين العبدي، صعفه الله معين، وقال أبو حاتم محهول، وقال ابن حبان في المحروحين!! (٣/ ١٥٠)، لا يحور الاحتجاج به.

3997. It was narrated that Ibn Mas'ood said: We asked the Messenger of Allah (空) about monkeys and pigs: were they offspring of the Jews? The Messenger of Allah (曇) said: "Allah, may He be glorified and exalted, never cursed a people - Rawh said: and transformed them - then they had offspring until He destroyed them.

٣٩٩٧- حَدُّثَنَا عَبْدُ الصَّمَدِ وَرَوْحٌ قَالَا َ حَدَّثَنَا دَاوُدُ بُنُ أَبِي الْفُرَاتِ قَالَ: حَدَّثَنَا مُحَمَّدُ بُنُ زَيْدِ عَنْ أَبِي الْأَعْبَنِ الْعَنْدِيِّ، مُحَمَّدُ بُنُ زَيْدِ عَنْ أَبِي الْأَعْبَنِ الْعَنْدِيِّ، عَنِ الْنِ عَنْ أَبِي اللَّعْبَنِ ، عَنِ الْنِ عَنْ أَبِي اللَّعْبَدِيِّ ، عَنِ الْنِ مَمْعُودِ قَالَ: سَالُنَا رَسُولَ اللَّهِ يَنْ عَنِ الْنَهُود؟ الْقِرَدَة وَالْحَنَارِيرِ، أَهِيَ مَنْ سَسْلِ الْنَهُود؟

Rather these (i.e., monkeys and pigs) are a creation that existed before. When Allah, may He be glorified and exalted, got angry with the Jews, He transformed them and made them like them."

Comments: [Its isnad is da'eef. Abul-A'yun al-Abdi is da'eef]

فَقُل رَسُولُ اللَّهِ ﷺ: "إِنَّ اللَّهُ عَرَّ وَجَلَّ لَمْ يَلْعَنُ قَوْمًا قَطَّ _ قَلَ رَوْحٌ فَمَسخَهُمُ لَمُ يَلْعَنُ فَوْمًا قَطْ _ قَلَ رَوْحٌ فَمَسخَهُمُ وَلَكِنَّ _ فَيَكُونُ لَهُمُ نَسُلٌ، حَتَّى يُهُلِكُهُمْ، وَلَكِنَ هَذَا خَلْقٌ كَانَ، فَلَمّا غَصِبَ اللَّهُ عَرَّ وَحَلَّ عَلَى الْيَهُودِ مَسَحَهُمْ، فَجَعلَهُمْ مِثْلُهُمْ». على اليَهُودِ مَسَحَهُمْ، فَجَعلَهُمْ مِثْلُهُمْ». [ردحع ٢٧٤٧].

تخريج: اساده صعيف، أبو الأعين العبدي صعيف.

3998. It was narrated that Ibn Mas'ood said: I said: O Messenger of Allah, which deed is most beloved to Allah, may He be glorified and exalted? He said: "Offering prayer on time." I said: Then what? He said: "Honouring one's parents." I said. Then what? He said: "Then jihad for the sake of Allah." And if I had asked for more, he would have given me more.

Comments: [Its isnad is saheeh, al-Bukhari (527) and Muslim (85)]

3999. It was narrated that 'Abdullah said: I remember the pairs (of soorahs) that the Messenger of Allah (經) used to put together (in one *rak'ah*), eighteen soorahs from al-Mufassal and two soorahs from the family of Ha-Meem.

Comments: [Its isnad is saheeh, al-Bukhari (5043) and Muslim (822)]

4000. It was narrated that 'Abdullah bin Mas'ood said' We talked a great deal in the presence of the Messenger of Allah (建) one night... And he mentioned the hadeeth.

٣٩٩٨- حَدَّثَنَا عَنْدُ الصَّمدِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِم: حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُ عَنْ أَبِي الْأَحْوَسِ، عَنِ ابْنِ مَسْعُودِ وَلَى اللَّه، أَيُّ الْأَعْمَال وَلَى اللَّه، أَيُّ الْأَعْمَال الصَّلاَة وَلَى اللَّه، أَيُّ الْأَعْمَال الصَّلاة وَلَى اللَّه عَنْ وَجَلَّ عَالَ: "صَلَّ الصَّلاة لِمَوْافِيتِهَا" قُنْتُ لُمَ أَيُّ ؟ قَالَ: "مِرُّ الْوَالِدَيْنِ" لِمُمْ الْجِهَادُ فِي سَبِيلِ لَمُوْافِيتِهَا أَيُّ ؟ قَالَ: "مِرُّ الْوَالِدَيْنِ" لَمُمْ الْجِهَادُ فِي سَبِيلِ لَلْهِ وَلَوِ اسْتَرَدْتُهُ، [راجع: ٣٨٩٠].

تخريج: إساده صحيح، خ. (۵۲۷)، م: (۸۵).

٣٩٩٩ خَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا مَهْديُّ. حَدَّثَنَ وَاصِلٌ عَنْ عَبْدِ اللَّهِ حَدَّثَنَ وَاشِ، عَنْ عَبْدِ اللَّهِ قَالَ. إِنِّي لَأَخْفَظُ الْقَرَائِنَ الَّبِي كَانَ يَقْرُلُ نَبْغُلُ رَسُولُ اللَّهِ يَشِيعُ فَمَانِي عَشْرَةَ سُورَةً مَنَ المُفَطِّلِ، وَسُورَتَيْنِ مِنْ آلِ حم.

تخريج: إسده صحيح، ج. (٥٠٤٣)، م. (٨٢٢). - ٤٠٠٠ - حَلَّتُنَا مُحمَّدُ ثُنُ نَكْرٍ: أَحْرَنَا سَعِيدٌ عَنْ قَنَدَةً، عَنِ لُحَسَنِ والْغَلَاءِ بُنِ زِيَادٍ، عَنْ عِمْرَانَ سُ حُصَيْنٍ، عَنْ عَبْدِ اللَّهِ سُ مَسْعُودٍ قَالَ: تَحَدَّئُنَ عَنْدَ رَسُولِ اللَّهِ بَيْجِ **Comments:** [Its *isnad* via al-'Ala bin Ziyad from al-Hasan al-Basri is *saheeli*]

ذَاتَ لَيُلَةٍ، خَتَّى أَكْرِبْنَا الْحَدِيثِ . . . فَذَكَرُهُ. [راحم: ٣٨٠٦].

تخريج. إساده من طريق لعلاء بن رياد، متابع لحسن النصري، صحيح، وسلف برقم (٣٨٠٦)، وذكرنا هناك شواهده.

4001. It was narrated that 'Abdullah said: We were sitting in the mosque on the night before Friday, and a man among the Ansar said: If one of us sees a man with his wife and kills him, you will kill him, and if he speaks, you will flog him, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. By Allah, if I wake up safe and sound in the morning, I shall certainly ask the Messenger of Allah (建). So he asked him: O Messenger of Allah, if one of us sees a man with his wife and kills him, you will kill him, and if he speaks, you will flog him, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. O Allah, pass judgement. Then the verse of li'an was revealed, and that man was the first one to be tested with this experience.

Comments: [Its isnad is saheeh, Muslim (1495)]

4002. It was narrated that 'Abdur-Rahman bin Yazeed said: I saw 'Abdullah stone the *Jamrah* from the bottom of the valley, then he said: Here - by the One besides Whom there is no other God - the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Its isnad is saheeh, Muslim (1296)] 2001 - خَلَّتُنَا بِحْنِي بُنُ حَمَّادٍ. حَلَّنَا الْو عَوْنَةَ عَى الْأَعْمَشِ، عَنْ إِثْرَاهِيمَ، عَنْ عَلَيْهِ اللّهِ عَلْ كُنَّ جُلُوتَ عَشِيّة الْحُمُّعَة فِي الْمُسْحِد، ولَ: فَقَالَ رَجُلاً مَثَيَّة الْحُمُّعَة فِي الْمُسْحِد، ولَ: فَقَالَ رَجُلاً مَثَلَّه وَالْمُشْعَة فِي الْمُسْحِد، ولَ: فَقَالَ رَجُلاً مَثَلَّة مَنَّلَمُوهُ، وَإِنْ شَكْتَ، فَتَلَمُّهُ وَاللّهِ لِثِنْ أَصْنَحَتْ صَلِحَد، وَاللّهِ لِثِنْ أَصْنَحَتْ صَلِحَد، وَاللّهِ لِثِنْ أَصْنَحَتْ مَلَكَ عَلَيْ عَلِيهٍ وَاللّهِ لِثِنْ أَصْنَحَتْ مَلْكَ عَلَيْ وَاللّهِ لِثِنْ أَصْنَحَتْ مَلْكَ عَلَيْ مَعْ مُزَاتِهِ رَخْلًا، فَقَتْلُهُ فَتَلْتُمُوهُ، وإِنْ سَكَت سَكَ على عَيْطٍ، وإنْ سَكَت سَك على أَخْرُبُهُ وَإِنْ سَكَت سَك على أَوْلُ مَنْ وَإِنْ سَكَت سَك على عَيْطٍ، النّهُمُ احْكُمْ، قَالَ فَأَنْرِنَتْ تَهُ وَلِيْ مَعْ مُزَاتِه رَخْلُمْ، قَالَ فَأَنْرِنَتْ تَهُ وَلِيْ مَنْ أَوْلُ مَنْ اللّهُمُ احْكُمْ، قَالَ فَأَنْرِنْتُ تَهُ اللّهُ اللّهُ مُ الْحَكْمُ، قَالَ فَأَنْرِنْتُ تَهُ اللّهُ اللّهُ وَلَا مَكَانِ وَلِكُ الرّخُنُ أَوْلُ مَنْ اللّهُ اللّهُ اللّهُ وَلَا مَكَان وَلَكَ الرّخُنُ أَوْلُ مَنْ اللّهُ الْحَكْمُ وَلَا اللّهُ الْحَلّى اللّهُ الْمُعْلَالَةُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ ا

تخريج: إساده صحيح، م. (١٤٩٥)

٤٠٠٧ خَلَّثُنَا يَحْيَى نُنُ أَدَمَ: حَلَّثُنَا شُفْبَانُ عَنِ الْأَعْمَسَ، عَنْ عَبْدِالرَّحْمَسِ مَنْ عَبْدِالرَّحْمَسِ مَنْ يَبْرِ هِيمَ، عَنْ عَبْدِالرَّحْمَسِ مَنْ يَطْنِ الْوَادِي، ثُمَّ قَالَ: هَاهُمَا _ وَالَّذِي مَنْ نَظُنِ الْوَادِي، ثُمَّ قَالَ: هَاهُمَا _ وَالَّذِي لَا اللهُ عَنْرُهُ _ كَانَ يَهُومُ الَّذِي أُنْزِلْتُ عَلَيْه سُورَةُ النَّهَرَة. [راجع. ٢٥٤٨].

تخریج اساده صحح م (۱۲۹۱)

4003. It was narrated that Ibn Mas'ood said: I prayed two rak'ahs with the Messenger of Allah (ﷺ), two rak'ahs with Abu Bakr (♣) and two rak'ahs with 'Umar (♣).

Comments: [Its isnad is salveeh, al-Bukhari (1657)] ٤٠٠٣ حَلَثْنَا يَحْيَى بُنُ آدَمُ حَلَثْنَا شَفْنَنُ غَن الْأَغْمَشِ، عَنْ عَبْدِالرِّحْمَسِ عَنْ عَبْدِالرِّحْمَسِ الْنِ مِسْغُودٍ قَلْ. صَلَيْتُ مَعَ رَسُولِ الله يَشِيَّةُ رَكْعَنْسِ، وَمَعَ أَبِي بَكْدٍ رَصِيَ اللَّهُ عَنْهُ رَضِيَ اللَّهُ عَنْهُ اللهُ اللهِ اللهُ اللهُ

تخریج: إسده صحیح، ح: (١٦٥٧)، وقد نقدم برقم (٣٥٩٣)، وقه النصریح بأن هذه لصلاة كانت بدي.

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4004. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77:1] was revealed; we learned it from his lips. Then a snake came out of its hole, and we rushed to kill it but it got away from us and entered its hole. Then he said: "It was protected from your evil as you were protected from its evil."

Comments: [Its isnaa is saheeli, al-Bukhari (3317)]

4005. A similar report was narrated from 'Abdullah and he said: We learned it fresh from his lips.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (4931)]

4006. Al-Qasim bin Mukhaimirah said: 'Alqamah took hold of my hand and told me that 'Abdullah bin Mas'ood took hold of his hand, and that the Messenger of Allah

3.0.4 حدَّثَنَا بَعْنَى سُ أَدَم: حدَّثَنَا إِسْرائِيلُ عَنْ سَمُصُودٍ، عَنْ إِنْرَ هِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ عَنْ سَمُصُودٍ، عَنْ إِنْرَ هِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللّهِ يَشِيعَ فِي غَارٍ، اللّهِ يَشِيعَ فِي غَارٍ، فَنَرَلْتُ فَي غَارٍ، فَنَرَلْتُ فَي اللّهِ يَشِيعَ فِي غَارٍ، فَنَرَلْتُ فَي أَلْمُ سَلَمَتُنَا ، فَدَرَجْتُ حَيَّةٌ مِنْ فَنَالَ اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ

تخریج: إساده صحبح، ح. (٣٣١٧).

٤٠٠٥ حَدَّثَنَا يَحْيَى ثُنُ ادَمَ حَدَّثَنَا إِسْرَائِيلُ حَنِ الْأَعْمَشِ، عَنْ إِنْراهِيم، عَنْ عَلْقَمَة، غَنْ عَبْدِ اللّهِ . . . مِثْلَهُ، قَالَ: وَإِنَّا لَتَقَلَقْهَا مِنْ عِبْدِ اللّهِ مِثْلَهُ، قَالَ: وَإِنَّا لَتَقَلَقْهَا مِنْ

تخریج: استاده صحیح، ح. (۱۹۳۱)

٤٠٠٩ حَلَّثَنَا يَحْنِى بْنُ ادْمْ: حَدَّثَنَا زُهِيْرٌ.
 خَدَّثَنَا الْحَسْنُ بْنُ الْحُرِّ قَالَ: خَدَّثْنِي الْقَاسِمُ
 النُّ مُخَسَرَةً قَالَ. أُحد عَلْقَمَةٌ بِيدِي.

(囊) took hold of 'Abdullah's hand and taught him the tashaliliud in prayer. He said: "Say: All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah" Zuhair said: I memorised from him, in sha Allah: "I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger." He said: When you have finished this, or when you have done this, then you have completed your prayer; if you want to get up, then get up, and if you want to sit, then sit.

Comments: [Its isnad is saheeli]

4007. It was narrated from 'Abdullah (ﷺ) that the Prophet (ﷺ) said concerning the people who stayed away from Jumu'ah: "I thought of instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from Jumu'ah whilst they are in them."

Comments: [Its isnad is saheeh]

تخريج: إسناده صحيح، فيه رهير بن معاوية وإن سمع من أبي إسحاق السبيعي بعد الاختلاط-

4008. It was narrated that 'Abdullah said: I came to the Messenger of Allah (ﷺ) and said:

وَخَدَّثْهِي أَنَّ عَنْدَ اللَّهِ بْنِ مَسْعُودٍ أَخَدُ بَيْدِهِ. وَأَنَّ رَسُولِ اللَّهِ ﷺ أَخَدُ بِيدٍ عَبْدِ اللَّهِ، فَعَلَّمَهُ التَّشَهُّدَ فِي الصِّلَاةِ، قَالَ ﴿قُلْ ا التّحيَّاتُ لِلَّهِ، وَالصَّلُواتُ وَالطُّلَبَاتُ، السَّلَامُ غَلَيْكَ أَيُّهَا النِّينُ وَرَحْمَةُ اللَّهِ وَمَرَكَاتُهُ، لشَّلَامُ عَلَيْنَا وَعَلَى عِنَادِ اللَّهِ الصَّالِحِينِ _ قَالَ زُهُنا : حَفَظْتُ عَنْهُ إِنْ شَاءَ اللَّهُ إِ أَشْهَدُ أَنْ لِا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدُ عَنْدُهُ وَرَسُولُهُ * قَالَ: فَإِذَا قَضَيْتُ هِدًا، أَوْ قَالَ فَإِذَا فَعَلُّتُ هَذَا، فَقَدُّ قَضَيْتُ صَلَانَكَ، إِنْ شِئْتَ أَنْ تَقُومَ فَقُمْ. وَإِنَّ شَنَّتَ أَنْ تَقُعُدُ فَاقْعُدُ. [انظر: ٤٣٠٥].

تخريج: بساده صحيح، ودكر ابن حمال أن قوله في أحر الحديث "فإذا قضيت هذا. . . " بها هو قول ابن مسعود، لسن من كلام النبي ﷺ، أدرجه رهير مي الحبر، وكذلك قال الدارقطني في ليس (١/٣٥٣)، والعلل، (٥/١٢٧).

٧٠٠٧ حَدَّثَنَا أَنُو دَاوُدَ _ يَعْنِي الطِّيالِسِيُّ _ قَالَ: حَدَّثنَا زُهْيْرٌ: حَدَّثُ أَنُو إِسْحَاقَ عَنْ أَبِي الْأَحْوَص، عَنْ عَنْدِ اللَّهِ عَن النَّبِيِّ ﷺ: أَنَّهُ قَالَ لِقَوْم يَتَخَلَّقُونَ عِن الْحُمُّعَةِ: اللَّقَدْ هَمَمُّتُ أَنْ آمُرَ رَجُلًا يُصَلَّى بِالنَّاسِ، ثُمَّ أُحَرُّقَ عَنِي رَحُالٍ نُنُونَهُمْ. يَتَخَلُّفُونَ عَنِ الْجُمْعَةِ». [راجع ٢٧٤٣].

رواينه هذه مما انتقاه الإمام مسلم من مروياته، ثم هو منابع.

٤٠٠٨- حَدَّثَنَا أُمَنَةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ 459

O Messenger of Allah, Allah has caused Abu Jahl to be killed. He said: "Praise be to Allah Who has granted victory to His slave and caused His religion to prevail."

Comments: [Its isnad is da'eef because it is interrupted]

4009. It was narrated that 'Abdullah bin Mas'ood said: We were on the campaign of Badr, each three of us to one camel, and Abu Lubabah and 'Ali bin Abi Talib were the two who rode with the Messenger of Allah (寒). It was the turn of the Messenger of Allah, and they said: Ride, O Messenger of Allah, and we will walk instead of you. He said: "You are not stronger than me and I am not in less need of reward than you."

Comments: [Its isnad is hasan]

4010. 'Asim bin Bahdalah told us... And he mentioned a similar report with the same *isnad*.

Comments: [It is a repeat of 3901, isnad and text]

4011. It was narrated that 'Abdullah (♣) said: When the Messenger of Allah (♣) was taken on the Night Journey, he was taken as far as Sidratal-Muntaha, which is in the sixth heaven; anything that ascends from earth stops there and is taken from there; anything that

غَلْدَاللَّهِ فَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ. يَا رَسُولَ اللَّهِ، إِنَّ اللَّهُ غَرَّ وَخَلَّ قَدْ قَتَلَ أَبَا

خَهْلٍ، فَقَالَ: "الْخَمْدُ بِلَّهِ الَّذِي نَصَرَ عَبْدَهُ،
وأَغَرَّ دِينَهُ". [راحع: ٣٨٢٤].

تخريج: اسناده صعبف لانقطاعه، أبو عيدة لم يسمع من أبيه الن مسعود.

4.19 - خدَّثْنَا إِسْخَاقُ بْنُ عِسَى وَحَسَنُ بْنُ مُوسَى قَالاً: خَدَّثْنَا حَمَّادُ بْنُ سَلَمةً عَنْ مُوسَى قَالاً: خَدَّثَنَا حَمَّادُ بْنُ سَلَمةً عَنْ عَاصِم بْنِ بَهْدَلَةً، عَلْ زِرِّ بْنِ حُبَيْشِ، غَنْ غَبْد اللَّهِ بْنِ بَهْدَلَةً، عَلْ زِرِّ بْنِ حُبَيْشِ، غَنْ غَبْد اللَّهِ بْنَ مَسْعُودٍ قَالَ: كُنَّ فِي غَزْوَةِ بَدْرٍ. كُلُّ فَلَاثَةِ مِنَّا عَلَيْ وَأَبُو لُنَابَةً رَمِيلَيْ رَسُولِ اللَّهِ بِيَاتِيَّةً، فَإِدَا كَانَ عَلْقَةً النَّبِي رَمِيلَيْ رَسُولِ اللَّهِ بِيَاتِيَّةً، فَإِدَا كَانَ عُقْتُهُ النَّبِي بَعْنَى مَنْ وَلَا اللَّهِ، حَتَّى نَمْشِي بَعْنَكَ، فَيْقُولُ: امَا أَنْتُمَا بِأَقْوَى عَلَى الْمَشْيِ مِنْكُمَاه. مِنْكُمَاه. مِنْكُمَاه. وَمَا أَنَا بِأَغْنَى عَنِ الْأَجْرِ مِنْكُمَاه. وَمَا أَنَا بِأَغْنَى عَنِ الْأَجْرِ مِنْكُمَاه. [1943].

تخريج: إساده حس.

٤٠١٠ حَدَّثَنَاه عَفَّانُ حَدَّثَنَا حَمَّادُ بُنُ سَلَمَةً
 قَالَ: أَخْرَنَا عَاصمُ ثُنُ نَهْدَلَةً: فَذَكَرَهُ بِمَعْنَهُ
 وَإِسْنَاده. [راجع: ٣٩٠١].

تخريج: إسناده حس.

٤٠١١ خَدْفَنَا ابْنُ نُمَيْرٍ: حَدَّنْنَا مَالِكُ نْنُ مَعْوَلِ عَنِ الزَّنْرِ بْنِ عَدِيِّ، عَنْ طَلْحَةً، عَنْ مُرَّةً عَنْ مُرَّةً عَنْ عَبْدِ اللَّهِ قَالَ لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ قَالَ لَمَّا أُسْرِيَ بِرَسُولِ اللَّهُ يَشْعَى، وَهِي اللَّهِ يَشْتَهِي مَا يُضْعَدُ فَهِي السَّمَاءِ السَّادِسَةِ، وَإِلَيْهُ يَنْتَهِي مَا يُضْعَدُ عِي السَّمَاءِ السَّادِسَةِ، وَإِلَيْهُ يَنْتَهِي مَا يُضْعَدُ عَيْ السَّمَاءِ السَّادِسَةِ، وَإِلَيْهُ يَنْتَهِي مَا يُضْعَدُ

there and is taken from there. He said: "When that covered the lote tree which did cover it!" [an-Najm 53:16]. He said: Butterflies of gold He said: And the Messenger of Allah (麗) was given three things: the five daily prayers, the final verses of Sooratal-Baqarah, and those of his ummah who do not associate anything with Allah were forgiven major sins that may cause one to end up in Hellfire

Comments: [Its isnad is saheeh, Muslim (173)]

4012. It was narrated that 'Abdullah bin Ma'qil said: My father was with 'Abdullah bin Mas'ood and heard him say: I heard the Messenger of Allah (愛) say: "Regret is repentance."

Comments: [A saheeh hadeeth; this is a qawi isnad]

'Abdullah bin Mas'ood said: We were with the Messenger of Allah (達) and we were kept from praying Zuhr, 'Asr, Magnrib and 'Isha'. And that upset me a great deal, then I said We are with the Messenger of Allah and (fighting) for the sake of Allah and (fighting) for the sake of Allah. Then the Messenger of Allah (達) instructed Bilal to give the iqamah (call immediately preceding the prayer) and he led us in praying Zuhr; then he gave the iqamah and he led us in praying 'Asr; then he gave the

به مِن الْأَرْضِ، وقال مَرَّةً: وما يُغْرَجُ بِهِ مَنَ لَلْمُصُوبِ وَلَيْهَ نَسْهِي مَا نَهْطُ لِلْمُوسِ فَيْهَ، ﴿ لَيْهَ نَسْهِي مَا نَهْطُ لِهِ مَنْ فَوْهِهَا، فَيْفُنَضُ مَنْهَ، ﴿ إِلَيْهِ يَعْشَى البَيْدَةَ مَا يَعْشَى البَيْدَةِ مَا يَعْشَى البَيْدَةِ مَا يَعْشَى البَيْدَةِ مَا الله مَنْ وَحَوَاتِيمَ سُورة مَنْ النَّهُ مَنْ وَحَلَ الله عَرَّ وَحَلَ الله عَرَّ وَحَلَ مَنْ الله مَنْ أَوْلِهِ الله عَرَّ وَحَلَ مَنْ الله مَنْ الله مَنْ الله مَنْ أَوْلِهِ الله عَرَّ وَحَلَ مَنْ الله مَنْ أَوْلِهِ الله مَنْ أَوْلِهِ الله عَرَّ وَحَلَ مَنْ الله الله المُنْ الله المُنْ الله المَنْ الله المُنْ الله المُنْ الله المَنْ الله المُنْ الله المُنْ الله المُنْ الله المُنْ الله الله المُنْ الله الله المُنْ المُنْ المُنْ المُنْ المُنْ الله المُنْ المُ

تخريج: إساده صحيح، م (١٧٣).

2.14 - حَدَثْنَا كَبْرُ بْنْ هِشَامٍ عَنْ فُراتِ فَنَ: قَرْأَتُ عَلَى عَنْد الْكُرِيمِ عَنْ زِيادِ سُ الْخَرَّاحِ، عَنْ (٢٣/١) عَنْدِ لَلَهِ بُن مَعْفِلِ قَلْ: كَانَ أَبِي عِنْد عَنْدِ اللّهِ بْنِ مَسْعُودٍ، فَسَلِحَةُ يُقُولُ: فَسَمِعَةُ يَقُولُ: فَسَمِعَةُ يَقُولُ: مَسْعُودٍ، اللّه بَيْعَةُ يَقُولُ: فَسَمِعَةُ يَقُولُ: اللّه بَيْعَةً يَقُولُ:

تخريج: حدس صحح، وهذا إسناد فوي.

2.1٣ حَدَّثُنَا كَتِيرٌ حَدَّثَنَا هَشَامٌ عَنْ أَبِي الرَّبِيْرِ، عَنْ نَعِع شِ حُنثُو نِي مُطْعَمٍ، عَنْ أَبِي الرَّبِيْرِ، عَنْ نَعِع شِ حُنثُو نِي مُطْعَمٍ، عَنْ أَبِي عُسْدَةً نَنِ عَنْد اللّهِ، عَنْ عَبْدِ اللّهِ نَنِ مَنْعُودِ فَلَ: كُنَا مِعَ رَسُولِ اللَّهِ يَنْتُهُ، فَخُسِننا عَنْ صَلاَةِ الظَّهْرِ وَالْغَضْرِ وَلْمَعْرِبِ وَلَجْشَاءِ، فَاللّهُ ذَلك عَلَيْ، نُمَ قُلْتُ: نَحْنُ مَعَ رَسُول للّهِ يَنْهُ لَكُ: نَحْنُ مَعَ رَسُول للّهِ يَنْهُ لَكُ، نَحْنُ مَعَ رَسُول للّهِ يَنْهُ لَكُ، فَضَلّى بنا الطَّهْرَ، يَتُمْ أَقَامٍ، فَصَلّى بنا الْعِشْرَ، ثُمُ أَقَامٍ، فَصَلّى بنا الْعُشْرَ، فَصَلّى بنا الْعِشْرَ، ثُمُ أَقَامٍ، فَصَلّى بنا الْعَشْرَ، فَصَلّى بنا الْعِشْرَ، وَسُلّى بنا الْعِشْرَ، وَسُلّى بنا الْعِشْرَة ، ثُمْ أَنْهُ مَا مُسْلّى بنا الْعِشْرَة ، فَصَلّى بنا الْعَشْرَة ، فَصَلّى بنا الْعِشْرَة ، فَصَلّى بنا الْعِشْرَة ، فَصَلّى بنا الْعَشْرَة ، فَصَلّى بنا الْعَشْرَة ، فَصَلّى بنا الْعَمْرَة ، فَصَلّى بنا الْعَلْمَ الْعَلْمُ الْعَامِ السِّلَا الْعَلْمِ الْعِلْمُ الْعَامِ الْعَلْمَ الْعَلْمِ الْعَلْمَ الْعِلْمُ الْعِلْمِ الْعِلْمُ الْعِلْمُ الْعِلْمِ الْعَلْمِ الْعِلْمِ الْعِلْمُ الْعِلْمِ الْعُلْمِ الْعِلْمُ الْعَامِ الْعِلْمُ الْعِلْمُ الْعِلْمِ الْعِلْمِ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعِلْمُ الْعَلْمِ الْعِلْمِ الْعِلْمُ الْعِلْمُ الْعُمْرِ الْعِلْمُ الْعُلْمُ الْعِلْمُ الْعُمْ الْعُمْرَاء الْعُمْرَاء الْعُلْمُ الْعُمْرَاء الْعَلْمُ الْعُلْمُ الْعُمْرُاء الْعَلْمُ الْعُمْرَاء ال

igamali and he led us in praying Maghrib; then he gave the igamali and he led us in praying 'Isha'. Then the Messenger of Allah (ﷺ) went around us, then he said: "There is no band of people on earth who are remembering Allah, may He be glorified and exalted, except you."

طَافَ عَلَيْنَا رَشُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: "مَا عَنَى الْأَرْضِ عِصَانَةٌ يَذْكُرُونَ لَنَّهَ عَرِّ وَحَلَّ عَرُّكُمْ". [رحم ٢٥٥٥].

تخريج: حس لعيره، وهذا إسناد صعيف الانفصاعاء أبو عبيدة لم يسمع من أبيه اس مسعود، ولعبعية أبي الربير المكي.

Comments: [Hasan because of corroborating evidence; thus is a da'ecf isnad because it is interrupted; Abu 'Ubaidah bin 'Abdullah bin Mas ood did not hear from his father]

4014. It was narrated that 'Abdullah bin Ma'qil said: My father was with 'Abdullah bin Mas'ood and heard him say: I heard the Messenger of Allah (建) say: "Regret is repentance."

Comments: [Saheeli; this is a jayyid isnad]

4015. It was narrated that Masrooq said: 'Abdullah told us one day: The Messenger of Allah (達) said - then he started trembling to the extent that his garment trembled, then he said: something like that, or something similar to that.

Comments: [Its isnad is saheeli]

4016. It was narrated that 'Abdullah bin Ma'qil said: My father was with 'Abdullah bin Mas'ood and heard him say. I heard the Messenger of Allah (ﷺ) say: "Regret is repentance."

Comments: [Saheeh, its isnad is jayyid]

٤٠١٤ - حَدَّثَنَا مُعَمَّرُ بْنُ سُنَيْمانَ لرَّفِّى: خَدَّمَا خُصِيْفُ عَنْ زِبَادِ نْنِ أَبِي مَرْيَمْ، عَنْ عَبْد اللَّهِ نْنِ مَعْقِلِ قَالَ. كَانَ أَبِي عِنْدَ ابْنِ مَسْعُودٍ، فَسَمِعْهُ يَغُولُ. سَمِعْتُ رَسُولَ اللَّهِ مَسْعُودٍ، فَسَمِعْهُ يَغُولُ. سَمِعْتُ رَسُولَ اللَّهِ مَسْعُودٍ، «اللَّدُمُ نَوْنَهٌ». [راجع ٢٥٦٨].

تخريج: صحيح، وهدا إساد حيد.

2110- حَدَّثُنَا يَخْنَى مِنْ أَبِي لَكَيْرٍ: حَدَّشَا السُرَائِيلُ عَنْ جَوَيْنَ عَنْ السُرَائِيلُ عَنْ جَوَيْنَ عَنْ يَخْنِي بُنِ وَتَّابٍ، عَنْ مَسْرُوقِ قَالَ: حَدَّنَا عَنْدُ للّه يَؤَمًا، فَقَالَ. قَالَ رَسُولُ النّهِ يَتِيجُ، قَالَ فُوعَدَ حَتَّى رُعِدَتْ ثِبَائِهُ، ثُمُّ قَالَ الحَودُ ذَا أَوْ شَبِيهًا بَذَ. [راحع. ٣٦٧٠].

تخريح: إساده صحبح

٤٠١٦ - حَدَّثَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ الرَّقِيُّ.
حَدَّثَا خُصِيْفٌ عَنْ رباد بْن أبي مرْيم، عَنْ عَدْد اللهِ عَلْد اللهِ بْن مَعْقِلِ فَالَ. كَان أبي عِنْد النِ مَسْعُودٍ، فَسَمِعَهُ بَغُولُ. سَمِعْتُ رَسُولَ اللهِ عَلَيْهُ نَوْنَهُ (راجع ٢٥٦٨).

تخريج: صحيح، وهد إساد جيد.

4017. It was narrated that 'Abdullah (♣) said: We used not to know what to say in the prayer; we would say[.] Peace be upon Allah, peace be upon Jibreel, peace be upon Mika'cel. Then the Messenger of Allah (鑑) taught us and said: "Verily Allah is as-Salam, so when you sit after two rak'alıs, say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah"' - Abu Wa'il said in his hadeeth from 'Abdullah from the Prophet (姓): "for if you say that, it will reach every righteous slave in heaven and on earth." And Abu Ishaq said in the hadeeth of 'Abdullah from the Prophet (ﷺ): "If you say that, it will reach every angel who is close to Allah or every Prophet who was sent or every righteous slave - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger."

Comments: [Its isnad is salieeli, al-Bukhari (1202)]

4018. It was narrated that 'Abdullah said: We were with the Prophet (鑑) and we passed by an ant colony that had been burnt. The Prophet (鑑) said: "No human should punish with the punishment of Allah, may He be glorified and exalted."

٤٠١٧ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا شُفْيَانُ عَن الْأَغْمَش وَمَنْصُور وحُضَيْن بْن عَبْدِالرَّحْمَن وَأَبِي هَاشِم وَحَمَّادٍ، عَنْ أَبِي وَائِل وَعَنْ أَبِي إِسْخَاقَ، غَنْ أَبِي الْأَخْوَصِ وَالْأَسْوَدِ، عَنْ عَيْدِ اللَّهِ فَالَ: كُنَّا لَا يَدْرِي مَا نَقُولُ فِي الصَّلَاةِ، نَقُولُ: السُّلَامُ عَلَى اللَّهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى ميكَائِيلَ، قَالَ: فَعَلَّمَنَا النَّبِيُّ ﷺ، فَقَالَ ۚ إِنَّ اللَّهَ هُوَ السَّلَامُ. فَإِذَا جَلَسْتُمْ فِي رَكْعَنَيْنِ فَقُولُوا: التَّحِيَّاتُ لِلَّهِ، وَالصَّلُوَاتُ وَالطُّبَّاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا اللَّئُ وَرَحْمَةُ اللَّهِ وَنَرَكَاتُهُ. السَّلَامُ عَنَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِجِينَ _ قَالَ أَبُو وَائِلِ فِي حَدِيثِهِ عَنْ عَبْدِ اللَّهِ عَنِ النَّتِي بِينَ اللَّهِ عَنْ النَّتِهَا أَصَانَتُ كُنَّ غَنْدٍ صَالِحٍ فِي السَّمَاءِ وَفِي الْأَرْضِ» وَقَالَ أَبُو إِسْحَاقَ فِي حَدِيثِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ: «إِذَا قُلْتَهَا أَصَابَتْ كُلَّ مَلَكِ مُقَرَّب، أَوْ نَبِيً مُرْسَلٍ، أَوْ عَبْدِ صَالِحٍ _ أَشْهَدُ أَنَّ لَا إِلٰهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُّخَمَّدًا عَنْدُهُ وَرَسُولُهُ». [راجع. ٣٦٢٢].

تخریج: إساده صحیح، ح: (۱۲۰۲).

خَدْثَنَا عَبْدُ الرَّرَاقِ: أَخْبَرَنَا شَفْبَانُ مَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ فَمَرَرُنَا عَبْدِ اللَّهِ فَمَرَرُنَا عَبْدِ اللَّهِ فَكَا: كُنَّ مَعَ النَّبِيِّ ﷺ. فَمَرَرُنَا بِقَرْدِ اللَّهِ قَلَلِ، فَأَخْرِ قَتْ، فَقَالَ النَّبِيُ ﷺ. وَلَا يَتَبْنِي إِبْشَرِ أَنْ يُعَدَّبَ بِعَذَابِ اللَّهِ عَزَّ وَجَلَّه.

Comments: [Saheeli ; this is an isnad which is saheeli according to the conditions of Muslim]

4019. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) addressed us and said: "Give charity, O women, for you will be most of the people of Hell on the Day of Resurrection." A woman who was not one of the prominent women stood up and said: O Messenger of Allah, why will we be most of the people of Hell? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [Sahech because of corroborating evidence, this is an isnad that could be hasan]

4020. It was narrated from Ibn Mas'ood, who attributed it to the Prophet (震): "Keep revising the Qur'an, for by the One in Whose hand is my soul, it is more likely to flee from the hearts of men than camels from their hobbles. What a bad thing for one of them to say, I forgot such and such a verse Rather he was caused to forget."

Comments: [Its isnad is saheeh, al-Bukhari (5039)]

4021. It was narrated that Ibn Mas'ood said: Some people came to the Prophet (ﷺ) and said: O Messenger of Allah, our companion is sick, can we cauterise him? He remained silent for a while, then he said: "If you wish you could

تخريج: صحيح، وهذا إساد صحيح على شرط مسلم إن ثنت سماع عبدالرحمن بن عبدالله س مسعود لهذا الحديث من أبيه، فقد سمع من به شيئ بسيرًا.

4.19 خَدُشْنَا عَبْدُ لِرَزَّافِ أَخْبَرَنَا سُفْيَانُ عَنْ مَنْ فَرْ عَنْ وَاللِ عَنْ مَنْ فَرْ وَاللِ عَنْ مَنْ فَرْ وَاللِ عَنْ مَنْ فَوْدِ قَالَ خَطْنَنَا النَّبِئِ عَنْ وَاللِ عَنْ اللَّبِي مَهَانَة ، عَنْ ابْنِ مَسْعُودِ قَالَ خَطْنَنَا النَّبِئِ عَنْ أَعْلَا مَعْشَرَ النَّسَاءِ ، فَإِنَّكُنْ تَكْثِرُ أَهْلِ جَهَنَّمَ يَوْمَ الْقِبَامَةِ » فَقَامَتْ امْرَأَة لَيْسَتْ منْ علية النِّسَاء ، فَقَانَتْ: يَا رَسُولَ لَيْسَتْ منْ علية النِّسَاء ، فَقَانَتْ: يَا رَسُولَ اللَّهِ ، لِمَ نَحْنُ أَخْتُرُ أَهْلِ حَهَنَّمَ ؟ قَالَ . اللَّهِ ، لِلهَ نَحْنُ أَخْتُرُ أَهْلِ حَهَنَّمَ ؟ قَالَ .

تخريج: صحيح نعيره، وهدا إسناد محتمل المحسين لحال و تل بن مهانة

• ١٠٠٠ حَدَّفَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا شَفْيَانُ عَنْ مَضُودٍ ، عَنْ أَبِي وَائِلٍ، عِنِ ابْنِ مَسْغُودٍ يَرْفُغُهُ إِلَى السَّيِّ ﷺ قَالَ: "بَتَعَاهَدُوا الْقُرْآنَ. فَإِنَّهُ أَشَدُ نَعْصَبُنَا مِنْ صُدُورِ الرَّجَالِ مِنَ النَّمْمِ مِنْ عُقْلِهَا. نَعْصَبُنَا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّمْمِ مِنْ عُقْلِهَا. نَعْصَبُنَا مِنْ النَّمْمِ مِنْ عُقْلِهَا. نَعْسَمَا لِأَخْدِهِمْ أَنْ يَقُولَ: نَسِيتُ اللَّهَ كَثِثَ نَشْسَمًا لِأَخْدِهِمْ أَنْ يَقُولَ: نَسِيتُ اللَّهَ كَثِثَ وَكِنْتَ. نَلْ هُوَ نُسْتَىَ اللَّهِ الراحِع: ٣٦٢٠].

تخريج: رسناده صحيح، قوله: "بئسما لأحدهم أن . . ا أخرجه المحاري. (١٣٩٥).

2.٧١ حَلَّثَنَا غَنْدُ الرُّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ أَسْعُودٍ قَلَ: جَاءَ نَفَرٌ إِلَى الشَّبِيِّ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ صَاحِبًا لَنَ

cauterise him or if you wish you could use hot stones."

Comments: [A saheeh hadeeth]

4022. It was narrated that Ibn Mas'ood said I heard the Messenger of Allah (建) say: "A person may tell lies until he is recorded with Allah as a liar, or he may speak the truth until he is recorded with Allah as a speaker of truth."

Comments: [A salieth hadeeth]

4023. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah said: We were with the Messenger of Allah (ﷺ), young men who had nothing. And he said: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its isnad is saheeh, al-Bukharı (5066) and Muslim (1400)]

4024. It was narrated that 'Abdur-Rahman bin Yazeed saidal-Ash'ath bin Qais entered upon 'Abdullah on the day of 'Ashoora' and he was eating lunch. He said: O Abu Muhammad, come and eat lunch. He said: Is it not the day of 'Ashoora'? He said: Do you know

اشْتَكَى، أَفَكُويهِ؟ مَسَكَت سَاعَةً، ثُمَّ قَالَ. "إِنْ شِئْتُمْ فَاكُوُوهُ، وَإِنْ شِئْتُمْ فَارْضِفُوهُ». [راجع: ٣٧٠١].

تخريج: حديث صحيح.

2014 - حَدَّقَتَا عَدُ الرَّرَّاقِ: أَخْبَرَنَ مَعْمَرٌ عَنِ أَبِي الْأَخْوَصِ، عَنِ أَبِي الْأَخْوَصِ، عَنِ الْبِي الْأَخْوَصِ، عَنِ الْبِي الْأَخْوَصِ، عَنِ الْبِي الْأَخْوَصِ، عَنِ الْبِي اللهِ عَلَى اللهِ عَلْهُ عَلَى اللهِ عَلَى

تخریج: حدیث صحیح، م (۲۲۰۱)

٤٠٢٣ حَدَّثُنَا يَعْلَى بْنُ عُبَيْدِ: حَدُّثَنَا يَعْلَى بْنُ عُبَيْدِ: حَدُّثَنَا وَلَأَعْمَشُ عَنْ عُمَارةً، عَنْ عَبْد الرَّحْمِي بْنِ يَرِيدُ فَالَ: وَلَ عَبْدُ اللَّهِ كُنَّا مَعَ رَسُولِ اللَّهِ يَحِيدُ فَالَ: "يَا مَعْشَرَ النَّبَاكَ لَيْسَ لِنَا شَعْنَهُ، فَقَالَ: "يَا مَعْشَرَ النَّبَاعَةُ فَلْيَتَرَوَّجُ، النَّبَاعَةُ فَلْيَتَرَوَّجُ، فَإِنَّهُ أَغَضُ لِلْنُصِر، وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْم، فَإِنَّ الصَّوْمَ لَهُ وِجَاءً". وَمَنْ لَمُ الرَاحِم: ٢٥٩٧].

تخریج: ساده صحیح، ح[.] (۵۰۲۱)، م (۱٤۰۰).

٤٠٢٤ حَدَّثَنَا يَعْلَى وَابْنُ أَبِي زَائِدَةً قَالَا َ حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةً، عَنْ عَبْدِ الرَّحْمَنِ الْبِي يَزِيدَ قَالَ : دَخْلَ الْأَشْعَثُ بْنُ قَبْسِ عَلَى عَلْد اللَّهِ يَوْمُ عَاشُورَاءً، وَهُوَ تَتَغَدَّى، فَقَالَ : بَا أَبًا مُحَمَّدٍ، اذْنُ لِلْغَدَاءِ، قالَ: أُولَئِسَ لَنَ أَبُا مُحَمِّدٍ، اذْنُ لِلْغَدَاءِ، قالَ: أُولَئِسَ

what the day of 'Ashoora' is? Rather the Messenger of Allah (ﷺ) used to fast it before (the command to fast) Ramadan was revealed; when (the command to fast) Ramadan was revealed, it was given up

Comments: [Its isnad is saliech, al-Bukhari (4503) and Muslim (1127)]

4025. It was narrated that 'Algamah said. We were sitting with 'Abdullah, and Zaid bin Hudair was with us. Khabbab entered upon us and said: O Abu 'Abdur-Rahman, do all of these people recite as you recite? He said: If you wish, you may tell some of them to recite to you. He said: Yes (I will). Then he said to me: Recite. Ibn Hudair said. Are you telling him to recite, when he is not the best reciter among us? He said: By Allah, if you wish I will tell you what the Messenger of Allah (ﷺ) said to your people and his people. Then I recited fifty verses from (Soorat) Maryam and Khabbab said: You have done well. 'Abdullah said: There is nothing I know of Qur'an but he also has knowledge of it. Then 'Abdullah said to Khabbab: Is it not time to throw away this ring? He said: You will not see me wearing it after today. And the ring was of gold.

Comments: [Its isnad is saheeh, al-Bukharı (4391)]

4026. It was narrated that 'Abdullah - he (i.e. Shareek) narrated it to us as a *marfoo'*

الْنَوْمُ عَشُورَاءَ؟ فَالَ وَتَدْرِي مَا يَوْمُ عَاشُورَاءَ ۚ فَالَ وَتَدْرِي مَا يَوْمُ عَاشُومُهُ عَاشُورَاءَ اللّهِ ﷺ يَصُومُهُ فَلَلْ اللّهِ ﷺ يَصُومُهُ فَلَلْ اللّهِ ﷺ يَصُومُهُ فَلَلْ الْمُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهَ اللّهُ اللّهُ

تخریج: إساده صحیح، ح (٤٥٠٣)، م. (١١٢٧).

2.٧٥ حدّثنا يغلَى: حدّثنا الأغمشُ عَنْ ابْراهِيمْ، عَنْ عَلْقَمَةً قَالَ كُنَا جُلُوسًا عِنْدَ عَلَيْ اللّهِ، وَمَعَنَا رِيْدُ بْنُ حُدَيْرٍ، فَدَخَلَ عَلَيْنَ خَبَاتْ، فَقَانَ: بَ أَبَا عَنْدِ الرَّحْمْنِ، أَكُنُ خَبَاتْ، فَقَانَ: بَ أَبَا عَنْدِ الرَّحْمْنِ، أَكُنُ هَوْلَاءِ يَقُوا كَمَ نَقُوا فَعَالَ إِنْ شِئْتَ مُرْتَ مُوتَ بَعْرَا فَقَالَ إِنْ شِئْتَ مُرْتَ مُوتَ بِعْمَهُمْ، فَقَوْا عَلَيْكَ، قَالَ: أَحلُ، فَقَالَ لِي الْفِرْمُ يَقُوا اللهِ يَعْلَقُ لِقُومِكَ وَلَسُنَ بِأَقْرُاتِ مَقَالَ اللهِ يَعْلَقُ لِقَوْمِكَ وَلَيْسِ بَأَقْرُاهُ عَلَيْ اللّهِ يَعْلَقُ لِقَوْمِكَ وَلَكُومِ فَقَالَ وَمُونُ اللّهِ يَعْلَقُ لِفَوْمِكَ وَقُومِ فَقَالَ خَبْدُ اللّهِ يَعْلَقُ لِعُومِكَ وَقُومِ فَقَالَ خَبْدُ اللّهِ يَعْلَقُ لِعُومِكَ وَقُومِ فَقَالَ عَبْدُ اللّهِ يَعْلَقُ لِعُمْ اللّهِ يَعْلَقُ اللّهِ عَلَى عَبْدُ اللّهِ اللهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ ال

تخريج: إسده صحبح، خ (٤٣٩١).

٤٠٢٦ حَدَثْنَا أَبُو كَامِلٍ. حَدَثْنَا شَرِيكٌ عَنِ
 الرُّكِيْل، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ رَفَعَهُ لَنَا فِي

report the first time, then he stopped narrating it as marfoo'said: "Even if riba increases, it will ultimately lead to less."

Comments: [A saheelt hadeeth]

أَوَّلِ مَرَّةِ، ثُمَّ أَمْسَكَ عَنُهُ، يَعْنِي شَرِيكٌ، قَالَ: اللَّرِّبَا، وَإِنْ كَنُو، فَإِنَّ عَاقِبَتُهُ إِلَى قُلَّ. [راحع. ٣٧٥٤].

تخريج: حديث صحيح، شريث المحعي وإن كان سيئ الحفظ- ستابع.

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4027. It was narrated that 'Abdullah bin Mas'ood (秦) said: The Messenger of Allah (美) said: "Allah did not forbid anything but He knew beforehand that He would see some of you [committing it], but verily I am holding on to your waistbands lest you fall into the Fire like moths or flies."

Comments: [A hasan hadceth]

2.7٧ حَدَّقَنَا أَبُر كَامِلٍ ويَرِيدُ. أَحْرَنَا الْمَسْعُودِيُ عَنِ الْحَسَنِ بْنَ سَعْدِ، عَنْ عَنْدَةَ لِلْمَسْعُودِيُ عَنِ عَنْدِ للَّهِ بْنِ مَسْعُودٍ قَلَ: فَالَ لَنَهْدِيِّ، عَنْ عَنْدِ للَّهِ بْنِ مَسْعُودٍ قَلَ: فَالَ رَسُولُ اللّهِ بَيْحِيَّ: "إِنَّ اللّهَ لَمْ بُحَرِّمْ حُرْمَةً إِلّا وَإِنِّي وَقَدْ عَلِم أَنَّهُ سَيَعَلِعُها مِكْمْ مُطَلِعٌ، أَلَا وَإِنِّي وَقَدْ عَلِم أَنْ تَهَ عَتُوا فِي النّارِ كَتَهَافُب مُمْسِكٌ بِحُجَرِكُمْ أَنْ تَهَ عَتُوا فِي النّارِ كَتَهَافُب الْفَرَاشِ وَالذَّبَابِ قَالَ يَزِيدُ: الْفَرَاشِ أَو النّبَابِ. [راحع. ٢٧٠٤].

تخريج: حديث حس، أبو كامل ويريد و إن سمعا من المسعودي بعد الاحتلاط- متابعات، ورحال الإساد ثقاب عبر أن المسعودي، صدوق احتلط بآخرة، ومن سمع منه ببعداد فبعد الاحتلاط.

4028. It was narrated from 'Abdullah bin Mas'ood... And he narrated the *hadeeth*, and he said: "moths or flies."

Comments: [Its isnad is hasan]

٤٠٢٨- حَلَّلْنَا رَوْحٌ. حَدَّنَا الْمَسْعُودِيُّ قَلَ: أَخْرَبا أَنُو الْمُغِيرَةِ عَنِ الْحَسْنِ نُنِ سَعْدٍ، عَنْ عَبْدِ اللهِ بُنِ صَعْدٍ، فَنْ عَبْدِ اللهِ بُنِ صَعْدٍ، فَذَكَرَ الْحَدِيثَ، وَقَالَ الْفَرَاشِ وَالدُّنَاتِ. [راجع: ٣٧٠٤].

تخريج: إساده حسن، المسعودي وإن اختلط- سمع منه روح النصري قبل الاحتلاط.

4029. It was narrated from Ibn Mas'ood that the ones who rode with the Messenger of Allah (索) on the day of Badr were 'Ali and Abu Lubabah. When it was the Prophet's turn to walk, they said to him: Ride, O Messenger of Allah, and we will walk instead

وَ مَا اللهِ عَلَيْ اللهِ كَامِلِ خَلَّنَا حَمَّادٌ عَنْ عَصِمِ بُنِ بَهْدَلَةً، عَنْ رِزَ بُنِ حُبَيْشٍ، عَنِ ابْنِ مُسْعُودٍ: أَنَّ رَسُولَ اللَّهِ بَيْثَةً كَنَ زَمِيلَةً يَوْمَ بَدْرٍ عَلِيٍّ وَأَنُو لُبَابَةً، فَإِذَا حَانَتُ عُقْمَةً رَسُولَ اللَّهِ بَيْتِةً كَانَ عُقْمَةً رَسُولَ اللَّهِ بَيْتِةً كَانَ عُقْمَةً رَسُولَ اللَّهِ بَابَةً وَاللهِ اللهِ عَلَيْ وَأَنُو لُبَابَةً، فَإِذَا حَانَتُ عُقْمَةً رَسُولَ اللَّهِ اللهِ اللهِ عَلَيْ وَاللهِ اللهِ عَلَيْ وَاللهِ اللهِ اللهِ

of you. He said: "You are not stronger than me and I am not in less need of reward than you."

Comments: [Its isnad is hasan]

4030. It was narrated that 'Abdur-Rahman bin al-Aswad said: 'Alqamah and al-Aswad asked permission to enter upon 'Abdullah. He said: There will come to you rulers who will be distracted from the time of prayer, so offer the prayer at the proper time. Then he got up and prayed (standing) between me and him (leading us in prayer), then he said: This is what I saw the Messenger of Allah (差) do

Comments: [Its isnad is qawi]

4031. It was narrated that 'Abdullah (46) said: When this verse was revealed, "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with Zulm (wrong, i.e. by worshipping others besides Allah)" [al-An'am 6:82], they said: O Messenger of Allah, who among us does not wrong himself? He said: "It is not that; it is shirk. Have you not heard what Lugman said to his son: 'O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great Zulm (wrong) indeed' [Luqman 31:13]?"

Comments: [Its isnad is saheeli]

خَنَّى نَمْشِيَ عَنْكَ، فَيَفُولُ: «مَا أَنْتُمَا بِأَقْوَى مِنِّى، وَلا أَنَّ بِأَعْنَى عَنْ الْأَجْرِ مِنْكُمَا». [راجع. ٣٩٠١].

تخريج. إساده حس.

- ٤٠٣٠ حَدَّثَنَا ابْنُ مُصَيْلٍ. حَدَّثَنَا هَارُونُ بْنُ عَشْرَة عَنْ عَلْدِ الرَّحْمَٰنِ مْنِ الْأَسْوَدِ قَالَ: عَشْرَة عَلَى عَلْدِ اللَّهِ، قَالَ: اسْتُأْدَن عَلْقَمَةُ وَالْأَسْوَدُ عَلَى عَنْدِ اللَّهِ، قَالَ بِنَهُ سَيَلِيكُمْ أَمْرَاءُ يَشْنَعِمُونَ عَنْ وَقْتِ الصَّلَاقِ، فَصَدِّوهَ الصَّلَاقِ، فَصَدُّوهَ الرَقْتَهَ، ثُمَ قَامَ، فَصَلِّى بَبْنِي وَبَيْنَهُ، فَصَدِّق اللَّهِ يَشْهُ، فَصَلَى بَبْنِي وَبَيْنَهُ، ثُمَّ قَامَ، فَصَلَى بَبْنِي وَبَيْنَهُ، ثُمَّ قَامَ، وَصَلَى بَبْنِي وَبَيْنَهُ، ثُمَّ قَامَ، وَصَلَى بَبْنِي وَبَيْنَهُ، ثُمَّ قَامَ، وَصَلَى بَنْنِي وَبَيْنَهُ، ثُمَّ قَامَ، وَصَلَى بَبْنِي وَبَيْنَهُ، ثُمَّ قَامَ، وَصَلَى بَنْنِي وَبَيْنَهُ، ثُمَّ قَامَ، وَصَلَى بَنْنِي وَبَيْنَهُ، وَمَنْ وَقُولَ اللَّهِ يَشْتُهِ. [[رمول اللَّهِ يَشِيْقَةً]].

تخريج. إسده قوي، م. (٥٣٤).

٣٩٠ - خَدَّفَنَا اثنْ نُمَيْرٍ. حَدَّفَ الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَة، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَا نُرَلَتْ هَذِهِ اللَّآيةُ. ﴿ اللَّهِالَيَّ اللَّهِ قَالَ: يَلْإِسُونَا لَا يَعْلَمُ اللَّهِ، وَالْآيةُ. ﴿ اللَّنعامِ. ٨٢) قَالُوا: يَا إِسَنتَهُم يَطْلَمُ اللَّهِ، فَأَيْتُنَا لَا يَطْلِمُ اللَّسَهُ؟ قَالَ: "لَئِسْنَ ذَلْكَ، هُوَ الشَّرْكَ، أَلَمْ تَسْمَعُوا مَا قَالَ لُقْمَانُ لَلْهُمَانُ لَلْهُمَانُ اللَّهُ فَلَا اللَّمْ لَكَ اللَّهُ اللَّهُولَالَا اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

تخريج: إساده صحيح.

4032. It was narrated that 'Abdullah said: The Messenger of Allah (姓) led us in prayer, and he either added or omitted something. Ibraheem said: I am the one who forgot that. We said: O Messenger of Allah, has something been introduced into the prayer? He said: "Why is that?" We said: You just prayed such and such (number of rak'ahs). He said: I am only human and I forget as you forget. If one of you forgets something, let him prostrate twice." Then he turned around and prostrated twice.

Comments: [Its isnad is salreel, Muslim (572)]

4033. It was narrated that 'Alqamah said: 'Abdullah came to Syria and some of the people of Homs said to him: Recite to us. So he recited Soorat Yoosuf to them. A man who was present stood up and said: By Allah, this is not how it was revealed! 'Abdullah said: Woe to you! By Allah, I recited it to the Messenger of Allah (鑑) like this, and he said: "You have done well." Whilst he was talking to him, he noticed the smell of alcohol on him and he said: Do you drink impurity and disbelieve in the Qur'an? By Allah, you will not leave me until I have you flogged. And he had flogged as the hadd punishment

Comments: [Its isnad is saheeh, al-Bukhari (5001) and Muslim (801)] 7.77 حدثنا ابن نمير عن الأعمش، عن براهيم، عن عليه الله قال برراهيم، عن علقمة، عن عبيد الله قال صلى بنا رسول الله يتية، عاماً راد وإماً من قنبي في عال براهيم وإما حاء يشيال دلك من قنبي في فقلنا و برنسون الله، احدث في لقلاة شيء كذا وكدا، قال: الله أنه أنا بشر صليت عبل كذا وكدا، قال: الله أنه أنا بشر أنسى كما تشنون، ودا نبي أحدكم فسمخذ شيء شخدتين شخدتين شخون، ودا نبي أحدكم فسمخذ سجدتين.

تخريج: اساده صحيح، م (٥٧٢).

2.٣٣ - حَدَثَنَا اللهُ لُمَيْرٍ ويَعْلَى عَنِ الْأَعْمَثُو، عَنْ إِبْرَاهِيم، عَنْ عَلَقْمَةً قَالَ أَنَى عَنْ الْمُؤْمِنَ عَنْ الْمُقْمِ (١/ عَمُدُاللّهِ الشَّام، فَقَالَ لَهُ نَاسٌ مِنْ أَهْسِ (١/ ٤٢٥) حمْص القُرأُ عليْت، فَقَرأَ عَلَيْهِمْ سُورَةً يُوسُف، فَقالَ رَحُلٌ مِنَ الْغَوْمِ: وَاللّهِ مَا هَكُذَا أَبُرلْتُ، فَقَالَ عَنْدُ للّهِ: وَيُحَثَ وَاللّهِ مَا لَقَدْ فَرَأْتُهَا عَنَى إِسُولَ اللّهِ يَنْعُهُ هَكَذَا، فَقَالَ عَنْدُ لللهِ يَنْعُهُ إِذْ وَحَدَ مِنْهُ لَقُورًا حِعْهُ إِذْ وَحَدَ مِنْهُ رَبِحَ الْحَمْر، فَقَالَ: أَنَشُوبُ الرّجْس وتُكذّبُ رَبِحَ الْحَمْر، فَقَالَ: أَنَشُوبُ الرّجْس وتُكذّبُ بِالقَرْآنَ؟ وَاللّه لا تُواولُي حَتَّى أَجُلدَك، والله لا تُواولُي حَتَّى أَجُلدَك، وحَلَدهُ أَنْدُ وَحَدَ مِنْهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللهُو

تخریج: اساده صحیح، ح (۵۰۰۱)، م (۸۰۱).

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4034. It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah said - when he saw 'Uthman pray four rak'ahs in Mina -: I prayed two rak'ahs behind the Messenger of Allah (ﷺ), and two rak'ahs behind Abu Bakr, and two rak'ahs behind 'Umar. I hope that out of four, two rak'ahs will be accepted from me

Comments: [Its isnad is salieeli, al-Bukhari (1657)]

4035. It was narrated that 'Abdur-Rahman bin Yazeed said We entered upon 'Abdullah, and 'Algamah and al-Aswad were with him. He narrated a hadeeth and I think he only narrated it for my sake; I was the youngest of the people. He said: We were with the Messenger of Allah (ﷺ), young men who had nothing. And he said: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its isnad is sahech, al-Bukhari (5066) and Muslim (1400)]

A036. It was narrated from al-'Aizar from Tin'ah, that Ibn Mas'ood said: I heard the Messenger of Allah (验) say: "If a curse is directed at someone, it goes in his direction, then if it finds a way to reach him it befalls him, otherwise it will turn to its Lord and say: 'O Lord, So and 2.78 حدَّثَنَا ابْنُ نُمَيْنِ أَخْبَرَنَ الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَنْدِ لرَّحْمَنِ بْنِ برِيدَ قَالَ قال عندُ اللَّهِ لمَّا رأَى عُنْمَانَ صَلَّى بِمِنَى أَرْبَعَ رَكْعَاتٍ صَلَيْتُ حَلْف رسُولِ اللَّهِ بِيَجِهِ ركْعَبَيْنِ، وَخَنْفَ أَبِي بَكْرٍ رَكْعَيْنِ، وَعُمَرَ ركْعَبَيْنِ، لَيْتَ حَظّى مِنْ أَرْبِعِ رَكْعَيْنِ وَتُعْتَبْنِ، لَيْتَ حَظّى مِنْ أَرْبِعِ رَكْعَيْنِ فَتَمْتَلَتَانَ. [راجع: ٣٥٩٣].

تخریج: إساده صحیح، ح (١٦٥٧).

2.00 حَدَّقَنَا ابْنُ نُمَثِرٍ. أَخْبَرِنا الْأَغْمَشُ عَنْ عُمْلِ الْأَغْمَشُ عَنْ عُمْلِ اللّهِ، وعِنْدَهُ بَرَندَ قَالَ: دَحَنْنَ عُلَى عَنْدِ اللّهِ، وعِنْدَهُ عَلْقَمَهُ وَالْأَسْوَدُ. فَحَدَّتُ حَلِيقًا لاَ أُرَاهُ حَدَّثَهُ اللّهِ، وعِنْدَهُ وَلَمْ مِنْ أَجْلِي، كُنْ أَحْدَث الْقَوْمِ سِسَّ، وَلَا مَعْ رَسُولِ اللّهِ بِيَعِيْقَ شَدْبٌ لا نَجِدُ شَيْنًا، فَقَالَ: "يَا مَعْشَرَ الشَّبَتِ، مِنِ اسْنَطَاعَ مَكُمُ الْبَاءة فَلْيَتَرَوْجُ، فَإِنَّهُ أَغْصُ لِلْمَصِ الْمَنْطَعُ فَعَلَيْهِ وَمَنْ لَمْ يَسْتَطِعُ فَعَلَيْهِ فَعَلَيْهِ وَمَنْ لَمْ يَسْتَطِعُ فَعَلَيْهِ فَعَلَيْهِ وَجَاءِه. [رجع. ٢٠٢٣].

تخریج: _بساده صحیح، ح. (۹۹۹۱)، م: (۱٤۰۰).

٤٠٣٦ خَلَّثَنَا بَعْلَى. حَدَّثَنَا عُمَرُ سُنُ دُرً عَنِ لَعَيْرَارِ مِنْ بَنْعَةَ أَنَّ ابْنَ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللّهِ يَشْعُ يَقُولُ: "إِذَا وُجُهَتِ اللَّعْنَةُ نَوْحُهَتِ اللَّعْنَةُ نَوْحُهَتْ إِلَيْهِ، فَإِنْ وَجَدَتْ بِهِ مَسْلَكًا ووجدَتْ سَبِيلًا حَلَّتْ بِهِ، وإلَّا فِيهِ مَسْلَكًا ووجدَتْ سَبِيلًا حَلَّتْ بِهِ، وإلَّا

so directed me at So and so, but I could not find any way to reach him. What do You instruct me to do?' And He will say: 'Go back from whence you came.'"

Comments: [Its *isnad* is *da'eef* because it is interrupted]

4037. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "O women, give charity, even if it is from your jewellery, for you will be most of the people of Hell on the Day of Resurrection." A woman who was not one of the prominent women stood up and said: Why will we be most of the people of Hell on the Day of Resurrection? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [Saheeh because of corroborating evidence; this is an isnad that could be hasan]

4038. It was narrated that 'Abdullah said: The Messenger of Allah (些) said: "Whoever dies not associating anything with Allah will enter Paradise." And I say: Whoever dies associating something with Allah will enter Hell.

Comments: [Its isnad is saheeh, al-Bukhari (1238) and Muslim (92)] حَاءَتْ إِلَى رَبِّهَا، فَقَالَتْ: يَا رَبِّ، إِنَّ فُلاَنًا وَجَّهَنِي إِلَى فُلارِ، وَإِنِّي لَمْ أَحِدٌ عَلَيْهِ سَبِيلًا وَلَمْ أَجِدْ فِيهِ مَسْلَكًا، فَمَا تَأْمُونِي، فَقَالَ: ارْجعِي مِنْ حَيْثُ جُئْتٍ». [راجع: ٣٨٧٦].

تخريج: إساده صعيف لانقطاعه، العيزار النعى لم يدرك أن مسعود.

2. ٩٧٠ - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَثُ مَعْ ذَبِاللّهِ عَنْ عَبِدِاللّهِ عَنْ غَبِدِاللّهِ عَلَيْدَ: "يَا مَعْشَرَ قَالَ: قَالَ رَسُولُ اللّهِ بَعِيْدَ: "يَا مَعْشَرَ السّناءِ، تَصَدَّقُنَ، وَلَوْ مِنْ خُلِيّكُنَّ، فَإِنّكُنَّ أَكْثُرُ أَهْلِ حَهَنَّمَ يَوْمَ الْفِيَامَةِ" قَالَ: مَقَامَتِ الْمَرَأَةُ لَلِسَتْ مِنْ عِلْيَةِ النّسَاءِ، فَقَالَتْ: بِمَ الْمَرَأَةُ لَلِسَتْ مِنْ عِلْيَةِ النّسَاءِ، فَقَالَتْ: بِمَ لَحُنُ أَكْثِرُ أَهْلِ حَهَمَّمَ يَوْمَ الْقِيامَةِ؟ فَالَ: فَقَالَ: "إِنّكُنَّ تَكْثِرُنَ اللّغَنَ، وَتَكَفَّوْنَ النّعَلَ، وَتَكَفُّوْنَ النّعَلَ، وَتَكَفُّونَ النّعَر، وَتَكَفُّونَ النّعَر، وَتَكَفُّونَ النّعَر، وَتَكَفُّونَ

تخريج؛ صحيح لعيره، وهذا إساد محتمل للتحسيل لحال واثل بن مهابة.

٨٠٦٨ - حَدَثْنَا أَبُو مُعَاوِيةً: حَدَّثْنَا الْأَعْمَشُ عَنْ شَفِيقٍ، عَلْ عَبْدِ اللَّهِ قَالَ وَسُولُ اللَّهِ قَالَ وَسُولُ اللَّهِ قَالَ وَسُولُ اللَّهِ عَلَى وَسُولُ اللَّهِ عَلَيْهَ . قَالَ رَسُولُ اللَّهِ عَيْجًة: "مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْحَنَةَ * قَالَ: وَقُلْتُ: مَنْ مَاتَ يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ النَّارَ. [واجع: ٣٥٥٣].

تخریج: اساده صحیح، خ (۱۲۳۸)، م: (۹۲).

4039. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "If you are three,

٤٠٣٩ حَدَّثَنَا أَبُو مُعَاوِيَةً. حَدَّثَنَا اللهِ قَالَ:
 الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ:

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two should not converse (privately) to the exclusion of their companion, because that makes him sad."

Comments: [Its isnad is saheeh, Muslim (2184)]

4040. It was narrated that 'Abdullah said: The Messenger of Allah (幾) said: "If you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad."

فَلَ رَسُولُ اللَّهِ ﷺ ﴿إِذَا كُنْتُمْ ثَلَاثَةً فَلَا سَنَدَخَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِكَ يُخزِنُهُ. [راجع: ٣٥٦٠].

تخريج: إساده صحيح، م: (٢١٨٤).

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Comments: [This hadeeth was narrated in the Maimaniyyah edition and in the edition of Shaikh Ahmad Shakir and other editions, but in fact the hadeeth is a mixture composed of the isnad of the following hadeeth (4041) and the text of the previous hadeeth]

4041. It was narrated that Shaqeeq said We were sitting at the door of 'Abdullah, waiting for him to give permission for us to enter. Then Yazeed bin Mu'awiyah an-Nakha'i came and entered upon him and we said to him: Tell him that we are here. He went in and told him, and soon he came out to us and said: I know you are here, but I left you deliberately for fear of boring you. The Messenger of Allah (ﷺ) used to choose the right time to exhort us for fear of boring us.

Comments: [Its isnad is saheeh, Muslim (2821)]

4042. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (曇) said. "I will reach the Cistern ahead of you, and I will plead concerning some people then I will have to give them up. I will

2.81 حَدَّثَنَا أَبُو مُعاوِيةً وَائْنُ نُمَيْرِ قَالَا: حَدَّنَهِ الْأَعْمَشُ عَنْ شَقِيقٍ قَالَ: كُنَّا جُلُوسًا عِنْدَ بَابِ عَبْدِ اللَّهِ سَتَطِرُهُ يَأْذَنُ لَنَا، قَالَ: فَحَاءَ يَزِيدُ نَنُ مُعاوِيةَ النَّخَبِيُّ، فَدَخَلَ، قَالَيَهِ، فَخَاءَ يَزِيدُ نَنُ مُعاوِيةَ النَّخَبِيُّ، فَدَخَلَ، فَاعْلَمَهُ، فَغُلْنَا لَهُ: اعْبِهُمْ بِمَكَانِكَ، فَذَخَلَ، فَاعْلَمَهُ، فَغُلْنَا لَهُ: إنِّي لَأَعْلَمُ مَلَمَ نَخَالَتُهُ، فَقَالَ: إنِّي لَأَعْلَمُ مَكَانَكُمْ، فَأَدْعُكُمْ عَلَى عَمْدٍ، مَخَافَةَ أَذُ أَمِّكُمْ، إِنَّ رَسُولَ اللَّهِ يَعِيْقٍ كَانَ يَتَحَوَّلُنَا المَوْعِظَةِ فِي الْأَيَّامِ، مَخَافَةَ الشَامَةِ عَلَيْنَا. لِرَاجِعِ السَّامَةِ عَلَيْنَا. [راجع: ٣٥٨١].

تخریج: رساده صحیح، م: (۲۸۲۱).

2027 حَدَثْنَا أَبُو مُعَاوِيَةً: حَدَّثُنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ قَالَ: قَلَ رَسُولُ لَمْ فَنْ عَبْدِ اللَّهِ قَالَ: قَلَ رَسُولُ لَلْهِ قَالَ: قَلَ رَسُولُ لَلْهِ عَلَى الْحَوْضِ، لِلَّهِ عَلَى الْحَوْضِ، ولَأَنْرَعَتَ أَقُوامًا، ثُمَّ لَأُغْلَبَنَ عَلَيْهِمْ،

say: 'O Lord, my companions!' It will be said: 'You do not know what they did after you were gone.'"

Comments: [Its isnad is saheeh, al-Bukharı (6575) and Muslim (2297)]

4043. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said one thing and I say another. I heard the Messenger of Allah (ﷺ) say: "Whoever dies associating anything with Allah will enter Hell." And I say: Whoever dies not associating anything with Allah will enter Paradise.

Comments: [Its isnad is saheeh, al-Bukhari (1238) and Muslim (92)]

4044. It was narrated that Shaqeeq said: 'Abdullah said: "No one has more protective jealousy (gheerah) than Allah, may He be glorified and exalted. Hence He forbade immoral actions. And none loves to be praised more than Allah, may He be glorified and exa.ted."

Comments: [Its isnad is saheelt, al-Bukhari (4634) and Muslim (2760)]

4045. It was narrated that al-Aswad said: 'Alqamah and I entered upon 'Abdullah bin Mas'ood and he said. When one of you bows, let him put his forearms on his thighs. It is as if I can see the interlaced fingers of the Messenger of Allah (ﷺ) in prayer. فَأَقُولُ: "يَد رَبِّ، أَصْخَابِي" فَيْقَالُ: إِنَّكَ لَا نَدْرِي مَا أَحْدَثُوا بَعْدَكَ. [رجع. ٣٦٣٩].

تخریج: إساده صحیح، ح (٦٥٧٥)، ه (۲۲۹۷).

2.50 حدّثنا الله تُمْيُر حدَّنَنَا الْأَعْمَسُ عَلَى شَقِيقٍ. عَنْ عَنْد اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَى: قَالَ رَسُولُ اللَّهِ عَلَيْهِ كَابَمَةً، وَقُلْتُ أُخْرَى، سَمِعْتُ رَسُولُ لِلّهِ للّهِ يَشِيخٌ يَعُولُ المَنْ مَاتَ وَهُو يُشْرِكُ بِاللّهِ سَيْنًا دَخَلَ الْحَدَّة وَوَافَقَهُ أَنُو لَلْ يُشْرِكُ وللّهِ سَيْنًا دَخَلَ الْحَدَّة وَوَافَقَهُ أَنُو لَكُمْ عَنْ عَاصِمٍ جَلَافَ أَبِي مُعَاوِيَةً، حَدَّثَنَاهُ لَكُمْ عَنْ عَاصِمٍ جَلَافَ أَبِي مُعَاوِيَةً، حَدَّثَنَاهُ أَسُودُ. [راحع، ٢٥٥٢].

تخریج: ساده صحیح، خ: (۱۲۳۸)، م (۹۲).

٤٠٤٤ - حَدَّثْنَا ابْنُ نُمَيْرٍ: حَدِّثْنَا الْأَعْمَشُ عَنْ شَقِيقٍ قَالَ رَسُولُ اللَّهِ بَيْثِينَ. شَقِيقٍ قَالَ رَسُولُ اللَّهِ بَيْثِينَ هِنَ اللَّهِ عَرَّ وَحَلَ، هَمَا أَخَدٌ (٢٦/١) أَعْيَرَ مِن اللَّهِ عَرَّ وَحَلَ، وَلَمَا أَخَدٌ أَحَبَ إلله وَلَمَا أَخَدٌ أَحَبَ إلله الْمَدْحُ مِنَ اللَّهِ عَرَّ وحَلَ». [راجع: ٣٦١٦].

تخریج: بسناده صحیح، ح (۲۳۲۶)، ۵۰ (۲۷۲۰).

2.80- حَدَّثْنَا اثنُ نُميْرٍ: حَدَّنَنَا الْأَعْمَشُ عَلَيْ إِبْرَاهِيمْ، عَيِ الْأَسْوَدِ قَالَ: دَحْمُتُ أَنَا وَعَلَمْمُهُ عَلَى عَبْدِ اللّهِ بْنِ مَسْعُودٍ، فَقَالَ: إِذَا رَكَعَ أَحَدُكُمْ فَلْيُعْرِشُ دَرَاعَيْهِ فَخِذَيْهِ، فَكَأْنِي رَكَعَ أَحَدُكُمْ فَلْيُعْرِشُ دَرَاعَيْهِ فَخِذَيْهِ، فَكَأْنِي أَنْظُورُ إِلَى احْتَلَافِ أَصْابِعِ رَسُولِ اللّهِ ﷺ في الصّلاقِ [راحع: ٣٥٨٨].

Comments: [Its isnad is sahech, Muslim (534)]

4046. It was narrated that 'Abdullah (季) said: I never saw the Messenger of Allah (曇) offer any prayer but it was on time, except two prayers: Maglirib and 'Isha' in Muzdalifah, and he prayed Fajr on that day before the time when he usually prayed it (but after ascertaining that dawn had broken). And Ibn Numair said: [Maghrib and 'Isha'], and he prayed them together in Muzdalifah.

Comments: [Its isnad is saheeh, al-Bukhari (1682) and Muslim (1289)]

4047. It was narrated that 'Abdullah (said: I was hiding behind the curtain of the Ka'bah, and three people came who were very fat but not very smart, a Qurashi and his two Thagafi inlaws or a Thaqafi and his two Qurashi in-laws. They said something I did not understand, then one of them said: Do you think Allah hears what we say? The other said: I think if we raise our voices. He will hear us but if we do not raise our voices He will not hear us. The other one said: If He hears some of it He will hear all of it. I mentioned that to the Prophet (鑑) and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), lest your ears and your eyes and your skins should testify against you; but you thought that تخريج: إساده صحيح، م: (٥٣٤).

2.27 حدثنا أنو مُعاوِنة وَانْنُ نُمَيْرِ قَالاَ خَدَّنَ الْأَعْمَشُ عَنْ عُمَارَةً، عَنْ عَبْدِالرَّحْمَرِ اللهِ قَالَ: مَا رَأَيْتُ رَسُولِ اللهِ قَالَ: مَا رَأَيْتُ اللهِ مَا اللهِ قَالَ: مَا رَأَيْتُ اللهِ مَا اللهِ قَالَةً إِلَّا لِمِيقَاتِهَا، الله صَلَانَيْ وَصَلاةً لَمُعْرِبٍ وَصَلاةً الْعِشَاءِ لِجَمْعٍ، وَصَلاةً اللهِ مَا يَوْمُنِذٍ قَبْلَ مِيقَاتِهَا، وَقَالِ اللهِ مَنْ مُعْمِرِةً اللهِ مَا اللهُ مُنَاءَيْلِ، فَإِنَّهُ صَلَاهُمَا لِمُعْمِع جَمِيعًا. [راجع: ٣٦٣٧]

تخریج: إسناده صحیح، ح. (۱۲۸۲)، م. (۱۲۸۹)

2. ٤٠٤ - خَدَّثُنَا أَبُو مُعَاوِيَةَ حَدَّثُنَا الْأَعْمَشُ عَنْ عَبْدِ اللّهِ عُمْدَرَةً، عَنْ عَبْدِ اللّهِ عُمْدَرَةً، عَنْ عَبْدِ اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللللّهُ الللّهُ الللللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللللللّهُ اللللّهُ الللللللّهُ اللهُ الللللّهُ اللللللّهُ الللللّهُ الللللّهُ الللللللللللللللللللل

Allah knew not much of what you were doing. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!" [Fussilat 40:22-23].

تخریج. إساده صحیح، خ (٤٨١٧)، م. (٢٧٧٥).

Comments: [Its isnad is saheeh, al-Bukhari (1417) and Muslim (2775)]

4048. It was narrated that 'Abdullah said: The Messenger of Allah (愛) said: "Do not acquire farmland, lest you become too interested in worldly matters..."

Comments: [Its isnad is da'cef]

2014- حَدْثَنَا أَبُو مُعَاوِبَةً: حَدَّثَنَا الْأَعْمَشُ عَنْ شِيمَ بِنِ عَطِيَّةً، عَنْ مُعِيرَةً بْنِ سَعْدِ بْنِ الْخُرْمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ يَعْقِهُ: اللَّه تَشْجُدُوا الضَّيْعَةَ. وَسُولُ اللَّهِ يَعْقَدُ: اللَّه تَشْجُدُوا الضَّيْعَةَ. وَسُولُ اللَّهِ عَلَيْه اللَّهِ قَالَ عَبْدُ اللَّهِ وَيُوالْمَدِينَةِ مَا بِالْمَدِينَةِ مَا بِالْمَدِينَةِ مَا بِالْمَدِينَةِ مَا بِالْمَدِينَةِ مَا بِالْمَدِينَةِ مَا بِالْمَدِينَةِ [

تخريج: اساده صعيف، المعيرة بن سعد بن الأحرم لم يوثقه عير ابن حناد والعجلي، وأنوه سعد بن الأحرم محتنف في صحته.

4049. It was narrated that 'Abdullah (🖚) said: The Messenger of Allah (變) said: "Whoever swears a (false) oath in order to usurp the property of a Muslim will meet Allah when He is angry with him." Al-Ash'ath said: By Allah, that was said concerning me. There was a dispute between me and a Jewish man concerning some land; he denied my right, so I took him to the Prophet (鑑). The Messenger of Allah (姓) said to me: "Do you have any proof?" I said: No. He said to the Jewish man: "Swear an oath." I said. O Messenger of Allah, then he will swear an oath and take my property. Then Allah, may He be glorified and exalted,

2.69 حَدَثَنَا أَبُو مُعَاوِيةً: حَدَّثَنَا الْأَعْمَسُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللّهِ قَلَ: قَالَ رَسُولُ اللّهِ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللّهِ قَلَ: قَالَ رَسُولُ اللّهِ يَعْفَى: هُلَ رَسُولُ اللّهِ عَلَى يَمِينٍ، لِيَقْتَطِعُ مِهَا مَالَ الْمُرِي مُسْلِمٍ، لَقِيَ اللّهَ عَزَّ وَجَلَّ، وَهُوَ عَلَيْهِ غَطْبَانُ وَقَالَ الْأَشْعَثُ. فِي وَاللّهِ كَانَ ذَاكَ، غَطْبَانُ وقَالَ الْأَشْعَثُ. فِي وَاللّهِ كَانَ ذَاكَ، فَعَلْ اللّهِ عَلَى وَبْلُ مِنَ الْيَهُودِ أَرْضُ وَكُلُ بَيْنِي وَبَيْنَ رَجُلٍ مِنَ النّهِي وَقَلْ لِي كَنْ بَيْنَةً وَلَى النّبِي تَقَيْدٌ، فَقَالَ لِي وَسُولُ اللّه يَعْجِد أَلْكَ بَيْنَةً وَلَى النّبِي تَقَلَّهُ وَمَلْ رَسُولُ اللّهِ عَلَى اللّهِ وَأَنْ اللّهُ عَرَّ وَحَلّ لَلْهُ عَلَى اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ وَالْمُؤلِلُ اللّهُ عَرَّ وَحَلّ لَي اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهِ اللّهِ اللّهُ عَلَى اللّهِ اللّهِ وَالْمُؤلِلُ اللّهُ عَرْ وَحَلّ لَا اللّهُ عَلَى اللّهِ اللّهِ وَالْمُؤلِلُ اللّهُ عَلَى اللّهِ اللّهِ اللّهُ اللّهُ عَلْهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ اللللللّهُ اللللّهُ اللللّهُ اللللّهُ الللّهُ الللّهُ الللللّهُ اللللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ اللللّهُ اللللّهُ الللللّهُ اللللّهُ الللّهُ الللللّهُ الللللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللللّهُ الللللّهُ الللللّهُ اللّهُ الللّهُ اللللللللّهُ الللللّهُ الللللللللّهُ الللّهُ اللللل

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revealed the verse: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allah speak to them nor look at them on the Day of Resurrection nor will He purify them, and they shall have a painful torment" [Al 'Imran 3:77].

تخریج: بساده صحیح، خ: (۲٤١٦)، م (۱۳۸).

Comments: [Its isnad is saliccli, al-Bukhari (2416) and Muslim (138)]

4050. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "The most severely punished of the people of Hell on the Day of Resurrection will be the image makers."

Comments: [Its isnad is saheeh, al-Bukhari (5950) and Muslim (2109)] خَدَّنْنَا الْأَعْمَشُ عَنْ مُسْلِم بُنِ صُبَيْحٍ، عَنْ حَدُثْنَا الْأَعْمَشُ عَنْ مُسْلِم بُنِ صُبَيْحٍ، عَنْ مَسْلُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَدْوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ بَيْحَ: اإِنَّ مِنْ أَشَدٌ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقَيْمَةِ الْمُصَوِّرِينَ» وَقَالَ وَكِيعٌ: أَشَدُّ النَّاسِ. الْقَيَامَةِ الْمُصَوِّرِينَ» وَقَالَ وَكِيعٌ: أَشَدُّ النَّاسِ. [راجع: 800].

تخریج: إساده صحیح، خ (٥٩٥٠)، م. (٢١٠٩).

4051. It was narrated from 'Abdullah that the Messenger of Allah (些) used to sleep on his back until he breathed deeply, then he would get up and pray and would not do wudoo'.

Comments: [A salieth hadeeth; this is a da'eef isnad because al-Hajjaj - bin Artat - is da'eef]

4052. It was narrated from 'Abdullah, from the Prophet (ﷺ)... And he mentioned (the same report).

Comments: [A saheelt hadeeth; this is a da'eef isnad because al-Hajjaj - bin Artat - is da'eef]

1001 - حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْحَجَّجُ عَنْ حَمَّلَانَ الْحَجَّجُ عَنْ حَمَّلَان اللهِ عَنْ عَلْمَةَ، عَنْ عَبْد اللَّهِ. أَنَّ رَسُولَ اللَّهِ يَقِظَة كَانَ يَنَامُ مُسْتَلْقِيّا حَتِّى يَنْفُخ، فَيُصَلِّى، وَلَا يَتَوْضًأ.

تخريج عديث صحيح، وهذا إساد ضعيف لصعف الحجاج، وله شاهد من حديث ابن عباس عبد النجاري: (١٣٨)، ومسلم: (٧٦٣).

٤٠٥٢ - حدَّثَنَاه إسْمَاعِيلُ بْنُ مُحَمَّدِ قَالَ:
 خَدَّثَنَا يَخْنَى بْنُ زَكْرِيَّا: حَدَّثَنَا حَجَّاحٌ عَنْ
 فُضْيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةً، عَنْ عَبْدِ
 اللَّهِ عَنِ النَّبِيِّ بِيلِيْقٍ، فَدَكْرَهُ. [راجع: ٤٠٥١].

تخريج: حديث صحيح، وهذا إساد صعيف الصعف حجاج. 4053. It was narrated that 'Abdullah said: The Prophet (經) went out to relieve himself, then he said: "Bring me something to clean myself with, but do not bring me any old bone or dung." Then I brought him some water and he did wudoo', then he stood and prayed, then he leaned forward and put his hands together when he bowed and placed them between his thighs.

٤٠٥٣ خَدَثْنَا النَّ فُصَيْلِ حَدَّنَنَا لَيْتٌ عَنْ عَدِد الرِّحْمِ لَى الْأَسْوَد، عَنْ أَبِهِ، عَنْ عَدِد الرِّحْمِ لَى الْأَسْوَد، عَنْ أَبِهِ، عَنْ عَدِد اللَّهُ فَال: حرَج النَّبِيُّ يَسِيَّةً لِحَاجَةٍ لَهُ، فَقَالَ. اللَّهُ فَال: فَرَشِي حَبْلًا وَلا يُقْرِلْنِي حَبْلًا ولا رَجِعَه ثُمَّ أَتَيْتُهُ مِمَاءٍ، فَتُوضَّلُ أَنْمَ فَام، وَلا رَجِعَه أَمُم فَام، فَصَلَى، فَحنَا، ثُمَّ طَتَق يديْهِ جِينَ ركعَ، وَحَعَلَهُمَا لِينْ فَحذَيْه.

تخريج: إساده ضعيف صعف ليث.

Comments: [Its *isnad* is *da'eef* because Laith is *da'eef*, he is Ibn Abi Sulaim]

4054. It was narrated that 'Abdullah said: We came to the Messenger of Allah & concerning a man, asking for permission to cauterise him, but he remained silent. We asked him again and he remained silent. Then we asked him a third time and ne said, "Cauterise him using hot stones as if you wish," as if he was angry

Comments: [A saheeh hadeeth]

4055. It was narrated that 'Abdullah (*) said: I saw the Messenger of Allah (*) saying takbeer every time he raised and lowered his head (in prayer), and every time he moved to stand or sit, and saying the salam to his right and to his left, as-salamu 'alaikum wa rahmatullah, until the side of his cheek appeared, and I saw Abu Bakr and 'Umar doing likewise.

تغريع: حدث صحبح، زهير- وان سمع من أبي سحاق السبعي بعد الاحلاط صابع. من أبي سحاق السبعي بعد الاحلاط صابع. وهيرُ وَقُودَ حَدَّنَا سُلْمِمالُ بْنُ دَاوُدَ حَدَّلَنَا رُهِيْرٌ حَدَّلَا أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمَنِ الرَّحْمَنِ اللَّهِ عَلْ عَلْدَ اللَّهِ عَلْ عَلْدَ اللَّهِ عَلْ عَلْدَ اللَّهِ عَلْ اللَّهِ عَلْ اللَّهِ عَلْ اللَّهُ اللَّهِ عَلْ عَلْدَ اللَّهِ عَلْ اللَّهِ عَلَى اللَّهِ عَلْ اللَّهِ عَلْ اللَّهِ عَلَى اللَّهِ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ اللَّهِ عَلْ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ عَلَى اللَّهِ عَلْكُمْ وَرَحْمَةُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلْكُمْ وَرَحْمَةُ اللَّهِ عَلَى اللَّهُ اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهِ عَلَى اللَّهُ الللْهُ اللَّهُ اللْمُعْلِقُلْمُ اللْمُعْلِمُ اللْهُ اللَّهُ اللَّهُ اللَّهُ الل

Comments: [A saliceli hadeeth]

4056. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) went out to relieve himself and said: "Bring me three stones." I looked and I found two stones but I did not find a third, so I brought him two stones and a piece of dung; he took the two stones and threw the piece of dung away, and he said: "It is impure."

Comments: [Its 15nad is Saliceli]

تخريج: حديث صحيح، رهبرسابع.

2.07 حَدَّثُنَا شَلْيُهَانُ بْنُ دَاوُدَ حَدَثَا زُهُيْرٌ: حَدَثَنَا أَبُو إِشْحَاقَ، قَالَ: كَيْسَ أَنُو عُنْلَدَهُ ذَكَرَهُ، ولكنْ عَنْدُ الرَّحْمَنِ بْنُ الْأَشْوَد عَنْ أَبَهِ، عَنْ عند الله أَن رشولَ اللّهِ ﷺ أَنَى الْخَلاء، وقَالَ: «انْتَني بِفَلَاثُهُ أَحْخَارٍهُ فَالنَّمَشْتُ، فَوَجَدْتُ حَجَرِيْنِ، وَلَمْ أَجِد النَّالِث، فَأَنْيُنُهُ محخرَيْنِ وَرَوْنَةٍ، فَأَخَذَ الْحَجَرِيْنِ وَأَلْقَى الرَّوْنَةَ، وقَالَ: «إِنَّهَا رِكْسَ». [راحع. ٢٥٥٥].

تخريج: إساده صحيح، زهبر وإن سمع من أبي اسحاق السبعي بعد الاحتلاط- روايته هذه منا انتقاه البخاري من حديثه في الصحيحة ح (١٥٦).

4057. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) divided the booty of Hunain at al-Ji'ranah. They crowded around him and the Messenger of Allah (%) said: "One of the slaves of Allah was sent by Allah, may He be glorified and exalted, to his people but they disbelieved him and wounded him in the head. He started wiping the blood from his forehead and saying: Lord forgive my people for they do not know." 'Abdullah said: It is as if I can see the Messenger of Allah (經) wiping his forehead and showing how that man did.

Comments: [Saheeh; this is a hasan isnad]

4058. It was narrated that Humaid bin 'Abdur-Rahman said. Ibn Mas'ood said: I was not

2.00 حدّ ثَنَا بَهْرٌ: حدَّ ثَنَا حَمَّادُ بُنُ رَبْدٍ. حَدَّنَا عَصَمُ بُنُ نَهَدُنَةً عَنْ أَبِي وابِي، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قال: قَسَمَ رَسُولُ اللّهِ عَبْدٍ اللّه بْنِ مَسْعُودٍ قال: قَسَمَ رَسُولُ اللّهِ عَبْدٍ عَنَايُم حُبْنِ بِالْجِعْراةِ، قالَ. فارْدَحَمُوا عليه، قال عقال رَسُولُ اللّهِ يَبِيْقِ "إِنَّ عَبْدًا مِنْ عِنَادِ اللّهِ نَعْتَهُ اللّهُ عَزَّ وَحَلَّ إِلَى قَوْمه، فَكَنْدُوهُ، وَشَجُوهُ، فَحعل يَمْسَعُ اللّهِ عَنْ مَنْكُ بَلِهُ عَنْ يَعْمَلُونَ وَلَهُ رَبِّ اعْبِرَ لقومي، فِيقَهَمُ لَا جِينِهِ، ويقُولُ رَبِّ اعْبِرُ لقومي، فيقهم لا يعلَمُون فال: قال عَبْدُ اللّهِ. فَكُنْنِي أَنْظُرُ إِلَى رَسُولِ للّهِ يَبِيْقَ يَمْسَعُ خَنْهَنَهُ، يَحْمَلِي اللّهِ يَعْمَلُهُ يَعْمَدُ يَعْمَلُهُ اللّهِ يَعْمَلُهُ اللّهِ يَعْمَلُهُ اللّهِ يَعْمَدُ يَعْمَلُهُ اللّهِ يَعْمَلُهُ اللّهُ يَعْمَلُهُ اللّهُ يَعْمَلُهُ اللّهُ يَعْمَلُهُ اللّهُ يَعْمَلُهُ اللّهِ يَعْمَلُهُ اللّهِ يَعْمَلُهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ اللّهُ يَعْمَلُهُ اللّهُ اللّهُ عَلَيْهُ اللّهُ اللهُ اللّهُ الللهُ اللهِ اللّهُ اللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ الللهُ الللهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ الللهُ الللهُ اللهُ اللّهُ الللهُ اللهُ الللهُ اللهُ اللهُ اللهُ اللّهُ الللهُ الل

تخريج: صحيح، وهذا إساد حسل من أحل عاصم.

٤٠٥٨ خَدَثَنَا ابْنُ أَبِي عَدِيٍّ وَيْرِيدُ قَالا:
 أَخْرَنَا ابْنُ عَوْدٍ عَنْ عَمْرُو ثَنْ سَعِيدٍ، غَنْ

prevented from three things - Ibn 'Awn said: 'Amr forgot one and I forgot another, but this remains from private conversation, from such and such, and from such and such. I came to him and Malik bin Murarah ar-Rahawi was with him. I caught the end of what he was saying, which was: O Messenger of Allah, I am a man who has been given a (fair) share of beauty as you can see, and I do not like any one among the people to be better than me in the straps of his sandals or anything more than that; is that not wrongdoing? He said: "That is not wrongdoing; rather wrongdoing is rejecting the truth and looking down at people."

Comments: [Its isnad is salieth if it is proven that Humaid bin 'Abdur-Rahman - who is al-Himyari heard from Ibn Mas'ood]

4059. It was narrated that 'Abdullah said: Mention was made to the Messenger of Allah (建) of a man who slept all night until morning came. He said: "That is a man in whose ear - or ears - the Shaitan urinated."

Comments: [Its isnad is saheeh, al-Bukhari (3270) and Muslim (774)]

Wa'il said: 'Abdullah used to give a reminder every Thursday, and it was said to him: We wish you would give us a reminder every day. He said I do not like to bore you; the Messenger of Allah (些)

خُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ قَال: قَال ابْنُ مَسْعُودٍ: كُنْ لا أُحْبَسُ عَنْ ثَلَاشٍ، وقَالَ ابْنُ عَوْلِ: فَسِيقٍ عَمْرُو وَاجِدَهَ، وَسِيتُ أَنَا أُحْرَى، وَبَقِيَتْ هَدهِ عَلِ النَّحُوى عَنْ كَذَا وَعَنْ كَذَا، فَلَ فَأَنْدُهُ، وَعِنْدَهُ مَالِكُ بْنُ مُوَارَةَ الرَّهَاوِيْ، فَالَ فَأَنْدُهُ، وَعِنْدَهُ مَالِكُ بْنُ مُوَارَةَ الرَّهَاوِيْ، فَال فَأَنْدُهُ، إِنِّي رَجُلٌ قَدْ قُبِيمَ لِي مِن الْجَمَانِ رَسُولَ اللّهِ، إِنِّي رَجُلٌ قَدْ قُبِيمَ لِي مِن الْجَمَانِ مَا تَزَى، فَمَا أُجِتْ أَنْ أَحَدًا مِنَ النَّاسِ فَصِيفِي مَا تَزَى، فَمَا أُجِتْ أَنْ أَحَدًا مِنَ النَّاسِ فَصِيفِي بَشِراكَيْنِ فَمَا فَوْقَهُما، أَفْلَيْسَ ذَلِكَ هُو النَّعْي؟ قَلَ اللَّشِينَ ذَلِكَ بِالْبِعْي، وَلَكِنَّ الْبُعْيَ مَنْ سَفَهُ الْحَقَ، أَوْ نَظِرَ الْحَقَ، وَعَمَط النَّاسَ! . [راجع: 1283].

تخريج: إساده صحيح إلى ثبت سمع حميد بن عبدالرحمن الحميري من ابن مسعود، وتقدم الكلام في ذلك برقم (٣١٤٤).

4.09 خَدَثَنَا جَدِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِنٍ، عَنْ أَبِي وَائِنٍ، عَنْ عَبْدِ اللّهِ قَالَ: ذُكِرَ لِرَسُولِ اللّهِ عَالَ: ذُكِرَ لِرَسُولِ اللّهِ عَالَ: «دَاكَ يَجُثُرُ رَجُنٌ نَامَ لَئِللّةً حَتَّى أَصْنَحَ، قَالَ: «دَاكَ رَخُلٌ بَلَ النّبْيْطَانُ فِي أُذُنِهِ، أَوْ أُذُنَيْهِ».
[راحع: ٣٥٥٧].

تخریع: اساده صحیح، ح (۳۲۷۰)، م: (۷۷٤)

- حدَّثنا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلِ قَالَ: كَانَ عَبْدُ اللَّهِ مِمَّا يُذَكِّرُ كُلَّ يَوْمِ الْخَمِسِ، فَقِيلَ لَهُ: لَوَدِدُنَا أَنَكَ ذَكَرْتُنَا كُلَّ يَوْمِ. قَالَ: إِنِّي أَكْرُهُ أَنْ أُمِلَّكُمْ، إِنَّ رَسُولَ يَوْمٍ، قَالَ: إِنِّي أَكْرُهُ أَنْ أُمِلَّكُمْ، إِنَّ رَسُولَ

used to choose the right time to exhort us for fear of boring us.

Comments: [Its isnad is saheeh, al-Bukhari (70) and Muslim (2821)]

4061. It was narrated from Muhammad bin 'Abdur-Rahman bin Yazeed, from his father, who said: I was with 'Abdullah until he came to Jamratal-'Agabah, and he said: Give me some stones. I gave him seven stones and he said to me: Take hold of the camel's reins. Then he went back to it and stoned it from the bottom of the valley with seven stones, whilst riding, and saying takbeer with every throw. And he said: O Allah, make it an accepted Hajj and a forgiven sin. Then he said: Here is where the one to whom Sooratal-Bagarah was revealed used to stand.

Comments: [Saheeh apart from the words "O Allah, make it an accepted Hap and a forgiven sin"; this has a da'eef isnad because of the weakness of Laith]

4062. It was narrated that Abu Wa'il said: A man came to 'Abdullah bin Mas'ood and said: Last night I recited al-Mufassal in one rak'ah. 'Abdullah said: Is it like dry dates falling from a branch when shaken, is it a quick recitation like reciting poetry? I learned the pairs that the Messenger of Allah (ﷺ) used to put together, two soorahs in one rak'ah.

Comments: [Its isnad is saheeh, al-Bukhari (4996) and Muslim (822)] اللَّهِ ﷺ كَانَ يَتَحُوّلُنَا بِالْمَوْعِظَةِ كَرَاهِيَةَ الشَّامَةِ عَلَيْنَا. [راجع: ٣٥٨١].

تخریج: اِسده صحیح، ح. (۷۰)، م: (۲۸۲۱).

2.11 حَدُّثَنَا جَرِيرٌ عَنْ لَيْثِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ عَنْدِ اللَّهِ خَتَّى نُنْهَى إِلَى جَمْرَةِ الْمَقْبَةِ، فَقَالَ: غَنْدِ اللَّهِ حَتَّى نُنْهَى إِلَى جَمْرَةِ الْمَقْبَةِ، فَقَالَ: نَاوِلْنِي أَحْجَارٍ، قَالَ: فَنَاوَلْتُهُ سَبْعَةً أَحْجَارٍ، فَقَالَ: فَقَالَ يَوْمَامِ النَّاقَةِ، قَالَ: ثُمِّ عَادَ فَقَالَ لِي: خُذْ يِزِمَامِ النَّاقَةِ، قَالَ: ثُمِّ عَادَ إِنْهَا، فَرَمَى بِهَا مِنْ مَطْنِ الْوَادِي بِسَبْعِ خَطَنَةٍ، وَلَابٌ، يُكْثَرُ مَعَ كُلِّ حَصَاةٍ، وَقَالَ: مُمْفُورًا، وَذَنْبًا وَقَالَ: هَاهُنَا كَانَ يَقُومُ اللَّذِي أَنْرِلَتْ مَعْمُورًا، ثُمْ قَالَ: هَاهُنَا كَانَ يَقُومُ اللَّذِي أَنْرِلَتْ مَعْمُورًا، ثُمْ قَالَ: هَاهُنَا كَانَ يَقُومُ اللَّذِي أَنْرِلَتْ مَعْمُورًا، ثَلْمَ قَالَ: هَاهُنَا كَانَ يَقُومُ اللَّذِي أَنْرِلَتْ عَلَيْهِ سُورَةً الْنَقِرَةِ. [راحع: 2028].

تخريج: صحيح دون قوله «اللهم احعله حجا مرورا، ودبيا مغهورا» وهذا إساد ضعيف لضعب ليث.

2.77 حَدَّثَنَ هُشَيْمٌ أَخْبِرَنَا سَيَّرٌ عَنْ أَبِي وَائِلِ قَالَ: جَاءَ رَجُلٌ إِلَى عَنْدِ اللَّهِ سُنِ مَسْعُودٍ. فَقَالَ: إِنِّي قَرَأْتُ الْبَارِحة الْمُفَصَّلَ فِي رَكْعَةٍ، فَقَالَ عَبْدُ اللَّهِ، أَنَثْرًا كَنَئْرِ الدَّقَلِ، وَهَدًا كَنَئْرِ الدَّقَلِ، وَهَدًا كَنَئْرِ الدَّقَلِ، وَهَدًا كَنَئْرِ الدَّقَلِ، وَهَدًا كَنَفْر الدَّقَلِ، وَهَدًا كَنَفْر الدَّقَلِ، وَهَدًا كَنَفْر الدَّقَلِ، وَهَدًا كَنَفْر الدَّقَلِ، وَهَدَّا كَنَفْر الدَّقَلِ، وَهَدَّا كَنَفْر الدَّقَلِ، وَهَدَّا كَنَفْر الدَّقَلِ، وَهَدَا كَنَفْر اللَّهِ وَهِيَ يَقُرُنُ بَيْنَهُنَّ، سُورَنَيْن فِي رَكْعَةٍ. [راجع ٢٩٠٧.].

تخریج اساده صحح - (٤٩٩٦)، م (٨٢٢).

4063. It was narrated that Ibn Mas'ood said: We were with the Messenger of Allah (達) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah)" [al-Mursalat 77:1] was revealed to him; we learned it from him. Then a snake came from the side of the cave, and he said: "Kill it," so we rushed to kill it but it got away from us. He said: "It was protected from your evil as you were protected from its evil."

Comments: [Its isnad is saheeh, al-Bukhari (1830) and Muslim (2234)]

4064. It was narrated that 'Abdullah (4) said: When we sat with the Messenger of Allah (變) in the prayer, we would say: Peace be upon Allah before His slaves, peace be upon Jibreel, peace be upon Mika'eel, peace be upon So and so, peace be upon So and so. Then we heard the Messenger of Allah (靈) say: "Allah Himself is as-Salam (peace), so when one of you sits in the prayer, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah.' If he says that, it will reach all the righteous slaves in heaven and on earth. 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let him

2.٦٣ حَدَّثَنَا مَنْصُورٌ عَنْ إِبْراهِيم، عَنْ عَلْقَمَة، حَدَّثَنَا مَنْصُورٌ عَنْ إِبْراهِيم، عَنْ عَلْقَمَة، عَنِ ابْراهِيم، عَنْ عَلْقَمَة، عَنِ ابْراهِيم، عَنْ عَلْقَمَة، عَنِ ابْنِ مَشْعُودٍ قَلَ: كُنَّ مَعَ رَسُولِ اللّهِ يَعْمِدُ هِي عَارٍ، فَأَنْرِلَتْ عَلَيْهِ: ﴿وَالْنُرْسَدَتِ﴾ وَالمرسلات ١)، وحَمَلُنا تَلَقَنَاهَا مِنْهُ. فَغَالَ: ﴿فَقَالَ: ﴿فَقَالَ: فَقَالَ: وَلِيَتُمْ شُرَهَا. وَلِيتُمْ شُرَهَا. وَلِيتُمْ شُرَهَا. [راجع: ٢٥٧٤].

تخریج: بسناده صحیح، ح: (۱۸۳۰)، م. ۲۲۳۶:

٤٠٦٤ - حَدَّثْنَا أَنُو مُعَاوِيَةً: خَدُّنَا ءَلَأَعْمَشُ عَنْ شَفِيق بْن سَلْمَة، عَنْ غَبْدِ اللَّهِ تَن مُسْعُودٍ قَالَ. كُنَّا إِذَا جَلَسْنَا مَعَ النَّبِيِّ بَيِّ فِي الصَّلَاةِ قُلْنا: السَّلامُ عَلَى اللَّه قَبْل عِنادِهِ، السَّلَامُ على حِبْريل، الشَّلامُ على ميكائيل، السَّلامُ عبى فُلَادٍ، السَّلامُ عَنِي فُلادٍ، قال، فسمعنا رَسُولُ اللَّهِ ﷺ، فَهَانَ: "إِنَّ اللَّهِ هُوَ انسَّلَامُ، فَإِذَ خَلَمْ أَخُدُكُمْ (٤٢٨/١) فِي الصَّلَاةِ فَنْبِغُلُ التَّحِيُّاتُ لِلَّهِ، وَالصَّلُواتُ وَالطُّيِّبَاتُ. السُّلَامُ عَلَيْكَ أَيُّهِ النَّبِيُّ وَرَحْمَةُ اللَّهِ وَلَرَكُنُّهُ السَّلامُ عَلَيْنًا وَعَلَى عِنادِ اللَّهِ الصَّالِحِينَ _ فَإِدَا قَالَهَا أَصَابَتُ كُلِّ عَبْدٍ صَائِح فِي السُّمَاءِ وَالْأَرْضِ _ أَشْهَدُ أَنْ لَا اله إلا الله، وأَشْهَدُ أَنَّ لُحَمَّدُ، عَلْدُهُ وَرَسُولُهُ، ثُمُّ يتحَيِّرُ بغُدُ مِنَ النُّعاء مَا شَاء». [راحع. ٣٥٦٢]. 481

choose whatever supplication he wants."

تخریج: إساده صحیح، ح (۸۳۱)، م (٤٠٢)

Comments: [Its isnad is saliceli, al-Bukhari (831) and Muslim (402)]

4065. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ) said: "The blood of a Muslim man who bears witness that there is no god but Allah and that I am the Messenger of Allah is not permissible (to be shed) except in one of three cases. a married adulterer, a soul for a soul, and one who leaves his religion and separates from the pana'ah (the main body of Muslims)."

Comments: [Its isnad is sanech, al-Bukhari (6878) and Muslim (1676)]

4066. It was narrated that 'Abdullah (為) said: The Messenger of Allah (為) said. "There will be tribulations and things that you disapprove of." We said: O Messenger of Allah, what do you instruct us to do? He said: "Pay your dues (to others), and ask Allah for what is due to you."

Comments: [A salieeli hadeeth]

٤٠٦٥ - حَدَثَنَا أَبُو مُعاوِيَةً: حَدَّثَنَا الْأَعْمَشْ عَنْ عَبْدِ اللّهِ ثَن مُرَّةً، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللّهِ قَالَ: قَالَ رَسُولُ اللّهِ كَلِيْجَ: قَالَ يَحَلُ دَمُ اللّهِ قَالَ: قَالَ رَسُولُ اللّهِ كَلِيجَ: قَالَ يَحْلُ دَمُ اللّهِ، وَأَنِّي رَسُولُ اللّهِ، وَأَنِّي رَسُولُ اللّهِ، وَأَنِّي رَسُولُ اللّهِ، وَأَنِّي رَسُولُ اللّهِ، إلا اللّهُ، وَأَنِّي رَسُولُ اللّهِ، إلاّ اللّهُ، وَأَنْ رَسُولُ اللّهِ، إلاّ اللّهُ المُمارِقُ وَلَنْفُسْ ، وَالنّرِكُ لدينهِ الْمُمارِقُ لِلْحَمْءَةَة. [رجع. ٢٦٢١].

تخریج: بساده صحبح، خ ((۱۸۷۸)، م (۱۹۷۳).

٤٠٩٩ خَدَثَنَا مُؤَمَّلٌ: خَدَّنَتَ سُفْبَهُ: خَدَّشَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ عَلَيْهُ: "إِنَّهَا سَتَكُولُ اللَّهِ عَلِيْهُ: "إِنَّهَا سَتَكُولُ فَلَوْا: يَا رَسُولَ اللّهِ، فِعَلَيْ وَأُمُورٌ تُنْكِرُومَهَا قَالُوا: يَا رَسُولَ اللّهِ، فَمَا تَأْمُرُنَا؟ قَالَ: "نُؤدُونَ لُحَقَّ اللّهِ، فَمَا تَأْمُرُنَا؟ قَالَ: "نُؤدُونَ لُحَقَّ اللّهِ، فَمَا تَأْمُرُنَا؟ قَالَ: "نُؤدُونَ لُحَقَّ اللّهِي لَكُمُهُ. عَلَيْكُمْ، وَتَسَألُونَ اللّهَ عَرِّ وَجَلُّ اللّهِي لَكُمْهُ. [راجع. ٣١٤٠].

تخريج: حديث صحيح، خ. (٢٦٠٣)، مؤمل بن اسماعين وإن كان سيء الحفظ- ثقة في سعيان الثوري، كما ذكراس معين، ثم هو قد توبع.

4067. A similar report was narrated from 'Abdullah, from the Prophet (★).

Comments: [A salieeli hadeetli]

٤٠٦٧ - قَالَ مُؤَمَّلٌ: وَجَدْتُ فِي مَوْضِعِ اخْرَ حَدَّتُ سُفْيَادُ حَدَّقَا الْأَعْمَشُ عَنْ أَبِي وَاللّٰهِ عَنْ عَمْرُو نُنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللّهِ غن لنبي يَظِيَّةُ مِثْلَهُ. [راجع: ٣٦٤٠].

تخریج: حدیث صحیح، ح: (٣٦٠٣).

4068. It was narrated that 'Abdullah said: We were with the Messenger of Allah (ﷺ) in the cave and a snake appeared. We rushed to kill it but it got away from us and entered the hole. The Prophet (ﷺ) said: "It was protected from your evil as you were protected from its evil."

Comments: [Its isnad is saheeh, al-Bukhari (3317) and Muslim (2234)] 2.73 حدَّثَنَا أَسْوَدُ بَنُ عَامِرِ حَدَّتَنَ إِسْرائِيلُ عَنِ الْأَعْمَشِ وَمَصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلَيْهَا مِنْ اللهِ عَلْ اللهِ عَلْ اللهِ عَلْ اللهِ عَلْ اللهِ عَلْ اللهِ عَلَى اللهُ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهُ الله

تخریج: اساده صحیح، ح (۳۳۱۷)، م. (۲۲۳٤).

4069. It was narrated that 'Abdullah said: We were with the Messenger of Allah (空) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77:1] was revealed to him. As we were learning it fresh from his lips, a snake appeared and he said: "Kill it." We rushed to kill it but it got away from us. Then the Messenger of Allah (些) said: "It was protected from your evil as you were protected from its evil"

Comments: [Its isnad is saheeh, al-Bukhari (3317) and Muslim (2234)]

4070. It was narrated that Tariq bin Shihab said: I heard Ibn Mas'ood say: I was present with al-Miqdad bin al-Aswad -someone else said - during an incident which, if it were to happen to me, it would be dearer to me than anything else. He came to the Messenger of Allah (ﷺ) when he

2.79 خَذَفْنَا أَنُو مُعَاوِيَةً: حَدُّنَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَلَ. كُنَّا مَعَ النَّبِيِّ يَظِيَّةٍ فِي غَارٍ، وَقَدْ أُنْوِلْتُ عَلَيْهِ ﴿ وَالنَّرْبَلَنَتِ عُمُهُ ﴾ (المرسلات ١) قَالَ: عَنْمُنْ نَأُحُدُهَا مِنْ فِيهِ رَطْبَةً، إِذْ خَرَحَتْ عَلَيْنَا حَيَّةٌ، فَقَالَ ﴿ اقْتُلُوهَا ﴾ فَبُنْدَرُنَاهَا لِنَقْتُلَهَا، فَسَقَتْنَا، فَقَالَ رَسُولُ اللَّهِ يَظِيَّةٍ: ﴿ وَفِهَ اللَّهُ شَرَّكُمْ كَمَا وَقَاكُمْ شَرَّهَا». [راجع: ٢٥٧٤].

تخریع: إساده صحیح، ح[.] (۳۳۱۷)، م[.] (۲۲۳٤).

- كَدَّنَا أَنُو نَعِيْمِ خَدَّنَا إِسْرَائِلُ عَنْ مُخْرِفِ الْأَحْمَسِيّ، عَنْ طَرِقِ بْنِ شِهَابِ فَانَ: سَمِعْتُ ابْنَ مشعُودِ يَتُولُ: لَفَدْ شَهِدْتُ مِنَ الْمُقْدَادِ بْنِ الْأَسْوَد _ قال غَيْرُهُ مَشْهِدًا _ لَأَنْ أَكُونَ أَنَا صَاحِنَةً أَحَتُ إِلَيِّ مِمّا عُدِلَ بِهِ. أَتَى النَّبِيِّ يَعِيْقٍ وَهُوَ يَدْعُو عَلَى بِهِ. أَتَى النَّبِيِّ يَعِيْقٍ وَهُوَ يَدْعُو عَلَى

was praying against the mushrikeen and said: By Allah, O Messenger of Allah, we will not say as the people of Moosa said (to Moosa), "So go you and your Lord and fight you two, we are sitting right here" [al-Ma'idah 5:24]; rather we will fight on your right and on your left, in front of you and behind you And I saw the face of the Messenger of Allah (ﷺ) brighten and he was pleased with that.

الْمُشْرِكِينَ، فَقَالَ: لَا نَقُولُ لَكَ كَمَا قَالَ فَوْمُ مُوسَى ﴿ أَدُهْتُ أَنْتَ وَرَثُكَ فَقَابِلَا إِنَّا هَاهُنَا قَاعِدُونَ﴾ (المائدة: ٢٤) وَلَكِنْ نُقَاتِلُ عَنْ معينِك وَعَنْ شِمَالِكَ، وَمِنْ بَيْنِ يَذَيْك وَمِنْ خَلْمِكَ، وَرَأَيْتُ رَسُولَ اللَّهِ ﷺ، أَشْرَقَ وجُهْهُ، وَسَرَهُ ذَاكَ. [راجع: ٣٦٩٨].

تخریج: إساده صحح، ح. (۴۹۵۲).

Comments: [Its isnad is saheeh, al-Bukhari (3952)]

4071. It was narrated from as-Suddi that he heard Murrah (say) that he heard 'Abdullah - Shu'bah said: and he attributed it to the Prophet (ﷺ) but I do not attribute it to him for you - say concerning the verse "And whoever inclines to evil actions therein [in al-Masjidal Haram] or to do wrong" [al-Hajj 22:25]: If a man were to think of doing evil actions therein when he is in 'Adan Abyan, Allah, may He be glorified and exalted, will cause him to taste a painful torment.

2.01 حَدَّثَنَا يَرِيدُ ثُنُ هَارُونَ: أَخْرَنَا شُعْبَةُ عَى الشَّدِّيِّ أَنَّهُ سَمِع مُدُاللَّهِ عَلَى الشَّدِيِّ أَنَّهُ سَمِع مُدُاللَّهِ _ عَلَى الشَّدِيِّ أَنَّهُ سَمِع عَدَاللَّهِ _ فَال لِي تُعْبَةُ: وَرَفَعَهُ، وَلاَ أَرْفَعُهُ لَكَ _ تُمُولُ فِي فَوْلِهِ عَرُ وَجَلَّ: ﴿وَمَن بُودٍ فِيهِ بِإِلْحَادِ وَهُوَ بِعَدَنِ أَنْبَنَ، لَأَذَاقَهُ لَكَ مَرْ حَجَلًا هَمٌ فِيهِ بِإِلْحَادِ وَهُوَ بِعَدَنِ أَنْبَنَ، لَأَذَاقَهُ لَلَهُ عَرُ وَجَلًا هَمٌ فِيهِ بِإِلْحَادِ وَهُوَ بِعَدَنِ أَنْبَنَ، لَأَذَاقَهُ لَلَهُ عَرُ وَجَلً عَذَائِ أَلِيمًا.

تخريج: إساده حس، روي مرفوعا وموفوف. و بموقوف أصح، إسماعيل السدي مختلف فيه. وحديثه لا يرقى إلى الصحة.

Comments: [Its *isnad* is *hasan*. It was narrated in both *marfoo'* and *mawqoof* reports; the *mawqoof* version is more *saheeh*]

4072. It was narrated from 'Abdullah (幸) that the Prophet prayed Zuhr or 'Asr with five rak'ahs, then he did the two prostrations of forgetfulness. Then the Messenger of Allah (建) said: "These two prostrations are for anyone among you who thinks that he did more or less."

2007 - حَدَّثَنَا عَنْدُ للَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا مُنْدُ للَّهِ بْنُ الْوَلِيدِ: حَدَّثَنَا جَابِرٌ عَنْ عَنْدِ الرَّحْمَنِ سُ الْأُسْوَدِ، عَنْ عَنْدِ اللَّهِ: أَنَّ رَسُولَ اللَّهِ يَنِيُّ صَمّى الطُّهْرَ أَوِ الْعَصْرَ خَمْسًا، ثُمَّ سَجَدَ سَجْدَتَيْنِ، فَقَالَ: المدِهِ السُّحْدَثَ لِللَّهِ عَنْمُ مُنْكُمْ أَنَّهُ زَادَ أَوْ نَقَصَلًا. السُّحْدَثَ لِ لَمَنْ طَلَّ مِنْكُمْ أَنَّهُ زَادَ أَوْ نَقَصَلًا. [راجع: ٣٥٦٦].

Comments: [Hasan, this isnad is da'eef. It is a repeat of 3883]

4073. It was narrated from Huzail bin Shurahbeel that al-Ash'arı was asked about a daughter, a son's daughter, a sister through the father and mother (full sister) [i.e., a case of inheritance]. He allocated half to the daughter and the rest to the sister, and he did not allocate anything to the son's daughter. They went to Ibn Mas'ood and told him (about that) and he said. I would go astray, and I would not be one of the rightly guided (cf. 6.45) if I accepted his verdict and ignored the verdict of the Messenger of Allah (處). Then Ibn Mas'ood said: The daughter gets one half, the son's daughter gets one sixth and what is left goes to the sister

- ت**خریج** احس، وهدا إساد صعیف صعف حالر الجعفی

١٠٧٣ - حَدَّثْنَا هُشَمْمٌ عِنِ ابْنِ أَي لَيْلَى، عَنْ أَي قَيْسٍ، عَنْ هُرِيْلِ ثَنْ شُرَحْسِلَ انْ أَي فَيْسٍ، عَنْ هُرِيْلِ ثَنْ شُرَحْسِلَ انْ أَخْتِ لَائْتِهِ النَّصْف، وَأَمَّ، وَالَ، فَحَعَلَ لِلِائْتِةِ النَّصْف، وَلِيَّا يَخْعَلُ لِلائْتِةِ النَّصْف، وَلَمْ يَخْعَلُ لِلائْتِةِ النَّصْف، تَنْبُئًا، قَالَ ا فَأَدُوا ابْنُ مَسْعُودٍ، فَأَخْرُوهُ، قَال فَقَل اللَّهُ اللَّهِ اللَّهِ فَقَل اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ اللَّهِ اللَّهِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ وَلَا رَسُولِ اللَّهُ الللللْمُ اللَّهُ اللَّهُ الللللْمُ اللَّهُ الللللْمُ اللَّهُ اللَّهُ اللللللْمُ اللللْمُ الللللْمُ اللللللْمُ اللَّهُ الللللْمُ اللَّهُ اللللللْمُ اللللللْمُ اللللْمُ الللللْمُ الللللْمُ اللللْمُ اللَّهُ اللللْمُ اللَّهُ الللللْمُ اللَّهُ الللللْمُ اللللْمُ اللَّهُ الللللْمُ اللَّهُ الللللْمُ اللَّهُ اللللللْمُ اللللْمُ الللللْمُ اللَّهُ اللْمُلْلِلْمُ اللْمُلْمُ اللْمُ اللْمُلْمُ اللْمُلْمُ اللْمُلْمُ اللْمُل

تخريج: حديث صحبح، وهذا إساد صعيف صعف ابن بي ليلي.

Comments: [A saheeh hadeeth This is a da'eef isnad because Ibn Abi Laila is da'eef]

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4074. It was narrated from Abu 'Ubaidah that 'Abdullah said: After the two rak'ahs (i.e., in the first tashahhud), the Prophet (ﷺ) would be as if he were (sitting on) baked stones.

Comments: [Its isnad is da'eef because it is interrupted; Abu 'Ubaidah - who was the son of 'Abdullah bin Mas'ood - did not hear from his father]

4075. It was narrated from Abu 'Ubaidah, from his father 'Abdullah bin Mas'ood, that the Prophet (鑑) said: "If you are

تخريج: إساده صعف لانقطاعه، أبو عبيده لم يسمع من ابن مسعود.

٤٠٧٥ حَدَثْنَا مُحَمَّدُ نُنُ سَلمة عَنْ خُصَيْفِ مَ
 عَنْ أَنَى عُنْدَة، عَنْ أَبِي عَلْد الله نُنِ مَسْعُودِ
 (١/ ٤٢٩) عَن النّبِي بِشْج قَال. "إذَا كُنْتُ فِي

praying and you are not sure whether you did three or four (rak'ahs), but you think it most likely that you did four, then say the tashahhud, then do two prostrations when you are sitting, before you say the salam. Then say the tashahhud again, then say the salam."

Comments: [Its isnad is da'eef because it is interrupted Abu 'Ubaidah did not hear from his father Ibn Mas'ood]

4076. It was narrated that 'Abdullah hin Mas' ood said: If you are not sure about your prayer, when you are sitting, and you do not know whether you prayed three or four, but you think it most likely that you prayed three, then get up and do one rak'ah, then say the salam, then prostrate twice, then say the tashahhud, then say the salam. If you think it most likely that you prayed four, then say the salam, then prostrate twice, then say the tashahhud, then say the salam.

Comments: [Its isnad is da'eef because it is interrupted]

4077. It was narrated from Abu 'Ubaidah bin 'Abdullah that his father said. The Messenger of Allah (強) said. "Whoever sends ahead three (of his children) who did not reach puberty, they will be a strong protection against the Fire for him." Abud-Darda' said: I have sent two ahead. He said: "And two." Ubayy bin Ka'b Abul-Mundhir, the leader of the

الصّلاةِ، فشككُتُ في ثلاثٍ وأرْبعٍ، وأَكْثُرُ ظَنْ عَلَى أَرْبَعٍ، تشَهَّدْتَ، ثُمَّ سُخدُتْ سَجْدَئِيْنِ، وأنْت جالِسٌ قَالَ أَنْ تُسلَّمَ، تُمَّ سَهّدْت أَيْضًا، ثُمَّ سَلَّمْتَ!. [راحع: ٣٦٠٢].

تخریج: إساده صعیف، لانقطاعه، الو عبدة لم تسمع من أنبه الن مسعود، وحصیف الحرری سیء لحفظ.

خُصَيْكَ ﴿ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلِ ﴿ حَدَّثَنَا خُصَيْكَ ﴿ حَدَّثَنَا أَبُو عُبْدَهَ بْنُ عَبْدِ اللَّهِ ، عَنْ عَلَيْهِ فَي مسلامَكَ ، وأنت حالسُ ، فَلَمْ سُر ثَلَاثُ صَلَّبْت أَمْ أَرْعُا ، وأنت حالسُ ، فَلَمْ سُر ثَلَاثُ صَلَّبْت أَمْ أَرْعُا ، فَقُمْ ، فَنْ اللَّهُ مَلَّتُكَ فَي صَلامَكُ مَنْ كَانَ خُلَق اللَّهُ ، فَمُ اللَّهُ مَنْ أَلْكُ اللَّهُ مَنْ أَلْكُ اللَّهُ مَنْ أَلْكُ اللَّهُ مَنْ أَلْكُ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مَنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مُنْ اللَّهُ مَنْ اللَّهُ مَنْ اللَّهُ مُنْ اللَّهُ اللَّهُ اللَّهُ مَنْ اللَّهُ اللَّلَّةُ اللَّهُ الللْمُ اللَّلْمُ اللَّلَهُ اللَّهُ اللْمُعُلِمُ اللَّلُولُ اللَّهُ الللْمُولِلَمُ الللَّهُ اللَّلَهُ اللَّلِمُ اللَّلِلْمُ اللَّلُو

تخريج: إساده صعيف لانقطاعه.

2.٧٧ - حدَثنا مُحمَدُ بَنْ يَرِيدُ قَالَ: أَخْبَرَنَا الْعَوْرَهُ خَدَثَنَا أَبُو مُحَمَّدٍ مَوْلَى لِعُمْر نُنِ الْحَطَّابِ عَنْ أَبِي عُنَدْهَ بْنِ عَنْدِ اللَّهِ، عَنْ أَبِي عُنَدْهَ بْنِ عَنْدِ اللَّهِ، عَنْ أَبِي قَالَ: (مَنْ قَدَهَ لَيْهِ قَالَ: (مَنْ قَدَهَ لَلْهُ يَنْهُ وَهُ اللَّهُ يَنْهُ وَهُ اللَّهُ عَنْ اللَّهِ عَنْهُ اللَّهُ عَنْهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ اللَّهُ عَنْهُ عَنْهُ اللَّهُ عَنْهُ عَنْهُ اللَّهُ عَالِهُ عَنْهُ اللَّهُ عَالِهُ عَنْهُ اللَّهُ عَلَالَ عَنْهُ اللَّهُ عَلَالِهُ عَلَالَ عَالِهُ عَالِهُ عَلَالَ عَلَالَا عَلَالْمُعُولُولُولُولُولُولُولُول

prominent Qur'an reciters, said: I sent one ahead. He said: "And one, but that (i.e., the reward) is only (for showing patience) when calamity first strikes."

Comments: [Saheeh because of corroborating evidence; this is a da'eef isnad because it is interrupted. Abu 'Ubaidah did not hear from his father 'Abdullah bin Mas'ood]

4078. It was narrated from Abu Muhammad, the freed slave of 'Umar bin al-Khattab, from Abu 'Ubaidah bin 'Abdullah.. And he mentioned a similar report, except that he said: Abu Dharr said: I have only sent two ahead. This is also how Yazeed narrated it to us. He said: Abu Dharr said: I have sent two ahead.

Comments: [Its *isnad* is *du'eef* because it is interrupted]

4079. It was narrated from Abu 'Ubaidah, they differed from Hushaim and said: Abu Muhammad the freed slave of 'Umar bin al-Khattab.

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef because it is interrupted]

الْمُنْذِرِ سَيِّدُ الْقُرَّاءِ: فَدَّمْتُ وَاحِدًا، قَالَ: "وَوَاحِدٌ، وَلَكِنْ ذَاكَ فِي أُوَّبِ صَدْمَةٍ». [راجع. ٣٥٥٤].

تخريج: صحيح لعره، وهذا إساد صعيف الانقطاعه، أبو عبيده لم يسمع من ابن مسعود، ولحهالة حان أبي محمد.

4.٧٨ - حَدَثَثَنَا هُشَيْمٌ قَالَ: أَخْبَرَه الْعَوَامُ عَنْ مُحَمَّدِ مُولَى عُمْر سُ مُحَمَّدِ مُولَى عُمْر سُ الْمِحَطَّب، عَنْ أَبِي عُتِيْدَة ، فَدَكَرَ مَعْنَهُ، إلّا النَّيْسِ، أَنَّهُ قَالَ: فَقَالَ أَنُو ذَرِّ: لَمْ أَقَدَّمُ إِلَّا النَّيْسِ، وَكَذَا حَدَّثَنَاهُ يَزِيدُ أَيْضًا، قَالَ: فقَالَ أَبُو ذَرِّ مَضَى لِى اثْنَان. [راحع: ٣٥٥٤].

تخريج: إساده صعبف لانقطاعه، أو عبيدة لم يسمع من أبيه ابن مسعود.

٩٠٧٩ - حَدُّقْنَا مُحَمَّدٌ وَيَزِيدُ قَالَا: حَدَّثَنا الْعَوَّامُ قَالَ: حَدَّثَنا الْعَوَّامُ قَالَ: حَدَّثَنِي أَبُو مُحَمَّدٍ مَوْلَى عُمْرَ بُنِ الْحَطَّابِ عَنْ أَبِي عُنَيْدَةً، خَالَفًا هُتَنِمًا، فَقَالَا - أَبُو مُحَمَّدٍ مَوْلَى عُمْرَ شِ الْحَطَّابِ. قَالَا - أَبُو مُحَمَّدٍ مَوْلَى عُمْرَ شِ الْحَطَّابِ. [راجع: ٣٥٥٤].

تخريج: صحيح لعيره، وهذا إسناد ضعيف لانقطاعه، أبو عبيدة لم يسمع من بن مسعود، ولحيانة حال أبر محمد.

4080. It was narrated from Ibn Sireen that Anas bin Malik attended the funeral of a man among the Ansar. They started to pray out loud for forgiveness for him, and Anas did not disapprove of that. Hushaim said: Khalid said in his *hadeeth*: And they put him

٤٠٨٠ حَدَّثْنَا هُشبْمٌ: أَخْتَرَنَا حَالِدٌ عَنِ ابْنِ سِيرِينَ. أَنَّ أَسَنَ مِن مَالِكِ شَهِدَ حِنَازَةَ رَجُلٍ مِن الْأَنْصَارِ، قَالَ: فَأَظْهَرُوا الِاسْتِغْفَارَ، فَلَمْ يُنْكِرُ دلِكَ أَنْسٌ، قَالَ هُشَيْمٌ. قَالَ حَالِدٌ فِي حَدِيثِهِ: وَأَذْحَلُوهُ مِنْ قِبَلٍ رِجْلٍ الْقَنْرِ، وَقَالَ حَدِيثِهِ: وَأَذْحَلُوهُ مِنْ قِبَلٍ رِجْلٍ الْقَنْرِ، وَقَالَ into the grave from the end of the grave. And on one occasion Husham said: A man among the Ansar died in Basrah, and Anas bin Malik attended his funeral, and they prayed out loud for forgiveness for him.

Comments: [Its isnad is saheeh]

4081. It was narrated that Muhammad said: I was with Anas during a funeral; he instructed that the deceased should be brought into the grave from the end of the grave.

Comments: [Its isnad is salieeh]

4082. It was narrated that Anas bin Sireen said: Anas was the best of the people in prayer when travelling and when not travelling.

Comments: [Its isnad is saheeh]

4083. It was narrated that Anas bin Sireen said: I saw Anas bin Malik craning his neck to look for something whilst he was praying.

Comments: [Its isnad is saheeh]

4084. It was narrated from al-Aswad, from 'Abdullah, who said: No one of you should give a share of himself to the Shaitan by thinking that it is obligatory to leave to the right only (after finishing the prayer). Most of the time I saw the Messenger of Allah (ﷺ) leave to his left.

Comments: [Its isnad is saliceli, al-Bukhari (852)] هُشَيْمُ مَرَّةً. إِنَّ رَحُلًا مِنَ الْأَنْصَارِ مَاتَ بِالْبِصْرَةِ، فَشَهِدَهُ أَنْسُ نُنُ مَالِكِ، فَأَضْهَرُوا لَهُ الِاسْتِعْفَارَ.

تخريج: إساده صحيح.

4.41 حدَّثَنَا عَنْدُ الْأَعْلَى: حَدَّثَنَا خَالِدٌ عَنْ مُحَمَّدِ فَالَ: كُنْتُ مَعْ أَنْسٍ فِي جِنَازَةٍ، فَأْمَرَ مُخمَّدٍ فَلُمْرَ.
 بِالْمَيَّتِ، فَسُلًّ مِنْ قِبْلِ رَحْلِي الْقَبْرِ.

تخريج: إساده صحيح،

4.۸۷ حَدَثَنَا أَنُو دَاوُدَ: حَدَّثَنَا شُعْنَةُ عَنْ أَسَىِ نُنِ سِيرِينَ قَالَ: كَانَ أَنَسٌ أَحْسَنَ النَّاس صَلَاةً فِي السُّفَرِ وَالْحضرِ.

تخريج: إساده صحيح.

4.48 حَدَّثَنَا هُشَيْمٌ: أَخْرَنَا خَالِدٌ عَنْ أَنْسِ
 أَبْنِ سِيرِينَ قَالَ: رَأَيْتُ أَنْسَ بْنَ مَالِكِ
 يَشْتَشْرِفُ لِشَيْءٍ، وَهُوَ فِي لَصَّلَاةِ، يَنْظُرُ إِلَيْهِ.

تخريج: إساده صحيح.

4.04 حَدَّثَنَا يَحْبَى عَنِ الْأَعْمَسِ: خَدَّثَنِي عُمَارَةُ: خَدَّثَنِي الْأَسْوَدُ بُنُ يَزِيدَ قَالَ: قَالَ عُمُارَةً: خَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةً. وَابُنُ حَعْمَرِ: خَدَّثَنَا اللَّعْمَشُ عَنْ عُمَارَةً. وَابُنُ حَعْمَرِ: خَدُثَنَا شُعْبَةً عَنْ مُمَارَةً عَنِ الْأَسْوَدِ. مُنْ عَنْ عَبْدِ اللَّهِ الْمَعْمَى قَالَ: لَا يَخْعَلُ أَحَدُكُمُ لَلشَّيْطَالِ مِنْ نَفْسِهِ جُزْءًا، لَا يَرْعَى إِلَّا أَنَّ لَلشَيْطَالِ مِنْ نَفْسِهِ جُزْءًا، لَا يَرَى إِلَّا أَنْ خَمْمًا عَنْ يَمِيهِ، فَلَقَدْ خَمْمًا عَنْ يَمِيهِ، فَلَقَدْ خَمْمًا عَنْ يَمِيهِ، فَلَقَدْ خَمْمًا عَنْ يَمِيهِ، فَلَقَدْ

رَأَيْتُ رَسُولَ اللَّهِ ﷺ، أَكْثَرُ الْصِرَافَةُ عَنْ سَنارِهِ. [راجع: ٣٦٣١].

تخریج: ساده صحیح، ح (۸۵۲)

٤٠٨٥ حَدَّثَنَا نِحْيى بْنُ سَعِيدٍ عَنْ شَفَيَانَ.
وشْعُنَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي و بَلٍ، عَنْ عَنْد
لَبُّ عِنِ النّبِيِّ بَيْثَةً ثُمُّ قَلْ: "بِنْسَمَ الأَحدِكُمُ
أَنْ بَقُولَ: لَسِبتُ الله كَيْتَ وَكَيْت، بلُ هُو
نُسِّيَهُ. [راجع ٢٩٦٠].

تخریج: ساده صحیح، ح: (۵۰۳۹).

2007 حَدَثَنَا يَحْنَى عَنْ سُمُيَانَ حَدَثَنَا مَمُعُنَانَ حَدَثَنَا مَمُعُونَ وَاللَّهِ، مَمُعُونَ عَنْ عَبْ أَلِي وَاللَّهِ، أَلُوَا حَدُّ عَبْدَالَيْهِ، أَلْوَاللَّهِ، أَلْوَالْحَدُّ بَعْ عَمِلْنَا فِي الْجَاهلِته؟ قَال اللهِ، أَنْوَالْحَدُّ بَعْ عَمِلْنَا فِي الْجَاهلِته؟ قَال اللهِ، أَحْدَثُ لَمْ تُوَاحدُ، وَإِنْ أَسْاتُ فِي الْإِسْلامِ أُجِدُّتَ لَمُ اللَّهُ وَلِي اللَّهُ وَالْحرِهِ. [رجع ٢٩٩٦].

تخریج: بساده صحیح، ح (۲۹۲۱).

2.48 حدَّنَا يَخْنَى نَنُ سَعِيدِ عَنْ سُفْيَانَ حَدَّنَى مَصُورٌ وَسُلْبَدَنُ عَنْ إِثْرَاهِيمَ، عَنْ عَيدَاةً، عَنْ عَبْدِ اللَّهِ أَنَّ يَهُودِيًّا أَنَى اللَّبِي ﷺ، عَنْ عَيدَاللَّهِ مَنْ عَبْدِ اللَّهِ أَنَّ يَهُودِيًّا أَنَى اللَّبِي ﷺ اللَّهِ عَلَى إَضْنِع، وَاللَّمَانُ عَلَى إِضْنِع، وَالْحَالَ عَلَى إِضْنِع، وَالْحَالَ عَلَى إِضْنِع، وَالْحَالَ عَلَى إِضْنِع، وَالشَّحْرَ عَلَى إِضْنِع، وَالشَّحْرَ عَلَى إِضْنِع، وَالشَّحْرَ عَلَى إِضْنِع، وَالشَّحْرَ عَلَى الْمَعْنَى، وَالشَّحْرَ عَلَى اللهِ عِيثِةُ حَتَّى بَدَتْ نَوَاجِدُهُ وَقَالَ: ﴿ وَمَ مَدُولُ اللهِ عَنْ مَدُولُ الرَّمِونَ الرَّمِونَ (الزمر: ٢٧) فَالْ يَتْخَنَى: وَقَالَ الْمُعْنَى: وَقَالَ اللهُ عَنْ مَدُودٍ اللهِ عَلَى اللهُ عَنْ مَدُودًا اللهُ عَنْ عَنْ اللهُ عَلَى اللهُ عَنْ اللهُ عَلَى اللهُ عَنْ اللهُ عَلَى اللهُ عَنْ اللهُ عَنْ اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَنْ اللهُ عَلَى اللهُ عَنْ اللهُ عَنْ اللهُ عَلَى عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ عَلَى اللهُ

4085. It was narrated from 'Abdullah from the Prophet (經): "What a bad thing for one of you to say: I forgot such and such a verse. Rather he was caused to forget."

Comments: [Its isnad is saheeh, al-Bukhari (5039)]

4086. It was narrated that 'Abdullah said: A man said: O Messenger of Allah, will one of us be blamed for what he did during the Jahiliyyah? He said: "If you do well (in Islam) you will not be blamed (for what you did during the Jahiliyyah), but if you do badly in Islam you will be blamed for your earlier and later actions"

Comments: [Its isnad is salicelt, al-Bukhari (6921)]

4087. It was narrated that 'Abdullah (歩) said: A Jew came to the Prophet (差) and said: O Muhammad, verily Allah will carry the heavens on one finger, and the carths on one finger, and the mountains on one finger, and all living beings on one finger, and the trees on one finger, then He will say: I am the Sovereign. The Prophet (達) smiled so broadly that his molars could be seen, and said: "They made not a just estimate of Allah such as is due to Him..." [az-

Zumar 39:67]. Yahya said: And Fudail - meaning bin 'Iyad - said: In amazement and confirmation.

Comments: [Its *isnad* is *saheeh*, al-Bukhari (7414)]

4088. It was narrated that 'Abdullah (本) said: The Messenger of Allah (鑑) said: "Every Prophet has a close associate among the Prophets, and my close associate among them is my father and the close friend of my Lord (Ibraheem)." Then he recited: "Verily, among mankind who have the best claim to Ibraheem (Abraham) are those who followed him, and this Prophet (Muhammad (鑑)) and those who have believed (Muslims)." [Al 'Imran 3:68].

Comments: [Its isnad is aa'eef because it is interrupted]

4089. 'Abdur-Rahman bin Yazeed said: I saw 'Abdullah go to the bottom of the valley; he put the Jamrah on his right and turned to face the House, then he stoned it with seven pebbles, saying takbeer after each throw. Then he said: This, by the One besides Whom there is no other God, is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Salteelt apart from the phrase "and turned to face the House"]

4090. It was narrated that al-Harith bin 'Abdullah said: 'Abdullah (45) said: The one who فُصَيْلٌ، يُغْنِي ائنَ عِيَاضٍ: تَعَحُّنَا وَتَصَّديقً لَه. [راحم ٣٥٩٠].

تخریج: اساده صحیح، خ (۷٤۱٤).

٨٠٠٨ - خدشنا ينځني وعبد الوحمن عن مفيد ، عن أبيه (٢٠٠/١)، عن أبي الصّخي، عن غير السّخي، عن غير السّخي، عن غير السّخي، عن غير السّخي، الحكّل بيئ وُلاهُ مِن السّبْس، وَإِنَّ وَئِينَي منْهُمْ أَسِي وَحَبلُ رَنِي، عَزُوْخَلُ "ثُمَّ قَرَأ هُمْ قَرَأ ﴿إِنَّ أَنْهُمُ عَرَالًا لَكُنِينَ اتَّبَعُوهُ وَهَنذا ﴿إِنَّ أَنْهُ عَرَالًا عَمْوالًا اللّهِ عَمْوالًا عَمْوالًا اللّهِ عَمْوالًا اللهِ عَمْوالًا اللهِ عَمْوالًا اللهِ الرّاجع ٣٠٠٠].

تخريج: إسناده صعيف لانقطاعه، أبو الصحى لم يدرك الل مسعود.

٤٠٨٩ - حَلَّثنا يَخْنِى عَنِ الْمَشْغُوديِّ: حَلَّتْنِي خَامِعُ لُنُ شَدَّادٍ قَالَ. سَمِعْتُ عَنْدَ الرَّحْمَنِ بْنَ سِيدَ قَالَ، وَأَنْتُ عَنْدَ اللَّهِ السَّلْطَ الْوَدِي، سِيدَ قَالَ، وَأَنْتُ عَنْدَ اللَّهِ السَّلْطَ الْوَدِي، فَجَعَلَ الْحَمْرة عَنْ حاجِبِهِ الْأَيْمَنِ، و سُتَقْلَلَ الْحَمْرة عَنْ حاجِبِهِ الْأَيْمَنِ، و سُتَقْلَلُ الْمِيتِ، ثُمَّةٍ زَمَاهِ سِنِع خَصَيَاتٍ يُكْثَرُ دُبُر كُلِّ اللَّهِ عَلَيْهُ مُورةً الْبَقْرَةِ. [راجع ٤٨ ٢٥٥٤].

تخريج: صحيح دون قوله: اواستقبل ليت وهو شاذ كما قال الحافظ في االفتح". (٥٨٢،٣)، بحي القطان سمع من المسعودي فل لاختلاط، وهو منابع.

٤٠٩٠ حَدَّثنا يَحْيى بْنُ سَجِيدٍ وَوَكِيعٌ قَالَا
 حَدَّثنا الْأَغْمَشُ الْمُعْنَى، عن الْأَغْمَشُ قَال:

consumes *riba*, the one who pays it, the two who witness it, and the one who writes it down, if they are aware of it, and the woman who does tattoos and the woman who has tattoos done for the purpose of beautification, those who withhold *zakah* and those who go back to living as Bedouin in the wilderness after migrating, will be cursed on the lips of Muhammad (ﷺ) on the Day of Resurrection.

Comments: [Its isnad is da'eef because al-Harith bin 'Abdullah al-A'war, is da'eef]

4091. It was narrated that 'Abdullah said: The Messenger of Allah (姓), who is the most truthful one, told us: "The creation of any one of you is put together in his mother's womb for forty days - or he said: forty nights - then he becomes a 'alaqalı (a piece of thick coagulated blood) for a similar period, then he becomes like a chewed piece of flesh (mudghali) for a similar period, then Allah, may He be glorified and exalted, sends the angel to him with four words: his deeds, his lifespan, his provision, and whether he is doomed (to Hell) or blessed (destined for Paradise). Then he breathes the soul into him and by the One besides Whom there is no other God, one of you may do the deeds of the people of Paradise until there is nothing between him and it but a cubit, then the decree overtakes him and he ends his life with the deeds of the people of

تخريج: إساده صعيف لصعف الحارث الأعور والصحيح أنه حعل البيت عن يساره كما تقدم يرقم (٣٩٤١)

٤٠٩١– حَدَثَنَا بَحْنِي عَنِ الْأَعْمَشِ. وَوَكَيعٌ ـٰ حَدَثُنَا الْأَعْمَشُ قَالَ حَدَثُنَا رَيْدُ بْنُ وَهُمَّ عَنُ عَيْدِ اللَّهِ قَالَ: حَدَّثُنَا رَسُولُ اللَّهِ ﷺ، وَهُوَ الصَّادِقُ الْمَصْدُونُ، قَالَ: ﴿إِنَّ أَحَدُكُمْ يُجْمَعُ خَيْفُهُ فِي بَطْنِ أُمَّهِ فِي أَرْبَعِينِ يَوْمًا، أَوْ قَالَ: أَرْبَعِينَ لَيْلَةً _ قَالَ: وَكِبِعٌ _ نَيْلَةً ثُمَّ يَكُونُ عَلَقَةً مثْلَ ذَلِكَ، ثُمَّ يكُودُ مُضْعَةً مِثْلَ ذَلِكَ، ثُمّ يُرْسِلُ اللَّهُ غَزَّ وَخَلَّ إِنَّيْهِ الْمَلَكَ بِأَرْبَعِ كَلِمَاتٍ: غَمْلُهُ. وَخَلُهُ، وَرِزْقُهُ، وَشَقِيٌّ أَوْ سَعِيدٌ، ثُمَّ يُنْفَحُ فِيهِ الرُّوحُ، فَوَالَّذِي لَا إِلَهَ غَيْرُهُ إِلَّ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ حَتَّى مَا يَكُولُ يِّنَّهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ، فَيُخْنَمُ لَهُ بِعَمَٰلِ أَهْلِ النَّارِ، فَيَكُونُ مِنْ أَهْلِهَ. وَإِنَّ أَخَدَكُمْ لَيَعْمَلُ بِعَمَل أَهْلِ النَّارِ حَتَّى مَا يَكُونُ بِينَةً وَبَيْنَهَ إِلَّا ذِرَاعٌ، فَيَسْنِقُ عَلَيْهِ لْكَتَاتْ. فَيُخْمَمُ لَهُ بِعْمَلِ أَهْلِ الْخَتَّةِ، فَيَكُولُ مِنْ أَهْلِهَاهُ. [راجع: ٣٦٢٤]

Hell, and he becomes one of its people. And one of you may do the deeds of the people of Hell until there is nothing between him and Hell but a cubit, then the decree overtakes him and he ends his life with the deeds of the people of Paradise, and he becomes one of its people.

تخريج: إساده صحيح، م: (٢١٣٧).

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Comments: [Its isnad is saheeli, Muslim (2137)]

4092. It was narrated from 'Abdullah that the Prophet (震) said: "No soul is killed unlawfully, but there is a share of the sin on the first son of Adam, because he was the first one to set the precedent of killing."

Comments: [Its isnad is saheeh, al-Bukhari (6867)]

4093. It was narrated from 'Abdullah that the Prophet (愛) said: "If you are three, two should not converse (privately) to the exclusion of their companion, because that makes him sad."

Comments: [Its isnad is saheeh, Muslim (2184)]

4094. It was narrated from Ibn Mas'ood (\$) that a man kissed a woman once, then he came to the Prophet (\$) and asked him about expiation. Then the words "And perform As-Salat (Iqamatas-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil

2.97 حَدَّثُنَا يَحْنَى عَنْ شَفْنَانَ: حَدَّثَنَا شَلْمُوقِ. شَلْيَمَانُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةً، عَنْ مَسْرُوقِ. عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُقْتَلُ مِنْ مَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ ادَمَ كِفْلٌ مِنْ مَهْمَ، ذَاكَ أَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ. [راحع، ٣٦٣٠].

تخريج: إساده صحيح، خ: (٦٨٦٧).

٣٠٩٣ حَدَّثُنَا يَخْنَى عَنِ الْأَعْمَشِ، عَنْ شَعْنِي، عَنْ شَعْنِي، عَنْ عَبْدِ اللَّهِ عَنْ النَّبِيِّ ﷺ: "إِذَا كَانُوا ثَلَائَةٌ فَلَا يَشَدَجَى اثْنَانِ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلَكَ يَخُزُنُهُ [راجع: ٣٥٦٠].

تخریج: ،سناده صحیح، م: (۲۱۸٤).

٤٠٩٤ حَدَّثنا يَخْتِى عَنِ التَّيْمِيْ، عَنْ أَبِي عَنْ أَبِي عَنْ أَبِي عَنْ أَبِي عَنْ أَبِي عَنْ أَبِي عَنْ أَنِي مَشْعُودٍ: أَنَّ رَجُلًا أَصَابَ مِن المَّزَأَةِ قُبْلَةً، فَأَتَى النَّبِيِّ ﷺ يَسْأَلُهُ عَنْ كَفَّارَتِهَ، فَأَنْزَلَ اللَّهُ عَزْ وَحَلَّ: ﴿ أَقِم الصَّلَاةَ طَرْفَيِ النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَتِ طَرْفَيِ النَّهَارِ وَزُلْفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَتِ لِمُدْهِبْنَ السَّيْئَاتِ ﴾ (هود: ١١٤) قَالَ: يَا لِمُدْبِنَ السَّيْئَاتِ ﴾ (هود: ١١٤) قَالَ: يَا

deeds (i.e. small sins)." [Hood 11:114] were revealed. He said: O Messenger of Allah, is that only for me? He said: "It is for anyone who does that among my ummah."

Comments: [Its isnad is saheeh, al-Bukhari (526) and Muslim (2763)]

4095. It was narrated that 'Abdullah said: Verily Muhammad (愛) told us that a man may tell lies until he is recorded with Allah as a liar, and a man may speak the truth until he is recorded with Allah as a speaker of truth.

Comments: [Its isnad is sahech, al-Bukhari (6094) and Muslim (2607)]

4096. It was narrated from Ibn Mas'ood: Whoever buys an animal that has been left unmilked - or perhaps he said a ewe that has been left unmilked - let him return it and return a sa' with it. And the Prophet (**) forbade intercepting people with their goods (before they reached the market).

Comments: [Its isnad is salech, al-Bukhari (2049) and Muslim (1518)]

4097. It was narrated that 'Abdullah said, once or twice, from the Prophet (梁): "There is no judge who judges between the people but on the Day of Resurrection he will be detained and an angel will take hold of the back of his head and bring him to the edge of Hell, then he will lift his head towards Allah, may He be glorified and exalted,

رَشُولَ اللَّه، ألِي هَذِهِ؟ قال: "لِمَنْ عَمِل مَنْ أُمُّتِي". [راجع: ٣٦٥٣].

تخریج: اسناده صحیح، ح (۵۲۹)، م (۲۷۱۳).

2.40- خَلَّتُنَا نَحْبَى ﴿ حَدَثَ لَمُعْبَةً خَلَّتَى لَمُ اللهِ حَدَثَ لَمُعْبَةً خَلَّتَى الْأَحْوصِ ، عَنْ عَبْدِاللهِ قَلْ. الله مُحمَدًا بِيهِ خَلَّنَا أَنْ الرَّجْلِ يَكْنَبُ عِنْدَ اللهِ كَدَابًا ، وأَن يَكْنَبُ عِنْدَ اللهِ صِدِيعًا . الرَّحُلُ ليضدُقُ حَتَّى يُكْنَبُ عِنْدَ اللهِ صِدِيعًا . [راجع ٣٦٣٨].

تخریج: اساده صحیح، ح: (۲۰۹۶)، م: (۲۲۰۷).

2.43 - حَدَّثَنَا يَحْنَى عَنِ التَّنِّمِيِّ، عَنْ أَيِ عُشْالَ، غِنِ ابْنِ مَسْعُودٍ مَنِ اشْتَرَى مُحَقَّلَةً _ وَرُبُّما قَالَ الْسُلَقُ مُحَقَّلَةً _ فَلْيُرْدَهَ، وَلْيُرُدُ مَعَهَا صَاعَه، ونهنى النَّنُ يَتَثَيَّةُ عَنْ نَنْقًى النَّنُ يَتَثَيَّةً عَنْ نَنْقًى النَّنُ يَتَثَيَّةً عَنْ نَنْقًى النَّنُ يَتَثَيَّةً عَنْ نَنْقًى النَّنُ المِثْنَا عَنْ نَنْقًى النَّنُ المِثْنَا عَنْ النَّهُ عَنْ النَّهُ اللَّهُ اللَّهُ اللَّهُ عَنْ النَّهُ اللَّهُ اللَّهُ عَنْ النَّهُ اللَّهُ عَنْ النَّهُ عَنْ النَّهُ اللَّهُ اللَّهُ اللَّهُ عَنْ النَّهُ اللَّهُ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ الْمُنْ ال

تخریج: _بساده صحیح، ح. (۲۰٤۹)، م (۱۵۱۸)

2.9٧ حدَّثنا يَحْيى عَنْ مُجالَدِ حدَّنَا عَمْرٌ عَنْ مُجالَدِ حدَّنَا عَمِرٌ عَنْ مَشَوُوهِ، عَنْ عَنْدِ اللَّهِ قَالَ مرَّةً أَوْ مَرَّتَشِ عَنِ اللَّهِ قَالَ مرَّةً أَوْ مَرَّتَشِ عَنِ اللَّهِ قَالَ مرَّةً أَوْ مَرَّتَشِ عَنِ اللَّهِ قَالَ مَرْةً أَوْ مَرْتَشَامَةِ، وَمَنَكَ آجَدٌ بِفَقَاهُ حَتَّى يَتِقَفُهُ عَنَى حَهِتَم، ثُمَّ يَرْفَعُ رَشُهُ إِلَى اللَّه عرَ وَحَلَ، قَانٍ قَالُ: الْخَطَاء، أَلْقَاهُ فِي جَهِتَم، ثُمُ اللَّه عرَ وَحَلَ، قَانٍ قَالُ: الْخَطَاء، أَلْقَاهُ فِي جَهِتَم، هُوى الْمُعِينَ حريقًاه.

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and if He says, 'The wrongdoer,' he will throw him into Hell the depth of forty years."

Comments: [Its isnad is da'eef because Mujalid is da'eef - he is Ibn Sa'eed al-Hamdani]

4098. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "This world will not cease or this world will not end - until the Arabs are ruled by a man from my family whose name is the same as mine."

Comments: [It isnad is hasan]

4099. It was narrated that 'Abdullah bin 'Utbah said: Some people came to 'Abdullah bin Mas'ood and asked him about a man who married a woman and did not name a dowry, then he d.ed before consummating the marriage with her. He did not give any response to that, so they went away. Then they came back and asked him again and he said: I shall speak concerning it on the basis of my own opinion; if I get it right then it is by the help of Allah, may He be glorified and exalted, and if I get it wrong then it is from me. She is entitled to a dowry like that of her peers, she has the right of inheritance and she has to observe the 'iddali. A man of Ashja' stood up and said: I bear witness that the Prophet (2g) issued a verdict to that effect. He said: Bring me someone to testify to that with you. And Abul-Jarrah testified to that.

تخريج: رساده صعبف لصعف محاهد الهمداني، وروي مرفوع وموقوف، والموقوف هو الصحيح.

تخريج: إساده حس من أجل عاصم.

٤٠٩٩ قَرَأْتُ عَلَى لَعْنِى بَلْ سَعِيدٍ عَلْ هِسْم، حَلَّنَا لَتَدَةً عَنْ حلاسٍ، عَلْ عَبْد اللَّهِ اللَّهِ عَنْ مَلْ مَسْعُودٍ، فَسُنَلَ اللَّهِ عَنْ رَجُلٍ ترَوَّجَ المُرَأَةُ، (٢/ ٢٣٤)، ولَمْ يَكُنْ ضَمِّى لَهَا صَداقًا، فَمَاتَ قَبْلَ أَنْ يَدْخُلَ لِها، فَمَا صَداقًا، فَمَاتَ قَبْلَ أَنْ يَدْخُلَ لِها، فَلَمْ يَقُلُ فَيهَا صَداقًا، فَمَاتَ قَبْلَ أَنْ يَدْخُلَ لِها، فَلَمْ يَقُلُ فِيهَا صَداقًا، فَمَا يَوْفَقُنِي لِذَلِكَ، وإِنْ فَسَنَّلُوهُ، فَقَالَ. سَأَقُولُ فِيهَا بِحَهْدِ رَأْبِي، فَإِنْ مَسْبُتُ فَلَلَهُ عَرِّ وَجَلَّ يُوفَقُنِي لِذَلِكَ، وإِنْ نَصْبُتُ فَلَوْ مَنِي، لَهَا صَداقُ بِسَائِهَا، وَلَهَا نَصْبُتُ فَلَوْ مَنِي، لَهَا صَداقُ بِسَائِهَا، وَلَهَا الْمِيرِثُ، وَعَلَيْهِا الْعِلَّةُ، فَقَامَ رَحُلُ مِنْ الْمِيرِثُ، وَعَلَيْهِا أَنْ الْعَلِيمَةُ لَكَ يَشَامُ رَحُلُ مِنْ الْمُيرِثُ، وَعَلَيْهِا مَنْ يَشْهَدُ لَكَ يَذَلِكَ، فَشَهِدَ مَلَى مَنْ يَشْهَدُ لَكَ يَذَلِكَ، فَشَهِدَ مَلَى مَنْ يَشْهَدُ لَكَ يَذَلِكَ، فَشَهِدَ الْفَرْ مَنْ يَشْهَدُ لَكَ يَذَلِكَ، فَشَهِدَ اللّهِ لَكَ مَنْ اللّهِ لَكَ يَذَلِكَ، فَشَهِدَ الْفَرْاحِ بَذَرًاح بِذَلِكَ، فَشَهِدَ الْفَر. ١٤٤٤].

تحريج: إسناده صحيح.

Comments: [Its isnad is saheeli]

4100. Hisham narrated a similar report except that he said: about Barwa' bint Washiq. And he said: Bring two witnesses to that. And Abu Sinan, al-Jarrah and two men of Ashja' bore witness to that.

Comments: [Its isnad is salieeh]

4101. It was narrated that 'Abdullah said: When we sat with the Messenger of Allah (變) in the prayer, we would say: Peace be upon Allah from His slaves, peace be upon So and so and So and so. Then the Messenger of Allah (達) said: "Do not say, peace be upon Allah, for Allah is as-Salam. But when one of you sits, let him say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah' - for if you say that, it will reach every righteous slave between heaven and earth - 'I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' Then let one of you choose whatever supplication he likes and call upon Allah with it."

Comments: [Its isnad is saheeh, al-Bukhari (835)]

4102. It was narrated that 'Abdullah said: A man came to the Prophet (ﷺ) and said: Which

- ٤١٠٠ - حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا مِبْدُ الْمَلِكِ بْنُ عَمْرِو: حَدَّثَنَا مِشمَّ الْمَعْنَى، إلَّا نَهُ قَالَ: فِي تَرُوعَ سِبُ وَاشْتِ. فَفَال. هَلُمَّ شَاهِدَاكَ عَلَى هَدَا، فَشَهِدَ أَنُو سِنَانٍ وَالْجَرَّاحُ، رَحُلَالٍ مِنْ أَشْجَةَ. [راجع ٢٩٩٠].

تخريج: إساده صحح.

عَنْ عَبْدِ اللّهِ قَالَ: كُنّا إِذَا جَلَسْنَا مَعْ مَهْقِيقٌ عَنْ عَبْدِ اللّهِ قَالَ: كُنّا إِذَا جَلَسْنَا مَعْ رَسُولِ اللّهِ عَلَى الصَّلَاةِ قُلْنَ. السَّلَامُ عَلَى اللّهِ مِنْ عِبادِهِ، السَّلَامُ عَلَى فُلَانِ وَفُلانِ، وَقَالَ رَسُولُ اللّهِ بِيهِ فِي الصَّلَامُ عَلَى فُلانِ وَفُلانِ، فَقَالَ رَسُولُ اللّهِ بِيهِ "لا تَقُولُوا السَلَامُ عَلَى اللّهِ، وَإِذَّ المَلْمُ عَلَى اللّهِ، وَالصَّلَوَاتُ السَلَامُ، وَلَكِنْ إِذَا جَلَسَ أَحْدُكُمْ فَلُيْقُلُ النَّهِ السَّلَامُ، وَلَكِنْ إِذَا جَلَسَ وَالصَّلَوَاتُ السَّلَامُ عَلَيْكَ اللّهِ وَالصَّلَوَاتُ السَّلَامُ عَلَيْكَ اللهِ وَالصَّلَوَاتُ السَّلَامُ عَلَيْكَ اللهِ وَالصَّلَوَاتُ السَّلَامُ عَلَيْكَ اللّهِ وَالصَّلَوَاتُ اللّهِ وَالصَّلَوَاتُ السَّلَامُ عَلَيْكَ اللّهِ اللّهِ وَرَحْمَةُ اللّهِ وَرَرْصَةَ وَالسَّلَامُ عَلَيْكَ اللّهِ اللّهِ وَرَرْصَةَ اللّهِ وَالسَّلَامُ عَلَيْكَ اللّهِ اللّهِ وَالرَّكُونُ وَالسَّلَامُ وَالْأَرْضِ _ أَشْهَدُ أَنْ لَا اللّهِ اللّهُ، وَأَشْهَدُ أَنْ مُحَمَّدًا عَلُهُ وَرَسُولُهُ، وَأَشُهِدُ أَنْ مُحَمَّدًا عَلُهُ وَرَسُولُهُ، وَأَشُهِدُ أَنْ مُحَمَّدًا عَلُهُ وَرَسُولُهُ، وَأَشُولُهُ أَنْ لَا اللّهُ الللللّهُ اللّهُ الللّهُ الللللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ الللللّهُ الللّهُ الللللّهُ اللللللّهُ الللللّهُ اللللللّهُ اللللللهُ اللللللللهُ الللللهُ الللهُ الللهُ الللللهُ الللهُ ال

تخریج: اساده صحبح، خ (۸۳۵).

٤١٠٢- حَدَّثَنا وَكِبعٌ وَأَبُو مُعَاوِية الْمَعْنَى
 قَالا: حَدَّثُنَا الْأَعْمَشُ عَنْ أَبِي وَابْلِ، عَنْ

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sin is the worst? He said: "Attributing a rival to Allah when He has created you." He said: Then what? He said: "Then killing your child for fear that he may share your food." He said: Then what? He said: "Then committing adultery with your neighbour's wife." Then Allah revealed, confirming that: "And those who invoke not any other ilah (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment" [al-Furgan 25:68].

Comments: [Its isnad is saheeh]

4103. It was narrated that 'Abdullah said: We said: O Messenger of Allah, will one of us be blamed for what he did during the Jahiliyyah? He said: "Whoever does well in Islam will not be blamed for what he did during the Jahiliyyah, but whoever does badly in Islam will be blamed for his earlier and later actions."

Comments: [Its *isnad* is *saheeh*, Muslim (120)]

4104. It was narrated that Masrooq said: Whilst a man was narrating *hadeeth* in the Great Mosque, he said: On the Day of Resurrection a smoke will come down from the sky and will take away the hearing and sight of the

غَبْدِ النّهِ قَالَ: جَاءَ رَحُلٌ إِلَى النّبِي ﷺ عَثْدًا وَقُلَ: اللّهِ النّبِي ﷺ عَثْدًا لِلّهِ فَقَالَ أَيُّ اللّهُ وَقُلَ: اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى الل

تخریج: بساده صحبح.

21.7 حَدِّثْنَا وَكِيعٌ وَ نُنُ نُمَيْرٍ قَالا: حَدِّثْنَا الْاعْمَتُ عَنْ أَبِي وَ بْلِ، عَنْ عَبْد اللَّهِ قَال الْاعْمَتُ عَنْ أَبِي وَ بْلِ، عَنْ عَبْد اللَّهِ قَال فَنْنَا يَا رَسُولَ اللَّهِ. وَخَدَثْنَا ابْنُ جَعْفَرٍ. خَدَّثَنَ شُعْنَةُ عَنْ شَلَيْتُمْنَ قَالَ سَمِعْتُ أَبَا وَاعْلِ يُعَدِّتُ غَنْ عَبْد اللَّهِ قَالَ: قَالَ سَمِعْتُ أَبَا وَاعْلِ يُعَدِّتُ غَنْ عَبْد اللَّهِ قَالَ: قَالَ: فَقَالَ: فَلَانَا اللّهُ فَالَانَا فَالَانَا فَالَانَا لَعْنَانَا فَالْنَا لَهُ فَالْنَا لَا لَهُ فَعْلَانَا فَالَانَا لَعْنَا فَالْنَا لَهُ فَالْنَا لَاللّهُ فَالْنَا لَا لَهُ فَالْنَا لَاللّهُ فَالْنَا لَا لَهُ فَالْنَا لَاللّهُ فَالْنَا لَاللّهُ فَالْنَا لَاللّهُ فَاللّهُ ف

نخريج: إساده صحيح، م. (١٢٠).

٤١٠٤ حَلَّثْنَا وَكِبعٌ وَابْنُ نُمَيْرِ فَالَا: حَدَّتَنَا الْأَعْمَشُ عَنْ مَسْرُوقٍ الْأَعْمَشُ عَنْ مَسْرُوقٍ قَلْ: بَيْنَا رَجُلٌ بُحَدَّثُ فِي الْمَسْجِدِ الْأَعْظَمِ، قَلْ: بَيْنَا رَجُلٌ بُحَدَّثُ فِي الْمَسْجِدِ الْأَعْظَمِ، قَلْ: إذَا كَانَ يَوْمُ الْقِيَامَةِ نَزَلَ دُخَالٌ مِن لسماء، فَأَخَذَ بِأَسْمَاع الْمُنْ فِقِينَ وَأَبْصَارِهِمْ.

hypocrites and the believers will get something like a cold from it. Masrooq said: I entered upon 'Abdullah and told him about that. He was reclining, then he sat up straight and started speaking. He said: O people, whoever among you is asked about knowledge that he has, let him speak of it, and if he does not know, let him say: Allah knows best. It is a part of knowledge to say when one does not know, Allah knows best. Allah, may He be glorified and exalted, said to His Prophet (建): "Say (O Muhammad (變)): "No wage do I ask of you for this (the Qur'an), nor am I one of the Mutakallifoon (those who pretend and fabricate things which do not exist)" [Sad 38:86]. When Quraish rejected (the call of) the Prophet (經) and displayed a stubborn attitude towards him, he said: "O Allah, help me with seven (years of hardship) like the seven of Yoosuf." Then they were afflicted by a famine in which they even ate bones and dead meat because of hunger, until one of them would start to see something like smoke between him and the sky, because of hunger. Then they said: "Our Lord! Remove the torment from us. really we shall become believers!" [44:12]. It was said to him: If We relieve them they will revert (to disbelief). So he called upon his Lord and He relieved them, and they reverted (to disbelief), but Allah wrought vengeance upon them on the day of Badr. Allah, may He be exalted, says: "Then

وَأَخَد الْمُؤْمِنِينَ مِنْهُ كَهَيْنَة الرُّكم، فالّ مَسْرُوقٌ، فدخلتُ غبي عَبْدِ اللهِ، فَدَكَرْتُ ذَلك له ، وكان مُتَّكتًا، فاسْتُوى جَالِسًا، فَأَنْشُ نُحَدُّثُ، فَقَالَ: يَا أَيُّهَا النَّاسُ، مَنْ سُئِلَ مَنْكُمْ عَنْ عِنْمِ هُو عَنْدَهُ فَلْيَقُلْ بِهِ، فإنْ مِ يَكُنُ عِنْدُهُ فِلْيَقُلُ: اللَّهُ أَعْلَمُ، فَإِنَّ مِنَ الْعِلْمِ أَنْ تَشُولَ لِمَا لَا تَعْلَمُ لَلَّهُ عُلَمُ، إِنَّ اللُّهُ عَرِّ وَحَلِّ قَالَ لِنَبِّهِ بِيْكِيٍّ: ﴿فُنْ مَا أَسْلُكُمْ عَلَيْهِ مِنْ أَخْرِ وَمَا أَن مِن ٱلْمُنْكَفِيدِ﴾ (ص: ٨٦) الَّ قُرَيْشًا لَمَّ عَلَبُوا النَّبِيُّ كِلِيُّ ، وَاسْتَعْصَوْا عَلَيْهِ قَالَ: «اللَّهُمُّ أعِنِّي بِسَمْع كَسَمْع يُوسُفَ» قَالَ فَأَحَدِنَّهُمْ سَنَّهُ، أَكُلُوا فِيهَا نُعِظَمُ وَالْمَيْنَةُ مِنِ الْحَهْدِ، حتى جعن أحدُهُمْ يرى سِيْنَهُ وَبَيْنَ السَّمَاءِ كَهَيِّنة الدُّحانِ مِنَ الْجُوعِ. فَعَالُوا ۚ ﴿ رَبُّ آكِيْفٌ عَمَّا آلْعَدَاتَ إِنَّا مُؤْمِثُونَ ﴾ (لدخان ١٢) قَالَ فَهِيلَ أَهُ إِنَّا إِنْ كَشَّفُنَّا عَنْهُمْ عَادُوا، فَذَعَ رَبُّهُ، فَكُشِّفَ عَنْهُمُ، فَعَادُوا، فَانْقَمَ اللَّهُ مِنْهُمْ يَوْمَ بَدْر، فَذَلِك قُوْلُدُ تَعَانِي: ﴿ فَأَرْبَهِتْ نَوْمَ تُأْتِي ٱلسَّمَاءُ يَدُحَانِ مُّس﴾ إِلَى قَوْلِهِ ﴿ نَوْمَ سَطِشُ ٱلطَّلْمَةَ الْكُثْرُيُّ يًّا شُهَوْرُ﴾ (لدحار: ١٠ ١٦) قَالَ النُّرُ لُمُيْرِ هِي حَدِيثُهُ ۚ فَقَالَ عَنْدُ اللَّهِ ۚ فَلَوْ كَانَ يَوْمُ الْقَيَامَة مَا كُشْفَ عَنْهُمْ. [راحع: ٣٦١٣].

تخریج: إساده صحیح، ح (۱۸۲۲)، م (۲۷۹۸). wait you for the Day when the sky will bring forth a visible smoke - up to - On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution" [ad-Dukhan 44.10-16]. Ibn Numair said: 'Abdullah said: If this was referring to the Day of Resurrection, He would not have

mentioned relief for them.

Comments: [Its isnad is saheeli, al-Bukhari (4822) and Muslim (2798)]

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4105. It was narrated that 'Abdullah (﴿) said: I recited to the Messenger of Allah (﴿): "And We have indeed made the Qur'an easy to understand and remember; then is there any one who will remember (or receive admonition) [hal min mudhdhakir]?" [al-Qamar 54:17]. And the Prophet (﴿) said: "hal min muddakir" [i.e., he corrected his pronunciation].

- ٤١٠٥ - حَدَّثَنَا وَكِيعٌ عَنْ إِسْرائِيلَ، عَنْ أَبِي الله الله الله عَنْ عَبْدِ الله الله عَنْ عَبْدِ الله قال قَرَنْتُ عَنى اللَّبِيّ ﷺ: ﴿هَلْ مَنْ مُدَّكِرٍ ﴾ فعال النَّبِيّ ﷺ: ﴿هَلْ مِنْ مُدَّكِرٍ ﴾ فعال النَّبِيّ ﷺ: ﴿هَلْ مِنْ مُدَّكِرٍ ﴾ (العمر. ١٥) [راجع. ٣٧٥٥].

تحریج: اساده صحیح، ح (٤٨٧٤)

Comments: [Its isnail is salieth, al-Bukhari (4874)]

4106. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of one, because that makes him sad."

Comments: [Its isnad is salveel, al-Bukhari (6290) and Muslim (2184)]

4107. 'Abdullah said: It is as if I can see the Messenger of Allah (塗) telling us about one of the Prophets whose people struck him, and he was wiping the blood of his forehead and saying: "Lord

١٠٦ حدَّثنا وَكِيعٌ. حَدَّثنا لَأَعْمَشُ عَنْ اللهِ قَالَ قَالَ رَسُولُ اللهِ قَالَ قَالَ رَسُولُ اللهِ قَالَ تَاكَ رَسُولُ اللهِ عِيجٍ "إِذَا كُنْتُمْ ثَلَائَةً فَلَا تَتَاخَى اثْنَانِ (١/ ٤٣٢) دُونَ وَجِدٍ. فَإِنَّ ذَلِكَ يُحْزِنُهُ. [راحم: ٣٥٦٠].

تخریج: إساده صحیح، ح. (۱۲۹۰)، م: (۲۱۸٤).

41.٧ حَدَثنا وكِيعٌ وَ بُو مُعَاوِيَةً قَالَا حَدَثنا الْأَعْمشُ عنْ أَسِ واتلٍ قَالَ: قَالَ عَبْدُ اللّهِ تَثْنِهُ وَهُوَ اللّهِ تَثْنِهُ وَهُوَ اللّهِ تَثْنِهُ وَهُوَ يَحْجي بَيتًا مِنَ الْأَنْسَاءِ صَرَبَهُ قَوْمُهُ، فَهُوَ يَحْجي بَيتًا مِنَ الْأَنْسَاءِ صَرَبَهُ قَوْمُهُ، فَهُوَ

forgive my people for they do not know."

Comments: [Its isnad is saheeh, Muslim (1792)]

4108. It was narrated that 'Abdullah (4) said. The Messenger of Allah (妇) said: "Beware of lying, for lying leads to wickedness and wickedness leads to Hell. A man may tell lies (and endeavour to do so) until he is recorded with Allah as a liar." And he said: The Prophet (ﷺ) said: "I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may tell the truth and endeavour to tell the truth until he is recorded with Allah as a speaker of truth." Abu Mu'awiyah said: "A man may continue to speak the truth and endeavour to speak the truth.

Comments: [Its isnad is saheeh, Muslim (2607)]

4109. It was narrated that 'Abdullah (♣) said: I heard the Messenger of Allah (♣) say: "There is no cause for envy except in two cases: a man to whom Allah gives wealth and enables him to spend it appropriately, and a man to whom Allah gives wisdom and he rules in accordance with it and teaches it to the people."

Comments: [Its isnad is saheeh, al-Bukhari (1409) and Muslim (816)] يَنْضَحُ الدَّمَ، قَالَ أَبُو مُعَاوِيَةً. يَمْسَحُ الدَّمَ عَنْ خَبِينِهِ، وَيَقُولُ. "رَكَّ اغْفِرْ لقَوْمي، فَإِنَّهُمْ لَا يَعْلَمُونَ". [راحع: ٣٦١١].

تخریج: إساده صحیح، م (۱۷۹۲).

جَدَّنَنَا الْأَعْمَسُ عَنْ أَبِي وَابِلِ، عَنْ عَبْد اللهِ حَدَّنَنَا الْأَعْمَسُ عَنْ أَبِي وَابِلِ، عَنْ عَبْد اللهِ خَدَّنَنَا الْأَعْمَسُ عَنْ أَبِي وَابِلِ، عَنْ عَبْد اللهِ فَلَ . قَالَ رَسُولُ الله ﷺ الْنَاكُمْ والْكَبَت. وَبَنَّ الْمُحُورِ، والْفُحُورَ يَهْدِي إِلَى الْفُحُورِ، والْفُحُورَ يَهْدِي إِلَى الْفُحُورِ، والْفُحُورَ يَهْدِي إلَى الْمُحُورِ، والْفُحُورِ يَهْدِي إلَى النَّارِ، وَبَنَّ الرَّحُلَ لَيَكْبِبُ حَتَّى النَّبِيُ اللهِ كَدُّ بِهِ وَقَالَ: قَالَ النَّبِيُ اللهِ تَتَّى المُحْدُقَ يَهْدِي إلى الْجَنَّة، وَإِنَّهُ لِي إلى الْبَرِّ، وَإِنَّ المُحْدُقَ يَهْدِي إلى الْجَنَة، وَإِنَّهُ لِي يَعْنِي الْمَحْدُقِ الْمُحْدُقِ الصِّدُقَ عَنِي اللهِ اللهِ عَنْدِي اللهِ اللهِ عَنْدِي اللهِ اللهِ عَنْدِي اللهِ اللهِ عَنْدِي اللهِ اللهِ عَنْدَى الصَّدُقَ حَتَى السَّمْدُقَ عَنْدُ اللهِ مَعْدُورَى الصَّدُقَ الْ أَبُو مُعَاوِيَةً اللهِ مَنْدُقُ، وَيَتَحَرَّى الصَّدُقَ الصَّدُقَ . وَيَتَحَرَّى الصَّدُقَ اللهِ مَعْدُولِكُ يَصْدُقُ، وَيَتَحَرَّى الصَّدُقَ . وَاللهَ مَنْ اللهِ عَنْدُ اللهِ عَنْدُولَ اللهِ عَنْدُولَ اللهِ اللهِ عَنْدُولَ اللهِ اللهِ عَنْدُولَ اللهِ اللهِ عَنْدُولَ اللهِ عَنْدُولَ اللهِ عَنْدُولَ اللهِ اللهِ عَنْدُولَ اللهِ عَنْدُولَ اللهِ اللهِ عَنْدُولُ اللهِ عَنْدُولَ اللهِ عَنْدُولُ اللهِ اللهُ عَنْدُولُ اللهِ عَنْدُولُ اللهِ اللهِ عَنْدُولُ اللهِ اللهِ عَنْدُولُ اللهُ الْمُؤْلِقَ اللهِ اللهِ اللهِ عَنْدُولُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهِ اللهُ اللهِ اللهُ اللهُ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهُ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهِ اللهُ الله

تخریج: اساده صحبح، م (۲۲۰۷).

21.4 حَلَّثُنَا وَكِيعٌ وَيَزِيدُ: أَنْبَأَنَا إِسْمَاعِيلُ غَنْ فَيْسٍ، غَنْ غَنْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ فَيْسٍ، غَنْ غَنْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ يَسِيعٌ اللَّهُ حَلَّدُ إِلَّا فِي الْمُثَنِّنِ رَجُّلُ تَاهُ اللَّهُ مَالَا: فَسَلَطَهُ عَنَى هَلَكَتِهِ فِي الْحُقِّ، وَاحرُ رَدُّ اللَّهُ حِكْمَةً، فَهُوَ يَقْصِي بِهَا، ويُعلَّمُهَاه. [راحع: ٣٦٥١].

تخریج: إساده صحیح، ح. (۱٤٠٩)، م. (۸۱۸). 4110. It was narrated that Ibn Mas'ood said: We asked the Messenger of Allah (ﷺ) about walking with the bier and he said: "A rapid walk. The bier should be followed rather than follow."

Comments: [Its isnad is da'eef because Abu Majid al-Hanafi is unknown]

4111. It was narrated that 'Abdullah said: The Messenger of Allah (建) said: "He is not one of us who rends his garment, slaps his cheeks and calls with the call of Jahiliyyah."

Comments: [Its isnad is saheeh, al-Bukhari (1298) and Muslim (103)]

4112. It was narrated that 'Abdullah said: The Messenger of Allah (建) said to us: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its isnad is salueli, al-Bukhari (5066) and Muslim (1400)]

4113. It was narrated that 'Abdullah said: We were with the Messenger of Allah (變) and we

- كَدَّثَنَا وَكِيمٌ: حَدَّثَنَا حَسَنٌ عَنْ مَا حِدِ الْحَنْمِيّ، سُحْنِي بْن الْحَارِثِ، عَنْ أَبِي مَاجِدِ الْحَنْمِيّ، عَنْ أَبِي مَاجِدِ الْحَنْمِيّ، عَنْ ابْنِ مَسْعُودِ فَالَ: سَأَلْنَا رَسُولَ اللّهِ بِيَنْجَ عَن السَّيْرِ بِلْجِنَازَةِ، فَقَالَ: "مَا دُونَ عَن السَّيْرِ بِلْجِنَازَةِ، فَقَالَ: "مَا دُونَ مَنْجَبَب، الْجِنازَةُ مَتْدُوعَةٌ، وَلَيْسَتْ بِتَامِعٍ». (راجع: ٥٨٥).

تخريج. إساده صعب لجهالة أبي ماحد لحنفي. وصعف يحيى بن لحارث.

جَدَنْنا وَكِيعٌ: حَدَنْنا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةً، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ عالَ فَالَ رَسُولُ اللَّهِ ﷺ: «لَبْسَ مِنَّا مَنْ شَقَّ الْخُدُودَ، وَدَعَا بِدَعْوَى الْجُدُودَ، وَدَعَا بِدَعْوَى الْجُدُودَ، وَدَعَا بِدَعْوَى الْجُهَامِيَةَ». [راجع: ٣٦٥٨].

تخریج: إسناده صحیح، ح: (۱۲۹۸)، م: (۱۰۳).

2117- حَدُّفْنَا وَكِيعٌ خَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةً بْنِ عُمَيْرٍ، عَنْ عَدْدِ الرَّحْمَن بْنِ يَزِيدَ. عَنْ عَدْدِ الرَّحْمَن بْنِ يَزِيدَ. عَنْ عَبْدِ الرَّحْمَن بْنِ يَزِيدَ. عَنْ عَبْد اللَّهِ يَتَجَةً اللَّهَ يَجَيَّةً اللَّهَ يَجَيَّةً اللَّهَ يَجَيَّةً اللَّهَ يَعْلَمُ اللَّهَ يَجْمَعُ اللَّهَ عَنْ مَنْكُمُ اللَّهَ وَمُعْمَنُ فَيْتَرُونَجْ، فَإِنَّهُ أَعَصَ لِلْبَصْرِ، وَأَحْصَنُ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لِلْفَرْج، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ، فَإِنَّهُ لِلْفَرْمِ، فَإِنَّهُ لِلْفَوْمِ، فَإِنَّهُ لِلْفَوْمِ، فَإِنَّهُ لِلْمُونِ .. [راحم: ٣٥٩٦].

تخریج: إساده صحیح، ح (۵۰۲۱)، م: (۱٤۰۰)

£119 حَدَّثُنَا وَكِيعٌ مِنِ ابْنِ أَبِي خَالِدٍ، عَنْ قَبْسٍ. عَنْ عَبْدِ اللّهِ قَالَ[:] كُنَّا مَعَ النَّبِيِّ ﷺ، were young men. We said: O Messenger of Allah, can we not castrate ourselves? But he forbade us to do that. Then after that we were granted a concession allowing us to marry a woman in return for a garment for a limited time. Then 'Abdullah recited: "Make not unlawful the *Tayyibat* (all that is good as regards foods, things, deeds, beliefs, persons) which Allah has made lawful to you, " [al-Ma'idah 5:87].

وَمِحْنُ شَمَاتٌ، فَقُلْنَا: يَا رَسُولَ اللّهِ، أَلَا لَشَيْحُصِي؟ فَمَهَانَا، ثُمَّ رَخَصَ لَكَ فِي أَنْ لَيَ أَنْ لَيُحَخِ الْمَوْأَةُ بِالقَوْبِ إِلَى الْأَحلِ، ثُمَّ وإَ عَبْدُ اللّهِ ﴿ لَا غُيْرَمُوا طَيِّنَتِ مَا أَخَلَ اللّهُ لَكُمْ ﴾ اللّه لكُمُ اللهُ اللهُ لكُمُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ ا

تخریج: اساده صحیح، م (۱٤٠٤).

Comments: [Its isnad is saleed, Muslim (1404)]

Moosa al-Hilali, from his father, that a man was on a journey and his wife gave birth, but her milk would not come. So he started to suckle and spit out the milk, but some of it entered his stomach. He came to Abu Moosa, who said: She has become haram for you. He went to Ibn Mas'ood and asked him, and he said: The Messenger of Allah (ﷺ) said: "Breastfeeding does not make a person a mahram except that which causes the flesh and bones to grow."

Comments: [A hadceth that is saliceh when taken with corroborating evidence; this is a da'eef isnad]

4115. It was narrated from 'Abdullah that he said in khutbatal-hajah: Verily, praise is due to Allah, we seek His help and His forgiveness. We seek refuge with Allah from the evil of our own souls. Whomsoever Allah guides will never be led

2118- حَدَّثُنَا وَكِيعٌ: حَدَّنَا سُلَمَانُ بُنُ الْمُعِيرَةِ عَنْ أَبِهِ: الْمُعِيرَةِ عَنْ أَبِهِ: الْمُعَيرَةِ عَنْ أَبِهِ:

أَنَّ رَجُلًا كَانَ فِي سَفْرٍ، فَوَلَدَتْ امْرَأَتُهُ،
فَاحَبُسِنَ لَبُنْهَا، فَجَعَلَ بِمُصَّهُ، وَيَمُخُهُ،
فَلَحَلَ حَلْقَهُ، فَأَنِي الله مُوسَى، فَقَالَ
خُرِّمَتُ عَلَيْكَ، قَالَ الله مُوسَى، فقَالَ
خُرِّمَتُ عَلَيْكَ، قَالَ الله فَأَنِي الله مَسْعُودٍ،
فَسَالُهُ، فَقَالَ: قَالَ رَسُولُ الله بِعَيْدَ: اللّه
يُحَرِّمُ مِنَ الرَّصَاعِ إِلّا مَا أَنْتَ اللَّحْمَ، وَانْشَوَ
الْعَطْمَ».

تخریج: حدیث صحیح بشواهده، وهذا ساد صعیف لانقطاع بین والد أي موسى الهلالي وعدالله بن مسعود

2110- حَدَّنَنَا وَكِبعٌ: حَدَّتَنَا شَهْبُنُ عَنْ أَسِ بِسْخَاقَ، عَنْ أَسِي عُمَّدةً، عَنْ عَبْد اللَّهِ 'نَهُ قَال في خُطْهُ الْحَاحَةِ: إِنَّ الْخَمَّد لَلَّهِ، سَتْجِينَهُ، وَمُشَتَغْفِرُهُ، وَمَعُودُ بِاللَّهِ مِنْ شُرُورِ الْفُسِنَا، مَنْ يهْدهِ للَّهُ فَلا مُصل لَهُ، ومِنْ يُصْلِلُ فلا هَدِيْ 501

astray, and whomsoever Allah leaves astray, no one can guide. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. Then he recited three verses from the Book of Allah: "O you who believe! Fear Allah as He should be feared, and die not except in a state of Islam (as Muslims) with complete submission to Allah)" [Al 'Imran 3:102] "And fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) Surely, Allah is Ever an All-Watcher over you." [an-Nisa' 4:1] "Keep your duty to Allah and fear Him, and speak (always) the truth)." [al-Ahzab 33:70].

لهُ، أَشْهِدُ أَنْ لَا يِلَهَ إِلَّا اللّهُ، وَأَشْهِدُ أَنْ مُحَمَّدُا عَلَدُهُ وَرَسُولُهُ، ثُمَّ قَرَأَ ثَلَاتَ آيَاتِ مِنْ مُحَمَّدُا عَلَدُهُ وَرَسُولُهُ، ثُمَّ قَرَأَ ثَلَاتَ آيَاتِ مِنْ كَانِبِ لِلّهَ كَانِ مَعْدُونَ لُهُ اللّهَ كَانِ عَمْدُونَ ﴾ (أل عمران: ١٠٢) ﴿ اللّهُ كَانَ عَمْدُكُمُ اللّهَ لَذِي نساءُلُونَ به وَالْأَرْخَامِ إِنَّ اللّهُ كَانَ عَمْدُكُمُ رقيبًا ﴾ (الساء: ١) ﴿ أَتَقُولُ اللّهَ وَقُولُواْ فَوْلًا سَبِينًا ﴾ (الأحرات: ٧٠) إِنّي آجِرِ الْآيةِ. اراحم ٢٧٢١].

تغريج: حدث صحبح، وهدا إساد صعيف لانقطاعه، أبو عيدة لم يسمع من ابن مسعود وهو متابع.

Comments: [A saheeh hadeeth. This isnad is da'eef because it is interrupted Abu 'Ubaidah - who is Ibn 'Abdullah bin Mas'ood - did not hear from his father]

4116. It was narrated that 'Abdullah said: The Messenger of Allah (♠) taught us khutbatalhajah. And he narrated a similar hadeeth except that he did not say "verily".

Comments: [Its isnad is saheeh]

٤١١٦- حَدَّثْنَا وَكِيعٌ. حَدَّثْنَا إِسْرَائِيلُ عَنْ أَي الْأَحُوصِ وَ أَي إِلَّمَ اللَّهُ وَلَي أَي الْأَحُوصِ وَ أَي عُبْدَةً، عن عَبْد له قال: عَلَّمَنَ رَسُولُ لُعْبَدَةً، عن عَبْد له قال: عَلَّمَنَ رَسُولُ له ﷺ مُثَلًا خَفْهَ أَنْ الْحَاجَةِ . . . فَذَكَرَ نَحْوَ هَذَا الْحَديثِ إِلَّا أَنَّهُ لَمْ بُقُلُ: "إِنَّ". هذا الْحَديثِ إِلَّا أَنَّهُ لَمْ بُقُلُ: "إِنَّ".

تخريج: إساده صحح، أبو عبيدة لم يسمع من أبيه، قد نابعه أبو الأحوض.

4117. It was narrated that 'Abdur-Rahman bin Yazeed said: When 'Abdullah came to the Jamrah - Jamratal-'Aqabah - he went to the bottom of the valley,

٤١١٧ - خَلْثَنَا وَكِيعٌ خَلَّتَنَا الْمَسْعُودِيُّ عَنْ حامِعِ ثَنَ شَدَّادٍ أَبِي صَحْرَةً، عَنْ عَبْدِ الرَّحْمَى بْنِ يَرِيدَ قَالَ لَمَّا أَتَى عَبْدُ اللَّه turned to face the Ka'bah and put the Jamrah on his right, then he stoned it with seven pebbles, saying takbeer with each throw. Then he said: From here, by the One besides Whom there is no other God, the one to whom Sooratal-Baqarah was revealed stoned (the Jamrah).

Comments: [Saheeh apart from the phrase "and turned to face the House"; it is a repeat of 4089]

4118. It was narrated that 'Abdullah (&) said: The Prophet (幽) said to me: "Recite Qur'an to me." I said: O Messenger of Allah, how could I recite to you, when you are the one to whom it was revealed? He said: "I like to hear it from someone else." So I started reciting Soorat an-Nisa' and I recited to him, and when I reached the verse, "How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad (變)) as a witness against these people?" [an-Nisa' 4.41], I looked at him and his eyes flowing with tears.

Comments: [Its isnad is saleeth, al-Bukhari (4582) and Muslim (800)]

4119. It was narrated that 'Abdullah (ﷺ) said: Umm Habeebah said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (ﷺ), and my father Abu Sufyan, and my brother

الْجَمْرَةَ جَمْرة الْعَقَبَةِ اسْتَبْطَنَ الْوَادِي، وَسَتَفْلَ الْحَعْبَةِ وَحَعْلَ لَجَمْرةَ عَلَى حَاجِيهِ وَسَتَفْلَ الْكَعْبَةَ، وَحَعْلَ لَجَمْرةَ عَلَى حَاجِيهِ الْأَيْمَر، ثُمَّ رَمَى بِسَبْعِ حَصَيَاتٍ يُكَثِّرُ مَعَ كُلِّ خَصَاةٍ، ثُمَّ قَالَ: مِنْ هَاهُدَ، وَالَّذِي لَا إِلَهَ خَصَاةٍ، ثُمَّ قَالَ: مِنْ هَاهُدَ، وَالَّذِي لَا إِلَهَ غَيْرُهُ، رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبُقَرَةِ. [راجع ٢٥٤٨].

تخريج: صحيح دون قوله: "واستغبل البيت"، وهو شد "الفنح" (٥٨٢/٣)، والصحيح أنه حعل البيت عن يساره كما تقدم برقم (٣٩٤١).

تخریج: اِسده صحیح، خ: (۸۲۸)، م (۸۰۰).

8119 - حَلَّمْنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ عَلْقَمَةُ نْنِ مَرْنٰدٍ، عن الْمُعيرَةِ بْنِ عَنْد اللَّهِ الْيَشْكُرِيِّ، عَنْ الْمُعْرُورِ بْنِ سُونِيدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَتْ أُمُّ حَبِينَةً: اللَّهُمَ مُنْعُنِي بِرَوْحِي رَسُولِ اللَّهِ ﷺ،

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Mu'awiyah (all my life). The Prophet (ﷺ) said: "You have asked Allah about lifespans that have already been determined, days that have already been counted and provisions that have already been allotted. Allah will never do anything before its due time or delay it beyond its due time. If you had asked Allah to grant you refuge from punishment in the Fire or punishment in the grave, that would have been better and preferable." He said: And mention of monkeys was made in his presence. Mis'ar said: I think he said: And pigs - from what were they transformed? The Prophet (ﷺ) said: "Allah, may He be glorified and exalted, never gives those who have been transformed offspring. Monkeys - and I think he said: and pigs -existed before that."

وَنَائِي أَبِي شَفْبَانَ، وَبِأَخِي مُعَاوِيَةً، فَقَالَ النَّبِيُّ عَنْهَ اللَّهِ عَبْرُ وَجَلَّ لِإَجَالٍ مَصْرُوبَةٍ. وَأَرْزَ فِي مَقْسُومَةٍ، لَنْ يُعَجِّلُ وَأَيْمَ مَعْدُودَةٍ، وَأَرْزَ فِي مَقْسُومَةٍ، لَنْ يُعَجِّلُ شَبْتُ عَنْ جَلِّهِ، وَلَوْ كُنْتِ سَالُتِ فَبُلُ جَلِّهِ، وَلَوْ كُنْتِ سَالُتِ اللَّهُ عَزَّ وَجَلَّ أَنْ يُعِيذُكِ مِنْ عَذَابٍ فِي الْقَبْرِ، كَانَ حَيْرًا فِي الْقَبْرِ، كَانَ حَيْرًا فِي الْقَبْرِ، كَانَ حَيْرًا فِي الْقَبْرِ، كَانَ حَيْرًا مَسْعُم، أَرَاهُ قَالَ: وَلَكُورَ عِنْدُهُ أَنَّ الْقَرْدَةَ _ قَالَ مَسْعُم، أَرَاهُ قَالَ: وَلَكَوَارِيرَ _ مِمَّا مُسخَع، عَلْنَ اللَّهِ عَزْ وَجَلَّ لَمْ فَعَلَى اللَّهُ عَزْ وَجَلَّ لَمْ فَعَلَى النَّهِ عَلَى اللَّهُ عَزْ وَجَلَّ لَمْ مَسْعُم، عَلَى النَّهِ وَقَلْ كَانَتِ عَلَى اللَّهُ عَزْ وَجَلَّ لَمْ لَكُمْ وَلَا عَقِبًا، وَقَلْ كَانَتِ اللَّهِ وَقَلْ كَانَتِ اللَّهِ عَلَى الْفَلَادِيرُ _ فَبْلَ ذَلِكَ اللَّهِ لَكُونَ اللَّهُ عَلَى الْفَلَادِيرُ _ فَبْلَ ذَلِكَ اللَّهُ عَلَى اللَّهُ عَلَى الْفَلَادِيرُ وَلَا عَقِبًا، وَقَلْ كَانَتِ الْهُ وَلَا عَقِبًا، وَقَلْ كَانَتِ لَنُودَهُ _ أَرَاهُ فَلَ اللَّهِ فَوْلَ عَقِبًا، وَقَلْ كَانَتِ لَهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْفَلَادِيرُ وَلَا لَمْ اللَّهُ عَلَى اللَّهُ عَلَى الْتَهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْفَلَادُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَهُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَّهُ عَلَى اللَهُ عَلَى اللَهُ عَلَى اللَهُ اللَهُ اللَّهُ عَلَى ال

تخريج: إساده صحيح، م: (٢٦٦٣).

Comments: [Its isnad is saheeli, Muslim (2663)]

4120. A similar report was narrated from 'Alqamah bin Marthad with his *isnad*, and there was no uncertainty about the word pigs.

Comments: [Its isnad is saheeh, Muslim (2663)]

4121. It was narrated that 'Abdullah (本) said: The Messenger of Allah (森) said: "Indeed, I have nothing to do with the friendship of any close friend. If I were to take a close friend, I would have taken Abu Bakr as a close friend. But your companion is the close friend of Allah, may He be glorified and exalted."

٤١٢٠ حَدَّثَنَا عَبْدُ الرُّزَاقِ: حَدَّثَنَ الثَّوْرِيُّ
 عن عَلْقَمَةَ بْنِ مَرْنَدِ نَحْوَهُ بِإِسْنَدِهِ، وَلَمْ يَشُكَّ
 في الْخَاربر. [راجع: ٣٧٠٠].

تخریج: إناده صحح، م: (٢٦٦٣)

1171 حَلَقُنَا وَكِيعٌ: حَدُّنَنَا الْأَعْمَشُ عَنْ عَدْ اللهِ اللهِ اللهِ اللهِ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَدْ اللهِ عَلَا اللهِ عَلَا اللهِ عَلَا اللهِ عَلَا اللهِ عَلَا اللهِ عَلَا اللهِ اللهِ عَلَا اللهِ اللهِ عَلَا اللهِ عَلَى اللهِ اللهِ عَلْ أَلْمَ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى وَجَلَّ اللهِ عَلَى وَجَلَ اللهِ عَلَى وَجَلَ اللهِ عَلَى وَجَلَ اللهِ عَلَى اللهِ عَلَى وَجَلَ اللهِ عَلَى وَجَلَ اللهِ عَلَى اللهِ عَلَى وَجَلَ اللهِ عَلَى اللهِ عَلَى وَجَلَ اللهِ عَلَى اللهِ عَلَى وَجَلَ اللهِ عَلَى وَجَلَ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى وَجَلَ اللهِ عَلَى وَجَلَ اللهِ عَلَى اللهِ اللهِ عَلَى اللهِ الله

Comments: [Its isnad is saheeh, Mushim (2683)]

4122. It was narrated from 'Abdullah that the Prophet (ﷺ) addressed us and said: "O women, give charity, for you will be most of the people of Hell on the Day of Resurrection." A woman said: Why will we be most of the people of Hell? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [Salieth because of corroborating evidence; this is an isnad that could be hasan]

4123. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "No soul is killed unlawfully, but there is a share of the sin on the first son of Adam, because he was the first one to set the precedent of killing."

Comments: [Its isnad is sahech, Muslim (6867)]

4124. It was narrated from 'Abdullah bin Ma'qil that his father Ma'qil bin Muqarrin al-Muzani said to lbn Mas'ood (泰): Did you hear the Messenger of Allah (验) say: "Regret is repentance"? He said. Yes.

Comments: [Salueli; this is a hasan isnad. It appears above, 3568]

تخریج: ساده صحیح، م (۲۳۸۳).

217٧ - حَدَثْنَا وَكِيعٌ عَنِ انْمَسْعُوديُّ. عَنِ الْحَدَّمِ، عَنْ دَرِّ، عَنْ وَائِلِ ثَنِ مَهانة التَّبِّميِّ، عَنْ عَبْدِ اللَّهِ عَنْ لَنَّبِيِّ قَلْنَ اللَّمَاءِ عَبْدِ اللَّهِ عَنْ لَنَبِيِّ قَلْنَ اللَّمَاءِ لَصَدَّقُنَ، فَإِنَّكُنَّ أَكْثَرُ أَهْلِ للنَّرِا فَقَالَتُ مُرَاّةُ. وَقَالَتُ مُرَاّةُ. وَقَالَتُ مُرَاّةُ. وَقَالَتُ مُرَاقُدُ لَكُتَرِّن لَكَارًا فَعَلَى اللَّاكُنَ تَكْتَرِّن لَلْمَاءِ اللَّهَاءِ وَمَالَتُ مُرَاقًا. اللَّهُمَا أَكْثَرُ الْعُلْمِيْرَا. [راجع، ٣٥٦٩].

تخريج: صحيح لعبره، وهد إسباد محمل للتحسن لحال و تل بن مهابة، لمسعودي -وهو صدوق- احتلط فين موته، لكن سماع وكيع منه قبر الاحتلام

21٢٣ - حَدَّثُنَا وَكِنِّ حَدَّثَنَ سُفِيانُ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللّهِ ثَنِ مُرَّةً، عَنْ مَشْرُوقِ، عَنْ عَبْدِ اللّهِ قَال. قَال رَسُولُ لِلّهَ عَلَى عَمْدِ اللّهِ قَال. قَال رَسُولُ لِلّهَ عَلَى عَمْد مَنْ نَفْسِ نُفْتَلُ ظُلْمًا إلّا كَانَ عَلَى مُنْ الْأَوْل كِفُلٌ مِنْ دَمِهَا، دَلِكَ بِأَنَّهُ أَوْلُ مَنْ مَنْ سَهَا، دَلِكَ بِأَنَّهُ أَوْلُ مَنْ سَنِ الْقَتْلُ، [راجع ٢٦٣٠].

تخريج: إساده صحيح، م (٦٨٦٧).

تخريج: صحيح، وهدا إساد حسر.

4125. It was narrated that 'Abdullah said: The Messenger of Allah, who is the most truthful one, said: "Selling an unmilked animal is deceit and it is not permissible for a Muslim to deceive."

Comments: [Its isnad is da'eef because Jabir is da'eef; he is ibn Yazeed al-Ju'fi]

4126. It was narrated from 'Abdullah bin Mas'ood that the Prophet ($\frac{1}{25}$) said: "Trading insults with a Muslim is an evil action and fighting him is kufr."

Comments: [Its *isnad* is *saheeh*, Muslim (64)]

4127. It was narrated that Sulaiman said: I heard Zaid bin Wahb say: I heard 'Abdullah bin Mas'ood narrate from the Prophet (震): "After I am gone you will see selfishness, turmoils and things that you disapprove of." We said: O Messenger of Allah, what do you instruct us to do, if any of us live to see that? He said "Pay your dues (to others), and ask Allah for what is due to you."

Comments: [Its isnad is saheeh, Muslim (1843)]

4128. It was narrated that 'Abdullah said: "There is not one

81۲٥ حدَّقَنَا وَكِيعٌ: حدَّثَنَ لُمسْعُودِيُ عَنْ خَرْدِ مَنْ مُسْرُوفٍ، عَنْ عَدْ خَارِ، عَنْ مُسْرُوفٍ، عَنْ عَدْ اللّهِ قَلْقَ، وَهُوَ الصّادقُ اللّهِ قِلْقَ، وَهُوَ الصّادقُ الْمَصْدُوقُ. قَالَ البَيْعُ لَمُحَمَّلَاتِ خِلَابُةٌ، ولَا يَجُلُ الْخَدَالُةُ لِمُسْلِمِ". [راحع: ٤٩٩٦].

تخريج: إساده ضعب لضعف جابر الجعفى، وروى مرفوعه، وموقوقه هو الصحيح كما قال لذارقطي، المسعودي وهو صدوق-حتلط قبل موته، وسمع منه وكبع قبل لاحلاط.

1173 - خَدَّثْنَا عَبْدُ الرَّحْمَ عَنْ شُمْيَانَ، عَنْ رُبِيْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْغُودٍ نُحَدِّتُهُ عَنِ اللَّهِ بْنِ مَسْغُودٍ نُحَدِّتُهُ عَنِ النَّمِ الْمُسْلَمِ فُسُوقٌ، وَقِتَالُهُ كُفُرٌ". [راحع ٣٦٤٧]

تخريج: إساده صحيح، م (٦٤).

217٧ - حَدَّثَنَا وَكِيعٌ - حَدَّثَا الْأَعْمَشُ عَنْ زَيْدِ
اللّٰهِ قَالَ. قَالَ رَسُولُ اللّٰهِ
اللّٰهِ قَالَ. قَالَ رَسُولُ اللّٰهِ
اللّٰهِ وَحَدَّثَنَا مُحْمَدُ بُنُ جَعْفَرٍ حَدَّثَنَا اللّٰهُ
اللّٰهِ بُنَ مَسْعُودٍ عَنِ النَّبِيِّ اللّٰهِ اللّٰهِ
عَبْدُ اللّٰهِ بْنَ مَسْعُودٍ عَنِ النّبِيِّ اللّٰهِ اللّٰهِ اللّٰهُ اللّٰمَوْنَ اللّٰهِ اللّٰهُ اللّٰهِ اللّٰهِ اللّٰهُ اللّٰهِ اللّٰهِ اللّٰهُ اللّٰهِ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهِ اللّٰهُ الللّٰهُ اللّٰهُ الللّٰهُ اللّٰهُ الللّٰهُ اللّٰهُ اللّٰهُ الللّٰهُ اللّٰهُ اللّٰهُ الللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ الللللّٰهُ اللّٰهُ اللللّٰهُ اللللّٰهُ اللّٰهُ اللّٰهُ اللللّٰهُ اللّٰهُ اللّٰهُ اللّٰهُ الللللّٰه

تخريج: إسناده صحبح، م. (١٨٤٣).

٤١٢٨ – حَدَّثْنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِي عَنْ سُعْبَهَ، عِي السُّدِّيِّ، عِنْ مُرَّةً، غِنْ عِنْدِ اللَّهِ of you but will pass over it (Hell)" [Maryam 19:71]. He said: They will enter it, or will enter it then come out of it by means of their deeds. I said to him: Did Isra'eel narrate it from the Prophet (變)? He said: Yes, it is from the Prophet (幾), or words to that effect.

Comments: [Its isnad is hasan]

4129. It was narrated that 'Abdullah said: May Allah curse the women who do tattoos and the women who have tattoos done, the women who pluck facial hair, the women who file teeth for the purpose of beautification, who change the creation of Allah. News of that reached a woman in the house who was called Umm Ya'qoob. She came to him and said: I heard that you said such and such. He said: What should I not curse those whom the Messenger of Allah (變) cursed in the Book of Allah? She said: I have read what is between the covers (of the Mushaf) and I did not find it. He said: If you had read it, you would have found it. Have you not read (the words) "And whatsoever the Messenger (Muhammad (差)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7]? She said: Yes indeed. He said: The Prophet (鑑) forbade that. She said: I think your family do that. He said: Go and look. So she looked, but she did not see anything, so she came and said. I did not see anything. He said: If that were the قَالَ: ﴿ وَإِن بَكُمْ إِلَّا وَادِدُهَا ﴾ (مريم: ٧١) قَالَ: يَدْخُلُونَهَا أَوْ يَبِجُونَهَا، ثُمَّ يَصْدُرُونَ مِنْهَا بِأَعْمَالِهِمْ، قُلْتُ لَهُ: إِسْرَائِيلُ حَدَّنَهُ عَنِ النَّبِيِّ ﷺ؟ قَالَ. نَعَمْ، هُوَ عَنِ النَّبِيِّ ﷺ، أَوْ كَلَامًا هَذَا مَعْنَهُ. [انطر: ٤١٤١].

تخريج: إساده حسن

٤١٢٩ - حَدَّثْنَا عَبْدُ الرَّحْمَنِ: حَدَّثُنَا سُفْيَالُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ (١/ ٤٣٤) عَيْدِ اللَّهِ قَالَ: لَعَنَ اللَّهُ الْوَاشِمَاتِ، وَالْمُتَوْشِّمَاتِ، وَالْمُتَنِّمُضاتِ، وَالْمُتَفَلِّجَتِ لِلْحُسُنِ، الْمُغَبِّرُاتِ خَلْقَ اللَّهِ، قَالَ: فَلَغَ امْرَأَةً فِي الْنَبْتِ، يُقَالُ لَهَ: أُمُّ يَعْفُونَ، فَجَاءَتُ إِلَيْهِ، فَقَالَتْ: بَلَعَنِي أَنَّكَ قُلْتَ · كَيْتَ وَكَيْتَ، فَقَالَ: مَا لِي لَا أَلْغَنْ مَنْ لَغَنَ رَسُولُ اللَّهِ ﷺ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ؟ فَقَالَتْ: إِنِّي لَأَقُرُأُ مَا بَيْرًا لُؤُخَيْهِ، فَمَ وَجَدْتُهُ، فَقَالَ: إِنَّ كُنْتِ قَرَأْتِيهِ فَقَدْ وَحَدْتِيهِ، أَمَا فَرَأْتِ (مَا آتَاكُمُ الرُّسُولُ فَخُدُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا) (الحشر: ٧)؟ قَالَتُ ﴿ بَكَي ، قَالَ: فَإِنَّ السَّقَ رَجِّ نَهَى عَنْهُ، قَالَتْ. إِنِّي لَأَظُنُّ أَهْلَكَ يَفْعَلُونَ، قَالَ: ادْهَبِي، فَانْظُرِي، فَنَظَرَتْ، فَلَمْ تُنَ مِنْ خَاجِتِها شَسًّا، فَخَاءَتْ، فَقَالَتْ: ما رَ أَيْتُ شَيْئًا، قَالَ: لَوْ كَانَتُ كَذَٰلِكَ لَمْ تُجَامِعْنَا. قَالَ: وَسَمِعْتُهُ مِنْ عَبُدِ الرَّحْمَنِ سُن عابس يُحَدِّثُهُ عَنْ أُمَّ يَعْقُوب، سَمِعَهُ مِنْهَا، فَاخْتُرْتُ حَدِيث مَنْصُور. [راجع: ٣٩٤٥]. 507

case, she would not stay with us. He said: I heard it from 'Abdur-Rahman bin 'Abis, who narrated from Umm Ya'qoob, from whom he heard it, but I chose the *hadeeth* of Mansoor.

تخريج: إساد الأول صعيع، ح (٥٩{٨). م (٢١٢٥).

Comments: [Its first isnad is saheeh, al-Bukhari (5948) and Muslim (2125)]

4130. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are my generation, then those who come after them, then those who come after them," - three or four times. "Then there will come people one of whose testimony will come before his oath and his oath before his testimony.

Comments: [Its isnad is saheeh, al-Bukhari (2652) and Muslim (2533)]

4131. It was narrated that 'Abdullah (♣) said: I said: O Messenger of Allah, which sin is the worst before Allah? He said: 'Attributing a rival to Allah when He has created you." I said: Then what? He said: "Then killing your child for fear that he may share your food." - On one occasion 'Abdur-Rahman said: "for fear that he may eat with you"-I said: Then what? He said: "Then committing adultery with your neighbour's wife." Then Allah revealed, confirming that:

Comments: [Its isnad is saheeh, al-Bukhari (4761) and Muslim (86)] - ٤١٣٠ حَدَّثَنَا عَبْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا مَعْدُ الرَّحْمَنِ قَالَ: حَدَّثَنَا مُغْدُ مَنْ عَبِدَةً، عَنْ عَبِدَةً، عَنْ عَبِد اللَّهِ عَنِ النَّبِيِّ بِيَثِيَّةً أَنَّهُ قَالَ: ﴿خَبْرُ اللَّهِ عَنِ النَّبِيِّ بِيَثِيَّةً أَنَّهُ قَالَ: ﴿خَبْرُ النَّاسِ فَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ اللَّوْنَهُمْ . ثُمَّ الَّذِينَ اللَّوْنَهُمْ . ثُمَّ الَّذِينَ اللَّهُمْ _ ثَلَاتًا أَوْ أَرْبَعًا _ ثُمَّ يَجِيءُ قَوْمُ اللَّهَ اللَّهُ اللْحُلْمُ الْمُنْ الْمُعْلِيْلُولُ الْمُعْلِيلُولُ الْمُؤْمِلُولُ الْمُعْلِيلَةُ الْمُؤْمِلُ الْمُؤْمِلُولُ الْمُؤْمِلُولُ الْمُعْلِيلُولُ الْمُؤْمِلُولُ الْمُؤْمِلِيلَالِ الْمُؤْمِلُولُ الْمُؤْمِلُولُ الْمُؤْمِلِيلُولُ ا

تخریع: إساده صحیع، ح: (۲۲۵۲)، م. (۲۵۳۳).

1973 - حَدَّنَا عَبْدُ الرِّحْمَنِ عَنْ سُفْيَانَ، عَنْ مَضُودٍ، وَالْأَعْمَشُ وَوَاصِلٌ عَنْ أَبِي وَائلٍ، مَضُودٍ، وَالْأَعْمَشُ وَوَاصِلٌ عَنْ عَبْدِ اللَّهِ قَالَ: عَنْ عَمْرِ فِنِ شُرَحْبِلَ، عَنْ عَبْدِ اللَّهِ قَالَ: فَلْتُ عَلْ لِلَّهِ عَرَّ وَحَلَّ اللَّهِ عَرَّ وَحَلَّ اللَّهُ عَلَى الْمُعَلَى اللَّهُ عَلَى اللْهُ عَلَى الْمُؤْمِ عَلَى الْمُعْمَلَى اللَّهُ عَلَى الللّهُ عَلَى اللْهُ عَلَى الْمُؤْمِ عَلَى الْمُ

تخریج: اِسدده صحیح، ح (٤٧٦١)، م (٨٦)

4132. Wasil al-Ahdab said: I heard Abu Wa'il say: 'Abdullah said: I asked the Messenger of Allah (憲): Which sin is worst...? And he narrated it

Comments: [Its *isnad* is *salueli*, al-Bukhari (4761) and Muslim (86)]

4133. It was narrated from Abu Wa'il, that 'Abdullah said: I asked the Messenger of Allah (些)... And he narrated it

Comments: [Its isnad is saheeli, al-Bukhari (4761) and Muslim (86)]

4134. It was narrated that 'Abdullah said: I said O Messenger of Allan, which sin is worst?... And he narrated it, then he recited: "And those who invoke not any other *ilah* (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace' [al-Furqan 25:68, 69].

Comments: [Its isnad is sahceh, al-Bukhari (4761) and Muslim (86)]

4135. It was narrated from 'Abdullah (*) that the Prophet (*) used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means"

١٣٢ - حَدَثْنَا نَهْرُ نُنُ أَسْدٍ: حَدَثْنَا شُعْنَةً حَدَثْنَا وَعِلْ حَدَثْنَا وَعِلْ حَدَثْنَا وَعِلْ حَدَثْنَا وَعِلْ اللّهِ وَعِلْمَ أَنَّ وَشُولَ لَلّهِ وَعِلْمَ اللّهِ وَعَلَيْمٌ اللّهُ وَعَلَيْمٌ اللّهُ عَلَيْمٌ اللّهُ وَعَلَيْمٌ اللّهُ وَعَلَيْمٌ اللّهُ وَعَلَيْمٌ اللّهُ وَعَلَيْمٌ اللّهُ وَعَلَيْمُ اللّهُ وَعَلَيْمٌ اللّهُ وَعَلَيْمٌ اللّهُ وَعَلَيْمٌ اللّهُ وَعَلَيْمٌ اللّهُ وَعَلَيْمُ اللّهُ عَلَيْمُ اللّهُ وَعَلَيْمُ اللّهُ عَلَيْمُ اللّهُ اللّهُ وَعَلَيْمُ اللّهُ عَلَيْمُ اللّهُ عَلَيْمُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ ال

نخریج: اِساده صحیح، ح (٤٧٦١)، م (٨٦٨). م

٤١٣٣ حدَّثَنَا مُحَمَّدُ بُنُ حَعْفِرٍ: حَدَّثَنَا شُعْنَةً عن وَاصِلِ، عن ابي وَائلٍ، عن عند الله قَالَ سَأَلْتُ رَسُولِ الله ﷺ، فذكرهُ. [راحم ٣٦١٢].

نخریج: إساده صحیح، ح (٤٧٦١)، م (٨٦).

\$178 - حَلَّتُنَا عَنَى نَنُ حَفْصٍ. حَلَّنَا وَرَفَاءُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو نَن شُوخِيلٍ، عَنْ عَبْدِ اللَّهِ قَال. عَمْرو نَن شُوخِيلٍ، عَنْ عَبْدِ اللَّهِ قَال. قَلْد. يَا رَسُولَ اللّهِ، ايُّ اللّبَت أَعْظَمُ، فَلَدُرَهُ، ثُمَّ قَرَأً ﴿ وَاللّهِ، ايُّ اللّهِ عَلَى اللّهِ عَلْمَ اللّهِ اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلْمُ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ عَلْمُ اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى الللّهُ عَلَى اللّهُ عَلَى الللّهُ عَلَى الللّهُ عَ

تخریج: إساده صحیح، ح. (۲۷۱۱)، م (۸۲).

81٣٥ حدّثنا عبد الرّحْمَنِ خدّثنا شفيالُ عن أبي اللهخوص، عن غن أبي اللهخوص، عن غد الله عن الله الله الله الله الله عن ١٩٦٣].

Comments: [Its isnad is salieeh, Muslim (1721)]

4136. It was narrated that 'Abdullah said: The Messenger of Allah (建) said: "If I were to have taken a close friend (khalcel) I would have taken Ibn Abi Quhafah (Abu Bakr) as a close friend."

Comments: [Its isnad is saheeh, Muslim (2383)]

4137. It was narrated that 'Abdullah (ﷺ) said: I never saw the Messenger of Allah (ﷺ) offer any prayer but it was on time, except that he put together Maghrib and 'Isha' in Muzdalifah, and he prayed Fajr on that day before the time when he usually prayed it (but after ascertaining that dawn had broken).

Comments: [Its isnad is saleeh, al Bukhari (1682) and Muslim (1289)]

4138. Al-A'mash narrated from 'Umarah... a similar report.

Comments: Its isnad is salicely, al-Bukhari (1682) and Muslim (1289)]

4139. It was narrated that 'Abdullah (泰) said: To swear nine times that the Messenger of Allah (囊) was killed is dearer to me than swearing once that he was not killed. That is because Allah made him a Prophet and took him as a martyr. Al-A'mash said: I mentioned that to Ibraheem and he said: They used to

تخريج: إساده صحيح، م: (١٧٢١).

٤١٣٦ خَدَثْنَا عَبْدُ الرَّحْمَوِ: خَدَّتَ سُفْنَانُ عِنْ أَبِي الْأَخْوَصِ، عَنْ عَنْ أَبِي الْأَخْوَصِ، عَنْ عَنْ عَنْ اللهِ ﷺ: "لَوْ كُنْتُ عَنْدِ لَلهِ ﷺ: "لَوْ كُنْتُ مُنْتَحَدًا خَبِيلًا لَا يَخَدُنُ النَّنَ أَبِي قُحَافَةَ حَلِيلًا". [راجع: ٢٥٨٠].

تخریج: اساده صحیح، م (۲۳۸۲).

٤١٣٧ - حَدَّقَنَا عَنْدُ الرَّحْمَنِ عَنْ شُمْيَانَ، عَن لَاعْمَشِ، عَلْ غُمارَة، عَنْ عَنْدِ الرَّحْمَٰوِ بْنِ رَبِد، عَنْ عَنْدِ الرَّحْمَٰوِ بْنِ رَبِد، عَنْ عَنْدِ اللَّهِ قَالَ: مَا رَأَيْتُ رَسُول اللَّهِ قَالَ: مَا رَأَيْتُ وَصَلَّى حَمْع نَيْنَ الْمَعْرِبِ وَالْمِشَاءِ بِجَمْع، وَصَلَّى طَمْع يَوْمَنِي لعَيْرٍ مِيقَابِهَ. [راجع ٢٦٣٧]. لضبْح يؤمني لعيْرٍ مِيقَابِهَ. [راجع ٢٦٣٧].

٤١٣٨ حَدَثَنَا أَنُو مُعَاوِيةً. حَدَّثَتَ الْأَعْبَشُ،

(PAYI).

تخریج: ساده صحیح، ح (۱۲۸۲)، م

عنْ عُمَارَة مَعْنَاهُ. [راجع: ٣٦٣٧].

81٣٩ خَدَّثَنَا عَبْدُ الرَّحْمَٰنِ عَنْ شُفْيان، عَى الاَعْمَٰس، عَنْ عَدْ الله نَنِ مُرْة، عَنْ أَبِي الأَعْمَٰس، عَنْ عَنْدِ اللهِ قَانَ لَأَنْ أَحْلَف الْأَحْوَٰص، عَنْ عَنْدِ اللهِ قَانَ لَأَنْ أَحْلَف سَمْتُ أَنَ رَسُونَ اللهِ بَشِكُ قُتِل قَتْلًا أَحَثُ إِلَي سَمْتُ أَنْ رَسُونَ اللهِ بَشِكُ قُتِل قَتْلًا أَخَدُ إِلَي مَنْ أَنْ أَخْلَفَ وَاجَدَةً أَنَّهُ لَمْ يُقْتَلُ، وَذَلِكَ أَنْ اللهُ عَرْ وَجَل جَعَلهُ نَبِيًّا، واتْخَذَهُ شَهدًا.

think that the Jews had poisoned him and Abu Bakr (-\$).

Comments: [Its isnad is saheeh]

4140. It was narrated that 'Abdullah (46) said: After the verse "So glorify the Praises of Your Lord, and ask His forgiveness. Verily, He is the One Who accepts the repentance and who forgives." [an-Nasr 110.1] was revealed Abdur Razzaq said when it was revealed [When there comes the Help of Allah (to you, O Muhammad ψę against enemies) and the conquest (of Makkah)], the Prophet (would often say: "Glory and praise be to You, O Allah. O Allah, forgive me, for You are the Acceptor of repentance."

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad because it is interrupted]

4141. It was narrated from 'Abdullah: "There is not one of you but will pass over it (Hell)" [Maryam 19:71]. He said: The Messenger of Allah (宏) said: "All the people will come to it, then they will pass it (over the *Sirat*) by means of their deeds."

Comments: [Its isnad is hasan]

قَالَ. فَذَكَرْتُ دَلِكَ لِإِنْرَ هِيمَ، فَقَالَ: كَانُوا يَرَوْنَ، وَيَقُولُونَ: إِنَّ الْيَهُود سَمُّوهُ، وَآبًا لَخُرٍ رَصِيَ اللَّهُ عَنْهُ. [راحع. ٣٦١٧].

تخريج: إساده صحيح.

218 - حَدَّثَنَا عَبْدُ الْمُلِكِ سُنُ عَمْرِهِ: حَدَّثَنَا سُفْنِانُ وَعَدُ لَرَّرَاقِ أَحْبَرَنَ سُفْنِانُ عَنْ أَبِي السُحَقَ، عَنْ أَبِي عُبْدَةً، عَنْ عَنْدِ اللَّهِ قَال: لَمَنا نَرَلَتْ: ﴿ وَمَنَبَعْ يَحَمْدِ رَبِّكَ وَاسْتَغْفِرهُ إِنَّهُ لِنَمَ كَانَ نَوْلَتُنَا فَرَلَتْ: ﴿ وَمَنْ عَمْدِ رَبِّكَ وَاسْتَغْفِرهُ إِنَّهُ لِلَّهُ الرَّزَّاقِ: لَكُنَا نَرْلَتْ: ﴿ إِذَا حَمَاةً نَصْسُرُ اللَّهُ وَالْفَتْحُ ﴾ لَمَن نَوْلَ : ﴿ إِذَا حَمَاةً نَصْسُرُ اللَّهُ وَالْفَتْحُ ﴾ (الصر ١٠) كان البِي الله يُعْدُ أَنْ يَقُولَ : ﴿ اللهِمُ وَبِحَمْدُكُ ، اللَّهُمُ اعْمِرْ لِي ، ﴿ اللَّهُمُ اعْمِرْ لِي ، وَالْفَتْحُ اللَّهُ اللَّهُمُ اعْمِرْ لِي ، وَالْفَدَالُ ، اللَّهُمُ اعْمِرْ لِي ، وَالْفَدِهُ اللَّهُ اللَّهُمُ اعْمِرْ لِي ، وَاللَّهُمُ اعْمِرْ لِي ، وَالْفَدَالُ ، اللَّهُمُ اعْمِرْ لِي ، وَاللَّهُمُ اعْمِرْ لِي ، وَاللَّهُ اللَّهُ اللللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ

تخريج: حسن لغيره، وهذا إساد صعيف لاقطاعه، أبو عبيدة لم يسمع من أبيه ابن مسعود.

(١/ ٣٣٥) ٤١٤١ - حَدَّثَنَا غَنْدُ الرَّحْمَٰ عَنْ إِسْرَائِيلَ، عَنْ السُّدِّيْ، عَنْ مُرَّةً، غَنْ عَنْدِاللَّهِ ﴿ وَإِن تِسَكُمْ إِلَّا وَارِدُهَا ﴾ (مريم: ٧١) قَلَ: قَالَ رَسُولُ اللَّهِ يَشِيْخَ: "يَرِدُ النَّاسُ النَّارَ كُلُهُمْ، ثُمَّ يَصْدُرُونَ عَنْهَا بِأَعْمَالِهِمْ». [راحة: ٤١٢٨].

تخريج: إساده حس، إسماعيل السدي، محتلف فبه، وحديثه لا يرقي إلى الصحة.

4142. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (墨) drew a

٤١٤٧- حَدَّلُنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدَيِّ، وَحَدَّثَا بَرْبِدُ أَخْرَنا حَمَّادُ بْنُ رَبْدِ عَنْ

line for us, then he said: "This is the path of Allah." Then he drew lines on its right and its left, then he said: "These are paths - Yazeed said: diverging (paths) - on each of these paths is a devil calling to it." Then he recited: "And verily, this (i.e. Allah's Commandments mentioned in the previous two verses) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path" [al-An'am 6:153].

Comments: [Its isnad is hasan]

4143. It was narrated that 'Abdullah said: I heard the Messenger of Allah (些) say: "The most evil of people are those upon whom the Hour will come when they are still alive, and those who take graves as places of worship."

Comments: [Its isnad is hasan]

4144. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The Hour will come, or the Hour will only come, upon the most evil of people."

Comments: [Its isnad is saheeli, Muslim (2949)]

4145. It was narrated that 'Abdullah said: We used to talk during the prayer and greet one another with salam, and one of us would mention his necd. I came to the Prophet (變) and greeted

غاصِم بْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَابُلِ، عَنْ عَاصِم بْنِ أَبِي وَابُلِ، عَنْ عَلِيدِ اللَّهِ بْنِ مَسْعُودٍ قَلَ: حطَّ لَنَا رَسُولُ اللَّهِ يَلِيدُ حَطَّ لَنَا رَسُولُ اللَّهِ عَلَى خُطُّ حَطَّ مَنَا سَبِيلُ للَّهِ " ثُمَّ قَالَ خُطُوطًا عَنْ يَمِينِهِ وَعَنْ شَمَالِهِ، ثُمَّ قَالَ مَذِهِ سُسُلٌ " قَالَ يَرِيدُ المُتَفَرِّقَةٌ عَلَى كُن سَبِيلِ مَنْهَا شَيْطَالٌ، يَدْعُو إلَيْهِ " فُمَّ قَرَأً، ﴿ وَأَنَّ عَنَا صَرَاعَى مُسَلِّعً مَنَا يَدْعُو إلَيْهِ " فَمَ قَرَأً، ﴿ وَأَنَّ عَنَا صَرَاعَى مُسَتَقِيمَ عَلَيْهُوا السَّمْلُ فَيَقَا فَلَا تَنْبَعُوا السَّمْلُ فَنَا عَلَى كُنْ سَبِيلِهِ فَهُ وَلَا تَنْبَعُوا السَّمْلُ فَنَا عَلَى كُنْ سَبِيلِهِ فَهُ وَلَا تَنْبَعُوا السَّمْلُ فَنَقَرَقَ بِكُمْ عَن سَبِيلِهِ فَهُ (الأَلْعام: ١٥٣) فَنْقَرَقَ بِكُمْ عَن سَبِيلِهِ فَهِ (الأَلْعام: ١٥٣)

نخريج: إساده حسن من أحل عاصم.

118٣ - حدَّثَنَا عبْدُ الرَّحْمَنِ: حَدَّثَنَا رَائِدَهُ عَنْ عَبْدِ اللَّهِ قَالَ: عَنْ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ عِيْجَ يَقُولُ: "إِنَّ مِنْ شِرَارِ النَّهِ عِيْجَ يَقُولُ: "إِنَّ مِنْ شِرَارِ النَّهِ عِيْجَ يَقُولُ: "إِنَّ مِنْ شِرَارِ النَّاسِ مَنْ تُدْرِكُهُ السَّاعَةُ، وَهُمْ أَحْيَاءً، وَمَنْ يَتْخِذُ الْقُبُورَ مَسَاجِد». [راجع: ٣٨٤٤].

تخريج. إسناده حس من أحل عاصم.

٤١٤٤- خَدْثَنَا عَنْدُ الرَّحْمَنِ: خَدَّثَنَا شُعْنَةُ عَنْ أَبِي الْأَحْرَضِ، عَنْ أَبِي الْأَحْرَضِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ عَلْجَةً قَالَ: "تَقُومُ النَّبِيِّ عَلْجَةً قَالَ: "تَقُومُ النَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاعَةُ إِلَّا عَلَى شِرَارِ لنَّاصَةً إِلَّا عَلَى شِرَارِ لنَّاسَ». [راجع: ٣٧٣٥].

تخريج: إسناده صحيح، م. (٢٩٤٩).

8180 حَدَّثَنَا عَبْدُ الرَّحْسِ: حَدَّثَنَا زَائِدَةً عَنْ عَاصِم، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ تَعْسَمَ مَعْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ تَعْسَمَ مَعْمَدُمُ مِنْ الطَّلَاةِ، وَنُسَلِّمُ مَعْصُنَا عَلَى عَلَى عَلَى الطَّلَاةِ، وَنُسَلِّمُ مَعْصُنَا عَلَى عَلَى عَلَى الطَّلَاةِ، وَنُسَلِّمُ مَعْصُنَا عَلَى عَلَى الطَّلَاةِ، وَنُسَلِّمُ النَّيْقُ النَّهُ النَّيْقُ النَّيْقُ النَّيْقُ النَّيْقُ النَّهُ النَّهُ النَّهُ النَّهُ اللَّهُ الْمُلْعُلِيلُ اللَّهُ الْمُلْعُلُمُ الْمُنْ الْمُلْعُلُمُ الْمُؤْلِقُ اللَّهُ الْمُلْعُلِهُ الْمُلْعُلِمُ الْمُلْعُلُمُ الْمُؤْلِقُ الْمُلْعُلُمُ الْمُؤْلِقُ اللَّهُ الْمُلْعُلُمُ الْمُلْعُلُمُ الْمُؤْلِقُ الْمُلْعُلُمُ الْمُلْعُلُمُ الْمُؤْلِقُ الْمُلْعُلُمُ الْمُلْعُلُمُ الْمُلْعُلُمُ الْمُؤْلِقُلْمُ الْمُؤْلِقُلْمُ الْمُؤْلِقُلْمُ الْمُلْعُلُمُ الْمُؤْلِقُلْمُ الْمُؤْلِمُ الْمُؤْلِقُلْمُ

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him with salam when he was praying, and he did not return my greeting. I became anxious, wondering which of my deeds might have caused this. When he finished praying, he said: "Allah, may He be glorified and exalted, introduces into His matter (religion) whatever He wills, and He has introduced (the ruling) that you should not speak during the prayer."

Comments: [Salieeli; this is a hasan isnad]

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جِيْهِ، فَسَلَمْتُ عَلَيْهِ، وَهُوَ يُصلِّي، فَسَمْ يُرُدَّ عليَّ، فَأَحَدَنِي مَا قَدُمُ وَمَا حَدُثَ، فَلَمَا ضَيَّى قَالَ: ﴿إِنَّ اللَّهِ عَزَ وَجَنَّ يُحْدِثُ مَنْ أَمْرِهِ مَا شَاء، وَإِنَّهُ فَدْ أَحْدَثَ أَنْ لَا تَكَنَّمُوا فِي الصَّلَاةِ (راحع. ٣٥٧٥).

تخريج: صحيح، وهدا بساد حس من أحل عاصم.

4146. It was narrated that Usair bin Jabir said: A red wind blew in Koofah, and there came a man who had nothing to say except: O 'Abdullah bin Mas'ood, the Hour has come. He was reclining, but he sat up and said: The Hour will not begin until shares of inheritance are not distributed and there is no rejoicing over war booty. An enemy will gather against the people of Islam and the people of Islam will gather against them. Then he gestured with his hand like this in the direction of Syria. I said: Do you mean the Byzantines? He said. Yes. He said. During this fighting there will be a great retreat. The Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return

٤١٤٦ خَدَّقُنَا إِسْمَاعِيلُ: خَدَّثَنَا تُيُوتُ عَنْ خُمَيْدِ بْنِ هِلاكٍ، عَنْ أَبِي قَتَادَةً، عُنْ أَسَيْر ابْن جَايِر قَال: هَاخَتْ رِيعٌ خَمْرَاءُ بِالْكُوفَةِ، فَخَاءَ رَخُلٌ لَيْسَ لَهُ جِخْيرِي إِلَّا. يَا غَنْدَ اللَّهِ ائرَ مشعُودٍ، خاءَت الشَّاعَةُ، قَالَ: وَكَانَ مُتَّكِنًا، فَخَلْسَ، فَقَالَ إِنَّ السَّاعَةَ لَا تَقُومُ خَتَى لَا يُقْسَم مِيراتٌ، وَلَا يُقْرَح عَنِيمَةٍ، قَالَ: عَدُوًّا يَحْمَعُونَ لِأَهْلِ الْإِسْلَامِ، وَيَجْمَعُ لَهُمْ أَهْلُ الْإِسْلَامِ، وَنَحَى بِيْدِهِ نَحْوَ الشَّامِ، قُلْتُ. الرُّومَ تَعْنِي؟ قَالَ: نَعمْ، قَالَ وَيَكُونُ عِنْدَ ذَاكُمُ الْقِتَالِ رِدَّةٌ شَدِيدُةٌ، قَالَ: فَيَشْتَرطُ الْمُسْلِمُونَ شُرْطةً للْمَوْت، لَا تَرْجعُ إلَّا عَالِنَةً، فَيَقْتَتُلُونَ حَنَّى يَحْجِزَ يَشْتَهُمُ اللَّنْلُ، فَيْهِيءُ هَؤُلَاءِ وَهَؤُلَاءٍ، كُلُّ غَيْرٌ عَالِب، وتَفْنَى الشُّرْطَةُ، ثُمَّ يَشْتَرِطُ الْمُسْلِمُونَ شُرْطَةً لِلْمَوْتِ، لَا تَرْحَمُ إِلَّا غَالِبَةً، فَيَقْتَتِلُونَ خَتَّى يَحْحَزَ تَبْنَهُمُ اللَّيْلُ. فَيَفِيءُ هَؤُلَاء وَهَؤُلَاء، كُلُّ غَيْرُ عَالِب، وَتَفْنَى الشُّرُطَةُ، ثُمَّ يَشْتَرطُ

unless they are victorious. They will fight until night intervenes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then the Muslims will send out a detachment to fight to the death and not return unless they are victorious. They will fight until evening comes, then both sides will go back, neither having prevailed, and that detachment will have been wiped out. Then on the fourth day, the rest of the Muslims will charge at them (the enemy), and Allah will decree that the enemy be routed, and they will fight a battle the like of which has never been seen. If a bird were to fly over their flanks, it would not reach the end of them before falling down dead. The sons of one father, who numbered one hundred, will check to see how many are left, and they will find only one man is left, so what joy can there be in war booty, and what inheritance can be shared out? Whilst they are like that, they will hear of an even greater calamity. The cry will reach them: The Daijal has taken your place among your offspring. So they will throw aside whatever is in their hands and will go there, sending ten horsemen ahead of them as scouts. The Messenger of Allah (鑑) said: "I know their names, and the names of their fathers, and the colours of their horses. They will be the best horsemen on the face of the earth at that time."

الْمُسْمِمُونَ شُرْطةً للْمَوْتِ، لَا تَرْجعُ إِلَّا غَالِنَهُ، فَبَعْنَتِلُونَ حَتَّى يُمْسُوا، فَيْفِيءُ هَؤُلاءِ وهؤُلاء، كُلُّ عَيْرُ عَالِب، وَتَفْنَى الشُّرْطَةُ. وإدا كانَ الْيُوْمُ الرَّاعُ نَهَدَ إِلَيْهِمْ بَقِيَةً أَهْل الْإسْلام، فَيَحْعِمُ اللَّهُ عَزَّ وَجَلَّ الدُّبْرَةَ عليْهِمْ، فَيَقْتُلُونَ مَقْتِلةً _ إِمَّا قَالَ. لا يُرى مِثْلُهَ، وَإِمَّ قَالَ. لَمْ يُرَ مِثْلُهَا _ حَتَّم. إِنَّ الطَّائر لَبُمُرُ حَبَّنَاتِهم، فَمَا يُخَلِّفُهُمْ حَتَّى يَحرَّ مَيِّنًا، قَالَ: فَيَتَعادُ بَنُو الْأَب كَانُوا مِانَّةً، فَلا يجدُونَهُ بَقِيَ مِنْهُمْ إِلَّا الرَّجُلُ الْوَاحِدُ، فَبِأَيِّ غَييمَةٍ يُقْرَحُ، أَوْ أَيُّ مِيرَاثٍ يُقْسَمُ؟ ، قَالَ: سِّما هُمُ كَذَٰلِكَ، إِذْ سَمعُوا بِبَأْسِ هُوَ أَكْبَرُ مِنْ ذَلِكَ، قَالَ ۚ حَاءَهُمُ الصَّرِيخُ أَنَّ الدَّحَالَ عِدْ خَلَفَ فِي ذُرَارِيْهِمْ، فَيْرْفُصُونَ مَا فِي أَيْدِيهِمْ، ويُقْبِلُونَ، فَيَبْغَثُونَ غَشرَة فَوَارِسَ طبعةً، قال رَسُولُ الله ﷺ "أتِّي لَأَعْلَمُ أَسْمَاءَهُمْ، وَأَسْمَاءَ آدَتهمْ، وَأَلُو لَ خُيُولِهمْ، هُمْ خَيْرُ فَوَارِسَ عَلَى ظَهْرِ الْأَرْضِ يَوْمَئِلِ». تخريج: إسناده صحيح، م: (٢٨٩٩).

Comments: [Its isnad is saheeh, Muslim (2899)]

4147. It was narrated that Ibn Mas'ood (36) said: The Messenger of Allah (xx) said: "None of you should let the adhan of Bilal keep him from his sahoor, because he gives the adhan so that those of you who are praying qiyam may go back (to rest), and those of you who are asleep should wake up. It is not when it is like this"- and he put his fingers together and raised (his hand - to indicate vertical) - "rather it is until it is like this"- and Yahya spread his forefingers apart (to indicate horizontal).

١١٤٧- حَدُّنَنَا إِسْمَاعِيلُ عَنْ شُلْيُمَانَ، عَنْ أَبِي عَنْمَانَ، عَنْ أَبِي عَنْمَانَ، عَنْ أَبِي مَسْعُودِ قَالَ: قَالَ رَسُولُ اللّهِ يَعِيْمُ: "لَا يَشْتَعَنَّ أَحَدَّكُمْ أَذَانُ بِلّالٍ _ مِنْ سَحُورِهِ، بِلّالٍ _ مِنْ سَحُورِهِ، فَإِنَّهُ يُؤَدِّنُ _ أَوْ قَالَ: يُنَادِي _ يِنْ سَحُورِهِ، فَإِنَّهُ يُؤِدِّنُ _ أَوْ قَالَ: يُنَادِي _ يِنْوَجِعَ قَانِمُكُمْ، فَمُ نَيْسَ أَنْ يَقُولَ مَكَذَاه. مَكَدًا _ وَلَيُنَهُ نَائِمُكُمْ، فَمُ نَيْسَ أَنْ يَقُولَ مَكَذَاه. وَكُذَاه. وَلَيْنَهُ مَكْذَاه. حَتَى يَقُولَ مَكَذَاه. [راحع ٢٥٦٤].

تخریج: إساده صحبح، م (۱۰۹۳).

Comments: [Its isnad is saheeh, Muslim (1093)]

4148. It was narrated that 'Abdullah (&) said: The Messenger of Allah (divided some booty one day and a man from among the Ansar said: This is a division (of booty) that was not done for the sake of Allah, may He be glorified and exalted! 'Abdullah said: O enemy of Allah, I shall certainly tell the Messenger of Allah (建) of what you have said. He mentioned that to the Prophet (ﷺ) and his face turned red. Then he said: "May Allah have mercy on Moosa; he was annoyed with more than this and he was patient."

4144- حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَنْدِ اللَّهِ قَالَ: قَسَمَ رَسُولُ عَنْ أَبِي وَائِلٍ، عَنْ عَنْدِ اللَّهِ قَالَ: قَسَمَ رَسُولُ اللَّهِ يَتَدُّ قَسَمًا، قَالَ: فَقَالَ رَجُلُ مِنَ الْأَنْصَارِ. إِنَّ مَنْهِ اللَّهِ عَرِّ وَجَلَّ، إِنَّ مَنْهُ اللَّهِ عَرِّ وَجَلَّ، وَاللَّهِ عَرْ وَجَلَّ، اللَّهِ عَبْدُ اللَّهِ: يَا عَدُوْ اللَّهِ، أَمَّا لَأُخْرَنَّ رَسُولَ لَلَّهِ بَمِنَا قُلْتَ، (٤٣٦/١) قَالَ: فَذَكَرْتُ لَللَّهِ عَنَى مُوسَى، قَدْ أُودِيَ بِأَكْثَرَ مِنْ هَذَا، وَقَالَ: الرَحْمَةُ اللَّهِ عَنَى مُوسَى، قَدْ أُودِيَ بِأَكْثَرَ مِنْ هَذَا، وَصَبَرِهِ. [راجع: ٢٦٠٨].

and he was patient." (۱۰۹۲). م and he was patient." (۱۰۹۲). م Comments: [Its isnad is saheeh, al-Bukhari (4335) and Muslim (1062)]

4149. It was narrated that 'Alqamah said: I said to Ibn Mas'ood: Did any of you accompany the Messenger of Allah (柴) on the night of the jinn? He said: None of us accompanied him, but we noticed he was absent one night and we

8189 حَدَّثَنَا إِسْماعِيلُ: أَخْبَرْنَهُ دَاوُدُ وَابْنُ بِي زَائِدَةَ الْمَعْنَى قَالَا: حَدَّثْنَا دَاوُدُ عَنِ مَسْعَبِينٌ، عَنْ عَلْفَمَةً قَالَ: فَلْتُ لِابْنِ مَسْعُبِينٌ، هَلْ صَحِت رَسُولَ اللّه ﷺ لَبْلَةَ مَسْعُودٍ. هَلْ صَحِت رَسُولَ اللّه ﷺ لَبْلَةَ 515

wondered if he had been secretly murdered or snatched by the jinn what had happened?, and we spent the worst night that any people have ever spent. When morning came - or he said: before dawn - he came from the direction of Hira', and we said: O Messenger of Allah... and they told him what they had been thinking. He said: "Someone from the jinn came to call me, and I went with him and recited the Qur'an to them." Then he set off with us and showed us their tracks and the traces of their fires. Ash-Sha'bi said: They asked him for provision; Ibn Abi Za'idah said: 'Amir said: On that night they asked him for provision, and they were from among the jinn of al-Jazeerah He said: "You may have every bone on which the name of Allah has been mentioned that falls into your hands with plenty of meat on it, and all dung is food for your animals." [The Messenger of Allah (寒) said:] "Do not clean yourselves with them (after relieving yourselves), for they are the food of your brothers among the jinn."

الْحِنِّ مِنْكُمْ أَحِدٌ؟ فَقَالَ. مَا صَحِيهُ مِنَّا أَحَدٌ، وَلَكِنَّا فَدُ فَقَدْنَاهُ دَاتَ لَنَّهَ، فَقُلْنَا: اغْتِياً ؟ اسْتُطيرَ؟ مَا فَعَلَ؟ قَالَ: فَنتُنَا بِشَرِّ لَيْلَةِ نَاتَ عَ قُوْمٌ، فَلَمَّا كَانَ فِي وَحْهِ الصُّنْحِ _ أَوْ قَالَ فِي السَّخْرِ _ إِذَا نَحْنُ بِهِ، يَجِيءُ مَنْ قَتَلَ جِزَاء، فَقُنْنا: يَا رَسُولَ اللَّه، فَلَكُرُوا الَّذي كانُوا فِيهِ، فقَال «إنَّهُ أَنَّالِي ذَاعِي الْجِنِّ، فَأَنْيِتُهُمْ، فَقَر أُتُ عَلَيْهِمْ» قَالَ: فَانْطَلَقَ مًا، فأرَابِي اثَارَهُم، وَآثَارَ بِبِرَانِهم، قُلَ وِقَالَ الشُّعْيِّلِ سَأَلُوهُ الزَّادَ، قَالَ ابْرُ أَبِي رائدة فال غامرٌ: فَسَأَلُوهُ لَلِلْتَتِبُ الزَّادَ، وَكَانُوا مِنْ جِنِّ الْجَزِيرَةِ. فَقَالَ الْكُلُّ عَظْم دُكرَ اسْمُ اللّهِ عَلَيْه يَهَعُ فِي أَيْدِيكُمُ أَوْفَرَ مَا كَانَ عَلَيْهِ لَحْمًا، وَكُلُّ نَعْرَةِ أَوْ رَوْتَةِ عَلَفّ لِدُوَابِّكُمُ. فَلَا تَسْتَنْحُوا بِهِمَا. فَإِنَّهُمَا زَادُ احْوَابِكُمْ مِنَ الْحَنَّ".

تخريج: إنده صحيح، م. (٤٥٠).

Comments: [Its isnad is saheeh, Muslim (450)]

4150. It was narrated from 'Abdur-Rahman bin Yazeed that he did *Hajj* with 'Abdullah (♣). He stoned the *Jamarah* with seven pebbles. He put the House (the Ka'bah) on his left and Mina on his right, and he said: This is the place where the one to whom Sooratal-Baqarah was revealed stood.

410 حَدَّثَنَا مُحَمَّدُ بُنُ حَعْفَرٍ: حَدَّثَنَا شُعْبَةً عَلَى الْحَكْمِ، عَنْ عِبْدِالرَّحْمَنِ بُنِ عَلَى الْحَكْمِ، عَنْ عَبْدِالرَّحْمَنِ بُنِ يَنِيدَ أَنَّهُ رَمَى الْجَمْرَةَ يَزِيدَ أَنَّهُ رَمَى الْجَمْرَةَ بِسَنْعِ حَصَبَاكِ، قَالَ. وَجَعَلَ الْنَيْتَ عَنْ يَسَادِهِ وَمِنْى عَنْ يَصِينِهِ، وَقَالَ: هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَى اللَّهِ عُلَى اللَّهِ عَنْ يَسِيدِهِ، وَقَالَ: هَذَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ اللَّهَ وَاللَّهَ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى

Comments: [Its isnad is saheeh according to the conditions of al-Bukhari and Muslim It is a repeat of 3941, and also appeared above, 3548]

4151. It was narrated from 'Abdullah bin Mas'ood that the Messenger of Allah (ﷺ) said to the women: "Give charity, for you will be most of the people of Hell." A woman who was not one of the prominent women and not one of the wise ones said O Messenger of Allah, why? He said: "Because you curse a great deal and are ungrateful to your husbands."

Comments: [Saheeh because of corroborating evidence; this is an isnad that could be hasan]

4152. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said to the women: "Give charity, for you will be most of the people of Hell." A woman who was not one of the prominent women said: "Why?..." and he narrated the hadeeth.

Comments: [Saheeh, because of corroborating evidence]

4153. It was narrated that 'Amr bin Murrah said: I heard Abu Wa'il say: I heard 'Abdullah say - I said: Did you hear it from 'Abdullah? He said: Yes, and he attributed it (to the Messenger of Allah (ﷺ) -: "No one has more protective jealousy (gheerah) than

تخریج: اساده صحبح، ح (۱۷٤۸), م (۱۲۹۱).

4101 حَدَثنا مُحَمَّدُ بُنُ حَعْمِ حَدَثَنَا شُغَةً عِن الْحَكَمِ وَلَا شُعِينَا شُغَةً عِن الْحَكَمِ وَلَا شَعِينَا خُرَّا يُحدِّثُ عِن الْحَدِّثُ عِن اللّهِ بْنِ مَشْعُودٍ عَنِ اللّهِ بْنِ مَشْعُودٍ عَنِ اللّهِ بْنِ مَشْعُودٍ عَنِ النّبِيّ يَعِينَةٍ قَالَ اللّشَاءِ: "تَصَدّفْن، فإنَّكُنّ أَكْثَرُ أَكْثَرُ هُلَا النّبِي عَلَيْةٍ أَمْنَ اللّهُ مِنْ عِلْيَةِ النّبَاءِ أَوْ مِنْ أَعْقَلِهِنَ: يَا رَسُول اللّهِ، وَمَهُ؟ النّشَاءِ أَوْ مِنْ أَعْقَلِهِنَ: يَا رَسُول اللّهِ، وَمَهُ؟ أَوْ بِهَ عَالَ الْإِنكُنَ تُكْثِرُنَ اللّغَن، وَنَكُمُ تُكُمُونَ الْعَنْمَ.

تخريج: صحيح لعيره، وهذا إسباد محتمل السحسين من أحل وائل بن مهانة.

810٢ حَدَّثْنَا نَهْرٌ حَدَّقَ شُعْنَهُ خَدَّنَنِي الْحَكَمُ عَنْ ذَرِّ، عَنْ وَابْنِ بْنِ مَهَانَهُ، مِنْ تَبْمِ اللَّهِ، عَنْ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ اللَّهِ، عَنْ عَبْدِ اللَّهِ قَالَ: فَلَ رَسُولُ اللَّه يَظِيَّةُ لِلنِّسَاءِ: تَصدَقْنَ، فَإِنَّكُنَّ كُثُورُ أَهْلِ النَّارِ، فَقَالَتِ امْرَأَةٌ لَيْسَتْ مِنْ عِلْيَةِ النِّسَاءِ: عِيمٌ وَبَمَ وَلِمَ قَلْتِ الْمَرَأَةُ لَيْسَتْ مِنْ عِلْيَةِ النِّسَاءِ: عِيمٌ وَبَمَ وَبَمَ وَلِمَ فَدَكَرَ الْحَديث. [راحع ٢٥٦٩].

تخريج: صحيح لعره.

١٥٣ - حَدَثْنَا مُحَمَدُ بْنُ حَعْفر حَدَثْنَ شُعْنَةً عَنْ عَمْرو بْن مُرَّة قال. سَمِعْتُ أَن وَائِل يَعُولُ: شَمِعْتُ أَن وَائِل يَعُولُ: فَلْتُ: أَنْتَ سَمِعْنَهُ مِنْ عَبْدِ اللَّهِ بَقُولُ _ قُلْتُ: أَنْتَ سَمِعْنَهُ مِنْ عَبْدِ اللَّهِ؟ قَلَ: نَعَمْ، وقَدْ رفعهُ _ عال الله عز وَجَلّ، عال الله عز وَجَلّ،

Allah, may He be glorified and exalted. Hence He forbade immoral actions, both open and hidden. And none loves to be praised more than Allah, may He be glorified and exalted; for that reason He praised Himself."

ولِمُلِكَ حَرَّمُ الْفَوَاجِسُ مِّ صُهِرَ مِنْهَا وَمَا لِطُنَ، وَلَا أَخِدُ أَخَتُ إِلَيْهِ اللَّهِ غَرِّ مِن اللَّهِ غَرِّ وَلَا أَخِدُ أَخَتُ إِلَيْهِ اللَّهِ غَرِّ وَلَا لَكُ مَدَّحَ نَفْسَهُ الرَاجع: ٣٦١٦]. تخريج: إساده صحيح، ح. (٤٦٣٤)، م (٢٧٦٠).

Comments: [Its isnad is salizeli, al-Bukhari (4634) and Muslim (2760)]

4154. It was narrated from 'Amr bin Murrah that he heard Abu Wa'il narrate that a man came to Ibn Mas'ood and said: I recited all of al-Mufassal in one rak'ah. 'Abdullah said: Is this a quick recitation like reciting poetry? I learned the pairs that the Messenger of Allah (ﷺ) used to put together. And he mentioned twenty soorahs of al-Mufassal, two soorahs, two soorahs in each rak'ah.

Comments: [Its isnad is saheeh, al-Bukhari (775) and Muslim (822)]

4155. It was narrated from 'Abdullah bin Mas'ood that the Messenger of Allah (\$\text{z}')\$ would, after the two rak'alis (i.e., in the first tashahhud), be as if he were (sitting) on baked stones. I [the narrator] said to Sa'd Until he got up? He said: Until he got up.

Comments: [Its usuad is da'ecf because it is interrupted]

408 حَلَثْنَا مُحَمَّدُ بْنُ جَعْمَوٍ. خَدَّتُ شُغْنَهُ عَنْ عَشْرِو نْنَ مُرَّةُ اللهُ سَمِعَ أَنَا وَانْلِ ثُحَلَّتُ أَنَّ رَجُلًا جَاء إلى ائن مشغودٍ، فقالَ. إلِّى قَرَّاتُ الْمُفْصَسِ كُلَّهُ فِي رَكْعَةٍ، فقَالَ عَبْدُ اللهِ، هَذَّهِ كَهَدَ الشَّعْرِ، لَقَدْ عَرَفْتُ النَّطَيْرِ اللهِ كان رشولُ الله ﷺ يَقُرُّنُ نَسُهُنَّ، قَال عَدْكَر عَشْرِينَ شورةً مِن الْمُفْصَل، شورتَبِي سُورَتُسْ فِي كُنْ رَدْعِهِ. [راجع: ٣٦٠٧].

تخریج: سناده صحیح، ح: (۷۷۵)، م (۸۲۲).

100 خَدْثْنَا مُحَمَّدُ بْنُ خَعْدِ وَحَجَّاجٌ قَالًا حَدْثُنَا شُعْبَةُ عنْ سَعْدِ سُ إِبْرَاهِيهِ، قَلَ حَدْبَهِ، عَنْ أَبِي عُبَيْدَةً _ قال حَجَّاحٌ فِي حَدِبَهِ، عَنْ أَبِهِ عَبْد ، لله سَ مَسْعُودٍ. أَنَّ رَسُولَ اللّهِ يَعْهُ كَانَ إِدَا قَعَدَ مِسْعُودٍ. أَنَّ رَسُولَ اللّهِ يَعْهُ كَانَ إِدَا قَعَدَ مِسْعُودٍ. أَنَّ رَسُولَ اللّهِ يَعْهُ كَانَ إِدَا قَعَدَ فِي الرّصْفِ، فَي الرّصْفِ، قَلْتُ حَتَّى يَعُومُ كَانَ خَتَّى يَعُومُ عَلَى الرّصْفِ، قَلْتُ حَتَّى يَعُومُ عَلَى حَجَّحُ قَالَ شَعْبُ كَانَ شَعْدُ لَحَرَاكُ شَعْتُ خَتَى يَعُومُ عَلَى مَعْدُ لَحَرَاكُ شَعْتُهِ شَعْدٍ، فَقُلْتُ حَتَّى يَعُومُ عَلَى مَعْدُ لَحَرَاكُ حَتَّى يَعُومُ عَلَى مَعْدُ لَحَرَاكُ حَتَّى يَعُومُ عَلَى اللّهُ عَلَى عَلَى اللّهُ عَلَى اللّهُ

4156. It was narrated from 'Abdullah bin Mas'ood, from the Prophet (ﷺ), that he said - (the version narrated by) Hajjaj said: We were with the Prophet (鑑) and he said - (the version narrated by) Yazeed said: The Messenger of Allah (矬) summoned us and we were forty men. I was one of the last to come to him and he said: "Verily you will prevail and you will acquire booty, and you will conquer other lands. Whoever among you lives to see that, let him fear Allah, enjoin what is good and forbid what is evil. And whoever tells a lie about me deliberately, let him take his place in Hell." Yazeed said: "And let him uphold his ties of kinship."

Comments: [Its isnad is hasan if it is correct that 'Abdur-Rahman bin 'Abdullah bin Mas'ood heard this hadeeth from his father; he only heard a few things from his father]

4157. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood, from his father, from the Prophet (ﷺ) that he said: -'Abdur-Razzaq said: I heard the Messenger of Allah (ﷺ) say -'May Allah make radiant the face of a man who hears a hadeeth from us and memorises it so that he can convey it; perhaps the one to whom it is conveyed may understand it better than the one who hears it."

Comments: [A sakeeh hadeeth; thus is a hasan isnad if it is correct that 'Abdur-Rahman bin 'Abdullah bin Mas'ood heard this hadeeth from his father]

700 - خدَّتَنَا مُحَمَّدُ بَنُ جَعْفَرٍ وَحَجَّاحٌ قَالَا: حَدْثَنَا الْمَسْعُودِيُ قَالَا: حَدْثَنَا الْمَسْعُودِيُ عَن سِماكِ بَنِ حزب، عن عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ عَبْدِ اللَّهِ، عَنْ عَنْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ عَبْدُ، وَقَالَ، قَالَ يَرِيدُ: حَمَّعَنَا رَسُولُ اللَّهِ بَيْتُهُ، وَقَالَ، قَالَ يَرِيدُ: حَمَّعَنَا رَسُولُ اللَّهِ بَيْتُهُ، وَمَعْنَى أَرْبُولُ اللَّهِ وَلَيْتُولُ اللَّهُ وَلَيْتُولُ اللَّهِ وَلَيْتُولُ اللَّهِ وَلَيْتُولُ اللَّهُ وَلَيْتُولُ اللَّهُ وَلَيْتُولُ اللَّهِ وَلَيْتُولُ اللَّهُ وَلَيْتُولُ اللَّهُ وَلَيْتُولُ اللَّهُ وَلَيْتُولُ اللَّهُ وَلَيْتُولُ اللَّهُ وَلَيْتُولُ اللَّهُ وَلَيْتُولُ اللَّهِ عَنْ الْمُنْتُولُ وَلَا اللَّهِ وَلَيْتُولُ اللَّهُ وَلَيْتُولُ اللَّهُ وَلَوْلُ اللَّهُ وَلَى اللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَى اللَّهُ وَلَا اللَّهُ وَلَى اللَّهُ وَلَا اللَّهُ وَلَوْلُ اللَّهُ وَلَا اللَّهُ وَلَهُ وَلَا اللَّهُ وَلَا الللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا اللَّهُ وَلَا اللَّهُ وَلَا اللَهُ وَلَا اللَّهُ وَلَا اللَّهُ وَاللَّهُ وَلَا اللَّهُ وَلَا اللْهُ وَلَا الللَّهُ وَلَا اللْهُ اللْهُ وَاللَّهُ وَاللَّهُ وَلَالْمُولُولُ وَاللَهُ وَلَوْلُولُولُولُولُولُولُولُولُولُولُولُولُو

تخريج: إساده حس، إن صح سمع عبدالرحمى بن عدالله لهذا لحديث من أبيه، فقد سمع مه شيئا يسيرا.

210٧ - (٢/ ٤٣٧) حدَّقُنَا مُحَمَّدُ مَنْ جَعْفَرِ: حَتَّ شُعْبَةُ وَعَدُ الرَّرَّاقِ: أَخْتَرَنَا إِسْرَ مَيلُ عَنْ سِمَاكِ مِن حَرْبٍ، عَنْ عَدْ الرَّحْمَ بُنِ عَنْ سِمَاكِ مِن مَسْعُودٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ بَيْكِةً أَنْهُ قَالَ _ قَالَ عَبْدُ الرَّزَّاقِ: سَبِعْتُ رسُولَ أَنَّهُ قَالَ _ قَالَ عَبْدُ الرَّزَّاقِ: سَبِعْتُ رسُولَ اللَّهِ يَهْ فَوَلَ . _ "نَصْر اللَّهُ المُرَّا سَمِعَ مِنَا لَلَّهِ يَقُولُ . _ "نَصْر اللَّهُ المُرَّا سَمعَ مِنَا خَفَظُ حَتَى يُبَلِّغَهُ، فَوْتٍ مُبَلِّغِ أَخْفَظُ أَخْفَظُ مَتَى يُبَلِّغَهُ، فَوْتٍ مُبَلِّغِ أَخْفَظُ لَهُ مِنْ سَامِعِ".

تخريج حديث صحيح، وهذا إساد حسن إلى صح سماع عند الرحمن بن عبداليه لهذا الحديث من أبيه. 4158. It was narrated from 'Abdullah that the Prophet (經) said: "A man's prayer in congregation is twenty-five times better than his praying alone." Hajjaj said: Shu'bah did not attribute it to the Prophet (經) (when he narrated it) to me, but he did so (when he narrated it) to others. And I am reluctant to attribute it to the Prophet (經) because 'Abdullah rarely attributed any report to the Prophet (經).

Comments: [A saheeh hadeeth]

4159. It was narrated from Ibn Mas'ood that the Prophet (囊) used to regard prayer in congregation as twenty-five times better than a man's prayer offered alone.

Comments: [Its isnad is salreeh]

4160. It was narrated from 'Abdullah bin Mas'ood that he said: Verily Muhammad (突) was taught how to start all acts of goodness and all acts of goodness and how to conclude all acts of goodness. And he said: "When you sit after each two rak'ahs, say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah. I bear

100 - حَلَّثَنَا مُحَمَّدُ بْنُ جَعَفَرِ: حَدَّثَا شُعْنَةً وَحَجَّرٌ قَالَ: سَمِعْتُ عُفْبَة بْنَ وَسَاجٍ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ أَنَّهُ قَالَ: "فَصْلُ صَلَاةِ الرَّجُلِ فِي الْحَجِيعِ عَلَى صَلَاتِهِ وَحْدَهُ خَمْسٌ وَعِشْرُونَ الْحَجِيعِ عَلَى صَلَاتِهِ وَحْدَهُ خَمْسٌ وَعِشْرُونَ وَرَحَهُ قَلْمَا عَرْفَعُهُ شُعْمَةً لِي، وَقَدْ رَفَعَهُ لَيْعَبُري، فان: أَنَا أَمَابُ أَنْ وَقَعْهُ أَنْعَهُ إِلَى وَقَدْ رَفَعَهُ لِخَبْرِي، فان: أَنَا أَمَابُ أَنْ أَرْفَعَهُ إِلَى أَرْفَعَهُ إِلَى اللّهِ قَلْمًا كَانَ يَرْفَعُ إِلَى اللّهِ قَلْمًا كَانَ يَرْفَعُ إِلَى اللّهُ عَلْمًا كَانَ يَرْفَعُ إِلَى اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ عَلَيْهِ اللّهُ عَلْمًا كَانَ يَرْفَعُ إِلَى اللّهُ عَلَيْهِ اللّهُ عَلَيْهُ إِلَى اللّهُ عَلَيْهِ اللّهُ عَلَيْهِ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ اللّهُ عَلِيهُ اللّهُ عَلَيْهُ اللّهُ عَلْمُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللّهُ عَلْهُ اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْهُ عَلَيْهُ اللّهُ عَلَيْهُ عَلَيْه

تخريج: حديث صحيح.

٤١٥٩ حَدْفنيه بَهْرُ حَدَّثَنَا هَمَّامٌ: أَخْيَرَنَا فَتَادَةُ عَنْ مُورَقِ، عَنْ أَبِي الْأَحْوَصِ الْجُشَمِيّ، عَنْ أَبِي اللَّمْقِ بَيْلِيّةَ النَّبِيّ بَيْلِيّةً النَّبِي عَلَى صَلَاةِ الرَّجُلِ كَانَ يُفَضَّلُ صَلَاةً الْجَمِيعِ عَلَى صَلَاةً الرَّجُلِ وَحْدَهُ بِخَمْسٍ وَعِشْرِينَ صَلَاةً، كُلُهَا مِثْلُ وَخَدَهُ بِخَمْسٍ وَعِشْرِينَ صَلَاةً، كُلُهَا مِثْلُ صَلَاتًه.

تخريج: إساده صحيح.

١٦٠ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْنَةً عَلَى أَبِي اللهِ بْنِ مَسْعُودِ أَنَّهُ فَالَ اللهِ مُحَوَّاتِمَهُ، وَحَوَامِعَهُ، وحَوَاتِمَهُ، فَوَاتِمَ الْخَبْرِ، وَحَوَامِعَهُ، وحَوَاتِمَهُ، فَقَالَ: "إِذَا قَعَدْتُمْ فِي كُلُّ رَكُعْتَيْنِ مَعُولُوا: التَّحِبَّاتُ لِلَّهِ وَالصَّلْوَاتُ وَالطَّيِّبَاتُ، مَعْدُلُ أَنَّهُ اللَّهِ وَالصَّلْوَاتُ وَالطَّيِّبَاتُ، اللهِ السَّلامُ عَلَيْكَ أَيْهَا اللهِ وَعَلَى عِنَادِ اللّهِ وَمَرَّكَاتُهُ، اللهُ إلله إلله إلا الله، وَأَشْهَلُ اللهِ اللهِ إلا الله، وَأَشْهَلُ اللهِ اللهِ اللهِ إلا الله وَأَلْمَ هُوالْمُ الله وَأَلْمُ اللهُ وَأَلْمُ الله وَأَلْمُ اللهُ وَأَلْمُ اللهُ وَأَلْمُ اللّهُ وَأَلْمُ اللّهُ وَأَلْمُ اللّهُ وَأَلْمُ اللهُ وَأَلْمُ اللّهُ وَأَلْمُ اللّهُ وَأَلْمُ اللّهُ وَأَلْمُ اللّهُ وَأَلْمُ اللّهُ وَأَلْمُ اللّهُ وَالْمُ اللّهُ وَالْمُ اللّهُ وَاللّهُ اللّهُ وَالْمُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ وَأَلْمُ اللّهُ وَاللّهُ اللّهُ اللّهُ اللّهُ وَاللّهُ اللّهُ وَاللّهُ اللّهُ اللّهُ وَالْمُ اللّهُ وَاللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ الللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللللهُ اللللللمُ الللّهُ الللهُ الللللمُ الللللمُ اللهُ اللللمُ الللللمُ اللّهُ الللمُ ا

witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger. Then let one of you choose whatever supplication he likes and call upon his Lord, may He be glorified and exalted, with it." And verily Muhammad (鑑) said: "Shall I not tell you what calumny is?" He said: "It is malicious gossip that is spread among people." And verily Muhammad (said: "A man may tell the truth until he is recorded as a speaker of truth, and he may lie until he is recorded as a liar."

Comments: [Its isnad is saheeh

4161. It was narrated from 'Abdullah from the Prophet (突) that he said: "If I were to take anyone among my ummah as a close friend, I would have taken Abu Bakr as a close friend."

Comments: [Its isnad is saheeh, Muslim (2383)]

4162. It was narrated from 'Abdullah (本) from the Prophet (些) that he used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is haram and inappropriate) and independence of means."

Comments: [Its isnad is saheeh, Muslim (2821)]

4163. It was narrated from 'Abdullah (-60), that he used to recite this verse: "then is there any

أَنَّ مُحَمِّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ لِيَتَحَبِّرُ أَحَدُكُمُ مِنَ الدُّعَاءِ عَجْدَهُ إِلَيْهِ، فَنْبِدْعُ بِهِ رَبَّهُ عَرَّ وَجَلَّهُ وَبَرَّ مُحَمِّدًا بِيَّةً فَالَ. ﴿ لَا أَنْبِكُمُ مَ الْعَضْهُ ﴾ قال ﴿ هِي النَّمِيمَةُ الْقالَةُ نَيْنَ الْعَضْهُ ﴾ قال ﴿ هِي النَّمِيمَةُ الْقالَةُ نَيْنَ النَّجُلَ النَّاسِ وَإِنَّ مُحَمِّدُ اللَّهِ قَالَ. ﴿ إِنَّ الرَّجُلَ طَلَقُ فَا وَتَكُبِلُ حَتَّى عَدُقُ عَنْ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللللْهُ الللْهُ الللَّهُ الللْهُ اللَّهُ اللللِّهُ الللْهُ اللْلِهُ الللْهُ الللْهُ الللْهُ الللْهُ الللْهُ اللللْهُ اللللْهُ اللَّهُ الللْهُ الللْهُ الللْهُ اللْهُ الللْهُ الللْهُ الللْهُ اللْهُ اللللْهُ اللْهُ الللْهُ اللللْهُ الللْهُ اللللْهُ الللْهُ اللْهُ الللْهُ الللْهُ الللْهُ الللْهُ الللْهُ الللْهُ الللْهُ الل

تخريج: إساده صحيح.

1711- حَدَثْنَا مُحَمَّدُ ثُنُ جَعْفَرٍ. خَدَّثَنَا شُغَبَّةُ غَنْ أَي الْأَحْوَصِ، عَنْ غَنْ أَي الْأَحْوَصِ، عَنْ غَدْ اللَّهِ عَنْ اللَّبِيّ بِهِي أَنَّهُ قَالَ: اللَّهِ كُنْتُ مُتَجِدًا مِنْ أُمَّتِي أَحَدًا خَلِيلًا لَا تُخَذْتُ أَبًا بَكُمٍ رَصِي اللَّهُ عَنْهُ. [راجع ٣٥٨٠].

نخريج: إساده صحيح، م (٢٣٨٣).

١٩٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ خَدَّثَنَا شُعْبَةً عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ اللَّبِيِّ بَيْئِةً أَنَّهُ كَانَ يَقُولُ: وَاللَّهُمُّ إِلَى اللَّهُمُ اللَّهُ اللَّهُمُ اللللْمُولِمُ اللللْمُ اللَّهُمُ اللَّهُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَ

تخریج: إسناده صحیح، م (۲۸۲۱).

٤١٦٣ - حَدَثَنَا مُحَمَدُ بْنُ جَعْفَرِ: حَدَثَنا شُغْبَةُ
 عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّه

one who will remember (or receive admonition) [fahal min muddakir]?" [al-Qamar 54:17], with (the letter) dal.

Comments: [Its isnad is saheeh, al-Bukhari (4873) and Muslim (823)]

4164. It was narrated from 'Abdullah (\Rightarrow) from the Prophet (\Rightarrow) that he recited (Soorat) an-Najm and prostrated in it, and those who were with him prostrated, except an old man who took a handful of pebbles or dust and raised it to his forehead and said: This is sufficient for me! 'Abdullah said: And later on I saw him slain as a *kafir*.

Comments: [Its isnad is saheeh, al-Bukhari (1067) and Muslim (576)] عَنِ النَّيِّ بَشِيْ أَنَّهُ كَانَ يَقْرَأُ هَذَا الْحَرُّفَ: ﴿ هَٰذُ مِنْ مُدَّكِمٍ ﴾ (القمر: ١٥) [راجع - ٣١٥].

تخریج: بسادہ صحبح، ح (٤٨٧٣)، م (٨٢٣).

\$178 - حَدَّفَنا مُحَدَّدُ بْنُ جَعْمِ وَعْمَانُ قَالَا: خَدْنَا شُعْنَهُ عَنْ أَبِي السَّحاقَ _ قال عَمَّانُ: خَبْرَنَا أَبُو إِسْحَاقَ _ عَنِ الْأَسْوَدِ _ وقالَ مُحَمَّدٌ: عَنْ أَبِي إِسْحَاق قَالَ: سَمِعْتُ مُحَمَّدٌ: عَنْ أَبِي إِسْحَاق قَالَ: سَمِعْتُ اللَّسْوَد لِخَدْتُ عَنْ غَيْد اللَّهِ عَنِ الشَّيِّ اللَّيِّ اللَّيِّ اللَّيِّ اللَّيِّ اللَّيْ اللَّيْ اللَّيْ اللَّيْ اللَّيْ عَلَيْ اللَّيْ اللَّهُ اللَّهُ وَقَالَ: يَكُنْ اللَّهُ اللَّهُ وَقَالَ: يَكُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ وَقَالَ: يَكُنْ اللَّهُ الْحَلْمُ اللَّهُ اللْمُعِلَمُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللْمُعْلِمُ

تخریج: إساده صحیح، خ (۱۰۲۷)، م. (۵۷۱).

4165. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (霙) passed by me when l was praying and said: "Ask, you will be given, O son of Umm 'Abd.'' 'Umar said: Abu Bakr and I raced and Abu Bakr beat me to him. We never competed with Abu Bakr in anything good but Abu Bakr beat me to it. He ['Abdullah] said: Part of my supplication that I almost never omit to say is: O Allah, I ask You for blessing that never ends and joy that never ceases and to accompany the Prophet Muhammad (ﷺ) in the 2170 حدثنا مُحَمّدُ بْنُ حَعْفَرٍ: حَدَّثَنَا شُعْنَهُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُنِيْدَةً، عَنْ عَبْدِ اللَّهِ عَنْ أَبِي عُنِيْدَةً، عَنْ عَبْدِ اللَّهِ فَالَّذَ مَنْ عَبْدِ اللَّهِ وَقَالَ مُعْرَدُ وَاللَّهِ عَبْدِهِ فَقَالَ عُمَرُ: فَاللَّهِ عَبْدِهِ فَقَالَ عُمَرُ: فَاللَّهِ عَبْدِهِ فَقَالَ عُمَرُ: فَاللَّهُ مَّ عَبْدِهِ فَقَالَ عُمَرُ: فَاللَّهُ مَّ عَبْدِهِ فَقَالَ عُمَرُ: وَفَسِتَقِي بِلَيْهِ أَبُو بَكْرٍ، فَسِتَقِي بِلَيْهِ أَبُو بَكْرٍ، فَسِتَقِي بِلَيْهِ أَبُو بَكْرٍ، فَسَتَقَنِي إليه أَنُو بَكْرٍ، فَسَلَقَنِي إليه أَنُو بَكْرٍ، فَسَلَقَنِي إليه أَنُو بَكْرٍ، فَسَلَقَنِي إليه أَنُو بَكْرٍ، فَسَلَقَي إليه أَنُو بَكْرٍ، فَسَلَقَي إليه أَنُو بَكْرٍ، فَلَا أَكَادُ أَنْ أَدْعَ: فَقَالَ اللّهُمَّ إِنِّي أَسْأَلُكَ تَعِيمًا لاَ يَبِيدُ، وَقُرَةً عَيْنِ لاَ يُعَدِّدُ وَمُرَافِقَةً النَّيِّ مُحمَّدٍ فِي أَعْلَى الْمَنَةِ حَدِي أَعْلَى الْمَنَةِ حَدِي أَعْلَى الْمَنْتَةِ حَدِي أَعْلَى الْمَنْتَةِ حَدِي أَعْلَى الْمَنْتَةِ حَدِي أَعْلَى الْمَنْتَةِ حَدِي أَعْلَى الْمَعْتَدِ فِي أَعْلَى الْمَنْتَةِ حَدِي أَعْلَى الْمَنْتَةِ حَدِي أَعْلَى الْمَنْتَةِ حَدَةً اللّهُ مَا اللّهُ مُعْلَدُ وَمُرَافِقَةً النَّيْ مُحمَّدٍ فِي أَعْلَى الْمُنْتَةِ حَدَةً اللّهِ الْمُؤْدِ الْمُؤْدِ اللّهُ اللّهُ الْمُونَةُ اللّهُ اللّ

تخريج: حديث حسن، وهدا إسناد صعيف الانقطاعة، أبوعبيدة لم يسمع من أبيه الله مسعود.

Comments: [A hasan hadeeth; this is a da'eef isnad because it is interrupted. Abu 'Ubaidah - who is the son of 'Abdullah bin Mas'ood - did not hear from his father]

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4166. It was narrated from 'Abdullah that he said: We were with the Prophet (處), nearly forty people in a tent, and he said: "Would it please you to be one quarter of the people of Paradise?" We said: Yes. He said: "Would it please you to be one third of the people of Paradise?" We said: Yes. He said: "By the One in Whose hand is my soul, I hope that you will be half of the people of Paradise, and that is because no one will enter Paradise except a Muslim soul, and you, compared to the mushrikeen, are like a white hair on the hide of a black bull, or a black hair on the hide of a red bull."

Comments: [Its isnad is saheeli, al-Bukhari (6528) and Muslim (221)]

4167. It was narrated that 'Abdullah bin Salamah said: I heard 'Abdullah bin Mas'ood say: Your Prophet (ﷺ) was given the keys of everything except five things: "Verily, Allah, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knower, All-

2177 - حَدَّقَنَا مُحَمَّدُ بُنُ حَعْفَرٍ حَدَّثَنَا مُحَمَّدُ بُنُ حَعْفَرٍ حَدَّثَنَا مُحَمَّدُ بُنُ خَعْفَرٍ حَدَّثَنَا مُعْمَدُ وَبِهُ أَبِي إِسْحَقَ، عَنْ أَبِي إِسْحَقَ، عَنْ أَبِي إِسْحَقَ، عَنْ عَبْدِ اللَّهِ أَنَّهُ قَالَ كُنَا مَعَ رَسُولِ اللَّهِ بِيَتِهِ فِي قُبَةٍ نَحْوًا مِنْ كُنَا مَعَ رَسُولِ اللَّهِ بِيَتِهِ فِي قُبَةٍ نَحْوًا مِنْ الْرَبَعِينَ، قَالَ اللَّهُ أَنْ تَكُونُوا رُبُعَ أَهْلِ الْحَبَّةِ؟ قَلْلًا: نَعْمَ، قَلَا الْحَبَةِ؟ اللَّهِ اللَّهِ إِلَيْ كَالُوضُولَ لَنْ الْحَبَةِ؟ قَلْلًا: نَعْمَ، فَقَال الوَلَيْدِي نَفْسُ مُحَمِّدٍ بِيدِهِ إِنِّي لَأَرْحُو أَنْ الْجَنَّةِ لَا اللَّهُ وَدَكَ أَنَّ الْجَنَّةِ لَا اللَّهُ اللَّهُ اللَّهُ الْمُنْ مُسْلِمَةً وَمَا النَّتُهُ لَا مِنْ أَمُّلِ الْجَنِّةِ وَدَكَ أَنَّ الْجَنَّةِ لَا مِنْ أَمْلِ الْجَنِّةِ وَمَا أَنْتُمْ مِنْ الْمُلِيمَةُ وَمَا أَنْتُمْ مِنْ الْمُلِيمَةُ وَمَا أَنْتُمْ اللَّهُ وَمَا أَنْتُمْ الْمُلْمِدَةُ اللَّهُ وَمَا أَنْتُمْ اللَّهُ وَاللَّهُ وَمَا أَنْتُمْ الْمُلْمِدَةُ اللَّهُ وَمَا أَنْتُمْ اللَّهُ وَمَا أَنْتُمْ الْمُلْودَةُ فِي حِلْدِ اللَّهُ وَمَا أَنْتُمْ الْمُلْودَةُ فِي حِلْدِ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَمِلْ اللَّهُ وَمَا أَنْتُمْ اللَّهُ وَاللَّهُ وَاللَّهُ وَمَا أَلَنَّهُ لَا اللَّهُ وَاللَّهُ وَاللَّهُ وَمَا أَنْتُمْ الْمُلْودَةُ وَلَى اللَّهُ وَاللَّهُ وَاللَّهُ وَمَا أَنْتُمُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَمَا أَنْتُمْ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُ اللَّهُ وَاللَّهُ وَالْمُوالِقُولُ اللْمُ الْمُؤْمِ اللْمُوالِيْفِي اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَلَا اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ اللْمُعُولُ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْمُوالِقُولُ اللْمُولِ الللْمُعُولُولُ اللْمُعُولُ اللْمُعُولُ اللَّهُ وَاللَّهُ وَاللَّهُ وَلِهُ اللَّهُ وَالْمُؤْمُولُ اللْمُؤَ

تخریج: إسده صحیح، ح: (۱۵۲۸)، م (۲۲۱).

217٧ - حَدَّثُنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَ شُعْنَهُ عَنْ عَمْرِو بْنِ مُرَّةً قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ سَلَّعَة يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودِ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودِ يَقُولُ: أُوتِي نَبِيْكُمْ ﷺ مَفَاتِيحَ كُلِّ شَيْء غَبْرَ الْحَمْسِ ﴿ فَإِنَّ اللَّهَ عِمدَهُ عِلَمُ السَّاعَةِ وَبُكُرُكُ الْحَمْسِ ﴿ فَإِنَّ اللَّهَ عِمدَهُ عِلَمُ السَّاعَةِ وَبُكُرُكُ الْحَمْسِ ﴿ فَإِنَّ اللَّهَ عِمدَهُ عِلَمُ السَّاعَةِ وَبُكُرُكُ الْحَمْسِ ﴿ فَإِنَّ اللَّهِ عَمْدُ السَّاعَةِ وَبُكُرُكُ اللَّهُ عَلَيْ السَّاعِةِ وَبُكُرُكُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الْمُعْلَى اللَّهُ الْمُنْ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُنَالَّةُ اللَّهُ الْمُعْلِقُولُ اللَّهُ الللللّهُ اللَّهُ اللَّهُ اللللّهُ الللّهُ اللللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ الللللّهُ الللّهُ الللللّهُ الللللّهُ الللللّهُ الللّهُ الللللّهُ

Aware (of things)" [Luqman 31:34]. I said to him: Did you hear that from 'Abdullah? He said: Yes, more than fifty times.

Comments: [Saheeh because of corroborating evidence]

4168. Abul-Majid - i.e., al-Hanafi - said: I was sitting with 'Abdullah and he said: I remember the first man whose hand was cut off. A thief was brought to the Prophet (22) and he issued orders that his hand be cut off. And it was as if the face of the Messenger of Allah (變) was covered with dust (i.e., his face changed colour). They said: O Messenger of Allah, it is as if you are upset about cutting off his hand. He said: "What could prevent me (from cutting off his hand)? Do not be the Shaitan's helpers against your companion. If a case is brought to the ruler that deserves the hadd punishment, he should carry it out. Allah, may He be glorified and exalted, is forgiving and loves forgiveness. 'Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful' [an-Noor 24:22]."

قُلْتُ لَهُ أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمُ أَكْثَرَ مِنْ حَمْسِينَ مَرَّةً.

تخريع: صحيح لعيره، وهذا إساد يحتمل النحسين.

٨١٦٨ - حَدِّثَنَا مُحَمَدُ بْنُ جَعْفَرِ : حَدِّثَنَا شُعْتَهُ قَالَ: سَمِعْتُ قَالَ: سَمِعْتُ أَبَا مَاجِدٍ، يَعْنِي بُنُ الْمُجَبِّرِ قَالَ: سَمِعْتُ أَبَا مَاجِدٍ، يَعْنِي الْحَنْفِيَّ قَالَ كُنْتُ قَاعدًا مَعْ عَبْدِ اللّهِ، قَالَ: إِنِي لَأَذْكُرُ أُولَ رَجُلِ مَعْ عَبْدِ اللّهِ، قَالَ: إِنِي لَأَذْكُرُ أُولَ رَجُلِ فَطَعَهُ، أَنِي بِسَارِقِ، فَأَمَر بِقَطْعِه، وَكَأَنَّمَا أَبِيفَ وَجُهُ رَسُولِ اللّهِ يَنْتِي فَالَى: قَالُوا: يَا أَبِيفَ وَجُهُ رَسُولِ اللّهِ يَنْتِي فَطْعَهُ، قَالَ: قَالُوا: يَا يُنْفِي كَرِهْتَ قَطْعُهُ، قَالَ: "وَمَا أَبِيفَ حَدِّ يَعْفُو يُجِبُ أَخِيكُمْ، إِنَّهُ يَنْتَغِي لِلْإِمَامِ إِذَا النَّقَى إِلَيْهِ حَدِّ عَلَى إِنَّهِ حَدِّ عَفُو يُجِبُ اللّهُ عَرَّ وَجَرَّ عَفُو يُجِبُ الْعَنْقُ ، فَوَلَا يَشِعُهُ إِلَيْهِ حَدِّ الْعَنْقُ وَبَعِبُ اللّهِ عَلَى اللّهُ عَرَّ وَجَرَّ عَفُو يُحِبُ الْعَنْقُ ، فَوَلَا يَقِيمُهُ إِلَيْهِ حَدِّ عَفُو يُحِبُ اللّهُ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ عَلَى اللّهُ اللللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللللّهُ الللللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ اللللّهُ اللّهُ اللللللهُ اللللللهُ اللللهُ اللّهُ اللّهُ الللهُ اللللهُ اللللهُ الللهُ الللهُ اللهُ الللهُ اللللهُ الللهُ الله

تخريج: حسن بشواهده، وهذا إساد صعيف، أبو ماحد الحنتي مجهول، وقال البحاري والسائي. مكر الحديث.

Comments: [Hasan when other reports are joined to it; this is a da'vef isnad]

4169. It was narrated from Abu Majid al-Hanafi... And he mentioned a similar report and said: It was as if the face of the Messenger of Allah (底) was covered with dust, as if dust were scattered on it.

١٦٩ حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَنْنَأَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ التَّيْمِيِّ، عَنْ أَبِي مَاجِدِ الْحَنْفِيِّ، فَذَكَرَ مَعْنَاهُ، وَقَالَ: وَكَأَنَّمَا أُسِفَّ وَجُهُ رَسُولِ اللَّهِ عَلَيْهِ، يَقُولُ: ذُرَّ عَلَيْهِ رَمَادُ. [راحع: ٣٧١١].

Comments: [It is a repeat of the previous report]

4170. It was narrated that lbraheem bin Suwaid, who was the *mam* of *Masjid* 'Alqamah after 'Alqamah died, said: 'Alqamah led us in praying *Zuhr*, and I do not know whether he prayed three or five. Something was said to him and he said: What do you think, O one-eyed one? I said: Yes. So he prostrated twice, then 'Alqamah narrated from 'Abdullah from the Prophet (ﷺ)... A similar report.

Comments: [Its isnad is salieeli]

4171. It was narrated from 'Abdullah that the Prophet (炎) said: "(Believing in) bird omens is shirk. There is no one among us who does not (think of them), but Allah takes away (such thoughts) by means of putting trust in Him."

Comments: [Its isnad is saheeh]

4172. It was narrated from 'Abdullah from the Messenger of Allah (憲), that he used to say salam to his right and to his left, (turning his face so far that) I could see the whiteness of his face. And I did not forget among the things that I have forgotten: Peace be upon you and the mercy of Allah, peace be upon you and the mercy of Allah.

Comments: [Salueli; this is a da'eef isnad because Jabir is da'eef; he is Ibn Yazeed al-Ju'fi]

تخريج: حسن بشواهده، وهدا إساد صعيف كسائله.

110- حدَّتُنَا مُحَمَّدُ بْنُ حَقْمِ. حَدَّتَهَ شُعْتَهُ عَنْ سَلَمَةً بْنِ كُهْبُلِ، عَنْ إِبْرَاهِم بْنِ شُوبِيْهِ، وكانَ إِمَامَ مَسْجِد عَنْفَمَه بعْد علْفَمَهُ، قَالَ: صلّى بنا عَنْفَمَةُ الظُّهْرَ، فَلا أَدْرِي ضَلَى سَلَّى بَنَا عَنْفَمَةُ الظُّهْرَ، فَلا أَدْرِي ضَلَى تَلَانٌ أَمْ خَمْت، فَنِينَ بُهُ، فَقَالَ؛ وَأَنْت يا عُورُ؟ فَقُلْتُ عَمْد، فال فسحد سخدنيني، ثُمَّ حَدَّتَ عَلْهَمةً عَنْ عَنْد الله عَنِ لَبِي يَتَيْجُ

تخريج: إساده صحبح.

- ٤١٧١ - خَلَثْنَا مُحَمَّدُ بْنُ حَعْفَرٍ · حَدَثَنَا شُعْنَةً وَحَجَاحٌ عَنْ شُعْنَةً مَنْ كُهْيْلٍ ، عَنْ النَّبِيِّ عِينَى الْأَسْدِيِّ ، عَنْ رَرِّ ، عَنْ عَبْدِ اللَّهِ عَن النَّبِيِّ عِينَى الْأَسْدِيِّ ، عَنْ عَبْدِ اللَّهِ عَن النَّبِيِّ عِينَى النَّبِيِّ قَال · «الطَّيْرَةُ مَنَ الشَّرْكِ ، وَمَا مِنَّ إلَّا ، وَلَكَنَّ عِبْدُ اللَّهِ عُن النَّبِيِّ اللَّهِ عَلَى النَّبِيِّ اللَّهِ عَلَى النَّبِيِّ اللَّهِ عَلَى النَّبِي اللَّهِ عَلَى النَّبِي اللَّهِ عَلَى النَّبِي اللَّهِ عَلَى النَّبِي اللَّهِ عَلَى اللَّهِ عَلَى النَّبِي اللَّهُ عَلَى النَّبِي اللَّهِ عَلَى اللَّهِ عَلَى اللْهُ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى الللهِ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ اللّهِ عَلَى اللّهُ اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهُ اللّهِ عَلَى اللّهُ اللّهُ عَلَى اللّهُ اللّهِ عَلَى اللّهُ اللّهِ عَلَى الللّهِ عَلَى اللّهِ اللّهِ اللّهُ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ الللّهِ الللّهُ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ الللللّهُ الللّهُ اللللّهُ الللللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ الللللّهُ اللللللّهُ الللللّ

تخريج: اساده صحيح، ح: (٥٠١٦)، م (١٤٠٠).

21VY - خَدَّلْنَا مُحَمَّدُ بْنُ جَعْدٍ: خَدَّبُنَا شُعْبَةً عَنْ حَارٍ، عَنْ أَبِي الْصُخَى، عَنْ مَشْرُوقٍ، عَنْ عَلْدِ اللّهِ عَنْ رَشُولَ اللّه ﷺ: أَنَّهُ كَانَ يَبُوصَ لِيسَلّهُ عَنْ يَجِينِه وعنْ سَمَالِهِ حَنِّى أَرَى بَبُوصَ وَجْهِه، فَمَا سِيت بَعْدُ عَمَا سِيتُ الشَّلامُ عَلَيْكُمْ وَرَحْمَةُ اللّه، الشَّلامُ عَلَيْكُمْ ورحْمَةُ للّه، السَّلامُ عَلَيْكُمْ ورحْمَةُ للهِ. [راجع 1717].

تخريج: صحح، وهذا إساد صعيف لصعف حار الجعمي.

4173. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "The best of the people are my generation, then those who come after them, then those who come after them. Then there will come people after them one of whose testimony will come before his oath and his oath will come before his testimony.

Comments: [its israid is saheeh, Mushim (3533)]

4174. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) offered the prayer and I do not know whether he added or omitted something. Then he turned to face us and we told him what he had done, so he turned to face the giblalt and prostrated twice, then he turned to face us and said: "If something had been introduced into the prayer, I would have told you. But I am only human and I forget as you forget, so if I forget then remind me. And if any of you has any doubts concerning his prayer, let him think of what is most likely to be the case and then complete (his prayer on that basis) and say the salam, then prostrate twice."

Comments: [Its isnad is saheeh, Muslim (572)]

4175. It was narrated from 'Abdullah, from the Prophet (趣), that he said: "If you are three, two should not converse (privately) to the exclusion of their companion,

21٧٣ - حَلَثُنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَثَنَ شُعْنَهُ عَنْ مِنْصُورِ وَسُلْيْمَانَ، عَنْ إِنْرَاهِيمَ، عَنْ عِيدَةَ الشَّيْ بِيَالِيْ عَنِهِ اللَّهِ عَنِ النَّيِّ بِيَالِيْ عَلَيْهِ اللَّهِ عَنِ النَّيِّ بِيَالِيْ لَهُ قَالًا عَنِهُ اللَّهِ عَنِ النَّيِّ بِيَالِيْ لَهُ قَالًا اللَّهِ عَنِ النَّيِّ بِيَالِيْ لَهُ فَا اللَّهِ عَنْ اللَّهُ عَلَيْكُ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَلَيْكُ اللَّهُ عَنْ اللَّهُ عَلَيْكُ اللَّهُ عَنْ عَنْ عَنْهُ اللَّهُ عَنْ اللَّهُ عَلَيْكُ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْكُ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْكُ اللَّهُ عَلَى اللَّهُ عَلَيْكُ اللَّهُ عَلَيْكُوالِهُ عَلَيْكُولِ اللَّهُ عَلَيْ اللَّهُ عَلَيْكُولُ اللَّهُ عَلَى اللَّهُ عَلَيْكُولُ اللَّهُ عَلَيْلُولُ اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُوا اللَّهُ عَلَيْكُولُ اللَّهُ عَلَيْكُولُ عَلَيْلِمُ اللَّهُ عَلَيْلُولُ اللَّهُ عَلَيْلِمُ اللَّهُ عَلَيْكُولُ اللَّهُ عَلَيْلِمُ اللَّهُ عَلَيْكُولُ اللَّهُ عَلَيْلِمُ اللَّهُ عَلَيْلُولُ اللَّهُ عَلَيْلِمُ اللْمُعَلِّقُ عَلَيْلِمُ اللَّهُ عَلَيْلِمُ اللَّهُ عَلَيْلِمُ اللَّهُ عَلَيْلِمُ اللَّهُ عَلَيْلُولُ اللَّهُ عَلَيْكُمُ اللَّهُ عَلَيْلُولُ اللْمُعَلِمُ عَلَيْلُولُولُولُولُولُ اللْمُعَلِيْكُ عَلَيْلُولُولُولُ اللْمُعُلِمُ اللْمُعَلِمُ اللْمُعُلِمُ اللْمُل

تخريج: إساده صحيح، م (٣٥٣٢).

21٧٤ - خَدَّثَنَا مُحَمَّدُ بِنُ خَعْمَرٍ. حَدَثَنَا شُخَبُهُ عَالَى عَالَا عَلَيْهِ قَالَ. عَلَيْهِ قَالَ. حَدَّنِي إِبْرَاهِيمُ عَنْ عَلَيْهِ قَالَ. حَدَّنِي إِبْرَاهِيمُ عَنْ عَلَيْهِ صَلَاةً، لَا أَدْرِي عال صَمَّى رَسُولُ اللَّهِ ﷺ صَلَاةً، لَا أَدْرِي عال صَمَّى رَسُولُ اللَّهِ ﷺ صَلَاةً، لَا يَدْري، عَلَيْمَةُ قَال: زَادَ أَوْ نَقْص، أَوْ عَبُدُ اللَّه، ثُمَّ عَلْمَهُ قَال: زَادَ أَوْ نَقْص، أَوْ عَبُدُ اللَّه، ثُمَّ الْمَثَلُنَا، فَحَدَثُناهُ بِصَنيعهِ، فَقَنَى رَحَلَهُ، وَسَعَدْ سَحُدَثَيْنٍ، ثُمَّ أَفْتُل عَيْبًا الْقِبْلَةَ، وَسَجدَ سَحُدَثَيْنٍ، ثُمَّ أَفْتُل عَيْبًا اللَّه، ثَمَّ أَفْتُل عَيْبًا اللَّهُ اللَّهُ اللَّهُ أَفْتُل عَيْبًا اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الل

تخریج: إساده صحیح، م (۵۷۲).

الله حَدَّثَنَا مُحمَّدُ بُنُ حَعْفَرٍ: حَدَّثَنَا شُعْبَةُ
 من مَنْصُورٍ، عَنْ أَبِي وابْلٍ، عَنْ عَبْد اللهِ
 البّي ﷺ أَنَّهُ قال: "إِذَا كُنْتُهُمْ نَلَائةً فَلَا

because that makes him sad. And no woman should look at or touch another woman so she can describe her to her husband."

Comments: [Its isnad is saheeh, al-Bukhari (6290) and Muslim (2184)]

4176. It was narrated from 'Abdullah, from the Prophet (ﷺ, that he said: "What a bad thing for one of you - or one of them - to say, I forgot such and such a verse. Rather he was caused to forget. Keep revising the Qur'an, for it is quicker to flee from the hearts of men than camels from their hobbles."

Comments: [Its isnad is salreeh, al-Bukhari (5039)]

4177. It was narrated that 'Abdullah said: We used to say-Peace be upon So and so and So and so. Then the Messenger of Allah () said: "Say: 'All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and on the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that Muhammad is His slave and Messenger.' For when you say, 'Peace be upon us, and on the righteous slaves of Allah,' you will have sent salams upon every righteous slave on earth and in heaven."

يَّنَنَاجَ اثْنَاں دُونَ صَاحِبِهِمَا، أَجُلَ مُعْزِنُهُ. وَلَا تُنَاشِرِ الْمَرْأَةُ الْمَرْأَةُ، أَحْلَ تَنْعَتُهَا لِزَوْجِهَا». [راجع: ٣٥٦٠].

تخریج: إسناده صحیح، خ: (۱۲۹۰)، م: (۲۱۸٤).

1973 - حَدَّثَنَا مُحَمَّدُ بنُ جَعْمَرِ وَحَجَّاحٌ فَلَا: حَدَّثَنَا شُعْمَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِيرٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ أَنَّهُ قَالَ: وَائِيرٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ أَنَّهُ قَالَ: لِجُسَمَا الأَحَدِهِمُ _ أَنْ يَشْتَمَا الأَحَدِهِمُ _ أَنْ يَقُولَ: نَسِيتُ آيَةً كَيْتَ وَكَيْتَ، بَلُ هُو نُسْيَ، وَاسْتَذْكِرُوا (٤٣٩/١) الْقُرْانَ، فَإِنَّهُ أَسْرَعُ تَعَضِيًا مِنْ صُدُورِ الرِّحَالِ مِنَ النَّعَمِ بِعُفْلِهِ، أَوْ مِنْ عَقْلِهِ، أَوْ مِنَ النَّعَمِ بِعُفْلِهِ، أَوْ مِنْ عَقْلِهِ، أَوْ

تخریج: إساده صحیح، خ. (۵۰۳۹).

Comments: [Its *isnad* is *saheeh*, Muslim (402)]

4178. It was narrated from 'Abdullah (46) from the Prophet (32) that he said: "Trading insults with a Muslim is an evil action and fighting him is kufr."

Comments: [Its isnad is salieeh, Muslim (64)]

4179. It was narrated from 'Abdullah bin Mas'ood (🚓) that the Messenger of Allah (28) disliked ten characteristics: sufralı i.e., khalooq (a type of perfume); changing grey hair; letting the lower garment drag; wearing gold rings; throwing dice; showing one's adornment before nonmalirams (for women); ruqyali except by means of al-mu'awwidhat (soorahs praying for refuge with Allah); wearing amulets; coitus interruptus ('azl); intercourse with a woman who is breastfeeding a child (because if pregnancy results, it may interrupt the supply of milk) but he did not say that it is liaram.

Comments: [Its isnad is da'ecf]

4180. It was narrated from 'Abdullah (為) from the Prophet (識), that he said: "I will reach the Cistern ahead of you, and some men of you will be brought to me then they wil. be snatched away from me. I will say: 'O Lord, my companions!' It will be said. 'You

تخریج: إساده صحیح، م (٤٠٢).

٨١٧٥ - حَلَّشَنَا مُحمَّدُ بْنُ جَعْمَرٍ. حَدَّشَ سُغَةً عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ عَنْ مُشِدِ مَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ لَنَبَ عَي النَّبِيِّ بَشِيَّةٍ أَنَّهُ قَالَ "سِبَابُ الْمُؤْمِنِ فَسُقٌ، وَقَتَالُهُ كُفْرٌ". قَالَ فِي حَديثِ زُبئِدٍ صَعْتُ أَبًا وَائل. [راجع: ٣٦٤٧].

تخریج: اسده صحیح، م: (٦٤).

تخريج: إساده صعيف، ان حرملة، قال لحاري في «الناريح الكبير» (٢٧٠/٥)، وفي «الصعفاء الصعير» ص: (٧٠)ر لم يصح حديثه.

110 حَدَّثَنَا مُحَمَّدُ بْنُ حَعْفَرٍ حَدَّثَنَا شُعْنَهُ عَنْ مُجِيرَةً قَالَ: سَمِعْتُ أَبَ وَائِنٍ يُحَدَّثُ عَنْ عَنْ مُبِيرَةً قَالَ: «أَنَا فَرَطُكُمُ عَنْ عَلْ اللَّهِ عَنِ النَّبِيِّ عَلَيْهِ أَنَّهُ قَالَ: «أَنَا فَرَطُكُمُ عَلَى الْحَوْصِ. ولَيْرَفَعَنَّ لِي رِجَالٌ مِنْكُمْ. ثُمَّ على الْحَوْضِ. ولَيْرَفَعَنَّ لِي رِجَالٌ مِنْكُمْ. ثُمَّ للْحَنَائِجُنَّ دُونِي. فَأَقُولُ. يَ رَبِّ، أَصْحَابِي،

do not know what they did after you were gone."

Comments: [Its isnad is saheeh, al-Bukhari (7049) and Muslim (2297)]

4181. It was narrated from 'Abdullah who said: The Messenger of Allah (ﷺ) forbade us to have a lot of wives and wealth. Abu Jamrah, who was sitting with him, said: Yes, Akhram at-Ta'i narrated to me from his father, from 'Abdullah, that the Prophet (ﷺ) said.... 'Abdullah said: How about having a wife in Radhan and another in Madinah and another in such and such?

Comments: [This hadeeth has two isnads, both of which are da'eef]

تخريج: هذا الحديث له إسادان، وكلاهما صعبف، علتهما الاضطراب والحهالة.

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4182. It was narrated that Abul-Ahwas said: I heard 'Abdullah bin Mas'ood narrate that the Prophet (空) said. "If I were to take anyone as a close friend, I would have taken Abu Bakr as a close friend. But he is my brother and my companion. Allah, may He be glorified and exalted, has taken your companion (i.e., himself) as a close friend."

Comments: [Its isnad is saheeh, Muslim (2383)]

4183. It was narrated from Abu Wa'il, from 'Abdullah, and I think he attributed it to the Prophet (ﷺ) that he said "Ahead of the Hour there will be days of hari, days in

فَيُقَالُ لِي. إِنَّكَ لَا نَدْرِي مَا أَحْدَثُوا نَعْدَكَ. [راحع: ٣٦٣٩].

تخریج اسناده صحیح، ح (۷۰۲۹)، م (۲۲۹۷).

1111- حَلَّنَا حَجَّامُ: خَلَّنَا شُغَيَةُ عَنَ أَسِي التَّيَاحِ، عَنْ رَحُلِ مِنْ طَغَيْرٍ، عَنْ عَبْدِ لَلَهِ فَلَا: نَهَال رَسُولُ اللّهِ يَشِيَّةً عَنِ النَّفُّرِ فِي النَّفُّرِ فِي النَّفُر فِي النَّفُر وَكِ اللّهِ عِنْدَهُ. مَعْمُ، خَلَّنَنِي أَخْرَمُ الطَّائِيُّ عَنْ جَالِسًا عِنْدَهُ. مَعْمُ، خَلَّنَنِي أَخْرَمُ الطَّائِيُّ عَنْ أَبِهِ، عَنْ عَبْدِ اللّهِ عَنِ النَّيِّ عَلَيْ قَالَ: فَقَالَ عَبْدُ اللّهِ عَنِ النَّيِّ عَلَيْ قَالَ: فَقَالَ عَبْدُ اللّهِ عَنِ النَّيِّ عَلَيْ عَلَى اللّهِ عَنِ النَّيِ عَلَيْ اللّهِ عَنِ النَّيِّ عَلَيْ عَلَى اللّهِ عَنِ النَّيِ عَلَيْ اللّهِ عَنْ النَّيِ عَلَيْ اللّهِ عَنْ النَّيِ عَلَيْ اللّهِ عَنِ النَّيْ عَلَى اللّهِ عَنْ النَّيْ عَلَيْ اللّهِ اللّهِ عَنْ النَّيْ عَلَى اللّهِ اللّهِ اللّهِ اللّهِ عَنْ النَّيْ عَلَى اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ ال

1147 - حَلَّتُنَا مُحَمَّدُ بُنُ حَعْفَرٍ حَدَّثَنَا شُعْنَةً عَنْ إِسْمَاعِيلَ مِن رَحَاءٍ قَالَ: سَمعْتُ عَبْدَاللَّهِ مَنْ أَبِي الْهُدَيْلِ لِحِدْثُ عَنْ أَبِي لأَحْوَصِ قَالَ: سَمعْتُ عَبْدَاللَّهِ بَنْ مَسْعُودٍ يُحَدِّثُ عَنِ اللهِ بَنْ مَسْعُودٍ يُحَدِّثُ عَنِ اللهُ عَنْ وَجَلْ صَاحِبَكُمْ وَصَاحِبِي، وَقَدِ اتَّخَذَ اللّهُ عَزْ وَجَلْ صَاحِبَكُمْ خَلَلًا».

تخريج: إساده صحيح، م: (٢٣٨٣).

- حَدَّثَنَا مُحمَدُ بُنُ جَعْفَرٍ حَدَّننا شُعْبَةً عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللّهِ _ قَالَ: وَأَحْسَنُهُ _ رَفَعَهُ إِلَى اللّبِيِّ ﷺ

which knowledge will disappear and ignorance will prevail." Abu Moosa said: Harj in the language of the Abyssinians means killing

Comments: [Its isnad is salreeh, al-Bukhari (7066)]

4184. It was narrated from 'Abdullah bin Mas'ood, from the Prophet (建), that he forbade having a lot of wives and wealth.

Comments: [Its isnad is da'eef]

4185. It was narrated from 'Abdullah from the Prophet (25); 'Abdullah said: How about the one who has three wives, a wife in Madinah, a wife in such and such, and a wife and such and such?

Comments: [Its isnad is da'eef]

4186. It was narrated from Abu 'Amr ash-Shaibani who said: The owner of this house - and he pointed to the house of 'Abdullah (46) but he did not name him told us: I asked the Messenger of Allah (變) which deed is dearest to Allah? He said[.] "Prayer offered on time." I said: Then which? He said: "Then honouring one's parents." I said: Then which? He said: "Then jihad for the sake of Allah." If I had asked him for

أَنَّهُ قَال: "نَبْنَ يَدَي السَّاعَةِ أَيَّامُ الْهَرْج، أيَّامٌ يَرُولُ فِيهَ الْعِلْمُ، ويَظْهَرُ فِيهَا الْحَهُلُ" عَقَالَ أَنُو مُوسَى: الْهَرْحُ بلِسَانِ الْخَسْر الْقَنْلُ. [راجع: ٣٦٩٠].

تخريج: إساده صحم، ح: (٢٠٦٦).

٤١٨٤- حَدَّثَنَا مُحَمَّدُ بْنُ حَعْفُو: حَدَّثَنَا شُعْبَةُ عَنْ أَمِي التَّيَّاحِ، عَنِ ابْنِ الْأَخْرَمِ رَجُلٌ مِنْ طيئ، عَنْ عَنْد الله بْن مَسْعُودٍ عِن البّيق على أنه نهى عن التَّبَقُر فِي الْأَهْنِ وَالْمَالِ. [راجع: ٣٥٧٩].

تخريج: إساده ضعيف.

٤١٨٥ - خَدَّثُنا مُحَمَّدُ نُنُ جِعْفَر: خَدَثَن شُعْبَةُ قَالَ ﴿ سَمِعْتُ أَنَ حَشْرَةً يُحَدِّثُ عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ عَن لنَّبِيِّ عِلَيْهِ قَالَ: و قَالَ عَبْدُ اللَّهِ: كَيْفَ مَن لَهُ ثَلَائَةُ أَهْلِينَ ۚ أَهُلَّ بِالْمَدِينَةِ، وأَهْلَّ كَذَ ، وَأَهْلُ كَدا. [رجع. ٣٥٧٩].

تخريج: إساده صعبف.

٤١٨٦ خَدُّتُنَا مُحَمَّدُ بْنُ جَعْفَر ﴿ خَدَّتُنَا شُعْبَةُ وححَّاجُ حدَّثَا شُعْبة عن الْوَلِيدِ بْنِ لْعَبْرَارِ، هِ لَ خَجَّاحُ. سَمِعْتُ أَنَا عَمْرُو الشَّيْدَنِيُّ. وَقَالَ مُخَمَّدٌ: عنْ نَبي عَمْرو الشَّيْبَائِيِّ قَالَ: خَدَّثَنَا صاحِتُ هَدهِ الدَّارِ _ وَأَشَارُ بِيدِهِ إِلَى دَارِ عَنْد اللَّهِ، وَمَا سَمَّاهُ لَنَا قَالَ سَأَنْتُ رَسُولَ اللَّهِ يَا إِنَّ الْعَمَرِ أَخِتُ لِلَّهِ عَلَّمُ وَجُرًّا ؟ فِغَالَ: «الصَّلَاةُ عَلَى وَقُتِهَا» قَالَ الْحِجَّ مُ "لوقْتِهَ " قَالَ: ثُمَّ أَيُّ؟ قَالَ: «ثُمَّ بِرُ الْوالِدَيْنِ " more he would have told me more.

Comments: [Its isnad is saheeh, al-Bukhari (527) and Muslim (85)]

4187. It was narrated from 'Abdullah (๑) from the Prophet (愛) that he said: "A man may continue to tell the truth and endeavour to tell the truth until he is recorded as a speaker of truth And a man may continue to tell lies and endeavour to tell lies, until he is recorded as a liar."

Comments: [Its isnad is saheeh, al-Bukhari (6094) and Muslim (2607)]

4188. It was narrated from 'Abdullah that he said: I was told of your gathering, but I was kept from coming out to you by fear of boring you. The Messenger of Allah (ﷺ) used to choose the right days to exhort us, for fear of boring us.

Comments: [Its isnad is saheeh, al-Bukharı (68) and Muslim (2821)]

4189. It was narrated from 'Abdullah from the Prophet (ﷺ) that he said in the tashahlud: "All compliments, prayers and pure words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us, and upon the righteous slaves of Allah. I bear witness that there is no god but Allah, and I bear witness that

فَانَ · ثُمَّ أَيُّ؟ فَالَ: «ثُمَّ الْحِهَادُ فِي سَبِيلِ اللَّهِ» وَلُو اسْتَزَدْتُهُ لَزَادَىي. [راجع: ٣٨٨٠].

نخريج: إساده صحيح، ح (٥٢٧)، م (٨٥).

٤١٨٧ - حلَّتُنَا مُحَمَّدُ بْنُ حَعْفَرِ: حَدَّثَ شَعْنَةً عَنْ مَنْصُورٍ، عَنْ أَبِى وَانلٍ، عَنْ عَنْد اللّهِ عَن اللّهِ عَل اللّهِ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ اللّهِ عَلَى اللّهِ اللّهِ اللّهُ اللّهِ عَلَى اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ الللّهِ اللّهِ اللّ

تخریج: ساده صحیح، ح (۲۰۹۶)، ه^ر ۲۹۰۷).

١٨٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ حَعْفَرِ: حَدَّثَ شُغْتُهُ عَنْ صَدِيدًا لَهِ عَنْ عَدِ اللَّهِ عَنْ صَدْيةً اللَّهِ قَالَ: إِنِّي لَأَخْرُ لحمّاعَتَكُمْ. فَيَمْمَعْيي الْخُرُوحَ إِلْيْكُمْ حَشْيَةً أَنْ أُمِلْكُمْ. كَانَ رَسُولُ اللَّهِ عَلَيْهَ بَتَحْوَلُ في الْأَيَّامِ بِالْمَوْعِطَةِ خَشْيَةً اللَّهِ عَلَيْهَ إِلْمُوعِطَةِ خَشْيَةً اللَّهُ عَلَيْنًا. [راجع: ٣٥٨١].

تخریج: اِسادہ صحیح، ح (۱۸)، م^{. .} (۲۸۲۱)،

١٨٩ - حَلَّثُنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَ شُعْةُ عَنْ سُلْعَةً عَنْ سُلْبَمَ وَمَنْصُورٍ وَحَمَّادٍ وَالْمُعيرَةِ وَأَي عَنْ سُلْبَمَ عَنْ سُلْبَعَ النَّبِي هَاشِم، عَنْ أَي وَابْلِ،عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ وَاللَّهِ عَنَ النَّبِيِّ أَنَّهُ قَالَ فِي النَّشَهُد: «التَّجِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالصَّلَوَاتُ وَالطَّيْبَاتُ، السَّلَامُ عَلَيْكَ أَبُهَا اللَّهِ وَيَرَكَاتُهُ، السَّلَامُ عَلَيْكَ أَبُهَا اللَّهِ وَيَرَكَاتُهُ، السَّلَامُ عَلَيْكَ أَبُهَا وَعَرَكَاتُهُ، السَّلَامُ عَلَيْكَ أَبُهَا وَعَرَكَاتُهُ، السَّلَامُ عَلَيْكَ أَبُهَا وَعَرَكَاتُهُ، السَّلَامُ عَلَيْكَ أَنْ لَا إِلَهَ وَعَرَكَاتُهُ، السَّلَامُ عَلَيْكَ أَنْ لَا إِلَهَ وَعَلَى الْمَهْدُ أَنْ لَا إِلَهَ السَّلَامُ عَلَيْكَ أَنْ لَا إِلَهُ السَّلَامِ وَعَرَكَاتُهُ، أَنْ لَا إِلَهُ السَّلَامُ عَلَيْكَ أَنْ لَا إِلَهُ السَّلَامِ وَعَرَكَاتُهُ وَالْمَا عَلَيْكَ أَنْ لَا إِلَهُ اللّهِ السَّلَامِ وَيَرَكَاتُهُ وَالَعْمَالَةُ عَلَى اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ وَلَمُعَالِمُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّه

Muhammad is His slave and Messenger."

Comments: [Its isnad is saheeh, al-Bukhari (7381)]

4190. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "If you are three, two should not converse (privately) to the exclusion of their companion. And no woman should look at or touch another woman so she can describe her to her husband so that it is as if he can see her."

Comments: [Its isnad is saheeh, al-Bukhari (5240) and Muslim (2184)]

4191. It was narrated from 'Abdullah from the Prophet (愛) who said: "If you are three..." and he narrated a similar report.

Comments: [Its isnad is saheeh, al-Bukhari (2181) and Muslim (6290).

4192. It was narrated that Ibn Mas'ood said: When evening came, the Messenger of Allah (ﷺ) would say: "We have reached the evening and at this very time unto Allah belongs all sovereignty, and all praise is for Allah. None has the right to be worshipped except Allah alone, without any partner."

Comments: [Its isnad is saheeh, Muslim (2723)] إلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَنْدُهُ وَرَسُولُهُ". [راحع: ٣٦٢٢].

تخریج: إساده صحیح، خ (۷۳۸۱).

- ٤١٩٠ حَدَّقَنَا عَبْدُ الرَّحْمَٰنِ بُنُ مَهْدِيِّ: حَدَّتَنَا لَمُهْذِيْ عَنْ أَبِي وَائِنٍ لَمُهْذِيْ عَنْ أَبِي وَائِنٍ لَمُهْ عَنْ أَبِي وَائِنٍ عَنْ عَبْد اللَّهِ عَنِ النَّبِيِّ يَشِيَّةٌ قَالَ: "إِذَا كُنْتُمْ ثَكَاثَةٌ عَنْ عَبْد اللَّهِ عَنِ النَّبِيِّ يَشِيَّةٌ قَالَ: "إِذَا كُنْتُمْ ثَكَاثَةً اللَّه عَنْ اللَّه عَنْ اللَّه عَلَيْ اللَّه عَلَيْ اللَّه عَلَيْ اللَّه عَلَيْ اللَّه اللَّه عَنْ اللَّهُ عَنْ اللَّهُ عَلَيْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّه عَنْ اللَّه عَلَى اللَّه عَلَى اللَّه عَلَى اللَّه عَنْ اللَّهُ عَنْ اللَّه عَلَى اللَّه عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّه عَلَى اللَّه عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهِ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَيْ اللَّهُ عَلَيْ اللَّهُ عَلَى اللَّهُ عَلَيْ الْمُعْلَقِيلُ عَلَى اللَّهُ عَلَيْ الْمُعْلَى الْمُعْلَى اللَّهُ عَلَيْ الْمُعْلَى اللَّهُ عَلَيْ الْمُعْلَقِيلَ عَلَى اللَّهُ عَلَيْ الْمُعْلَقُلُمْ عَلَيْ الْمُعْلَقِيلًا الْمُعْلَقِيلَةُ عَلَى الْمُعْلَقِيلَةُ عَلَيْ الْمُعْلَقِيلَةُ عَلَيْ الْمُعْلَقِيلَةُ عَلَى الْمُعْلَقِيلَةُ عَلَيْ الْمُعْلَقِيلَةُ عَلَيْ الْمُعْلَقِيلَةُ عَلَى الْمُعْلَقِيلَةُ عَلَيْ الْمُعْتَعُلِمُ عَلَيْ عَلَيْ الْمُعْلَقُلْمُ اللَّهُ عَلَيْ الْمُو

تخریج: رساده صحیح، ح: (۲۲۴۰)، م: (۲۱۸٤).

٤١٩١ - حَلَّثَنَا مُحَمَّدُ بُنُ حَعْفَرٍ. حَدَّثَنَا شُعْبَهُ غَنْ شُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَانِلِ يُحَدَّثُ غَنْ غَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: "إِذَا كُنْتُمْ ثَلاَثَةً فَذَكَرَ مَعْنَاهُ. [راجع. ٣٥٦٠].

تخریح: اِسناده صحیح، خ: (۲۱۸۱)، م: (۲۲۹۰).

تخريج: إسناده صحيح، م: (٢٧٢٣).

4193. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Whoever sees me in a dream has indeed seen me, for verily the *Shaitan* cannot appear in my form."

Comments: [Its isnad is saheeh]

4194. It was narrated that 'Abdullah (﴿) said: The Messenger of Allah (﴿) said: "(Believing in) bird omens is shirk, (believing in) bird omens is shirk, but Allah takes away (such thoughts) by means of putting trust in Him."

Comments: [Its *isnad* is *saheeh*]

4195. It was narrated that Huzail said: A man came to Abu Moosa and Salman bin Rabee'ah and asked them about a daughter, a son's daughter and a sister [i.e., a case of inheritancel. He said: The daughter gets half and the sister gets half; go and ask 'Abdullah, and he will agree with us. He went to 'Abdullah and told him (about that) and he said: I would go astray, and I would not be one of the rightly guided (cf. 6:45) [if I agree with him]. I shall certainly issue a verdict in accordance with the verdict of the Messenger of Allah (經): the daughter gets one half, the son's daughter gets one sixth and what is left goes to the sister.

219٣ حَدَثْنَا عَنْدُ الرَّحْمَٰ حَدَثْنَا سُفْيانُ، عَنْ أَبِي اللَّحْوَٰ مِن عَنْ أَبِي اللَّحْوَٰ مِن عَنْ عَنْ عَنْ اللَّهِ ﷺ : "مَنْ عَبْدِ اللَّهِ عَلَيْهِ : "مَنْ رَآنِي فِي الْمَمَامِ فَعَدْ رَانِي، فَإِنَّ الشَّيْطُان لَا يَتَمَثَّلُ مِثْلُى». [راحد: ٢٥٥٩].

تخريج: إساده صحيح.

819.8 حَلَّثنا عَنْدُ الرَّحْمَٰنِ عَنْ سُمْیْنَ، غَنْ سَلمةً، عَنْ عَبْدِ عَنْ مِرْدٌ بْنِ سَلمةً، عَنْ عَبْدِ اللّهِ قَالَ. قَالَ رَسُولُ اللّهِ عَلَى وَسُولُ اللّهِ عَلَى اللّهِ قَالَ. قَالَ رَسُولُ اللّهِ عَلَى اللّهَ عَلَى اللّهَ عَلَى وَلَكِنَ اللّهَ عَرْ وَحَلَّ بُدْهَنُهُ بِالتَوْكُلِ". [راجع. ٣٦٨٧].

تخريج: إسدده صحيح.

2140 حَدِّثْنَا عَبْدُ الرَّحْمَنِ عَنْ سُمْيَانَ، عَنْ أَيِ قَيْسٍ، عَنْ هُزَيْلِ قَالَ جَاءً رَجُلٌ إِلَى أَبِي قَيْسٍ، عَنْ هُزَيْلِ قَالَ جَاءً رَجُلٌ إِلَى أَبِي قَيْسٍ، عَنْ هُزَيْلِ قَالَ جَاءً رَجُلٌ إِلَى النَّهِ وَالنَّهُ الْبُ وَأَحْتِ، فَعَلا: لِلْبِنْنِ النَّقِيفُ، وَلِلاَّخْتِ لِنُصْفُ، وَأَتِ عَبْدَ اللَّهِ، فَأَخْبَرَهُ، فَإِنَّهُ سَيْنَابِعُنَا، فَأَتَى عَنْدَ اللهِ، فَأَخْبَرَهُ، فَقَلَل: قَدْ صَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ، فَقَلَل: قَدْ صَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ، فَقَلَل: قَدْ صَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ، قَلَل شَفْبَنُ لَا فَضِينً فِيهِ عِنْهِ إِنْهُ اللّهِ بَهِيْدَ _ كَذَا قَالَ سُفْبَنُ لِللّهِ اللّهِ اللهُ اللّهُ اللهُ اللهُ

تخریج: إسناده صحیح، ح (٦٧٤٢).

Comments: [Its isnad is saheeh, al Bukhari (6742)]

4196. It was narrated from 'Abdullah that the Prophet (运) said: "No one should be better than Yoonus bin Matta."

Comments: [Its isnad is saliech, al-Bukhari (3406)]

4197. Abu Ahmad az-Zubairi narrated with his *isnad*, he said: "No one of you should say that I am better than Yoonus bin Matta."

Comments: [Its isnad is salieth, al-Bukhari (4804)]

4198. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (建) stood up among us and said: "Nothing infects anything else, nothing infects anything else." A Bedouin stood up and said: O Messenger of Allah, (how come) the first sign of scables could appear on the lips of the camel or its tail among a large number of camels and infect all of them? The Messenger of Allah (姓) said: "So what caused the first one to be infected? There is no 'adwa [contagion, transmission of infectious disease without the permission of Allah], no liamah [refers to a Jahili Arab tradition described variously as: a worm which infests the grave of a murder victim until he is avenged, an owl; or the bones of a dead person turned into a bird that could fly], and no Safar [the month of Safar was regarded as "unlucky" during the Jahiliyyah]. Allah created cach soul and decreed its life, its calamities and its provision."

4147- حَدَّثَنَا عَندُ الرَّحْمَنِ حَدَّثُ شَفْيَانُ عَنِ
الْأَعْمَلَتِ، عَنْ أَبِي وَاتِنٍ، عَنْ عَبْدِ اللَّهِ غَيِ
سَبِيِّ ﷺ قَالَ طلا يُنْبَعِي لِأَحدِ أَنْ يَكُونَ حَيْرًا
مَنْ يُولِسَ بُن مَثَى مَ [راحع، ٣٧٠٣].

تخریج: بساده صحیح، ح. (۲٤٠١).

٤١٩٧ ـ وحَدَّثَنَاه أَنُو أَحْمَد الرَّبَيْرِيُّ بِإِسْنَادِه، غالَ: قال يَقُولُنَّ أَحَدُّكُمْ النِّي خَيْرُ مَنْ نُونُس الن مَنَى*. [راحم ٣٧٠٣].

تخريج. إساده صحيح، ح: (٤٨٠٤).

419. حَدَّثَنَا عَدُ الرَّحْسَ. حَدَّثَ شُمْالُ عَلَ عُمَارَة ثِن لَمُعْفَع قال: حَدَّثَنَا ثُو الْمُعْفِي قال: حَدَّثَنَا ثُو اللهِ عُن عَد اللهِ مُن مَسْعُودِ قالَ: قَمَ فِينَا رَسُولُ اللّهِ عَلَيْهِ، فَقَالَ: لا يُعْدِي شَيْءٌ شَيْئًا اللهِ عَلَيْهُ، فَقَالَ: لا يُعْدِي شَيْءٌ شَيْئًا اللهِ عَلَيْهُ، فَقَالَ. يَا يُعْدِي شَيْءٌ شَيْئًا اللهِ عَلَيْهُ اللهُ عَلَيْهُ اللهِ عَلَيْهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ عَلَيْهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ عَلَيْهُ اللهُ اللهُ

تخریج: حدیث صحیح، وهدا إسباد ضعیف پایهم راویه علی این مسعود. Comments: [A saheeh hadeeth; this is a da'eef isnad because it is not known who narrated it from Ibn Mas'ood]

4199. It was narrated that 'Abdullah (秦) said: I prayed one night with the Messenger of Allah (海) and he remained standing until I thought of doing something bad. We said: What did you think of doing? He said: I thought of sitting down and leaving the Prophet (海).

Comments: [Its isnad is sakeeh]

4200. It was narrated from 'Abdullah, from the Prophet (經) that he said: "The first matter concerning which judgement will be passed among the people is bloodshed."

Comments: [Its isnad is saheeh, Muslim (1678)]

4201. It was narrated from 'Abdullah from the Prophet (選) that he said: "Every betrayer will have a banner on the Day of Resurrection." Ibn Ja'far said: "And it will be said: This is the betrayer of So and so."

Comments: [Its isnad is saleeh, al-Bukhari (3186) and Muslim (1736)]

4202....[In the printed editions of the *Musnad*, the previous report is repeated here, *isnad* and text]

8199 حَدَّثَنَا عَنْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ عَن الْأَعْمَشِ، عَنْ أَبِي وَانلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: صَلَّبُتُ، وَقُمْتُ مَعَ النَّبِيِّ يَظِيِّةٍ ذَاتَ لَنَلَهِ، فَلَمْ يَزِلُ قَائِمًا خَتَى هَمَمْتُ بِأَمْرِ سَوْءٍ، قَالَ: هَمَمْتُ أَنْ فَالِدَ. هَمَمْتُ أَنْ فَالَ. هَمَمْتُ أَنْ فَالَ. هَمَمْتُ أَنْ أَبْلِسَ، وَأَدَعَهُ. [راجع: ٣٤٢٦].

تخريج: إساده صحيح.

- ٤٢٠٠ حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرِ حَدَّثَنَا شُغَبَةُ عَنْ سُلَيْمَانَ (٤٤١/١) قَالَ: سَمِعْتُ أَبًا وَائِلٍ يُخَدِّثُ عَنْ عَبْدِ اللَّهِ عِنِ الشِّيِيِّ ﷺ أَنَّهُ قَالَ: "إِنَّ أَوْلَ مَا يُحْكَمُ بَيْنَ الْعِبَادِ فِي قَالَ: "إِنَّ أَوْلَ مَا يُحْكَمُ بَيْنَ الْعِبَادِ فِي النَّمَاءِ". [راحع: ٣٦٧٤].

تخريج. إسناده صحيح، م: (١٦٧٨).

تخریج: إسناده صحیح، ح: (۳۱۸۱)، م: (۱۷۳۱).

....- ٤ ٢ • ٢

4203. It was narrated that 'Abdullah said: It is as if I can see the Messenger of Allah (验) telling us about one of the Prophets whose people kept striking him until he fell to the ground, and he was wiping the blood from his forehead and saying: "Lord forgive my people for they do not know."

Comments: [Its isnud is salveli, al-Bukhari (3477)]

4204. Abu Wa'il said: I heard 'Abdullah (48) say: The Messenger of Allah (靈) divided some booty one day and a man said: This is a division (of booty) that was not done for the sake of Allah! I went to the Messenger of Allah (短) and told him about that. His face turned red - Shu'bah said: and I think he said: And he got angry until I wished that I had not told him. Shu'bah said: I think he said "May Allah have mercy on us and Moosa; he was annoyed with more than this and he was patient."

Comments: [Its isnad is saheeh, al-Bukhari (3405)]

4205. It was narrated that 'Abdullah said' I entered upon the Messenger of Allah (震) and he was running a fever. I said: O Messenger of Allah, you are running a high fever. The Messenger of Allah (建) said: "Yes, I am running a fever like two of

27.٣ حَدَّثَنَا مُحَمَّدُ بَنُ جَعْفَرٍ: حَدَّثَنَا شُعْنَةُ عَنْ شُكَنَةً عَنْ شُكِنَةً أَنِهِ وَاتِلِ يُحَدَّثُ عَنْ عَبْدِ لَهِ قَالَ: سَمِعْتُ أَنِهِ وَاتِلِ يُحَدَّثُ عَنْ عَبْد لَهِ قَالَ: كَأَنِّي أَنْظُرُ إِلَى النَّبِيِّ عَلَيْهُ. وهُوَ تَحْكِي لِمِنَّا، قَالَ: حَنَانَ قَوْمُهُ بَطْرِبُونِهُ حَتَّى يُصْرَعَا قَالَ. فَيَمْسحُ جَبْهَتَهُ وَيَقُولُ. حَتَّى يُصْرَعَا قَالَ. فَيَمْسحُ جَبْهَتَهُ وَيَقُولُ. لا يَعْلَمُونَ اللّهُمُ الْمُعَلِمُ لَا يَعْلَمُونَ اللّهُمُ الْمُعَلِمُ اللّهُمُ لا يَعْلَمُونَ الرّاحِمِ: [أَنَّهُمُ لا يَعْلَمُونَ الرّاحِمِ: [1711].

تخریج: اساده صحیح، ح. (۳٤٧٧).

27.8 حَدَّثَنَا مُحَمَدُ بُنُ جَعُفَرِ: حَدَّثَنَا شُعْبَةً عَنْ سُلَيْمانَ قَالَ: سَمِعْتُ أَبَ وَائِلٍ قَالَ: قَالَ عَبْ سُلَيْمانَ قَالَ: سَمِعْتُ أَبَ وَائِلٍ قَالَ: قَالَ عَبْدُ اللّهِ: فَسَمَّ رَسُولُ اللّهِ عَجْ قَسْمَ، فَقَالَ رَجْنٌ. إِنَّ هَذِهِ تَعِشْمَةٌ مَا أُدِيدَ بِهَا وَجُهُ اللّهِ، قَلَ شُعْبَةً وَأَشْتُهُ قَالَ. قَلْ شُعْبَةً: وَأَطْنَهُ قَالَ. فَعَرْ وَجُهُهُ _ قَلَ شُعْبَةً: وَأَطْنَهُ قَالَ. وَعَجْمُنَا اللّهُ وَمُوسَى _ وَعَرْتُ أَنِي لَمْ أُحْبِرُهُ، قَلَ شُعْبَةً: وَأَخْتُهُ فِي يَرْحَمُنَا اللّهُ وَمُوسَى _ قَلْ شُعْبَةً: وَأَخْتَرُهُ، قَلَ اللّهُ وَمُوسَى _ قَلْ شُعْبَةً فِي يَرْحَمُنَا اللّهُ وَمُوسَى _ قَلْ أُوذِي بِأَكْثَرَ مِنْ هَذَا، فَصَبَرَ اللّهُ وَمُوسَى _ قَلْ اللّهُ اللّهُ وَمُوسَى _ قَلْ اللّهُ وَمُوسَى _ قَلْ اللّهُ وَمُوسَى _ قَلْ اللّهُ اللّهُ وَمُوسَى _ قَلْ اللّهُ وَمُوسَى _ قَلْ اللّهُ وَمُوسَى _ قَلْ اللّهُ اللّهُ وَمُوسَى _ قَلْلُونَ مِنْ هَلَا اللّهُ وَمُوسَى _ قَلْ اللّهُ عَلَهُ اللّهُ وَمُوسَى _ قَلْ اللّهُ وَمُوسَى ـ وَلَالَهُ مَا اللّهُ وَمُوسَى ـ قَلْ اللّهُ وَمُوسَى ـ وَلَهُ اللّهُ وَمُوسَى ـ وَلَالْهُ وَمُوسَى ـ وَلَالْهُ وَلَوْلُولُهُ اللّهُ وَاللّهُ وَلَوْلَ اللّهُ وَلَوْلُولُهُ اللّهُ وَلَوْلُولُهُ اللّهُ وَلَالَهُ اللّهُ وَلَالْهُ وَلَالْهُ اللّهُ وَلَالَهُ اللّهُ وَلَاللّهُ وَلَاللّهُ اللّهُ اللّهُ وَلَوْلُولُهُ اللّهُ وَلَوْلُولُهُ اللّهُ اللّهُ وَلَاللّهُ اللّهُ وَلَوْلُولُولُولُولُ اللّهُ اللّهُ اللّهُ وَلَاللّهُ اللّهُ اللّهُ اللّهُ وَلَاللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ ا

تخریج: إساده صحیح، ح: (۳٤٠٥).

- ٤٢٠٥ - حَلَّثَنَا مُحَمَّدُ بْنُ حَعْمَرِ: حَدَّثَنَا شُعْبَةُ عَنْ سُلْبَمَ التَّيْمِيَ عَنِ سُلِيْمَ التَّيْمِيَ عَنِ اللَّهِ بَنِ سُوْيُدٍ، عَنْ عَبْدِ اللَّهِ قَالَ دَخَلْتُ عَلَى رَسُولِ اللَّهِ يَلِيْجٍ، وَهُوَ يُوعَكُ، وَهُوَ يُوعَكُ وَعُكَا

you." I said: Then you will have two rewards. The Messenger of Allah (ﷺ) said: "Yes." Then he said: "There is no Muslim who is afflicted with and harm, a thorn or anything greater than that, but Allah will erase thereby his bad deeds just as trees shed their leaves."

Comments: [Its isnad is saleeh, al-Bukhari (5647) and Muslim (2571)]

4206. It was narrated from 'Abdullah that when the Messenger of Allah (對) saw Quraish displaying a stubborn attitude towards him, he said: "O Allah, help me against them with seven (years of hardship) like the seven of Yoosuf." Then they were affected with a famine that consumed everything, until they ate animal skins and bones. One of them said: so they ate animal skins and dead meat, and there would come out of a man something like smoke. Then Abu Sufyan came to him and said: O Muhammad, your people are dying; pray to Allah to grant them relief. So he prayed for them, then he said: "O Allah, if they go back (to their stubbornness), bring back (the punishment)." - This is in the hadeeth of Mansoor. - Then he recited this verse: "Then wait you for the Day when the sky will bring forth a visible smoke" [ad-Dukhan 44:10].

Comments: [Its isnad is saheelt, al-Bukhari (4824) and Muslim (2798)] شَدِيدٌ، فَمَالَ رَسُولُ اللّه ﷺ: ﴿إِنِّي أُوعَثُ وَعُكَ رَحْلَيْنَ مِنْكُمُ الْقُلْتُ: بِأَنْ لَكَ أَحْرَيْنِ، قال: ﴿نَعَمْ، أَوْ أَجِلُ * ثُمِّمَ قَالَ. ﴿مَا مَنْ مُسْلِمٍ يُصِيبُهُ أَذًى شَوْكَةٌ فَمَا فَوْقَهِ، إِلَا حَطَّ اللّهُ غَرَّ وحَلَّ عَنْهُ حَطَّايَةُ كَمَا نَحْتُ الشَّحْرِةُ وَرَقَهَا * [راجع: ٣٦١٨].

تخریج: بساده صحیح، خ· (۱۲۵۷)، م (۲۵۷۱).

عَنْ سُلِيْمَانَ وَمَنْصُورِ، عَنْ أَي لَضَّحَى، عَنْ مُسَرُّوقِ، عَنْ عَلَى الشَّحَى، عَنْ مُسَرُّوقِ، عَنْ عَلَى اللَّهِ بَيْقَةُ مَسْرُوقِ، عَنْ عَلَى اللَّهِ بَيْقَةً لَمَّ رَشُولَ اللَّه بِيَقَةً لَمَّ رَأُى قُرِيْشًا قد اسْتَغْصُوا عَلَيْه، قَالَ. اللَّهُمَّ أَعِنِي عَلَيْهِمْ بِسَنْعٍ كَسَعْ مُوسْفَ اللَّهُمَّ أَعِنِي عَلَيْهِمْ بِسَنْعٍ كَسَعْ مُوسْفَ اللَّهُمَّ أَعِنِي عَلَيْهِمْ بِسَنْعٍ كَسَعْ مُوسْفَ اللَّهُمَّ أَعْلَى عَلَيْهِمْ السَّنَةُ حَتَّى خَصَّتْ كُلَّ شَيْءٍ، قَالَ خَدُهُمَ عَنَى أَكُلُوا الْخُلُودَ وَالْمَئِيةَ، وَحَعَلَ يَحْرُحُ مِنَ حَتَّى أَكُلُوا الْخُلُودَ وَالْمَئِيةَ، وَحَعَلَ يَحْرُحُ مِنَ عَنَى أَكُوا الْخُلُودَ وَالْمَئِيةَ، وَحَعَلَ يَحْرُحُ مِنَ عَنَى اللَّهُ عَلَى اللَّهُمُ إِنَّ قَوْمَكَ فَدُ هَلَكُوا، المُخْلُودَ وَالْمَئِيةَ، وَحَعَلَ يَحْرُحُ مِنَ فَقَالَ. أَيْ مُحَمَّدُ، إِنَّ قَوْمَكَ فَدُ هَلَكُوا، فَعَلَى اللَّهُ عَلَى وَحَلَ أَنْ يَكْشِفُ عَنْهُمْ، قَلَ اللَّهُمُ إِنْ يَخُودُوا فَعُدُه وَاللَّهُمُ اللَّهُ عَلَى وَحَلَ أَنْ يَكُشِفُ عَنْهُمْ، قَلَ اللَّهُ عَلَى الْمُعُودِ وَقُمْ لَكُوا مَعْدُوا فَعُدُهُ وَاللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُمُ إِنْ يَخُودُوا فَعُدُه وَلَا اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُمُ إِنْ يَخُودُوا فَعُدُهِ الْمُعْتَعِلَ عَلَى اللَّهُ عَلَى الْعَلَى اللَّهُ عَلَى الْعُولِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهُ عَلَى اللَّهُ عَلَى الْعَلَى الْعَلَى اللَّهُ عَلَى اللَّهُ عَلَى الْعَلَى ا

تخریج: بساده صحیح، خ (٤٨٢٤)، م: (۲۷۹۸). 4207. It was narrated that 'Abdullah (﴿) said: The Messenger of Allah (﴿) said: "Whoever asks of people when he has enough to suffice him, his begging will come on the Day of Resurrection like scratches or gouges on his face." It was said, O Messenger of Allah, what is sufficient for him? He said, "Fifty dirhams, or their value in gold."

Comments: [Hasan and its isnad is da'cef because Hakeem bin Jubair is da'cef]

4208. It was narrated from 'Abdullah that the Prophet (愛) said: "What do I have to do with this world? Rather the likeness of me and this world is that of a rider who slept in the shade of a tree on a hot summer day, then he moved on and left it behind."

Comments: [Saheeh; this is a hasan isnad]

تخريج: صحيح، وهذا إساد حس، وكبع سمع من المسعودي قبل اختلاطه.

4209. It was narrated that Ibn Mas'ood said: We did not fast Ramadan at the time of the Messenger of Allah (雲) with twenty-nine days more often than we fasted it with thirty.

Comments: [Hasan because of corroborating evidence; this is a da'eef isnad]

4210. It was narrated that 'Abdullah said: The Messenger of Allah (變) said: "Allah has angels

تخريج: حس، وهد إساد صعيف لصعف حكيم س حبر.

47.۸ حَدَّثَنَا وَكِيعٌ. حَدَّثَنَا الْمُسْعُودِيُّ عَنْ عَمْرُو بُنِ مُرْقً، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَة، عَنْ عَبْدِ اللَّهِ عَن النَّبِّ بِيطِيِّ قَالَ: "مَا لِي وَلِلدُّنْيَا، عِنْدِ اللَّهِ عَن النَّبِّ بِيطِيِّ قَالَ: "مَا لِي وَلِلدُّنْيَا، مِنْهَا مَثْلِي وَمَقُلُ الدُّنْيَ كُمنَل رَاكِب، قَالَ فِي طِنَّ شَجْرَةً هِي يَوْمٍ صَائِفٍ، أَثْمٌ رَاحَ، وَنَرَكَهَا. [راجع: ٣٧٠٩].

٩٢٠٩- حَلَّثَنَا وَكِيعٌ، حَدَّثَنَ عِيسَى بْنُ دِينَارٍ مَوْلَى خُزَاعَةَ عَنْ أَبِيهِ، عَنْ عَمْرٍو بْنِ الْخارِثِ بْنِ الْمُصْطَلِقِ، عَنِ الْنِ مَسْعُودٍ فَانَ الْمُصْطَلِقِ، عَنِ الْنِ مَسْعُودٍ فَانَ. مَا صُمْنا رمَضَانُ عَلَى عَهْدِ رَسُولِ اللَّهِ رَسُولِ اللَّهِ رَسُعًا وَعِشْرِينَ أَكْثَرُ مِمًّا صُمْنا ثَلَاثِينَ. [راجع: ٣٧٧٦].

تخريج: حسن لعيره، وهدا إسدد صعبف. • 171 - حَدَّثَنَا وَكِيعٌ وَعَنْدُ الرَّحْمَنِ قَالَا. حَدَّثَنَا شُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ السَّائِب. عَنْ on earth who travel around conveying to me salam from my ummah."

Comments: [Its isnad is saheeh]

4211. It was narrated that 'Alqamah said: Ibn Mas'ood (秦) said: Shall I lead you in prayer as the Messenger of Allah (經) prayed? Then he raised his hands at the beginning.

Comments: [Its men are reliable (thigat) it is a repeat of 3681]

4212. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "Whoever swears a false oath (when the judge has ordered him to swear an oath) in order to unlawfully take the property of another Muslim, will meet Allah when He is angry with him." Then the verse was revealed: "Verily, those who purchase a small gain at the cost of Allah's Covenant and their oaths." [Al 'Imran 3:77].

Comments: [Its isnad is saheeh, Muslim (138)]

4213. It was narrated that 'Abdullah said: The Messenger of Allah (鑑) said: "The first matter concerning which judgement will

زَادَانَ، غَنْ عَبْدِ اللّهِ قَالَ: قَالَ رَسُولُ اللّهِ عَلَىٰ _ قَالَ وَكِيعٌ _ ' "إِنَّ لِلّهِ فِي الْأَرْصِ مَلَائِكَةً سَيَّاجِينَ يُتَعُونِي مِنْ أُمَّتِي السَّلامَ». [راحم: ٣٦٦٦].

تخريج: إساده صحبح.

٤٢١١ - حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَاذَ، (١/ ٤٤٢) عَنْ عَاصِمٍ بْنِ كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ قالَ: الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ قالَ: قَالَ عَبْدُ اللَّهِ أَصْلَي بِكُمْ صَلَاةً رَسُولِ اللَّهِ بَيْئِيْةٍ، وَرَفَعَ يَدَيْهِ فِي أَوَّلٍ. [راحع: ٣١٨١].

تخریج: رحاله ثقات، وهو مکرر ۱ (۳۱۸۱).

٤٢١٧ - حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ قِالَ قَالَ رَسُولُ اللَّهِ عَلَى يَمِينٍ صَثْرٍ يَقْتَطِعُ لِهَا مَالَ امْرِئٍ مُسْلِمٍ وَهُوَ فِيهَا فَاحِرٌ، لَنِيَ اللَّهَ عَرَّ وَجَلَّ وَهُوَ غَلَيهِ غَضْبَانُ * قَالَ: وَنَرَلَتْ هذِهِ لاَيَّةُ: ﴿إِنَّ اللَّهِ يَتَمَدُّونَ بِعَهْدِ وَنَيْعَنِهِمْ فَنَسًا قَيلًا ﴾ (ال عمران ٧٧) الله وَرَائِح وَالْجِم: ٣٥٧٦].

تخريج: إساده صحيح، م (١٣٨).

271٣ حَلَّنَنَا وَكِيعٌ وَخُمَيْدٌ الرُّوْاسِيُّ فَالَا: حَدَّئَنَا الْأَعْمَسُ عَنْ أَبِي وَالِي، قَالَ خَمَيْدٌ: شَقِيق بْن سَلْمَةً، عَنْ عَبْدِ اللّهِ be passed among the people on the Day of Resurrection is bloodshed."

Comments: [Its isnad is saheeh, Muslim (1678)]

4214. It was narrated that Sulaiman said: I heard Abu Wa'il say:... and he narrated it.

Comments: [Its isnad is saliceli, Muslim (1678)]

4215. It was narrated that 'Abdullah said. The Messenger of Allah (強) said: "He is not one of us who slaps his cheeks, rends his garment and calls with the call of Jahiliyyah."

Comments: [Its isnad is salweli, al-Bukhari (1297)]

4216. It was narrated that 'Abdullah said: The Messenger of Allah (建) said: "Verily Paradise is closer to one of you than the strap of his sandal, and Hell is likewise."

Comments: [Its isnad is saheeh, al-Bukhari (6488)]

4217. It was narrated from 'Abdullah that the Prophet (憲) said: "The best of the people are

فَالَ قَالَ رَسُولُ اللَّهِ ﷺ: ﴿أَوَّلُ مَا لِمُعْمَى نَبُنَ النَّاسِ بَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ الرَّمَاءِ الرَّمِيلُ الرَّمَاءِ الرَّمِيلُ الرَّمِيلُ الرَّمِيلُ الرَّمَاءِ الرَّمِيلُ الرَّمِيلُولُ الرَّمِيلُ الرَّمِيلُ الرَّمِيلُ الرَّمِيلُ الرَّمِيلُ الرَّمِيلُ الرَّمِيلُ الرَّمِيلُولُ الرَّمِيلُ الرَّمِيلُ الرَّمِيلُ الرَّمِيلُ الرَّمِيلُ الرَّمِيلُ الرَّمِيلُ الرَّمِيلُ الرّ

تخريج: إساده صحيح، م: (١٦٧٨).

٤٢١٤ حَدَّثَنَا اثنُ حَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ مُلْقِئهُ عَنْ مُلْقِئهُ عَنْ مُلْقِئهُ عَنْ مُلْقِئهُ وَاللَّهِ مَا اللَّهِ مَا اللَّهُ مَا اللَّا مِنْ اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مَا اللَّهُ مِنْ مَا اللَّهُ مَا اللَّا اللَّهُ مَا اللَّا مِنْ مَا اللَّهُ مَا مَا اللَّهُ مَا مَا اللَّالِمُ مَا مَا الل

نخريج: إساده صحيح، م. (١٦٧٨).

- ٤٢١٥ - حَدَّثَنَا وَكِيعٌ لَ حَدَّثَنَا شَفْبَانُ وَعَلْدُ الرِّحْمَنِ عَنْ شُفْبَانُ وَعَلْدُ الرِّحْمَنِ عَنْ شُفْبَانَ عَنْ رُبَيْدٍ، عَنْ إِثْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ قَالَ: قَالَ اللهِ قَالَ: قَالَ رَسُولُ اللهِ قَالَ: قَالَ اللهِ قَالَ: قَالَ رَسُولُ اللهِ قَالَ: قَالَ رَسُولُ اللهِ قَالَ: قَالَ اللهِ قَالَ: قَالَ رَسُولُ اللهِ قَالَ: قَالَ اللهِ قَالَا اللهِ قَالَ: قَالَ اللهِ قَالَا اللهُ اللهِ قَالَ اللهِ قَالَ اللهِ قَالَا اللهِ قَالَا اللهِ قَالَ اللهِ قَالْ اللهِ قَالَ اللهِ قَالَا اللهِ قَالَ اللهِ قَالَا اللهِ قَالَ اللهِ قَالَ اللهِ قَالَ اللهِ قَالَا اللهِ قَالَ اللهِ قَالَ اللهِ قَالَ اللهِ قَالَ اللهِ قَالَ اللهِ قَالَ اللهِ قَالَا اللهِهِ قَالَ اللهِ قَالَا اللهِ قَالَ اللهِ قَالَ اللهِ قَالَا اللهِ قَالَا اللهِ قَالَا اللهِ قَالَ اللهِ قَالَا اللهِ قَالَ اللهِ قَالَا اللهِ قَالَ اللهِ قَالَا اللهِ قَالَا اللهِ قَالَا اللهِ قَالَا اللهِ قَالَ اللهُ اللهِ قَالَا اللهِ قَالَا اللهِ قَالَا اللهُ الل

تخریج: إساده صحیح، ح: (۱۲۹۷).

٤٢١٦ حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَنْ عَنْ اللَّهِ. وَعَبْدُ الرَّحْمَنِ عَنْ شُقِيقٍ، عَنْ مَنْصُورٍ وَالْأَعْمَشِ، عَنْ أَبِي صَنْعَبْدِ اللَّهِ قَالَ الْجَدَّةُ، وَقَالَ وَكِيعٌ عَنْ شَبِيهِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ شَبِدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ شَبِرَ اللَّهِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَنْ شَرَاكِ اللَّهِ وَاللَّهُ عَنْ شَرَاكِ اللَّهِ وَاللَّهُ اللَّهُ الْفَالَةُ الْمَالَةُ وَاللَّهُ وَالْعَالَ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ وَالْعَلَا وَاللَّهُ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالْعَلَالَةُ وَلَالَهُ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالَالَّهُ وَالْعَلَالَةُ وَلَالَالَهُ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالْعَلَالَالَّهُ وَالْعَلَالَ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالْعَالَ وَالْعَلَالَ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالْعَلَالَةُ وَلِهُ الْعَلَالَةُ وَالَالَالَ وَالْعَلَالَةُ وَالْعَلَالَةُ وَالَ

تخریج: إساده صحیح، خ: (٦٤٨٨).

﴿ حَلَّشَا وَكِيعٌ خَلَّشَا الْأَعْمَثُ عَنْ
 ﴿ وَكِيعٌ خَلَّشَا اللَّهِ قَالَ: قَالَ
 ﴿ وَإِهْمِهُ عَنْ عَسْدَةً ، عَنْ عَنْد اللَّهِ قَالَ: قَالَ

my generation, then those who come after them, then those who come after them. Then there will come people whose testimony will come before their oath and their oath will come before their testimony."

Comments: [Its isnad is saheeh, al-Bukhari (6429) and Muslim (2533)]

4218. It was narrated that Khumair bin Malık said: 'Abdullah said: I learned seventy-odd soorahs from the lips of the Messenger of Allah ((M)) when Zaid bin Thabit was still a young boy with a braid, learning how to read and write with the other boys.

Comments: [A salicely hadceth, and its isnad is da'cef]

4219. It was narrated that 'Abdullah (ﷺ) said: The Messenger of Allah (ﷺ: "Whoever has a need and refers his need to people deserves not to have his need met, but whoever turns to Allah, He will grant him provision immediately or death at a later time."

Comments: [It isnad is hasan]

4220. It was narrated from Sayyar Abu Hamzah... and he narrated it. ['Abdullah bin Ahmad:] My father said: This is correct; Sayyar Abu Hamzah said: and Sayyar Abul-Hakam did not narrate anything from Tariq bin Shihab.

Comments: [Its isnad is hasan]

رسُولُ لَهُ يَجِيجُ الْخَيْرُ لَنَاسِ فَرْبِ، ثُمَّ اللَّهِ لَنَ لَوْنَهُمْ، ثُمَّ يَحِيءُ فَرَبِ، ثُمَّ يَحِيءُ فَرَّمُ نَصْدُهُمْ أَيْدَانَهُمْ، وأَنْسَانُهُمْ تَهَانَهُمْ، وأَنْسَانُهُمْ تَهَادَتُهُمْ، وأَنْسَانُهُمْ تَهَادَتُهُمْ، وأَنْسَانُهُمْ تَهادَتُهُمْ، [راحم ٣٩٩٤].

تخریج: اِسدده صحیح، ح (۱۶۲۹)، م (۲۵۳۳).

٤٢١٨ حدثنا وكبع خدن سُفيانُ عن أس اسْحَاق، عن خُميْر بْنِ مَالِثِ قال قالَ عَنْدُ اللَّه قَرْنُ من في رَسُولِ اللَّه ﷺ سنعيں سُورَةً، واِنَّ زَنْدَ بْنَ تَبِيتِ لَهُ دُونَهُ في الْكُتَّابِ. [راجع: ٣٦٩٧].

تخريج: حديث صحيح، وهذا يساد صعيف، حمير بن مالك، بم يروعه عر أبي إسحاق السنعي

٤٢١٩ - حَدَّثَنَا وَكِيعٌ خَدَتا شَيْرُ بُنُ سَلْمَانَ عَنْ صَيْدًا للهِ عَنْ عَبْدَ اللَّهِ عَنْ صَيْدًا للَّهِ عَنْ صَارِفٍ، عَنْ عَبْدَ اللَّهِ عَنْ صَارِفٍ، عَنْ عَبْدَ اللَّهِ عَنْ صَارِفٍ، عَنْ عَبْدَ لللَّهُ عَلْ أَلْكُ للهَ فَاقَةٌ فَأَنْ للا تُسَدُّ عَلَيْهِا مِنْ أَنْ لا تُسَدُّ عَامِنًا مِنْ أَنْ لَهُ عَلَيْهِ عَرْ وَجَلَّ، أَنَّاهُ اللَّهُ عَرْ وَجَلَّ، أَنَّاهُ اللَّهُ بِرْقِ عَالِهِ أَوْ مَوْتٍ جَلِيا [راحع ٢٩٦٩].

تخريج: إساده حس.

- ٤٢٢٠ حدثنا عَدْ الرّرَاق: أَنْأَمَا سُفْيَانُ عَنْ بِسِيرٍ أَبِي جَمْرَة، بِسِيرٍ أَبِي جَمْرَة، فَذَكَرَهُ [قال عد الله س أحمد].... قالَ أَبِي وَهُوَ الصّوَاتُ، سَيَّارٌ أَبُو حَمْرَةً، قَالَ: وَسُيّارٌ أَبُو حَمْرَةً، قَالَ: وَسَيّارٌ أَبُو حَمْرَةً، قَالَ: فِسَيّارٌ أَبُو حَمْرَةً، قَالَ: فِسَيّارٌ أَبُو حَمْرَةً، قَالَ: مَسَيّارٌ أَبُو النّحَكُم لَمْ يُحَدِّثُ عَنْ طَارِفِ بُنِ سَيّارٌ أَبُو النّحَكُم لَمْ يُحَدِّثُ عَنْ طَارِفِ بُنِ سَهاب بشيء. [راجع ٢٦٩٦].

تحريج: إساده حس.

4221. It was narrated that 'Abdullah (🚕) said: I was hiding behind the curtain of the Ka'bah, and two Thagafi men and their Qurashi in law, or two Qurashis and their Thaqafi in-law, came in; they were very fat but not very smart, and they spoke among themselves. One of them said to his companion: Do you think Allah hears what we say? The other said: I think He hears us if we raise our voices, but He does not hear us if we do not raise our voices. The other one said: If He hears some of it He will hear all of it. I went to the Prophet (and told him about that, and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), lest your ears and your eyes." [Fussilat 41:22].

Comments: [A tradeeth saheeh]

٤٢٢١ حَدَّثْنَا وَكِيعٌ حَدَّثْنَا سُفْيَادُ عَي الْأَعْمَش، عَنْ عُمَارةً بْن عُمَيْرِ النَّيْتِيِّ. عنْ وَهْبَ بِن رَبِعَةٍ، عِنْ عَنْدِ اللَّهِ قَالَ ا بني لَمُسْسَرٌ بأَسْتَارِ الْكَعْنَةِ إِذْ دَخُورَ رَحُلَانَ نْقَفِيَّانِ، وَحَتَّلُهُمَ قُرْسَيٌّ، أَوْ قُرشِيّانِ وحنتهما تقعيّ، كثيرة شُخوم نُطُوبهم. عليلٌ فقَّهُ قُلُونهم، فتَحَدَّثُوا بِحَدِيثٍ فِيمَا يَنْهُمْ، عَفَالَ 'حَدُهُمْ لِصَاحِبِ أَثْرَى اللَّهُ عرٌ وَحلّ بشمعُ مَا نَقُولُ ؟ قَالِ الْأَخَرُ : أَرَاهُ يَسْمِعُ إِدَا رَفَعْنَا أَصْوَاتَنَا، ولا يَشْمَعُ اذًا خَافَتُ، قَالَ الْآخَرُ: لَيْنُ كَانَ يَسْمَعُ منه سَيْنًا إِنَّهُ لَيَسْمَعُهُ كُنَّهُ، فَأَنَيْتُ السَّيِّ عَلَيْهِ، فَذَكِ ثُلُ ذَلِكَ لَهُ، فَأَذَلَ اللَّهُ عَالَى وَحَوْدُ: ﴿ وَمَا كُسُتُمْ تَسْتَثَرُونَ أَن يَشْهَدُ عَلَيْكُمْ سَمْعُكُمْ وَلَا أَنْصَنَرُكُمْ ﴾ (فضلت. ٢٢) الألة [راحع. ٣٦١٤].

تخریج: حدیث صحیح، ح (٤٨١٧)، م (٢٧٧٥).

4222. It was narrated from 'Abdullah... and he mentioned a similar report. And the words were revealed: "And you have not been hiding yourselves (in the world), lest your ears and your eyes - up to - and you have become (this Day) of those utterly lost!" [Fussilat 41:22,23]

Comments: [Its isnad is saheeli, al-Bukhari (4817) and Muslim (2775)] ٤٢٢٧ حَدَّثْنَا أَبُو مُعاوِيَةً: حَدَّنَهُ الْأَعْمَسُ عَنْ عُمَارَةً، عَنْ عُنْ الرَّحْمَوِ مَن يَوِبِدَ، عَنْ عَبْد اللَّهِ، فَذكرَ مَعْنَهُ . . . فرَلَتُ: ﴿ وَمَا كُدُنُهُ مَنْنَا لَهُ وَمَا كُدُنُهُ مَنْنَا لِكُونَ أَل يَشْهَدَ عَلَيْكُمْ مُعْمَكُمُ مُعْمَدُ وَلاَ تُصَدِّدُهُ مِنَ الْخَيْدِينَ ﴾ تُصَدَّدُهُ مِنَ الْخَيْدِينَ ﴾ تُصَدَّدُهُ مِنَ الْخَيْدِينَ ﴾ (وحمد: ٣٦١٤].

تخریج: إساده صحح، خ (٤٨١٧). م (٢٧٧٥).

4223. Abu 'Amr ash-Shaibani said: The owner of this house - meaning Ibn Mas'ood - told me: I said: O Messenger of Allah, which deed is best? He said: "Prayer offered on time."

Comments: [Its isnad is saheeli]

٣٢٧٥- خَفَنْنَا وَكِيعٌ عَنْ سُفْيِدَنَ. خَدَّثَنَا عَمْرُو بُنُ عَبْد اللّهِ: حَدَّثَنِي أَبُو عَمْرُو الشَّبِيائِيُّ قَالَ: حَدَّثَنِي ضَحِتُ هَذِهِ الدَّارِ. الشَّبِيائِيُّ قَالَ: حَدَّثَنِي ضَحِتُ هَذِهِ الدَّارِ. يَعْنِي ابْنَ مَسْعُودٍ قَالَ. فُلْتُ: يَا رَسُولَ اللّهِ، أَيُّ الْأَعْمَلِ الْمُصْلُ أَنْ الطَّلاةُ لِوَقْبَهِ ". أَيُّ الطَّلاةُ لِوَقْبَهِ ". [راجع: ٣٨٩٠].

تخریج: إساده صحیح، ح. (۵۲۷)، م: (۸۵).

4224. It was narrated from 'Abdullah that the Prophet (囊) used to say takbeer every time he lowered or raised his head (in prayer), and Abu Bakr and 'Umar (泰) did likewise.

Comments: [Its isnad is saheeh]

4225. It was narrated from 'Abdullah that the Prophet (空) and Abu Bakr and 'Umar (泰) used to say takbeer every time they lowered or raised their heads (in prayer).

Comments: [A saheeh hadeeth; this is a hasan isnad]

4226. It was narrated from 'Abdullah that when the Prophet (墨) went to sleep, he would put his right hand under his cheek

2778- حَدَثْنَا وَكِيعٌ عَنْ إِسْرَائِلَ، عَنْ أَبِي إِسْرَائِلَ، عَنْ أَبِي إِسْرَائِلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَن بْنِ الْأَسْوَدِ عَيِ اللَّهِ اللَّهِ أَنْ النَّبِيُّ يَتِيْجٌ كَانَ يُكَبِّرُ فِي كُلِّ رَفْعٍ وَخَفْصٍ، قَالَ وَفَعٍ وَخَفْصٍ، قَالَ وَفَعِ تَخَفْصٍ، قَالَ وَفَعِ تَخَفْصٍ، قَالَ وَفَعَدُهُ أَنُو تَكُرٍ وَعُمَرُ (٢/٣٤١) رَضِيَ قَالَ وَفَعَهُمُ أَنُو تَكُرٍ وَعُمَرُ (٢/٣٤١) رَضِيَ اللَّهُ عَنْهُمًا. [راجع ٢٦٦٠].

تخريج: إساده صحيح.

2770 حَلَّثَنَ وَكِيعٌ عَنْ أَبِهِ، عَنْ أَبِي إِلْسَوَةِ وَعَبْدِ إِلْمُسْوَةِ وَعَبْدِ الرَّحْمَرِ بْنِ الْأَسْوَةِ وَعَبْدِ الرَّحْمَرِ بْنِ الْأَسْوَةِ وَعَبْدِ الرَّحْمَرِ بْنِ يَرِيدَ، عَنْ عَبْدِ اللَّهُ: أَنَّ النَّبِيِّ يَشْعُ، وَأَنَّا النَّبِي تَشْعُ، وَأَنَّا النَّبِي تَشْعُ، وَأَنَّا النَّهُ عَنْهُمَا كَانُوا يُكَبِّرُونَ فِي الله عَنْهُمَا كَانُوا يُكَبِّرُونَ فِي كُلُ حَفْضٍ وَرَفْعٍ. [راحع ٢٦٦٠].

تخريج: حديث صحيح، وهدا إساد حس من حل والد وكيع، والإساد من طريق عدالرحمن بن الأسود مقطع، لكنه متابع بعدالرحمن بن يريد لحعي.

٢٢٦٦- حَدَّثْنَا وَكِيعٌ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَة، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيِّ بِثِثْةِ كَانَ إِذَ أَوى إِلَى فِرَاشِهِ، وَضَعَ يَدَهُ then say: "O Allah, protect me from Your punishment on the Day You resurrect Your slaves."

Comments: [Sahech because of corroborating evidence and its isnad is da'eef because it is interrupted]

4227. It was narrated that 'Abdullah (李) said: The Messenger of Allah (霉) said: "No one should say: I am better than Yoonus bin Matta."

Comments: [Its isnad is saliceh, al-Bukahri (3406)]

4228. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) used to choose the right time to address us for fear of boring us.

Comments: [Its isnad is saheelt, Muslim (2821)]

4229. It was narrated that 'Abdullah said: The Messenger of Allah (窦) said: "No woman should look at or touch another woman so she can describe her to her husband so that it is as if he is looking at her"

Comments: [Its isnad is saheeh, al-Bukhari (5241)]

4230. It was narrated that 'Abdullah said: May Allah curse the women who do tattoos and the women who have tattoos done, the women who pluck facial hair, the women who file teeth for the purpose of beautification. News of

نَخْتَ خَدِّه، وَقَالَ: اللَّهُمُّ قِنِي عَدَائِكَ يَوْمَ تُبْعَثُ عِبَادُكَ». [راحم: ٣٧٤٢].

تخريج: صحبح لغره، وهذا إساد ضعيف لا عطاعه، أبو عبيده لم يسمع من أبه اس منعدد.

٧٢٧ - خَدُّثْنَا وَكَمْ قَالَ: فَالَ سُمْنَالُ: قَالَ اللهِ قَالَ: قَالَ اللهِ قَالَ: قَالَ الْأَعْمَسُ عَلْ اللهِ قَالَ: قَالَ رَسُولُ اللهِ قِلْكِ: "لَا يَنْبُعِي لِأَحَدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُؤْسُنَ بْنِ مَتَّى". [راحع: ٣٧٠٣].

تخریج: إسناده صحیح، خ (٣٤٠٦).

٨٢٢٨ خَدَّقَنَا وَكَيعٌ: خَدُّنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَلْ عَبْدِ اللَّهِ قَالَ: كَانَ رَسُولُ لَمْ وَعَلَمْ فِي اللَّهِ قَالَ: كَانَ رَسُولُ لَمْ وَعَلَمْ فِي الْأَيَّامِ، مَخَافَةً السَّامَةِ عَلَيْنا. [راجع: ٣٥٨١].

تخريج: إساده صحبح، م. (۲۸۲۱).

٤٢٢٩ حَدَّثَنَا وَكِيعٌ خَدْثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ. قَالَ رَسُولُ اللَّهِ قِلَةٍ: "لا نُباشِرُ الْمَرْأَةُ الْمَرْأَةُ تَنْعَتُهَا لِرَوْجِهَا حَتَّى كَأَنَّهُ بِنْظُرُ إِلَيْهَا". [راجع: ٣٦٠٩].

تخريج: إساده صحيح، خ (٥٢٤١).

٤٣٠ حَدَّثَنَا وَكِيغٌ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْطُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَنْقَمَةً، عَنْ عَبْدِاللَّهِ فَالْ: لَعَنَ اللَّهُ الْوَاشِمْ تِ، وَالْمُتَوَشِّمَاتِ، وَالْمُتَوشِّمَاتِ، وَالْمُتَمَلِّحُاتِ للْحُسْنِ، فَبَلَغَ ذَلك امْرَأَةً منْ نني أَسَدٍ، يُقَالُ لَهَا. أَمُّ ذلك امْرَأَةً منْ نني أَسَدٍ، يُقَالُ لَهَا. أَمُّ

that reached a woman of Banu Asad who was called Umm Ya'qoob. She came to him and said-I have read what is between the covers (of the Musliaf) and I did not find what you said. He said: Have you not read (the words) "And whatsoever the Messenger (Muhammad (鑑)) gives you, take it; and whatsoever he forbids you, abstain (from it)" [al-Hashr 59:7]? She said: I think your family do that. He said: Go and look. So she went and looked, then she came and said: I did not see anything. He said: If that were the case, she would not stay with us.

Comments: [Its isnad is saheelt]

4231. It was narrated that 'Abdullah said: The Messenger of Allah (經) said one thing and I say another. The Messenger of Allah (憲) said: "Whoever dies associating something with Allah will enter Hell." And I say whoever dies not associating anything with Allah will enter Paradise.

Comments: [Its isnad is saliceli, al-Bukhari (1238) and Muslim (92)]

4232. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said... And he mentioned something similar except that he said: ascribing a rival to Allah

Comments: [Its *isnad* is *saheeh*, al-Bukhari (1238) and Muslim (92)] يَعْقُوبَ، فَأَنَهُ، فَقَالَتْ فَدُ فَرَأْتُ مَا بَيْنَ اللَّوْحَيْنِ، مَا وَجَدْتُ مَا قُلْبَ، قَالَ مَا وَجَدْتُ مَا قُلْبَ، قَالَ مَا وَجَدْتِ مَا قُلْبَ، قَالَ مَا وَجَدْتِ مَا قُلْبَ، قَالَ بَهْكُمُ وَحَدْتِ. ﴿ وَمَا يَهْكُمُ الرَّسُولُ فَصَدُوهُ وَمَا بَهْكُمُ عَنْهُ مَنْهَوْأَ ﴾ (الحشر ٧) فَقَالَتْ: إِنِّي لأَرْاهُ فِي نَعْضِ أَهْلِكَ، قَالَ الْهَبِي فَقَالَتْ: فَقَالَتْ فَالَى فَهُ جَاتُ ، فَقَالَتْ عَلَى اللهِ عَلَى الْهِ عَلَى اللهِ عَلَى اللّهِ عَلَى اللهِ عَلَى اللْهِ عَلَى اللْهِ عَلَى اللّهِ عَلَى اللْ

تخریج: إساده صحیح، ح. (۵۹٤۸)، م (۲۱۲۵).

27٣١ حَدَّفَنا وَكِيمُ خَدَّثَنَا الْأَعْمِشُ عَنْ أَنِي وَائِنٍ، عَنْ عَبْدِ اللَّهِ فَالَ الْأَعْمِشُ عَنْ أَلِهِ وَائِنٍ، عَنْ عَبْدِ اللَّهِ فَالَ اللَّهِ فَالَ رَسُولُ اللَّهِ يَطِيعُ كَلِمَةً، وَقُلْتُ أَحْرَى، قَالَ رَسُولُ اللّهِ يَطِيعُ: "مَنْ مَاتَ لُشُولُ بِاللّهِ شَنْتُ دَخَلَ النَّارَ" وَقُلْتُ مَنْ مَتْ لَا يُشْوِلُ بِاللّهِ شَيْئًا لَا يُشْوِلُ بِاللّهِ شَيْئًا دَخَلَ النَّهُ شَيْئًا لَكُوبُ اللّهِ شَيْئًا دَخَلَ الرّاحِم: ٣٥٥٦].

تخریج إساده صحیح، ح (۱۲۳۸)، م (۹۲).

٢٣٢- حَدَّثَنَا اللهُ جَعْفَرٍ حَدَّثَنَا شُعْمَةً عَنْ شُلْبَعَانَ، عَنْ جَعْدِ حَدَّثَنَا شُعْمَةً عَنْ شُلْبَعَانَ، عَنْ عَبْدِ اللهِ عَلَى عَلْ عَبْدِ اللهِ عَلَى اللهِ عَلَى اللهِ عَلْدَ عَلَى اللهِ عَلَى اللهِ عَلْدَ عَرْ وَجَلَّ مِثْلُهُ، إِلَا أَنَّهُ قَالَ: النَّحْعَلُ لِللهِ عَرْ وَجَلَّ لِللهِ عَرْ وَجَلَ

تخريج: إساده صحيح، خ (١٢٣٨)، م (٩٢).

4233. It was narrated from 'Abdullah (本) that the Prophet (金) used to say: "O Allah, I ask You for guidance, piety, abstinence (from that which is *haram* and is not appropriate) and independence of means."

Comments: [Its isnad is sahech, Muslim (92)]

4234. It was narrated that 'Abdullah said: The Messenger of Allah (炎) said: "Do not acquire farmland, lest you become too interested in worldly matters."

Comments: [Its isnad is da'cef]

4235. It was narrated from Ibn Mas'ood (季) that the Prophet (毫) recited (Soorat) an-Najm and prostrated in it, and those who were with him prostrated, except an old man who took a handful of pebbles or dust and did like this and he put it on his forehead. 'Abdullah said: And I saw him slain as a kafir.

Comments: [Its isnad is salveh, al-Bukhari (1067) and Muslim (576)

4236. It was narrated that 'Abdullah (♣) said: The Messenger of Allah (♣) said: "Allah, may He be glorified and exalted, has not sent down any disease, but He has also sent down a remedy for it. Those who know it know it, and

2٢٣٣ - حدَّثَنَا وَكِيعٌ عَنْ أَمِهِ وَإِسْرَائِينَ. عَنْ أَبِهِ وَإِسْرَائِينَ. عَنْ عَبْدِ أَبِي إِسْحَاق، عَنْ النَّبِيُ بَيْثِهُ يَدْعُو يَفُولُ: ﴿ لَنَّهُمَ اللَّهِ قَال: كَانَ النَّبِيُ بَيْثِهُ يَدْعُو يَفُولُ: ﴿ لَنَّهُمَ اللَّهِ قَال: ﴿ لَلَّهُمَ اللَّهِ مُنَالًا لَا الْهَدَى. وَالنَّفَى وَالْعِمَةَ. وَالْغِنَى ﴿ رَحِي ٢٩٤٣]

تخریج: إساده صحبح، م (۲۷۲۱)

تخريح: إسناده صعب.

وَلَ: حَدَثْنَا بِحْبِي بْنُ سَعِبِدِ عَنْ شُعْبَةُ وَلَ: خَدَثْنِي أَنُو إِسْحِنَقَ عِنِ الْأَسْوَدِ، غَنْ عِبْدِ النَهَ أَنَّ النَّتِي عَلَيْهِ قَرَّ النَّحْمَ، فَسَحَدَ فِيهِ وَمِنْ مَعهُ، إِلَّا تَنْبُعُ كَبِيرٌ الْخَذَ كُتَّ مِنْ خَصَى أَوْ تُرَاب، قَلَ: فَقَال بِهِ هَكَذَا، وَضَعَهُ عَنِي جَبُّهَته، قَلَ فَقَال بِهِ هَكَذَا، وَضَعَهُ عَنِي جَبُّهَته، قَلَ فَنَقَدْ رَأَيْتُهُ قُبُل كَوْرًا. [راجع ٣٦٨٢].

تخریج: بسده صحیح، ح (۱۰۹۷)، م: (۵۷۱).

٣٣٦- حَدَّفَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّقَنَا فَطَهُ مُنْ السّبَبِ عَنْ أَبِي عَبْدِ الرَّحْمَٰ لِعَلَمَ مُنْ أَبِي عَبْدِ الرَّحْمَٰ لَسُعِيّ، عَنْ عَبْدِ اللَّهِ فَالَ: فَالْ رَسُولُ اللَّهِ عَبْد اللَّهِ فَالَ: فَالْ رَسُولُ اللَّهِ عَبْد أَنْ وَحَل لَمْ يُمُولُ ذَاءَ إِلَا أَنْوَلَ عَبْد إِلَا أَنْوَلَ مَا إِلَّا أَنْوَلَ مَا إِلَا أَنْوَلَ مَا إِلَى اللّهَ عَزْ وَحَلّ لَمْ يُمُولُ ذَاءَ إِلّه أَنْولَ مَا إِلَيْهِ اللّهَ عَزْ وَحَلّ لَمْ يُمُولُ ذَاء إِلّه أَنْولَ مَا إِلَيْهِ اللّهُ عَلْمُ اللّهُ عَلَى اللّهُ عَلْمُ اللّهُ عَلْمُ اللّهُ عَلَى اللّهُ عَلْمُ اللّهُ عَلَى اللّهُ عَلَهُ عَلَى اللّهُ عَلَمْ اللّهُ عَلَى اللّهُ عَلَمْ اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَى اللّهُ عَلَيْكُولُ اللّهُ عَلَيْكُولُ اللّهُ عَلَيْكُولُ اللّهُ عَلَيْكُو

those who do not know it do not know it."

Comments: [Saheeh because of corroborating evidence; its isnad is hasan]

4237. It was narrated from 'Abdullah that the Messenger of Allah (建) prayed five rak'ahs in Zuhr, and it was said to him: O Messenger of Allah, has something been added to the prayer? He said: "Why is that?" They said: You prayed five. And he turned around and prostrated twice after he had said the salam.

Comments: [Its isnad is saheeh, al-Bukhari (1226) and Muslim (572)]

4238. It was narrated that 'Abdullah 🚓) said: I was hiding behind the curtain of the Ka'bah, and three people, a Thagafi and his two Qurashi in-laws came. They were very fat but not very smart. They said something amongst themselves, then one of them said: Do you think Allah hears what we say? The other said: He hears if we raise our voices, but if we do not raise our voices He will not hear us. The other one said: If He hears some of it He will hear (all of) it. I mentioned that to the Prophet (經) and Allah, may He be glorified and exalted, revealed the words: "And you have not been hiding yourselves (in the world), should

لَهُ شِفَاءً، عَلِمَهُ مَنْ عَلِمَهُ، وَخَهِلَهُ مَنْ حَهِلَهُ. [رجع: ٣٥٧٨].

تخريج: صحيح لعيره، وهد إساد حسر، سفيان الثوري سمع من عطاء من السائب قبل اختلاطه

٣٢٧- حلقنا يَخيَى عَنْ شُعْنَةً، وَمُحَمَّدُ بَنُ جَعْفَرِ: حلَّنَا يَخيَى عَنْ شُعْنَةً، وَمُحَمَّدُ بَنُ جَعْفَرِ: حلَّنَا الْحَكَمُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْدِ اللَّهِ اللَّهِ أَنَّ اللَّبِي إِيْرَاهِيمَ صَلَّى الظَّهْرَ خَمْسًا، فَقِيلَ لَهُ وِيدَ فِي لِصَلَّاقٍ عَلَى الظَّهْرَ خَمْسًا، فَقِيلَ لَهُ وِيدَ فِي لَصَلَّاقٍ الصَلَّبِةِ عَلَى الومَا داك؟ قالُوا صَلَّبِتَ لَصَحْدَتِيمِ حَمْسًا، قَالَ. فَتَنَى وِجُلَهُ، ثُمَّ سَحَدَ سَحْدَتِيمِ نَعْدَمَ اللهُ اللهِ ١٠٤٥].

تخریج: إساده صحیح، خ: (۱۲۲۲)، م: ٥٧٢)، م: ٥٧٢)،

كَلَّنَا سُلْيَمَانُ عَنْ عُمَارَةً، عَنْ وهْبِ بَنِ حَلَّنَا سُلْيَمَانُ عَنْ عُمَارَةً، عَنْ وهْبِ بَنِ رَبِعَةً، عَنْ عَبْدِ اللَّهِ قَالَ كُنْتُ مُسْتَتِرًا وَخَتَهُ قُرَئِيًّانِ، فَجَاءَ ثَلَاثَةً نَفَرٍ، ثَقَعَيُّ وَخَتَهُ قُرَئِيًّانِ، كَثِيرٌ شَخْمُ نُطُونِهِمْ، قَلِيلٌ فَخَتَهُ فُطُونِهِمْ، قَلِيلٌ فَخَتَهُ فُلُوبِهِمْ، قَالَ فَخَدَّتُوا نَبْنَهُمْ بِحَلَيْثِ، قَلِيلٌ عَنْ فَلُوبِهِمْ، قَالَ فَخَدَّتُوا نَبْنَهُمْ بِحَلَيْثِ، قَلِيلٌ عَلَى اللَّهَ عَرَّ وَجِلَّ قَالَ الْأَخَرُ: يَسْمَعُ مَا نَقُولُ؟ قَالَ الْأَخَرُ: يَسْمَعُ مَا نَقُولُ؟ قَالَ الْأَخَرُ: يَسْمَعُ مَا فَلُولِ كَانَ يَسْمَعُ مَا نَقُولُ؟ قَالَ الْأَخَرُ: يَسْمَعُ مَا فَلُولًا فَلَوْ الْمُحْرُدُ وَجَلَّ فَلَوْ الْأَخَرُ: يَسْمَعُ مَا نَقُولُ؟ قَالَ الْأَخَرُ: يَسْمَعُ مَا فَلُولًا فَلَا الْأَخَرُ: يَسْمَعُ مَا فَلُولًا فَلَا الْأَخَرُ: يَلْ كَانَ يَسْمَعُ شَيْئًا، فَهُو يَسْمَعُهُ كُلُّهُ، قَالَ فَذَكُرْتُ دَلِكَ لِرَسُولِ اللّهِ يَسْعِيْ. قَالَ فَذَكُرْتُ دَلِكَ لِرَسُولِ اللّهِ يَسْعَى قَلْهُ، قَالَ قَلْمَاتُ هُونَا كُشَنْهُ مَنْ فَهُوا اللّهَ يَسْعَهُ فَلَهُ، قَالَ قَلْهُ وَلَكَ عَلْهُ وَلَا اللّهَ يَسْعَهُ فَلَهُ اللّهِ يَسْعَهُ فَلَهُ وَلَا قَلْهُ وَلَا اللّهُ عَلَيْهُ وَلَا اللّهُ وَلَا اللّهُ عَلَى اللّهُ عَلَيْهُ اللّهُ عَلَيْهُ وَلَا اللّهُ وَلِكُ اللّهُ اللّهُ وَلَا اللّهُ عَلَيْهُ وَلَا اللّهُ وَلِكُونُ اللّهُ وَلَا اللّهُ اللّهُ اللّهُ اللّهُ وَلَا اللّهُ وَلَا ا

testify against you; - till- yet they are not of those who will ever be allowed to please Allah!" [Fussilat 41:22-24].

Comments: [A saheeh nadeeth, al-Bukhari (4817) and Muslim (2775)]

4239. It was narrated from Abu Ma'mar from 'Abdullah. He [the narrator] said: I heard him attribute it to the Prophet (空) on one occasion, then he did not do that. He saw a governor or a man say two *tasleems* and he said: Where did he learn that?

Comments: [Its isnad is saheeh, Muslim (581)]

4240. It was narrated that 'Abdullah (🚓) said: When this verse was revealed, "It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their Belief with Zulm (wrong)" [al-An'am 6:82], it was very hard on the Companions of the Messenger of Allah (ﷺ) and they said: Who among us does not does wrong? The Messenger of Allah (22) said: "It is not as you think; rather it is as Luqman said to his son: 'O my son! Join not in worship others with Allah. Verily, joining others in worship with Allah is a great Zulm (wrong) indeed' [Luqmaan 31:13]?"

سَنَيْرُونَ أَن يَشْهَدُ عَلَيْكُمْ إِلَى نَوْلِهِ: ﴿فَعَا هُم مِنَ ٱلمُعْشِينَ ﴿ (فصلت: ٢٢ ٢٤) قال. وحدَّتَني مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّه نَحْوَ ذَلِك. [راجع: ٣٦١٤]. تخريج: حديث صحيح، خ: (٤٨١٧)،

٩٢٣٩ - حَدَّثَنا يَخْنَى عَنْ شُعْنَةً، عَيِ الْحَكَم، عَنْ مُخاهِدٍ، عَنْ أَبِي مَعْفَرٍ، عَنْ عَدِاللّهِ _ قَالَ: سَمِعْتُهُ مَرَّةً رَفَعَهُ، ثُمَّ تَرْكَهُ _ رَاى أَمِيرًا أَوْ رَحُلًا سَلَمَ تَسْلِيمَتَيْن، فَقَالَ: نَى عَيْقْتِها. [راجع: ٣٦٦٠].

تخريج: إساده صحيح، م: (٥٨١).

١٢٤٠ حدَّثَنَا وَكِيعٌ حَدَّتَ الْأَعْمَتُ عَنْ الْأَعْمَتُ عَنْ الْمَاهِيمَ، عَنْ عَلْقَمَةً، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّ يَلْسِكُونَ هَنْ هَبْدِ اللَّهِ قَالَ: لَمَّ يَلْسِكُونَ هَنْ هَبُو اللَّهِ عَلَيْهُ وَلَا يَلْسِكُونَ مِسْمَتُهُم طِلْلَهٍ ﴿ الْأَنْعَامِ: ٨٧) شَقَ ذَلِكَ عَلَى أَصْحَابِ رَسُولِ اللَّهِ عَلَيْ، وَقَالُوا : أَيُّنَا عَلَى أَصْحَابِ رَسُولِ اللَّهِ عَلَى أَصْحَابٍ رَسُولِ اللَّهِ عَلَى أَنْ وَقَالُوا : أَيُنَا لَمُ عَلَى أَصْحَابٍ رَسُولِ اللَّهِ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى اللَّهُ عَلَى الللَّهُ عَلَى الللَّهُ عَلَى الللللَّهُ عَلَى الللللَّهُ عَلَى الللللَّهُ

تخریج: بساده صحیح، ح (۱۹۳۷)، م (۱۲۲).

Comments: [Its isnad is saheeh, al-Bukhari (6937) and Muslim (124)]

4241. It was narrated from 'Abdullah that the Prophet (ﷺ) used to say the salam to his right and to his left, as-salamu 'alaikum wa rahmatullah, as-salamu 'alaikum wa rahmatullah, (turning his face so far that) the whiteness of his cheek could be seen. 'Abdur-Rahman said: (turning his face so far that) we could see the whiteness of his cheek from here and we could see the whiteness of his cheek from here.

Comments: [Its isnad is sahech]

4242. It was narrated that 'Abdullah said: Walk to the mosque because it is part of the guidance and *Sunnah* of Muhammad (%).

Comments: [Its isnad is da'cef]

4243. It was narrated that 'Abdullah said: I said: O Messenger of Allah, which deed is best? He said: Prayer offered on time. I said: Then what? He said: Honouring one's parents. I said Then what? He said: Jihad for the sake of Allah. And if I had asked for more he would have given me more

Comments: [Its isnad is saheeh, al-Bukhari (527) and Muslim (85)]

4244. It was narrated from Khaithamah from someone who heard 'Abdullah say: The Messenger of Allah (ﷺ) said: "There should be no staying up at night for one who is praying and one who is travelling."

4711- خَلَّتْنَا وَكَبِعٌ وَغَلْدُ لَرْخَمْنِ فَالاَ خَلَيْنَا سُفْيِانُ عِنْ أَبِي رَسْخَاقَ، عِنْ أَبِي الْأَخُوص، عَنْ غَبْدِ الله عَن التَّيْ بِهِ الله عَن التَّيْ بِهِ أَنَّهُ كَان لِسَلَّمُ عَن بَعِيدِهِ وَعَنْ يَسْدِهِ السَّلاَمُ عَنْبُكُمْ وَرَحْمَةُ اللَّهِ، السَّلامُ عَنْبُكُمْ وَرَحْمَةُ اللَّهِ، السَّلامُ عَنْبُكُمْ وَرَحْمَةُ اللَّهِ، السَّلامُ عَنْبُكُمْ وَرَحْمَةُ اللَّهِ، وَعَلْ يَسْدِه وَعَلْ يَسْدِه وَعَلْ اللهِ عَنْبُكُمْ وَرَحْمَةُ اللهِ، عَنْبُكُمْ وَرَحْمَةُ اللهِ، حَتَّى لُرَى سَاصُ نَحَدُه، وقالَ عَنْدُ الرَّحْمَةِ . وَعَلَى عَنْدُ مِنْ هَدَّهُمْ . الرَّحْمَةِ مِنْ هَدَّهُمْ . وَرَحْمَةُ وَرَحْمَةُ عَنْ كُذُه مِنْ هَدَّهُمْ . [٢٦٦٠].

تخريج: إساده صحح.

٤٢٤٢ حدثنا وكبع حدثنا سُفيانُ عن الأعْمَش، عَنْ رَحُلٍ، عَنْ أَسِي الْأَحْوَص، عَنْ عَيْد لنّه قال. مُشُوا إلَى الْمَسْجِد، فإنّه من الْهِدى، وشته مُحمّد تاثير [راجع. ٣٦٢٣].

تخريج: اساده صعبف لإنهاء شنح الأعمش.

475% خَدَّثْنَا وَكِيمٌ مَنْ إِسْرَائِينِ، عَنْ أَبِي السَّخَاقَ، عَنْ أَبِي عُبْده، عَنْ غَلْد اللهِ قَالَ. الشَّخَاقَ، عَنْ أَبِي عُبْده، عَنْ غَلْد اللهِ قَالَ. قُلْتُ يَا رَسُولَ اللهِ، أَيُّ لُعمل أَفْضَلُ؟ قَالَ: قُلْتُ نُمَّ أَيُّ؟ قَالَ: قُلْتُ نُمَّ أَيُّ؟ قَالَ اللهُ عَلَّ يُمَّ أَيُّ؟ فَالَ اللهُ عَلْ وَحَلَّ اللهِ عَلَى وَلَو السَّرِدُتُهُ لَوَائِدَيْنِ اللهِ عَلْ وَحَلَّ اللهِ عَلْ وَحَلَّ (وَلَو السَرِدُتُهُ لَوَائِدِي. [رجع: ۱۳۸۹].

تخریج. بساده صحیح، ح (۱۲۷)، م. (۸۵).

٤٢٤٤- حَلَّثُنَا يَخْنَى عَنْ سُفَبُانَ خَنَّاسِي مَصُورٌ عَنْ خَنْتُمَةً، عَمَّنْ سَمِع الْنَ مَسْعُودٍ قَلْ فَالْ مُسْعُودٍ قَلْ فَالْ اللهِ بِيَجِةِ اللهِ سَمِر إِلَّا لَمُ اللهِ عَلَى اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ الل

Comments: [A hasan hadeeth; its isnad is da'eef]

4245. It was narrated that 'Abdullah (\Rightarrow) said: The Messenger of Allah (\Rightarrow) said: "The blood of a Muslim man who bears witness that there is no god but Allah and that I am the Messenger of Allah is not permissible (to be shed) except in one of three cases: a soul for a soul, a married adulterer, and one who leaves his religion and separates from the jama'ah (the main body of Muslims)."

Comments: [Its isnad is saheeh, Muslim (1676)]

4246. It was narrated from Abu 'Ubaidah that 'Abdullah said: I came to Abu Jahl on the day of Badr when his leg had been struck and he was lying on the ground, fending people off with a sword that he had. I said: Praise be to Allah Who has humiliated you, O enemy of Allah. He said. Is it anything other than a man who was killed by his own people? I started striking at him with my sword but I was not able to hit him Then I struck his hand and his sword fell; I picked it up and struck him with it until I killed him. Then I left him and went to the Prophet (22) and it was as if I could not wait to reach him, and I told him (the news). He said: "Do you swear by Allah, besides Whom there is no other god?" And he repeated it three times. I said: By Allah, besides

تخريج: حديث حس، وهد إساد صعيف لابهام روبه عن ابن مسعود.

8780 خَدَثْنَا وَكَنَّعْ. خَدَثْنَا الْأَعْمَشْ عَنْ عَلْدَ اللهِ عَلَيْهِ اللهِ اللهُ اللهِ اللهُ اللهُولِّذِي اللهُ ا

تخريج: إساده صحيح، م (١٦٧٦).

٤٢٤٦ خَدَثَنَا وَكِيعٌ: خَدَثَنَا إِسْرَائِينُ عَنْ ُبِي إِنْحَاقَ، عَنْ أَبِي عُمِيْدَةً قَالَ: قَالَ غَنْدُاللَّهِ انْتَهَيْتُ إِلَى بي حَهْلِ نَوْمَ لَدْرٍ، وَقَدْ صُرِنَتْ رَجْلُهُ، وَهُمْ صَرِيعٌ، وَهُوَ يَدُتُ لنَس عنه سيف له فَقُلْتُ الْحَمْدُ لِلَّهِ لَبِينَ أَخْرَاكَ يَا عَدُمٌ لِلَّهِ الْعَقَالِ ۚ هَلْ هُوَ إِلَّا رَجُنَّ قَتَلَهُ فَوْمُهُمْ فَانَ. فَحَعَنْتُ أَتَنَاوِلُهُ بِسَبِّفٍ لى عثر طَائل، فأصنتُ بدأه، قيدر سَيْقُهُ، فَحَدْنُهُ فَصَائِنُهُ لِهُ خُتِّي قُنْنُهُ قُلَ: ثُمُّ خَرَخُتُ خَتَى أَتَبُتُ النِّيُّ كِينَةٍ، كَأَنَّمَا أُفلُّ مِن الْأَرْضِ، فَأَخْبَرْتُهُ، فَقَالَ اللَّهِ لَّذِي لا إِنَّهُ إِلَّا هُوَا » قَالَ: «فَودَدها ثَلَاتُ، قَالَ قُلْتُ: اللَّهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ، قَالَ فَحَرْجَ يُمْشِي معى حتى فام عَليْو، فَقَالَ * «الْحَمْدُ لِلَّهِ لَّدى أَحْرِ اللَّهُ لَا عَدُّقَ ،لَّهُ اللَّهُ اللَّهُ عَوْلُ هَذِهِ الْأُمَّةِ ۚ قَالَ: وَزَادَ فِيهِ أَنِي غَنْ بْنِي بِشَحَقَ. Whom there is no other god. Then he set out walking with me until he stood over him and said: "Praise be to Allah Who has humiliated you, O enemy of Allah. By Allah, this was the pharaoh of this nation." And my father added from Abu Ishaq that Abu 'Ubaidah said. And 'Abdullah said: And he granted me his sword as booty.

غَنُّ أَبِي عُنَيْدَة قَالَ. قَالَ عَبْدُ اللَّهِ: فَنَفَّلَنِي سَيْهُهُ. [راجع: ٣٨٢٤].

تخريج: إساده ضعيف لا فطاعه، أبو عبده لم يسمع من ابن مسعود.

Comments: [Its isnad is da'eef because it is interrupted]

4247. It was narrated that Ibn Mas'ood said: I came to the Prophet (﴿ on the day of Badr and said: I have killed Abu Jahl. He said: By Allah besides Whom there is no other god? I said: By Allah besides Whom there is no other god. And he repeated it three times. He said. Allahu Akbar, praise be to Allah Who fulfilled His promise, granted victory to His slave and defeated the Confederates alone. Let us go, and you can show him to me." So we set out and came to him and he said: "This was the pharaoh of this nation."

Comments: [Its *isnad* is *da'eef* because it is interrupted]

4248. It was narrated that 'Abdullah (4) said: I was walking with the Prophet (2) in some farmland in Madinah and he passed by some of the Jews, who said to one another: Ask him about the spirit [ar-rooh]. And some of them said: Do not ask him. They said: O Muhammad, what is the spirit? He stood up and leaned on the palm tree branch, and I was

27٤٧ حَدُّفْنَا مُعَاوِيَةُ بْنُ عَمْرِو: حَدُّنْنَا أَبُو السَّحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عِبْدَةً، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَتَيْتُ النّبِيَّ يَكُمْ نَدْرٍ، فَقُلْتُ وَقَلْتُ أَبَا جَهْلٍ، قَالَ: فَلْتُ: اللّهِ اللّهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللللللللللللّهُ الللللللللللللللّهُ اللللللللللللللللللللللللللل

تخريج: إساده ضعيف لا تقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

278۸ حَدَّثَنَا وَكِيمٌ خَدَّثَنَا الْأَغْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَهُ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ أَمْشِي مَعْ النَّبِيِّ عَلَيْةً فِي حَرْثِ بِالْمَدِينَةِ. فَمَرَّ عَمَى قَوْمٍ مِنَ الْيَهُود، فَقَالَ بَعْصُهُمُ فَمَرَّ عَمَى قَوْمٍ مِنَ الْيَهُود، فَقَالَ بَعْضُهُمْ : لَا لِبَعْضِ : سَلُوهُ عَي الرُّوحِ، فَقَالَ بَعْضُهُمْ : لَا لِبَعْضِ : سَلُوهُ عَي الرُّوحِ، فَقَالَ بَعْضُهُمْ : لَا لَيْعَضُ الرَّوعِ : فَقَالَ بَعْضُهُمْ : لَا لَيْعَضُ الرَّوعِ : فَقَالَ بَعْضُهُمْ : لَا لَيْعَضُ الرَّوعِ : فَقَالَ بَعْضُ هُمْ : لَا المَّوْدِ : مُحَمِّدُ، مَا الرُّوحِ ؟ (١/ فَقَامَ، وَهُو مُتَوَكِّئٌ عَلَى عَسِيبٍ .

behind him and I thought that he was receiving revelation. Then he said: "And they ask you (O Muhammad (ﷺ)) concerning the Rooh (the spirit). Say: 'The Rooh (the spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little" [al-Isra' 17:85]. And some of them said: We told you not to ask him.

وَأَنَّ خَلْفَهُ، فَطَنْتُ أَنَّهُ يُوحَى إِلَيْهِ، فَقَالَ الْوَحِيُ إِلَيْهِ، فَقَالَ الْوَحِ فِلْ الرُّوحِ فِلْ الرُّوحِ فِلْ الرُّوحِ مِنْ أَمْرِ رَبِّي وَمَا أُونِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾ (الإسراء ٨٥) قَالَ فَقَالَ نَعْضُهُمْ. قَدْ قُلْلَ: لَا تَسْأَلُوهُ. [راجع: ٣٦٨٨].

تخریج: إسناده صحیح، خ (۷۲۵۲)، م: (۲۷۹٤).

Comments: [Its isnad is saheeh, al-Bukhari (7456) and Muslim (2794)]

4249. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (經) said: Ibn Sumayyah never has the choice of two options but he chooses the more guided of them.

Comments: [Hasan because of corroborating evidence, and its isnad is da'eef because it is interrupted]

٤٢٤٩ - حَدِّثَنَا وَكِيعٌ. حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِ بْسِ مُعَاوِيَةَ الدُّمْنِيِّ، عَنْ سَالِمٍ بْنِ أَبِي الْجَعْدِ الْأَشْجَعِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودِ قَلَ: قَالَ رَسُولُ اللَّهِ يَعْيَدُ: «ابْنُ شُمَيَّةً مَا عُرِصَ عَلَيْهِ أَمْرَانِ قَطُّ إِلَّا انْحَتَارَ الْأَرْشَدَ عُمُهُمَا». [راحع: ٣٦٩٣].

تخريج: حسن لغيره، وهذا إساد صعيف لانقطاعه، سالم الأشجعي لم يسمع من ابن مسعود.

4250. It was narrated that 'Abdullah said: A man came to the Prophet (鑑) and said: O Messenger of Allah, I met a woman in a garden and I embraced her, touched her, kissed her and did everything with her except that I did not have intercourse with her. The Prophet (ﷺ) did not answer, then this verse was revealed: "Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)" [Hood 11:114]. Then the Prophet (經) called him and recited it to him, 'Umar said: O Messenger of Allah, is that only for

• ٤٢٠٠ - خَدُّ ثَنَا وَكِيمٌ : حَدُّ أَنْ إِسْرَائِيلُ عَنْ السَّاكِ بْلِ حَرْبٍ، عَنْ إِبْرَاهِيمَ، عَلْ عَلْقَمَةً لَا أَسْوَدٍ، عَنْ عَبْدِ اللّهِ قَالَ: حَاءَ رَجُلُّ اللّهِ اللّهِ قَالَ: حَاءَ رَجُلُّ اللّهِ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللهُ اللهِ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهِ اللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللهُ اللّهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ اللهُ اللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ ال

him or for all the people? He said "Rather it is for all the people."

Comments: [A salieeli hadeeth]

لِلنَاسِ كَاقَةً ۚ فَقَالَ. • سَلُ لِلنَّاسِ كَافَّةً •. [راجع: ٣٦٥٣].

تخريج: حديث صحح، م (٢٧٦٣)، وهدا يساد حس من أجل اس حرب.

4251. It was narrated that 'Abdullah (&) said: The Messenger of Allah (達) told us in Mina, when he was leaning back on a red tent, he said: "Would it not please you to be one quarter of the people of Paradise?" We said: Yes He said: "Would it not please you to be one third of the people of Paradise?" We said: Yes. He said. "By Allah, I hope that you will be half of the people of Paradise, and I shall tell you about that, about the small numbers of the Muslims among the people on that Day. On that Day, among the people they will be like a white hair on the hide of a black bull, or a black hair on the hide of a white bull, and no one will enter Paradise except a Muslim soul."

Comments: [Its usnad is salieth, al-Bukhari (6642) and Muslim (221)]

4252. It was narrated that Fulfulah al-Ju'fi said. I was among those who panicked and rushed to 'Abdullah concerning the Mushafs. We entered upon him and a man among the people said: We have not come to visit you; rather we came when we got alarmed about this news. He said: The Qur'an was revealed to your Prophet (ﷺ) from seven gates

١٣٠١ - حَدَثْنَا وَكِيعٌ عَنْ إِسْرَائِيْنِ، عَنْ أَبِي السَّحَافَ، عَنْ عَمْو ثَنْ مَيْمُونِ، عَنْ عَمْدِ للَّهِ وَلَا مَيْمُونِ، عَنْ عَمْدِ للَّهِ قَلْ حَمْرَاء، قال اللَّهُ اللَّهِ مَلَّةً بِمِتَى، وَهُوَ مُسُنِدٌ طَهْرَهُ إِلَى قَبَّةٍ حَمْرَاء، قال اللَّمَ مُسُنِدٌ طَهْرَهُ إِلَى قَبَةٍ حَمْرَاء، قال اللَّمَ مُسُنِدٌ طَهْرَا أَنْ تَكُونُوا أَنْ تَكُونُوا أَنْ تَكُونُوا أَنْكَ أَهْلِ الْجَنَّةِ؟ قُلْنَا لَيْنِي، قَلَ اللَّمَ لِنُوسُوا أَنْ تَكُونُوا أَنُكُ أَهْلِ الْجَنَّةِ؟ قُلْنَا لَمُ مَنْ فَلَ اللَّهِ إِلَي الْأَرْجُو لَلْمَ لَيْنِ الْجَنَّة، وَسَأَحَدَّتُكُمُ أَوْنَ لَكُونُوا بِصَفَ أَهْلِ الْجَنَّة، وَسَأَحَدَّتُكُمُ عَنْ فَلَه الْمُسْلِمِينَ فِي النَّاسِ فَلَ ذَلْكَ اللَّهُ فَيْ الْمُسْلِمِينَ فِي النَّاسِ لِلَّا كَالشَّغْرَةِ لَوْنَ لَكُونُوا اللَّهُ وَمَنْ فِي النَّاسِ اللَّهُ الْمُسْلِمِينَ فِي اللَّسِ اللَّهُ الْمُسْلِمِينَ فِي اللَّسِ اللَّهُ كَاللَّمْوَةِ الْمُسْلِمِينَ فِي اللَّهُ وَاللَّهُ وَمُنْ يَلْكُونُ اللَّهُ الْمُسْلِمِينَ فِي اللَّهُ وَاللَّهُ وَلَيْكُ وَلِهُ الْمُسْلِمِينَ فِي اللَّهُ وَاللَّهُ وَلَا لَكُونُوا اللَّهُ عَلَى اللَّسِودِ، أَوْ كَالشَّعْرَةِ اللَّهُ الْمُسْلِمِينَ فِي النَّوْرِ الْأَسْلِمِينَ فِي اللَّهُ وَاللَّهُ إِلَى اللَّهُ وَلَيْكُ وَلَوْ الْمُسْلِمِينَ فِي اللَّهُ وَاللَّهُ الْمُسْلِمِينَ فِي اللَّهُ وَاللَّهُ الْمُسْلِمِينَ فِي اللَّهُ وَاللَّهُ الْمُسْلِمِينَ فِي اللَّهُ وَلَى اللَّهُ وَاللَّهُ الْمُسْلِمِينَ اللَّهُ وَاللَّهُ الْمُسْلِمِينَ اللَّهُ وَاللَّهُ وَاللَّهُ وَاللَّهُ الْمُسْلِمِينَ الْمُعْرَادِ اللَّهُ الْمُسْلِمِينَ اللَّهُ وَاللَّهُ الْمُسْلِمِينَ اللَّهُ وَاللَّهُ الْمُسْلِمِينَ اللَّهُ اللَّهُ اللَّهُ الْمُسْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْرِهِ الللَّهُ الْمُسْلِمُ اللَّهُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلَى اللَّهُ الللْمُعُلِقِ اللَّهُ الْمُعْلِمُ الْمُعْلَى الللْمُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ اللَّهُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ الْمُعْلِمُ

تخریج: اِسناده صحیح، ح (۱۹۶۲)، م (۲۲۱).

270٧ حدثنا أنو كامل: حدثنا رُهيْرُ كَدَّنَا رُهَيْرُ كَدَّنَا أَبُو هَمَّامِ عَنْ عُمُفَانَ بُنِ حَسَّانَ، عَنْ فَلْفَلَةَ الْبَعْمِيِّ قَالَ: مَزَعْتُ فِيمَنْ فَرَعَ إِلَى عَبْدِ اللَّهِ فِي الْمُصَحِفِ، فَلَخَلْنَا عَلَيْهِ، فَقَالَ رَجُلٌ مِنَ الْفَوْمِ: إِنَّا لَمْ نَأْنِثَ رَبْدِينَ، وَلَكَنْ رَجُلُ مِنَ الْفَوْمِ: إِنَّا لَمْ نَأْنِثَ رَبْدِينَ، وَلَكَنْ جَنْلُكُ مِنَ الْحَبْرُ، هَفَالَ. إِنَّا لَمْ نَأْنِكَ رَبْدِينَ، وَلَكَنْ جَنْلُولُ مِنْ اللَّحِبْرُ، هَفَالَ. إِنَّ نُفْرَانَ لُولَ عَلَى بَيِكُمْ بَشِيْقَ مِنْ سَبْعَةِ أَبْوَابٍ، فَقُرْآنَ لُولَ عَلَى بَيِيكُمْ بَشِيْقَ مِنْ سَبْعةِ أَبْوَابٍ،

with seven modes of recitation, and the Book before him was revealed from one gate and with one mode of recitation.

Comments: [Its isnad is da'eef]

4253. It was narrated that 'Abdullah said: Your Prophet (ﷺ) was given everything except the five keys of the unseen. "Verily, Allah! With Him (Alone) is the knowledge of the Hour...'' [Luqman 31:34].

Comments: [Saheeh because of corroborating evidences]

4254. It was narrated that 'Abdullah (&) said: Umm Habeebah said: O Allah, let me have the joy of the company of my husband the Messenger of Allah (ﷺ), and my brother Mu'awiyah, and my father Abu Sufyan (all my life). The Prophet (經) said: "You have asked Allah about lifespans that have already been determined, limits that have already been set and provisions that have already been allotted. None of them will be brought forward before its due time or delayed beyond its due time If you had asked Allah to grant you refuge from punishment in the grave or punishment in the Fire, (that would have been better and preferable)." And the Messenger of Allah (ﷺ) was asked about monkeys and pigs - were they (descendents of) those who had been transformed or were they على سنعة أخرْف، أوْ قَالَ: خُرُوفِ، وَبِدَّ الْكَتَابُ فَئِنهُ كَالَ يَنْزِلُ مِنْ بَابِ وَاجِدٍ، عَلَى حرْفِ و حدٍ.

تخريج اساده صعف.

٤٢٥٣ حَدَّثَنَا وَكِنُّ حَدَّثَنَ مِشْعِرٌ عَنْ عَرْهِ وَنِ مُرْةً، عَنْ عَنْ اللهِ بْنِ سَلْمَةً، عَنْ عَبْدِ اللهِ بْنِ سَلْمَةً، عَنْ عَبْدِ اللهِ قَالَ: أُونِيَ سَيْكُمْ وَ اللهِ كُلُّ شَيْءِ إِلَّا مَفَاتِحَ لُغَيْبِ الْخَمْسِ ﴿ إِنَّ اللهَ عِنْدُمُ عِلْمُ مَفَاتِحَ لُغَيْبِ الْخَمْسِ ﴿ إِنَّ اللهَ عِنْدُمُ عِلْمُ اللهِ ال

تخريج: صحيح لغيره، وهذا إساد يحتمل للحسين.

2708 - خَدَّثَنَا سُفْيانُ _ بِعْبِي ابْنَ عُيَنَةً _ عَنْ سِمْعِي، عَنْ مَعْلَقُمَةً سَ مَرْتَلَيْه، عَنْ مُغِيره الْمِشْكُرِيّ، عَنِ الْمُعْرُورِ، عَنْ عَبْد اللّهِ قَالَ الْمِشْكُرِيّ، عَنِ الْمُعْرِيةِ، وَاللّهِ قَالَ اللّهِ يَشِهُ، وَبِأَي ابِي سُفْيان، فَلَا اللّهِ يَشِهُ، وَبِأَي ابِي سُفْيان، فَلَ اللّهِ يَشِهُ اللّهِ يَشِهُ اللّهِ يَشْهُ اللّهِ يَشْهُ اللّهِ يَشْهُ اللّهِ عَلَى اللّهُ عَنْ وَحَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهُ عَلّى اللّهُ عَلَى اللّهُ الل

some other creation that existed before that? He said: "No; rather they existed before that. Verily Allah, may He be glorified and exalted, does not doom a people then give them offspring."

تخريج: إساده صحيح، م (٢٦٦٣).

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Comments: [Its isnad is saheeli, Muslim (2663)]

4255. It was narrated from 'Abdullah that the Prophet (ﷺ) came to him (walking) between Abu Bakr and 'Umar, when 'Abdullah was praying. He started to recite (Soorat) an-Nisa' and did not stop until he completed it. And the Prophet (1911) said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd. Then he began asking (in du'a') and the Prophet (ﷺ) started saying: "Ask, you will be given; ask, you will be given; ask, you will be given." And among the things he asked for, he said: O Allah, I ask You for faith that will never change, blessing that will never expire and to accompany Your Prophet Muhammad (ﷺ) in the highest part of the Paradise of eternity. Then 'Umar (46) came to 'Abdullah to tell him the good news, but he found that Abu Bakr (46) had beaten him to it so he said: You have beaten me because you are always ahead of us in doing good.

2700 - حَلَّثُنَا مُعَوِيهُ بُنُ عَمْرِهِ قَالَ: حَدَّثَنَا مُعَوِيهُ بُنُ عَمْرِهِ قَالَ: حَدَّثَنَا عَصِمُ مُنُ أَبِي النَّحُودِ عَنْ رِدَ، عَنْ عَنْ عَنْ عَنْ عَنْ عَنْ عَنْ اللَّهِ: أَنَّ النَّبِيُ بَيْحَ أَنَاهُ يَنَ أَبِي بَكْرِ وَعُمْرَ وَعَبْدُ اللَّهِ بُصْلِي، فَافْتَتَعَ النِّسَاءَ فَعُمَرَ وَعَبْدُ اللَّهِ بُصِلِي، فَافْتَتَعَ النِّسَاءَ فَعُمَرَ وَعَبْدُ اللَّهِ بُصِلْي، فَافْتَتَعَ النِّسَاءَ فَعَلَى مَشَلًا اللَّهُ اللَّهُ عَلَى يَشَرَّ الْفُرْنَ عَصَّا كَما أُنْرِلَ، فَلَيقُرْأُهُ عَلَى يَثَرَّ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى عَنْهُ وَمُولِكُ اللَّهُ عَلَى عَنْهُ وَمُولَ اللَّهُ عَلَى عَنْهُ وَمُولِكُ فَعَلَى عَنْهُ اللَّهُ عَلَى عَنْهُ اللَّهُ عَلَى عَنْهُ وَمُولَ اللَّهُ عَلَى عَنْهُ وَمُولِكُ اللَّهُ عَلَى عَنْهُ اللَّهُ عَلَى عَنْهُ وَمُولِكُ اللَّهُ عَلَى عَنْهُ وَمُولِكُ اللَّهُ عَلَى عَنْهُ وَمُولَ اللَّهُ عَلَى عَنْهُ وَمُولَ اللَّهُ عَلَى عَنْهُ وَمُولِكُ اللَّهُ عَلَى عَنْهُ وَمُولَ اللَّهُ عَلَى اللَّهُ عَلَى عَنْهُ وَمُولَ اللَّهُ عَلَى عَنْهُ وَعَلَى عَنْهُ وَعَلَى عَنْهُ وَعَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ ال

تخریج: حدیث صحیح بشو هده، وهدا ابساد حس من حل عاصم.

Comments: [A hadeeth saheeh, because of corroborating evidence, and its isnad is hasan]

4256. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (塞) said: Verily, Allah has made the

- قَرَأْتُ عَلَى أَبِي: حَدَّثُكُمْ عَمْرُو بْنُ
 مُحَمِّعِ أَبُو الْمُنْذِرِ الْكَنْدِيُّ قَالَ: أَخْبَرْنَا
 إِنْرَاهِيمُ الْهَخْرِيُّ عَنْ أَبِي الْأَخْرَصِ، عَنْ عَبْدِ

reward for the good deed of the son of Adam ten like it, up to seven hundred fold, except fasting, for fasting is for Me and I and the One Who will reward for it. The fasting person has two moments of joy: joy when he breaks his fast and joy on the Day of Resurrection. And the smell from the mouth of the fasting person is better before Allah than the fragrance of musk.

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef]

4257. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "When the servant of any one of you brings his food to him, let him make him come and sit with him or give him some of it, for he dealt with its heat and smoke."

Comments: [Saheeh because of corroborating evidence, and its isnad is da'eef]

4258. It was narrated from 'Abdullah bin Mas'ood that the Prophet (憲) said: "The first one to establish the custom of assa'ibah and the worship of idols was Abu Khuza'ah 'Amr bin 'Amir, and verily I have seen him dragging his intestines in Hell.

Comments: [Salieeli because of corroborating evidence, and its isnud is da'eef]

اللَّهِ نُنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ اللَّهِ مُنْ اللَّهِ عَلَمْ اللَّهِ عَلَمْ اللَّهِ عَلَمْ اللَّهِ عَلَمْ اللَّهِ اللَّهِ عَلَمْ اللَّهِ اللَّهِ عَلَمْ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ وَاللَّهُ مِعْمُ إِلَّا الصّوْمُ ، وَاللَّهُ مِعْمُ اللَّهِ مَا اللَّهِ اللَّهِ عَلْدَ اللَّهِ الللَّهِ اللَّهِ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللَّهِ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللّهُ اللّهُ الللّهُ اللللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّ

تخريج: صحيح لغيره، وهدا إساد صعيف تصعف عمرو بن مُحَمِّع ولين إبراهيم الهجري.

270٧ - قَرَأْتُ عَلَى أَبِي: حَدَّثُكَ عَمْرُو بْنُ مُجَمِّعِ: أَخْبَرَنَا إِبْرَاهِيمُ لُهَجِرِيُّ عَنْ أَبِي اللَّمْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ قَال: "إِذَا أَتَى أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، وَلَيْدُنه، فَإِنَّهُ وَلِيَ فَلْيُدْنه، فَلِيُقُهُ، فَإِنَّهُ وَلِيَ خَرَّهُ وَدُخَانهُ». [راجع: 330،].

تخريج: صحيح لغيره، وهدا إسناد ضعيف تصعف عمرو بن مجمع السكولي و إبراهيم الهجري.

٤٢٥٨ - قرأْتُ عَلَى أَبِي: حَدَّثُكَ عَمْرُو بْنُ مُجَمِّعٍ: حَدَّثُكَ عَمْرُو بْنُ مُجَمِّعٍ: حَدَّثَنَ إِبْرَاهِيمُ الْهَجَرِيُّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ اللَّبِيِّ اللَّبِيِّ قَلَ: "إِنَّ أَوْلَ مَنْ سَيَّبَ السَّوَائِبَ، وَعَدَدُ اللَّصَنَامَ أَنُو خُرَاعَةَ عَمْرُو بُنُ عَامِرٍ، وَعَدَدُ اللَّصَنَامَ أَنُو خُرَاعَةً عَمْرُو بُنُ عَامِرٍ، وَعَدَدُ اللَّهِ بُحْرُ أَمْعَاءُهُ فِي النَّوِرِ».

تخريج: صحيح لعيره، وهذا إسناد صعب تصعف عمرو بن مجمع السكوبي ولين إبراهيم الهجري. Comments: [Saheeh because of corroborating evidence]

٤٢٥٩ قَرَأْتُ عَلَى آبِي حَدَّنَتُ خُسِيْنُ بَنُ مُعَمَّدٍ حَدَّنَتُ خُسِيْنُ بَنُ مُعَمَّدٍ حَدَّنَا يَرِيدُ بَنُ عَطَّءِ عَنْ أَبِي إِسْحَقَ عُهُمَّدٍ عَنْ أَبِي اللَّهُ عَلَى اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ اللللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللّهُ الللّهُ اللللّهُ الللّهُ الللّهُ الللّهُ اللّهُ الللّهُ الللللّهُ الللّهُ اللللّهُ اللللّهُ اللّهُ الللللّهُ اللللّهُ الللللّهُ الللللّهُ اللللّهُ اللّهُ اللّ

تخريج: صحيح لعبره، وهذا بساد صعف لصعف أبي إسحاق بر هيم بن مسلم الهجري.

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4260. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "The poor person is not the one who goes around to people and will be content with a mouthful or two, or a date or two." I said: O Messenger of Allah, then who is the poor person? He said: "The one who does not ask the people (for anything) and cannot find enough to make him independent of means, and no one is aware of his situation so he is not given any charity."

Comments: [Saheeh because of corroborating evidence]

4261. It was narrated that 'Abdullah said: The Messenger of Allah (室) said: "Hands are three the hand of Allah, which is uppermost; the hand of the giver, which is below it; and the hand of the one who asks, which is the lowest."

Comments: [Saliceli because of corroborating evidence]

4262. It was narrated that 'Abdullah said: The Prophet (独) said: "Trading insults with a

قرأتُ على أبي حَدَّنَكَ عَمْرُو بُنُ مُحمَّعِ حَدَثَنَا إِبْراهِيمْ الْهَحريُّ عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْ اللّه بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُونُ اللّهِ ﷺ وَإِنَّ الْمُسْكِينَ لَيْسَ بِالطَّوْ فِ لَذِي تَرُدُّهُ اللَّمْمَةُ وَاللَّقْمَةُ نَ، أَو التَّمْرَةُ وَالتَّمْرِثَانِ فَلْكُ لَهُ يَرْسُولُ اللّهِ، فَمَ الْمُسْكِينُ كَا قَالَ * لَذِي لَا يَشْأُلُ النّسَ، وَلا يَجِدُ مَا يُغْيِيه، ولا يُفْطَلُ لَهُ، فيتصدَقَ عَلَيْه، [راجع. ٣٦٣٦].

تخریج: صحیح لعبره، وهدا پساد ضعیف لصعف عمرو بن مجمع و پر همم الهجری.

تخريج: صحيح لعبره، وهذا إساد حس مي لشواهد، إيراهيم لهجري لبن الحديث.

٤٢٦٢ قَرَأْتُ علَى أَبِي حَدَّثُك عَلِيُّ بْنُ عَاصِم قَالَ. حَدَّثُنَا الْرَاهِيةُ الْهَجَرِيُّ عَنْ أَبِي

Muslim is an evil action and fighting him is *kufr* And the sanctity of his wealth is like the sanctity of his blood."

Comments: [Saheeh and its isnad is da'eef]

الْأَخْوَصِ، عَنْ عَنْدِ اللَّهِ فَالَ قَالَ رَسُولُ اللَّهِ تَتِيْعَ: اسْنَاتُ الْمُشْيِمِ أَخَاهُ فُشُوفٌ، وقالُهُ كُفْرٌ، وَخُرْمَةٌ مَالِهُ كَخُرْمَةٍ دَمِهِ». [راجع: ٣٦٤٧].

تحريج: صحيح، وهذا إساد صعيف، إبراهيم الهجري لن الحديث، وعلى بن عاصم صدوق بحطئ وبصر على بحظ.

4263. It was narrated that 'Abdullah bin Mas'ood said. The Messenger of Allah (ﷺ) said: "Beware of these two marked cubes that are thrown (i.e. dice), for they are the gambling of the non-Arabs."

Comments: [Salieeli and its isnad is da'cef]

4264. It was narrated that 'Abdullah said: The Messenger of Allah (愛) said: "Repentance from sin means repenting from it and not going back to it."

Comments: [Its isnad is da'eef]

27٦٣- قَرَأْتُ عَلَى نَبِي حَدَّثُ عَبِيُ بُنُ عَصَمِ: حَدَّثُ عَبِيُ بُنُ عَصَمٍ: حَدَّثُنَا إِبْرَاهِيمُ لَهِ حَرِيُ عَنْ أَبِي الْاَحْوَصِ، عَنْ عَبْدِ اللّهِ يُنِ مشعُودٍ قَلَ: قَل رَسُولُ اللّه يَطْهُ: "إِيَّاكُمْ وَهَاتَانِ الْكَعْنَانِ الْكَعْنَانِ الْمُعْنَانِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ ال

تخريج: صحيح، وهدا إسناد صعيف.

2778 - قرأتُ عَلَى أَبِي: حَدَّنَا عَلِيْ بَنُ عَصِم قَالَ: أَخْبَرَا الْهَجَرِيُّ عَنْ أَبِي الْمُخُوصِ، عَنْ عَبْد انلَهِ قَالَ: قَالَ رَسُولُ اللهِ يَعِيْقِ: «التُوْنَةُ مِن لدَّنْبِ أَنْ يَتُونَ مِنْهُ، ثَمْ لا نَعْهُ ذَهُ هُ فَهُ أَنْ يَتُونَ مِنْهُ، ثُمْ لا نَعْهُ ذَهُ هُ فَهُ أَنْ يَتُونَ مِنْهُ إِنْ يَتُونَ مِنْهُ أَنْ يَتُونَ مِنْهُ أَنْ يَتُونَ مِنْ عَلَيْهُ إِنْهُ إِنْ يَتُونَ مِنْ أَنْهُ إِنْ يَتُونِ أَنْ يَتُونَ مِنْهُ أَنْهُ إِنْ يَتُونَ مِنْهُ إِنْ يَعْلَى اللَّهُ إِنْهُ إِنْهُ إِنْهُ إِنَا لَهُ مِنْهِ أَنْ يَتُونَ مِنْهُ إِنْهُ إِنْهُ إِنْ يَعْمِنُ لَا عَلَى الْعُنْهُ فِي أَنْهُ إِنْهُ عِنْهُ إِنْهُ أَنْهُ أَنْه

تخريج: بنده صعيف، وقد روي مرفوعا ومرفوفا، والصحيح وقفه، إبراهم الهجري لين حديث، وعني بن عاصم صدوق يحطئ ويصر على الحطأ.

4265. It was narrated that 'Abdullah said. The Messenger of Allah (验) said: "Let one of you protect his face from the Fire even with half a date."

Comments: [Salieeh because of corroborating evidence; its isnad is da'eef]

٢٦٥} قَرَأْتُ عَلى أَبِي خَدَّثَنَا عَلِيُّ بَنُ عَاصِمٍ. أَخْرَنَا إِبْرَ هِيمُ بَنُ مُسْلِمِ الْهَجْرِيُّ عَاصِمٍ. أَخْرَنَا إِبْرَ هِيمُ بَنُ مُسْلِمِ الْهَجْرِيُّ عَلَى اللَّهِ قَالَ. قَالَ مَدْ اللَّهِ قَالَ. قَالَ رَسُولُ اللَّهِ يَشِيَّةٍ: اللِينِي أَخَدُكُمْ وَجُهَةُ مِنَ اللَّهِ وَلَوْ بَسْنَ نَعْرَةٍ ١٩٤٤ [راحع: ٣٦٧٩].

تخريج: صحيح لغيره، وهذا إساد صعيف كسابقه.

4266. It was narrated that 'Abdullah said: The Messenger of Allah (強) said: "If the servant of one of you brings his food, let him make him sit with him or give him some, for he put up with its heat and smoke."

Comments: [Saheeh because of corroborating evidence; its *isnad* is da'eef]

4267. 'Ata' bin as-Sa'ib said: I came to Abu 'Abdur-Rahman when he was cauterizing a boy and I said: Are you cauterizing him? He said: Yes, it is the medicine of the Arabs. 'Abdullah bin Mas'ood said: The Messenger of Allah (ﷺ) said: "Allah, may He be glorified and exalted, did not send down any disease but He sent with it a remedy. Those of you who do not know it do not know it, and those of you who do know it know it."

Comments: [Saheeh because of corroborating evidence]

4268. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Verily Allah, may He be glorified and exalted, opens the gates of heaven in the last third of the night, then He descends to the lowest heaven, then He stretches out His hand, then He says: 'Is there any slave who will ask Me so that I may give him?' until dawn breaks."

Comments: [A saheeh hadeeth]

٤٧٦٦ - قَرَأْتُ عَلَى أَبِي: خَدَّثَنَا عَلِيُّ بْنُ عَاصِمِ عَيْ الْهَحَرِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: ﴿إِذَ جَاءَ أَحَدَكُمْ خَادِمُهُ بِطَعَامِهِ، فَلْيُفْعِدُهُ مَعْهُ، أَوْ لِيُنَاوِلُهُ مِنْهُ، غَلَمُهُ وَلَهُ مِنْهُ، فَا لَيْنَاوِلُهُ مِنْهُ، فَا لَيْنَاوِلُهُ مِنْهُ.

تخريج: صحيح نغره، وهذ إسناد صعيف.

٤٢٩٧ - قَرَأْتُ عَلَى أَبِي: حَدَّثَ عَلِيُ لَنُ عَاصِم: أَخْرَزِي عَطَاءُ بْنُ الشّبْ فِ قَال: أَنْيَتُ عَاصِم: أَخْرَزِي عَطَاءُ بْنُ الشّبْ فِ قَال: أَنْيَتُ أَنَا عَبْدِ الرِّحْمَنِ، فَإِدا هُوَ يَكُوي عُلَامًا، قَالَ: فَلْمُ . هُوَ دَوَاءُ الْغَرَبِ، فَلْلُ عَدْ اللّهِ بِشَعْ: قَالَ: نَعْمْ، هُوَ دَوَاءُ الْغَرَبِ، قَالَ عَدْ اللّهِ بِشَعْ: قَالَ اللّهِ بِشَعْ: قَالَ اللّهِ بَشِعْ: قَالَ اللّهِ بَعْمَهُ مَنْ حَمِلَهُ، وَعَلَمَهُ مِنْكُمْ مَنْ حَمِلَهُ، وَعَلَمَهُ مِنْكُمْ مَنْ حَمِلَهُ، وَعَلَمَهُ مِنْكُمْ مَنْ عَلِمَهُ اللّهِ اللّهِ اللّهِ مَنْ عَلِمَهُ اللّهِ مَنْ عَلِمَهُ اللّهِ مَنْ عَلِمَهُ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللللهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللللّهُ الللهُ اللللّهُ الللللهُ الللهُ الللهُ اللل

تخريج: صحيح لعيره، علي س عاصم-و إن سمع من أن السائب بعد اختلاطه- توبع.

جَرَّاتُ عَلَى أَبِي حَدَّتَنَا مُعَاوِيَةً ابْنُ عَمْرِهِ قَالَ: حَدَّنَا رَائدَةُ: خَدَّتَنَا مُعَاوِيَةً ابْنُ عَمْرِهِ قَالَ: حَدَّنَا رَائدَةُ: خَدَّتَنَا مَعْنُ أَبِي الْأَحْوَصِ، عَنْ عَبْ أَبِي الْأَحْوَصِ، عَنْ عَبْ اللَّهِ عَزْ اللَّهَ عَزْ وَخَلَ يَعْتَحُ أَنْوَاتَ السَمَاءِ ثُلُثَ اللَّيْلِ وَخَلَ يَعْتَحُ أَنْوَاتَ السَمَاءِ ثُلُثَ اللَّيْلِ وَخَلَ يَعْبُطُ إِلَى السَّمَاءِ ثُلُثُ اللَّيْلِ الْبَعْمِ، ثُمَّ يَهْبِطُ إلى السَّمَاءِ التُنْفِ، ثُمَّ اللَّيْلِ يَعْرُنُ: أَلَا (١٤٤٧) عَنْدُ يَسْطُعُ الْفَجْرُهُ. يَسْطُعُ الْفَجْرُهُ. يَسْطُعُ الْفَجْرُهُ. وَراحِع: ٣١٧٣].

تخريج: حديث صحح، وهذا إساد حس في الشواهد، إبراهيم الهجري لين الحديث.

4269. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (建) said: "The one who spends in moderation will never become poor."

Comments: [Its isnad is da'eef]

٣٢٦٩ - قرأْتُ علَى أَبِي ﴿ حَدَّثَنَ أَبُو عُبَيْدَةً لَمُ حَدَّدُ فَالَ: حَدَّثَنَا شُكَيْنُ ثُنُ عَبْدِ الْغَزِيرِ لُعَبْدِينُ . خَدَّتُنَا بِبْر هِيمُ . لَهْحَرِيُّ عَنْ أَبِي لَعْبُدِينُ . خَدَّتُنَا بِبْر هِيمُ . لَهْحَرِيُّ عَنْ أَبِي الْأَخْوَصِ، عَنْ عَنْدِ اللَّهِ بْنِ مَسْغُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ بِيَجْةً: ﴿ مَا عَالَ مَنِ اقْتَصْدَ ﴾ إلى هُنا رَسُولُ اللَّهِ بِيَجْةً: ﴿ مَا عَالَ مَنِ اقْتَصْدَ ﴾ إلى هُنا وَرُئْ هَاهُنَا خَذَتْنِي أَبِي.

تخريج: إسناده صعيف، تراهبم الهجري لين الحديث، سكين العندي محلف فيه.

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4270. It was narrated from 'Abdullah that he said concerning this verse: "The Hour has drawn near, and the moon has been cleft asunder" [al-Qamar 54:1]: It was split at the time of the Messenger of Allah (运) into two halves; one half was behind the mountain and the other one half was over the mountain. And the Messenger of Allah (运) said: "O Allah, bear witness."

Comments: [Its isnad is sahech, al-Bukhari (4864) and Muslim (2800)]

4271. It was narrated from 'Alqamah that Ibn Mas'ood was met by 'Uthman in 'Arafah. He sat on his own with him and talked to him, then 'Uthman said to Ibn Mas'ood: What do you think of a girl I will give to you in marriage? 'Abdullah bin Mas'ood called 'Alqamah and he told him that the Prophet (ﷺ) said: "O young men, whoever among you can afford it, let him get married, for it is more effective in lowering

٤٢٧- حَلَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ: حَدَّثَنَا شُعْبَةُ عَنْ سُلْيَمَد، عَنْ أَبِي مَعْمَرٍ، عَنْ حَدْ اللّهِ؛ أَنَّهُ قَالَ في هَذِهِ الأَيْةِ. وَالشَقَ الْقَتَمَرُ ﴾ (القمر: ١) فال قد نُشَقَ عَلَى عَهْدِ رَسُولِ اللّهِ بَيْعَةً فَلَى عَهْدِ رَسُولِ اللّهِ بَيْعَةً وَلَنْمَنْ ، أَوْ فِلْقَتَرِ _ شُعْنَةُ الّذِي يَشُكُ عَلَى عَهْدِ رَسُولِ اللّهِ بَيْعَةً عَلَى عَمْدَ وَرَاءِ الْحَبَلِ، وَفِلْقَةٌ عَلَى لَحَبْلٍ، وَفِلْقَةٌ عَلَى لَحَبْلٍ، وَفِلْقَةٌ عَلَى اللّهُ بَيْعَةً اللّهِ بَيْعَةً عَلَى اللّهُ بَيْعَةً اللّهِ اللّهُ الللهُ الللهُ اللهُ اللهُ اللّهُ اللهُ اللّهُ الللهُ الللهُ اللّهُ الللهُ اللّهُ اللّهُ الللهُ الللهُ اللهُ اللّهُ اللّهُ اللّهُ اللّهُ الللهُ اللهُ اللهُ اللّهُ اللهُ اللهُ

تحریج: ہسادہ صحیح، ح^۱ (۲۸۹۶)، م ۲۸۰۰).

27V۱ حَدَّثَنَا مُحَمَّدُ بُنُ جَعْفَرِ: حَدَّتَنَا شُعْنَةُ عَنْ سُلْمَانَ، عَنْ عَلَقْمَةً. أَنَّ السُعْفَةُ اللهِ مَسْعُودِ لَقِيَةً عُثْمَانُ بِعَرَفَاتٍ، فَحَلَا بِهِ، فَحَدَّنُهُ، ثُمَّ إِنَّ عُثْمَانُ بِعَرَفَاتٍ، فَحَلَا بِهِ، فَحَدَّنُهُ، ثُمَّ إِنَّ عُثْمَانُ قَالَ لِائْنِ مَسْعُودٍ: هَلْ لَكُ فِي فَتَاةٍ أُرَوِّجُكَهَا، فَدَعَا عَبْدُ اللهِ بُنُ لَكُ فِي فَتَاةٍ أُرَوِّجُكَهَا، فَدَعَا عَبْدُ اللهِ بُنُ مَسْعُودٍ عَلْقَمَةً، فَحَدَّثُ أَنَّ النَّيِّ يَشِيْهُ قَالَ اللهِ بُنُ النَّيِّ يَشِيْهُ قَالَ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهُ اللهِ اللهُ اللهُ

the gaze and guarding one's chastity. And whoever cannot afford it should fast, for it will be a shield for him."

Comments: [Its isnad is saheeli, al-Bukhari (5066) and Muslim (1400)]

4272. It was narrated from Ibraheem that al-Aswad and 'Alqamah were with 'Abdullah in the house. 'Abdullah said: Did these people pray? They said: Yes. Then he led them in prayer without any adhan or iqamah, and he stood in the midst of them. And he said: If you are three, then do like this, but if you are more then let one of you lead. And let one of you put his hands between his knees when he bows. It is as if I can see the interlaced fingers of the Messenger of Allah (ﷺ).

Comments: [Its isnad is salieeh, Muslim (534)]

4273. It was narrated from 'Abdullah bin Mas'ood that Subai'ah bint al-Harith gave birth fifteen days after her husband died. Abus-Sanabil entered upon her and said: It is as if you are thinking of getting married. You cannot do that until you complete the longer of the two periods. She went to the Messenger of Allah (些) and told him what Abus-Sanabil had said. The Messenger of Allah (鑑) said: Abus-Sanabil is lying. If someone comes to you who is pleasing to you, then bring him to me - or ne said: Tell me, فَيْصُمُ. فَإِنَّ الصَّوْمَ وِخَاوُّهُ، أَوْ وَخَاءَ لَهُ». [راجع: ٣٥٩٢].

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تخریج: بساده صحیح، ح: (٥٦٦٦)، م. (١٤٠٠).

عن سُلَيْمان، عَن إِبْرَ هِيمَ اَنَّ الْأَسُودَ عِنْ سُعْنَهُ عِنْ سُلِيمان، عَن إِبْرَ هِيمَ اَنَّ الْأَسُودَ وَعَلَقْمَةَ كَانَا مَعَ عَبْد الله فِي الدّار، فَقَلَ عَبْدُ اللهِ. صَلّى هَوْلَاءِ عَالُوا: نَعَمْ، قَال. عَضلَى بِهِمْ عَبْرِ أَدَّانٍ وَلَا إِقَامَةٍ، وَقَامَ عَضلَى بِهِمْ عَبْرِ أَدَّانٍ وَلَا إِقَامَةٍ، وَقَامَ وَسَطَهُمْ، وَقَال. إذا كُنتُمْ ثَلاثَهُ فَاصْنَعُوا هَكَدَ، قَادَا كُنتُمْ أَكْثَرَ، فَلْيُومَكُمْ أَحدُكُمْ، وَلَيْحِيلًا فَانَظُر إلى احْتَلَاف عصبع وَلِيُحناً. فَكَانَما أَنْظُر إلى احْتَلَاف عصبع وَلَيْحِيلًا. أَراحِم، ٢٩٢٧].

تخريج: إساده صحح، م (٥٣٤).

And he told her that her 'iddali had ended.

Comments: [Its isnad is da'eef

لْمَنَابِلِ، إِذَا أَتَاكِ أَخَدٌ تَرْضَئِنُهُ، فَأَتِنِي بِهِ _ اوْ قَالَ: فَالْبِئِينِي _ " فَأَخْبَرَهَا أَنَّ عِدُّتَهَا قَدِ نُفَصَتْ.

تخريج: إسباده ضعيف، محمل بن جعفر سمع من سعيد بن أبي عروبة بعد حتلاطه.

4274. It was narrated from 'Abdullah bin 'Utbah that Subai'ah bint al-Harith... And he mentioned the *ludeeth* or a similar report, and he said in it: "If someone who is compatible comes to you, then come to me or tell me." And there was no mention of Ibn Mas'ood.

Comments: [A salieeli hadeetli]

2774 - حدَّثنا غندُ اللهِ بُنُ بِكُو: حدَّثنا سعيدُ عَنْ عَنْد اللهِ اللهِ بُنُ بِكُو: حدَّثنا العيدُ عَنْ عَنْد الله ابْن عُشَة: أَنَّ سُبَيْعَةً بِسُنَ الْحَارِثِ فَلْكَرَ الْمُحْدِيثَ، أَوْ أَنْجِوْ ذَلِكَ، وَقَالَ فِيهِ الوَإِذَا الْحَدِيثَ، أَوْ أَنْجِنِي الوَإِذَا الْحَدِيثَ، أَوْ أَنْجِينِي الوَإِذَا الْحَدِيثَ، وَلَيْسِ فِيهِ ابْنُ اللهُ عَنْوُد.

تخریج: حدیت صحیح، ح (۵۳۱۹)، م (۱٤٨٤).

4275. It was narrated from 'Abdul-Wahhab from Khilas in a *mursal* report.

Comments: [Saheeh, al-Bukhari (5319) and Muslim (1484)]

4276. Muhammad bin Ja'far said What if a man gets married without naming the malir, then he dies? Sa'eed narrated from Qatadah from Khilas and Abu Hassan al-A'raj from 'Abdullah bin 'Utbah bin Mas'ood that he said: They kept going to Ibn Mas'ood (and asking this question) for a month or thereabouts, and they said. You have to give an answer concerning this matter. He said: I will give a verdict: she is entitled to a dowry like that of her peers, not much more and not much less; she has the right of inheritance and she ه٤٢٧- وقَال عَبْدُ الْوَهَابِ: عَنْ خِلَاسٍ، مِن ابْنِ عُشْةً، مُرْسَلٌ. [راجع: ٤٢٧٤].

تخریج: صحیح، ح: (۳۱۹ه)، م. (۱٤٨٤).

خَلَقْنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: الرَّجُلُ مَرُوعُجُ وَلَا يَقْرِضُ لَهَا، يَعْنِي: ثُمَّ يَمُوثُ. حَدَّنَا سَعِيدٌ عَنْ قَنَدهَ، عَنْ خِلَاسٍ وَأَبِي حَسَّانُ الْأَغْرَحِ، عَنْ عَبْدِ اللَّهِ بْنِ عُتَّةً بْسِ حَسَّانُ الْأَغْرَحِ، عَنْ عَبْدِ اللَّهِ بْنِ عُتَّةً بْسِ حَسَّانُ الْإَعْرَحِ، عَنْ عَبْدِ اللَّهِ بْنِ عُتَّةً بْسِ حَسَّانُ الْإِ مَسْعُودٍ فِي حَسَّانُ الْوَ مَشْعُودٍ فِي دَلِكَ شَهْرًا أَوْ قَرِبًا مِنْ ذَلِكَ، فَقَالُوا اللهِ بُدُ مَثَّالُوا اللهِ بُدُ مَنَّالُوا اللهِ بَدُ وَلَى مَنْ أَقْضِي لَهَا مِثْلُ مَنْ وَلَا مَنْ وَلَكَ مَوْالًا، وَلَهُ مَوْلًا مِثْلُ مَلًا عَلَيْهَا الْعِدَّةُ، فَإِنْ يَكُنْ حَلَالًا عَزْ وَحَلَّ، وَإِنْ يَكُنْ حَلَا اللهِ عَزْ وَحَلَّ، وَإِنْ يَكُنْ حَلَلًا عَزْ وَحَلَّ، وَإِنْ يَكُنْ حَلَلًا عَمْ وَاللّهُ عَزْ وَحَلَّ، وَإِنْ يَكُنْ حَلَلًا عَمْ وَاللّهُ عَزْ وَحَلَّ، وَإِنْ يَكُنْ حَلَا اللّهُ عَزْ وَحَلَّ، وَإِنْ يَكُنْ حَلَلُهُ عَرْ وَجَلَّ وَاللّهُ عَرْ وَجَلَّ وَإِلّ يَكُنْ حَلَلْهُ عَرْ وَجَلّ وَإِلّ يَكُنْ عَلَيْهُا اللّهِ عَزْ وَحَلَّ، وَإِلّ يَكُنْ حَلَمْ وَاللّهُ عَرْ وَجَلّ وَإِلّ يَكُنْ

has to observe the 'iddah. If it is correct, then it is from Allah, may He be glorified and exalted; if it is wrong, then it is from me and the Shaitan, and Allah, may He be glorified and exalted, and His Messenger are innocent of it. Some men of Ashja', among whom were al-Jarrah and Abu Sinan, stood up and said: We bear witness that the Messenger of Allah (鑑) issued a verdict like this concerning one of our women whose name was Barwa' bint Washiq. Ibn Mas'ood rejoiced greatly at that because his verdict was in accordance with the verdict of the Messenger of Allah (22).

Comments: [A saheeh hadeeth]

4277. It was narrated from 'Abdullah bin 'Utbah bin Mas'ood that Ibn Mas'ood was consulted about a woman whom a man married but did not name a dowry for her, then he died before consummating the marriage. And they kept coming to Ibn Mas'ood to ask about that... And he quoted the hadeeth except that he said Her husband was Hilal and I think Ibn Murrah said: 'Abdul-Wahhab said: and her husband was Hilal bin Murrah al-Ashja'i.

Comments: [Its two isnad are saheeh]

4278. It was narrated from 'Abdullah bin 'Utbah that (some people) kept coming to Ibn Mas'ood to ask about a woman whom a man married then he

وَرَسُولُهُ بَرِيثَانِ. فَقَامَ رَهْطٌ مِنْ أَشْجَعَ، فِيهِمُ الْحَرَّاحُ وَأَبُو سِنَانِ، فَقَالُوا: نَشْهَدُ أَنَّ رَسُولَ اللّه ﷺ فَضَى فِي الْمَرَأَةِ مِنَا يُقالُ لَهَا: بَرُوعُ بَنْتُ وَاشِقٍ، بِمثْلِ الّهِي فَضَيْتَ. فَقَرِحَ ابْنُ مَسْعُودٍ بِدَلَكَ فَرَحًا شَدِيدًا، جِينَ وَافَقَ قَوْنُهُ فَصَاءَ رشولِ اللهِ ﷺ. [راحم. 2013]

تخریج: حدیث صحیح، محمد بن حعمر-ورن سمع من سعید س أبی عروبه بعد لاختلاط قد توبع.

٣٢٧٤ - حَدَّثَنَا عَدُ اللَّهِ بْنُ بِكُمْ قَالَ: حَدَّثَا سَعِيدٌ، قَالَ أَبِي: وقَرَأْتُ عَلَى يَحْتَى بُن سَعِيدٍ عَنْ هِشَامٍ، عَنْ قَتَادَةً، عَنْ جَلَاسٍ، سَعِيدِ عَنْ هِشَامٍ، عَنْ قَتَادَةً، عَنْ جَلَاسٍ، وَعَنْ أَبِي حَسَانً، عَنْ عَبْدِ النَّهِ بْنِ عُتْبَةً بْنِ مَسْعُودٍ: أَنَّ إِبْنَ مَسْعُودٍ أَبِي فِي المَراقًة بْنِ فَمَاتَ تَرُوّحَهَا رَحُلُ فَلَمْ يُسَمِّ لَهَا صَدَاقًا، فَمَاتَ تَرُوّحَهَا رَحُلُ فَلَمْ يُسَمِّ لَهَا صَدَاقًا، فَمَاتَ مَسْعُودٍ، فَذَكَرَ الْحَدِيثَ إِلّا أَنْهُ قَالَ: ابْنَ مُرَّةً، قَالَ رَوْحُهَا هِلَالَ، أَحْسِنُهُ قَالَ: ابْنَ مُرَّةً، قَالَ كَال رَوْحُهَا هِلَالَ بْنَ مُرَّةً، قَالَ الْمَالَ مُنَ مُرَّةً، قَالَ مُرَا الْمَعَ ١٩٤٤].

تخريج إساداه صحيحان

(٤٤٨/١) ٤٢٧٨ - خَدَّثَنَا بَهُزٌ رَعَفَّانُ قَالَا خَدَّنُنَا هَمَّامٌ: حَدَّثَنَا قَنَادَةً عَنْ خِلَاسٍ وَأَبِي خَشَّان، عَنْ عَبْدِ اللّهِ سُ عُشُةً: أَنَّهُ احْتُمِفَ

died.. And he quoted the hadeeth. He said: Then al-Jarrah and Abu Sinan stood up and testified that the Prophet (ﷺ) had issued a verdict to that effect concerning tnem, [the clan of] al-Ashja'bin Raith, in the case of Barwa' bint Washiq al-Ashja'iyyah, whose husband's name was Hılal bın Marwan. 'Affan said: And he issued a verdict concerning them, concerning [the clan of] al-Ashaj'bin

husband was Hilal bin Marwan.

Comments: [Its isnad is saheeh]

Raith in the case of Barwa' bint

Washiq al-Ashja'iyyah, and her

4279. It was narrated that 'Abdullah (秦) said: The Messenger of Allah (桑) said: "Days will not cease and time will not end until the Arabs are ruled by a man from my family whose name is the same as mine."

Comments: [Its isnad is hasan]

4280. It was narrated that 'Abdullah said: The Messenger of Allah (達) used to say salam to his right (turning his face so far that) the whiteness of his cheek could be seen, saying, 'As-salamu 'alaikum wa rahmatullah''; and to his left (turning his face so far that) the whiteness of his cheek could be seen, saying, 'As-salamu 'alaikum wa rahmatullah.''

Comments: [Its isnad is saliceh]

إِنِي ابْنِ مَسْعُودِ فِي امْرَأَةً تَزَوَّحَهَا رَجُلُ فِماتَ، فَذَكَرَ الْحَدِيثُ، قَلَ: فَقَامَ لُحَرَّاحُ وَالُو سِنَالِ، فَشَهِدَا أَنَّ النَّبِيُّ يَثِيَّةٌ فَضَى بِهِ فِيهِمْ، هِي الْأَشْحَعِ بْن رَيْثٍ، فِي بَرْوَعَ بِنْتِ وَاتِيقِ الْأَشْجَعِيَّةٍ، وَكَانَ اشْمُ زَوْجِهَا هِلَالُ بْنَ مَرُوادَ. قَالَ عَقَانُ: قَضَى بِهِ فِيهِمْ، فِي بُن مَرُوادَ. قَالَ عَقَانُ: قَضَى بِهِ فِيهِمْ، فِي لُأَشْجَع بْن رَيْثٍ، فِي بَرُوعَ بِنْتِ وَاتِيقٍ لَاشْجَع بْن رَيْثٍ، فِي بَرُوعَ بِنْتِ وَاتِيقٍ لَاشْجَع بْن رَيْثٍ، فِي بَرُوعَ بِنْتِ وَاتِيقٍ لَاشْجَعتِة، وَكَانَ زَوْحُهَا هِلَالَ بْنَ مَرُوان. لَرَاجِع ٢٠٥٥.

تخريج: إساده صحيح.

٤٢٧٩ حَدَثْنَا عُمْرُ بْنُ عُبَيْدِ الطَّنَافِسِيُّ عَلَى عَاصِمِ بْنِ أَبِي النَّحُودِ، عَنْ زِرِّ بْنِ حُبَيْشِ، عَلَى عَبْدِ اللَّهِ يَشْجُو: "لَا عَنْ عَبْد اللَّهِ يَشْجُو: "لَا تَتْقَضِي الْأَيَّامُ، وَلَا يَذْهَبُ الدَّهْرُ، حَتَى يَشْكُ الْعَرْبُ الدَّهْرُ، حَتَى يَشْكُ الْعَرْبُ بَيْتِي، يُواطئ الشَّهُ الشيى، يُواطئ الشَّهُ الشيى، يُواطئ السَّمْهُ الشيى، إراجع: ٢٥٧١].

تخريج: إساده حس من أجل عاصم.

474 حَلَّاثُنَا عُمَرُ بْنُ عُبِيْدِ عَنْ أَبِي اللَّهِ اللَّهُ اللَّهِ اللَّهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللللِهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ الللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ اللللْهُ الللْهُ الللْهُ الللْهُ الللْهُ الللْهُولِمُ اللللْهُ اللللْهُ اللللْهُ الللْهُ الللْهُ الللْهُ الللْهُ

تخريج: إساده صحبح.

4281. It was narrated that 'Algamah said: 'Abdullah said-Whilst we were sitting in the mosque on the night before Friday, a man among the Ansar said: By Allah, if a man finds a man with his wife and he speaks (of it), he will certainly be flogged, and if he kills him, he will certainly be killed, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. By Allah, in the morning, I shall certainly go to the Messenger of Allah (24). When morning came, he went to the Messenger of Allah (184) and said: O Messenger of Allah, if a man finds a man with his wife and he speaks (of it), he will certainly be flogged, and if he kills him, he will certainly be killed, but if he keeps quiet, he is keeping quiet when he is feeling frustrated and angry. He started saying: O Allah, clarify, O Allah clarify. Then the verse of li'an was revealed: "And for those who accuse their wives, but have no witnesses except themselves..." [an-Noor 24.6].

٤٢٨١- حدَّثنا عندُ الرَّحْمِ بْنُ مُحَمَّدِ المُخارِيقُ عَنِ الْأَعْمِشِ، عَنْ يُزاهِيمَ، وُقَالَ غَنْرُهُ. عِنْ عِلْمِهَ قَالَ. قال غَنْدُ اللَّهِ: نَيِّنًا لَحْنُ فِي الْمُسْجِدِ لَيْلِهِ الْجُمُعَةِ، إِذْ قال رَحُلُ مِنَ الْأَنْصَارِ ۗ وَاللَّهُ لِنِنْ وَحَدَّ رَجُلٌ رَجُلًا مَعْ امْزَأْتِهِ فَتَكَمَّمَ لَيُحْلَدنَّ. وَنْ فَنَلَمْ لَيُقْتَلَنَّ، وَلَيْنُ سكب لسنكُمّ على غَنظ، وَلله لمن أَصْنَحْتُ، لاتِبَنَّ رَسُولِ اللَّهِ ﷺ. فلمَّا أَصْبَحَ أَنِّي رُسُولِ اللَّهِ ١٨٤٠، فقال: يا رَسُولَ اللَّهِ، لَنِنْ وَحَد رَحُلٌ مع امْرَأَتِهِ رَحُلًا فَتَكَلَّمَ لَنْجُدُنَّ، وَإِنْ قَتَلَهُ لِيُقْتَلِنَّ، وَإِنْ سَكَتَ لَيْنُكُتُنَّ عَلَى عَيْطٍ؟ وجَعَلَ يَقُولُ: اللَّهُمَّ افْتَحْ، النَّهُمِّ افْتَحْ، قال فَرَنَّتِ الْمُلَاعَنَّةُ: ﴿ وَأَنْهِنَ يَرَمُونَ أَزُونَهُمْ وَلَّرْ يَكُنَّ لَمُمَّ شُهُدَاهُ إِلَّا الله (المور ٦) [راجع: ٤٠٠١]. تخريج: حدست صحيح، م (١٤٩٥).

Comments: [A salieeli hadeetli, Muslim (1495)]

4282. It was narrated from 'Abdullah that the Messenger of Allah (运) led them in praying five (rak'alıs), then he turned to face them and the people started whispering to one another. They said: O Messenger of Allah, you prayed five. He turned (to face the qiblah) and led them in prostrating twice and said the

٤٢٨٢ حَلَّنُنَا اللَّهِ يَذُكُو عَنْ النَّرَاهِم، عَنْ عَلْمُ اللَّهِ يَذُكُو عَنْ النَّرَاهِم، عَنْ عَلَّمُهُمْ عَنْ عَبْد اللَّهِ: أَنَّ رَسُول اللَّهِ يَخْفُ صَلَّى بِهِمْ خَمْسًا، ثُمَّ الْفَتَلَ، فَجَعَل يَعْضُ لُقَوْمٍ يُوشُوشُ إِلَى نَعْضٍ، فَقَالُوا لَهُ. يَعْضُ لُقَوْمٍ يُوشُوشُ إِلَى نَعْضٍ، فَقَالُوا لَهُ. يَعْضُ وَلَا اللَّه، صَنَّت خَمْسًا، فَانْقَتَلَ، فَسَحَدَ يَا رَسُولَ اللَّه، صَنَّت خَمْسًا، فَانْقَتَلَ، فَسَحَدَ

salam And he said: "I am only human; I forget as you forget."

Comments: [Its isnad is sahech, Muslim (572)]

4283. It was narrated from al-Huzail that 'Abdullah said: The Messenger of Allah (達) cursed the woman who does tattoos, the one who has tattoos done, the one who does hair extensions, the one who has hair extensions done, almuhill and almuhallal lahu, the one who consumes riba and the one who pays it.

Comments: [Its isnad is saheeli, al-Bukhari (5948) and Muslim (2125)]

4284. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) cursed the woman who does tattoos, the one who has tattoos done, the one who does hair extensions, the one who has hair extensions done, almuhallil and almuhallal lahu, the one who consumes riba and the one who pays it.

Comments: [Its isnad is saheeh, al-Bukhari (5948) and Muslim (2125)]

4285. It was narrated that Ibn Mas'ood said: I asked the Messenger of Allah (建): Which deed is best? He said: "Prayer offered on time, honouring one's parents and jihad for the sake of Allah, may He be glorified and exalted."

بِهِمْ سَجْدَلَشِ، وَسَلَمْ، وَقَالَ: "إِنَّمَا "لَا لَشَرِّ أَلْسَى كُمَّا لَلْشَوْلِ». [راجع. ٣٥٦٦]. تخريج: إسده صحيح، م (٥٧٢).

تخریج: إساده صحیح، ح. (٥٩٤٨). م (٢١٢٥).

١٨٢٤ حدَّثَنَا أَسْوَدُ بَنُ عَامِرٍ أَخْبَرَمَا شَعْنَانُ عَنْ أَبِي فَسْنِ، عَنْ هَبْدِ مَنْ عَبْدِ لَمْدَ فَوْنَ فِي عَنْ عَبْدِ لَمْدَ قَلْ أَنْ عَنْ رَسُولُ لَمْهُ يَتِحَ الْوَالْشِمَةُ وَالْمُتَوَشِّمَةً وَالْمُوصُولَةً وَالْمُحَثِّلُ وَالْمُحَلِّلُ لَهُ، وَاكنَ الرِّنَا وَمُطْعِمَهُ. [راجع: ٢٧٢٥].

تخریج اسناده صحیح، ح ((۹۹۸)، م (۲۱۲۵).

67۸٥- حَدَّثْنا عَنْدُ الرَّرْق. أَخْرَنَا مَعْمَرُ مِنْ أَبِي أَسْدَاق، عَنْ أَبِي غُنْلِدَة، عن بُنِ مُسْعُودِ قَالَ. مَأْلُتُ رَسُولَ اللَّهِ ﷺ، قُلْتُ: التَّقَ لَا شَعْمَال أَفْصَلُ * قَالَ * طَالْصَلُواتُ لُوثَبَهَا، وَبَرُ الْوَلِذَيْنِ، والْجِهَادُ فِي سَبِيلِ لِوقْبَهَا، وَبَرُ الْوَلِذَيْنِ، والْجِهَادُ فِي سَبِيلِ للهَيْمِ وَجَلُه. اراحع ٣٨٩٠.

Comments: [A hadceth saheeh, al-Bukhari (527) and Muslim (85) and its isnad is da'eef because it is interrupted]

4286. It was narrated from 'Amr bin Wabisah al-Asadi that his father said: I was in my house in Koofah and I heard at the door of the house (the words), Peace be upon you, may I enter? I said: And upon you be peace; come in. When he came in I saw that he was 'Abdullah bin Mas'ood, I said: O Abu 'Abdur-Rahman, what time is this for a visit? And that was in the middle of the day. He said: I could not wait until the end of the day; I thought I should talk to someone. And he started talking to me about the Messenger of Allah (鑑) and I talked to him. Then he started telling me: I heard the Messenger of Allah (趣) say: "There will be a turmoil in which one who is sleeping will be better than one who is lying down, one who is lying down will be better than one who is sitting; one who is sitting will be better than one who is standing, one who is standing will be better than one who is walking, one who is walking will be better than one who is riding, one who is riding will be better than one who is trotting (on his mount), and all its slain will be in Hell." I said: O Messenger of Allah, when will that be? He said: "Those will be days of al-harj (killing)." I said: When will the days of al-harj be? He said: "When a man does not feel safe

تخريع: حديث صحيح، خ: (٥٢٧)، م، (٨٥)، وهدا إسناد صعيف لانقطاعه، أبو عبيدة لم يسمم من أبه اس مسعود.

٤٢٨٦ حَدَّثَنَا عَبْدُ الرَّزَاقِ قَالَ: أَخْبَرَنَا مَعْمَرُ عَنْ رَجُل، عَنْ عَمْرُو بْن وَابِضَة الْأَسَدِيِّ، عَنْ أَبِيهِ قَالَ: إِنِّي بِالْكُوفَةِ فِي دَارِي، إِذْ سَمِعْتُ عَلَى بَابِ الدَّارِ: السَّلَامُ عَلَيْكُمْ، أَأَلِحُ؟ قُلْتُ: عَلَيْكُمْ السَّلَامُ فَلِحْ، فَلَمَّا دَخَلَ. فَإِذَا هُوَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ. قُلْتُ: يَ أَبًا عَبِّدِ الرَّحْمَنِ، أَيَّةُ سَاعَةِ زِيَارَةٍ هْدِهِ، وَذَلِكَ فِي نَحْرِ الطَّهِيرَةِ، قَال: طَالَ عَلَىٰ النَّهَارُ، فَذَكَرْتُ مَنْ أَتَحَدُّثُ إِلَيْهِ، قَالَ: فَخَعَلَ يُحَدِّثُنِي عَنْ رَسُولِ اللَّهِ ﷺ، وَأَحَدَّثُهُ، قَالَ: ثُمُّ أَنْشَأَ يُحَدُّثُنِي، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ ﴿ فَيُهُولُ تَكُونُ فِئْنَةٌ ، النَّائِمُ فِيهَا خَيْرٌ مِنَ الْمُصْطَجِع، وَالْمُصْطَجِعُ فِيهَا خَيْرٌ مِنَ الْقَاعِدِ، وَالْقَاعِدُ فِيهَا خَبْرٌ مِنَ الْقَائِمِ، وَالْقَائِمُ فِيهَا خَيْرٌ مِنَ الْمَاشِي، وَالْمَاشِي خَيْرٌ مِنَ الرَّاكِبِ، وَالرَّاكِبُ خَيْرٌ مِنَ الْمُجْرِي، فَتُلَاهَا كُلُّهَا فِي النَّارِ» قَالَ. قُلْتُ: يَا رَسُولَ اللهِ، وَمَتَى ذَلِكَ؟ قَالَ «ذَلِكَ أَيَّامُ الْهَرْج» قُلْتُ· وَمَتَى أَيَّامُ الْهَرْجِ؟ قَالَ: «حِينَ لَا يَّأُمِنُ الرَّجُلُ جِلِيسَهُ * قَالَ: قُلْتُ: فَمَا تَأْمُرُنِي (١/ ٤٤٩) إِنْ أَدْرَكْتُ ذَلكَ؟ قَالَ: «اكْفُفْ نَفْسَكَ وَيِدَكَ، وَادْخُلُ دَارَكَ» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ دَخَلَ رَجُلٌ عَلَيَّ دَارِي؟ قَالَ «فَادْخُلْ نَبْتَكَ» قَالَ: قُلْتُ:

with the one he is sitting with." I said: What do you instruct me to do if I live to see that? He said: "Control yourself and your hand (i.e., do not get involved) and go into your house." I said: O Messenger of Allah, what if a man enters my house? He said: "Go into your room." I said: What if he enters my room? He said: Go into your prayer place and do like this" - and he took hold of his elbow with his right hand, "and say: My Lord is Allah, until you die in that state."

Comments: [Its isnad is da'eef] 4287. It was (also) narrated from

'Amr bin Wabisah al-Asadi. Comments: [Its isnad is da'eef] اَمِرَ أَبُتَ إِنْ دَخَلَ عَلَيَّ بَيْتِي؟ قَالَ: "فَاذَخُلُ مَسْجِدَكَ، وَاصْمَعُ هَكَذَا، _ وَقَبَضَ بِيَوبِينِهِ عَلَى الْكُوعِ _ وَقُلْ: رَبِّيَ اللَّهُ، خَتَّى تَمُوتَ عَلَى ذَلِكَ".

تغريع: يسده صعيف على بكارة في يعص ألماظه، الراوي عن عمرو بن ويصة مهم يهو محهول، وعلى القول بأنه إسحاق بن راشد كما في الرواية التالية، فهو مخلف فيه

٤٢٨٧ - حَدَّثَنَا عَلِيُّ بْنُ إِسْخَاقَ: أَخْبَرُنَاعَبْدُ اللَّهِ، بَعْنِي ابْنَ الْمُبَارَكِ: أَخْبَرَنَا مَعْمَرٌ عَنْ السَّحَاقَ بْنِ رَاشِدٍ، عَنْ عَمْرِو بْنِ وَالْحِمَّةُ لأَسْدِيِّ[راجع: ٢٨٦٤].

تخريج: إحدده ضعيف، إسحاق س راشد مختلف فيه، ثم إنه لم يصرح بسماعه من عمرو بر والصة.

4288. 'Abdah bin Abi Lubabah narrated that Shaqeeq bin Salamah said I heard lbn Mas'ood say: I heard the Prophet (塞) say: "What a bad thing for a man - or a personto say, I forgot such and such a soorah, or such and such a verse. Rather he was caused to forget."

Comments: [Its isnad is saheeh, al-Bukhari (5039)]

4289. It was narrated from al-A'mash concerning the verse, "Indeed he (Muhammad (塞) did see of the greatest signs, of his Lord

٤٢٨٨ - حَدَّثَنَا عَبْدُ الرَّزَّاقِ · أَحْبَرَنَا اللَّهُ الرُّزَّاقِ · أَحْبَرَنَا اللَّهُ جُرْئِح : حَدَثَنِي عَبْدَهُ بْنُ أَبِي لُنَابَةَ : اَنَّ شَفِيقَ بْن سَمَمَةً قَال : سَمِعْتُ النَّبِيِّ عِلْمَةً قَال : سَمِعْتُ النَّبِيِّ عِلْمَةً يَقُولُ : سَمِعْتُ النَّبِيِّ عِلْمَةً يَقُولُ : فَيْسَمَا للرَّجُلِ ، أَوْ لِلْمَرْءِ أَنْ يَفُولُ . نَسِبتُ سُورَةً كَيْتَ وَكَيْتَ ، أَوْ آيَةً كَيْتَ وَكَيْتَ ، بَلْ هُو لُمُنيَ » لاراجع : ٣٦٢٠].

تخريج: إساده صحيح، خ: (٥٠٣٩).

٤٢٨٩- حَدَّقْنَا عَبْدُ الرَّزَّاقِ: أَحْبَرَنَا مَعْمَرٌ عَنِ الْأَعْمَشِ فِي قَوْلِهِ عَرَّ وَجَلَّ: ﴿لَقَدُّ لَأَقُ يَنْ ءَيْنِ رَقِ ٱلْكُبُّكَة﴾ (النجم: ١٨) قَالَ: قَالَ (Allah)." [an-Najm 53:18], that he said: Ibn Mas'ood said: The Prophet (建) saw (Jibreel (as) wearing a garment of) green brocade from Paradise, filling the horizon

Comments: [Its isnad is sahech, al-Bukhari (3233)]

4290. It was narrated that 'Abdullah bin Mas'ood said: A man came to the Prophet (變) and said: O Prophet of Allah, I met a woman in a garden and I did everything with her except that I did not have intercourse with her; I kissed her and embraced her, but I did not do anything else; do with me whatever you will The Prophet (ﷺ) did not say anything to him and the man went away. Then 'Umar said: Allah would have concealed him, if he had concealed himself. The Messenger of Allah (ﷺ) watched him leave, then he said: Bring him back to me. So they brought him back to him, and he recited to him: "And perform As-Salat (Igamatas-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice)" [Hood 11.114]. Mu'adh bin Jabal said: Is it only for him, or is it for all the people, O Prophet of Allah? He said: "Rather it is for all the people."

Comments: [A hadeeth saheeh and its isnad is hasan]

ائنُ مسْعُودٍ ﴿ رَأَى النَّبِيُّ بِتِلَةٍ رَفْرِفًا خُصَرِ مِنَ الْحَنَّةَ فَدْ سَدَ الْأُفْقَ، ذَكَرَهُ غَنْ إِثْراهِيمَ، عَنْ عَلْقُمَةً، عَنْ عَنْدِ النَّهِ. [راجع ٢ ٣٧٤٠].

تخریج: إساده صحیح، ح (۳۲۳۳).

٤٢٩٠ خَدَّثُنَا عَبْدُ لَرَّرَاقَ: خَدَثُنَا إِشْرَ نِيلُ عنْ سَمَاكِ أَنَّهُ سَمِعَ إِبْراهِيمَ بُحَنَّتُ عَنْ غَنْقَمَة وَ لْأَسْوَدِ. عَنْ غَنْدِ للَّه بْنِ مَسْعُودٍ قَالَ حَاءَ رَجُلٌ إِلَى النَّبِيِّ بَيِّيًّةٍ، فَقَالَ يَا نَمَى اللَّهِ. إِنِّي أَحَدُّتُ امْرَأَةً فِي الْبُسْنَابِ. فَفَعَلْتُ مِهَا كُلَّ شَيْءٍ غَيْرٍ أَنِّي لَمْ أَجَامِعُهَا ، قَتَلْتُهَا، وَلا مُتُهَا، ولَمْ أَفْعَلْ عَيْرَ دُلِكَ، فافْعلْ بِي مَا شَنْتُ، فَلَمْ يَقُلُ لَهُ رَسُولُ لَلَّهِ ﷺ تَسْنًا، فَدهب الرَّحُالُ، فَقَالَ عُمْرُ، لَقَدْ سَتَر النُّهُ عَلَيْهِ لَوْ سَتَرَ عَلَى نَفْسِه، قَالَ: فَأَتْغَهُ رَسُولُ لَيْهِ عِلَيْهِ يُصِرِهُ، فَقَالَ: "رُدُّوهُ عَلَىَّة فَرَدُّوهُ عَلَيْه، فَقَرَأُ عَلَيْهِ: ﴿ وَأَقِيرِ ٱلصَّكَلَوْهَ طَرَقَ ٱلنَّهَارِ وَرُلَعًا بَينَ ٱلَّذِيلُ إِنَّ ٱلْحَسَنَتِ بُذَهِينَ ٱلتَّيَّاتُ﴾ إلى ﴿الدَّاكرين﴾ (هود: ١١٤) فَقَالَ مُعَادُ بُنَّ حِبِلِ أَنَّهُ وَحُدهُ أَمْ للنَّاسِ كَفَّةً يَا نَحِيِّ اللَّهِ ۚ فَقَالَ ﴿ مِنْ لِللَّاسِ كَفَّةً ﴿ . [راجع ٣٦٥٣]

تخريج عايث صحيح، وهد إساد حس م أحل سماك. **4291.** It was narrated from 'Alqamah and al-Aswad... and he quoted the *hadeeth*.

Comments: [A hadeeth salieeh and its isnad is husan]

تخريج الحديب صحيح، وهذا سناد حسن من أحن سماك.

4292. It was narrated from 'Abdur-Rahman bin 'Abdullah from his father who said: The Prophet (ﷺ) said: "The likeness of the one who helps his people in wrongdoing is like the camel that falls into a well and stretches out its tail."

Comments: [Its isnad is hasan]

4293. It was narrated that 'Abdur-Rahman bin Yazeed said- 1 moved on from 'Arafah with Ibn Mas'ood and when he came to Muzdalifah, he prayed Maglirib and 'Islia', each one with an adhan and igamali, and he ate dinner in between. Then he slept, then when someone said that dawn had broken, he prayed Fajr. Then he said Verily the Messenger of Allah (選) said: "Verily these two prayers are delayed from their (usual) time in this place; as for Maghrib, the people do not come here until it is dark, and as for Fair, this is its time." Then he halted and when it got light he said: If Ameer al-Mu'mineen wants to do the right thing he will move on now. Hardly had 'Abdullah finished speaking but 'Uthman moved on.

٤٢٩٢ حَدَّثَنَا عَدْ انزرَّاقِ الْخُنْرَنَ إِسْرَبِيلُ عَنْ سِمنِكِ، عَنْ عَدْ الرَّحْمَنِ بْنِ عَنْد لَنْهِ، عَنْ أَعَانَ عَنْ أَلِيهِ يَنْفِي عَلَيْهِ، "مَنْ أَعَانَ عَنْ أَلِيهِ يَنْفِي عَلَيْهِ، "مَنْ أَعَانَ فَوْمَهُ عَلَى طُدْمٍ، فَهُوَ كَالْبَعِيرِ الْمُمْرَدِي يَنْزِغُ يَدِيعٍ. [راجع: ٣٦٩٤].

٤٢٩١ حَدَثْنَا سُرَبْحُ حَدَثَنا أَنُو عَوَالَةً عَلْ

سماكِ، عن إِنْرَاهِيمَ، عَنْ عَنْقَمَةَ وَالْأَسُود

. وَذَكُرِ الْحديثِ. [راحع: ٣٦٥٣].

تخریج اساده حسن من أجل سماك إن فيح سمع عبد أرحمن لهد الحديث من أبيه، فيم إننا نسم من به شنا يسير

٤٢٩٣ حَدَثْنَا عَبْدُ الرَّرِّ قِ: أَخْبَرُنَا بِسْوَائِينُ عَنْ أَبِي بِسْحَاقَ، عَنْ عَبْد نُرَحْمِن نَنِ يَرِيدَ قَلَ أَبِي بِسْحَاقَ، عَنْ عَبْد نُرَحْمِن نَنِ يَرِيدَ قَلْ أَفْهُ وَلَهُ عَلَى الْمُغْرِبَ وَلَعِتْ، فَلَمَّ وَالْمُوْدِ مِنْ عَرَفَةً، فَلَمَّ وَالْمُوْدِ مِنْ عَرَفَةً، فَلَمَّ وَالْمُعْرِبَ وَلَعِتْ، كُلِّ وَمِعْمَ وَالْمُعْرِبَ وَلَعِتْ، كُلِّ الْمُغْرِبُ وَفِعَتَقِ بَيْنَهُمَا لَعْشَةً، فَيْمَ فَالَ قَالِنَ فَاللَّ طَلَعْ لَعْشَةً، فَيْمَ فَالَ قَالِنَ اللَّهُ مَلَى اللَّهُ وَلَقَى اللَّهُ وَلَقَلَ اللَّهِ مِنْ كُلُّ وَلَعَلَى اللَّهُ وَلَقَلَ اللَّهُ وَلَقَلَ اللَّهُ وَلَعَلَى اللَّهُ وَلَقَلَ اللَّهُ وَلَقَلَ اللَّهُ وَلَعَلَى اللَّهُ وَلَقَلَ اللَّهُ وَلَقَلَ اللَّهُ وَلَقَلَ اللَّهُ وَلَقَلَ اللَّهُ وَلَقَلَ اللَّهُ وَلَعَلَى اللَّهُ وَلَقَلَ اللَّهُ وَلَعَلَى اللَّهُ وَلَقَلَ اللَّهُ وَلَقَلَ اللَّهُ وَلَعَلَ اللَّهُ وَلَقَلَ اللَّهُ وَلَقَلَ اللَّهُ وَلَقَلَ اللَّهُ وَلَعَلَى اللَّهُ وَلَعَلَ اللَّهُ وَلَعَلَ اللَّهُ وَلَقَلَ اللَّهُ وَلَعَلَى اللَّهُ وَلَعَلَى اللَّهُ وَلَعَلَى اللَّهُ وَلَعَلَ اللَّهُ وَلَعَلَى اللَّهُ وَلَا لَهُ اللَّهُ وَلَعَلَى اللَّهُ وَلَقَلَ اللَّهُ وَلَعَلَى اللَّهُ وَلَعَلَ اللَّهُ وَلَعَلَى اللَّهُ وَلَعَلَى اللَّهُ وَلَعَلَ اللَّهُ وَلَعَلَى اللَّهُ اللَّهُ اللَّهُ وَلَعَلَى اللَّهُ وَلَعَلَى اللْمُوالِقِيلُ اللْمُولِقِلْ اللَّهُ وَلَعَلَى اللَّهُ وَلَعَلَى اللْمُولِقِلَ اللَّهُ اللَّهُ وَلَعَلَى اللْمُولِقُولَ اللْمُؤْمِلِيلَ اللَّهُ وَلَلَهُ اللْمُولِقُلِقُ اللْمُؤْمِلِيلَ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْمُؤْمِلِيلَ اللْمُؤْمِلِيلَ اللللْمُ اللَّهُ اللَّهُ اللْمُؤْمِلِيلُولُ اللْمُؤْمِلِيلُ اللْمُؤْمِلِيلُولُ اللْمُؤْمِلُولُ اللْمُؤْمِلِيلُ اللْمُؤْمِلُ الللْمُؤْمِلُولُ اللَّهُ اللْمُؤْمِلُ ال

Comments: [Its isnad is salueth, al-Bukhari (1683)]

4294. It was narrated that 'Abdullah bin Mas'ood said: I was with the Prophet (ﷺ) on the night the delegation of the jinn came. When he finished with them, he breathed deeply and I said: What is the matter? He said: "I have been given the news of my death, O Ibn Mas'ood."

Comments: [A fabricated hadeeth]

4295. It was narrated that Ibn Mas'ood said: The Messenger of Allah (窦) said: "I thought of instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from Jumu'ah whilst they are in them."

Comments: [A saheeh hadeeth]

4296. It was narrated that Ibn Mas'ood said: On the night of the jinn, two of them stayed behind and said: We want to pray Fajr with you, O Messenger of Allah. The Prophet (些) said to me Do you have any water? I said: I do not have any water but I have a vessel in which there is some nabeedh. The Prophet (些) said: "Good dates and clean water." And he did wudoo'.

Comments: [Its isnad is da'eef]

تخریج: إسده صحیح، ح: (۱۶۸۳).

2798- حَدَّثَنَا عَبْدُ الرَّرَّاقِ: أَخْتَرَنِي أَى عَنْ مِينَاءً، عَنْ عَبْدُ الرَّرَّاقِ: أَخْتَرُنِي أَى عَنْ مِينَاءً، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنْتُ مَعَ النَّبِيِّ يَئِيَّةً لَيْلَةً وَقْدِ الْحِنِّ، فَلَمَّا انْصَرَفَ تَنَقَّرَ، فَقُلْتُ: هَنُونَتُ إِلَيَّ تَنَقَّرَنَ مَشْعُودٍه. فَقَالَ: هُمِيَتُ إِلَيَّ نَعْيِي يَا ابْنَ مَسْعُودٍه.

تخريج: حديث شبه موضوع، مياء قال فيه الدارقطي متروا، وكذه أبو حاتم، وقال الر معين والسائي. ليس نثقة، وقال العقيمي، روى عنه همام بن نافع أحاديث مناكير لا يتابع منها على شيء.

٤٢٩٥ حَلَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ ابْنِ مَسْعُودِ قَالَ: قَالَ رَسُولُ اللَّهِ يَعِيَّةٍ: "لَقَدْ هَمَمْتُ أَنْ آمُرَ رَجُلًا يُصَلِّي بِالنَّسِ، ثُمَّ أَيْظُرَ، فَأُحَرِّقَ عَلَى قَوْمٍ بُيُونَهُمْ، لَا يَشْهَدُونَ الْخُمُعَةَ. [راحم: ٣٧٤٣].

تخريج: حديث صحيح.

2797 حَلَّثَنَا عَبْدُ الرَّرَّاقِ. أَخْبَرَنَا سُفْيَانُ عَنْ أَي فَرَازَةَ الْعَبْسِيِّ قَالَ: حَدَّثَنَا أَبُو زَيْدِ مَوْلَى عَمْرو بْنِ حُرَيْثِ عَنِ ابْنِ مَسْعُودٍ قَالَ: لَمَّا كَانَ لَئِلَةُ لُجِنِّ، تَحَلِّفَ مِنْهُمْ رَجُلَانِ، وَقَالَا. نَشْهَدُ الْمَبْقُ مُعْنَى مَاعَى النَّبِيُّ بِيَّاثِةً: النَّبِيُ بَيْثِيْةً: النَّبِيُ بَيْثِيْةً: النَّبِيُ مَعْنَى مَاعً، وَلَكِنُ مَعِي الْمَعْنَى مَاعً، وَلَكِنُ مَعِي إِذَاوَةٌ فِيهَا نَبِيدٌ، فَقَالَ النَّبِي بِيَثِيْةٍ: التَمْرَةُ طَيَّتَةً، وَلَكِنْ مَعِي مَاءً مَا عَمْوَدُ طَيَّتَةً، ومَا عُلَمْوَدُ اللَّهِ عَلَيْقًا. [راحم: ٣٧٨٢].

تخريج: إساده صعيف لجهاله أبي ربد.

4297. It was narrated from 'Abdullah bin Mas'ood that the Prophet (愛) said: "(Some people) are staying away from Jumu'ah. I thought of instructing my servant to gather firewood, then instructing a man to lead the people in prayer, then going and burning down the houses of men who stay away from Jumu'ah whilst they are in them"

Comments: [A salieeli hadeetli]

4298. It was narrated from al-Qasim from his father that al-Waleed bin 'Uqbah delayed the prayer on one occasion 'Abdullah bin Mas'ood stood up and gave the igamah (call immediately preceding the prayer), then he led the people in prayer. Al-Waleed sent word to him asking: What made you do what you did? Did instructions come to you from Ameer al-Mu'mineen with regard to what you did or have you introduced something? He said: No instructions came to me from Ameer al-Mu'mineen and I did not introduce anything; rather Allah, may He be glorified and exalted, and His Messenger insisted that we should not wait for you concerning prayer when you are busy.

Comments: [Its isnad is saheeh]

4299. It was narrated from Ibn Mas'ood that the Prophet (塞) went to relieve himself and he instructed Ibn Mas'ood to bring

٤٢٩٧ حَدَّثُنَا إِبْرَاهِيمُ بْنُ خَالِدِ: حَدَّثَنَا رَبَاحٌ عَنْ مَعْمَرٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي السَّحَاقَ، عَنْ أَبِي اللَّهِ مُن (٤٥٠/١) الْأَحْوَس، عَنْ عَنْبِ اللَّهِ مُن (٤٥٠/١) مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: "يَتَخَلَّقُونَ عَنِ النَّبِيِّ ﷺ قَالَ: "يَتَخَلَّقُونَ عَنِ النَّحْمُعَةِ! لَقَدْ هَمَمْتُ أَلْ آمُر فِتَيَانِي، فَيَحْرَمُوا الْخُمْعَةُ! مَنْ أَمْرَ رَحُلًا يَوْمُ بالنَّاسِ، فَأُحَرِّقَ على قَوْمٍ بَيُوتَهُمْ، لَا يَشْهَدُونَ الْجُمْعَةُ". على قَوْمٍ بَيُوتَهُمْ، لَا يَشْهَدُونَ الْجُمْعَةُ". [رجع: ٣٤٤٣].

نخریج ، حدیث صحیح

٤٢٩٨ حَدَّثَنَا إِبْرَاهِيمُ بَنُ خَالِدِ: حَدَّثَنَا رَبَعُ عَنْ مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَن الْقَاسِم، عَنْ أَبِيهِ: أَنَّ الْوَلِيدَ بْن عُثْمَانَ، غَر الطَّاسِم، عَنْ أَبِيهِ: أَنَّ الْوَلِيدَ بْن مُسْعُودٍ، وَمَو الطَّلَاةَ مَرْةً، فَقَامَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، وَمَو بِالطَّلَاةِ مَرْةً، فَقَامَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، وَمَو بِالطَّلَاقِ، فَصَلَّى بِالنَّاسِ، فَأَرْسَلَ إِلَيْهِ الْوَلِيدُ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ، أَجَاءَكَ الْوَلِيدُ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ، أَجَاءَكَ مِنْ أَمِيرٍ الْمُؤْمِنِينَ أَمْرٌ فِيمَا فَعَلْتَ، أَمِ النَّهُ عَزْ الْمَؤْمِنِينَ أَمْرٌ فِيمَا فَعَلْتَ، أَمْ اللَّهُ عَزْ الْمَؤْمِنِينَ، وَلَمْ أَبْتَدِعْ، وَلَكِنْ أَبَى اللَّهُ عَزْ أَبِي وَلَمْ أَبْتِدِعْ، وَلَكِنْ أَبَى اللَّهُ عَزْ أَبِي وَلَكُونَ أَبَى اللَّهُ عَزْ وَرَسُولُهُ أَنْ نَتَعْلِرَكَ بِصَلَاتِنَا، وَرَسُولُهُ أَنْ نَتَعْلِرَكَ بِصَلَاتِكَا وَرَسُولُهُ أَنْ مَنْ عَلَى مَا حَمَلَكَ عَلَى مَا عَلَيْنَا وَرَسُولُهُ أَنْ مَنْ عَلَى مَا عَلَيْنَا وَرَسُولُهُ أَنْ مَنْ عَلَى اللّهُ عَرْ أَبِيلِ وَلَى مَنْ عَلَى مَا عَلَيْنَا وَرَسُولُهُ أَنْ مَنْ عَلَى مَا عَلَيْنَا وَرَسُولُهُ أَنْ مَنْ عَلَى عَلَى عَلَى عَلَى مَا عَلَيْنَا وَرَسُولُهُ أَنْ مَنْ عَلَى مَا عَلَيْنَا وَرَسُولُهُ أَنْ مَنْ عَلَى اللّهُ عَلَى مَا عَلَيْنَا وَرَسُولُهُ أَنْ مَنْ اللّهُ عَرْقَ الْمُؤْمِنِينَ عَلَيْنَا وَرَسُولُهُ أَنْ مَنْ عَلَيْنَا وَو عَلَى عَلَى اللّهُ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَيْكُونَ أَبَيْنِ عَلَى اللّهُ عَلَى عَلَى عَلَيْكُونُ أَلْهُ عَلَى اللّهُ عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى عَلَى اللّهُ عَلَى ع

تخريج: إساده صحيح.

 ٤٢٩٩ - حَلَّثْنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ
 أبي إِسْحَاقَ، عَنْ عَلْقَمَةً ثَنِ قَيْسٍ، عَنِ ابْن مَسْعُودٍ: أَنَّ النَّبِيِّ بِيْئِيْ ذَهَبَ لِحَاحَتِهِ، عَأَمْر him three stones, and he brought two stones and a piece of dung. He threw away the dung and said: "It is impure, bring me a stone."

الى مشعُود أَنْ يَأْتَنَهُ بِثَلاثَهِ أَخْجَارٍ، فَجَاءُ بَخَجَرَيْنِ وَبِزَوْتَهِ، فَأَلْقَى الرَّوْتَةَ، وَقَالَ "إِنَهَا رَكُسٌ، الْمِنِي بَحْجَرِهِ.

Comments: [A hadeeth saheeh]

تخريع حديث صحيح، ح (١٥٦)، دول فوله الاثني حجرا، وهذه لريادة تصح ب ثبت سماع أبي اسحاق السبعى لهذا الحديث من علمه التحقي، وقد أثبته الكرانيسي فيما علم الحافظ الن صحر في المنع (١/٧٧).

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4300. It was narrated that Ibn Mas'ood said: I did not fast Ramadan with the Prophet (ﷺ) with twenty-nine days more often that I fasted it with thirty.

Comments: [Hasan because of corroborating evidence; its isnad is da'eef]

خَلَثْنَا يَحْنَى نُنُ رَكَرِبًا نُي أَبِي رَايَدُهُ قَالَ حَلَثْنَا يَحْنَى نُنُ رَكَرِبًا نُي أَبِي رَايَدُهُ قَالَ حَلَثَنِي عِيسى بُنُ دِينَارٍ عَنْ اللهِ، عَنْ غَمُرُو نُن الْحَارِث نُي أَبِي ضَرَارٍ، عَي نُن مَسْعُودِ قَالَ مَا صُمْتُ مَعْ النّبِي تَشْعًا مَعْ النّبِي تَشْعًا وَعَشْرِين أَكْثِرُ مَمّا صُمْتُ مَعْهُ ثَلَاثِينَ.
وعشرين أكثرُ ممّا صُمْتُ مَعْهُ ثَلَاثِينَ.
[رحع ٢٧٧٦].

تخريج: حسن لعيره، وهذ إساد صعف لحهالة حال ديدر.

4301. It was narrated that Ibn Mas'ood said: The Messenger of Allah (愛) said to me: "Do you have any water (for wudoo')?" I said: No. He said: "Then what is this in the vessel?" I said: Nabeedh. He said: "Show it to me, good dates and clean water." And he did wudoo' with it and prayed

Comments: [Its isnad is da'eef because Abu Zaid is unknown]

4302. It was narrated that Ibn Mas'ood said: We were with the Messenger of Allah (建) and we had no wives with us. We said: O Messenger of Al.ah, can we not castrate ourselves? But he forbade

٤٣٠١ - حَدَّثَنَا يَحْيى نْنُ رَكْرِنَا حَدَّنِي السُرَائِيلُ عَنْ أَبِي فَرَازَة، عَنْ أَبِي رَئْيٍ مَوْلَى عَمْرُو بْنِ حُرِيْتِ، عَنِ النَّ مَشْعُودِ قَالَ قَالَ لِي رَشُولُ لَلّه يَشِيعُ "أَمَعكَ طَهُورٌ" قُلْتُ. لَا، قَالَ: (فيما هِذَا فِي الْإِدَاوَةِ؟) قُلْتُ لِينَا. فَالَ فَالَ الْهُورُ" فَلْتُ لِينَا. فَالَ الْهُورُ" فَلْتُ لَيْدُ، قَالَ الرَّرِيها، نَشْرَةٌ طَيْبَةً، وَمَاءٌ طَهُورٌ" فَتُوصًا مَنْهُ وَصَلّى. [رجع: ٢٧٨٢].

تخريج. إساده صعيف لحهالة أي ربد.

٤٣٠٢ - خدّثنا يخبى بْنُ زُكْرِتًا قَالَ الْخَوْرَى وَالْ الْخَوْرَى الْمُعْوَدِ قَالَ الْخَوْرَى الله عِلْمَ مَنْ عُلُودٍ قَالَ كُنّا مَعْ رَسُولَ الله عِلْمَةٍ، لَيْسَ لَمَا نِسَاءً، قُلْمَ يَا رَسُولَ للهُ، الله الله عَلْمُ ضَلَّمَ عُلَى اللهُ عَلْمَ عَلْمُ اللهُ اللهُ عَلْمُ اللهُ عَلْمُ اللهُ اللهُ عَلْمُ اللهُ اللهُ عَلْمُ اللهُ ال

us to do that and said: "O you who believe! Make not unlawful the *Tayyibat* (all that is good as regards foods, things, deeds, beliefs, persons) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors" [al-Ma'idah 5 87].

دلثَ، فَقَالَ ﴿ يَكَأَيُّهُ الَّذِينَ ءَامَوُا لَا غُرِّمُواً طَبِبَتِ مَا لَمَلُ اللَّهُ لَكُمْ ﴾ (المائدة: ٨٧) الأَية. [راجع. ٣٦٥٠].

تخریج: إساده صحح، ح· (۵۰۵۷)، ه (۱٤۰٤).

Comments: [Its isnad is salieeli, al-Bukhari (5057) and Muslim (1404)]

4303. It was narrated that Ibn Mas'ood said. The Messenger of Allah (¿er) ruled that the diyah in the case of accidental killing should be twenty she-camels in their second year, twenty hecamels in their second year, twenty she-camels in their third year, twenty she-camels in their fourth year, and twenty she-camels in their fourth year, and twenty she-camels in their fifth year

Comments: [Its isnad is da'cef]

4304. It was narrated from 'Abdullah that the Prophet (經) said: "Whoever sees me in a dream, then it is me that he has seen, for verily the Shaitan cannot appear in my form."

Comments: [Salieeli]

٤٣٠٢ خَدَثْنَا يَحْنِي بْنُ رُكُرِنَ فَالَ. حَدَّنَا حَجَّاجٌ عَنْ رَيْدِ بْنِ خُبْرٍ، عَنْ جَشْفِ بْنَ مَالِكِ، عَنْ جَشْفِ بْنَ مَالِكِ، عَنْ جَشْفِ رُسُولُ لَله بَيْحَةٌ فِي دَنَةِ الْحَطَّةِ عِشْرِين بنْتَ مَخَاضِ، وعِشْرِين ابْنَة وَعِشْرِينَ ابْنَة لُونٍ، وَعِشْرِينَ ابْنَة لُونٍ، وَعِشْرِينَ جَدَّعَه.

تخریج: إساده صعیف، حجاح بن أرطاة مدلس وقد عنفي، وحشف بن مالك جهله عبر واحد.

٤٣٠٤ - حَدَّثْنَا يَخْنَى بْنُ رَكْرِبَا عَنْ أَبِه، عَنْ أَي إِلْمُ حَوْس، عَنْ أَي الْأَخْوَس، عَنْ عَنْ اللّهِ عَنْ اللّهِ عَنْ اللّهِ عَنِ اللّهِ عَنِ اللّهِ عَنِ اللّهِ عَنْ رَأَى هي السّهَ عَنْ رَأَى هي السّهَانَ اللّهَ عَنْ الشّيطانَ لا السّمَام، فَأَنَا اللّهِ رَآنِي، فَإِنَّ الشّيطانَ لا مَحْتَلُ عِنْ السّمَاعُ عَنْ السّمَاعُ اللهِ ١٩٥٨].

تخريج: صحيح، ركزياء- وإن سمع من أبي إسحاق السبيعي بعد الاحتلاط- متابع.

4305. Al-Qasım bin Mukhaimırah said: 'Alqamah took hold of my hand and said: 'Abdullah bin Mas'ood took hold of my hand and said: The Messenger of Allah (ﷺ) took hold of my hand and taught me the tashahhud in prayer "All compliments, prayers and pure

words are due to Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous slaves of Allah. I bear witness that there is no god except Allah and I bear witness that Muhammad is His slave and Messenger."

Comments: [Its isnad is saheeh]

4306. It was narrated that Shaqeeq said: I was with 'Abdullah and Abu Moosa, and they were narrating hadeeth. They narrated that the Messenger of Allah (經) said. "Ahead of the Hour there will be days in which knowledge will be taken away and ignorance will prevail, and there will be a lot of hary." They said: Harj means killing.

Comments: [Its *isnad* is *saheeh*, Muslim (2672)]

4307. It was narrated that 'Abdullah said: We travelled by night with the Prophet (ﷺ) and we said: O Messenger of Allah, how about if we halt here and sleep, and our mounts can graze. He agreed and said: Let some of you guard us. 'Abdullah said: I will guard you. But then sleep overtook me; I fell asleep and did not wake up until the sun had risen, and the Messenger of Allah (数) did not wake up until (he heard) us talking. He instructed Bilal to give the adhan, then the igamah for prayer, and the Messenger of Allah (變) led us in prayer.

والصَّلَوَاتُ وَلطَّبِيَاتُ، السَّلَامُ عَلَيْكَ أَيُهَا السِّينَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عَبِينَ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَدِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنْ مُحَمَّدًا عَنْدُهُ ورَسُولُهُ». [راحع: ٣٦٢٢].

تخريح: اساده صحيح.

27.٦- حَدَّثَنَا لِحَسِيْنُ بْنُ عَبِيٍّ عَنْ زَائِدَةً، عَنْ شُلَيْمَانَ، عَنْ شَفِيقٍ قَالَ: كُنْتُ مَعْ عَبْدِ اللّهِ وَأَبِي مُوسَى، وَهُما يَتَحَدَّثَانِ، فَلْكُرَا عَنْ رَسُولِ اللّهِ يَنْفِيْ، قَالَ: "فَبْرِ السَّاعَةِ أَيَّمٌ يُرُفعُ بِيهَا الْعِلْمُ، وَيَمْزُلُ فِيهَا الْحَهْلُ، وَيَكْثُرُ فِيهَا الْعَهْلُ، وَيَكْثُرُ فِيهَا الْعَهْلُ، وَيَكْثُرُ فِيهَا الْعَهْلُ، وَيَكْثُرُ فِيهَا الْهَرْحُ: الْقُتْلُ، [راجع: الْهَرْحُ: الْقُتْلُ. [راجع: ٣٦٩٥].

تخريج: إساده صحيح، م: (٢٦٧٢)

٢٣٠٧ - حَدَّثَنَا حُسَيْنُ بَنُ عَلِيٍّ عَنْ زَائِدَةً،
 عنْ سِمَاكِ، عَنِ الْقَاسِمِ بَنِ عَبْدِ الرَّحْمَنِ،
 عنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ قَالَ: سَرَيْنَا لَيْلَةً مَعَ النَّبِي بِيلِي مَقْلِ، قَالَ: يَا رَسُولَ اللَّهِ، لَوْ أَمْسَتُنَا الْأَرْضَ فَنِمْتُ وَرَعَتْ رِكَائِنَا؟ قَالَ: فَمْعَلَ: قَالَ فَقَالَ: اللِيحُرُسْنَا نَعْصُكُمْ قَالَ فَعْمَلَ: أَنَّ أَحْرَسُكُمْ، قَالَ: عَبْدُاللَّهِ فَقَلْتُ أَنَّ أَخْرَسُكُمْ، قَالَ: عَبْدُاللَّهِ فَقَلْتُ أَنَّ أَخْرَسُكُمْ، قَالَ: فَعْمَلُمْ فَاللَّهِ فَنْمُتُ، لَمْ أَسْتَيْقِطْ إِلَّا فَاللَّهِ عَلَيْتُهِ إِلَى اللَّهِ مَا اللَّهِ اللَّهُ اللَّهِ الللَّهِ اللَّهِ الللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الْحَرْسُكُولُ اللَّهِ اللَّهُ الللِهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ الللَّهِ الللَّهِ اللَّهُ اللَّهُ اللَّهُ الللَّهُ الللَّهُ الللَّهِ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ الللَّهُ اللللَّهُ الللللَّهُ الللَّهُ الللَّهُ الللَّهُ الللللَّهُ اللَّهُ اللللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللللللَّهُ اللللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ ا

Comments: [Its isnad is hasan]

4308. It was narrated from Ibn Mas'ood that the Messenger of Allah (塞) said: "Allah has cursed the muhill and the muhallal lahu"

Comments: [Saheeh because of corroborating evidence, its isnad is da'eef]

تخريج · إساده حس إن ثبت سماع عدالرحمن من أنيه فقد سمع من أنيه شيئا سيرا.

٤٣٠٨ - حَدَثْنَا رَخْرِبَ نُنُ عَدِيٍّ قَالَ: حَدَّثَنَ عُبِينً قَالَ: حَدَّثَنَ عُبِينًا اللهِ عَنْ عَنْ أَبِي عُبَيْدُ اللهِ عَنْ عَنْ رَسُولِ اللهِ ﷺ الْوَاصِلِ، عَنِ الْبُنِ مَسْعُودٍ عَنْ رَسُولِ اللهِ ﷺ قَلَ: وَلَيْعَ الْمُحِلُّ، (١/١٥) وَالْمُحَلَّلُ لَفَ". [راحع: ٤٢٨٣].

تخريج: صحيح لعيره، خ: (٩٤٨)، م: (٢١٢٥)، وهذه إساد صعبف لحهالة أمي الواصل.

4309. It was narrated that 'Abdullah said: They used to recite behind the Prophet (ﷺ) and he said: "You made me confused in reciting the Qur'an."

Comments: [Its isnad is hasan]

٤٣٠٩ - حَدَّثَنَا أَبُو أَحْمَدَ الرُّبَيْرِيُّ حَدَّثَنَ لَوْ أَسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي اللَّهِ قَالَ: كَانُوا أَبِي اللَّهِ قَالَ: كَانُوا يَقْرَءُونَ حَلْفَ النَّبِيِّ بَيْنِيْقٍ، فَقَالَ: اخَلَطْتُمْ عَلَيْ الْقُوْآنَ».

تخريج: إساده حسن.

4310. It was narrated that 'Abdullah said: The Messenger of Allah (震) said: No one will enter Paradise in whose heart is pride the size of a mustard seed.

Comments: [A saheeh hadeeth, Muslim (91)] - ٤٣١٠ حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا حَجَّاحٌ عَنْ فَضَيْلٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةً، غَنْ عَبْدِاللَّهِ يَظْحُ: "لَا عَبْداللَّهِ يَظْحُ: "لَا يَشْدُلُ اللَّهِ يَظْحُ: "لَا يَشْدُلُ اللَّهِ يَظْمُ عَنْ كَانَ فِي قَلْبِهِ مِنْقَالُ حَبِّةٍ مِنْ خَرْدلٍ مِنْ كَبْرٍ». [راحع: ٣٩١٣].

تخريج: حديث صحيح، م: (٩١).

4311. It was narrated from 'Abdur-Rahman bin al-Aswad that his father said: My paternal uncle and I entered upon Ibn Mas'ood at midday when it was very hot. He gave the *iqamah* for prayer and we stood behind him. He took hold of my hand and my uncle's hand and brought us

٤٣١١ - حَدَّثْنَ يَزِيدُ بْنُ هَارُونَ الْخُبَرَا مُحمَّدُ نْنُ إِسْخَاقَ عَنْ عَبْدِ الرَّحْمَٰنِ بْنِ لَأَسْوَدِ، عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى ابْنِ مَسْعُودٍ أَنَا وَعَمِّي لَهَاجِرَةِ، قَالَ: فَأَقَامَ لَصَّلَاةً، فَقُمْنَا خَلْقِهُ، قَالَ: فَأَخَدَنِي بِيَدٍ، وَأَخَذَ عَمِّي بِيْدٍ، قَالَ: ثُمَّ قَدَّمَنَا حَتَّى جَعَلَ forward until he made each of us stand on either side of him, then he said: This is what the Messenger of Allah (舞) used to do if they were three.

Comments: [Its isnad is hasan, Muslim (534)]

4312. It was narrated from 'Abdur-Rahman bin 'Abdullah that his father Ibn Mas'ood said: There was a man among those who came before you who had a kingdom; one day he thought and realised that it would come to an end and that what he had was distracting him from worshipping his Lord. So he slipped out one night from his palace and went to the kingdom of someone else. He came to the shore and stayed there, making bricks for payment, and he ate and gave the surplus in charity. He continued like that until news of him and his worship and virtue reached their king. The king sent for him but he refused to go to him. He sent for him again and he refused to go to him, saying: What have I to do with him? So the king rode (to where he was), and when the man saw him he turned and fled. When the king saw that he pursued him but could not catch up with him. He cried out: O slave of Allah, you have nothing to fear from me. So he stopped and the king caught up with him and said: Who are you, may Allah

كُلَّ رَجُٰلٍ مِنَا عَلَى مَاجِيةٍ. ثُمَّ قَالَ: هَكَذَ، كَانَ رَجُولِ مِنَا عَلَى مَاجِيةٍ. ثُمَّعُلُ إِذَا كَانُوا ثَلَاثَةً. كَانَ رَسُولُ اللَّهِ ﷺ يَفْعُلُ إِذَا كَانُوا ثَلَاثَةً. [راحع: ٣٧٩٠].

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تخريج: إسده حسن، م: (٥٣٤)، اس إسحاق صرح بالتحديث في الرواية الآتية برقم (٤٣٨٦).

٤٣١٧ - حَدَثْنَا يَزِبِدُ بْنُ هَارُونَ قَالَ ۚ أَخْتَرَنَا الْمَسْغُوديُّ عَنْ سماكِ سُ خَرْب، عَنْ عَنْدِ الرَّحْمِنِ بْنِ عَنْدِ اللهِ، عَنْ أَبِيهِ ابْنِ مَسْعُودٍ فَالَ. نَبْنَمَا رَجُلٌ فِيسُ كَانَ قَبْلُكُمُ، كَانَ فِي مملكته، فتُعكّر، فعلم أنَّ دلكَ مُنْقَطِعُ عَنْهُ، وَأَنَّ مَا هُوَ فِيهِ قَدْ شَغْلُهُ عَنْ عِبَادَةِ رَبِّهِ، فَنَسَرَّب، فَانْسَابِ ذَاتَ أَيْلُهِ مِنْ قَصْرِه، فأَصْنَح فِي مَمْلَكَة عَثْرُو، وأَتِي سَاجِلَ لُبُخْرٍ، وْكَانِ لِهُ يَصْرِبُ اللَّبِنَ بِالْأَجْرِ، فَيَأْكُلُ وَيُنْصَدَّقُ بِالْمُصْلِ، فَلَمْ بِرَلْ كَذَٰلِكَ، حَتَّى رَفِي مُرَّهُ إِلَى مَلِكِهِمْ، وَعِمَادَتُهُ وَفَصَّلُهُ، فَأَرْسَرِ مِلْكُهُمْ إِلَيْهِ أَنْ يَأْتِيَهُ، فَأَتِي أَنْ يَأْتِيهُ، فَأَعَادٍ، لَمْ أَعَدُ إِلَيْهِ، فَأَمِي أَنْ يَأْتِيُّهُ، وقَالَ. مَا لَهُ وَمَا لِي؟ قَالَ فَرَكِبُ الْمَلِكُ، فَلَمَّا رَهُ الرَّجُلُ وَلَّى هَارِنًا، فِلَمَّا رَأَى وَلِكَ الْمَلِكُ رُكص فِي أَثْرُو، فَلَمْ يُدْرِكُهُ، قَالَ فَناداهُ بِا غَنْد اللَّه، إنَّهُ لَيْسَ عَلَيْكَ منَّى نَأْسٌ، فَأَقَامَ خَتِي أَدْرُكُهُ، فَعَالَ لَهُ: مَنْ أَنْتُ رَحِمَكُ اللَّهُ؟ قَالَ. أَنَا فَلانُ ابْنُ فُلانِ، صَاحِبُ مُنْكَ كَدًا وَكَدَا، نَفَكُرْتُ فِي أَمْرِي، فَعَيْمُتُ أَنَّ مَا أَنَّا فِيه مُنْقَطِعٌ، فَنَهُ قَدْ شَغَلَبِي عَنْ عَنَادُةِ ربِّي،

have mercy on you? He said: I am So and so, the son of So and so, the ruler of such and such. I thought about my situation and I realised that what I had would come to an end and that it was preoccupying me and distracting me from worshipping my Lord. So I left it and came here to worship my Lord, may He be glorified and exalted. He said: You are not in greater need of what you did than me. Then he dismounted and let his mount go, and he followed him, and they stayed together, worshipping Allah, may He be glorified and exalted. They prayed to Allah and asked Him to cause them to die together, and they died (together). He said: If I was in Rumailah in Egypt I would show you their graves as described to us by the Messenger of Allah (20).

Comments: [Its isnad is da'eef]

4313. It was narrated that 'Abdullah bin Mas'ood said: I asked the Messenger of Allah (ﷺ): O Messenger of Allah, which deed is best? He said: "Prayer offered on time." I said: Then what, O Messenger of Allah? He said: "Honouring one's parents." I said: Then what, O Messenger of Allah? He said: Jihad for the sake of Allah. Then I fell silent and if I had asked the Messenger of Allah (ﷺ) for more, he would have given me more.

Comments: [A salieeli hadcetli]

مَرْكُنُهُ وَجِئْتُ هَاهُمُنَا أَعْلُدُ رَبِّي عَزَّ وَجَلَّ، فَقَالَ: مَا أَنْتَ بَأَحُوحَ إِلَى مَا صَنَعْتَ مِنِّي، قَالَ ثُمُّ مِنْ عَنْ دَبَيْهِ، فَسَيَّبَهَا، ثُمَّ يَبِعَهُ، فَكَالَ حَمِيعًا عُلُدنِ لَلْهُ عَرَّ وَحَلَّ، فَنَعُوا اللَّهُ أَنْ بُعِيتَهُمَا حميعً، قال. فَمَات، قالَ عَبُدُ الله. لؤ كُنْتُ بَرْمِيْلُهُ مَضْرَ، لاَرَبُتُكُمْ قُتُورهُمْنا بِالنَّعْبِ لَيي بَوْمِيْلُهُ مَضْرَ، لاَرَبُتُكُمْ قُتُورهُمْنا بِالنَّعْبِ لَيي بعَتْ لنَا رَسُولُ اللَّهِ يَشِيْدَ.

تخريج: إساده ضعيف، يربد سمع من المحودي بعد الاخلاط، وعبد الرحمن لم سمع من البه الاشيئا يسير.

٣٦٣ - حَدَثَنَا يَزِيدُ وَ ثُو انتَصْرِ فَالَا. حَدَّنَا الْمَسُعُودِيُ عَنِ الْوَلِيدِ بْنِ الْعَبْرادِ، عَنْ أَبِي عَمْرِو لشَّيْبَانِيْ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودِ فَلَا. حَدَّنَا فَلَا عَمْرِو لشَّيْبَانِيْ، عَنْ عَبْدِ اللَّهِ بَعِيدٍ، فَقُلْتُ: يَا وَلَى اللَّهِ بَعِيدٍ، فَقُلْتُ: يَا وَسُولَ اللَّهِ بَعِيدٍ، فَقُلْتُ: يَا الطَّلاَهُ لَمِيقَاتِهِ، قَال: قُلْتُ ثُمُّ مَادَا بِهِ الطَّلاَهُ لَمِيقًاتِهِ، قَال: قُلْتُ ثُمُّ مَادَا بِهِ الطَّلاَةِ لِمَا اللَّهِ عَالَ: قُلْتُ ثُمُّ مَادَا بِهِ أَلُوالِلْدَنِ، قَالَ: قُلْتُ ثُمَّ مَادَا بِهِ رَسُولَ اللَّهِ عَالَ: الْجَهَدُ فِي مَنْ اللهِ عَلَى اللهِ عَلَى اللهِ عَلَى اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ اللّهِ عَلَى اللّهِ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ اللّهُ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ الللّهُ الللّهُ الللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ الللللّهُ اللللّهُ الللّهُ اللّهُ الللل

تخريج: حديث صحيح، ح: (٥٢٧)، م (٨٥)، المسعودي- وإن سمع منه يريد وأنو النصر بعد الاختلاط- متابع بشعبة في الرواية: (٤١٨٦).

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4314. It was narrated that 'Abdullah said: The Messenger of Allah (28) said: Any two Muslims for whom three of their children die before reaching puberty, they will be a strong protection for them against the Fire." Abu Dharr said: Two of my children died, O Messenger of Allah. He said: "And two." Ubayy Abul-Mundhir, the leader of the prominent Qur'an reciters, said: One of my children died, O Messenger of Allah. He said: "And one, but that (i.e., the reward) is only (for showing patience) when calamity first strikes."

Comments: [Saheeh because of corroborating evidence and its isnad is da'eef because it is interrupted]

4315. It was narrated that 'Abdullah (﴿) said: The Prophet (﴿) said: "The millstone of Islam will stop at the beginning of thirty-five (years) or thirty-six or thirty-seven, then if they perish (after deviating) they will meet the same fate as those who perished (before them), but if they persist (in following the right path) then they will be in a good state for seventy years."

Comments: [A hasan hadceth]

4316. It was narrated from 'Abdullah - Shu'bah said: and he attributed it to the Prophet (建)

2718 - حَدَّثَنَا بَزِيدُ، يَعْنِي ابْنَ هَارُونَ: أَحْبَرَنَا الْعَوَّامُ: حَدَّنَي أَنُو مُحَمَّدِ مَوْلَى عُمَرَ ابْنِ الْمَعْ مَعْرَ الْعَوَّامُ: حَدَّنَي أَنُو مُحَمَّدِ مَوْلَى عُمْرَ اللَّهِ عَيْدَةَ، عَنْ عَبْدِ اللَّهِ مَصَى لَهُ مَن أَوْلَا دِهِمَا، لَمْ يَبْلُعُوا مَصَى لَهُمَّهُ اللَّهِ عَلَيْهُ اللَّهِ مَصَى لَهُمَا مُسْلِمَيْن مَصَى لَهُ النَّارِة مَنَّا حَصِينًا مِنَ اللَّرِهِ قَال: فَقَالَ أَبُو دَرْ: مَضَى لِي اثْنَانِ يَا رَسُولَ قَال: فَقَالَ أَبُو دَرْ: مَضَى لِي اثْنَانِ يَا رَسُولَ اللَّهِ، قَالَ: فَقَالَ أَبُو دَرْ: مَضَى لِي وَجَدٌ يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولَ اللَّهِ يَظِيرُ: "وَوَاحِدٌ، وَذَلِكَ اللَّهِ عَلَيْهِ: "وَوَاحِدٌ، وَذَلِكَ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهِ أَلْوَلَاهِ مَنْ اللَّهِ عَلَيْهِ اللَّهُ عَلَيْهِ اللَّهُ عَلَيْهُ اللَّهُ اللَّهُ اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ عَلَيْهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ عَلَى اللَّهُ الْمَولَ اللَّهُ اللْهُ اللَّهُ الْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللْهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللْهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ ا

تخريج: صحيح لعره، وهذا إسناد ضعيف الانقطاعه، أبو عبيدة لم يسمع من أبيه الن مسعود، ولحهالة حال أبي محمد.

2710 حَدَّثَنَا بَزِيدُ، أَخْبَرَنَا الْغَوَّامُ بُنُ خَوْشَبِ قَالَ حَدَّثَنِي أَنُو إِسْحَاقَ الشَّيْبَانِيُ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ يَتَظِيدُ، اتَزُولُ عَبْدِ اللَّهِ يَتَظِيدُ، اتَزُولُ رَحَى الْإِسْلَامِ عَلَى رَأْسِ خَمْسٍ وَثَلَائِينَ، اوْ رَحَى الْإِسْلَامِ عَلَى رَأْسِ خَمْسٍ وَثَلَائِينَ، أَوْ سَنْع وَثَلَائِين، فَإِنْ هَلَكُوا سِتِّ وَثَلَاثِين، فَإِنْ هَلَكُوا فَسَسِلُ مَنْ هَلَكُوا بَقِي لَهُمْ دِينُهُمْ فَسَسِلُ مَنْ هَلَكُ، وإِنْ بَقُوا بَقِي لَهُمْ دِينُهُمْ فَسَسِلُ مَنْ هَلَكُ، وإِنْ بَقُوا بَقِي لَهُمْ دِينُهُمْ فَسَسِينَ عَامًاه. [راجع: ٣٧٠٣].

تخریج: حدیث حس.

٤٣١٦– حَلَّثُنَا يَزِيدُ نُنُ هَارُونَ. أَحْبَرَنَا شُعْبَةُ عَنِ الشُّدِّيِّ، عَنْ مُرَّةً، عَنْ عَنْدِ اللَّهِ (فَالَ but I do not attribute it to him for you - concerning the verse "And whoever inclines to evil actions therein [in al-Masjidul-Haram] or to do wrong, him We shall cause to taste from a painful torment." [al-Hajj 22:25]: If a man were to think of doing evil actions therein when he is in 'Adan Abyan, Allah, may He be glorified and exalted, will cause him to taste a painful torment.

Comments: [Its isnad is hasan]

4317. It was narrated from Ibn Mas'ood (♣) that it was said: O Messenger of Allah, on the Day of Resurrection, how will you recognize those of your *ummah* whom you have not seen? He said: "They will have shining faces and limbs because of the traces of wudoo'."

Comments: [Saheeh because of corroborating evidence; its isnad is hasan]

4318. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "There is no slave who, when he is stricken by anxiety and sorrow, says 'O Allah, I am Your slave and the son of Your male slave and the son of Your female slave. My forelock is in Your hand (i.e., You have complete mastery over me), Your command over me is forever executed, and Your decree over me is just. I ask You by every name belonging to You which

أَى شُعْبَةُ رَفْعَهُ، وَأَنَا لَا أَرْفَعُهُ لَكَ) فِي قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿ وَمَن يُمِرْ فِيهِ بِالْكَامِ بِظُلْمِ لِللهِ عَزَّ وَجَلَّ: ﴿ وَمَن يُمِرْ فِيهِ بِالْكَامِ وَهُوَ بِعَدَنِ أَبْيَنَ، أَنَّ رَجُلًا هَمَّ فِيهِ بِالْحَامِ وَهُوَ بِعَدَنِ أَبْيَنَ، لَا ذَاقَهُ اللَّهُ عَذَانًا أَلْمَا.

تخريج: إسناده حسن، روي مرفوعا وموقوفا. و لموقوف أصح.

٤٣١٧ - حَلَّثَنَا يَزِيدُ: أَحْبَرَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ عَاصِم، عَنْ رِدِّ، عَنْ عَبْدِ اللَّهِ اللَّهِ (١/ ٤٥٧) قِبلَ: يَا رَسُولَ اللَّهِ، كَيْفَ تَعْرِفُ مَنْ لَمْ تَرَ مِنْ أُمِّتِكَ يَوْمَ الْقِيَامَةِ؟ قَالَ: "هُمْ غُرُّ مُحَجَّلُونَ، بُلُقٌ مِنْ اثَارِ اللَّهِ عِنْ اثَارِ الْحَضَوِءِ". [راجع: ٣٨٢٠].

تخريج: حديث صحيح لغيره، وهذا إسناد حس من أجل عاصم.

٤٣١٨ - خَدَّثَنَا يَزِيدُ: أَخْبَرَنَا فَضَيْلُ بُنُ مَرُزُوقٍ: حَدَّثَنَا أَبُو سَلَمَةَ الْحُهَنِيُّ عَنِ الْقَاسِمِ مُرُزُوقٍ: حَدَّثَنَا أَبُو سَلَمَةَ الْحُهَنِيُّ عَنِ اللَّهِ سُ عَبُدِ اللَّهِ عَبْدُكَ وَابْنُ يَنْ أَمَرِكَ، اللَّهُمَّ إِنِّي عَبْدُكَ وَابْنُ عَبْدُكَ وَابْنُ عَبْدُكَ وَابْنُ عَبْدُكَ وَابْنُ عَبْدُكَ وَابْنُ حُكُمْكَ، ابْنُ أَمَرِكَ، نَاصِيتِي بِيدِكَ، مَاصِ فِي عَمْدُكَ، عَدْلً فِي قَضَاؤُكَ، أَسْأَلُكَ بِكُلِّ حُكُمْكَ، أَوْ أَمْزَلُتُهُ الْحَدًا مِنْ حَلْقِكَ، أَوْ عَلَمْتَهُ أَحَدًا مِنْ حَلْقِكَ، أَوْ عَلَمْتَهُ أَحَدًا مِنْ حَلْقِكَ، أَوْ عَلَمْتَهُ أَحَدًا مِنْ حَلْقِكَ، أَو

You named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the Unseen with You, that You make the Our'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety' - but Allah will remove his anxiety and replace his sorrow with joy." The people said: O Messenger of Allah, we should learn these words. He said: "The one hears them should learn them."

Comments: [Its isnad is da'eef]

4319. It was narrated from 'Abdullah from the Prophet (ﷺ) that he said: I used to forbid you to visit the graves, but now you may visit them. And I used to forbid you to keep the sacrificial meat for more than three days, but now you may keep it. And I used to forbid you (to use vessels) to soak dates in, but now you may use them, but avoid everything that intoxicates.

Comments: [Saheeh because of corroborating evidence; its isnad is da'eef]

4320. It was narrated that 'Abdullah bin Mas'ood said: The Messenger of Allah (雲) said: "Allah has angels on earth who travel around conveying to me salam from my ummah."

اسْتَأْثُوْتَ به فِي عِلْمِ الْغَيْبِ عِنْدَكَ، أَنْ تَجْعَلَ الْقُوْآنَ رَبِيعِ قَلْبِي، وَنُورَ صَدْرِي، وَجِلاَءَ حُرْبِي، وَذَهَابَ هَدِي، إلّا أَذْهَتَ اللّهُ عَرْ وَجَلاَءَ وَحَلَّ هَدُّ هَمَّهُ، وَأَبْدَلَهُ مَكَانَ حُرْبِهِ فَرَحًا قَالُوا: يَا رَسُولَ اللَّهِ، يَبْبِي لَنَا أَنْ نَتَعَلَّمُ هَوُلَاءِ الْكَلِمَاتِ؟ قَالَ: «أَحَلْ، يَشْبَي لِمَنْ سَمِعَهُنَّ الْمُنْ سَمِعَهُنَّ أَنْ يَتَعَلَّمُهُنَّ؟. [راحع: ٣٧١٢].

تخريج: إسناده ضعيف كما قال الدارفطى في «العلل» (٢٠١/٥)، أبو سلمة الحهمي لم سبن لأثمة لحرح والتعديل من هو، فهو في عداد المجهولين.

٣٦٨ - حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا حَدَّثَنَا وَفَدٌ السَّبَخِيُّ قَالَ: حَدَّثَنَا وَفَدٌ السَّبَخِيُّ قَالَ: خَدَّثَنَا جَابِرُ بْنُ يَرِيدَ: أَنَّهُ سَمِعَ مَسْرُوقًا يُحَدِّثُ عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ يَشِيَّةً أَنَّهُ قَالَ: اللَّهِ عَنِ النَّبِيِّ يَشِيَّةً أَنَّهُ قَالَ: اللَّهِ عَنِ النَّبِيِ يَشِيَّةً أَنَّهُ قَالَ: وَنَهَيْتُكُمْ عَنْ زِيَارَةً الْقُبُورِ فَرُورُوهَا، وَنَهَيْتُكُمْ أَنْ تَحْسِمُوا لُحُومَ الْأَضَاحِي فَوْقَ ثَلَاثِ فَاحْسُوا، وَنَهَيْتُكُمْ عَنِ الطَّرُوفِ فَاللَّمُونِ فَرَقَ الطَّرُوفِ فَالْمَدُوا فِيهَا، وَاجْسُوا كُنَّ مُسْكِرِهُ.

تخريج: صحيح لغيره، وهذا إساد ضعيف لصعف فرقد، وحامر س يزيد، لعله الجعمي، وهو ضعيف أبصا، وله شاهد من حديث بريدة عند مسلم: (١٩٧٧).

- ٤٣٢٠ حَدَّثَنَا مُعَادُ بُنُ مُعَاذٍ قَالَ: حَدَّثَنَا سُغْيَانُ بُنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ السَّابِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: عَنْ زَاذَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ يَنْ * "إِنَّ لِلَّهِ عَزَّ وَجَلً قَالَ رَسُولُ اللَّهِ يَنْ * "إِنَّ لِلَّهِ عَزَّ وَجَلً قَالَ رَسُولُ اللَّهِ يَنْ * "إِنَّ لِلَّهِ عَزَّ وَجَلً .

Comments: [Its isnad is saheeh]

4321. It was narrated that 'Amr bin Maimoon said: There was hardly any Thursday - Ibn Abi 'Adiyy said' Thursday afternoon - when I failed to visit Ibn Mas'ood, and I never heard him say concerning anything, The Messenger of Allah (經) said One afternoon he said. The Messenger of Allah (22) said - Ibn Abi 'Adiyy said' I heard the Messenger of Allah (34) say - then he tilted his head. I looked at him and he was standing with his chemise unbuttoned and his eyes were filled with tears and the veins on his neck were swollen, and he said: Or more or less than that, or something like that, or something similar.

Comments: [Its isnad is sahech]

4322. It was narrated that Ibn Mas'ood said: The Messenger of Allah (ﷺ) taught me Sooratal-Ahqaf and he taught it to someone else, who differed with me in (the recitation of) one verse of it. I said: Who taught you it? He said: The Messenger of Allah (ﷺ) taught me. I said: The Messenger of Allah (ﷺ) taught me such and such. I went to the Messenger of Allah (ﷺ) and there was a man with him. I said: O

مَلائِكَةُ سَبَاحينَ فِي الْأَرْصِ يُبَلِّغُونَي مِنْ أُمَّنِي الشَّلاَمَّ». [راحع: ٣٦٦٦].

تخريج: إساده صحيح.

2771 - حَدَّثَنَا مُعَاذِّ: حَدَّثَنَا النِّنُ عَوْدٍ، وَاسُ أَسِي عَدِيِّ عَنِ البِّنِ عَوْدٍ حَدَّثَنِي مُسْلِمٌ الْبَطِيلُ عَنْ إِبْرَاهِيمَ النَّبُويِّ، عَنْ آبِيهِ، عَنْ عَمْرِهِ سُ مَبْعُودٍ فَالَى: مَا أَخْطَأَنِي، أَوْ قَلَمَا أَخْطَأَنِي النُّ مَبْعُودٍ خَبِيسًا _ قَالَ ابْنُ أَبِي عَدِيِّ: عَبْيَّة مَسْعُودٍ خَبِيسًا _ قَالَ ابْنُ أَبِي عَدِيِّ: عَبْيَّة مَسْعُودٍ خَبِيسًا _ قَالَ ابْنُ أَبِي عَدِيِّ: عَبْيَة بَعْوَلُ : قَالَ رَسُولُ اللَّهِ ﷺ فَلَمَّا كَانَ دَاتَ عَبِينًا فَالَ رَسُولُ اللَّهِ ﷺ فَلَمَّا كَانَ دَاتَ عَبِينًا فَالَ : فَنَظَرْتُ إِلَيْهِ وَهُو قَابَمٌ اللَّهِ ﷺ مِنْ فَلَى اللَّهِ وَهُو قَابَمٌ مَخُولُ اللَّهِ وَهُو قَابَمٌ فَقُلَ : أَوْ دُونَ ذَاكَ ، أَوْ مُونَ ذَاكَ ، أَوْ مُونَ ذَاكَ ، أَوْ شَبِيهَا بِمَاكَ . أَوْ دُونَ ذَاكَ ، أَوْ مُونَ ذَاكَ ، أَوْ مُونَ ذَاكَ ، أَوْ مُونَ ذَاكَ ، أَوْ شَبِيهَا بِمَاكَ . إِنْ الْحَالَى . أَوْ شَبِيهَا بِمَاكَ . أَوْ شَبِيهَا بِمَاكَ . أَوْ شَبِيهَا بِمَاكَ . أَوْ مُونَ ذَاكَ ، أَوْ شَبِيهَا بِمَاكَ . أَوْ شَبِيهَا بِمَاكَ . أَوْ شَبِيهَا بِمَاكَ . إِلَيْهِ وَهُو يَا مِنْ ذَاكَ ، أَوْ شَبِيهَا بِمَاكَ . إِلَيْهِ وَهُو يَا مَاكَ . أَوْ شَبِيهَا بِمَاكَ . إِلَيْهُ وَهُو يَا مِنْ ذَاكَ ، أَوْ شَبِيهَا بِمَاكَ . إِلَيْهُ وَمُو يَا مِنْ ذَاكَ ، أَوْ شَبِيهَا بِمِنْ الْكَ ، أَوْ شَبِيهَا بِمَاكَ . إِلَيْهُ وَلَمُ الْكَافِي . أَوْ شَبِيهَا بِمَاكَ . إِلَاهُ مُؤْلِكُ . أَوْ مُولِيَا مِنْ ذَاكَ ، أَوْ شَبِيهَا بِمَاكَ . أَوْ شَبِيهَا بِمَاكَ . أَوْ شَبِيهَا مِنْ الْكَ ، أَوْ شَالِكُ . أَوْ شَالِكُ . أَوْ شَالِكُ . أَوْ شَالِكُ . أَوْ شَالْكُ . أَوْ شَالِكُ . أَوْ شَالْكُ . أَوْ شَالِكُ . أَنْ أَلْمُ الْكُولُ . أَوْ شَالِكُ . أَوْ شَالْكُ . أَوْ شَالِكُ

تخريج: إسناده صحيح.

287٢ حَدَّثَنَا رَوْحٌ: حَدَّثَنَا حَمَّادُ بُنُ سَلَمَةً عَنْ عَاصِم بْنِ بَهُدَلَةً، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَاصِم بْنِ بَهُدَلَةً، عَنْ زِرِّ بْنِ حُبَيْشٍ، غِي نُس مَسْعُودٍ قَالَ: أَقْرَأَنِي رَسُولُ اللَّهِ يَتِيَّةً سُورَةً الأَحْقَافِ، وَأَقْرَأَهَا آخَرَ، فَخَالَفني فِي سُورَةً الأَحْقَافِ، وَأَقْرَأُهَا آخَرَ، فَخَالَفني فِي آيَةٍ مِنْهَا، فَقُلْتُ: مَنْ أَقْرَأَكَ؟ قَالَ: أَقْرَأَبِي رَسُولُ رَسُولُ اللَّهِ بَيْتِهِ، فَقُلْتُ لَهُ: لَقَدْ أَفْرَأَنِي رَسُولُ اللَّهِ بَيْتِهِ، فَقُلْتُ لَهُ عَلَيْتُ رَسُولُ اللَّهِ بَيْتِهِ، أَلَمْ وَعِنْدَهُ رَجُلٌ، فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ بَيْتِهِ، أَلَمْ وَعِنْدَهُ رَجُلٌ، فَقُلْتُ لَهُ يَا رَسُولَ اللَّهِ، أَلَمْ وَعِنْدَهُ رَجُلٌ، فَقُلْتُ لَدُ يَا رَسُولَ اللَّهِ، أَلَمْ

Messenger of Allah, did you not teach me such and such? He said: "Yes." The other man said: Did you not teach me such and such? He said: "Yes." And the face of the Messenger of Allah (ﷺ) showed anger. The man who was with him said: Let each of you recite it as he heard it, for those who came before you were doomed because of differences. I do not know whether he told him to say that or if it was something that he said of his own accord.

Comments: [Saheeh; its isnad is hasan] 4323. It was narrated from 'Abdullah that the Prophet (些) said: "Prayer in congregation is twenty-five times better than a man's prayer offered on his own."

Comments: [Its isnad is saheeh]

4324. A similar report was narrated from Ibn Mas'ood from the Prophet (鑑).

Comments: [Saheeh and its isnad is da'eef because it is interrupted]

4325. It was narrated from 'Abdullah bin Mas'ood that a man said to the Messenger of Allah (秦): I met a woman in a garden in Madinah and did something with

تَقْرِئْنِي كَذَا وَكَذَا، قَالَ: "نَلَى" قَالَ الْآخَوُ:

أَلَمْ تُقْرِئْنِي كَذَا وَكذا؟ قَالَ: "بَلَى فَتَمَعَّرَ
وَجْهُ رَسُولِ اللَّهِ ﷺ فَقَالَ الرَّجُلُ الَّذِي
عِنْدَهُ، لِيَقْرَأُ كُلُّ وَاحِدٍ مِنْكُمَا كَمَا سَمِعَ،
فَإِنَّمَا هَلَكَ أَوْ أُهْلِكَ مَنْ كَانَ قَبْلَكُمُ
بالإخْتِلَافِ، مَمَا أَدْرِي أَأْمَرهُ بِذَاكَ، أَوْ شَيْءٌ
فَالُهُ مِنْ قَبْلِهِ. [راحع: ٢٧٢٤].

تخريج: صحيح، وهذا إسناد حس من أجل عاصم.

٣٣٧- حَدَّثَنَا أَو دَاوُدَ وَعَفَّانُ قَالَا: حَدَّثَنَا أَو دَاوُدَ وَعَفَّانُ قَالَا: حَدَّثَنَا هَمَامٌ عَنْ عَنْ مُورَقِ الْمِجْلِيِّ، عَنْ أَبِي اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: "صَلَاةُ الْجَهِيعِ تَفْضُلُ صَلَاةً الرَّجْلِ وَخَدَهُ خَمْسًا وَعِشْرِينَ صَلَاةً، كُلُّهَا مِثْلُ صَلَاةً، كُلُّهَا مِثْلُ صَلَاةً، كُلُّهَا مِثْلُ صَلَاتًه، كُلُّهَا مِثْلُ صَلَاتِهِ قَالَ عَفَّانُ: بَلَعَنِي أَنَّ أَبًا الْعَوَّامِ وَافْقَهُ. [راجع: ٣٥٦٤].

تخريج: إساده صحيح.

٤٣٢٤ حَدْثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ قَتَدَةً، عَنْ أَبِي الْأَحْوَصِ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ النَّبِي عِنْهُ الْبَنِ مَسْعُودٍ: أَنَّ النَّبِي عِنْهُ قَالَ مِثْلُهُ . [راجع: ٣٥٦٤].

تخريج: صحيح، وهذا إسناد ضعبف لا غطاعه، قنادة السدوسي لم يسمع من أبي الأحوص. 2070 - حَدُّثُنَا أَبُو قَطَنِ. حَدُّثُنَا شُعْبَةُ عَنْ سِمَاكِ، عَنْ إَبْرُ اهِبِمَ، عَنْ خَالِهِ، عَنْ عَبْدِاللَّهِ ابْنُ مَسْعُودٍ: أَنَّ رَحُلًا قَالَ لِرَسُولِ اللَّهِ ﷺ: ابْنِ مَسْعُودٍ: أَنَّ رَحُلًا قَالَ لِرَسُولِ اللَّهِ ﷺ:

her that was less than intercourse. And the verse "And perform As-Salat (Iqamatas-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]...." [Hood 11:114] was revealed.

Comments: [A saheeh hadeeth; its isnad is hasan]

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4326. It was narrated from Abdullah bin Mas'ood (﴿) that a man came to the Prophet (﴿) and said: When is Lailatal-Qadr? He said: "Who among you remembers the night when there was some brightness in the sky?" 'Abdullah said: I do, may my father and mother be sacrificed for you. I had some dates in my hand that I was eating for sahoor, and I was concealing myself behind the back of my saddle to eat them before dawn came. And that was when the moon rose.

Comments: [Its isnad is da'eef because it is interrupted]

4327. It was narrated from 'Abdur-Rahman bin 'Abdullah bin Mas'ood from his father who said: The Messenger of Allah (建) cursed the one who consumes riba, the one who pays it, the two who witness it and the one who writes it down.

Comments: [Its isnad is hasan]

4328. It was narrated that Ibn Mas'ood said: The Messenger of Allah (震) said to us: "What do you think if you are one quarter of the people of Paradise, with

نَفْبَتُ امْرَأَةً فِي حُشَّ بِالْمَدِينَةِ، فَأَصَّبُتُ مِنْهَا مَا دُونَ الْجَمَاعِ، فَنَزَلَتْ ﴿وَلَقِيمِ ٱلصَّلَوْءَ طَرَقِ ٱلنَّهَرِ وَرُلُفَ﴾ (هود: ١١٤)[راجع: ٣٦٥٣].

تخريج: حديث صحيح، م: (٢٧٦٣). وهذا إساد حس من أحل سماك.

٢٣٣٦ - خَلَّقَنَا أَبُو قَطَنِ: حَلَّقَنَا الْمَسْعُودِيُّ عَنْ سَعِيدِ بْنِ عَمْرِو، عَنْ أَبِي عُتَيْدَةَ، عَنْ عَبْ اللَّهِ بْنِ عَمْرِو، عَنْ أَبِي عُتَيْدَةَ، عَنْ اللَّهِ بْنِ مَسْعُودِ: أَنَّ رَحُلًا أَتَى رَسُولَ اللَّهِ عَنْ لَيْلَةُ القَّمْرِ؟ اللَّهِ عَنْ لَيْلَةُ القَّمْبِوَاتِ؟ قَالَ فَلَ اللَّهِ: أَنَا، بِأَبِي أَنْتَ وَأَمِّي، وَإِنَّ فِي عَنْدُ اللَّهِ: أَنَا، بِأَبِي أَنْتَ وَأَمِّي، وَإِنَّ فِي يعدي لَتَمَرَاتِ أَنْسَحُرُ بِهِنَّ مُسْتَبَرًا مِنَ الْقَحْرِ يَهِنَ مُسْتَبَرًا مِنَ الْقَحْرِ يَهِنَ مُسْتَبَرًا مِنَ الْقَحْرِ عَنْ طَلْغَ الْقُمْيَرُ. عَنْ طَلْغَ الْقُمْيَرُ. وَوَلِكَ جَينَ طَلْغَ الْقُمْيَرُ. [راجع: ٣٥٦٥].

تخريج. إساده صعيف لانفطاعه، أبو عبيدة لم يسمع من ابن مسعود.

١٣٣٧ - حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَنُو عَوَانَةً وَأَنُو لَمُعْمِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ، عَنْ عَدْبِالرَّحْمَٰنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: لَعَنْ رَسُولُ اللَّهِ ﷺ آكِلَ الرِّنَا وَمُوكِلْهُ، وشَاهِدَيْهِ وَكَاتِبَهُ. [راحع ٢٧٢٥].

تخريج: إسناده حس.

٤٣٢٨ - حَدَّثَنَا عَفَانُ: حدَّنْنَا عَنْدُ الْوَاجِدِ بْنُ
 ركادٍ : حَدَّثَنَا الْحَارِثُ بْنُ حَصِيرةً: حَدَّثَنَا الْحَارِثُ بْنُ حَصِيرةً: حَدَّثَنَا الْمُحارِثُ بْنُ حَصِيرةً: عَدَّثَنَا الْمُحَدِنِ عَنْ أَبِهِ، عَنِ ابْنِ

one quarter of it being for you and three quarters being for the rest of the people?" They said: Allah and His Messenger know best. He said: "What do you think if you are one third (of the people of Paradise)?" They said: That is more. He said: "What do you think if you are half (of the people of Paradise)?" They said: That is more. The Messenger of Allah (ﷺ) said: "The people of Paradise on the Day of Resurrection will be one hundred and twenty rows, of which you will be eighty."

تخريج: صحيح لعيره، عدالرحم- وإل لم يسمع من أبيه إلا شنا بسرا مدع.

Comments: [Sal.eeh because of corroborating evidence]

4329. It was narrated from Ibn Mas'ood that they said: O Messenger of Allah, how will you recognize those of your *unimah* whom you have not seen? He said: "They will have shining faces and limbs because of the traces of *wudoo'.*"

Comments: [Its isnad is hasan]

4330. It was narrated that Ibn Mas'ood said: I learned seventy soorahs from the lips of the Messenger of Allah and no one else was with me when I learned them.

Comments: [Its Isnad is hasan]

4331. It was narrated that Ibn Mas'ood said. A man among the Ansar said something objectionable

٤٣٧٩ - حَدَّثنا عَمَّانُ: حَدَّثنا حَمَّادُ بَنُ سَمَهَ. الْحَبْرَا عَاصِمُ بَنُ نَهَدَلَهُ، عَنْ رَرِّ بَنِ حُدَيْشٍ، عن النِ مشعُودِ أَنَّهُمْ قَالُو : يَا رَسُولَ اللّه، كَيْفَ نَعْرفُ مَنْ لَمْ تَرَ مِنْ أَمْتِكَ؟ قَالَ: عُرُّ مُحَجَّلُونَ، بُلُقٌ مَنْ أَمْ الرَّ الطَّهُورِ». [راحع: ٣٨٢٠].

تخريج أسناده حس من أحل عاصم.

- ﴿ اللَّهُ عَنْ اللَّهُ اللَّهُ اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ عَلَّهُ عَلَى اللَّهُ عَلَّمُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَ

تخريج: إساده حس من أحل عاصم.

٤٣٣١ - خَلَثْنا عَفَانُ خَدُنْنَا خَمَّدُ بْنُ سَلْمَةً
 قَال: أَخْبَرُنَا عَاصِمُ بْنُ نَهْدَنْة عَنْ أَبِي وَائِلٍ.

about the Prophet (ﷺ) and I could not refrain from telling the Prophet (ﷺ) about it. I wish that I could have sacrificed all my family and my wealth (rather than have uttered it). He said: "They annoyed Moosa with more than this and he was patient." Then he told us that a Prophet was rejected by his people and they wounded him in the head when he brought the message of Allah to them And he was wiping the blood from his forehead (and saying), O Allah forgive my people for they do not know.

Comments: [Saheeh because of corroborating evidence; its isnad is hasan]

4332. It was narrated from Ibn Mas'ood that the Messenger of Allah (ﷺ) said: "I wil. reach the Cistern ahead of you, and I will plead for some people of my ununal, but I will have to give them up I will say: 'O Lord, my companions, my companions.' But it will be said: 'You do not know what they did after you were gone.'"

Comments: [Saheeh, its isnad is hasan]

4333. It was narrated that Masrooq said: 'Abdullah would tell us something from the Messenger of Allah (達), then he would pause and his colour would change, and he would say: Like this or close to this.

عن الله مشعُود قال تكلَّم رحُلٌ من لُأنْصَارِ المَمَةَ فِيهِا مُؤْجِدةٌ عَلَى النَّيِّ ﷺ فَلَمْ تَتَرَّنِي بِعَلَى النَّيِ ﷺ فَلَمْ تَتَرَّنِي بَعْنِي اللَّهِ وَمَالِ فَعَالَ اللَّي وَمَالٍ فَعَالَ اللَّي وَمَالٍ فَعَالَ اللَّي وَمَالٍ فَعَالَ اللَّي وَمَالٍ فَعَالَ اللَّهِ وَمَالٍ فَعَالَ اللَّهُ اللَّهُ وَاللَّهُ مَا مُنْ اللَّهُ وَاللَّهُ وَلَمُهُ مَنْ وَلِيكُ وَمَالًا وَهَالَ وَهَالَ وَهَا لَكُونَ اللَّهُ وَلَمُهُ مَنْ وَلِيكُ وَمَالًا وَهَالَ وَهُو مَنْ وَجُهِهِ: اللَّهُمَ اعْهِلَ لَقَوْمِي مَنْ وَجُهِهِ: اللَّهُمَ اعْهِلَ لَقَوْمِي وَالْجَهُ لَا عَمْلُ لَا عَمْمُولَ الرَّاحِ ٢٩٠٨.

تخریج صحبح لعرب وهد إساد حسن و حل عاصم.

٣٣٧- حَدَّثَنَا عَمَّانُ حَدَّنَا حَمَّادُ فَلَ: خَدَّنَا حَمَّادُ فَلَ: خُعرنا عاصِمُ نُنُ مَهْدَلَةَ عَنْ أَبِي وَائْنٍ، عَن أَبِي وَائْنٍ، عَن أَبِي وَائْنٍ، عَن أَسْ مَسْعُودٍ أَنَّ رَسُولَ اللّهِ ﷺ "قَالَ أَنَا فَرَطُكُمُ على الْحَوْضِ، وَسَأَنَازَعُ رِجَالًا، فَعُمْلُبُ عَلَيْهِمْ، فَلَأَفُولُنَّ. رَثَ أَصَيْحَابِي، فَعُلْفُولُنَّ. رَثَ أَصَيْحَابِي، أَصَيْحَابِي، أَصَيْحَابِي، فَلَيْفَالَنُ لِي إِنَّكَ لَا تَدُرِي مَ أَصِيْحَابِي، الْحَدُنُو مَعْدَلُو. [راجع: ٣٦٣٩].

تحريح: صحيح، وهذا إسناد حس من حن عن من

٤٣٣٣- خَدَثْنَا عَمَّانُ: حَدَثَنا أَنُو عَوِ، نَهُ عَنْ مِرْاسٍ، عَنْ عَلَم لِنَهِ عَنْ مَسْرُوقٍ، عَنْ عَلَم لللهِ قال وَمَا يَعْمُ مَسْرُوقٍ، عَنْ عَلَم لللهِ يَعْمُ قَدَ رَسُولِ اللّهِ يَعْمُ فَقَ نَمُولُ اللّهِ يَعْمُ مَكْمُو، وَمَعَ يَمُولُ: هَكَذَا، أَوْ فَرَبُا مِنْ هَذَ. [راجع: ٣٦٧٠].

تخريج: إسدده صحيح.

مَنْ جَهِلَّهُ". [راجع · ٣٥٧٨].

Comments: [Its isnad is sahech]

4334. Abdullah said: The ٤٣٣٤ حَذَّثُنَا عَفَّانُ: حَدَّثَنَا هَمَّامٌ: أَخْبَرُمَا Messenger of Allah (ﷺ) said: عَطَاءُ لُونُ السّائب: أَنَّ أَنَا غَبُدِ الرَّحْمَن "Allah does not send down any disease but He also sends down a حَدَّثَهُ ۚ أَنَّ عَنْدَ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالِ remedy with it." On one occasion رْسُهُ لُ اللَّهُ ﷺ ﴿ "مَا أَنْزَلَ اللَّهُ عَزُّ وَحَرَّ مِنْ 'Uthman said: "... but He sends down a remedy for it; those who دَاءِ إِلَّا أَنْزُلَ مِعِهُ شِيفًاءٌ _ وَفَالَ عَفَّانُ مَرَّةً: know it know it and those who do إِلَّا أَنْزَلَ لَهُ شِفَاءً _ عَلِمَهُ مَنْ عَلِمَهُ، وَجَهلَهُ

Comments: [Saheeh because of corroborating evidence]

not know it do not know it."

تخريج: صحيح لعيره، وهمام العوذي و إن سمع من عطاء بن السائب بعد احتلاطه- متابع.

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4335. It was narrated that Ibn Mas'ood said: We were with the Messenger of Allah (鑑) on the slope of a mountain. He was standing and praying, and they were sleeping. Then a snake passed by him and we woke up as he was saying: "The One Who protected it from you is the One Who protected you from it." And the soorah "By the winds (or angels or the Messengers of Allah) sent forth one after another. And by the winds that blow violently" [al-Mursalat 77:1-2] was revealed to him, and we learned it fresh from his lips.

Comments: [Saheeh and its isnad is hasan]

4336. Al-Qasim bin 'Abdur-Rahman narrated that his father said: 'Abdullah bin Mas'ood said: I was with the Messenger of Allah (建) at Hunain. The people fled and left him, but eighty men of the Muhajireen and Ansar stood fast with him. We fell back about

 حَدَّثَنَا خَفَّالُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً. أَنْبَأَنا عَاصِمُ بْنُ نَهْدَلَةً عَنْ زَرِّ بْن خُبَيْشٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ في سَفْح حَبَل، وَهُوَ قَائِمٌ بُصَلِّي، وَهُمْ نِيَامٌ، قَالَ إِذْ مَرَّتْ بِهِ حَيَّةً. فَاسْتَيْقَظَّنَا، وَهُوَ يَقُولُ: "مَنَعَهَا مِنْكُمُ الَّذِي مَنَعَكُمْ مِنْهَ * وَأَنْزِلَتْ عَلَيْهِ: ﴿ وَالْمُرْسَلَاتِ عُرْفًا 0 فَالْغَاصِفَاتِ عَصْفًا ﴾ (المرسلات ١-١) فَأَحَدْتُهَا وَهِيَ رَطْبَةٌ بِفِيهِ. أَوْ فُوهُ رَطُبٌ بِهَا. [راجع ٢٥٧٤].

تخريج: صحيح، وهذ إسناد حس من أحل عاصم.

٢٣٣٦ حَدَّثُنَا عَفَّانُ. حَدَّثُنَا عَبْدُ الْوَاحِدِ بْنُ زياد: حَدَّثَنَا الْحَارِثُ بْنُ حَصِيرَةَ: حَدَّثَنَا الْقَاسِمُ مُنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِيهِ قَالَ: قَالَ عَنْدُ اللَّهِ بْنُ مَسْعُودٍ. كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ خُنَيْنٍ، قَال: فَوَلِّي عَنْهُ النَّاسُ، وَنُبَتّ

eighty steps but we did not turn our backs, and they are the ones upon whom Allah sent down tranquillity (as-sakeenah). The Messenger of Allah (変) was on his mule going forward, but the mule veered and he tilted and was about to fall. I said to him: Rise up, may Allah lift you high. And he said: "Give me a handful of dust," and threw it at their faces, and their eyes were filled with dust. Then he said: Where are the Muhajireen and Ansar? I said: Here they are. He said: Call them. So I called them and they came (swiftly) like meteors, with their swords in their right hands, and the mushrikeen turned and fled.

Comments: [Its isnad is da'eef]

4337. It was narrated from Ibn Mas'ood that the Messenger of Allah (霾) said: "Some people will be in Hell as long as Allah wills that they should be, then Allah will have mercy on them and will bring them out of it, and they will be in the lowest part of Paradise. Then they will bathe in a river called al-Hayawan (life) and the people of Paradise will call them al-jahannamiyyoon (the hellish ones). If one of them were to host all the people of this world, he would be able to give them seats to sit on, food and drink, and blankets, and I think he said that he would be able to arrange marriages for them. Hasan said: مَعهُ ثَمَانُونَ رَجُلًا مِنَ الْمُهَاجِرِينِ وَالْأَنْصَارِ، فَكُصْنَا عَلَى أَقْدَامِنَا نَحْوَا مِنْ ثَمَانِينَ قَدَمًا، ولمُ نُولَهِمُ اللّٰبُرُ وَهُمُ الَّذِينَ أَنْوَلَ اللَّهِ عَلَّهُ وجلَّ عَلَيْهِمُ السَّكِينَةَ، قَالَ: وَرَسُولُ اللَّهِ يَلِيُّةَ عَلَى بَغْلَتِهِ يَمْضِي قُدُمًا، فَخَادَث بِهِ نَغْلَتُهُ، فَمَالَ عَنِ السَّرْجِ، فَقُلْتُ لَهُ: ارْتَفِعْ رَفَعَكَ فَمَالَ عَنِ السَّرْجِ، فَقُلْتُ لَهُ: ارْتَفِعْ رَفَعَكَ اللّهُ، فَقَالَ: "نَاولنِي كَفًا مِنْ تُرَابٍ" فَصَرَب به وُجُوهُهُمْ، فَامَنْلَأَتْ (١/٤٥٤) أَعْيَنُهُمْ مُلْتُ، ثُمَّ قَالَ: "أَيْنَ الْمُهَاجِرُونِ وَالْأَنْصَارُ؟" فَلْتُ، هُمْ أُولَاء، قَالَ: "أَهْنَ الْمُهَاجِرُونِ وَالْأَنْصَارُ؟" بهمْ، فَجَاءُوا وَسُيُوفُهُمْ بِأَيْمَانِهِمْ فَقَتَفْتُ الشَّهُبُ، وَولَى الْمُشْرِكُونَ أَدْمَارَهُمْ بِأَيْمَانِهِمْ كَأَنَّهَا انشَهُبُ، وَولَى الْمُشْرِكُونَ أَدْمَارَهُمْ،

تخريج: إساده صعيف، عبدالرحم يترجح عدم سماعه هذا الخر من أيه.

حَدَّثَنَا حَمَّادُ مُنْ سَلَمَةً، قَالَ حَسَنُ بُنُ مُوسَى قَالَا: حَدَّثَنَا حَمَّادُ مُنُ سَلَمَةً، قَالَ حَسَنُ: عَنْ عَطَاءٍ، وَالَ عَضَادُ مُنَ السَّائِبِ عَنْ وَالَ عَضَادُ بَنِ السَّائِبِ عَنْ عَصْرِو بَنِ مَيْمُونِ، عَنِ ابْنِ مَسْعُودٍ، قَالَ حَسَنٌ: إِنَّ ابْنَ مَسْعُودٍ حَدَّثُهُمْ أَنَّ رَسُولَ اللَّهِ حَسَنٌ: إِنَّ ابْنَ مَسْعُودٍ حَدَّثُهُمْ أَنَّ رَسُولَ اللَّهِ بَيْحَةً فَالَ الْبَكُونُ قَوْمٌ فِي النَّارِ مَا شَاءَ اللَّهُ أَنْ رَسُولَ اللَّهِ بَيْحُونُونَ فِي آذَنَى الْجَنَّةِ، فَيُخْرِحُهُمْ مِنْهَا، يَكُونُونَ فِي آذَنَى الْجَنَّةِ، فَيَخْرِحُهُمْ مِنْهَا، يُقَالُ لَهُ: الْحَيْوَنُ، يُو ضَافَ أَحْدَهُمْ أَهْلُ اللَّهُ، يَلِحَمْهُمْ، وَلَحَمْهُمْ، وَلَحَمْهُمْ، وَلَحَمْهُمْ، وَلَحَمْهُمْ، وَلَحَمْهُمْ، وَلَحَمْهُمْ، وَلَحَمْهُمْ، وَلَكَ مَشَنَّةً لَكُونَ لَلْ قَالَ: وَلَوَقَجَهُمْ، قَالَ حَسَنٌ: لَا لَمُسَلِّقُهُ وَلَكَ مَنْ اللَّهُ الْمُنْ اللَّهُ اللْهُ اللَّهُ اللَهُ اللَّهُ الْمُولُولُ اللَّهُ ال

Comments: [Its isnal is hasan]

4338. It was narrated from 'Abdullah bin Mas'ood and attributed to the Prophet (ﷺ: "Whoever tells a lie about me deliberately let him take his place in Hell."

Comments: [A saheeh hadeeth, its isnad is hasan]

تخريج: حديث صحيح، وهد اساد حس من أجن عاصم

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4339. It was narrated from Ibn Mas'ood (&) that the Messenger of Allah (ﷺ) said: "I was shown the nations during Hajj season, and my ummah came late. Then I saw them and I liked their large numbers and their appearance; they filled the plain and the mountain. It was said to me: 'Are you pleased, O Muhammad?' I said: 'Yes.' He said: 'Along with these you wil. have seventy thousand who will enter Paradise without being called to account. They are the ones who did not seek ruqyah and did not believe in bird omens and did not use cautery, and they put their trust in their Lord."" 'Ukkashah stood up and said: O Prophet of Allah, pray to Allah to make me one of them. So he prayed for him, then another man stood up and said: O Messenger of Allah, pray to Allah to make me one of them. He said: " 'Ukkashah beat you to it."

تخريج: إساده حس، حماد بن سلمه سمع من عطاء بن السائب فبل الاحتلاط، وللعديث اصل من عدد المحاري (1007). ومن حديث حار أيضاً (1007).

٤٣٣٨ حدَّثَنَا عَمَّالُ حدَّثَنَا أَلُو عوالله عَنْ عاصم، غَنْ رز نْ خَبِيْش، غَنْ علْدِ للهِ نْ مَاسَعُود، رفع الْحَدِبِث بِلَى النَّبِيِّ بَشِيَّةٍ قَالَ اللَّمِ كَذَبِ عنيَ مُتَعَمِّدٌ ، فَلْيَتِوزُأُ مَقْعَدهُ مِنْ حَهَمَةٍ . [رجع ٢٨١٤].

٤٣٣٩ حدَثَنَا عَمَّانُ وَحَسِلُ مُنُّ مُوسَى قَالَا حَدَّنُنَا خَمَّادُ بْنِّ سَلَمَةً عَنْ عَاصِم بْنِ نَهْدُلَّةً. عَنْ زِرْ نُنِ خُبِئشٍ، عَنِ ابْنِ مَسْغُودٍ أَنَّ رَسُولَ اللَّهِ بِينَ قَالَ الْعُرَضَتُ عَنَى الْأُمُّمُ بِالْمَوْسِمِ، فَرَاثَتْ عَلَىّ أُمَّتِي، قَالَ ۚ فَأُربَّتُهُمْ. فَأَعْحَنَّنِي كَثْرَانُهُمْ وَ هَيْنَاهُمْ، قَدُ مَنْو السَّهْلَ والْحَبِّل ، قال حسنٌ فقال: أرصتُ يَا مُحَمِّدُ؟ فَعُلْتُ عَمْ، قَال: فَإِنَّ نَكَ مَعْ هَوُلَاء، قال عَفَانٌ وَحَسَنٌ: فقال إِن مُحَمَّدُ، إِنَّ مِعَ هُؤُلاءِ سَنْعِبِنِ أَنْقًا بِدُخُلُونَ الْحَبَّةِ بَغَيْرِ حسَّابٍ، وْهُمُ الَّذِينَ لَا يَسْتُرَّقُونَ، ولا ينطيّرُون، ولا بكُنُورِن، وعنى رتهمْ مَوْكُلُونَ * فَقَامَ عُكَاشَةً ، فَعَالَ إِنْ نُمَّ اللَّه ، ادعُ اللَّهُ أَنْ بِجْعَلْنِي مِنْهُمْ، قدع لهُ، ثُمَّ قَامٍ آحرُ، فَقَالَ. يَا سَيِّ اللَّهِ، اذْعُ لَنَّهُ أَنَّ بِخْعَلَنِي مِنْهُمْ، فَقَالَ السَيفَكَ بَهَا غُكَشَةُ٠. [راحع: ٣٨٠٦].

Comments: [Its isnad is hasan]

4340. It was narrated that Ibn Mas'ood said: The Prophet (庭) entered the mosque (walking) between Abu Bakr and Umar, and saw Ibn Mas'ood praying. He was reciting (Soorat) an-Nisa' and stopped when he completed one hundred verses, then Ibn Mas'ood started to offer supplication whilst standing in prayer. And the Prophet (验) said. "Ask you will be given, ask you will be given." Then he said: "Whoever would like to recite the Qur'an fresh as it was revealed, let him recite it according to the recitation of Ibn Umm 'Abd" The next morning, Abu Bakr came to him to tell him the good news and he said to him: What did vou ask Allah for yesterday? He said: I said: O Allah, I ask You for faith that will never change, blessing that will never expire and to accompany Your Prophet Muhammad (ﷺ) in the highest part of the Paradise of eternity. Then 'Umar (&) came to 'Abdullah (to tell him the good news), but it was said to him. Abu Bakr has beaten you to it, so he said: May Allah have mercy on Abu Bakr; I never competed w.th him in doing good but he beat me to it.

تخريج: إساده حسن من أجن عاصم،

٤٣٤٠ خَلَثْنَا عَثَّانُ خَلَّتْنَا خَمَّادٌ عَرْ عَ صِم بْن بَهْدَلَةً، عَنْ زِرِّ بْنِ خُبَيْشٍ، عَن ال مَسْعُودٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ بَيْجُ الْمُسْحِد، وَهُوَ نَيْنَ أَلَى بَكُر وعُمَرَ، وَإِذَا الْنُ مسعُودٍ يُصلِّي، و دا هُو بَقُرأُ النِّساءَ، فَالنُّهَي الى زَأْسَ لْمَائِمَ، فَخَعَلَ النُّنُّ مُسْعُودٍ يَدْعُومَ وِهُو فَائمٌ نُصَلَّى، فَقَالَ النَّبِيُّ ﷺ ﴿ ﴿ السَّالُ نْعْطَهُ اسْأَلُ نُعْطَهُ * ثُمَّ قَالَ: الْمَنْ سَرَّهُ أَنْ يَقُّرِهَ لْفُرْآنَ عَصًّا كُمَّا أُمْرِل، فَلْيَقْرِ أَهُ عَرَاءَةِ الْمِن أُمِّ غُد " فلمَّا أَصْحَ غُذَا إليَّهِ أَبُو كُروهِم، نُيْسَرَهُ، وَقَالَ لَهُ مَا سَأَلْتُ لَلَّهُ لُـرِحَةً؟ و فُلْتُ اللَّهُمّ رَبّي أَسْأَلُكَ إِيمَانَ لا يِرْلُدُ، وَنعِيمًا لَا يِنْفَدُ، وَمُوَافَقَةَ مُحمَّدِ فِي أَعْنَى جِنَّهِ الْخُلْدِ، ثُمَّ حاءً عُمَرُ، فَقِيلَ لَهُ إِنَّ أَنَا نَكُر قَدْ سَنِفَكَ. قَالَ: يَرْخَمُ اللَّهُ أَنِا بَكْرٍ، مَا سَنْفُتُهُ لِلَى خَيْرِ قَضًّا، إِلَّا سَبَقَنِي إِلَيْهِ. [رحم: ٣٢٥٥].

تخریج: صحیح شواهده، وهذا إساد حسن من أخل عاصم،

Comments: [Sahech because of corroborating evidence; its isnad is hasan]

4341. It was narrated from 'Abdullah that the Prophet (經) came to him (walking) between Abu Bakr and 'Umar (泰)... And he narrated a similar report.

٤٣٤١ - حَدَثْنَا مُعَاوِيَةُ: حَدَثْنا زَائِدَةُ: حَدَثْنا زَائِدَةُ: حَدَثْنا غَاصمُ مِنْ أَبِي نَنْجُود عَنْ زِزِّ، عَنْ عَنْد اللّه أَن النّبِي ﷺ أَنَاهُ بَيْن أَبِي بِكُو وعُمَر

Comments: [Saheeh because of corroborating evidence]

رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا . .. فَلَكُرَ نَحْوَهُ. [راجع: ٣٦٦٣].

تخريج: حديث صحيح بشواهده، وهدا إساد حس من أحل عاصم.

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4342. It was narrated that 'Abdullah bin Mas'ood said: I heard the Messenger of Allah (囊) say: "Some eloquence is magic and the most evil of people are those upon whom the Hour will come when they are still alive and those who take their graves as places of worship."

Comments: [The saying: some eloquence is magic is Saheeh because of corroborating evidence and the remaining parts of this hadeeth is hasan because of corroborating evidence; its isnad is da'eef because Qais is da'eef]

4343. It was narrated that 'Abdullah said: May Allah curse women who have tattoos done, women who ask for their facial hair to be plucked, women who file their teeth, and women who change the creation of Allah. Then he said: Should I not curse those whom the Messenger of Allah (ﷺ) cursed? A woman from Banu Asad said: I think that your family (do that). He said to her: Go and look. So she went and looked, then she said: I did not see any of that among them, but I did not see it in the Mushaf. He said: Yes, the Messenger of Allah (鑑) said it.

٢٣٤٧ - حَدَّثَنَا عَفَّالُ: حَدَّثَنَا قَيْسُ: أَخْبَرَنَا الْأَعْمَثُلُ عَنْ إِبْرَاهِبِم، عَنْ عَبِيدَةَ السَّلْمَانِيّ، الْأَعْمَثُلُ عَنْ إِبْرَاهِبِم، عَنْ عَبِيدَةَ السَّلْمَانِيّ، عَنْ عَبِيدَةَ السَّلْمَانِيّ، اللَّهِ بِينَّ يَقُولُ: "إِنَّ مِنَ النَّبَانِ سِحْرًا، وَشِرَادُ النَّاسِ الَّذِينَ تُدْرِكُهُمُ السَّاعَةُ أَحْبَاءً، وَالَّذِينَ النَّاسِ الَّذِينَ تُدْرِكُهُمُ السَّاعَةُ أَحْبَاءً، وَالَّذِينَ يَتُخِذُونَ نُبُورُهُمْ مَسَجِدَ». [راحع: ٢٨٤٤].

تخريج: قوله: "إن من البيان مسحرا" صحيح لغيره، وباقي الحديث حسن لعيره، وهذا إسناد ضعيف لصعف قيس

٣٣٣- حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِمَ، عَنْ ابْرَاهِمَ، عَنْ عَلَيْمَا حَرِيرٌ، يَعْنِي ابْنَ خَارِمٍ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِمَ، عَنْ عَلْمِ اللّهِ قَالَ: لَعَنَ اللّهُ الْمُتَوَشِّمَاتِ وَالْمُتَفَلَّجَاتِ، الْمُتَوَشِّمَاتِ وَالْمُتَفَلِّجَاتِ، وَالْمُتَفَلِجَاتِ، وَالْمُتَفَلِّجَاتِ، أَلَا اللهِ يَعْجَى الْمُقَلِّتِ الْمُرَأَةُ مِنْ نَنِي الْمُقْرِي. فَذَهَبَتْ فَعَلَرَتْ، فَقَالَتُ الْمَرَأَةُ مِنْ اللهِ وَعَلَى اللّهِ عَلَيْكَ: مَا رَأَنْتُهُ فِي الْمُطَحِبِ! قَالَ اللهِ يَعْقِدُ الراجع. ١٩٤٥.

تخريج: إساده صحيح، ح: (٥٩٤٨)، م (٢١٢٥). ت

Comments: [Its isnad is saheeli, al-Bukhari (5948) and Muslim (2125)]

4344. A similar report was narrated from 'Alqamah from the Prophet (**).

٤٣٤٤ قَالَ أَبُو عَبْدِ الرَّحْمَنِ: حَدَّثَنَا مُؤْمِنُنَا خَرِيرُ بْنُ حَازِمٍ عَنِ الْأَعْمَشِ،

Comments: [Its isnad is saliceh]

عَنْ بِيُراهِيم، عَنْ عَلْقَمَهُ، عَنْ عَبْد اللَّهِ عَنِ النَّمَّىُ ﷺ تَخُوهُ.

تخریج اساده صحح، ح (۵۹٤۸)، م (۲۱۲۵).

4345. It was narrated from 'Abdullah (素) from the Prophet (囊) that he said: "Trading insults with a Muslim is an evil action and fighting him is kufr." Zubaid said: I said to Abu Wa'il twice: Did you hear it from 'Abdullah from the Prophet (粪)? He said Yes.

Comments: [Its isnad is saheeh]

878 حَدَثَنَا عَمَّالُ: حَدَّثَنَا شُعْبَةً عَنْ زُبِيْدٍ وَمُشْلِبَمَانَ أَخْرُونِي أَنَّهُمْ سَمِعُوا أَبَا وَنِ يُحَدِّثُ عَنْ عَبْدِ للله عَبِ النَّبِيِّ ﷺ ﷺ فَنْ أَنْ السِبَابُ لَمُسْلِمٍ فَسُوقٌ، وَقِتَالُهُ (١/ فَانْ السِبَابُ لَمُسْلِمٍ فَسُوقٌ، وَقِتَالُهُ (١/ فَانْ السِبَابُ لَمُسْلِمٍ فَسُوقٌ، وَقِتَالُهُ (١/ فَانْ السِبَابُ لَمُسْلِمٍ فَسُوقٌ، وَقِتَالُهُ (١/ وَهَا فَانَ رُبُيْدٌ فَلْتُ لِأَبِي وَائِنٍ وَمَنْ عَبْدِ اللَّهِ عَنِ النَّبِي وَائِنٍ مَرْتَشِي أَنْتَ سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ عَنِ النَّبِي وَائِنٍ عَنْ النَّبِي وَائِنٍ عَنْ النَّبِي وَائِنٍ اللَّهِ عَنِ النَّبِي وَائِنٍ إِلَيْهِ عَنِ النَّبِي وَالْتِ عَنْ النَّبِي وَالْمَالِمُ عَنْهِ اللَّهِ عَنِ النَّبِي وَالْمَالِهُ عَنْ النَّبِي وَالْمَالِمُ اللَّهِ عَنِ النَّبِي وَالْمَالِمُ عَنْهِ اللَّهِ عَنِ النَّبِي وَالْمِ عَنْهِ اللَّهِ عَنِ النَّهِ عَنْ النَّبِي وَالْمَالُهُ عَنْ النَّبِي وَالْمَالِمُ اللَّهِ عَنِ النَّهِ عَنْ النَّبِي وَالْمَالِمُ اللَّهِ عَنِ اللَّهِ عَنِ النَّهِي وَالْمَالُهُ عَنْهُ اللَّهِ عَنِ النَّهِي وَالْمَالِمُ اللَّهِ عَنِ النَّهِي وَالْمَالُولُولُولُهُ اللَّهُ عَنْ اللَّهِ عَنِ اللَّهِ عَنِ اللَّهِ عَنِ اللَّهِ عَنِ اللَّهِ عَنِ اللَّهِ عَنِ اللَّهِ عَنْ اللَّهُ عَنْهُ اللَّهُ عَلَى اللَّهُ عَلَيْهِ اللَّهُ عَنْ اللَّهُ عَلَى اللَّهُ عَنْ اللَّهِ عَنِ اللَّهِ عَنِ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهُ عَلَيْهِ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهِ عَنْ اللَّهِ عَنْ اللَّهُ عَنْ اللَّهِ عَنِ اللَّهِ عَنْ اللَّهُ عَنْ اللَّهُ عَنْ اللَّهِ عَلَيْهِ اللَّهُ عَنْ اللَّهِ عَنْ اللَّهُ عَلَيْهِ اللَّهِ عَنْ اللَّهُ عَلَى اللَّهُ عَنْ اللَّهِ عَلَى اللَّهِ عَلَيْهِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهِ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهِ اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَى اللَّهُ عَلَيْهِ اللَّهُ اللَّهِ عَلَيْهِ الللْهُ اللَّهُ عَلَيْهِ الللْهُ عَلَيْهِ الللَّهِ عَلَيْهُ

تخریج: إسناده صحیح، ح: (٦٠٤٤)، م: (٦٤).

4346. It was narrated from al-Harith bin Suwaid that 'Abdullah said: I entered upon the Messenger of Allah (and he was running a fever. I touched him with my hand and said: O Messenger of Allah, you are running a high fever. The Messenger of Allah (验) said: "Yes, I am running a fever like two of you." I said: Then you will have two rewards. The Messenger of Allah (ﷺ) said: "Yes. There is no Muslim who is afflicted with sickness or anything else, but Allah will erase thereby his bad deeds just as trees shed their leaves."

Comments: [Its isnad is saheeh, al-Bukhari (5647) and Muslim (2571)]

4347. It was narrated from 'Abdur-Rahman bin al-Aswad that his father said: 'Alqamah and I entered upon 'Abdullah bin

٢٣٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عُينِدِ: حَدَّثَنَا لَا عُمَشِهِ، عَنِ الْحَارِثِ لَا عُمْشُ عَنْ إِبْرَاهِيمَ التَّيْعِيّ، عَنِ الْحَارِثِ الْمُ مُشَوِّيدِ قَالَ: قَالَ عَبْدُ اللَّهِ: دَخَلْتُ عَلَى اللَّهِ: دَخَلْتُ عَلَى اللَّهِ: دَخَلْتُ عَلَى اللَّهِ: وَفُلْتُ: إِنَّكَ تُوعَثُ وَعَكَا شَدِيدًا، قَالَ: قِالَ: قَالَ: قَالَ: قَالَ: قَالَ: قَالَ: قَالَ: قَالَ: قَالَ: قَالَ: فَالَدُ وَعَلَى شَدِيدًا، قَالَ: أَحَلُ، مَا وُعِثُ رَجُلَانِ مِنْكُمْ اللَّهُ فَلْتُ: دَاكَ بَانَ لَكَ أَجْرَيْنِ؟ قَالَ: أَحَلُ، مَا فَلْتَ مُؤْمِنِ بُصِيعُهُ مَرَضٌ فَمَا سَوَاهُ إِلَّا حَطَّ اللَّهُ مِنْ مُؤْمِنٍ بُصِيعُهُ مَرَضٌ فَمَا سَوَاهُ إِلَّا حَطَّ اللَّهُ لِللَّهُ لَا جَطَايَاهُ، كَمَ تَحُطُّ الشَّجَرَةُ وَرَقَهَا". لِهِ خَطَايَاهُ، كَمَ تَحُطُّ الشَّجَرَةُ وَرَقَهَا". [٢٦١٨].

تخریج: اِسنادہ صحیح، ح[،] (۵۲٤۷)، م[،] (۲۵۷۱).

٤٣٤٧ - حَلَّنْنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَلَّثْنَا مُحَمَّدٌ بْنِ
 يغني ابْنَ إِسْحَاقَ _ عَنْ عَدْدِ الرَّحْمَٰنِ بْنِ
 الأسود، عَنْ أبيهِ قَالَ ' دَخَلْتُ أَنَ وَعَلْقَمَةُ

Mas'ood at midday when it was very hot. When the sun passed the meridian he gave the iqumali for prayer and we stood behind him He took hold of my hand and my companion's hand and made each of us stand on either side of him, and he stood between us. Then he said. This is what the Messenger of Allah (ﷺ) used to do if they were three. Then he led us in prayer and when he finished he said There will be rulers who will delay the prayer from its proper time. Do not wait for them; rather (pray on time and) make your prayer with them nafl.

Comments: [Saheeh because of corroborating evidence; Muslim (534) its isnad is hasan]

4348. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said: "I am only human; I forget as you forget. So if any of you is not sure about his prayer, let him see what is most likely to be the case and then complete it on that basis and prostrate twice."

Comments: [Its isnad is saheeh, Muslim (572)]

4349. It was narrated that 'Abdur-Rahman bin Yazeed said: al-Ash'ath bin Qais entered upon 'Abdullah and he was eating lunch. He said. O Abu Muhammad, come and eat lunch. He said: Is it not the day of 'Ashoora'? He said: What about it? Rather it is a day that the Messenger of Allah (ﷺ) used to fast before (the command to fast) Ramadan was

عَلَى عَدد للله بن مَسْعُودِ بِالْهَاجِرِه، فَيَمَّا مِلْتِ الشَّمْسُ، أَقَّمِ الصَّلَاة، وَفَمْنَا حَلْعَهُ، فَأَخَد بِبِدِي وَبِيد صاحِي، فَجَعَلنا عَنْ لَجِيتُهِ، وَقَامَ تَسَا، ثُم قَالَ هَكَدَا كَالَ رَسُولُ لَنَهِ عَيْمَ يَصْغُ إِذَا كَنُو ثَلاَنَهُ، ثُمَّ رَسُولُ لَنَهِ عَيْمَ يَصْغُ إِذَا كَنُو ثَلاَنَهُ، ثُمَّ صَلَى بَا، فَنَمَا عُصرفَ قَالَ: إِنَّهُ سَتَكُولُ عَلَى مَوَافِيتَهَا، قَلَا مُتَعَلِّوْوَلَمُ لَهِ، وَخَعَلُوا الصَلاة مَعَهُمُ سُتُحةً. يَتَعَلِّوْوَلَمُ لَهِ، وَخَعَلُوا الصَلاة مَعَهُمُ سُتُحةً. [راجع ٢٦٠١].

تغريج: صحبح لغيره، م. (٥٣٤)، وهذا بساد حسر، س رسحاق صرح بالتحديث في برواية الآتيه برقم (٢٣٨٦).

2٣٤٨ - حَلَّثُنَا مُحَشَّدُ بِنُ عُنَيْدٍ خَدَّتُنَا مَسْغَرُ عَنْ مُشْعَدٍ . خَدَّتُنَا مَسْغَرُ عَنْ مُشْعُورٍ . غَنْ إِلَّرَ هِيمٍ . عَنْ عَلَقْمَةً . غَنْ غَيْدٍ اللّهِ قَالَتُ وَلَيْ اللّهِ يَشْعُ الْإِلَى اللّهِ يَشْعُ اللّهِ عَلَيْهِ . فَأَنْكُمُ مَا شَكَ فِي ضَلَانِهِ ، فَلَيْنُظُرُ أَخْرَى دَلِكَ الصَّوَاتِ ، فَلَيْتُمْ طَلْقُوات ، فَلَيْتُمْ عَلَيْهِ ، وَبَسْخُدُ سَحْدَتُيْسٍ ، [راجع ٢٥٦٦].

تحريج: إساده صحبح، م (۵۷۲).

٣٤٩ حَدَثْنَا مُحمَّدُ بْنُ عُنَيْدٍ حَدَّنَا الْأَعْمَشُ عَنْ عُنَيْدٍ حَدَّنَا الْأَعْمَشُ عَنْ عُدَدِرَةً، عَنْ عَنْدِ الرَّحْمَن نَي الْأَعْمَشُ عَلَى عَنْدِ الرَّحْمَن نَي لَذِه وَهُوَ يَتَغَدِّن، فَقَال: يَا أَنَا مُحمَّدٍ، اذْنُ اللّه وَهُوَ يَتَغَدّن، فَقَال: يَا أَنَا مُحمَّدٍ، اذْنُ اللّه وَهُوَ يَتَغَدّن، فَقَال: يَا أَنَا مُحمِّدٍ، اذْنُ اللّه وَهُوَ عَلَى عَنْدٍ اللّه وَلَيْسَ لَبُومُ يَوْمَ عَلَى عَلَيْم عَلَيْدِ وَمَا هُوَ؟ قَالَ: إِنَّمَا هُوَ عَلَى اللّهِ وَلَيْسَ لَبُومُ عَلَى عَلَيْم عَلَيْم اللّهِ وَلَيْسَ لَبُومُ عَلَى عَلَيْم عَلَيْدٍ وَمَا هُوَ؟ قَالَ: إِنَّمَا هُوَ عَلَى اللّهِ وَلِيْسَ لَلْهِ وَلَيْسَ لَيْمُ اللّهِ وَلَيْسَ اللّهُ وَلَيْسَ اللّهِ وَلَيْسَ اللّهِ وَلَيْسَ اللّهِ وَلَيْسَ اللّهِ وَلَيْسَ اللّهِ وَلَيْسَ اللّهُ وَلَيْسَ اللّهِ وَلَيْسَ اللّهُ وَلَيْسَ اللّهُ وَلَيْسَ اللّهُ وَلَيْسَ اللّهِ وَلَيْسَ اللّهُ وَلَيْسَ اللّهُ وَلَيْسَ اللّهُ وَلَيْسَ اللّهُ وَلَيْسَ اللّهُ وَلَا اللّهِ وَلَيْسَ اللّهُ وَلَيْسَ اللّهُ وَلَيْسَ اللّهُ وَلَيْسَ اللّهُ وَلَيْسَ اللّهُ وَلَيْسَ اللّهُ وَلَالَالِهُ وَلَهُ وَلَيْسَ اللّهُ وَلَيْسَ اللّهُ وَلَيْسَ اللّهُ وَلِيْسَ اللّهُ وَلَيْسَ اللّهُ وَلِيْسَ اللّهُ وَلَيْسَ اللّهُ وَلَيْسَ اللّهُ وَلَيْسَالِهُ وَلَيْسَ اللّهُ وَلَيْسَ اللّهُ وَلِيْسَالِهُ وَلَيْسَالِهُ وَلَا لَلّهُ وَلَاسَالِهُ وَلَيْسَالِهُ وَلَا لَهُ وَلَا لَلّهِ وَلِيْسَالِهُ وَلِيْسَالِهُ وَلَاسِلُولُ اللّهِ وَلَا لَلّهُ وَلَاسَالِهُ وَلِيْسَالِهُ وَلِيْسُولُ اللّهِ وَلَاسَالِهُ وَلِيْسَالِهُ وَلَاسِلُهُ وَلَالْهُ وَلِيْسَالِهُ وَلَالِهُ وَلَاسَالِهُ وَلَا لَاللّهُ وَلَالِهُ وَلِلْمُ لَلّهُ وَلَالِهُ وَلَاسِلَالِهُ وَلِيْسَالِهُ وَلِلْهُ وَلِلْمُ لَلّهُ وَلِهُ وَلَالِهُ وَلِهُ وَلِهُ وَلَاسِلُولُواللّهُ وَلِلْمُولُولُولُواللّهُ وَاللّهُ وَلَالْوَالِمُ وَلَاسُولُوا وَلِمُ لَلّهُ وَلَالِهُ وَلَالِهُ وَلِلْمُولُول

revealed, when (the command to fast) Ramadan was revealed, it was given up.

Comments: [Its isnad is salveli, al-Bukhari (4503) and Muslim (1127)]

4350. It was narrated that 'Abdullah said. I know the pairs (of soorahs) that the Messenger of Allah (達) used to recite in one ruk'ah.

Comments: [Its isnad is saleeli, al-Bukhari (4996) and Muslim (822)]

4351. It was narrated that 'Abdullah bin Mas'ood (参) said: 'The Messenger of Allah (运) said: "I will reach the Cistern ahead of you, and some men will be snatched away from me. I will say: 'O Lord, my companions!' It will be said: 'You do not know what they did after you were gone."

Comments: [Saheeh; its isnad is gawi]

4352. It was narrated that 'Abdullah bin Mas'ood (急) said: After the verse "When there comes the Help of Allah (to you, O Muhammad (墨) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, the Prophet (墨) would often say: "Glory and praise be to You, O Allah. O Allah, forgive me, for You are the Acceptor of repentance."

رْسَصَانَ، فَلَمَّدَ لَوَلَ شَهْرٌ رَمَضَانِ لُولَكَ. 1 جعر 24.4].

تخریج: بساده صحیح، ح (٤٥٠٣)، ه (۱۱۲۱).

- ٤٣٥٠ خَلَّثْنَا مُحَمَّدُ بْنُ عُبِيْهِ. حَدَثَنَا الْمُحَمَّدُ بْنُ عُبِيْهِ. حَدَثَنَا الْأَعْمَلُ عَنْ شَفِينِ بْنِ سَلَمَةً، عَنْ عَبْدِ لللَّهِ فَلَ إِنِّي كَانَ يَفُوؤُهَ رَسُولُ فَلَ إِنِّي كَانَ يَفُوؤُهَ رَسُولُ اللهِ يَحْدَدُ إِنْ اللهِ اللهُ اللهِ اللهُ اللهِ اللهُ اللهِ الهُ اللهِ اللهِ اللهِ اللهُ اللهِ اللهِل

تخریج. بساده صحیح، ح (٤٩٩٦)، م (۸۲۲).

٤٣٥١ حَدَّثنَا عَبْدُ اللهِ بْنُ الْوَلِيدِ. حَدَّنَا اللهِ بْنُ الْوَلِيدِ. حَدَّنَا اللهِ بْنُ الْوَلِيدِ. حَدَّنَا اللهِ عَنْ أَبِي و بَلِ، عَنْ عَدَد للهِ بْنِ مَسْعُودِ قَالَ: قَالَ رَسُولُ اللهِ عَيْدَ اللهُ وَسُولُ اللهِ عَدَد اللهُ وَرَفِي مَنْعُونِ عَلَى الْحَوْسِ، وَتُيْخُنَلَجَنَّ رحلٌ دُوسِ، فَأَقُونُ يَا ربِّ، أَصْحَبِي، رحلٌ دُوسِ، فَأَقُونُ يَا ربِّ، أَصْحَبِي، فَقَالُ إِنَّكَ لَا تَدْرِي مَا أَخْدَثُوا بِعَدَك اللهِ فَقَالُ إِنَّكَ لَا تَدْرِي مَا أَخْدَثُوا بِعَدَك اللهِ اللهِ عَدْلُه اللهِ اللهُ اللهُ اللهِ اللهِ اللهِ اللهِ اللهِ اللهِ اللهُ اللهِ اللهُ اللهِ ال

تحریج: صحیح، ح (۱۵۷۵)، م (۲۲۹۷). وهدا اسده قوی.

- حَدَّثَنَا عَبْدُ اللهِ بْنُ الْولِيدِ حَدَّثَنَا عَبْدُ اللهِ بْنُ الْولِيدِ حَدَّثَنَا مَعْنُ عَنْ أَبِي عُبَيْدَةً، عَنْ عَدْ اللهِ عُنْ أَبِي عُبَيْدَةً، عَنْ عَدْ اللهِ عُنْ اللهِ عَنْ اللهِ عَدْ اللهِ عَنْ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ اللهُ عَلَى اللهُ المُعْنُ لِي، إِنْكَ أَنْتَ التَّوَّالَ.

[رحع: ٣٦٨٣].

Comments: [*Hasan* because of corroborating evidence; its *isnad* is *da'eef* because it is interrupted]

4353. It was narrated from Ibn Mas'ood that on the night of the jinn, the Messenger of Allah (ﷺ) drew a line around him, and one of them would come looking like the shape of a palm tree. He said to me: "Do not move from your place." And he recited the Book of Allah, may He be glorified and exalted, to them. When he (Ibn Mas'ood) saw az-Zutt (a kind of black people who are known to be tall and slim) he said. They are just like these ones. And the Prophet (經) said: "Do you have any water?" I said: No. He said: "Do you have any nabeedh?" I said: Yes. And he did wudoo' with it.

تخريج: حس لغيره، وهذا إسناد صعيف لانقطاعه، أبو عبيدة لم يسمع من ابن مسعود.

2007 - حَدَّثَنَا أَبُو سَعِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةً عَنْ عَلِي بْنِ زَئِيهِ، عَنْ أَبِي رافِع، عَنِ النِي مَنْعُودٍ: أَنَّ رَسُولَ اللَّهِ ﷺ لَيْلَةَ الْجَنْ خَطَّ حَوْلَهُ، فَكَانَ يَجِيءُ أَحَدُهُمْ مِثْلَ سَوَادِ النَّبِعُ مَكَانَكَ، النَّغُولِ، وَقَالَ لِي اللَّهُ عَثْرَ مَكَانَكَ، النَّعُ عَثِلَ النَّرِحُ مَكَانَكَ، الزَّطَّ، قَالَ النَّيُ عَظِيدًا: الزَّطَّ، قَالَ النَّيُ عَظِيدًا: الله قَالَ النَّيُ عَظِيدًا: الله قالَ: "أَمَعَكَ مَا مَعَكَ بَهِدُرُه، قَالَ: "أَمْعَكَ مَا عَرَانَهُمْ هَوُلَاءٍ" وَقَالَ النَّي عَظِيدًا: الله قالَ: "أَمْعَكَ بَيْكُ: لَه، قالَ: "أَمْعَكَ بَيْكُةُ: لَه، قالَ: "أَمْعَكَ بَيْكُةًا: لَهُ مَا يَعْمُ فَيْكُونَا لِهُ إِلَهُ عَلَى اللّهِ اللّهِ اللّهُ اللّهُ اللّهَ اللّهَ اللّهُ اللّهَ اللّهُ اللّهَ اللّهُ اللّهَ اللّهُ اللّهِ اللّهُ الللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ الللّهُ اللّهُ اللّهُ اللّهُ اللللّهُ اللّهُ الللّهُ الللّهُ اللّهُ ال

تخريج: إساده صعيف لضعف علي بن . زيد.

Comments: [Its isnad is da'eef because of the weakness of Ali bin Zaid]

4354. It was narrated that 'Abdullah said: The Messenger of Allah (選) said. If I were to take a close friend from among my ummah I would have taken Abu Bakr as a close friend"

Comments: [Its isnad is saliech, Muslim (2383)]

4355. It was narrated that 'Abdullah said' Whoever would like to meet Allah tomorrow as a Muslim, let him regularly offer these prayers where the call to prayer is given, for Allah has prescribed the ways of guidance to

٤٣٥٤ - حَدَّثَنَا أَبُو سَعِيدٍ وَابْنُ جَعْمَرٍ قَالَا.
حَدَّثَنَا شُعْبَةُ. حَدَّثَنَا أَنُو إِسْحَاقَ _ قَالَ مُحَدَّدٌ،
يغني ابْنَ جَعْفَرٍ عَنْ أَبِي إِسْحَاقَ _ عَنْ أَبِي السَّحَاقَ _ عَنْ أَبِي اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ الْأَحْوَصِ، عَنْ عَشْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ يَسِحٌ. وَلَوْ كُنْتُ مُتَّخِدًا خَلِيلًا مِنْ أُمْتِي،
لَاتَّخَذْتُ أَبُ نَكُمٍ خَلِيلًا». [راجع: ٣٥٨٠].

تخريج: إسناده صحيح، م: (٢٣٨٢).

٤٣٥٥ حَدَّثَنَا أَلُو فَطَنِ عَنِ الْمَسْعُودِيِّ، عَنْ عَلِي بُنِ الْأَخْوَسِ، عَنْ عَلِي الْأَخْوَسِ، عَنْ عَبْدِ للَّهِ قَالَ: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ غَدًا مُشْلِمًا، فَلْيُحَافِظُ عَلَى هَؤُلَاءِ الصَّلَوَاتِ مُشْلِمًا، فَلْيُحَافِظُ عَلَى هَؤُلَاءِ الصَّلَوَاتِ

His Prophet (ﷺ) and they (the prayers) are among the ways of guidance. I do not think there is anyone among you who does not have a prayer place in his house, but if you pray in your houses and forsake your mosques you will have forsaken the *Sunnah* of your Prophet (ﷺ) and if you forsake the *Sunnah* of your Prophet you will go astray.

Comments: [Its isnad is saheeh]

4356. It was narrated that 'Abdullah bin Mas'ood (秦) said: After the verse "When there comes the Help of Allah (to you, O Muhammad (窦)) against your enemies) and the Conquest (of Makkah)" [an-Nasr 110:1] was revealed, the Prophet (變) would often say: "Glory and praise be to You, O Allah. O Allah, forgive me, for You are the Acceptor of repentance. O Allah forgive me; glory and praise be to You, O Allah. O Allah forgive me; glory and praise be to You, O Allah."

Comments: [Hasan because of corroborating evidence; its isnad is da'eef because it is interrupted]

(Abdullah said: We were with the Messenger of Allah (紫) in a cave and (the soorah) "By the winds (or angels or the Messengers of Allah) sent forth one after another" [al-Mursalat 77:1] was revealed to him. As we were learning it fresh from his lips, a snake came out of its hole and he said, "Kill it." We

الْخَسْسِ، خَيْثُ بُنَادَى بِهِنَّ. فَإِنَّ اللَّهَ عَزَّ وَحَلَّ شَرَعَ سُنَنَ الْهُدَى لِنَبِيِّهِ، وَإِنَّهُنَ مِنْ سُنَنِ الْهُدَى لِنَبِيِّهِ، وَإِنَّهُنَ مِنْ سُنَنِ الْهُدَى، وَإِنِّهُ لَا أَحْسِبُ مَنْكُمْ أَحَدًا إِلَّا لَهُ مَشْجِدٌ يُصَلِّي فِيهِ فِي بَيْتِهِ، فَلَوْ صَلَّيْتُمْ فِي بُنِيهِ، فَلَوْ صَلَيْتُمْ فِي بُنِيهِ، فَلَوْ صَلَّيْتُمْ فِي بُنِيهِ، فَلَوْ صَلَّيْتُمْ فِي بُنِيهِ، فَلَوْ صَلَيْتُمْ فِي بُنِيهِ، فَلَوْ صَلَيْتُمْ فِي بُنِيهِ، فَلَوْ صَلَيْتُمْ سُنَةً بُنِيكُمْ، لَتَوْكُمُهُ، لَشَكَّمُ مُسْلَةً فَيَكُمْ لَصَلَلْتُمْ. سَنَةً نَبِيكُمْ لَصَلَلْتُمْ. لَيْكُمْ لَصَلَلْتُمْ. لَرْجَع: ٣٦٢٣].

تخريج: إسناده صحيح، م: (٦٥٤).

٢٣٥٦ - حَدَثَنَا أَبُو قَطَنِ : حَدَثَنَا الْمَسْعُودِيُّ عَنْ أَبِي عُبَيْدَةً ، عَنْ عَيْ أَبِي عُبَيْدَةً ، عَنْ عَيْدِ اللَّهِ بَنِ مَسْعُودٍ قَالَ : لَمَّا نَزَلَتْ: ﴿إِذَا كَمَا نَزَلَتْ: ﴿إِذَا كَمَا نَزَلَتْ: ﴿إِذَا كَمَا نَزَلَتْ: ﴿إِذَا كَمَا نَزَلَتْ إِلَى اللَّهِ عَلَيْهُ إِلَى النَّهِ اللَّهُمَّ الْفَيْرُ أَنْ يَقُولَ . اللَّهُمَّ اغْفِرُ أَنْ يَقُولَ . اللَّهُمَّ اغْفِرُ أَنْ يَقُولَ . اللَّهُمَّ اغْفِرُ لِي ، صُبْحَانَكَ اللَّهُمَّ اغْفِرْ لِي ، صُبْحَانَكَ اللَّهُمَّ اغْفِرْ لِي ، صُبْحَانَكَ اللَّهُمَّ اغْفِرْ لِي ، صُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، اللَّهُمَّ اغْفِرْ لِي ، صُبْحَانَكَ اللَّهُمَّ وَبُولَ . اللَّهُمَّ عَنْمُ اللَّهُمَّ وَبِحَمْدِكَ ، اللَّهُمَّ اعْفِرْ لِي ، صُبْحَانَكَ اللَّهُمَ اللَّهُمَا اللَّهُمَ اللَّهُمَّ وَلِهِ عَلَيْكَ اللَّهُمُ الْهُمُ اللَّهُمَ اللَّهُمَّ الْمُعْمَ اللَّهُمُ اللَّهُمْ اللَّهُ اللَّهُمَّ الْمُعْرِكَ ، اللَّهُمَّ اللَّهُمُ اللَّهُمُ اللَّهُمْ اللَّهُمُ اللَّهُمُ اللَّهُمَ اللَّهُمُ اللَّهُولُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللَّهُمُ اللْعُولُ اللْمُعُولُ اللْمُعُولُ اللْمُعْمِلُكَ اللَّهُمُ اللْمُعْلِقُولُ اللْمُعْلِ

تخريج: حس لعيره، وهدا إساد ضعيف لانقطاعه، أنو عيدة لم يسمع من ابن مسعود، أنو قطن سماعه من المسعودي قبل اختلاطه.

200٧ - حَدَّثَنَا أَبُو مُعَاوِيَةً. حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَشْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ بَيْحٌ فِي غَادٍ، وَقَدْ أَنْرِلَتْ عَنْهِ: ﴿ وَاَلْمُرْسَلَتِ عُرُهًا ﴾ (المرسلات: ١) قَالَ: فَنَحْنُ نَأْخُذُهَ مِنْ فِيهِ رَطْبَةً إِذْ خَرَجَتْ عَنْبُنَا حَيَّةٌ، فَقَالَ. «اقْتُلُوهَا» قَالَ: فَابْتَدَرْنَاهَا rushed to kill it but it got away from us. And the Messenger of Allah (霉) said: "Allah protected it from your evil as He protected you from its evil."

Comments: [Its isnad is saheeh]

4358. It was narrated from 'Abdullah that the Messenger of Allah (ﷺ) forgot something in the prayer, then he did the two prostrations of forgetfulness after speaking.

Comments: [Its isnad is salieeli, Muslim (572)]

4359.It was narrated that 'Abdur-Rahman bin Yazeed said: 'Abdullah stoned Jamratal-'Aqabah from the bottom of the valley with seven pebbles, saying takbeer with each throw. He was told that some people were stoning it from above and he said: This, by the One Besides whom there is no other God, is the place where the one to whom Sooratal-Baqarah was revealed stood.

Comments: [Its isnad is sahech, Muslim (1296)]

4360. It was narrated that Abdullah said: The moon was split when we were with the Prophet (塞) in Mina, and one half of it went behind the mountain. And the Messenger of Allah (定) said: "Bear witness."

Comments: [Its isnad is saliceli, Muslim (2800)]

لِنَقْتُلُهَا فَلَلْقَتْنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ اوقَاها للُّهُ شَرَّكُمُ، كَمَا وَقَاكُمُ شَرَّهَاه. [راحع. ٣٥٧٤].

تخریج: إساده صحح، م (۲۲۳٤).

٤٣٥٨ - حَدَثَا أَثُو مُعَوِيَةً، حَدَثَنَا الْأَعْمَسُ عَنْ ابْراهيم، عَنْ عُنْقَمَةً، عَنْ عَنْد لله.
ثُلَّ رَسُول اللَّهِ ﷺ سها في الضَّلَاةِ،
فسجد سخدتي السَّهُو نَعْدَ لُكُلامٍ.
[رحع: ١٣٥٦].

تخریج: اِساده صحیح، م (۵۱۲).

٤٣٥٩ حدَّثْنَا أَبُو مُعاوِنةً: خدَّتْنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عَنْد الرَّحْمَ بْن يَرِيد قَال رمى عنْد لَه جمْره الْغَفَية منْ بطّ الْوَادِي بسبْع حَصباب، يُحبِّرُ مَعَ كُن حَصوة، فَبَيلَ نَشَد إِنْ نَاسَد يَرْمُونِها مِنْ فَوْقِهَا، فَقَالَ: هَذَا وَالَّذِي لا إِلَهَ عَنْرُهُ مَقَامُ الّذِي أُنْرِلْتُ عَلَيْه سُورَةُ اللّذِي أَنْرِلْتُ عَلَيْه اللّذِي أَنْ اللّذِي أَنْرِلْتُ عَلَيْه اللّذِي أَنْ اللّذِي أَنْرِلْتُ عَلَيْهِ اللّذِي أَنْ اللّذِي أَنْ اللّذِي أَنْرِلْتُ عَلَيْه اللّذِي أَنْرَلْتُ عَلَيْه اللّذِي أَنْ اللّذِي اللّذِي أَنْ اللّذَاتِ اللّذِي أَنْ اللّذِي أَنْ اللّذَاتِ اللّذَاتِي اللّذَاتِي اللّذَاتِي اللّذِي أَنْ اللّذِي أَنْ اللّذَاتِ اللّذَاتِ اللّذَاتِي اللّذَاتِي اللّذَاتِ اللّذَاتِي أَنْ اللّذَاتِي اللّذَاتِ اللّذَاتِي اللّذَاتِي اللّذَاتِي الللْحَاتِ اللّذَاتِي اللْحَلْفِي اللْحَلْمُ اللّذَاتِي اللّذَاتِي اللّذ

تخريج: إساده صحيح، م. (١٢٩٦).

٤٣٦٠ حَدَّثْنَا 'لُو مُعَاوِية: حَدُثْنَا الْأَعْمَشُ عِنْ إِلَٰهِ فَالَٰ الْمُعْمَشُ عِنْ إِلَٰهِ فَالَٰ الْمُعَمِّرِ، عَنْ عَبْدِ اللّهِ فَالَٰ الْشَقَ الْعَمْرُ، وَمَحْنُ مَعَ اللَّبِيِّ إِلَيْهِ بِمِشَى، خَتَى دهتْ وَقَةٌ مِنْهُ خَلْف لُحنِلٍ، قَالَ. وَقَالَ رَسُولُ اللّهِ يَنْهَ اللّهِ يَنْهَ اللّهِ يَنْهَ اللّهِ يَنْهَ اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَيْهِ اللّهُ اللّهِ عَلَى اللّهِ عَلَيْهِ اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَيْهِ اللّهِ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهُ عَلَى اللّهِ عَلَيْهِ عَلَى اللّهِ عَلَيْهِ الللّهِ عَلَى اللّهِ عَلْمَ عَلَى الللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى اللّهِ عَلَى الللّهِ عَلَى الللّهِ عَلْمَ اللّهِ عَلْمَ عَلَى اللّ

تخريج: إساده صحح، م. (۲۸۰۰).

4361. It was narrated that 'Abdullah said: The Messenger of Allah (ﷺ) said. "He is not one of us who slaps his cheeks, rends his garment and calls with the call of Jahiliyyah."

Comments: [Its isnad is saheeh, Muslim (103)]

4362. It was narrated that Abu Wa'il said: 'Abdullah said. 'Umar bin al-Khattab (42) surpassed the people in four matters: with regard to the issue of the captives on the day of Badr, when he said that they should be executed, and Allah revealed the words, "Were it not a previous ordainment from Allah, a severe torment would have touched you for what you took" [al-Anfal 8:68]; with regard to hijab, when he told the wives of the Prophet (ﷺ) to observe hijab and Zainab said to him, Do you want to tell us what to do, () son of al-Khattab, when Revelation comes down in our houses? Then Allah revealed the words, "And when you ask (his wives) for anything you want, ask them from behind a screen" [al-Ahzab 33:53]; when the Prophet (避) prayed for him by saying, "O Allah, support Islam with 'Umar''; and when ne nominated Abu Bakr (as caliph) and was the first one to swear allegiance to him.

Comments: [Hasan because of corroborating evidence, its isnad is da'cef]

- خدّثنا أَنُو مُعَاوِنةً. خدّنَا لأَعْمَشُ عَنْ عَبْدِ اللَّه بْن مُرَقً، عَنْ مَسْرُوقٍ، عَنْ عَنْدِ اللَّه بْن مُرَقً، عَنْ مَسْرُوقٍ، عَنْ عَنْدِ اللَّه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ " فَيْسَ مِنَا مَنْ صَد الْخُدُودَ، أَوْ شَقَ الْخُيُوتَ، أَوْ ذَعَا صحه الْخُدُودَ، أَوْ شَقَ الْخُيُوتَ، أَوْ ذَعَا بدعْوَى الْحَاهِلِيَّةِ". [راحع ٢٥٥٨].

تخريج: إساده صحيح، م (١٠٣).

السنعُوديُ عَنْ أَبِي مِهْشِ، عَنْ أَبْنِي وَابِلِ وَالْمِنْ وَعَنْ أَبِي وَابِلِ وَاللّهِ عَنْ أَبِي وَابِلِ وَاللّهِ وَاللّهُ وَاللّهُ وَاللّهِ وَاللّهُ وَاللّهُ

تخريج: حس لعبره، وهذا إساد صعف، هاسم بن القاسم سمع من المسعودي بعد احملاطه، وأبو بهشل مجهول.

Comments: [Its isnad is qawi, Muslim (50)]

4364. It was narrated that Ibn Mas'ood said: I heard a man narrate a verse that I had heard differently from the Prophet (寒) and I brought him to the Prophet (寒). Then I recognised displeasure in the face of the Prophet (寒). He said: "Both of you are good; do not differ." As far as I [the narrator] know, Mis'ar said: He said: "Do not differ, for those who came before you differed and they were doomed."

Comments: [Its isnad is sakeeh, al-Bukharı (2410)]

'Abdullah said: The mushrikeen kept the Messenger of Allah (海) from praying 'Asr until the sun turned yellow or red. He said: "They distracted us from the middle prayer; may Allah fill their bellies and their graves with fire."

Comments: [A saheeh hadeeth; Muslim (628) its isnad is hasan]

2778- حَدُّثْنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا عَاصِمٌ _ يَعْنِي ابْنَ مُحَمَّد بْنِ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عَمْدِ مَنْ السَّمْط، عَنْ اللَّهِ بْنِ يَسَادٍ، عَنِ مُعَاوِيَةَ بْنِ يَسَادٍ، عَنِ مُعَاوِيَةَ بْنِ يَسَادٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: اللَّهَ عَلَىٰ رَسُولُ اللَّهِ ﷺ: وَسَيْحُونُ أَمْرَ ءُ بَعْدِي، يَقُولُونَ مَا لَا يَفْمَلُونَ، وَيَعْدُونَ مَا لَا يَفْمَلُونَ،

تخريج: إساده قوي، م (٥٠).

١٣٦٤- حَدَّثَنَا هَاشِمْ. حَدَّثَنَا شُعْبَهُ عَنْ عَبْدِ الْمَلِكِ نْنِ مَنِسَرَةَ قَالَ: سَجِعْتُ النَّزَّالَ بُن سَبِعْتُ النَّزَّالَ بُن سَبِعْتُ النَّزَّالَ بُن سَبِعْتُ رَحُلًا قَرَأَ آيَةً، قَدْ سَبِعْتُ مِن النَّبِيّ سَبِعْتُ مِن النَّبِيّ بَيْعَةً خِلَافَهَا، فَأَخَدُنَهُ، فَجِئْتُ بِهِ إِلَى النَّبِيّ بَيْعَةً، فَالَ: فَعَرَفْتُ فِي وَجْهِ النَّبِيّ بَيْعَةً، قَالَ: فَعَرَفْتُ فِي وَجْهِ النَّبِيّ بَيْعَةً، اللَّهِ اللَّهِ اللَّبِيّ بَيْعَةً، قَالَ: «كِلَاكُما مُحْسِلٌ لاَ تَخْتَلِفُواً» الْكُرَاهِيَة. قَالَ: «كِلَاكُما مُحْسِلٌ لاَ تَخْتَلِفُواً» أَثْبُرُ عِلْمِي، و قَالَ مَسْعَرٌ قَدْ ذَكَرَ فِيهِ: «لَا تَخْتَلِفُوا، إِنَّ مَنْ كَانَ قَبْلِكُمْ اخْتَلَفُوا ، وَقَالَ مَسْعَرٌ قَدْ ذَكَرَ فِيهِ: «لَا نَخْتَلِفُوا، إِنَّ مَنْ كَانَ قَبْلِكُمْ اخْتَلَفُوا ، فَالَ مَنْ كَانَ قَبْلِكُمْ اخْتَلَفُوا ، وَقَالَ مَنْ كَانَ قَبْلُكُمْ الْحَلَلُمُ وَلَى اللَّهُ مَنْ الْعَلَى اللّه اللَّهُ اللَّهُ اللَّهُ الْعَلْمُ الْمَنْ الْمُعْرَالُ اللَّهُمْ الْحَلَلُهُ وَاللّه اللَّهُ الْمُنْ الْمُؤْلِثُهُمْ ، [راجع: ٢٢٢٤].

تخريج: إساده صحح، خ٠ (٢٤١٠).

2870 حَدِّثَنَا هَاشِمْ: حَدَّثَنَا مُحَمَّدٌ _ يَعْنِي ابْنَ طَلْحَةً _ عَنْ عَنْدِ اللَّهِ قَالَ: طَلْحَةً _ عَنْ عَنْدِ اللَّهِ قَالَ: خَبَسَ الْمُشْرِكُونَ رَسُولَ اللَّهِ ﷺ عَنْ صَلَاةِ الْعَصْرِ حَتَّى اصْفَرَّتْ الشَّمْسُ، أَوِ احْمَرَّتْ، فَقَالَ: "شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، فَلاَ اللَّهُ أَحْوَافَهُمْ فَقَالَ: "شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، فَلاَ اللَّهُ أَحْوَافَهُمْ فَقَالَ: "شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى، فَلاَ اللَّهُ أَحْوَافَهُمْ وَقُهُورَهُمْ نَارًا، أَوْ: خَشَا اللَّهُ أَحْوَافَهُمْ وَقُهُورَهُمْ نَارًا، أَوْ: خَشَا اللَّهُ أَحْوَافَهُمْ وَقُهُورَهُمْ نَارًا، أَوْ: حَسَّا اللَّهُ أَحْوَافَهُمْ

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تخريج: حدث صحيح، م. (٦٢٨)، وهدا إساد حسن.

4366. It was narrated that 'Abdullah bin Mas'ood said: When the Messenger of Allah () shared out the flocks of Hunain at al-Ji'ranah, they crowded around him and the Messenger of Allah (鑑) said: "Allah sent one of His slaves to his people and they struck him and wounded him in the head. And he started wiping the blood from his forehead and saying: Lord forgive my people, they do not know." 'Abdullah said: It is as if I can see the Messenger of Allah (疑) showing how that man wiped the blood from his forehead and said: Lord forgive my people, for they do not know.

Comments: [Saheeh because of corroborating evidence; its isnad is hasan]

4367. It was narrated that 'Abdullah bin Mas'ood said: A man from among Ahlus-Suffah died and they found two dinars in his cloak. They mentioned that to the Prophet (愛) and he said: "Two brands of fire."

Comments: [Its isnad is hasan]

4368. It was narrated that 'Abdullah bin Mas'ood said: A rabbi came to the Messenger of Allah (致) and said: O Muhammad - or, O Messenger of Allah - verily on the Day of Resurrection, Allah

تخريج: صحيح لغيره، وهذا إساد حسن من أحل عاصم.

- ٤٣٦٧ حَدَّثْنَا يُولُسُ وَدُنْنَ حَمَّادٌ _ يَعْمَى الْمِ وَائِلِ ، غَنْ الْمِي وَائِلِ ، غَنْ أَبِي وَائِلِ ، غَنْ غَلِد الله مُنِ مَسْعُودٍ قَالَ: تُوُفِّي رَحُلٌ مِنْ أَهْلِ الصَّفَّةِ ، فَوَجَدُوا فِي شَمْلَتِهِ دِيمَارَئِنِ ، فَدكرُوا فِي شَمْلَتِهِ دِيمَارَئِنِ ، فَدكرُوا ذَاكَ لِلنَبِيِّ , عَلَيْقًانِ ، فَذَالَ: "كَيْتَانِه. [راحع: ٣٩١٤].

تخريج: إساده حسن، من أحل عاصم.

٤٣٦٨ - حَدَّتُنَا يُونُسُ: حَدَّثَنَا شَيْبَانُ عَنْ مَسْطُورِ نْنِ الْمُعْمَمِ، عَنْ عَبِيدَة الشَّهْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: جَء خَبْرٌ إلى رَسُولِ اللَّهِ بَيْنٍ مَسْعُودٍ قَالَ: يَا

will carry the heavens on one finger, and the earths on one finger, and the mountains on one finger, and the trees on one finger, and water and soil on one finger, and all of creation on one finger; He will shake them then He will say: I am the Sovereign. The Messenger of Allah (5%) smiled so broadly that his molars appeared, in approval of what the rabbi said, then he recited: "They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Clorified is He, and High is He above all that they associate as partners with Him!" [az-Zumar 39:67].

تخریج بسده صحیح، ح (۲۸۱۱)، م (۲۷۸۲).

Comments: [Its usuad is saheeh, al-Bukhari (4811) and Muslim (2786)]

4369. It was narrated from Mansoor And he narrated it with its isnad and a similar meaning. And he said: The Messenger of Allah (達) smiled so broadly in approval of what he said that his molars appeared.

Comments: [Its isnad is salueth, al-Bukhari (7414)]

4370. 'Abdur-Rahman bin Yazeed said: 'Abdullah stoned the *Jamrah* from the bottom of the valley. I said: The people do not stone it from here. He said: This, by the One besides Whom there is no other god, is the place where the one to whom Sooratal-Baqarah was revealed stood.

٤٣٦٩ خَدَثْنَاه أَشُودُ: حَدَثْنَا إِشْرَائِيلُ عَنْ مَشْعُورٍ، فَدَكُونُهُ بِإِشْسَادِهِ وَمَعْنَاهُ، وَفَالَ فَضَحَتْ رَشُولُ اللَّهِ يَثِيْرٌ خَتَى بَذَ بَاحَدُهُ، تَضْدَبَغًا لِغَوْلِهِ. [راجع ٣٥٩٠].

تخریج: إساده صحح، ح (۷٤١٤).

• ٤٣٧٠ - حَدَّقَنا سَلَيْمَانُ بْنُ حَيَّانَ. أَخْرَنَا لَأَعْمَشُ عِنْ إِبْرَاهِيمَ، عَنْ عِنْدِ الرَّحْسِ بْنِ يزِيدِ فَالَّ مِمْنَى عِنْدِ الرَّحْسِ بْنِ يزِيدِ قَالَ مَعْدَ اللَّهِ الْحَمْرَةَ فِي بَطْنِ الْوَ دِي. قَلْتُ اللَّهِ الْحَمْرَةَ فِي بَطْنِ الْوَ دِي. قُلْتُ اللَّهِ الْحَمْرَةَ فِي مَطْنِ الْوَ دِي. قُلْتُ اللَّهِ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهِ اللَّهِ اللَّهِ اللَّهِ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهِ اللَّهُ اللللْلَّةُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ الللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللَّهُ اللللْلَّةُ اللَّهُ اللللْمُلْمُ اللللْمُعُلِيلُولُولُولُولُولُ الللْمُلْمُولُولُ الللْمُلْمُ اللْمُلْمُ اللللْمُلْمُ اللْمُلْمُل

Comments: [Its isnad is saheeh, Muslim (1296)]

4371. It was narrated that 'Abdullah bin Mas'ood said: Whilst we were walking with the Messenger of Allah (差), he passed by some boys who were playing, among whom was Ibn Sayyad. The Messenger of Allah (經) said: "May your hands be rubbed with dust, do you bear witness that I am the Messenger of Allah?" He said: Do you bear witness that I am the messenger of Allah? 'Umar (4) said: Let me strike his neck. The Messenger of Allah (22) said: "If he is the one you fear he is, you will not be able to harm him."

Comments: [Its isnad is saheeh, Muslim (2924)]

4372. It was narrated that Ibn Mas'ood said: I learned seventy soorahs from the lips of the Messenger of Allah and no one else was with me when I learned them.

Comments: [Its isnad is hasan]

4373. It was narrated from 'Abdullah that the Prophet (ﷺ) said: "Let there be closest to me those of you who are the most wise and dignified, then those who come after them, then those who come after them. Do not differ (in your rows in prayer) lest your hearts differ, and beware of the tumult of the marketplace."

تخريج. إساده صحبح، م (١٢٩٦).

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تخريج إساده صحيح، م: (٢٩٢٤).

١٣٧٧ - حَلَّتُنَا يُولُسُ خَلْنَا خَمَّادٌ _ يَعْنِي النَّنَ سَلَمَةً _ غَنْ عَاصِمٍ، عَنْ إِذِّ، عَن النَّنَ سَلْعُودٍ قَل الْخَدْتُ مِنْ هِي رَسُونِ اللَّهِ ﷺ سَبْعِينَ سُورَةً لَا يُنَارِعُنِي فيها أَخَدُه. سَبْعِينَ سُورَةً لَا يُنَارِعُنِي فيها أَخَدُه. راحع ١٩٥٩].

تخريج: إساده حس من أحل عاصم.

٣٧٧٥ - حَلَّتُنَا بُولُسُ حَدَّلَهُ بَرِيدُ بْنُ زُرَيْعٍ حدَّثَ حَالدٌ عن أبي مَعْشَرٍ، عَنْ الْراهِيمَ، عنْ عَلْقَمَهُ، عَنْ عَبْدِ اللّهِ عِي النَّبِيِّ ﷺ قَالَ: الْيَلِينِي مِنْكُمْ أُولُو الْأَخْلام وَالنَّهَى، ثُمَّ انَّدِينَ يَلُونَهُمْ، ثُمَّ اللّذِينَ يَلُونَهُمْ، ولا يَخْتَلِمُوا فَتَحْتَبِفَ فَلُولِكُمْ، وَإِيَاكُمْ وهوشَاتِ الْأَشَوْقَ. **Comments:** [Its isnad is saheeh, Muslim (432)]

4374. It was narrated that Abu 'Aqrab al-Asadi said: I went to 'Abdullah bin Mas'ood one morning and I found him sitting on his roof and I heard him saying: Allah and His Messenger spoke the truth. I climbed up to him and said: O Abu 'Abdur-Rahman, why did you say, Allah and His Messenger spoke the truth, Allah and His Messenger spoke the truth? He said: Verily the Messenger of Allah (2) told us that Lailatal-Qadr is halfway through the last seven nights of Ramadan, and on that morning the sun rises clear, with no rays. I climbed up and looked at it and I said: Allah and His Messenger spoke the truth, Allah and His Messenger spoke the truth.

Comments: [Its isnad is da'ccf because of Abu Aqrab al-Asadi is unknown]

4375. It was narrated from Ibn Mas'ood that the Messenger of Allah (囊) came to him on the night of the jinn, and he had an old bone, a piece of dung and a piece of charcoal with him. He said to him: Do not use any of these to clean yourself with when you go out to relieve yourself.

Comments: [Saheeh, Muslim (45)]

4376. It was narrated that Tarıq bin Shihab said: 'Abdullah bin Mas'ood (♣) said: I was present

نخريج: إساده صحيع، م: (٤٣٢).

\$ ٣٧٤ - حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ: حَدَّثَنَا أَبُو خَالِيدِ الَّذِي كَانَ يَكُونُ فِي بَنِي دَالَانَ يَزِيدُ الْوَاسِطِيُّ عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ أَبِي عَنْزِبِ الْأَسْدِينِ قَالَ: أَنْبُتُ عَبْدُ اللَّهِ بْنَ مَسْعُودٍ، وَفَجَدْتُهُ عَلَى إِنْجَازِلَهُ _ يَعْنِي سَطْحًا _ فَسَعِدْتُ إِلَيْهِ يَقُونُ عَنْدِ اللَّهِ بْنَ مَسْعُودٍ، وَوَجَدْتُهُ عَلَى إِنْجَازِلَهُ ورَسُولُهُ، فَصَعِدْتُ إِلَيْهِ مَعْدَقُ اللَّهُ وَرَسُولُهُ، فَصَعِدْتُ إِلَيْهِ صَدَقَ اللَّهُ وَرَسُولُهُ؟ قَالَ: فَعْدَرِ فِي صَدَقَ اللَّهُ وَرَسُولُهُ؟ قَالَ: فَصَعِدْتُ النَّصْفِ مِنَ لَسَنِع الْأَوْاحِرِ، وَأَنَّ الشَّمْسَ تَطْلُعُ صَبِحَتَهَا لَيْسَ لَهَا شُعَعْ، قَالَ: فَصَعِدْتُ، مَنظَنُ اللَّهُ وَرَسُولُهُ وَسَعِدْتُ، فَلَتُ : ضَدَقَ اللَّهُ وَرَسُولُهُ وَسَعِدْتُ، فَلَا: فَصَعِدْتُ مَنْكَا اللَّهُ وَرَسُولُهُ وَلَهُ وَاللَّهُ وَرَسُولُهُ وَلَهُ وَلَا اللّهُ وَرَسُولُهُ وَلَهُ وَلَا لَكُونَ اللّهُ وَرَسُولُهُ وَلَهُ وَلَا لَا لَهُ وَلَهُ وَلَهُ وَلَا لَا لَا لَعُونَا وَلَا لَلْهُ وَرَسُولُهُ وَلَا لَا عَلَا اللّهُ وَلَا اللّهُ وَلَا الْوَاحِلُ وَلَوْلَا لَلْهُ وَلَا لَكُونُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَا لَا لَعُلَالِهُ وَلَا اللّهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ وَلَهُ ولَهُ وَلَهُ لَا لَا لَهُ فَا لَا لَاللّهُ وَلَا لَاللّهُ وَلَا لَا اللّهُ وَلَا لَا لَلّهُ لَا لَاللّهُ فَلَا لَا لَا لَهُ فَا لَا ل

تخريج: _مساده صعيف لجهالة أي عقرب الأسدي.

﴿ الله عَلَيْنَا عَثَابٌ: حَدَّثَنَا عَبْدُ الله ، وَعَلَيْ بُنُ إِسْحَاقَ قَالَ: أَخْرَنَا عَبْدُ الله ، وَعَلَيْ بُنُ إِسْحَاقَ قَالَ: أَخْرَنَا عَبْدُ الله ، الخَدْرَنَا مُوسَى بُنُ عُلَيْ بُنِ رَبَاحٍ قَالَ: سَمِعْتُ بِي يَقُولُ عَنِ الله مَسْعُودٍ. أَنَّ رَسُولَ الله عِلَيْهِ أَنَاهُ لَيْلَةُ الْحِلِّ، وَمَعْهُ عَظْمٌ حَاثِلٌ وَمَعْرَةً وَقَعْمَةً عَظْمٌ حَاثِلٌ وَمَعْرَةً وَقَعْمَةً عَظْمٌ حَاثِلٌ وَمَعْرَةً وَقَعْمَةً عَظْمٌ حَاثِلٌ وَمَعْرَةً إِنَّا يَحْدَدُهُ . وَقَعْمَةً عَظْمٌ حَاثِلٌ وَمَعْرَةً إِنَّا يَعْمَدُهُ عَظْمٌ حَاثِلٌ وَمَعْرَةً إِنَّا خَرَحْتَ إِلَى الْحَلَاءِ ، [راحع. ٢٧٨٢].

تخريج. صحيح، م. (٤٥).

٤٣٧٦ حَلَّثَنَا خَبِلَةُ بُنُ حُمَيْدٍ عَنِ انْمُحَارِقِ
 ابْنِ عَنْد الله الْأَحْمَسِيّ، عَنْ طَرِق نْن

with al-Miqdad during an incident which, if it were to happen to me, it would be dearer to me than anything on earth. He came to the Messenger of Allah (變), and he was a horseman, and he said: Be of good cheer, O Prophet of Allah, for by Allah we will not say as the Children of Israel said to Moosa, "So go you and your Lord and fight you two, we are sitting right here" [al-Ma'idah 5:34]; rather, by the One Who sent you with the truth, we will certainly fight in front of you, on your right and on your left and behind you, until Allah grants you victory.

Comments: [Its isnad is saheeh, al-Bukhari (3952)] شِهَابِ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودِ: لَقَدْ شَهِدْتُ مِنْ الْمِقْدَادِ مَشْهَدًا لَأَنْ أَكُونَ أَنَا صَاحِبَهُ أَحَبُ إِلَيِّ مِمَّا عَلَى الأَرْضِ مِنْ شَيْءٍ، قَالَ: أَتَى النَّبِيُّ بِيَلِيُّ، وَكَانَ رَجُلًا شَيْءٍ، قَالَ: فَقَالَ: أَبْشِرْ يَا نَبِيَّ اللَّهِ، وَاللَّهِ فَاللَّهِ، وَاللَّهِ لَا نَتُولُ لَكَ كَمَا قَالَ: أَبْشِرْ يَا نَبِيَّ اللَّهِ، وَاللَّهِ لَا نَتُولُ لَكَ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى يَلِيَّةٍ: ﴿ الْمُائِدَةَ : ٢٤ لَكُ فَقَاتِلًا إِنَّا هَاهُمَا فَالَذِي بَعْنَكَ بِالْحَقِّ لَنكُونَنَ بَبُن يَدَلِكَ، وَعَنْ وَالَّذِي بَعَنَكَ بِالْحَقِّ لَنكُونَنَ بَيْنَ يَدَلِكَ، وَعَنْ يَهِيئِكَ، وَعَنْ يَهِيئِكَ، وَعَنْ يَهْلِكَ، وَعَنْ يَهْلِكَ، وَعَنْ يَهْلِكَ، حَتَّى يَهْلِكَ، وَعَنْ يَهْلِكَ، وَعَنْ يَهْلِكَ، وَعَنْ يَهْلِكَ، وَعَنْ يَهْلِكَ، وَعَنْ يَهْلِكَ، وَعَنْ يَهْلِكَ، وَعِنْ خَلْفِكَ، حَتَّى يَهْلِكَ، حَتَّى يَهْلِكَ، وَعَنْ يَهْلِكَ، وَعِنْ خَلْفِكَ، حَتَّى لَلَهُ عَلَيْكَ. [راجع: ٢٦٩٨].

نخريج: إسناده صحيح، خ: (٣٩٥٢).

